

The Masonic Press;

A MONTHLY JOURNAL, REVIEW AND CHRONICLE,

OF

Freemasonry and its Kindred Subjects, &c.

"TO INNOVATE IS NOT TO REFORM."—*Edmund Burke.*

No. 3.]

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[ONE SHILLING.]

MASONIC INTERLOPERS.

The sixth period of the world's existence is drawing to a close. The seventh circle, or millennium, is at hand.

When the whole world shall be at peace—when the lion shall lie down with the lamb. Will there be such a blessed thing as Masonic Unity?

Instead of events tending towards consolidation, and bringing the great catholic brotherhood into closer bonds of friendship and amity, the disposition, in some cases, seems to be towards a great diversity of irregular authorities, and the setting up of small individual pretensions, by those who would be rulers on their own account.

Rumours, occasionally, reach us, by which we are informed that certain isolated brethren,—some in the North Midland, but one, more especially, in the West of England,—are setting all Masonic jurisdiction at contempt by standing aloof from, and refusing allegiance to, THE SUPREME GRAND COUNCIL OF THE xxxviii°.

THE SUPREME GRAND COUNCIL is an accomplished fact. It has its mission, it has its privileges and jurisdiction. It is a recognized body by the majority of the Councils of the Rite throughout the world and it is now of mature age, being twenty-one years established, and has served three apprentice-

ships under hard task-masters who have, in turn, ridiculed, snubbed, and misrepresented, it. Still, despite all this, THE ANCIENT AND ACCEPTED RITE is a power in the country, and THE SUPREME GRAND COUNCIL that direct it exercise no mean consideration amongst the rulers of Freemasonry in both hemispheres.

Complaints have lately reached us that, in a Western Masonic Province, a very high functionary has chosen, of his own accord and without leave or licence, to confer the eighteenth degree. And it is also stated that this brother is extremely jealous of any interference in his own peculiar preserve, besides which—we have it on the most indisputable authority,—the gentleman in question is a Deputy Grand, something or other, in a certain would-be-thought Grand Lodge, and he is fond of parading this official connection with an unrecognized and unestablished body.

As petty vices frequently pave the way for serious criminal acts, so does this paltry Masonic schism harden the heart, and whilst our Western irresponsible would be the first to discountenance a superiority in his own sphere, he endeavours to foist an unauthorized authority upon others, and tramples a legitimate rule beneath his feet.

On his behalf he contends that he does not know what are the "high grades." They are "a mystery" to him. He is "older than the Council," and is "the authority for the degrees up to Ne plus Ultra." Such are his own opinions of his state but he ought to, and does, know that there is but one source in this country which is THE recognized fountain of honor from which all the degrees, under the jurisdiction of THE ANCIENT AND ACCEPTED RITE can emanate, and that authority is THE SUPREME GRAND COUNCIL OF THE XXXIII^o for England and Wales and the Colonies.

From the West inquiries are being instituted as to the value of the degree conferred by the gentleman alluded to. Two of his illuminati, claiming to be of the 18^o, called upon a brother, in London, wishing to be informed if he would introduce them to a certain chapter to see the work. That brother keeps a little red-covered book, corrected

and interleaved, and he turned to the same and stated that as neither of their names were to be found therein he must decline to introduce them unless they produced the certificate issued by THE SUPREME GRAND COUNCIL, when they declared "they didn't know there was a Supreme Grand Council, for Bro. — never told them anything about it when he made them." Very little explanation followed, as the Londoner refused to hold any parley with them as Rose Croix brethren; but at the close of the interview one of them, highly indignant, denounced in no measured terms the individual referred to, and put the pertinent question:—"If we are unable to visit a Rose Croix chapter either here, or abroad, what is the use of Bro. — pretending to give us that degree?"

Pelf has been suggested as the cause of this obliquity of masonic vision in the provincial alluded to, but such an idea ought not to be entertained for one instant, because it is so uncharitable towards the wrong-doer, who—wrong-headed as he is—is yet a gentleman pure, but not *sans reproche*. We do not, however, stop to inquire, or conjecture, what can be his motives. The fact—the stubborn fact—ought to be known to every member of the higher grades, that there is an individual brother exercising powers which are now—by the prescriptive right of adhesion, universal recognition, and the common-law period of undisputed possession—vested only in our SUPREME GRAND COUNCIL OF THE XXXIII°.

Nor ought our brethren to overlook very objectionable proceedings which have taken place in consequence of some of the Western brethren having put themselves under THE SUPREME GRAND COUNCIL. Petty annoyances, in other degrees in which the irresponsible holds sway, have been accumulated against these legitimate S.P.S.R.H., and a mild system of persecution has commenced, but whether it will be developed into intensity time alone will resolve. Still, a wail of distress has gone forth, and it is the duty of us all to sympathize, and endeavour to alleviate the sorrows of those who are adhering to the right path. To that appeal neither we, nor THE SUPREME COUNCIL, ought to remain dumb, but measures should

be taken forthwith to stop the scandal. By a compromise this might be effected, if that fails then by short, sharp, and decisive, action. In the latter the really good sense of the contumacious would speedily return when he found that West of England Rose Croixs were a drug in the Masonic market, quoted, only, at a discount, and for which, in the language of the Stock Exchange, there would be no inquiry.

In the north it is not one person only—and he really an old high-grade Freemason—but an entire batch of spic and span new thirty-thirds that have arisen. The first questions that naturally suggest themselves are—Who are they? Where do they come from? What do they do? To these questions no reply has, yet, been given. They are three most profound and inscrutable mysteries. One fact, only has leaked out. A brother who they made a Rose Croix has been inquiring, Where he could be healed? He states he had a certificate given him, but, finding it useless, he did not know what had become of it. Given the certificatè and its loss it is not difficult to estimate its value.

After the sublime comes the ridiculous. There is a degree, only known to a very limited circle in this country, called the Red Cross of Babylon. It has also many aliases and as many varieties of working as it has names. Judge then of our intense amusement when a circular of a Plantagenet Encampment, held at an obscure public-house, was put into our hands. The presiding chief was styled "Illustrious," the members "Sir Knts." Of course the Emperor Constantine and the family of the Plantagenets were on visiting terms, or such an incongruous cognomen could never have been adopted by the wise "Recorder" and his confreres. But enough of this puerile absurdity, which we only mention for the purpose of informing our readers how steadily would-be masonic jurisdictions are on the increase, and to caution them against all such intruders. Adversity is said to make us acquainted with strange bedfellows, but it cannot be denied, in this instance, that of all the strange monstrosities which turn up this is one of the most *outrè*. We shall keep our eye on the Constantinian-Plantagenets.

If we really had wise rulers in all branches of Freemasonry, such a want of Masonic unity would never occur. They manage these things infinitely better in Ireland. There they have a "Council of Rites," in which all degrees are represented, and everything outside the pale,—as well as all persons assisting at such meetings,—are declared to be contumacious and ineligible to take part in any degree. That is what we require here. We want it put out of the power of any one brother to introduce Masonic schism, and for those who love variety, we would go so far as to erect a controller of all unrecognized degrees, but, with this conceded, if we found brethren starting private Grand Lodges, administering the degrees of any established Rite, or attempting to solemnize a union between two dynasties,—one of the ancient world, and another of the twelfth century,—out of Freemasonry every one of them should pack, bag and baggage, and never be admitted again within the walls of a legitimate lodge, chapter, encampment, consistory, or council. Why we would get rid of the first class is because they are innovators on the cosmopolitan order. The second are still more dangerous, because, having some truth in their knowledge of the degrees they administer, they are subverters of loyalty, and the third class are such intellectual imbeciles, that the sooner their folly ceases to be placed to the account of any degree in Freemasonry,—or out of it,—the better for all parties concerned.

In conclusion, those who agree with us in upholding the established authority of each degree, system, order, or rite, will be doing good service if they will give us timely notice of all present, or future, infractions of common duty. To the Craft let Craftsmen turn their attention. In the Arch let Companions examine the matter. For the Military Orders Sir Knts. should be active everywhere; and for the Ancient and Accepted Rite, those exceedingly ornamental, but rarely useful, members of the 31° ought to be made to do their duty, and act as the *eye* of THE SUPREME COUNCIL, under whose authority, alone, brethren can be legally installed into the degrees of Freemasonry from the fourth to the thirty-third, both inclusive.

"TAUGHT TO BE CAUTIOUS."

EVERY Freemason has been taught to be cautious. The practice of this duty is now, as strongly as ever, most necessary. If we had the private ear of every brother, we would whisper at your initiation you were "taught to be cautious." Eyes, prying eyes, are steadily watching our proceedings. Every one of us is liable to be thrown off our guard, and, inadvertently, may make some admission which our opponents can detect and blazon forth to their followers. A case of this kind has lately occurred.

A brother to whom our personal thanks are due, and we trust he will accept them offered thus publicly, sent us the report of a lecture, by a Roman Catholic Priest, on Freemasonry. For obvious reasons we do not state the name of the lecturer, the locality where it took place, or the title of the journal in which it was reported.

Two extracts, which we append, are worthy of consideration, and may be profitably borne in mind by our readers. The lecturer said:—

"Now, it might be asked, at the very outset, 'How can you profess to be acquainted with the secrets of Freemasonry, when you never belonged to it?' Well, his answer to that would be, in an association so extensive as this there must, of necessity, be some among its members willing to reveal its secrets. It was partly in this way that he, himself, became acquainted with what he knew respecting it. In conversation, one day, with a Catholic convert, who was also a Freemason, and to whom, on that account, he (the lecturer) had refused the sacraments of the Church, the convert very strenuously denied that either politics or matters of religion were allowed to be discussed by the association, and with a view, no doubt, to induce him and to admit him as a full member of the Church, he mentioned the name of a book, which he offered to lend him to read, and which, he said, contained all the ordinary secrets and principles of the craft. He refused the loan of the book, however, telling the man that as he could not make any other legislation than that of the Church, and he was bound to see the laws of the Church carried out, the reading of the book would not induce him to swerve from his duty in refusing to give the sacraments of the Church to one who was a Freemason. Nevertheless, he bore the title of the book in his mind, and some time afterwards a copy came into his hand, and from what he had read of it, and from other evidence he had gathered on the subject, he was satisfied that the man's statement was true, and that the book did contain all the ordinary secrets of the order; not merely those of the lower degrees of Freemasonry, but even of the higher degrees, up to what was called 'Kadosh.' * * *

"Only that week he had an opportunity of putting the knowledge he had learnt on the matter to the test, and he did so. He was walking along Queen Street, when he met a gentleman whom he knew to be a Freemason, and he (the lecturer) then made the sign to him he had just explained. The gentleman looked astonished, and then exclaimed, 'Ah! you have not quite got it yet.' But he thought if he had not quite got it he was very

“near to it (laughter), and he had no doubt that any person, by a little study of ——’s book on the subject, and by frequenting those places where Freemasons were in the habit of congregating, he would very soon be sufficiently versed in the matter to pass muster at any of the ordinary lodges.”

We have quoted the above not for the purpose of raising any controversy thereon, but purely as a caution. Though the lecturer undertook to tell all the man in Dorchester Gaol printed, we will not do the reverend gentlemen the injustice to suppose he fabricated a single statement. We shall not stop to inquire how the lecturer reconciles the Papal Allocution with the law of the Church, nor is it our intention to comment on the peculiarly graceful method he adopted to ascertain whether “if he had not quite got it, he was very near to it.” Many persons of courteous habits would blush at perusing a letter, not intended for them, which had accidentally fallen in their way. Others of less delicacy would not hesitate a moment in such a case. What the lecturer’s code of honour would be, under circumstances of that kind, it is needless to conjecture.

From the mere fact the brother experimented on, by the priest, was known to be a Freemason it may, reasonably, be assumed that he was of some standing. Assuming this it evidences how cautious we all ought to be in answering, or admitting even partially, anything verging on a sign to one we casually encounter. Our brother no doubt knew the lecturer—his surprise almost indicates it—and completely thrown off his guard by the respectability of the priest he incautiously made a remark—either *bona fide* or in joke—which has been seized upon as an admission of the sign itself or something very near it.

We do not blame our brother, nor can we altogether exonerate him, but, judging from daily experience, How few of us would have acted otherwise.

We know it is usual for young members to try their “prentice hands” on all kinds of people and see if they are noticed, but older brethren are, in general, much more circumspect.

A cowan used to vex and most horribly annoy a very irritable departed brother by making all sorts of pantomimic signs to him whenever they met in the street, and, it must be confessed, some of them were “very near to it.” So when a very large musical company of foreigners were engaged at one of our principal theatres, some few years ago, after the performance they regularly visited a certain noted place of refreshment, and some of them, being brethren, always entered that room displaying a masonic sign. The company in question were lions of the day, and this peculiarity soon attracted the attention of the general frequenters of the place, and at last it became the fashion for all present to salute the foreigners in their own peculiar style, many, no doubt, being perfectly ignorant of its being a something not included in a foreign introductory salutation.


We have also seen actors on the public stage, when pourtraying distress, make signs which, though few but brethren could recognize, should never have been shown in such places. We have seen travelling brethren enter a strange commercial room, and, after well scrutinizing the company try for a response. One itinerant dealer in many wares always enforces the recommendation of his goods by a masonic sign, totally irrespective of the presence of his brethren or of the outside world.

These things ought not to be. Masters of lodges ought strenuously to exhort the brethren to be cautious. True, they are "taught to be cautious," but it should be carefully instilled into the mind of every brother that the caution he exercises in the lodge should be doubly observed when in mixed company, or suddenly endangered by a hasty attempt to extort recognition by a stranger.

We ought to be all glad that the lecturer, above quoted, has been good enough to declare his *modus operandi* of attack. We ought all to be more than ever careful now, and on our guard against surprise. It would be ungenerous to say that the Roman Catholic priesthood are likely to adopt such means towards an end, nor will we insinuate that, with them, the end is held to justify the means, but the Papal Allocution has roused the Ultramontane party in that communion and the result may be guessed.

Once more, and for the last time here, let young and old, as well as high and low, rich and poor, brethren ever bear in remembrance that once, at all events, in their lives they were "Taught to be cautious."

SECRESY.

ECRESY is the cement of friendship. When Ulysses departed to repair to the siege of Troy, in his charge to his friends in respect to their care of Telemachus, who was then in his infancy, he among other thus entreats them, "above all forget not to render him just, beneficent, "sincere, and faithful in keeping a secret.


And it is afterwards made a part in the character of Telemachus, that he knew how to keep a secret without telling any untruth; and yet could lay aside that close mysterious air, which is so common to people that are reserved. He did not seem oppressed with the burthen of the secret which he kept; he always seemed easy, natural, open, as one that carried his heart up on his lips. But at the same time that he would tell you everything that was of no consequence, he knew how to stop just in the proper moment, and without proceeding to those things which might raise some suspicion, and give a hint of his secret. By this means his heart was impenetrable and inaccessible; nay, he never communicated, even to his best friends, but just so much as he thought was necessary, in order to have their good advice. He did indeed place a confidence in some other friends, but then he observed different degrees of confidence, according as he had met with proofs of their friendship and discretion.

He that discovers secrets, says Solomon, is a traitor, and he that conceals them is a faithful brother.


BRO. WELLINS CALLCOTT.

MASONIC ANTIQUITIES, DOCUMENTS, &c.

JERUSALEM ENCAMPMENT, MANCHESTER.

Information Collected on the Ancient York Rite by JOHN YARKER, Junr. P.M.; P.M.M^l; P.Z.; K.T.Pt.; P.E.C.; ROSE , &c., &c., P. Grand Vice-Chancellor of Cheshire, and P. Grand Constable, or Mareschal, of England.

(Continued from page 74.)

URING the last century, all writers who were hostile or otherwise to our Illustrious Order, were anxious to prove the descent of Craft Masonry from the second class of the Order of Knights of the Temple; and, without entering into the elaborate comparisons which have been drawn by these writers, it must be admitted by every unprejudiced person that a very close resemblance between the *old* Craft Masonry and the Knight Templar Handicraft brothers have been found. The foundations of the two separate Military Orders of St. John, and of the Temple, were laid in the east, where the secret associations of the ancients originated and flourished, to the period of the establishment of those orders. Some assert that the Templars were initiated by the Syrian fraternities, and that there is evidence of such being the case in the depositions taken during their trials in 1309—1313. In some of the Churches, formerly belonging to them, strictly masonic emblems are found—as at Erfurt, Schoen Graben, Prague, etc., especially the last, of which Von Hammer gives several specimens, including, among them, the square, level, triangle, compasses, compasses with quadrant, the maul, the inter-laced triangles, the flaming star, the truncated cross, etc. This writer asserts that the Templars were a branch of the Ishmaelites or Bathenians—so called from their knowledge of secret mysteries and their meanings—who originated in the House of Solomon, founded at Cairo, in the eleventh century, where Egyptian philosophy, mathematics, and sciences, were taught, and nine degrees conferred, which he supposes led gradually to infidelity; and though this assertion is made by old Arabian writers, it is impossible that there can be any proof in the case of a secret association; and on the facts adduced by Von Hammer, the utmost that can be said is that the Ishmaelites and the Templars had each derived certain forms from originals. Leaving, therefore, this disputed point, it may be mentioned that during the last century the characteristics of the Order were the same, whether known as “Ancient Masonry” in England, the “Order of the Temple” in France, or as “Rosicrucianism” in Germany, and elsewhere.

In England, the Templar origin of York Masonry has been an article of faith with many, and an attempt has been made to

deduce a pure Templar descent for that rite, from those Knights whom the Archbishop of York, in 1314, placed in the monasteries of that city and took under his protection. In Germany, the belief in the Templar origin of Masonry was at one time general, and there is a document styling itself, the "Charter of Cologne," purporting to be signed, amongst others, by Melancthon, at an assembly in that city on the 24th June, 1535. The reader can place whatever faith he pleases upon this document, copies of which were sent to Britain at the commencement of this century, but we believe more than one of the signatures will bear the test of historical probability. This document states that—

"To us it is by no means clear that this association, prior to the year 1440, were known by any other name than that of Joinite Brethren; but at that time the fraternity, especially at Valence, in Flanders, became known by the name of Freemasons, when hospitals began to be built by the aid and pecuniary assistance of brethren."

They further state that they—

"Are accused of the crime of reviving the Order of the Templars, and commonly designated by that appellation, as if we had combined and conspired for the purpose of recovering (as members of that Order) its property and possessions, and avenging the death of the last Grand Master, who presided over that Order on the posterity of the kings and princes who were guilty of the crime."

It then goes on to say that the Order is more ancient than any Order of Knights, and existed in Palestine, Greece, and the Roman Empire, long before the Holy Wars. The Sov. Gd. Com. 33^d, informs us that the Constitution of the Freemasons of 1722, defines the privileges of the Knight K.D.S.H.

With regard to the Order of the Temple in France, they show a Charter of Transmission from the time of Jacques de Molay—murdered in 1314—endorsed with the names of all their Grand Masters from that period, which, if genuine, would entitle their Grand Masters to the sovereignty of the whole Order; but some writers, hostile thereto, maintained it to be a forgery. The late Dr. Morison examined the Charta, and asserts that the signature of the Duc de Duras, in 1680, is genuine. This Charta has been handed down along with certain statutes, adopted at a general assembly, in 1702; and whatever may be the opinions, as to the authenticity of the Charta, the degrees of initiation, under the Order of the Temple, in France, are essentially the same as our own, divided into two classes, a "superior and inferior militia;" the latter composed of candidates for the honour of chivalry, and brethren admitted "by favour of the Art;" and the Order conferred the following degrees on all postulants:— "Initiate (E.A.); Initiate of the Interior (F.C.); Adept (M.M.); Adept of the East (Red Cross); Adept of the Black Eagle of "St. John"—these degrees are called the House of Initiation—"Perfect Adept of the Pelican" (Rose Croix)—called the House

of Postulance—"Esquire and Knight, or Levite of the Interior Guard"—called the Noviciate or Covenant—Professed Knight includes the grades of Companion, Commander, and Grand Cross. For the higher degrees, strict inquiries are made respecting the aspirant, and only dispensed with in the case of Knights of the "Order of Christ"—the Portuguese "Order of the Temple," which changed its name in 1314, but lost the power of electing its Grand Master in 1550.

Though the French Order did not introduce Templary into either England or Scotland, there is no doubt, more particularly in the latter country, that it modified the working to a considerable extent. The same may be said of the Rosicrucianism of Germany; and it is not improbable that the rite of the old Rosy Cross philosophers was a modified form of Templary, for in the last century, the Masonry passing under that name, included Templary. These Rosicrucians inherited, from the east, many singular doctrines of great antiquity, which at that period passed as Magic, but which are now understood to be referable to natural causes.

M. Maier, who wrote on the Order in England in 1627, states that, like the Pythagoreans and Egyptians, the Rosicrucians exact vows of secrecy and silence, and that they subjected even well-trained novices to a probation of five years before they are admitted to the higher mysteries; and within this period they are to learn how to govern their tongues, and that though the Masters of the Order hold out the Rose as a remote prize, they impose the Cross upon those who are entering. These rites and vows of secrecy were used in the Schools, Orders, and Colleges of the period, and Fludd (a Rosicrucian), in 1630, repudiates his oath by which he had promised allegiance, "*by a ceremonial rite*" in his youth, to the Papal philosophy. The seven chambers of the "Chymical Nuptials of Christian Rosy Cross" have been thought to refer to the degrees of the rite, and our present Arch Pedestal was used by the Alchemists to convey the secrets of the Philosophers' Stone.

Allusion was made, in the last paper, to the establishment of a Grand Conclave in London in 1791, and the following letter referred to, shows that the origin of this step arose with Sir Thomas Dunckerley, a "modern" Mason who obtained admission among the "ancient," made many innovations on the "Body of Masonry," and formed the first Grand Chapters and Conclaves of the Arch and Templary, which, under the ancient system, appear to have been ruled by the same Grand Master as the Craft degrees.

"Hampton Court Palace, March 22nd., 1791.

"Most Excellent and Exalted Knights, Companions of the Encampment of Redemption (being No. 5 of England), held at the Golden Lion Inn, in the City of York.

"I accept with gratitude the confidence you place in me, as Grand Master by the will of God, of the Most Noble and Exalted Religious and

“Military Order of Masonic Knights Templar of St. John of Jerusalem.
 “I must request that as soon as possible you send to me the names, ages,
 “profession, and residence of all the Knights of your Encampment, as I
 “intend to have a regular register of our Order. Being Grand Superin-
 “tendent of Royal Arch Masons at Bristol, I was requested by the Knights
 “Templar of that city (who have had an Encampment from time imme-
 “morial), to accept the office of Grand Master, which I had no sooner
 “complied with than petitions were sent to me for the same purpose from
 “London, Bath, the first Regiment of Dragoon Guards” [Captain Thomas
 “Dixon of this regiment visited the Jerusalem Encampment, Manchester,
 “June 15th. 1788], “Colchester, York, Dorchester, and Bideford. I suppose
 “there are many more Encampments in England, which, with God’s per-
 “mission, I may have the happiness to receive and assist. It has already
 “been attended with a blessing, for I have been but two months Grand
 “Master, and have already eight Encampments under my care. I shall
 “form a few statutes for regulating our Order as soon as I have appointed
 “the Grand Officers of the Grand Encampment of England, to be held on
 “the 24th. June, annually, at London.

“The following I submit to your consideration:—

“That every regular Encampment be constituted by warrant, signed by
 “the Grand Master, and witnessed by the Grand Scribe, for which one
 “guinea is to be paid—10s. 6d. for furnishing robes to the Grand Master,
 “10s. 6d. for engrossing the warrant.

“That every Knight pay 5s., for which he will receive a certificate,
 “signed by the second Grand Scribe, of his being registered in the Grand
 “Chapter.

“That no Knight be installed for a less sum than one guinea, for the
 “use of the Enc., and 5s. for his certificate from the Grand Chapter.

“I have given No. 5 to your Encampment, though Dorchester and
 “Bideford petitioned previous to your application; but as no dispensations
 “or warrants are yet made out, I show every preference in my power to
 “the second city in the kingdom.

“If these regulations meet with your approbation, signify the same to
 “me as soon as convenient, and I will send you a dispensation till the
 “the warrant is made out.—Your most affectionate companion,

“THOMAS DUNCKERLEY.”

The admission of the Encampment of Redemption led to the appointment, in 1791, of one of its members, Captain Thomas Dixon, as the *first* Provincial Grand Commander of the northern district, comprising five counties.

The Bristol Camp above alluded to claims to date from a very remote period. They have—

“A document engrossed on parchment and bearing the seals of the
 “Orders of Knights Templars, Knights of St. John of Jerusalem, and
 “Knights of Malta, of the Knights Rosæ Crucis, and of the Grand Elected
 “Knights Kadosh, dated from our Castle at Bristol, the 20th. day of
 “December, 1780.”

And it refers to a previously existing document, called a CHARTER OF COMPACT. This document is signed by one Joshua Springer. As will be seen hereafter the higher degrees, above alluded to, were worked by this and other Encampments, and also by the Encamp-

ment at Hull, as the minutes of 1802 of the Minerva Lodge mentions the Templar Order and the "*Old English Herodim or Orange Masonry.*" The Ark, Link, and Mark were given, Sir Knt. Dunckerley having been also elected Grand Master of these Orders.

It is not probable that any very serious alteration was made in the working of the ceremonies of the order by Sir Thomas Dunckerley, though alterations in the title, officers of the order, &c., as will be seen, becomes apparent from this time. His Templar warrants also included the Rose Croix, &c.,—and he seems also to have altered the title to "*Masonic Knight Templar of St. John of Jerusalem,*"—whilst the York masons, owing to the difference in their constitution as a parental authority, granted separate warrants for every degree or order they recognized.

With this long digression, by way of preface, I now return to the minutes of the Jerusalem Encampment:—

"March 19th. 1792.—The Royal Encampment met at two o'clock this afternoon when Sir Thomas Taylor was installed R.G.C. of the Royal Enc. at Holinwood, Sir John Booth S.G.C. and Sir William Garlic J.G.C. May 13th. 1792.—Sir John Watson chosen R.G.C. An emergency or "yearly meeting called on Trinity Sunday."

Here two leaves have been torn out of the minute-book.

"April 14th. 1793.—The business affixed was that five nominated were "to see Mr. Singelair (Sinclair?) the week following. The above business "causes a meeting of emergency,"

which is not minuted here, and in July the expenses of a brother was paid to York. Perhaps all this referred to the warrants applied for in 1791.

"May 10th. 1793.—A dinner ordered on Trinity Sunday at two o'clock. Sir Thos. Lithgoe chosen R.G.C. July 13th. 1794.—The following "brethren elected on May 11th. was this night installed in proper form— Sir J. Hewett R.G.C., S. Moses Fry S.G.C., S. B. Ronchetti J.G.C. Oct. 12th. 1794.—It was unanimously agreed this night that this R.E. shall come under the Royal Grand Encampment of London, held under "his Royal Highness Prince Edward, Brother Dunckerley Acting Grand "Master, and Bro. Torr was ordered to consult Bro. Barlow on the action, "and if he thinks proper to order a warrant as soon as possible. Jany. 4th. 1795.—Bro. S. Torr and Bro. Lithgoe having given in their report, "it was ordered that Bro. Torr should write to Brother Dunckerley on the "subject. March 15th. 1795.—Bro. Sir David Torr having received a "letter from our R.W. Grand Commander, which was very satisfactory to "the Encampment, it was unanimously agreed, that Bro. Torr should write "by the next post to Bro. Dunckerley for a warrant of constitution. "April 12th. 1795.—It being election night Bro. Moses Fry was chosen "R.G.C., Sir Baptist Ronchetti S.G.C., and S. Wm. Morris J.G.C., ordered "that all the Sir Knights dine on Trinity Sunday, July 12th. 1795."

The warrant, which is still in possession of the Encampment, and of which the following is a copy, received by Sir David Torr; and from this period, it is presumed, the old one was considered of too little value to merit preservation, so it strayed to Warrington

from whence, as has been seen, it was returned in 1863. In addition to this the minute-book of the Encampment from 1813 to 1845, and all documents connected therewith, the minute-book of the Priestly Order, down to 1828, and the minute-book of the Knights of Malta, and of the Knights Rosæ Crucis, are altogether missing. One brother supposes that some of them were sent to London along with the warrant in 1851, and omitted to be returned; and if this should fall into the hands of any old member of the Encampment at home or abroad, who has any knowledge of the whereabouts of any of these documents, he would greatly oblige by communicating with the Encampment, or the writer of these papers.

" Thomas Dunckerley



" Initium Sapientie Amor Domine. In the Name
 " of the Grand Architect of the Universe.
 " In the East of London a place full of Light,
 " Where reigneth silence and peace but the
 " darkness comprehendeth it not.
 " To those whom it may concern GREETING.

" Know Ye that we Thomas Dunckerley of Hampton Court Palace in
 " the County of Middlesex, Most Eminent and Supreme Grand Master of
 " the Royal Exalted, Religious, and Military Orders of HRDM—KODSH
 " Grand Elected Knights Templars of St. John of Jerusalem, &c. under
 " the patronage of His Royal Highness PRINCE EDWARD having received
 " a petition from Sir David Torr, and several noble Knights residing at
 " and near the town of Manchester, Humbly requesting a Patent of
 " Constitution to open a Conclave or Chapter of Encampment under our
 " Sanction at the Grapes Inn, Manchester, aforesaid, we do hereby con-
 " stitute and appoint the said Sir David Torr of Manchester our Deputy
 " for opening and conducting the said Conclave or Chapter of Encamp-
 " ment, at the Grapes New Market Inn at Manchester, and do hereby
 " grant to the said Sir David Torr, and the other Noble Knights
 " petitioners and their successors full power and authority to assemble on
 " the Second Sunday in January, April, July and October, to install
 " Knights Templars, &c. at their field of Encampment aforesaid or at such
 " other time and place as they and their successors, with the consent of
 " us and our successors for the time being, shall appoint. With such
 " power and privileges, prerogative and immunities, as do from ancient
 " usage and of right belong to regularly established Conclaves or Chapters,
 " and to Noble Knights of the Order, subject nevertheless to the Ancient
 " Statutes, and ordinances of our predecessors or that may hereafter be
 " enacted by us, and our successors in a Grand and Royal Conclave.

" Charles Collins
 " Grand Scribe, *pro tempore*.

" Given at London aforesaid in our
 " Grand field of Encampment this 20th
 " day of May, Anno Lucis, 5799, Anno
 " Domini 1795, Anno Ordinis 677, Anno
 " Cædis 481.

" William Hannam,

" Acting Grand Master."

" Trinity Sunday, May 22nd, 1796. Sir Baptist Ronchetti G.C."

During this year the Acting Grand Master of the Order, Sir Thomas Dunckerley, died and was succeeded by the Right Honourable Thomas Lord Rancliffe, of Portman Square, London. We have seen that under the authority of York, Encampments granted their own certificates, copies of which, of later date, will appear; but from 1791 regular returns were made to, and certificates issued by the Grand Conclave in London. Bro. Charles Pettitt of Warrington has kindly furnished me with copies of three of these certificates in the possession of his Lodge at Kendal, issued in 1793-4-6 for an Encampment of "Bethlehem" meeting at Carlisle. These certificates are headed with a small geometrical engraving, a modified form of which is yet found on the Irish certificate, and contains the Maltese Cross, Double-headed Eagle, Interlaced Triangles, Three Crossed Swords, Six Banners, the Secret Cypher of the Order, &c., &c., and are as follows:—

"In the Name of the Holy and undivided Trinity."

(The Engraving alluded to is inserted here.)

"T. P. K. Initium Sapiente Amor Domini."

"THOMAS DUNCKERLEY of Hampton Court Palace in the County of Middlesex, Most Eminent and Supreme GRAND MASTER of the Royal and Exalted, Religious and Military Orders of H-R-D-M, Grand Elected Masonic Knights Templars K-D-O-S-H of St. John of Jerusalem, Palestine, &c., &c., &c., under the Patronage of his ROYAL HIGHNESS, PRINCE EDWARD.

"These are to certify that Sir William Halhead of the Conclave and Chapter of Bethlehem held in their field of Encampment at Carlisle is Registered in the Grand and Royal Conclave of England,

"Given at London this 24th day of June A.L. 5798, A.D. 1794. A.O. 676.

"By command of the Most Eminent and Supreme Grand Master,

W. HALHEAD.

"THOS. BRANSOM, Second Scribe."

The seal attached to the Dunckerley certificate is that found on the warrants, but one of 1796, after the succession of Lord Rancliffe, has a fine seal of the Rose Croix. The former bears a column surmounted with rays of light, and square, level, and plumb rule; behind are two swords crossed; below "A.L. 5795" (or 1791), "LXXXI." At the sides of the column are found a mitre, Maltese Cross, Patriarchal Cross, Jerusalem Cross, Six Stars, A.O., and the inscription "RO. HRDM. KOD" K.T.P. H.P.R. INHOC SIGNO VINCES," surmounted by a double headed eagle. The latter seal has a ladder of seven steps; behind are cross swords, circle, and thirty-three stars. At the foot of the ladder is the letter M, and at the top a Glory, the letter N, triangle, and cubic stone; various letters are scattered about, &c.; the dates 1118, 1314; the ages 3.5.7.9.27.81.; the letters P.K., H.M., &c.

“April 23rd. 1797.—Sir David Torr chosen R.G.C.. April 8th. 1798.—The officers chosen were Sir Wm. Young, R.G.C., &c. “Nov. 1798.” Here there was only three members present, “and their patience was tried, some of the brethren having been absent six months.” No further meeting is registered for four years.

“Jerusalem Conclave,—Nov. 24th, 1802.” This is the first intimation of a distinctive title. A competent number of the old members were got together, and a newly-admitted joining member, “Sir George Eggleston elected E.G.M.” (*sic*) (a visitor in 1791 and at other periods), “was regularly installed and took the chair and then proposed Sir Gilbert Robinson as 1st. C., and Sir David Torr as 2nd. Cap.” The fee was raised to 31s. 6d. “Feby. 13th. 1803.—The present members agreed that an annual dinner “or feast be held on the 11th. day of March”—*i.e.*, the anniversary of the martyrdom of Jacques de Molay. The minutes at this period mention the title of installation as “Knights Templar of St. John of Jerusalem,” and this was generally in use. Previously to this time great reticence is observed on every thing respecting the working. There now occurs an interval of one year, and the next meeting entered is on the 29th. of April, 1804, when Sir David Torr appears as “R.G.C.”

Although it is a difficult matter to say what either the York or the Dunckerley working was at this period, yet a copy of the Templar lectures as used in 1801, has been placed in my hands by the kindness of Sir Knt. Thomas Lonsdale Bold, which may be derived from those of the latter, though the Officers are similar also to Encampments working under Craft Warrants. The Preface is as follows:—

“The Order of High Knights Templar consists of 21 Members assembled in Grand Chapter and Royal Encampment. The Grand Master or Captain General is the head, with Captains Commanding, Standard Bearers, &c. At all processions are carried a sword and scabbard, with a blue silk cushion fringed with black. Each Knight a broad ribbon across the breast hanging down to the left side, tied with blue ribbon in a bow knot, with the star of the Order on the left breast. At the bottom of the ribbon or scarf hangs a short sword or dagger, also the image or picture of St. John hangs pendent to a blue silk ribbon at the middle of the breast. The habit or ensign of the Order are a marble girdle, cap, star and garter or cross. The cross or star of the Order is made of blue silk twist with gold irradiated with beams of blue. The Knights of this Order are esteemed clearly the greatest military order in the world.

“The manner of electing a Knight of this Order is, when the Grand Master or Captain General, with the consent of the whole desire to install a candidate, he draws a letter on which is the cross of the Order, which is sent to the candidate as follows:—“Conclave of ——— A.D. 1801. We the Captain General &c., &c., of the Grand Encampment of the Most Noble, Holy, Invincible, and Magnanimous Order of High Knights Templar, at our Castle, Conclave, or Encampment, in ——— Commanding:—

“To A. B. Send Greeting:—For the zeal and fidelity you have shewn

“in defending our rights in Masonry we have elected—you to become one
 “of this Order, therefore we command and require you to repair to us
 “at our Castle, Conclave, or Encampment aforesaid, on — day the —
 “day of — A.D. 1801, at — o’clock to be enstalled and receive the
 “ensigns of the Order. Given at &c., &c.

“(Signed) A. B. Captain General.”

This ritual is considerably different to the present, and similar to that probably of the early Grands of Scotland, and resembles also very closely that at present in use in Ireland, in both of which countries the Order of Malta was ever conferred. It contains much of the old spirit of the chivalric orders, and the O. B. is in three separate parts. The term Knight Templar and Knight of St. John are used synonymously, and the lectures open:—

“Worthy Knight of the Order of St. John of Jerusalem (called Knights
 “Templar),” and the formula at installation was—“Your name which was here-
 “tofore A. B. shall be no longer A. B. but Sir A. B. In the name of
 “the Holy Trinity I dubb, create, and confirm, thee a Knight of the Order
 “of St. John of Jerusalem, the true and faithful soldiers of Jesus Christ.
 “Be faithful until death and thou shalt receive a crown of life.”

Of course, if this were a pure Templar Order, the ceremony of conferring the Acolade during receptions is a modern innovation.

The next document is the following return of members:—

“*Lancaster to Wit.*—“We the undersigned John Shaw, Shopkeeper, and
 “John Chew, Garment Maker, both of Manchester, two Members of a
 “Lodge of Free and Accepted Masons called the Conclave of Jerusalem,
 “No. 4, usually held at the house of Richard France, known by the
 “sign of Sir John Falstaff, Market Place, Manchester, pursuant to an Act
 “of Parliament passed in the thirty-ninth year of his present Majesty
 “George the Third (entitled an Act for the more effectual suppression
 “of societies established for treasonable and seditious practises) do hereby
 “certify on oath that the said Lodge or Conclave of which we are both
 “Members, hath before the passing of the said Act been usually held
 “under the Denomination of a Lodge or Conclave of Free and Accepted
 “Masons, by virtue of a regular warrant from the Grand Lodge of
 “England, according to the rules of the said Society or Lodge of
 “Freemasons.

“JOHN SHAW.

“JOHN CHEW.”

“Sworn before us his Majesty’s Justices }
 “of the Peace at the New Bailey Court } JNO. LEAF.
 “House in Salford this 12th day of March, } M. WHARINGTON.”
 “1806.

“*Lancaster to Wit.*—“A Register to be enrolled pursuant to an Act
 “passed in the thirty-ninth year of his present Majesty George the Third
 “(entitled an Act for the more effectual suppression of societies established
 “for seditious and treasonable purposes and for the better preventing
 “treasonable and seditious practises) of the names and places of abodes
 “of the Members of a Lodge or Conclave of Free and Accepted Masons,
 “called the Conclave of Jerusalem, being No. 4, usually held at the
 “house of Rd. France, known by the Sign of Sir John Falstaff, Market
 “Place, Manchester, in the County aforesaid, on the Second Tuesdays in
 “February, May, August, and November.

" David Torr, brush manufacturer, Manchester.
 " Thomas Hewitt, warehouseman, "
 " John Chew, garment maker, "
 " Joseph Hobson, manufacturer, "
 " William Schlaberger, merchant, "
 " Thomas Lithgoe, gentleman, "
 " Thomas Mather, innkeeper, Salford.
 " John Shaw, shopkeeper Manchester.
 " David Tomkinson, bricklayer, "
 " Peter Sutton, cotton spinner, "
 " Edward Finney, ironmonger, "
 " Baptist Ronchetti, picture-frame maker, "
 " George Seel, cabinet maker, "

" Oct. 21st, 1806.—Received a memorial from the Conclave of Loyal
 " Ashton-under-Lyne Volunteers, containing some strong charges of illegal
 " proceedings in the provincial Grand Commander, Sir John Schofield,
 " requesting the concurrence of the Sir Knts. of this Conclave, in reporting
 " the same to the Grand Conclave which was unanimously agreed to.
 " Nov. 11th, 1806.—Resolved that it is the opinion of this Conclave,
 " that a Provincial Grand Conclave ought to consist of Sir Knts. from
 " each Conclave to be elected by the officers and Members to represent
 " their body, one from each according to seniority to serve the various
 " offices of a Provincial Conclave of this County. August 11th, 1807.—
 " The Communication from the Grand Conclave was read, it appeared to
 " render the utmost satisfaction. May 3rd, 1808.—Companions John Duffy,
 " William Davy, and Owen Sullivan were admitted Knights, a request was
 " made by the above named Sir Knts., this day initiated, to petition the
 " Provincial Grand Commander F. D. Astley, for a Warrant of Consti-
 " tution to be denominated the Conclave of St. Patrick, to be held at
 " Shakespere Tavern, Thomas' Buildings, Liverpool. May 9th, 1809.—Sir
 " John Shaw elected G.C. Feb. 13th, 1810.—Read a letter from the
 " Grand Conclave wherein was contained the account of a letter received
 " from this Conclave annexing a petition for the Conclave of St. Patrick,
 " Liverpool, which was ordered accordingly. April 28th, 1811.—A Special
 " Meeting was held for making Knights of Malta."

And the minutes contrary to the usual custom, and for the only
 occasion, are entered in the Templar minute-book "The Malta fee
 was increased from 7s. 6d. to 10s. 6d." From these minutes it
 would appear that a member of the Order of Malta added the
 term of Knight to his former title of Sir, as Sir KNT. A.B. The
 clothing used, here, was a red tunic, with slashed sleeves, black
 cioak, Spanish hat, &c., all bearing the White Cross of the Order.
 During all this period the Templar lectures were regularly given.
 Torr died in 1812, and the first minute-book here terminates. As
 he was the working brother, it is probable that the Encampment
 might be dormant for a year or so, though not for any length of
 time, for the by-laws at the end of the old minute-book contain
 the signatures of all knights admitted from 1786 to 1816 or 1819,
 and include the names of Daniel Lynch, D. Prov. G. M., East
 Lancashire, and Thos. Preston, also D. Prov. G. M., East Lancashire,
 the latter of whom was a member until his death in 1854.

(To be continued.)

see p. 155.

REPRINT OF SCARCE, OR CURIOUS, BOOKS ON FREEMASONRY.

"THE LIFE OF SETHOS."

(Continued from page 80.)

IN the middle of the sanctuary, upon a very high pedestal, and all of one single piece of cast metal, were placed these three deities, in such sort that Osiris, whose image was the highest, held Isis* standing before him, and she Horus in the same manner: for what Strabo says of the temples of Egypt being without statues, or at most having only the figure of some animal in the middle of them, is not to be understood of the times antecedent to the invasion of Cambyses. The head of Osiris was encircled with a radiant sun. Isis was crowned with a bushel, and had her face covered with a veil. Under her left arm she held an urn bowed downwards, and at her feet lay the bird Ibis. And Horus was described holding his finger upon his lips. There it was that numerous troops of musicians sung to slow music, and in a mournful tone, hymns, taken from their ancient rites, and adapted to the present occasion. †

Osiris, power, from earliest times that springs,
Victor and patron of this mighty ball,
Branch of our gods, and stem of all our kings,
Husband of Isis, sovereign lord of all:
Save from too hard, but, ah! impending fate,
A pious monarch's wife and watchful mate,
Religion's prop, and safeguard of the state.

Isis, sole goddess; through the world adored;
In mysteries concealed, in bounties seen;
One deity by various names implored,
In various places; of those regions queen,
Where springs, and is reserved, the sacred flood,
Which being gives, and proves earth's vital blood,
When from thy urn thou pour'st th' irriguous good.

Type of our Queen, and ancestor, ordain,
If to thy virtues, as thy worship, true,
Memphis she gave again to feel thy reign,
That these our tears fate's rigour may subdue.
In saving Nephte, thy own glory save,
The spouse, the subjects, and the son you gave,
All doomed alike to perish in her grave.

Horus, thou god of silence, wisdom taught,
Who shield'st from harms the weakness of the good,
To full maturity by years unbrought:
Protect our prince, thy image, and thy blood.
O guard his royal youth with tender care,
Assume the task thy mother Isis bare
For thee, of equal years, her infant heir.

* Vid. Kirch. tom. 1. p. 113.

† This hymn has a conformity to the inscriptions upon the columns of Osiris and Isis, mentioned by Diod. l. 1. Apul. Metam. l. 11. and others.

While this and the like hymns were repeating, the priests (in robes of linen, with chaplets of lotus on their heads, and sandals of the plant papyrus on their feet) were continually offering sacrifices upon three triangular altars placed before the triple statue. These holy men, worn away with austere fasting, which had continued from the instant the queen's distemper begun, and fainting under the cruel scourgings with which they accompanied their invocations, were hardly able, notwithstanding their great number, to put up the prayers the people demanded of them, or which they offered of their own accord.

But what avail temples, and all the vows offered in them, against the irrevocable decrees of fate! The queen, however ready to conform to all the prescriptions of her physicians, declined daily. The most powerful medicines, though applied even before she was reduced to extremity, seemed to have no more effect upon her than common remedies; and the physicians, who had been less apprehensive of any extraordinary event than of that insensible decay they perceived in her, never let fall the least word of hope. Convinced of her own fate, she resolved at last to consult the most ancient oracle in the world, which was in the neighbourhood of Memphis, with regard to her son. It was the oracle of Latona, the nurse of Horus, at Butos, a city lying between the Sebennitic and Politinic gulph, opposite to which was the then floating island Chemnis.* And this it was which gave the Greeks a notion of their island of Delos floating till the birth of Apollo, the son of Latona. The priests of the oracle, informed of the queen's sickness, had anticipated her deputation, and made great preparations for obtaining the goddess's answer. They offered up their supplications to her in a vast temple, dug under that which appeared. In that above the sacrifices were offered, and the ceremonies performed, in the sight of all the people; but to the mysteries celebrated in the subterranean temple, none were admitted but those who were initiated. There it was that so many human victims were sacrificed, particularly upon such occasions as this, and the gods entreated to accept of other young persons in exchange for a prince or princess greatly beloved. There are few nations known but what may be reproached with the same shameful barbarity; but the Egyptians, more superstitious than other nations, have, in former days, carried it so far as to sacrifice every foreigner at the tomb of Osiris, in the city of Heliopolis. This tomb was called Busiris; and fable has related it as of a king of Egypt, a transgressor of the laws of hospitality. However,† Amosis, one of the ancestors of Sesostris at Thebes, had the courage and authority to abolish this bloody custom in every city. In the room of these human victims were then substituted images of wax, since so much made use of in magic superstitions.

The priests deputed to consult the oracle being arrived, after one day's journeying, at Butos, with the noble offerings the queen had sent, went the same evening into the temple. All the people having conducted them thither, were obliged to attend without; and they entered into that part of the temple adjoining to the chapel in the superior temple, of which Herodotus makes mention, and which was hewn out of one single square stone, the inside whereof was sixty foot every way. After having passed a good part of the night in this place, they received the answer of the oracle, and were let out privately by another door, and made the best of their way for Memphis.

The queen, who counted every moment of their journey, and her life, waited their return with an impatience that added to the ardour of her

* Pomp. Mela.

† Euseb. Præpar. Evan. l. 4, c. 16, ex. Porph.

fever. That sorrow which had so tortured her mind in the first periods of her indisposition, and which she still continued to suppress, was now as visible in her attendants. They looked upon her death as an irrevocable decree of fate; and the consequences of it, which they foresaw, as well with regard to themselves as the state, threw them into an inexpressible anguish of mind. It was not only that tender affliction arising from the approaching and eternal separation from a mistress and a friend to whom they were entirely devoted. Their concern was like to that of persons who imagined they beheld all their fair possessions on the point of being laid in ashes by the impetuous ravages of some sudden fire, which would reduce them from a state of plenty to that of extreme indigence, or to the consternation of a city brought to extremity by a barbarous enemy, ready to destroy its religion and laws. The anguish of despair was so visible in their faces that the most beautiful were become ghastly, and those amongst them who were endued with the greatest presence of mind could not conceal their distraction, even in their attendances upon the queen, who still kept a profound silence.

The deputies being at last returned, and taking the young prince, with the faithful Amedes, whom they found attending him, with them, they entered the queen's apartment, where, in the presence of both and of her confidant, without any other witnesses, the chief of the deputation thus unfolded the answer of the oracle, which the sequel of the life of Sethos so exactly verifies that the author of my memoirs may perhaps be suspected of having copied from thence. Virtuous spouse, generous mother, and wise queen, said he, the gods, adverse, and at the same time propitious, send you this answer:—Be comforted in that death for which you are already prepared. It is only an unhappiness to those in whom it puts an end to a wicked life, and when it loads the memory of the deceased with the hatred and maledictions of the living. The gods are attending to bestow upon you that reward which is due to the good works you have performed, and even to those you designed. You will still live in the hearts of your people, and your son will one day restore to them that felicity which the loss of you is now about to deprive them of. He himself, however, will not be happy, according to the idea common souls form to themselves of the prosperity of princes. But the gods promise him all that heroic virtue which has most satisfactory in itself, and all that the glory which attends it can indulge with. Born for the good of mankind, he will become a benefactor to nations, preserver of Egypt, and a conqueror of himself. But let those who now hear me keep as an inviolable secret whatever concerns the prince, and suffer the cloud which will overshadow his first years to disperse of itself.

The priest had hardly made an end of speaking, when the queen, embracing young Sethos, said:—My son, my death is no longer a trouble to me. The gods deprive you of my relief only to give you a more eminent merit and lustre in those great actions they propose to effect by your means. Be faithful to the destiny they have prepared for you, and fulfil all their designs. And then, addressing herself to the priests—Return, said she, to your temples, and continue your vows for my son, whom I have long since recommended to you. The presents I design for the gods shall immediately follow you; may they vouchsafe to accept of these slender marks of my gratitude.

These presents were all the ornaments of a domestic chapel, which she had caused to be built contiguous to the apartment she slept in. She had brought them from This, the place of her nativity, where the news of her lamented death was soon going to shorten the days of the king her father. Amongst these ornaments were statues of gold, some of the height of a cubit, which represented the common deities of all Egypt, and

in particular of Apollo, who was held in peculiar veneration at This, and at Abydos, which was dependant upon it. Having thus previously sent to the gods what was most dear to her, she addressed herself to Amedes, in the following discourse:—Wise and faithful counsellor, said she, the kingdom will not be so happy to have you for its support under the administration which will succeed my death. Devote yourself to my son, and be his governor and council. The gods assure me that those virtues they have promised him will be the effects of your instructions and example. Amedes immediately embracing young Sethos, with the respect due to him,—My prince, said he, to you I entirely devote the remains of my strength and life. All the services I am capable of rendering my country are included in the education I shall have the honour of giving to him to whom the sovereignty of it will one day of right belong.

In that instant the king, who, not to be wanting in his devoirs, had made it a rule to visit the queen twice a day, entered her apartment:—My lord, said she, upon seeing him approach, the oracle has pronounced my doom. It may not be seemly to recommend a son to his father; but since he is going to be deprived of me, vouchsafe to accept my entreaty that you will be to him a father and a mother. Madam, answered the king, my son is dear to me for my own sake, and will be still dearer to me for yours, but I do not yet despair of moving the gods to pity for your preservation,—upon which, covering his eyes with his hands, he departed.

The next thing the queen did was to distribute jewels to all her attendants, according to their birth and quality. That serenity which appeared in her countenance had changed their despair into gentle tears. At last, turning to the young prince—For you, my son said she, I have reserved this casket; in it you will find jewels to an inestimable value, and sufficient for your support, to whatever state fortune may reduce you. Amedes will keep them for you, or employ them for your service. But for this emerald, set in the form of a heart, which I have hitherto caused you to wear about your neck, and which you shall convert into a ring, when you put off the habit of a child, never part with it on any account. About four years since your father caused us all three to be represented in relievo upon the same stone; himself in the form of Osiris, me in the resemblance of Isis, and you, like Horus, standing between us. The ingenious workman afterwards, by his command, cut this stone into three pieces, according to the bigness of the figures. One of them is that you wear, another is set in the ring I now take from my finger and put into your casket. These two, when divested of their ornaments, will exactly correspond with the third, which your father has himself upon his finger. Adieu, my son! May the gods protect you and receive me! Sethos, touched with all the sentiments his tender years were susceptible of, replied:—I receive, madam, what you are pleased to bestow upon me. I have given attention to what you have said; and when I am of riper years, I will endeavour to do as you have done. The queen pressed his hand, and made a sign for him to be removed. She spoke no more, and an hour afterwards yielded to the fatal stroke.

I will not pretend to give a description of the grief which overspread Memphis and all the provinces of the kingdom as this melancholy news reached them. The tears which were shed upon a bare apprehension of this catastrophe may give some idea of it.* The Egyptians in former days were so much devoted to their sovereigns that a mourning in the royal mansion was generally a domestic mourning in every family. They gave testimony

* Diodor. l. 1.

of it in public for forty days, by appearing with their garments rent, and in private by their austere fastings. But this last loss, the consequence of which every one was apprehensive of in his private concerns, filled each heart with inexpressible grief, insomuch that the priests who, upon the like occasions, were wont to countenance the public affliction, to do honour to the memory of their deceased kings, found themselves obliged, in the present incident, to calm the minds and hearts of the people, in order to preserve that decorum which was, as they said, becoming a civilized nation, and to render to the manes of the deceased queen an homage more agreeable to her virtues. They declared that she died in peace, and that the oracles had removed her apprehensions for the destiny of her son and people. They alleged the state of rest and felicity into which they had so much reason to hope the gods would admit her at her approaching obsequies. They endeavoured, in short, by all manner of consolatory advices, to assuage the pain of that wound which time alone could heal, and which they, however, feared time might render more sensible.

Preparations were in the meantime making for the funeral pomp. No people ever came up to the Egyptians in this particular. Their authors, and even ours, say* that they were the first who had any notion of the immortality of the soul. And, indeed, it appears by the simplicity of their palaces, in comparison with the magnificence of their tombs, that they were more solicitous for the eternal mansions of a future life than for the transitory abodes of this. We must, however, allow that their doctrine on this head was not very consistent. For, not to mention the Metempsychosis which Pythagoras was for establishing among them, and which made the souls of men, when freed from the body, pass from one animal to another till after the space of three thousand years they again entered into human bodies; the wisest men allowed of a place of torment in hell for the souls of the wicked, and delightful fields for those of the good; so that either opinion, or a mixture, such as it was, of both, left nothing in those costly tombs but a dead corpse, which was very far from being eternal, but which, however, by the art they had of embalming, was more durable than the tombs themselves.

Those who were appointed to perform this last function had already taken charge of the queen's corpse.† They were officers of the second rank, very much respected in Egypt for the knowledge they had of the secrets of the priesthood, though they were no other than domestics of the priests. The operation was thirty days in performing. Having, by means of a lateral incision in the body, taken out all the intestines, excepting the heart and reins, they anointed it both outwardly and inwardly with a certain gum composed of cedar, myrrh, cinnamon, and other perfumes, which not only preserved it for several ages, but caused it to diffuse an agreeable odour. They had, besides, the secret of giving a corpse its pristine form, insomuch that the deceased seemed to have retained the air of his countenance and the port of his person. The hairs, not only of his head but of his eyebrows and eyelids, were distinctly preserved; and what is yet more surprising, they restored to him an appearance of plumpness and a colour and freshness as natural as in the healthiest part of his life. Some private persons chose rather to preserve the bodies of their relations, thus embalmed, in closets made for that purpose, than to deposit them in sepulchres already made, or to erect new ones for them; and it was a singular satisfaction to them to behold their ancestors with the same physiognomics and in the same attitudes as when living.

* Herodotus, 1. 2.

† Diodorus, 1. 1, sect 2

But it was not so with respect to kings; for, if they did not make any particular disposition to the contrary, they were all, in whichever dynasty they reigned, conveyed to the labyrinth situate in the middle of the lake Moeris, on the borders of Libya. This edifice, which in magnificence, surpassed all the labours of Greece put together, even according to the testimony of the Greeks themselves, was not built, as Herodotus imagined, by the twelve kings who reigned at one and the same time, after the retreat of Sabacon the Ethiopian, for he did not make himself master of Egypt till two or three hundred years before the invasion of Cambyses; whereas this labyrinth was by far more ancient than Sesostris himself, and was erected when Egypt was only divided into twelve provinces. The kings of the four dynasties, being all at peace, had all contributed to this memorable work, of which the upper part was dedicated to the sun and the subterranean to the infernal deities. And this it was occasioned Homer's* calling the entrance into hell the gates of the sun. The twelve immense palaces which it contained represented, according to their design, all Egypt; and for that reason they marked out their several sepulchres, for them and their successors, in the subterranean vaults. But the imaginations of the people—added to the ceremonies performed by the priests before they admitted a corpse into these gloomy mansions, where few of the living had ever entered—gave occasion to a great deal of fiction. It was an article of religion to believe that the innumerable windings—with which they were told, and with truth, that these subterranean passages abounded—conducted their good kings to delightful regions, but that tyrants were forbidden even an entrance into the labyrinth. The manner of these ceremonies was this. When the corpse was brought to the bank of a lake called Charon, over which the passage lay to the gate of the infernal deities, it was there stopped by an incorruptible tribunal, composed of sixteen priests of the labyrinth, with their chief, and two judges chosen out of each of the twelve ancient nomes. The high priest, who conducted the deceased king, having there made an harangue, the president of the tribunal gave leave to all the assistants to lay such charges against the deceased as they could prove. They then proceeded to judgment, by which the corpse was either sentenced to be delivered to their ferryman, whom they called Charon, or to be deprived of sepulture. This sentence passed by scrutiny, that is, by certain tickets, which the judges threw into that terrible urn, the very idea of which was powerful enough to keep the ancient kings within the bounds of justice.

To conclude. To whatever sepulchre the corpse of kings, or even of private persons, were carried, they were liable* to an examination before judges, who were always men of the greatest reputation and probity. They were only eligible out of those who were initiated; and, if for a private person, they were upon every occasion chosen by men taken out of each class of the freemen of a city, or of the subjects of the kingdom when for a sovereign. And the tickets in which the names of the judges were written were opened and numbered in public view. But for those kings who were to be interred in the labyrinth, all Egypt, according to the division of the twelve ancient nomes, had their suffrage in the election of the judges. And besides, at this labyrinth alone was performed that great number of other ceremonies from whence Orpheus the poet, whom we shall soon see in Egypt, and who, being present at the obsequies of another king, borrowed thence the greater part of that description of hell which he has given us in his verses, and which was afterwards copied by Homer in Greek, and by Virgil in Latin.

* Odys. 24.

§ Diodor. l. 1, § 2.

The fortieth day after the queen's decease being now come, all was ready for setting forward with the funeral procession, which was to march the forty leagues between Memphis and the labyrinth, in ten days and ten nights, according as the several stages were regulated. The porch of the palace was closed up from all approaches of the sun, and illuminated with lamps. Under it was placed a large chariot with four wheels, all covered over with gold. At the hinder part of the chariot was erected a throne, with an ascent of three steps, covered with a large crown of gold, richly adorned with precious stones, and supported by a sphynx of the same metal, with large wings displayed, upon the head of which the edge of the crown rested. From the top of the crown fell down, in large folds, between the sphynx's wings, a cloth of purple in the form of a pavilion, covered with hieroglyphics richly embossed in gold, and representing all the virtues. The two extremities of this pavilion joined and crossed each other at the front of the chariot. This chariot had two poles, and was drawn by sixteen horses, four in front. Their harness was exceedingly magnificent, as on a day of triumph; but nothing was comparable to the richness and elegance with which the queen was arrayed. She was placed upon the throne in a sitting posture, and so artfully fastened into it that no jolt, however violent, could give her any motion which might make her have the appearance of a corpse. The whole machine was, moreover, in such manner suspended between its shafts that nothing could bring it out of a level. And besides, the roads, which of themselves were very good in Egypt, had been levelled for the convenience of this procession. In a word, this chariot seems to have served as a model for that in which afterwards the corpse of Alexander was transported from Babylon to Alexandria.* The queen, who had her face and bosom bare, but her eyes closed, seemed to enjoy the sweets of an agreeable slumber amidst the noise of trumpets and kettle drums with which the air resounded while the procession was ranged in order. What melancholy reflections were there not renewed in the hearts of those who loved her, and had been deprived of her sight since her death or since her sickness! They saw her—they spoke to her—but she was no more. Those who had been the nearest devoted to her, the better to suppress their affliction, avoided looking on her for a time; but, overpowered at last by their curiosity and affection, they cast their eyes upon her, and finding yet the same features, and the same graces, they immediately turned them away, and melted into tears.

* Diodor. l. 18.

(To be continued.)

SPEAKING WELL OF OTHERS.—If the disposition to speak well of others were universally prevalent, the world would become a comparative paradise. The opposite disposition fills every house and neighbourhood with pain and sorrow. How many enmities and heart burnings flow from this source. How much happiness is interrupted and destroyed. Envy, jealousy, and the spirit of evil, when they find vent by the lips, go forth on their mission to hurt the reputation and peace of others. Every one has his imperfections; and in the conduct of the best there will be occasional faults which might seem to justify animadversion. It is a good rule, however, when there is occasion for fault-finding, to do it privately with an erring one. This may prove salutary. It is a proof of interest in the individual, which will generally be taken kindly, if the manner of doing it is not offensive. The common rule, on the contrary, is to proclaim the failings of others to all but themselves. This is unchristian and shows want of charity.

NOTES AND QUERIES FOR FREEMASONS.

THE TEMPLE; A SYMBOL OF MASONIC LIFE.



THE following extract from a paper entitled, "The Outer and the Inner Temple," by Bro. the Rev. Dr. W. P. Strickland, is so much in accordance with my own views that I do not hesitate to forward it for the more widely extended circle of your readers. If such extracts meet with approval, I can, occasionally, furnish others.

EX. EX.

"That great exhibition of art—the glory of all ages, and unsurpassed in magnificence by any other reared by the hand of man, the temple of King Solomon—had its outer and inner courts, both of which were in the highest sense emblematical of its design. Like its Divine Author, who is the Creator of all men, and 'hath made of one blood all nations and fixed the bounds of their habitation,' it was designed for all, yet not *alike* for all. The first apartment of the sacred inclosure was open to all nations; beyond this, and advancing inward, was the court of the Israelites, into which no other nation was permitted to enter, and then only the Jewish males, the women having an apartment allotted to themselves. Still beyond was the court of the Levites and priests, and in the centre of all the sanctuary or temple-proper, divided into what was denominated *the holy and the most holy place*. Ministering priests were alone admitted into the former, while none but the High Priest could withdraw the veil of the latter, and that only once a-year. Between the cherubim, over the Ark of the mercy-seat, the mysterious unapproachable glory of the Divine Shekinah poured its effulgence. From this ever-present oracle went out, through the High Priest, to those in the Sanctuary and the outer courts, and through the assembled thousands to the outside world, the revelations of Jehovah. To the construction of this temple, and its significant design, Masonry traces its origin and derives all its principles and teachings. Its mysteries—unlike those of Osiris and Isis, in Egypt, and those of Eleusis, in Greece—are open to all of every nation who are found worthy and well qualified to receive them.

"As it was in the temple and its worshippers, so is it in Masonry. There are many of those who get within the sacred inclosure who never penetrate beyond its outer court, and are, to all intents and purposes, outer-court worshippers. The mere external form is all they see and all they know; the spirit and power are either entirely beyond their perception, or they possess no inclination to advance beyond these outward signs and symbols.

"The design of the masonic institution is to form a character according to a model embracing all the cardinal virtues; and where this design is not carried out, the defect will be so apparent as to destroy all claims to the designation of a true mason. It is not enough that the outer court of the temple of Masonry be entered, that the obligations to be good and true are taken at its altar, and that the profession be assumed; this is but the beginning, the mere laying of the corner-stone. But as the foundation is not the structure, though bearing an essential relation to it, so the entrance upon a masonic life is important as a beginning, but it is not the pursuit and the goal. The regulation of the life, and the cultivation of every virtue that adorns humanity, becomes the duty of all who bear the name of mason, and he betrays his trust, and belies his profession, whose constant aim is not to form an erect and solid character. As the plumb, the level, and the square, are essential to the most experienced and skilful architect in the construction of an edifice, so an observance of rules is essential to the erection of a masonic character. Many are only attracted by the outer adornments of the temple. They admire its form and symmetry, gaze with rapture on its pillars and voluted columns and minarets, but the inner apartments attract them not. The objects of thought and study with which they abound would require too much of their time, and tax them with

“efforts for which their sluggish souls have no inclination. Many are the outward worshippers in the masonic temple. They make the profession and bear the name, and when mere display is all, are found foremost in the ranks. For them the hours of labour are wearisome and painful, but the announcement of refreshment is a sound ever welcome, filling them with delight.

“To such as are not determined fully to work out a masonic character, the gates of the temple should for ever be closed. Over them should be inscribed, ‘There is no royal road to Masonry,’ and to all such as are not willing to work their way through all the rough and difficult passages, the frowning sentence, in letters of fire, ‘*procul, O procul, este profani,*’ should, like the flaming sword at the gate of Eden, for ever forbid their approach. Every step should be characterized by true deliberation, and the whole progress marked by a proficiency worthy of the great work in which they are engaged. As no stone could go into the holy temple until it was wrought to the inflexible requirements of the plumb, the level, and the square, so no one should be allowed to take a position in the masonic temple until he came up to all the requirements of the masonic code.”

THOMAS GRINSELL.

IN “Notes and Queries” of the 3rd. of February, 1866, is the following:—

“Wanted to know, particularly, the time of the death, and place of burial, of Thomas Grinsell, a native of Dublin. He was the uterine brother of James Quin, the witty comedian. The latter left, by his will, the sum of 500*l.* to William Grinsell, ‘one of the Arts Masters of Bridewell Hospital in London.’ Was he another brother? Quin’s mother unfortunately had two husbands at once. The first married was named Grinsell, consequently the actor was *nullus filius*, so the Whitsheds of Dublin, being heirs-at-law, and sharp lawyers by profession as well, managed to secure all the property left by Quin’s father, leaving the actor to his own resources, who quitted college, where he was being educated for a learned profession, and made his first appearance on the stage in the character of Abel in *The Committee*, at Smock Alley Theatre, 1714. Numerous lampoons on the Whitsheds were circulated in Dublin about the time, it being generally considered that they had used sharp practice against young Quin. The motto on his carriage formed the well-known and often-quoted satirical lines by Swift, commencing—

‘*Libertas et natate solum;*

Fine words! I wonder where you stole ’em.’

“Thomas Grinsell founded modern or accepted Masonry in England. His figure appears in the cart with Jachin and Boaz—Jamaica and Barbadoes rum—in the well-known engraving of the *Procession of Scald and Miserable Accepted Masons*, passing old Somerset House, the date 1742. Brother Lawrence Dermott, the author of *Ahiman Rezon*, gives an account of Grinsell in the second edition of that work. But Dermott afterwards joining the Modern Masons, and becoming Deputy Grand Master in 1787, suppressed the second edition almost entirely: it is exceedingly rare now. The two bodies did not unite till 1813, when both the Free and Accepted Masons met King Solomon in the Temple of Jerusalem, of course; mourned for Hiram; found the cassia and the dead body on Mount Moriah; duly executed the vile murderers, saw the light, and parted on the square.

“What is meant by William Grinsell being described as an ‘Arts Master’ in Quin’s will? Was Thomas Grinsell a bricklayer? The tradition in Dublin is, that he was a weaver.

“JUBELA.”

BENEVOLENCE.



MS Benevolence is the most sociable of all virtues, so is it of the largest extent; for there is not any man, either so great or so little, but he is yet capable of giving or receiving benefits.

Let us always use God's blessings, as bounties, with moderation and temperance, and remember the poor; for God has given to some too little for their convenience, and to others more than they need, that neither side may want an occasion for exercising their virtue. He bestows upon us sufficient for the relief of our brethren, that we may obtain his mercy. And on the other hand, the poor, when they are refreshed by our liberality, give God thanks for putting it into our hearts, and recommend us to Him in their prayers.

It is the duty of every individual to be a friend to mankind, as it is his interest that men should be friendly to him.

The greatest benefits of all have no witness, but lie concealed in the conscience.

A kind benefactor makes a man happy as soon as he can, and as much as he can. There should be no delay in a benefit, but the modesty of the receiver. If we cannot foresee the request, let us however immediately grant it; it is so grievous a thing to say I beg, the very word puts a man out of countenance; and it is a double kindness to do the thing, and save an honest man from the confusion of a blush.

Let no one be weary of rendering good offices; for obliging others we are really kind to ourselves.

No man ever was a loser by good works; for, though he may not be immediately rewarded, yet, in process of time, some happy emergency or other occurs to convince him, that virtuous men are the darlings of Providence.

The benevolence of a good man always terminates his projects in the relief of distress, the detection of fraud, the defeat of oppression, and the diffusion of happiness.

BRO. WELLINS CALCOTT.

CONSECRATING A CANAL TUNNEL.

IN a Birmingham newspaper of 1796, the following paragraph occurs—
 "FREEMASONRY. Was holden in the Worcester and Birmingham Canal Tunnel, a Grand Chapter of Royal Arch Masons, Knights Templars M.S.A., &c., &c., who having assembled in ample form at Birmingham, proceeded on the Worcester and Birmingham Canal in an elegant barge, accompanied by martial music, to King's Norton, and disembarking at the east end of the tunnel, took a survey over the summit of the hill through which this subterraneous passage is excavating to the western entrance of it. The magnificence and wonderful appearance of the arch (which for near 500 yards in length was most brilliantly illuminated) had an amazing effect, and struck the Companions with a solemn and reverential awe. The reverberation of sounds from a bugle horn, which continued upwards of twenty-five seconds, resembled at first a loud clap of thunder, but gradually softened to the most harmonious sounds such as words cannot describe. The consecration of this stupendous arch by the Royal-Arch Chapter of Fortitude, who piously dedicated it to Solomon, king of Israel, was solemn and awful. A description of the arch and the names of the artists present, will be engraved in stone and fixed in the arch, in commemoration of the original G.C. The chapter being closed, the brethren returned in the barge to King's Norton, and forming themselves in order, disembarked, and walked in procession to the Navigation Inn there, where an elegant dinner was provided, and the day spent in the utmost harmony."
 AMANUENSIS.

THE LATE KING LEOPOLD AND THE GRAND ORIENT OF BELGIUM.

“ Brussels, 17th. February, 1866.


“ Here one hears nothing spoken of but the carnival, its masks, processions, and balls, and—really this Freemasonry is irrepressible—the great funeral fete given by the Grand Orient of Belgium last Saturday night in their magnificent temple of Masonry. I am but a weak man, and I feel myself much bound to bow to authority, and the authority of the Church has recently told us that this famous society is dangerous to States and subversive of civil and political order. At the same time I knew the late King Leopold very well, and, with a wise submission to constitutional liberty, there was not in this world a man with more firm and decided views as to the necessity of checking revolution and disorder, and, though himself a Protestant, he was the stoutest upholder of the Catholic Church in Belgium, because he believed it was best for man's happiness to submit reverently to the precepts of the religion in which he was born. How, then, was it possible that this sage Leopold, if the assertions of the late Allocution be correct, should have been a brother of this order—‘ Brother Leopold ’ as I hear he is fondly called in the lodges—and not merely one nominally of the craft, but one understanding and practising its tenets and defending it in his kingdom and elsewhere with his power, his purse, and his pen ? The whole thing appeared so contradictory to me that I began to think Leopold when a youth merely gratified a boyish curiosity, and having seen the secrets of the prison-house forgot and abandoned without, of course, betraying them. But careful inquiry, so far as one kept outside the mystic portals by fear of a dread ceremonial could make it, convinces me of this, which I have from undoubted and altogether other than Masonic authority—that the late King Leopold, at his own request and after previous general inquiry, was initiated in the Lodge of Esperance at Berne, in Switzerland, in 1813, when in the 23rd. year of his age. After that period he always attended Masonic lodges abroad whenever he had an opportunity until his settlement and marriage in England. About the time of his marriage, in 1816, or immediately after, he joined an English lodge of Freemasonry, and took an active participation in its proceedings. When a widower, on all his visits to Germany, as opportunity offered, he also took part in Masonry, and when in 1832 he mounted the Belgian Throne, without a moment's hesitation, in reply to an address sent to him, his Majesty agreed to take the order in his new kingdom under his august protection. He did not, from his position, of course, attend the lodges, but he frequently inquired into their working, and always expressed his pleasure at their prosperity; and on his death the collars and jewels of his Majesty's Masonic degree were found mingled with the badges of the most illustrious of European orders of chivalry, with those of the Garter, the Golden Fleece, and the Legion of Honour. It was no wonder, therefore, that the ceremony at the Hall of the Grand Orient in honour of this king should have been a most brilliant success. Everything that taste could suggest in draperies and adornment was displayed in the gorgeous apartment, and the first painters and sculptors of Belgium lent their aid and their taste to render the ceremonial worthy of the kingly brother. I understand M

" Van Sohoor, senator of the kingdom, the *ad interim* Grand Master,
 " took the chair at seven in the evening precisely. He was supported by
 " deputations and visitors from innumerable foreign lodges, from the Grand
 " Orient of Italy; from the Grand Lodge of Turin; from English, Dutch, Ger-
 " man, and American lodges. A very touching mark of foreign respect was
 " presented by a venerable deputation from *la loge d'esperance* at Berne,
 " from which the King drew his first masonic inspirations. As Belgian
 " masons their number was only limited by the restrictions of room,
 " immense as is the grand saloon. The numbers were packed to the
 " doors, and hundreds had to go away, not from want of hospitality, but
 " from absence of possible space. A member of the Belgian Chamber of
 " Representatives, M. Defere, made, they tell me, what may be called the
 " funeral oration—a magnificent discourse, listened to in breathless attention.
 " In other places it would have drawn down thunders of acclamation. The
 " sternness of the order obliged it to be received in solemn and unbroken
 " silence. A magnificent hymn, composed for the occasion by M. Haussens,
 " and for which M. Briol wrote suitable words, was magnificently rendered,
 " and brought tears trickling down many a furrowed cheek. The solos, the
 " choruses, and the instrumentation are said to have been perfect. Every
 " noted performer of the famous band of the opera volunteered his service
 " on this occasion. Here again the rules of the order and the character of
 " the assembly did not permit the usual applausive marks of appreciation,
 " but the Grand Master could not resist making himself the organ of the
 " meeting, and thanking all concerned in the wonderful melody. He
 " thanked, at the same time, the distinguished painters, architects, and
 " decorators who had thrown such a halo of beauty and taste over the
 " chastely embellished scene. The great sculptor, Geefs, was not forgotten,
 " and I am glad to mention the name of this illustrious man, who has
 " best shown his abounding taste in having taken an Irish wife—who
 " had executed for the occasion a copy of his grand statue of the late
 " King on foot. This statue appeared in the hall, only differing from
 " that which surmounts the Congress Column in Brussels by being
 " represented as wearing the masonic collars and orders of Leopold the
 " First. On the symbolic tomb or catafalque, erected in the body of the
 " hall, rested the collar, sword, and gauntlet of the order worn by his
 " Majesty. It was after ten o'clock when the brethren assisting at this
 " great ceremonial took their departure. Is not all this very strange?
 " But is it not more strange that whispers are current that his present
 " Majesty, Catholic as he is and more than Catholic as he was once thought
 " to be, has expressed recently very kind feelings towards the masonic order,
 " and has even given some hopes of becoming a neophyte at a future day,
 " when the present strong feeling of the head of the Church may change
 " or die away? It will, however, be only following the example of his
 " subjects, who, fearless of Pope or pover, are rushing into this masonic
 " order in numbers incomprehensible."—Extracted from *The Irish Times* of
 Monday, February 19th, 1866.

PRAY FOR ALL MEN.—We should not only pray for those who think and act
 as we do ourselves but should pray for all men. Certain of being right in our
 own faith, Christian charity teaches us to wish our neighbour to be the same;
 thus whenever we see any one more violently opposed to our opinions, than others
 of his sect, let us not revile him but pray for him daily and earnestly.—C.

REVIEWS.

Papal Teachings in Freemasonry: being a rectification of the Errors and Misrepresentations contained in a Recent Allocution, by Pope Pius IX.
By the Reverend GEORGE OLIVER, D.D.; London: R. Spencer, 26, Great Queen Street. 38 pp. 8vo.

HE venerable Brother Dr. Oliver, whose works on Freemasonry teem with valuable information, and have attracted great attention in Europe and America, has come forward with a defence of Freemasonry against the Papal Allocution. It is almost superfluous to say that he has brought the reading and experience of more than half a century to bear upon the question. From its being a short pamphlet, which ought to be in every brother's hands, it would be unfair to make extracts, nor could this be well done without injury to it, as a whole, for it is so closely related in its entirety, that to separate one portion from another would be to destroy one or more links in the chain of argument. To us, however, there is one objectionable portion. The worthy Dr. seems to take it for granted that whatever he says must be taken by the Pope as an authority to which his holiness will bow. This we consider its weakest point, because, argue as we will about such matters, the Pope claims to be infallible, and no one ever yet heard of a person deeming himself infallible, being converted by one who is—regarded by the infallible authority—a member of an heretical priesthood.

On all other grounds we are glad Dr. Oliver has published his pamphlet, and we hope, in its next edition, he will address the brethren, or the world at large, in preference to addressing the Pope, who is not likely to take any notice, however much we, his brethren, may admire, value, and are willing to be taught by Dr. Oliver's great experience and erudition.

A Masonic Calendar for the Province of Dorset. A.L. 5870, A.D. 1866.
Single Sheet.

OUR Brother, THOMAS COOMBS, the Prov. G. Sec. for Dorset, has compiled this very useful broadside. It contains the names of the officers of the Prov. G. Lodge, their addresses and time of meeting. There is a list of all the lodges under the following arrangement. The town in which they exist, their name, number, place of meeting, the day of meeting, day of election, and installation of each W.M., and the W.M. actually in office in January of this year. The same plan is carried out with reference to the Prov. G. Royal Arch Chapter; the Chapters in the Province; the Encampment of Knts. Templar; and the Rose Croix Chapter. Then follow the days of the months upon which Masonic meetings take place.

The whole is very plain, intelligible, and useful. A note informs us that "If this is approved by the Craft, an endeavour will be made to continue it yearly," a consummation most devoutly to be wished for all such publications. Unpretending in its appearance, this *Calendar* is of real utility.

Recollections of the Lodge of Freemasons at Thornhill. By DAVID MURRAY LYON, one of the Grand Stewards in the Grand Lodge of Scotland; Member of Mother Kilwinning and Ayr St. Paul's; and Honorary Member of the Lodges Nos. 11, 22, 86, 124, 126, 135, 138, 169, 179, 198, 252, 320, 433, and 452. Henry Finlay, 81, South Bridge, Edinburgh.

THIS capital little book is exactly what might have been expected from Bro. Murray Lyon. He is one of the few who dig into the chronicles of the past for his facts, and presents them, when so exhumed, in at readable form. We would not weaken one word of his excellent preface by condensing it, and therefore quote it entire, because it deals with

with the subject of Masonic inquiry in the spirit of a student anxious to draw his conclusions from existing records. Bro. Murray Lyon says:—

“ If it is greatly to be regretted that the exhumation of long-buried and forgotten facts in Masonic history proceeds so slowly, how ought carelessness to be guarded against in placing upon record notes of the every-day life of our presently existing Lodges. From mistaken notions regarding the true scope of their obligation to secrecy in matters Masonic, the early Craftsmen confined within the narrowest limits possible the written records of their operations—hence the paucity of data from which can be drawn reliable information as to the laws and customs obtaining within the Mystic Circle during any period prior to the adoption of that Speculative element of Freemasonry in which have been absorbed the more distinctive features of the ancient Guilds of Operative Masons. In like manner, out of a constitutional dread of Masonic records falling into profane hands, minutes of the proceedings of many of our dormant Lodges are known to have been consigned to destruction by their custodiers, who thereby became the instruments of inflicting irreparable injury upon the Order which in their mistaken zeal they sought to serve. Again, from a misapprehension of the importance of the work, no inconsiderable number of our Lodges deepen and perpetuate the evil adverted to, by a total indifference as to the style in which their exoteric transactions are recorded—the bearing which such records are to have upon the future history of the Lodge Universal, being an idea quite foreign to the minds of those by whom they are penned.

“ Animated by the desire in a humble way to aid in the preservation of what, besides being of local interest, may at some future period be considered worthy of a niche in the mystic fane, the Brethren of Thornhill requested the writer to gather together and condense some of those rays of *light* which a peep into their records might discover as diffusing themselves throughout the area of the Lodge’s operations during half a century’s existence. The warp, woof, and thread of our subject being liberally found in the St. John’s minute-books, as well as in the published reports of recent demonstrations in which No. 252 was the principal actor, our task has been a comparatively easy, as it was also a genial, one.

“ Our *Recollections*, somewhat desultory in their character, are, with all their imperfections, respectively dedicated to the Lodge of Thornhill.”

We are tempted to reprint the whole of these *Recollections*, so attractive do they appear, but it would be an act of piracy; therefore, to show what the book is made of, we select one extract—rather a lengthy one—but it is too good to curtail. Bro. Murray Lyon tells us that:—

“ The manner of celebrating the 27th of December has in Thornhill alternated between a public procession through the village, going to church to hear sermon, dining together, and holding a ball in the evening; but only on one occasion (1826) is it recorded that the programme of the St. John’s Day observances embraced the whole routine of ceremony just quoted. The propriety of such a mixture of the sacred with the profane appears more than once to have been questioned; for on St. John’s Day, 1823, the Rev. Edward Dobie is found ‘thanking the Lodge for relieving him from a promise to preach to them on that day, there being so much objection to it’—objections offered, as some may think, by one or other of the ‘hizzies’ thus depicted in Burns’ ‘Holy Fair’:—

“ ‘The twa appeared like sisters twin
In features, form, an’ claes!
Their visage wither’d, lang, and thin,
An’ sour as ony slaes:
This is Superstition here,
An’ that’s Hypocrisy.’

"In their arrangements for the festival of 1826, besides deciding upon having a procession, dinner, and ball, the brethren 'agreed to have a sermon, if it could be got; and Mr. Gracie was to be applied to to preach'—a request with which he 'cheerfully complied.' Great preparations were made for the coming demonstration—invitations were sent to the neighbouring lodges, a band of music consisting of 'a drum, fife, bugle, and two clarionets,' was engaged, several of the brethren were raised to the 'sublime dignity,' a number of neutrals were entered, and 'one guinea was agreed to as collection from the funds, and every person his pleasure after.' The 27th having dawned, the outsiders were early afoot in anticipation of the demonstration by the brotherhood, who immediately after electing their officebearers, and shortly before High xii were joined by 'a respectable deputation from St. Magdalene, Lochmaben, and other visiting brethren,' and emerging from the Lodge-room the fraternity in full regalia threaded their way through crowds of wondering villagers to the old church of Morton, where they 'heard an excellent sermon by Mr. Gracie from these words—"God said, Let there be light, and there was light; and the light was divided from the darkness." Bro. Gracie, of Carronbridge, was minister of North Esk, Musselburgh. Dinner followed sermon, and the Lodge being re-opened and placed under Southern rule, the utmost harmony prevailed. As the masonic reached the horizon, *Strength* brought his gavel to the 'recovery,' took post at the wicket, and returning to each his *mark*, bade a warm adieu to the many brethren who had that night honoured the Lodge with their presence.

"The St. John's Day procession and sermon seem for a time to have lost their attraction; for in 1836, the Lodge so far discountenanced any out-door display, as to limit the music to be engaged to 'a drum and fife,' in the event of '36 members being willing to turn out.' This decision of the Lodge had the desired effect; for there was no St. John's Day procession till 1844, when, under the Mastership of Bro. Robert M'Kinnell, the practice was revived; and so graphically have the joyous proceedings of that festive occasion been delineated by the then Secretary, Bro. Daniel Mathieson, that we cannot do better than quote the minute on the subject:—

"During their walk through the several streets of our beautiful and thriving village, they were accompanied by some thousands of spectators, who all seemed pleased, and even surprised at the regularity of our movements. Many a pretty blue-eyed damsel with her auburn hair hanging in careless ringlets down her rosy cheeks, looked all smiles and affection on her dear "Mason lad," and would have been nothing loath, had time and place suited, to have

"Kissed her love with his apron on."

"This bliss was reserved, however, for some more happy moment, when reclining on the manly bosom of her happy swain, he pours into her fond ear these sweet and melodious wishes—

"Gie me a cannie hour at e'en,
My arms about my dearie O;
Baith worldly cares and worldly men
May a' gang tapsalteerie O."

"The douce, staid matron, also, could not help heaving a tender sigh when she thought on "the days o' langsyne," and still wishing them God-speed, as the tear of pleasure started in her eye on observing her "old cove" go fresh and ruddy, and eagerly assisting to keep up the dignity of our "Royal Craft." Even the curly-headed urchins were heard in groups roaring out most lustily, though not very musically—

"Our daddie's a Freemason, and we needna fear the deil."

"While all was "jocund and gay," we were much pleased to perceive the manly cheeks of many a brother bedimmed with the tear of sympathy, as

“they beheld the widowed mother and bereaved orphan anxiously looking to the right and to the left of the procession and missing those they esteemed most upon earth, and who formerly mixed in the joyous throng of the Mystic Brotherhood. Instead, however, of crying out “Oh death, what ravages hast thou committed,” methinks we see them retiring to their closets and pouring out their souls to the Great Architect of the Universe, and exclaiming in faith—“It is the Lord, let him do whatever seemeth good, and tho’ bereaved of the presence of those we love, yet we trust they are for ever blessed in the Grand Lodge in heaven, and engaged in singing hallelujahs to the Lamb for ever and ever.”

“While the Brotherhood are always pleased to rejoice with them that rejoice, they are no less willing to participate in the sorrows and mournful dispensations of their friends—several of these were existing on this day. In passing them, the music was stopped, and the flag lowered as a mark of respect and sympathy to the connections. All passed off well—thanks to the old veteran, Bro. Thomas McLachlan.”

Oh! that we had a few brethren amongst ourselves that would undertake to give us such compendiums of lodge history. If Masonic study ought to be encouraged, as a duty, a tempting field lies open to many a willing student who is at a loss for a theme. Such brethren will find in Bro. Murray Lyon’s *Recollections* a model of what the treatment should be, and the general Masonic reader—who does not write—will reap much advantage from a perusal of it, as it will make him acquainted with many curious Masonic customs, much charming anecdote, and a tolerable fair share of Masonic verse. Of course it cannot be concealed that Bro. Murray Lyon writes with “the pen of a ready writer;” but the charm of the book is that though it is the production of a professed literary man, it is free from bookmaking, redolent of genial humour, pleasant gossip, and general information.

A Short Address, Delivered by Bro. THOMAS COUSINS, W.M., to the Brethren of the Portsmouth Lodge, 487, August 10th. 1865. Printed at the request of the Brethren of the Lodge.

No doubt the brethren of 487 appreciated the *Address* of their W.M. or they would not have requested him to have it printed. Every W.M. ought to be the best judge on what particular points the brethren stand most in need of information. Discursive addresses, unless the production of practised speakers, are not wholly to our taste. We like to see one subject handled at a time and thoroughly exhausted. Bro. Cousins is too discursive for us, but his *Address* is marked by the usual amenities of the order.

PURITY.—Over the beauty of the plum and apricot there grows a bloom and beauty more exquisite than the fruit itself—a soft, delicate flush that overspreads its blushing cheek. If you destroy it, and it is once gone, it is gone for ever. The flower that is imperaled with the morning dew—arrayed as no queenly woman ever was arrayed in jewels—once shaken so that the beads roll off, you may sprinkle water over it as you please, yet it can never be again what it was when the dew fell silently upon it from heaven. On a frosty morning you may see the panes of glass covered with landscapes—mountains, lakes and trees, blending in a beautiful fantastic picture. Lay but your hand upon the glass, and by the scratch of your finger, or warmth of your palm, all the delicate tracery will be obliterated. So there is in youth a beauty, a purity, of character, which once touched, and defiled, can never be restored—a fringe more delicate than frost work, and when torn, can never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it even were he to wash them with his tears.

THE MASONIC REPORTER.

ANCIENT AND ACCEPTED RITE.

MORICE TOWN, DEVONPORT.

DODGE OF PERFECTION.—On Tuesday, the 8th. of February, the Ex. and Perf. Bro. F. G. Irwin, M.W.S., opened a Grand Lodge of Perfection, and carefully supervised the working of the following degrees:—

- 4th. Secret Master Worked by the Ex. and Perf. Bro. Paul.
- 5th. Perfect Master..... Worked by the Ex. and Perf. Bro. Flamage.
- 6th. Intimate Secretary..... Worked by the Ex. and Perf. Bro. Foxwell.
- 7th. Provost and Judge..... Worked by the Ex. and Perf. Bro. Brown.
- 8th. Intendant of the Buildings... Worked by the Ex. and Perf. Bro. Clemens.

This was a very good preparation for the following day, as the brethren present derived a considerable portion of information relative to the meaning and tendency of these degrees. It was the unanimous opinion of all present that if these, and other, degrees were more frequently worked it would tend, considerably, to Masonic improvement and the appreciation of some matters but little understood.

ST. AUBYN CHAPTER OF S. Ps. R. **H**.—On Friday, the 9th. of February, this Chapter met under the presidency of the M.W.S., F. G. Irwin. Part of the business was devoted to the instruction of the officers of the Chapter in their respective duties, and also to ballot for several brethren whose names were inserted, in cypher, on the summons, that being the course adopted in this chapter. All business being ended, the chapter was closed with the accustomed ceremonies.



MANCHESTER.

PALATINE CHAPTER OF S. Ps. R. **H**.—This Chapter met on Friday, the 2nd. February, at the Palatine Hotel, Manchester, at one o'clock. There was a goodly muster of the members of the Order, and twelve candidates were duly received, the working being about average. Five guineas were voted to the funds of the Boys' School. The First Gen. was elected M.W.S. for the ensuing year. A discussion was raised as to the propriety of holding at least four meetings annually, the P.M.W.S. asserting that the subscription, which is merely a nominal one, would not allow of it, everybody evidently forgetting that the Chapter received from £20 to £60 for fees at every meeting, which, if it does not form a handsome sum in the Treasurer's hands—no balance-sheets being rendered, as they ought to be to every member, and there being no by-laws except such as those in authority chose to put forward on their own responsibility—must be spent at the table, though each diner pays a fee of 10s. Your correspondent has often mused on the universal dearth of fraternal feeling in Masoury, if anything more prominent in the high degrees than the Craft. Men daily incur stringent o.b.'s which they care in no

way to keep. These remarks are suggested by the Recorder of this Chapter, a brother admitted a few months ago only, and still, with the flush of all his blooming honours full upon him, neglecting to enclose each member of the Chapter a prospectus of *THE MASONIC PRESS*—a publication which ought most certainly to be in the hands of every brother—making a gentlemanly apology for not keeping his promise, that it would have cost the Chapter 40d. in extra postage! There was also another little by-discussion which may be mentioned here. A brother in authority having requested a gentleman to take off a simple K.T. jewel, which he very properly declined to do. The late Bro. Matthew Daves's name was mentioned—the last man who ought to be quoted as an authority by any well informed brother. A similar thing occurred two years ago, which had nearly ended by everybody but Templars being blackballed. Apart from the question of right altogether, such intolerance ought never to be shown in Lancashire or Yorkshire, where every well-informed Templar knows that these degrees were, twenty years ago, the sole property of the K.T.'s.—to use a very vulgar simile, such conduct is like robbing a man by knocking him down, and then kicking him for stumbling. These remarks are made solely for the advantage of the ANCIENT AND ACCEPTED RITE, in hope that the Supreme Grand Council of the 33°, who appear to be gentlemen of more than average intellect, may see how their authority is abused. It is to be feared a Masonic oligarchy is not our best government. This Chapter needs a complete renovation, which it is to be hoped it will get from Bro. Newall, as it was certain it would had Bro. Bennett been M.W.S. above one meeting. Bro. W. H. Wright, the newly elected Treasurer, has determined to put his department in better order. Thus a beginning has been made, which it is hoped will progress and work beneficially for the Chapter.

MASONIC BALL.—On the evening of the same day there was an open ball (dispensations being obtained for all degrees), at the Free-Trade Hall. The arrangements gave great satisfaction, but the room was too much crowded. One thousand persons were present.

WOOLWICH.

INVICTA CHAPTER OF S. Ps. R. —The installation meeting of this Chapter took place at the Masonic Hall, William Street, on Friday, the 16th of February, when the following members were present:—Colonel Clerk, S.G.I.G. 30°; Captain N. G. Philips, S.G.I.G. 33°; J. R. Thomson, 18°; M.W.S.; W. J. Meymott, 20°, 1st. Gen.; W. Carter, 18°, as 2nd. Gen.; J. W. Figg, 30°, Registrar; P. Laird, 18°, Treasurer; Matthew Cooke, 30°, Organist to Sup. G. Council, Organist and Master of the Ceremonial; Captain Dadson, 30°; Captain Boyle, 31°; G. Cockle, 30°; E. J. Fraser, 18°; Jas. J. Forrester, 18°; W. Ward, 18°; and Dr. Hughes, 18°. A ballot was taken for Bro. George Allen, as a joining member, which resulted in his unanimous election. Major J. H. Freme was installed a S. P. R. . The M.W.S., Bro. J. R. Thomson then installed Bro. Meymott, 30° as M.W.S. for the ensuing year, and, perfect as ceremonies generally are at the Invicta, there never was a ceremony better performed. The new M.W.S. then appointed Bro. Thomson, 18°, Prelate; Captain Dadson, 30°, 1st. Gen.; George Lambert, 30°, 2nd. Gen.; W. Ward, 18°, G. Marshal; J. J. Forrester, 18°, Raphael; George Cockle, 30°, Herald; Joseph Taylor, 18°, Captain of the Guard; J. W. Figg, 30°, Registrar; Peter Laird, 18°, Treasurer; and Matthew Cooke, 30°, Organist to the Sup. G. Council, Organist and Master of the Ceremonial.—On the motion of Colonel Clerk, 30°, five pounds was voted to that eminently deserving charity, the Royal Benevolent Institution for Aged Masons and their Widows.—All business being concluded, the brethren dined together at Bro. De Grey's.

KNIGHT TEMPLARY.

DEVONPORT.

ROYAL SUSSEX ENCAMPMENT.—The Sir Knts. of this Encampment met on Monday, the 19th. of February, at their rooms, in Chapel Street. The business was of a purely formal nature, being to consider new by-laws and elect an E.C. and Treasurer for the ensuing year. The by-laws having been agreed upon, previous to their submission to the Encampment for adoption, a proposition to install a companion was received, and the Encampment was closed and ordered to be summoned for the above business on the 28th.

SALFORD, MANCHESTER.

ENCAMPMENT OF FAITH.—This Encampment (confirmed in 1851 by Sir Knt. Col. Tynte, M.E. and S.G.M., but which, according to the warrant, was originally constituted in 1809 at Scarborough, Yorkshire, as an "Encampment of *High Knights Templars and Knights of Malta*, by "Sir John Hill, Early Grand Master, the Deputy Early G. Master, the Captain General, the Grand Marshal, and the Grand Standard-bearer of the "Early Grand Encampment of Ireland") met at the Masonic Hall and Club, Islington Square, Salford, on Saturday, the 17th. of February, when Companion Henry Reddish, John Cadman, Thos. Gardiner, and M. W. Peace, were installed Knights of the Order by Sir Knt. W. H. Wright, the Prov. Grand Chancellor. Sir Kut. Rowbotham gave notice of his intention to propose the removal of the Encampment to Wigan at the next meeting, which will meet with considerable opposition. Sir Knt. Thos. L. Bold, P.E.C., was elected E.C. for the ensuing year, and Sir Knt. Pickering, the retiring E.C. was elected Treasurer, after which the Encampment was duly closed, and the Sir Knts. adjourned to refreshment. Some of the members were absent at a Priory of the Malta degree held at Rochdale. Sir Knt. Broadbent, its oldest member, stated that the Encampment formerly met every four months at Eccles, Bury, and Ringley, and recognized the degrees of Knight Templar, Knight of the White Cross, Knight of the Mediterranean Pass, Knight of Malta, Knight of the Red Cross, and (but unconnected with it), Priestly Order. The Rosa Crucis they did not confer. The Knight of Malta degree and that of the Priestly Order they wish revived.

ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS.

THE exigencies of a printing office compel us to go to press some days before the end of the month, therefore, as the Annual Festival of THE ROYAL BENEVOLENT INSTITUTION FOR AGED FREEMASONS AND THEIR WIDOWS was held on the last day of January, we have been unable to notice it until the present number.

This institution,—the most deserving, the most needed—and the best of those supported by Freemasons—for many years laboured under the disadvantage of holding such a meeting triennially. By the constant advocacy of Brother Henry George Warren, when proprietor and Editor of *The Freemasons Magazine*, it has, now, become the established rule to have a yearly festival! May it ever continue the practice, and, by the bounty of the brethren, may its funds be increased fourfold, for not only is it the first DUTY of every brother to aid in its support, but it is the MOST NEEDY of the three charitable foundations co-existent with Benevolent English Freemasonry. It is the most needful, because

the Grand Lodge of England only temporarily, and very scantily, affords that relief which the aged, infirm, or poor brother requires after his strength has left him, or misfortune overtaken him. Whilst to the widows of those departed the law of the board of Benevolence appears to be once nominally relieved, and after that a ———. It is also the most needy of the associations in question, because there are ever such a large excess of petitioners, who have to wait for years before they can derive benefit from its funds, that it OUGHT TO BE MORE WARMLY SUPPORTED THAN IT IS, and no aged brother, or brother's widow should ever be allowed to ask for aid a second time. For these reasons we feel it to be the duty of THE MASONIC PRESS to advocate its cause, and to remind our readers that in a certain ceremony they once undertook to relieve a distressed brother in preference to all other persons, and as a man and wife "are one twain," in supporting this institution, we may feel assured we are doing that duty, which is much more in accordance with the spirit of Freemasonry, than the erection of a superb edifice, however ornamental or expensive.

On Wednesday, the 31st. of January, the amiable, good, and beloved Brother Colonel H. A. Bowyer, Lieut.-Gen. Sup. G. Council, of the 33°, Prov. G. Commander and Prov. G. Master, for Oxfordshire, kindly took the chair, and was supported by a goodly muster of brethren of all grades, amongst whom may be mentioned—Bros. Victor Williamson, J.G.W.; Rev. R. C. Davy, 30°, G. Chaplain; the Rev. W. H. A. W. Bowyer, 33°, P.G. Chaplain; Algernon Perkins, P.G.W.; J. L. Evans, 18°, President of the Board of General Purposes; G. Cox, G.D.; J. S. S. Hopwood, P.G.D.; J. S. Pullen, P.G.D.; John Symonds, 18°, P. Asst. G.D. of Cers.; N. Bradford, P.G.D. of Cers.; Samuel Tomkins, G. Treasurer; G. W. K. Potter, P.G.D.; J. Spiers, 32°, D. Prov. G. Commander, and D. Prov. G.M. for Oxfordshire; J. Udall, P.G.D.; J. Harvey; W. Farnfield, Assistant Grand Secretary and Secretary to the Institution; Capt. Cope, G.S.B.; Samuel May, William Watson, W. H. Warr, Dr. Lilley, &c., &c.

The dinner being concluded, grace said, and the routine loyal and Masonic toasts disposed of,

The Chairman, Colonel Bowyer, gave the toast of the evening as follows:—Brethren, in rising to advocate the cause of this Institution, which provides for Aged Freemasons and their Widows, I am quite sure I need not express to you the great diffidence I felt when I was asked to take the honourable position of your President for this evening. I could not but recollect that I had been here on most of the occasions when this chair was occupied by men high both in Freemasonry and in the Councils of this country—men who came before you with well deserved *prestige*, commanding your utmost respect and attention. (Hear.) But, however incompetent, I felt I was to hold so lofty a position I could not on such an occasion as this shrink from performing such a duty as was imposed upon me. (Cheers.) I shall now, therefore, in the discharge of that duty endeavour to imitate my predecessors in this chair, not in their eloquence, although I am placed in their position, but in advocating the cause of our aged and distressed Brethren (applause), and I know you will not allow any inefficiency on my part to imperil the claims of this Institution, but that you will come forward generously, spontaneously, and heartily to the aid of your Brethren on this most Masonic occasion. (Hear, hear.) I shall detain you as little as possible in describing the Institution, as you are all aware of its constitution, and I think I shall be saving your time, and making the case more clear to you than if I were to expatiate in any language of my own on its benefits, or detailing to you its peculiar position, if I read to you a statement and statistics which have been most kindly forwarded to me by that most excellent Mason and devoted Secretary to the Institution, our Brother Farnfield, the Assistant Grand Secretary. It has been so clearly traced out that it will take me very few seconds to read it. This Institution for granting annuities to aged Freemasons was suggested by the Most Worshipful Grand Master, his late Royal Highness the Duke of Sussex, in the year 1842, since which period 238 aged Brethren have been elected on its funds, to whom have been paid up to the present time 23,914*l.* 15*s.* After the election in May last there were eighty-one male

annuitants on the books, receiving among them 1,850*l.* annually. The annual income of the males at that date was—From Grand Lodge, 500*l.*; Grand Chapter, 100*l.*; dividends on funded property, 1,171*l.* 10*s.*; leaving 678*l.* 10*s.* endowment to the Institution for aged Freemasons. The residue of the income of this branch of the Institution is made up from annual subscriptions. There are at present thirty-one approved candidates on the list for election. The Freemasons Widows Fund was established in 1850, since which period ninety-one widows of our deceased Brethren have been recipients, to whom have been paid 8,232*l.* 18*s.* 6*d.* After the election in May last there were fifty-nine female annuitants, receiving from the fund per annum 1,170*l.* The annual income of the Widows Fund consists of—Grand Lodge, 300*l.*; Grand Chapter, 50*l.*; dividends on funded property, 306*l.*; together, 656*l.* The whole income from the votes of Grand Lodge amounts to 514*l.* The residue of the income of this branch of the Institution is made up from annual subscriptions. There are at present twenty-one approved female candidates on the list for election. There is an Asylum at Croydon, attached to the Institution, capable of affording accommodation for thirty-four inmates, each of whom has two rooms; and at the present time there are twenty-seven occupants. The whole of the building has been paid for, and there is a Sustentation Fund of 1,000*l.* stock, the interest of which is employed to keep the edifice in good order; so that the subscription for annuities are not employed for maintaining the building. That, Brethren, is the substance of your Secretary's statement, and I think it affords a very satisfactory account of this Institution's working, so far as the subscriptions are concerned; but you will at the same time see that much more than the present annual income is required to pay the annuities to our aged and decayed Brethren and sisters, and the Institution depends on your generosity to supply what is required. It is your urgent and bounden duty to come forward and do what you can to assist it in the hour of its need. It has been said before that this is the most interesting of our charitable institutions. Certainly, I should not attempt to bring before you that most touching and interesting scene which you have often beheld in this Hall, when the children, I may say, of your adoption—whom you are gloriously initiating into their education, and into their means of entering upon and fighting the great battle of life—have been brought before you on this platform. I have seen that touching display draw tears from the eyes of old and disciplined Masons, and, though I cannot bring that scene before you in the case of this Institution, it is equally deserving your support. (Hear, hear.) I may bring before you, indeed, the case of our Aged Brethren, who, though now reduced, we may believe with light aspirations and light hopes once entered into that great battle of life, and who, though they may have fought unsuccessfully, have, perhaps, fought faithfully, and now appeal to you in the helplessness of old age to bring solace and comfort to them in their necessities. (Cheers.) I would most urgently advocate the cause of these Aged and Distressed Freemasons, who now look to you with trust and hope to relieve them in their misfortunes, and I would ask you to reflect what a happy conviction it must prove to you in your joys and in your sorrows that you have relieved those poor and distressed Brethren, and that they in their gratitude raise their fervent supplications to the great Architect of the Universe for the happiness and prosperity of those who have shed the last ray of hope and comfort upon their declining days, and on that existence which would otherwise be so dark and dismal. (Applause.) I thank you sincerely for the patience with which you have heard me. I leave in your hands, most confidently, the cause of our aged and distressed Brothers and Sisters, in whom I know each and all of you feel the same warmth of interest as I do myself, and I am sure that on this occasion, as on all occasions when you are asked, you will come forward generously to smooth their last steps ere they descend into the grave. Brethren, I give you most cordially and heartily, "Success to the Benevolent Institution for Aged Freemasons and their Widows." (Great cheering.)

The toast was drunk enthusiastically.

Bro. Farnfield, Assistant Grand Secretary, and Secretary to the Royal Benevolent Institution for Aged Freemasons and their Widows, read the list of

subscriptions, whose total amounted to 2,9927., the announcement of which, by the Chairman, was received with great cheering.

Bro. Victor Williamson, G.J.W., proposed "The Health of the Chairman," and the Brethren having duly honoured it,

Colonel Bowyer said—I need not say that it is with the deepest, most grateful, and satisfactory feelings, I rise to return thanks for the manner in which you have received my name. I could not have conceived that I deserved at all the encomiums passed upon me by a Brother whom I recognized as a friend and Brother of the University of Oxford. He has made more of my merits than I could, perhaps, make of his; but I can only say that, from the time he entered Freemasonry to the present he has always fulfilled the duties which devolved upon him with the greatest zeal, and I thank him for past favours and for the kind and fraternal feeling with which he has reminded me of his Oxford career associated with myself. There are always painful recollections incident to Oxford, for when we have known friends the best and most, they depart from that University, and it is always with sad feelings that I lose them. But when I think that those Masons who are made there go forth into the world to propagate the principles of Freemasonry, I feel a pride and affection for my province of Oxford. Many of my friends are here to-night, and I thank them for coming, as I know, with great inconvenience to themselves, to do good. I trust we shall all unite in every possible manner, to prove our regard for and fraternal feeling for one another. I shall detain you no longer except to thank you for the cordial manner in which you have drunk my health. I attribute your kindness to no merit of my own, coming forward, as I have to-night, with great diffidence, but rather to your over good nature. Still, whatever my shortcomings may be, whenever my services as a Mason may be required I shall always be most proud and happy to come and do my duty. (Applause.)

Such an excellent epitome of the state, and doings, of the Institution which the respected Chairman so lucidly brought before the brethren deserves to be widely circulated, in order to induce every brother to do his SOLEMNLY PLEDGED DUTY by this most valuable Institution.

Our space is so limited that our readers will excuse our inserting the mere complimentary routine which followed.

A WIFE'S TRIALS.—Wife and mother, are you tired and out of patience with your husband's and your children's demands upon your time and attention? Are you tempted to speak out angry feelings to that faithful, but perhaps, sometimes heedless, or exacting, husband of yours; or to scold and fret at those sweet and beautiful ones? Do you groan and say, "What a fool I was to marry, and leave my father's house, where I lived in ease? Are you, by reason of the care and weariness of the body which wifehood and motherhood must bring, forgetful of, and ungrateful for, their comforts and joys? Oh! wife and mother, what if a stroke should smite your husband and lay him low? What if your children should be snatched from your arms and from your bosom? What if there were no soft little innocents to nestle in your arms, and to love you or receive your love? What if there were no true strong heart for you to lean upon? How would it be with you then? Be patient and kind, dear wife; be unwearied and long-suffering, dear mother; for you know not how long you may have with your best and dearest treasures—you know not how long you may tarry with them. Let there be nothing for you to remember which will wring your heart with remorse if they leave you alone; let there be nothing for them to remember but sweetness and love unutterable, if you are called to leave them by the way. Be patient, be pitiful, be tender of them all, for death will step in, sooner or later, between them and you. Be happy as you are, even with all your trials; for, believe it, thou wife of a loving and true husband, there is no lot in life so blessed as thine own.

IRELAND.

MASONIC FEMALE ORPHAN SCHOOL.

WITHIN the last few years the annual distribution of prizes to the pupils of the Masonic Female Orphan School, at Burlington Road, Dublin, has assumed the character of a very magnificent and interesting ceremony. The Freemasons of Ireland have endeavoured to carry out the principle of Charity, which is one of the noblest features of their grand and time-honoured society, and, although they have not yet been enabled to provide for the support and education of all the orphans and their members, they support a really excellent school, creditable alike to the institution with which it is connected and to the governors charged with the duties of supervision. It is not long ago since the orphan pupils were placed in the fine building on the Burlington Road, but since that time the funds at the disposal of the governors have been largely augmented, the number of pupils has been considerably increased, and the standard of education has been elevated. The school not only commands the sympathy of Masons, but deserves the support of the public. Until recently the Round Room of the Rotundo, or the Ancient Concert Room, in Great Brunswick Street, have been the scene of the distribution of prizes, but for last night, the large Concert Hall of the Exhibition Building was chosen as giving increased accommodation, and the result has proved the wisdom of the selection.

A grander ceremony than that of yesterday evening has never been witnessed in Dublin. The demand for tickets was unparalleled, and the committee were obliged to limit the number of admissions. The entire immense space at their disposal was densely crowded, and judiciously and orderly as were the arrangements made by Bro. Joseph Manning, T.C., Grand Director of Ceremonies, attentive and courteous as were the stewards, it was found to be no easy matter to provide seats for all who were present. The large Concert Hall, it must be premised, is by no means the same apartment whose walls were hung with paintings, and whose floor was covered with pianos during the late International Exhibition. The space has been considerably extended. A wooden partition reaching a considerable distance into the southern transept, greatly augments the area. A gallery of great depth, and of very elegant appearance, reaches along three sides of the Hall. The orchestra has been improved and decorated. The splendid organ has been painted and gilt, comfortable seats have been placed, and the acoustic defects have been remedied, for the partition in the transept confines the sound, without creating an echo, and without occasioning the slightest difficulty to a speaker or singer of ordinary power. The beautiful arrangement of sunlights in the ceiling illuminates the hall most pleasantly and perfectly, but powerful as the lights are, there is no glare, and the fine proportions of this splendid apartment are shown to the very best advantage. Even on the opening day of the late International Exhibition the place did not present so brilliant an appearance as last night. Masonic emblems and flags of various descriptions covered the walls; the orchestra was set off by hangings of crimson; and both the galleries and the lower part presented an unique combination of colours, from the bright dresses of the ladies and the rich and strange attire of the various orders of Freemasonry. When the long procession was passing slowly through the central passage, or when the vast assembly, which could not have numbered less than three thousand persons, rose by a spontaneous impulse as the National Anthem was being played, the spectacle became most attractive and imposing. At a quarter after seven o'clock the doors were thrown open, and long before eight o'clock, the hour fixed for commencing the ceremony, the room was densely packed but so admirable is the arrangements for ventilation that there was no uncomfortable heat, as the sunlights are useful, not only for illuminating the hall, but for purifying the atmosphere. Before the proper proceedings of the evening began, the fine band of the 5th Dragoon Guards, under the direction of Bro. James Lee, bandmaster, performed a selection of music with very fine effect.

Shortly after eight o'clock the procession, consisting of about 200 of the principal members of the Order, was formed in the transept and entered the room, the band meantime playing a Masonic march. Twenty-one Knights Templar, in their robes of white, decorated with the emblems of the cross and bearing the swords and banners, guarded the passage to the platform, and formed the Arch of Steel under which the procession passed in the following order:—

Two Stewards.
 Assistant Tyler, with Sword.
 Lodges, according to Seniority, the Junior first.
 Officers and Members of the Grand Master's Lodge.
 The Committee of the Orphan School.
 The Vice-Presidents and Honorary Officers of the School.
 The Tyler to the Grand Lodge.
 Representatives of Foreign Grand Lodges.
 Provincial Grand Officers.
 Two Stewards.
 Grand Organist. Grand Inner Guard.
 Grand Superintendent of Works. Grand Steward.
 The Grand Deacons, with their Wands.
 The Chaplain of the Orphan School.
 The Grand Chaplains.
 The Grand Secretary. The Grand Treasurer.
 The Grand Wardens.
 The Grand Sword Bearer, carrying the Sword.
 The Deputy Grand Secretary, carrying the Book of Constitutions.

THE GRAND MASTER.

Past Deputy Grand Master. Deputy Grand Master.
 Past Grand Officers, &c.
 The Grand Director of Ceremonies, with his Wand.
 Two Stewards.

On ascending the Platform the Brethren filed off, according to Lodges, and took their respective places.

The Grand Master having been saluted, according to ancient usage—

The Pupils of the School entered the room in the following order, and took the seats provided for them on the Platform:—

Two Stewards.
 The Hon. Secretary of the Orphan School.
 The Assistant Secretary.
 The Pupils—Two and Two.
 The Resident Governess. The Matron.
 Two Stewards.

Amongst those present were—

His Grace the Duke of Leinster, Grand Master; the Deputy Grand Master, John Fitz-Henry Townsend, Q.C., LL.D.; the Rev. J. J. M'Sorley, and the Rev. S. G. Morrison, Grand Chaplains; Charles Lanyon, Deputy Provincial Grand Master of Belfast and North Down; *E. W. Gumbleton, Vice-President of the Masonic Female Orphan School*; Viscount Chabot; Geo. Hoyte, Past Deputy Grand Master; Sir Edward Borough, Bart., Junior Grand Warden; the Hon. George Hancock, Grand Secretary; Thomas Mostyn, Grand Treasurer; Arthur Bushe and E. R. D. La Touche, Senior and Junior Grand Wardens; Sir Edward Grogan, Bart.; the Rev. Henry Jones Westby; Joseph Manning, T.C., Grand Director of Ceremonies; the Rev. Wm. C. Plunket; John Barrington, D.L.; the Right Hon. the Lord Mayor and the Lady Mayoress; Sir Wm. Wilde and Lady Wilde; Mr. Foot, barrister; Robert Warren, J.P.; Joseph Casson, J.P., T.C.; George Woods Maunsell; John Massey, J.P.; Edward Barton; Rev. Hewitt R. Poole, F.T.C.D.; Rev. Richard Connor, F.T.C.D.; Sir Gilbert King, Bart., and Lady King; Major M'Pherson, 24th. Regiment; F. Fennessey; Wm. D. La Touche, J.P.; Sir Richard Griffith, Bart.; Robt. Taylor, J.P.; Thomas

Sanger; Rev. F. F. Carmichael; Laurence Smith; Henry Parkinson; E. Kinahan; Philip R. Patman, P.M. 153; Dr. Macnamara; J. W. Switzer; Wm. Barlow, barrister; Charles H. Hemphill, Q.C.; Randal McDonnell, barrister; Alderman Gregg; S. N. Elrington; W. K. Clay; A. Kennedy; Dr. Smyth; Dr. Frazer; Dr. Ringland; Rev. A. Campbell; R. W. Gamble, barrister; Wm. Smyth; Mr. Thompson; Henry Barker; J. Brunker; Henry Fielding; F. Chat-terton, Q.C.; A. Downes, Grand Tyler.

The following brethren, members of the Order of Knights Templar, formed the Arch of Steel under which the procession passed on their way to the platform:—The Grand Prelate—Rev. S. G. Morrison. The Commander—Brother Shekelton. Banner—B. Flynn; Flavelle; J. Cobbe; Gealy; Kempston; Hedge-long; Purdon; Espy; Lovely; Telford; Addisson; Campbell; Knight. Shield—B. Wilson; B. Moir; Simonton; Green; Field; Ryan; G. Whitestone; O'Brien; O'Neill; Jude; Loydd; Moir.

After the Grand Master had been saluted,

The proceedings commenced with the 100th. Psalm, and a prayer by the Rev. J. J. M'Sorley, Grand Chaplain.

Bro. E. R. D. La Touche, Hon. Secretary, then read the following report:—

“The Governors of the Masonic Female Orphan School have to report that although the funds of that institution are in a solvent condition as regards its present exigencies, they are still inadequate to meet the numerous and urgent calls for shelter and protection made to them on behalf of the destitute orphans of the brethren of this ancient, honourable, and loyal order. At the last election, although there were fourteen eligible candidates, only five could be admitted, consistently with the financial condition of the school and the accommodation which the house is capable of affording. The total receipts of the year 1865 amounted to 1,671*l.* 17*s.* 10*d.* and the expenditure to 1,339*l.* 19*s.* 9*d.* Of the balance 330*l.* was invested in the purchase of stock, in accordance with the rules of the school, which require all donations of 10*l.* and upwards to be so invested, and there remained in the bank to the credit of the institution, on the 1st January, 1866, 1*l.* 18*s.* 1*d.* The amount now invested on permanent security for the benefit of the institution is 2,769*l.* 4*s.* 7*d.* The governors fraternally invite the co-operation of their brethren in this good work, and assure them that any sum contributed by them will be expended with the most frugal economy, under the careful supervision of the Finance Committee. The governors regret to report that during the past year death (which has not visited the school for nearly twenty years) had removed from its shelter and protection two of its little inmates—Helena Mahony and Kate Field who died, the former six weeks and the latter about a month after her admission to the school. Their deaths were, in some degree, attributed to the privations experienced by them previous to their admission to the institution, and to the change of dietary operating upon constitutions naturally delicate. The attention of the eminent medical men, who gratuitously afford their valuable services to the institution, to these poor little children, was unremitting; and the almost maternal kindness of Mrs. Noble, though it alleviated their suffering, proved powerless to arrest the fatal progress of the diseases under which they sunk. It is to be remembered, however, that although these two deaths followed so closely, a long time had elapsed without any case of even serious illness in the school, and that the other children have enjoyed excellent health. During the past year, in addition to the vacancies caused in the school by the deaths of the girls referred to, seven other vacancies have taken place from girls having returned to their parents, or being provided with eligible situations. Those who have been so provided for have been furnished with suitable outfits, and about 184*l.* has been expended for that purpose and the payment of apprentice fees. The governors regard it as one of the essential objects of the institution, not only to educate the pupils but to enable them to make a fair and creditable entrance into life, when they are removed from the shelter of the school. The reports of the distinguished gentlemen and brethren who examined the girls at the last annual examinations, and which are appended to this report

“attest not only the proficiency and progress of the pupils in the various
 “branches of education in which they are instructed, but the excellence of the
 “system adopted by their teachers. It is right to state, however, that not-
 “withstanding the improved and higher class of education imparted to the
 “girls, the system originally adopted has not been abandoned, and the girls
 “are still trained to perform all household duties, so as to be enabled to earn
 “their own livelihood, even in an humble position, and are taught how they
 “should regulate their own homes in after-life, and fulfil the domestic duties,
 “without which, accomplishments are worthless. The accounts of the conduct
 “of the former inmates of the school continue to be most encouraging, and
 “the exemplary excellence of their conduct is only exceeded by the sincere
 “affection they entertain for their early home, youthful companions, teachers,
 “and friends. The governors feel bound to record their sincere regret at the
 “loss the institution has sustained by the death of the Rev. H. V. White,
 “the zealous and amiable chaplain of the institution for the last six years.
 “By the mysterious will of Divine Providence the inmates of the institution
 “have been deprived of his gentle consideration and affectionate solicitude on
 “their behalf—the governors, of a brother with whom they had always
 “harmoniously and fraternally co-operated, and his bereaved family of a
 “devoted parent.

“In conclusion, the governors fraternally invite the support of their brethren
 “in this labour of love, and earnestly entreat them not to slaken the hand
 “of charity, but to continue to the utmost of their several abilities to carry
 “out the great fundamental principles of Masonry, and relieve the necessities
 “and mitigate the distresses of the orphans of their deceased brethren.”

Brother Arthur Bushe, S.G.W., in coming forward to move the first resolution, was received with loud applause. The resolution was as follows:—“That the marked thanks of this meeting are eminently due to Brother E. R. D. La Touche, the Honorary Secretary, the members of the Ladies’ Committee, the Education Committee, the Finance Committee, and the Apprentice Committee, for the efficient services they have rendered to the Masonic Female Orphan School during the past year.” He compared his position in being asked to move the first resolution to the “stick” who, as manager of a theatre, came forward to announce that he would appear in place of some great actor or operatic singer who had been suddenly attacked with illness and was unable to perform. (Laughter.) He was the “stick” in waiting, and it was his duty to stand in the front and take all the tremendous fire of their eyes, which, only they looked so kindly, would affect his peace of mind. (Laughter.) The resolution embraced five subjects. In the first place, he thought their thanks were due to Bro. La Touche. (Hear, hear.) As regards the work of the Finance Committee, it was gratifying to find that they had received 300%. more last than the previous year. 200% had been subscribed for a memorial to Brother Speedy, and they intended to expend the money in building additional accommodation in the school. (Applause.) They expected from them that night the verdict, “God bless your work.” (Applause.) The Education Committee and the Ladies’ Committee were also greatly deserving of their thanks for their energies and zeal in behalf of the school. (Applause.)

Brother Lanyon, Prov. Dep. G.M. Belfast, in seconding the resolution, said—Most Worshipful, ladies, and brethren, our brother Bushe came before you, as he said, as the manager, and he has delivered to you so excellent a prologue that he has left me little to do; I shall, therefore, content myself with a very few observations on the present occasion, and it is agreeable to me to do so, for it is only within these few minutes that I have been made aware of the important position I should occupy here this evening. I have very great pleasure indeed in coming from the north, which I know is considered a cold country—(no, no)—to second the resolution. Cold as it is prosperity reigns there—(hear, hear)—and with prosperity a love for Masonry. (Applause.) There is a genial warmth there so far as Masonry is concerned; and I believe there is no town in Ireland in which it flourishes more than in Belfast. (Loud applause.) I am a practical man; I cannot enter into details with reference to the acts of the committee, but it must be patent

to every one that the acts of the committee must have been zealous and energetic to meet with the approbation they have received. They must have acted zealously and well to create such sympathy with the object of this Masonic School. The committee have been energetic in reference to its object. The thing speaks for itself, and I leave the matter with you, brethren. I shall now conclude by seconding the resolution which has been put into my hands. (Applause.)

A selection of pianoforte music having been performed by the pupils, Brother Mostyn, Grand Treasurer, said it was his pleasing duty to move the following resolution:—"That the thanks of the Masons of Ireland are hereby given to the Most Worshipful the Grand Master, his Grace the Duke of Leinster, for the unceasing interest which he has ever taken in maintaining their principles and upholding their privileges." He thought he owed it to this vast assembly—to those whom he had the honour of addressing, to state the reasons why he thought his Grace was so eminently entitled to all the thanks that they could award to him. (Applause.) His Grace was first elected to the office of Grand Master in the year 1813, and for fifty-five successive years he had been elected. He thought that that was strong evidence of the estimation in which his Grace was held by the Masons of Ireland. (Applause.) They were not to suppose that his Grace's office had been a sinecure or that he has lain on a bed of roses. He knew that they had had gloom overshadowing the order as well as the present happy and bright period. They had been attacked by insidious enemies from without as well as assailed by internal disorder from within, but by the admirable management of his Grace the clamour from without was silenced and the voice of dissent within the order was stilled. They had been all subject to his rule—a gentle and mild rule—one which it was easy to submit to. (Applause.) He well remembered when their school was held in a dingy house, not far from where they were assembled, when they had but twelve children within its walls, and when they had to appeal annually through the pulpit and the theatre for means to support it. It was then a struggle—a death struggle. The brethren of the order came to their relief. They were assisted to build their present house, and he might tell the brethren that if it had not been for the munificence of his Grace they might have been to the present hour in that house which had been described to them. (Applause.) His Grace had always come forward when his presence, voice, or purse, could be of use to the order. (Loud applause.) They saw the new school—the model school he might call it—presided over by a lady who, by her admirable management of it, had gained for herself the confidence of the entire Masonic order, as she had the affections of those little children who were given to her care. She had also been admirably assisted by the lady who sat beside her (the assistant matron), and who stood equally high in the estimation of the order. He was glad to have this opportunity of speaking of the feelings with which those ladies were regarded by the Masons of Ireland. (Applause.) There was another subject which he approached with delicacy, because he was about to speak of a brother who was present. They would recollect that in 1855 his friend and much respected friend (and whom he was happy to call his friend) retired from the office of their Deputy Grand Master. They knew his Grace would select a successor endowed with wisdom and discretion. Many of high position in the land were anxious to obtain the honour; but his Grace looked about for himself, and he selected a brother who would best meet his views—one endowed with wisdom and ability, and the mantle fell upon John Fitzhenry Townsend. (Loud applause.) He could assure them, and he did so with all sincerity, that the mantle could not have fallen on one more deserving the honour, nor could his grace have exercised a more sound discretion than in the gentleman he selected to fill the office. (Applause.) He reflected his Grace's qualities, his wisdom, and his judgment. (Loud applause.) His Grace had, by his example, induced most of the elevated families of Ireland to come amongst them and join them in this good work. In returning to his Grace their most grateful thanks he could assure him that he expressed not only his own feelings but the feelings of the order which he represented. (Loud applause.)

Brother J. F. Townsend, Deputy Grand Master, on coming forward was received with prolonged applause. He said that the committee of management who had arranged the programme for that evening had done him the honour of asking him to second the vote of thanks to his Grace, which had been so well proposed by his Brother Mostyn in all respects, except that his kindly feeling towards himself might have led him to say more than it was agreeable for him to hear, and permit him at once to acknowledge his kindness, and also the kindness of his brethren who had so kindly favoured the sentiments he had uttered. With these observations he would dismiss the subject, assuring them that he trusted he would continue to the end to merit their approval so long as he might have the honour of holding the office which he then filled. He had been asked to second the resolution because he might perhaps be best able to speak to it from his own knowledge of the zeal with which his Grace had worked for the benefit of the society over which he had so long and honourably presided, and that he might be able to speak to them of his own knowledge of the anxious wish that animated him for the prosperity in every respect of this institution. He could do so certainly, as he knew that he had taken an unceasing interest, to use the words of the resolution, "in maintaining the principles and upholding the privileges of this order." The principles of this order were such that no man, no matter what his rank, need be ashamed of professing; and permit him also to say that no man, no matter what the purity of his life might be, need be ashamed of advocating. (Applause.) He regretted to say that these principles were but little known. It was not merely in the world at large that they were unknown, but he was sorry to say to a great extent unknown in the order itself. It should be well known that men might enter the society and yet know nothing beyond what lay on the surface. It was not a mere club. Those who joined it as a mere club might not expect to gain any further advantage, and those who joined it out of mere curiosity would be disappointed. He presumed that nobody in this the 19th. century believed that they were in possession of any great secret by which men could at once become wise, learned, or good without any exertion, by a sort of magic—no such thing. They had all heard of or seen persons who, no matter how they were bound, had by some agency or mechanism which was yet inscrutable untied themselves. Masonry freed men from the bonds of ignorance, sensuality, and superstition. (Applause.) These were the bonds they were bound to burst. The real object of the society was to make wise, virtuous, and happy, beginning always with self-reformation. (Loud applause.) The society had for its primary duty, silence, reticence, and forbearance. They believed that there was no greater offence against the Almighty than to persecute for speculative errors which they might be liable to themselves. They gave freedom of thought and freedom of will, which they asked for themselves. (Applause.) He did not know that they had ever been guilty of any persecution, and yet they had been accused of astounding things. (Hear, and applause.) He had yet to learn that from Masonic lodges had issued forth those who had put the produce of industry aflame—(hear, hear)—or to leave the body of the farmer bleeding on his threshold. (Hear, hear.) No man was admitted into this society until he had given his solemn pledge before God and man to be a peaceable subject, loyal to the State, and not to be concerned in plots against it. (Hear, and applause.) He could assure those who heard him that night they were not an irreligious society. (Hear, hear.) No man was admitted until he had professed his faith in the great Architect, the God, the Father, Governor of the world. (Great applause.) These were not irreligious principles. (Hear.) These were the principles which his Grace had advocated, and these were the principles which were the groundwork of the society. (Hear, hear.) The privileges of the society enabled them to associate, not merely for the purpose of harmless enjoyment, but for kindly acts, one towards the other, where they had formed acquaintances which had ripened into friendship, such as had subsisted between himself and the friend who had preceded him, friendships formed in Masonic lodges; and others were to continue to extend the hand of liberality to the destitute, and to see that the orphans did not want that support which they were able to give them. (Applause.) They

would see that in the condition of their schools which they had come there to give their countenance to and encourage. (Applause.) But he feared that they had every reason not to be sufficiently satisfied, or to look with self-congratulation on what they had already effected. They had no doubt, done a great deal, but it was said that it was a discreditable thing that the Masonic order should be able to maintain but one charity, and that in an obscure locality, and obliged to have recourse to the general public to contribute for its very support and existence, and in the benefits of which the general public could not participate. On looking over a Dublin journal, the other day of 1799, he saw an advertisement in which it was stated a charity sermon was to be preached in support of their school, and there appeared in large capital letters that there were no less than seven orphans supported in it. That was about 67 years. That was the result of the beneficence of the Masons of Ireland of that day. (Hear, hear.) But still they had not sufficiently improved. They must take shame upon themselves when they looked on their sister institution in England, and he thought when he compared that brilliant assemblage with those which had met on similar occasions previously he augured that they would be able not only to increase the number in their girls' school, but also to support a boys' school—(great applause)—so that the same should be brought into the world under their auspices, and when they saw that establishment in the country, then, indeed, they might say that they had vindicated their teachings in themselves which the order inculcated in them all. And the way in which that should be done was not by asking the patronage of the high, or the contributions of the wealthy, but by each man putting his hand into his pocket and giving of what they had. They might not be able to do much, but by the united efforts of a few, even those who earned their bread by their daily labour, much could be done. He was glad to find that they had been able to do what they had already accomplished,—(hear, hear.)—and he humbly trusted that the noble duke who had so long given them his countenance, his patronage, and his money, would yet see a kindred institution established, and that he would not alone be president of the Masonic Female Orphan School, but also president of the new boy's school, which would spring up under his patronage. (Applause.)

His Grace the Duke of Leinster then distributed the prizes to the following pupils:—Florence White, Anna Butler, Phebe Carroll, Georgina Benner, Lizzie Seed, Ellen Mathias, Rose Mossop, Kate Herbert, Mary Chamney, Emily Fox, Sarah Johnston, Emily Thornton, Annie Boyd, Annie Maxwell, Emma Hall, Sarah Mayfield, Louisa Birch, Emily Benner, Sarah Stewart, Arabella Brett, Georgina Shortt, Harriet Church, Amy Smith, Lillias M'Kimm.

The musical part of the programme then commenced, Miss Florence White and Miss Lizzie Seed, Miss Sarah Mayfield and Miss Benner played in a manner which reflects the greatest credit upon their musical instructors and their own talents Duets for two pianofortes, from *Rigoletto* and *Linda di Chamouni*. Brothers R. W. Smith, J. Dunne, E. Peele, J. O'Rorke, S. Dobbin, and J. Mullen sang a variety of admirably selected glees and part songs; Brother F. Quin, Grand Organist, presiding at the piano. A number of the boys from the Cathedral choirs gave valuable assistance. Webb's glee, "Thy Voice, O Harmony," was exquisitely rendered, and the famous glee, "The Cloud-capt Towers," was even more effectively given. A pretty part song, composed by Brother Quin, "A voice came over the Sea," went very pleasantly; and Mr. Richard Smith, who was in his best voice, gave the song from Gounod's *Nazareth*, "Tho' Poor be the Chamber," in a manner befitting his artistic reputation and cultivated taste. Mendelssohn's part song, "When the West with Evening Glows," made a most agreeable impression, and the Hunting Chorus from Weber's *Euryanthe*, was very finely sung. The concert, for such it deserves to be styled, concluded with the National Anthem, the solo parts being by Brother E. Peele, the entire audience joining in the chorus. On the whole the musical arrangements were highly satisfactory, and most creditable to all who took part in the performance.

The proceedings terminated by the procession leaving the hall in the same order as that in which it entered.—From the *Irish Times* of Friday, Feb. 9, 1866.

NOTICES TO CORRESPONDENTS.

TO THE PUBLIC PRESS, BOTH ENGLISH AND FOREIGN.—*The reservation of the rights of reproduction, or translation, which we claim for our contents, we desire may be construed in the most liberal manner. If our contemporaries can find matter in our pages which they would transfer to their own, so long as they will quote it as extracted from THE MASONIC PRESS, they are heartily welcome to republish it, and will have our thanks for so doing. We promise reciprocity. Where we quote we will always mention our informant by its recognized title. Our reservation of rights extends only to those who would use our information, and deprive us of the credit of its publicity, by inserting such matter without an acknowledgment. If the labourer is worthy of his hire, give him the full benefit of it, and be sure he is never more gratified than to find his efforts have been successful, and that his exertions have been duly remembered and chronicled.*

Hiram de Molay King of Prussia.—Your quizzical letter is irresistible. Our readers should have the benefit of its satirical fun, but it would re-introduce a subject which has been strongly objected to in quarters we deeply respect. It is strange, but nevertheless true, that many brethren have no appreciation of fun. To treat a subject funnily is, to them, a more heinous crime than to tolerate myriads of abuses.

M. F. 33°.—Your kindness has been profited by. Thanks, many thanks.

"El Espejo Masonico."—November and December numbers safe to hand. Thanks.

"Masonic Eclectic" for January and February, 1866, arrived. We shall make use of them. Is there any means of getting the previous numbers?

"Indian Journal of Freemasonry."—No. 10 to hand.

Findel's *History of Freemasonry* received. It stands over to another issue. Six numbers of *Die Bauhutte* also arrived.

*** Let us see the article early. We cannot undertake to insert anything, even if we like it, unless it reaches us by the tenth day of the month.

A Well Wisher.—Show us how it can be done.