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## AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

*Concluding Chapter Part III.*

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 land, &c. &c.*

It is not my intention to dwell at length on the next part of our sketch. To do justice to Masonic Bibliography according to the Chevalier de Bouneville, "ten men's lives would be a period scarcely equal to the undertaking." Thousands of works have been issued from the Press on Masonry, yet it is true still, that the majority of Masons are scarcely aware of the existence of *tens* of volumes. Masonic literature is confined to a few whose efforts to advance their fellows have been but little appreciated by the great body of Masons, although surely they deserve better treatment.

Commencing with the revered names of Dr. Desaguliers, George Payne and the Rev. Dr. Anderson, (venerable Masters in the science who illuminated the Masonic dark ages); we have a long roll of worthies whose names rush to our memory, Martin Clare, Thomas Dunckerley, William Smith, John Scott, Rev. John Entick, William Calcott, Laurence Dermott, William Preston, William Hutchinson, John Northoouck, Captain George Smith, Alexander Lawrie and Rev. Jethro Inwood. Then we complete the hurried survey by introducing into the living circle of our hearts, Bros. Jeremy L. Cross, Fessler, Dr. Kloss, K. C. F. Krause, Dr. Crucefix, Rev. Dr. Ashe, Thomas S. Webb, M. Thory, Rev. T. M. Harris, Rev. Dr. Oliver, Dr. Rob Morris, Rev. Salem Town, John W. Simmons, Dr. Rebold, Mr. Ragon, D. Murray Lyon, Anthony Oncal Haye, Robert Macoy, J. G. Findel, William A. Laurie, and Dr. Mackey, of the speculative second century. The very mention of whose names should awaken grateful feelings in the hearts of Masons. It seems strange as Bro. Dr. Van Dalhen observes, that while the literature of Masonry is so profuse, it is withal so defective in many respects, for several divisions of the subject reliable data are wanting altogether, and the order has been so veiled in the darkest mystery, by those who should have been its best instructors as almost to defy an

authentic and complete history. We have attempted in our own humble way to supply whenever possible, any missing link so as to render the chain of evidence more complete. Many points still remain to be cleared up, and it is to their elucidation that the attention of intelligent Masons should be directed. Several otherwise most useful Masons have rendered their researches of so little avail by allowing their prejudices concerning the extreme antiquity of the society, its resemblances to the Building Corporations, Ancient Guilds, Stone Cutters, and other Institutions and Mysteries of earlier days, as also its connection with the absurd legendary accounts of the origin of operative Masonry, that their judgment has been quite warped by an over anxious disposition to reconcile historical facts with inaccuracies and misrepresentations.

On this point let us hear the learned Bro. Krause. In refutation of Bro. Lavries' views as to Masonry dating long before the middle ages, he observes that "when we find in any nation or age social efforts resembling in aim and organization those of the Freemasons, we are by no means justified in seeing any closer connection in them, than such as human nature everywhere, and in all ages is known to have in common—which characteristics form the basis of all social intercourse—unless we are thoroughly convinced by most reliable historical facts that a really historical connection exists. And even such historical connections are very various in kind; first its one thing when an institution flourishes through the being constantly renewed by the addition of new members, its sphere of action and regulations undergoing at the same time repeated changes; and another thing when we learn from history that from an already established Institution, a perfectly new one takes its rise; and again somewhat different is it, when a newly formed Institution, just rising into existence, takes for its model the views, sphere of action, and the social forms of one which has long become entirely extinct. The difference between these three kinds of historical connections must be everywhere most clearly defined, in such cases likewise, where they all three appear. In the history of Freemasonry, the third kind is most especially important, because it is most generally to be found, and to those unversed in the subject, it seems as if there actually existed historical connection of the first and second kind. Take for example the strong resemblance most distinctly marked, between

the constitution and symbols in Freemasonry, and the Sect. called the Essenes. Whoever should give this as a reason for asserting that the Essenes had by successive transitions been incorporated into the society of Freemasons, would greatly err by coming too hastily to a conclusion." Bro. J. G. Findel in agreeing with the foregoing, observes "That we may not be led astray in these our inquiries into the history of the society of Freemasons, we need only bear in mind what the English Grand Lodge, the mother of all lodges, happened to meet with in the year 1717 and immediately appropriated. This was the bequest of some ancient lodge of architecture, a simple rite, the three fundamental laws of brotherly love, Relief and Truth, and the so called ancient Gothic constitutions, still existing as documents, all of which bear no remoter date than that of the 12th century."

When we lose sight of the fact, *that* all the grand lodges of speculative Freemasonry in the universe, have all one common origin either directly or indirectly, and *that*, the grand lodge held at London under the Grand Mastership of Anthony Sayer, it is impossible to say what Masons will not believe and fancy, as the most ridiculous narratives have been accepted as true and faithful accounts of the commencement of our Institution. Fortunately the zeal of a few devoted enthusiasts has shed light upon the chaws of contradictory statements concerning our origin, and we now have pure and ancient free and accepted Masonry presented to us in something like its original purity and dignity.

Considering the many enlightened men who have been admitted into our mysteries, it seems strange that for years, Masons otherwise liberal and broad hearted, should have had strong objections to Masonic literature, yet our records testify that there have not been wanting members to support the exploded doctrine, that it were better to burn all our histories, and return again to our primeval state in Masonry. Notwithstanding a book of constitution was published within six years after modern Masonry arose as a phoenix from the ashes of the operative society, (A.D. 1723) by authority of the Grand Master, it was long after that date before other works of a similar nature enjoyed a like favour. Captain George Smith for publishing "use and abuse of Masonry," A.D. 1783 was publicly decried by the Grand Sec. Bro. Heseltine, and even Bro. William Preston, the

popular historian was opposed in his useful labours by Bro. Northoouck, compiler of constitutions, A.D. 1784. Thanks be, the mists clouding our horizon are now being dispelled, and a Masonic student is recognized as a benefactor to the society at large. To aid in unfolding the literary character of our order, and in educating Masons to understand Masonry, the FREEMASONS' MAGAZINE of London, has for many years been a "Beacon" to the Institution, and still continues its valuable exertions for the welfare of the Craft, in company with similar journals published in France, Germany, the United States, and other countries. It is to be regretted that the circulation of these Magazines are not at all commensurate with their importance, and especially so in England. It is interesting to trace our progress from A.D. 1717 to 1868. In A.D. 1723, when the constitutions were first printed there were but 20 lodges in and about London, and not a dozen else of any kind in the world. When the second edition was published A.D. 1738, the number had increased to 160, and various lodges besides away from England. About this date the lodges were besieged with applicants, and the Eastern and Western hemispheres, alike participated in the benefits of our honourable society. A.D. 1767 there were 240 lodges under the Grand Lodge of England, but the seceders were also gaining strength at that date, and numerous grand lodges had been formed abroad on a most enduring and cosmopolitan basis. Prov. Grand Lodges as well were then in activity, and everything was suggestive of energy and enthusiasm. In A.D. 1783 a noted writer thus states his own observations as an eye witness. "Use and abuse of Masonry page 303." There are now no less than 1,247 regular lodges in Europe, 187 in America, 76 in Asia, and 13 in Africa, 1,523 lodges in all, that now exists in the world, which on estimating them one with another at 30 members each, make 45,690 Masons in all." But in 1863, what is the result? In Great Britain alone there are now more lodges and Masons, than were to be found in all the world in the year 1780. In fact the membership is extraordinary, and the progress the various grand lodges has made, seems almost fabulous.

In Europe there are upwards of twenty-five Grand Lodges, and in America nearly fifty. There are none however in either Asia, Africa, or Australia, as these countries are mostly under the authority of England and France. The Grand

Lodge at London, in 1717, numbered some four lodges, and about a score of members; it now, however, has over a thousand lodges under its jurisdiction, besides being the parent of many Grand Lodges which are scattered over the four quarters of the globe. It is the first and largest Grand Lodge in the world, and its representatives are everywhere treated with the utmost courtesy and attention. The Grand Lodges of Scotland A.D. 1736, and Ireland, A.D. 1729, have also been most successful, both numerically and Masonically, and exchange representatives with France, (A.D. 1736), and various other grand bodies who value their friendship and representation. In the United States Masonry flourishes on most congenial soil, although of late the religious mania against the Craft seems rekindling. The first Grand Lodge was constituted in the state of Massachusetts. Such, however, are the changes in Masonic history that the first is now several staves down the ladder, so far as the size is concerned. New York, (A.D. 1787), is the largest numbering some six hundred lodges, and Illinois, (A.D. 1823), with a roll of over five hundred, comes next on the list. The majority approximate to three hundred lodges, and with that number are considered an average size. It is calculated that there are upwards of eight thousand lodges in the world, with a subscribing membership of over five hundred thousand. The total number of Masens, however, is estimated at fully two millions! or, in other words an increase in membership of considerably more than a million and a half in a century! As an evidence of the modern character of the generality of Grand Lodges we may mention that out of the approximate number of seventy, only four were instituted before 1740, and all are indebted to Great Britain directly or indirectly for their knowledge of speculative Masonry. It must be expected that amongst such a large body of Masens there would be a considerable difference in the constitutions of the Grand Lodges. In England, for instance, no degrees are recognized as part of "pure and ancient Masonry" but the "Entered apprentice, Fellow Craft, and the Master Mason, including the Holy Royal Arch"; whereas, in the neighbouring Grand Lodge—Scotland—the Royal Arch is not recognized at all, but the Mark degree is looked upon as "part and parcel" of the ancient institution, and permitted to be worked in a Craft lodge. The United States practise what is called the

"York Rite," consisting of nine degrees, and in France the Ancient and Accepted Scotch Rite, together with other rites of much less antiquity, are united with the Craft degrees, and all are recognised as integral parts of the ancient system. In England the "Past Master" degree is given to an "Installed" Master of a lodge only; but in Scotland the degree is condemned by the Craft authorities, although about the same age as the Royal Arch degree. The Grand Chapter of Royal Arch Masons of the latter country, in common with the Grand Chapters of the United States, Canada, Ireland, and others, confer the degree, as also the Mark and Excellent Master, as preparatory and a necessary prerequisite to the Royal Arch, whether the candidate is a Master of a lodge or not.

In England a Master Mason of a month's standing has been constituted a Rose Croix Mason, and thereby entitled to all the privileges of that beautiful degree, and as if that were not a sufficient advancement in the period, the chapter has conducted him through all the intermediate degrees from the fourth to the seventeenth inclusive. After a lapse of some twelve months he has then been exalted a Royal Arch Mason, created a Knight Templar and Knight of Malta, and in all received some thirty degrees. In Ireland, however, none are eligible to be Rose Croix brethren but Master Masons of seven years standing, and only then after having passed through all the intermediate degrees. In England one month can procure the honour of dispensation after being raised to the sublime degree of a Master Mason. We mention these facts to show how dis-united Masonry is in reality as to its laws, although nominally one body. It is palpable that a Mason in one country received on all hands as a "Knight and Prince," would in another be shorn of his dignity, and considered but a pretentious commoner. There are few differences comparatively among Craft Masons; what differences there are belong mostly to the "hautes grades," and excepting those previously mentioned connected with the word of the third degree, we make bold to say that in the three degrees we have generally uniformity and antiquity combined with the most imposing ceremonies that are to be found in any rite or society in creation. Of all degrees deserving recognition in England we think none are so well entitled on the score of antiquity and importance to that honour as the Mark degree. Without

doubt it has for centuries been a custom with operative Masons to choose their marks, and in the first part of our analysis we gave as an illustration of that ancient method. We could give many such, but take it for granted that the antiquity of the custom itself will not be disputed, the only question being as to whether there was any ceremony observed at the time. We know of neither record nor tradition connecting ceremony with choosing Marks before the revival of A.D. 1717, although the minutes of lodges at Ayr, Edinburgh, Glasgow, Aberdeen, &c., before that date abound with copies of the marks chosen by the Fellow Crafts. These marks are to be found in old buildings in nearly every country, and are both an interesting and profitable study in an archæological point of view. For intelligence on this head we would refer the reader to Dr. Mackay's lexicon, Bro. Laurie's History of Freemasonry, besides other works in preparation that contain much valuable information relative to the subject. In Scotland several of the lodges continue to work the Mark degree from 1736 down to the present time, including the St. Mary's Chapel, Journeymen, and St. John's Lodges, and it is to them we are chiefly indebted for the preservation of the ritual, as also the latter lodge for its recognition by the Grand Lodge of Scotland. If it cannot be proved that there was ceremony observed in conferring the Mark before 1736, it is quite clear a mark was chosen, hence in England we have departed from the ancient custom, even if we are right in disregarding the mark degree itself, which we very much doubt. Fortunately the mark degree is still preserved in this country by the formation of an independent Grand Lodge of Mark Masters, which has been largely and most influentially supported ever since its formation. We may also state that the degree has very intelligent advocates wherever the English language is spoken. "The vast proportions which this society has assumed, the mysteries involved in its origin and early development, the different forms it has adopted in different countries, not only with regard to its constitution, but also to the customs incorporated with it, the destruction of manuscripts, together with other circumstances, have rendered an investigation and reliable history" exceedingly difficult.

For an analysis of Freemasonry to be complete, the whole of the records of the Craft, together with all the historical connections, would have to

be carefully examined, so that their nature may be correctly and fully investigated, and especially such evidences as relate to the period when purely operative Masonry as a secret institution existed. We, however, must rest satisfied with the efforts to weave our notes into something like methodical arrangement, and then to leave the subject almost as unfinished as before, trusting that intelligent Masons, who have opportunity and means, will continue the researches, and eventually complete the grand design of uniting the scattered records of ancient and modern Freemasonry into one harmonious whole.

We forbear entering (beyond the threshold) on the vexed subject of the antiquity of the "hautes grades." Suffice it to say, that all such degrees of a Masonic character have been instituted since A.D. 1720, and most of them are of less antiquity than the Royal Arch, so far as the period of their revival is concerned and strictly Masonic character. Certainly the Masonic Knights Templars' degree cannot be traced until several years subsequent to A.D. 1740, and the same may be said of the Masonic Knights of Malta, Red Cross of Rome and Constantine, and most of the chivalric degrees, no minutes of which exist of an earlier date than A.D. 1770. It is quite possible to be a thorough Mason without venturing beyond the York rite, although we must acknowledge that several have been much instructed after admission into the ineffable degrees of the ancient and accepted rite. Then, however, it has not been so much through the information conveyed in the degrees, as from intercourse with the many learned and illustrious brethren who are to be found in the ranks of the rite itself. Whilst we are anxious to exalt the English rite as much as possible, we most cheerfully admit that the chief members of what is called the "higher degrees," are favourably known everywhere for their zealous attachment to the Masonic science, and we know they have contributed much to the rapid progress the Craft has made of late years. It is the opinion of several distinguished Masons, that the multiplicity of rituals, clothing, jewels, and ceremonials of so many rites and degrees tends to clog the advancement of genuine ancient Freemasonry. Much has been written on this subject *pro and con*. It is not for us to solve the doubts. We simply announce them, that we may endeavour to eliminate pure Masonry from the dross of modern innovation.

The votaries of the high degrees contend, that

whereas *before* the union such of the fraternity who were Christians could enjoy the ceremonies of Craft Masonry, because they contained references to Christianity as their chief corner-stone; since 1813 the Christian religion has been virtually unrepresented in the rituals—Jews, Turks, and Christians meet on one common religious level, and are required to worship in the lodge as believers in Natural Theology only; hence the “hautes grades” in retaining ceremonies of a character such as the Rose Croix, afford an opportunity to Christian Masons to still carry out their ideas with respect to Christianity. On the other hand, it is argued, that Masonry at the beginning was intended to be of universal application, and that Christianity was but an accident of its birth, in fact, in no sense an essential of its character or existence. To prove which we are referred to many of the ancient charges which breathe a spirit of Natural Religion, and permit of all classes of religionists to become members (*e.g.*, “Let a man’s religion, or mode of worship, be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of Heaven and Earth, and practice the sacred duties of morality \* \* \* and seek by the purity of their own lives to demonstrate the superior excellence of the faith they may profess.” Here we leave the question. It would be foreign to our present purpose, as a member of several of the higher degrees, to consider the relevancy or point of the objections made to their utility, as our subject is purely a Masonic one, and already our analysis has outgrown its legitimate proportions. There is one of the higher degrees, however, which deserves to be better known, viz., the Royal Order of Scotland. Dr. Oliver declares it to be “The only ancient system of Masonry in existence, except the three blue degrees.” We ourselves have traced its records from A.D. 1743, and we are assured there are still earlier in existence. One more thing we may be assured of—Craft Masonry knows neither equal nor rival for sublimity, grandeur, and importance in the Masonic edifice, and were but the fraternity to study and examine its history and records, according to their value and significance, the pure and simple English rite of Masonry would be accepted on all hands as the glorious legacy of our forefathers, and the progress of the society from the commencement until now, would be but as the vestibule to the pregnant future.

We must also omit for the reasons previously stated, any more lengthy notice of the extinct Grand Lodges. They are now of the past, and but one united Grand Lodge of England, under the esteemed Grand Mastership of the M.W. the Earl of Zetland, bears sway in this country. The jealous rivalries of sister Grand Lodges held respectively at York and London, have all been merged in the reciprocal desire to act according to the sublime precepts of the Craft, and to live in unity and brotherly love. Accordingly, Masonry in England presents a most pleasing aspect, and under its illustrious Grand Master, who has wielded the gavel for a quarter of a century, was never more united, healthy, and prosperous than at the present time. Long may prosperity continue, but let it never be said that in the midst of such activity and usefulness, we have neglected to guard our portals by allowing our sentinels to fall asleep at the outposts, or permitting numbers to join who are both mentally and morally unfit to become neophytes of so ancient and honourable a brotherhood; on the contrary, may we ever be found as anxious to black-ball improper candidates as we are ready to welcome those who will be an honour to our institution. Then Freemasonry will flourish in deed and truth, for its prosperity will flow from temperance, fortitude, prudence, and justice, and its three grand principles—Faith, Hope, and Charity.

“We build upon the noblest plan,  
For friendship rivets man to man,  
And makes us all as one.”

THE END.

## THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 264).

### BOOK FOURTH—CHAPTER V.

*The King orders proceedings to be followed up—Imbert visits the Knights at Melun, and converses with them—The Parisians present a petition to the King at his instigation, against the Order—Contents of the petition—The Great Idol—Imbert orders the Dominicans to proceed with the investigations—The accusation—Examinations at Paris—The torture applied—Thirty-six die under it—Imbert forges a letter, in the name of the Grand Master, avowing the guilt of the Order—Conflicting confessions—The Grand Master’s—Hugo de Peyraud’s—Prince Guy Dauphin’s—Falseness of the charges—A.D. 1307—1308.*

Affairs being now in a fit state for proceeding with the examinations of the Templars, Imbert

went to Melun, where the great body of the prisoners were confined. It was not the desire of the King to proceed unnecessarily to harsh measures with them. He desired rather to bribe than to force them into confessions of the guilt of the Order. For this purpose, Imbert saw them often, and held long interviews with them, hinting, rather than expressly indicating, the nature of the confessions required, and promising pardon and favour to those who should confess. In fact, the Templars were made aware that, to obtain their liberty, and even to save their lives, they required to acknowledge the crimes alleged against the Order. Imbert at the same time took notes of his conversations with them, in which their statements were distorted, and which afterwards told with terrible effect against them.

Having thus enlightened the Templars as to the nature of the crimes with which they stood charged, and in a manner prepared them for examination, the King opened the proceedings by publishing a fresh act of accusation, and, by his agents, procured a petition to himself from the citizens of Paris, purporting to be in the name of the French people, calling upon him, as head of the State, to proceed against the Templars. This document stated the detestation with which the people regarded their abominable practices, recapitulated the enormous crimes with which they were accused; their renunciation of Jesus Christ; their desecration of the Cross, upon which they spat three times, in contempt of the faith; the permission to commit crimes of such an infamous character, that the present age refuses to hear them named; and the idolatry, which carried them so far as to adore an idol, the head of which was gilt, and to gird themselves with a cord which had touched the idol, and which they regarded as an amulet.

This idol was said to have been covered with an old skin, embalmed, having the appearance of a piece of polished wax-cloth. In its head were two carbuncles for eyes, bright as the brightness of heaven, and in it all the hopes of the Templars were fixed. It was their sovereign god, and they trusted in it with their whole hearts. It is very possible that in their wars the Templars might have become possessed of such a head, as the Comons and other Eastern barbarians possessed such; but we do not think any one at the present day can believe that men like the Templars, whose whole gallantry proceeded from an exalted idea

of Christianity, could have worshipped it. The Templars were furthermore accused of burning the bodies of their deceased Brethren, and grinding the ashes to a powder, which they administered to the younger Brethren in their meat and drink, to make them hold fast their faith and idolatry. They were accused of roasting infants, and anointing their idols with the fat; of celebrating hidden rites and mysteries, to which young and tender virgins were introduced; and other abominations, as absurd as they are horrible. William Paradin, in his "History of Savoy," seriously repeats these monstrous accusations, and declares that the Templars had a hole, pit, or cave in the earth, carefully concealed, where they kept an image of a man, upon which they had spread the skin of a human body, and placed two bright and lustrous carbuncles in the place of two eyes. To this horrible statue they compelled all to sacrifice who desired to belong to their "damnable religion;" and in their ceremonies they agreed to deny Christ, and to tread the Cross under foot, and to curse every thing sacred. After which, assisted by women and girls, seduced to belong to their Order, they extinguished the lamps and lights which they had in the cave. . . . "Et s'il advenoit que d'un Templier et d'un pucelle nasquit un fils, il se rangoient tous en un rond, et se jottient cet infant de main en main, et ne cessoient de le jeter jusqu'a ce qu'il fu mort entre leurs mains; etant mort ils se rotissoient (chose execrable) et de la graisse ils en ognoient leur grand statue!"

Were anything wanting to prove that the King had no serious crimes to allege against the Order, the character of these charges would at once prove its innocence. The idol, which plays so conspicuous a part in the proceedings, was never produced, although, had it really existed, it could easily have been found. But, as we have already said, their very virtues were turned against them, and they were charged with attempting to conceal the iniquity of their lives, by alms-giving, constantly frequenting church, comporting themselves with edification, frequently partaking of the Holy Sacrament, and manifesting much modesty and gentleness of deportment in the house as well as in public. We have only to ask, could this deception have been possible, or carried on for so long a time, without detection?

Upon receipt of the petition of the Parisians, the King deputed the charge of examination to Imbert, and, and to give it an

appearance of justice and impartiality, ordered all the judges, bailies, and seneschals to assist at it, with the lords of the province. Imbert resolved himself to examine the hundred and forty prisoners taken at the Temple, Paris.\* The Pope's consent was not asked; and Imbert pretended to have the right of examination as Inquisitor of the Faith, and delegate of the Pontiff. He wrote to all the inquisitors of his Order, directing them to proceed against the Templars as he himself had done; and in case of their confessing the truth of the charges, to communicate the same to the Minorite Friars, or some other Order, that the people might have no grounds to complain of their procedure, and to send the declarations as soon as possible to the King and himself. They were to use no cruelty towards the prisoners, but if they did not confess they were to employ the torture—a strange contradiction. The commissioners throughout the kingdom delegated to examine the Templars were thus all Dominicans. The whole of the examinations taken in France have not come down to us; but those which have may be supposed to be fair samples of the rest, and we can arrive at a just estimate of the truth of the charges from them. The examinations which have come down are those taken at Paris, Caen, Pont-de-l'Arche, Cahors, and Carcassone.

Before proceeding to the judicial examination, the Templars were confined twelve days in separate dungeons, where they suffered great privations. They were visited by officers of the King, who offered them pardon upon their confessing the guilt of the Order. They listened to the offers with contemptuous silence, nor condescended to interchange a word with their tempters. At length the King resolved to force the confession of guilt from them, and the Dominicans, armed with all their implements of torture, were let loose upon the victims. The following were the Articles of Accusation prepared by Imbert, and circulated for the guidance of his Order in conducting the examinations:—

1. That at their reception, and some times after, and as soon as they could have conveniency for the same, they renounced Christ, or Jesus, or the person crucified, or sometimes God, and sometimes the Blessed Virgin, and sometimes all the Saints of God, being induced or admonished so to do by those who received them. 2, That the Brothers did this commonly. 3, That the major part of them did it. 4, That sometimes they did it after their reception. 5, That the receivers said, and taught those that were received, that Christ was not true God, or

sometimes Jesus, or sometimes, the person crucified. 6, That they told those they received that he was a false Brother. 7, That they said he had not suffered for the redemption of mankind, nor been crucified, but for his own crimes. 8, That neither the receivers, nor the persons received, had any hopes of obtaining salvation through him; and this they said to those they received, or something equivalent, or like it. 9, That they obliged those they received to spit upon the Cross, or upon the sign or sculpture of the Cross, and the image of Christ, though they that were received did sometimes spit aside. 10, That they caused the Cross to be trampled under foot. 11, That the Brothers themselves did sometimes trample on the same Cross. 12, That they defiled the Cross on Good Friday. (Item. Quod mingeabant interdum, et alios mingere faciebant, super ipsam, crucem.) 13, That they did so on that day, or some other day in Holy Week. 14, That they adored a certain cat that appeared to them at that assembly. 15, That they did this in contempt of Christ, and of the orthodox faith. 16, That they did not believe the Sacrament of the Altar. 17, That some of them did not. 18, That it was the greater part. 19, That they neither believed the other Sacraments of the Church. 20, That the priests of the Order did not utter the words by which the body of Christ is consecrated in the Canon of the Mass. 21, That some of them did so. 22, That it was a major part. 23, That those who received them enjoined this same. 24, That they believed, and so it was told them, that the Grand Master of the Order could absolve them from their sins. 25, That the Visitor could do the same. 26, That the Preceptors, of whom many were laymen, could do it. 27, That they actually did so. 28, That some of them did it. 29, That the Grand Master confessed these things of himself, even before he was taken, in the presence of great persons. 30, 31, 32, 33, These Items are so disgusting, and the charges so absurd, that we cannot insert them. They refer to the unmentionable crime. 34, That at the reception they obliged those they received to swear that they would not quit the Order. 35, That they presently regarded them as professed. 36, That the receptions of their Brothers were made clandestinely. 37, That none were present but the Brothers of the said Order. 38, That, for this reason, there has been for a long time a vehement suspicion against the Brothers of the said Order. 39, That the same were very common. 40, That they told the Brothers they received that they might commit the most disgusting crimes with one another. 41, That it was lawful for them to do so. 42, That they were to do this to one another, and to be passive. 43, That it was no sin among them to do this. 44, That they, or many of them, did this. 45, That some of them did it. 46, That the Brothers themselves had idols in every province, viz., Heads; some of which had three faces, and some one, and some had a man's skull. 47, That they adored that idol, or those idols, and more especially in their Great Chapters and assemblies. 48, That they honoured it. 49, That it was as a god. 50, That as their saviour. 51, That some of them did it. 52, That the major part did it. 53, That they said that head could save them. 54, That it could enrich them. 55, That it gave them all the wealth of the Order. 56, That it made the land produce. 57, That it made the trees blossom. 58, That they bound or touched the head of the said idol with a cord, wherewith they girt themselves on their shirts, or next the skin. 59, That, at their reception, the aforesaid little cords, or others of their length, were delivered to every Brother. 60, That they did this in honour of the idol. 61, That they enjoined them to girt themselves with the said little cords, as is said above, and to wear them continually. 62, That generally the Brothers of the aforesaid Order were received as aforesaid.

\* Dupui, Grutler.



63, That they performed these things devoutly. 64, That they did them every where. 65, For the major part. 66, That those who refused the things above-mentioned, at their reception, or to observe them afterwards, were killed or imprisoned. 67, That some of them. 68, That the major part. 69, That they were sworn not to reveal the same. 70, That it was on pain of death or imprisonment. 71, That they should not discover the manner of their reception. 72, That they durst not talk of the aforesaid things among themselves. 73, That if they were found to discover, they were put to death or imprisoned. 74, That it was enjoined them not to confess to any but the Brothers of the said Order. 75, That the Brothers of the said Order, knowing those errors, neglected to correct them. 76, That they did not depart from the observation of the said errors, and the communion of the said Brothers, though they had power to depart and do as aforesaid. 77, That the Brothers swore to seek the advancement of the said Order by all means, right or wrong. 78, That they thought this no sin. 79, That all that is aforesaid and each particular are known and manifest among the Brothers of the said Order. 80, These things are the common talk, common received opinion and report, as well among the Brothers of the said Order as abroad. 81, That the said Brothers, in the aforesaid great multitude, confessed, as well in court as out of it, and before solemn persons, and in several even public places. 82, That many Brothers of the said Order, as well Knights as priests, and others also, in the presence of our lord the Pope and of the lords cardinals, confessed the aforesaid, or the major part of the said errors. 83, That they did it upon oath. 84, That they did it in full consistory. 85, Let inquisition be made of every brother, of their receivers, the places in which were received, the times of their receptions, and who were present at the same, and the manner of their receptions. 86, Whether they know or have heard, when or by whom the said errors began, and from whom they had their original, and for what cause, and concerning the circumstances, and all other things relating to what is aforesaid, that shall be thought expedient. 87, Let it be inquired of every one of the brothers whether they know where the said heads or idols, or any of them, are, and how they were carried about and kept, and by whom.

*(To be continued.)*

A SKETCH OF THE PHILOSOPHY, TRADITIONS, AND RECORDS OF THE MASONIC ORDER OF THE RED CROSS, OR KNIGHTS OF CONSTANTINE, AT PRESENT UNDER THE COMMAND OF LORD KENLIS, M. ILL. G. SOV.

By Bro. ROBERT WENTWORTH LITTLE, P.M. & P.Z.

*(Continued from page 104, vol. xvi.)*

On the 19th of July, 1813, the following members were present, viz., Sir Knts. Wright, Burckhardt, Da Costa, T. W. H. Woodthorpe, H. Woodthorpe, O'Kelly, Hemming, Percy, Goff and White. The minutes were read and confirmed. The late G.M. reported that he had conferred the Noviciate Cross of the Order upon H.R.H. the Duke of Sussex. "His Royal Highness was then regularly proposed to receive the Grand Cross of the Order, and unanimously elected thereto. H.R.H. was then introduced and admitted to the Grand Cross, and made his offering according to ancient custom. Sirs J. Aldridge, S. McGillivray, Thomas Blacker, and J. L.

Goldsmid, Knights Noviciate, being in attendance, were admitted and took their seats. They were almost immediately desired to withdraw. H.R.H. the Duke of Sussex was upon ballot unanimously elected a member of the High Council of the Order, in the room of Sir W. R. Wright, resigned. Sir Harry Woodthorpe was duly elected to the High Council in the room of Sir Charles Dalton, resigned. H.R.H. the Duke of Sussex was unanimously elected, by the ballot of the High Council, Grand Master of the Order for and during his natural life. It was proposed and unanimously resolved that Sirs J. Aldridge, S. McGillivray, and Thomas Blacker should be admitted to the Grand Cross. They were accordingly introduced, admitted to the Grand Cross, and made their offerings in ancient form. H.R.H. the Duke of Sussex then took the oath and was installed G.M. of the Illustrious Order of the Red Cross. It was moved by Sir Thomas Woodthorpe, and seconded by Sir John Goff, that a committee should be appointed to consider the proper costume and regalia of the Order, and upon this motion it was resolved unanimously that H.R.H. the G.M., Sir J. C. Burckhardt, H. J. Da Costa, T. W. H. Woodthorpe, and H. Woodthorpe, members of the High Council, and Sir J. Goff, Grand Cross of the Order, do compose the said Committee. Sir H. J. Da Costa reported that he had conferred the Noviciate Cross of the Order upon Sir James Moss. The Grand Chapter was then closed."

On the 1st of September, 1813, the Red Cross Knights met to arrange for the purchase of P.G.M. Wright's presentation sword. Sir Knts. Burckhardt, Da Costa, Woodthorpe, Dalton, W. H. White, and Foulston, paid in their subscriptions, and Sir Knts. F. Perkins and Hemming intimated their readiness to pay when called upon. It was resolved unanimously that the sum collected or received by the Grand Chamberlain shall be paid by him into the hands of Messrs. Herrie and Co., bankers, and placed to the account of W. R. Wright, Esq., and to acquaint the late G.M., Sir W. R. Wright, of the same, with a request to dispose of the sum, either by the purchase of a sword or other ornament, as a mark of remembrance of that affection and regard his zeal and Masonic labours have established in the hearts of his brethren and companions—this resolution, however, to be subject to the approbation or disapproval of H.R.H. the Duke of Sussex, M.E.G.M. of the Order."

The foregoing extracts, we conceive, amply prove the relation borne by the Red Cross Order to the Masonic fraternity, and the legality of working it in connexion with Freemasonry, is indisputably demonstrated by the following extract from the Articles of Union between the two Grand Lodges of the Craft in 1813, at which period the Red Cross Order, as we have shown, was not only a flourishing body, but enjoyed the enthusiastic support of H.R.H. the Duke of Sussex, and many other eminent brethren.

"2. It is declared and pronounced that pure and ancient Masonry consists of three degrees, and no more; viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch." *But this article is not intended*



to prevent any lodge or chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the Constitutions of the said Orders.\*

The death of the accomplished Bro. Waller Rodwell Wright, was a severe loss to the Red Cross Order, and for some years previous to the decease of H.R.H. the Duke of Sussex, in 1843, we are unable to ascertain where the meetings were held. Some of the Knights Grand Crosses, however, availed themselves of their privilege to confer the Noviciate Cross, as in 1837 the eminent Bro. Hyde Clarke, D.P.G.M. for Turkey, was admitted by Sir Knt. Da Costa, and other living members of the Order were subsequently received in a similar manner.

For several years a limited number of Knights met at the Crown Tavern, Clerkenwell, and the records of this period are stated to be in existence, but further information unfortunately cannot be obtained from their present custodian. The Order continued in this languishing condition until May, 1865, when a few members assembled, and, having re-constituted the Grand Council and elected the venerable Sir Knight William Henry White, Past Grand Chancellor, as Grand Sovereign, proceeded to re-establish the Order upon a working basis. A second Conclave was almost immediately formed—the laws and ritual were revised, and other indications of vigour were soon manifested. Upon the death of Sir Knt. White, in April, 1866, the members unanimously elected Lord Kenlis in his stead. The second Triennial Assembly of the Order was held at the Freemasons' Tavern, London, on the 6th March, 1868, when Lord Kenlis was re-elected and enthroned as Grand Sovereign, in the presence of 50 or 60 Knights, and a Life Governorship of the Royal Freemasons' School for Female Children was voted to the Grand Recorder in celebration of the event.

Since the re-organization of the Order, nine conclaves have been established and about 300 members enrolled, and no discord or dissension has disturbed the harmony which should ever exist amongst a band of brethren.

Faith, unity, and zeal are the principles upon which our chivalric fraternity is founded. A reverential belief in the New Covenant, the blessings of fraternal union, and the advantages of zeal in a good cause, are impressed upon the minds of our aspirants, who are taught to reflect not only upon the mysteries of Life, but on the solemn secrets of the Hereafter. In this respect the Order may well claim kinship with the noble institution of Freemasonry, from which its members are chosen, and with which they consider it their duty as well as their privilege to continue allied.

WHAT we remember best of a dear friend is his last days. By an inevitable illusion, we fond to the conversations that we then had with him a meaning which they have received only from death—we gather into a few hours the memories of many years.

\* The Knights Templar; the Knights of the Red Cross and K.H.S., were the only organized Chivalric Orders existing in England at the time of the Union in 1813, and consequently the above permissive clause applies *solely* to their members.

## MASONIC NOTES AND QUERIES.

### MASONIC CHARTERS.

Bro. Harris (at page 250) is hardly correct in writing—"For, says he, the more bishops and kings, the more Masonic charters." I did not say so; what I really said is given at page 210. The subject of ancient documents relative to Masonry is one that calls for considerable research and good digestion, after which the fruit will come. The evidence to be derived from them may be divided into direct and indirect. *E.g.* We find the Bishop of St. Andrew's, about the end of the 12th century, issuing letters to the aldermen and burgesses of the lately-erected Burgh, forbidding them to seduce or withdraw any of the builders, hewers, quarriers, or other labourers, without licence of the Canon having charge of the fabric. These workmen were to have the same privileges of market for food and raiment as were enjoyed by the burgesses.—W. P. BUCHAN.

### OUR SISTERS IN AMERICA.

I have not heard of the movement which a correspondent mentions that our Sisters in America are promoting. All concerning them that has ever reached my ears has been in every respect worthy of the principles of that Adoptive Masonry which owes its rise to some of the most illustrious ladies that France has ever produced.—From Bro. PURTON COOPER'S Masonic Letter-Book, June, 1868.

### BENEFITS OF THE "FREEMASONS' MAGAZINE."

I am inclined to attribute to the *Freemasons' Magazine* the greater activity of Masonry, evinced in the improved receipts of the charities, the increase of lodges, and the establishment of the Masonic and General Insurance Company. I also notice with satisfaction the increasing number of advertisements of Masonic congresses, assemblies, and Provincial Grand Lodge meetings. Thus we are in an effective way of getting rid of higger-mugger and the old hole and corner system.—AN OLD READER OF THE "FREEMASONS' MAGAZINE."

### THE CORINTHIAN ORDER (pages 250 & 269.)

In Blackie and Son's "The Popular Encyclopedia" will be found a disbeliever in Callimachus, under the article on Architecture—other architectural scholars ignore the story altogether. However, will Bro. Hays kindly say when this Callimachus lived, "who was the originator of the Corinthian Order?" Bro. Hays might easily understand that the perfection shown in the style of the "Choragic monument of Lysicrates, B.C. 335," infers and proves that it was no new subject the artist was treating. Bro. Hays fixes the date 500 B.C. as that of the origin of the Ionic—prove it? A good authority says what I believe to be pretty correct,—"The Ionic existed in Greece in one form or another from the earliest ages." The Doric did not take "its rise from the rock-cut tombs of Beni-Hassan in Egypt," but from building fabrics, which preceded rock-cut structures. Much more light is needed before the true date of the origin of the three Orders is found. Time and fire have long since settled the wooden structures; time and conquering hordes have destroyed or cast a thick mist over the stone ones; and a view in twilight is not the safest to swear by.—PICRUS.

## SOLOMON'S TEMPLE.

*Apropos* to the remarks in the *Magazine* in connexion with Solomon's Temple, I would call attention to a remarkable circumstance mentioned by Josephus at book 8, chap. 3, sec. 2, viz.,—that above the temple there was another story, which seems to have been of wood; this upper room or Talar may have been for the use of the king when he desired to view the temple ceremonies apart from the people. Josephus says—"Its (the temple's) height was 60 cubits, and its length was the same and its breadth 20. There was another building erected over it, equal to it in its measures, so that the entire altitude of the temple was 120 cubits." The entrance to this upper room seems to have been by a private side door, as it is said—"The king also had a fine contrivance for an ascent to the upper room over the temple, and that was by steps in the thickness of its wall; for it had no large door on the east end as the lower house had, but the entrances were by the sides, through very small doors." Again, at book 15, chap. 11, sec. 1, the height of the Temple of Solomon is alluded to as being 120 cubits, while Zerubbabel's was only 60 cubits high.

In "Jerusalem Explored," by Pierotti (vol. 1, p. 61) he says:—"It was to be 60 cubits broad and 60 high; but these dimensions cannot be relied on, because we are told that the new edifice (Zerubbabel's) was not in any respect equal to the former." This shows that Pierotti was not aware of the existence of the Talar above the temple, which made up the height to 120 cubits.

Solomon's Temple, therefore, with its wings (or side-chambers) would bear some resemblance to an Assyrian palace.

This upper room *over* the temple must not be confounded with the middle chamber of the wings, the entrance to which was also by the side (I. Kings, 6 chap. 8 verse).—W. P. BUCHAN.

## RED CROSS OF CONSTANTINE.

I watch with interest each announcement of this new and flourishing enterprise, as it rapidly exhibits the Last New Thing in Masonry. This time, all I can make out is that they have become "Chevaliers," and that this did not prevent them from spending a most pleasant evening together in the banqueting hall. Still, I do not understand the exact advantage of being a Chevalier, or what kind of a Chevalier it is. I shall wait to see what kind of a thing the "Chevaliers" will turn into. So far as I have followed they are the chrysalis state of Prince Masons. As "Chevaliers" they are not deprived of the right of being "Sir Knights." Most of the "Chevaliers" have already been made "Sovereigns."

The dignity of Inspector-General for Suffolk, I am not quite sure whether I have seen before. There was only one Inspector-General for several Sovereigns at the Richmond meeting, but there may be plenty of others outside.—A. & A.

## POSITION OF THE TWO PILLARS.

Josephus (book 8, chap. 3) says:—"The left side of the Temple, which was that side towards the north wind." Consequently, the pillar Jachin, on the right hand, was on the south side of the Temple; while Boaz, the left hand pillar, was on the north.—W. P. B.

## VALUE OF THE FREEMASONS' MAGAZINE.

While agreeing as to the pecuniary value of the *Freemasons' Magazine*, in the case of Masonic cadgers, I believe it has a pecuniary value in other ways. If it had not been for the discussions in the *Magazine* about principles and forms, which have revived my interest, myself and many others would have retired. In the copy of the *FM.*, taken by the lodge we see new subjects of interest in the ceremonies and general proceedings of the Order, and new topics of conversation among ourselves.—SALOPENSIS.

## GLASGOW CATHEDRAL (page 268).

The lines which Bro. A. Oneal Haye quotes are not on any stone belonging to "Jocelin's Crypt;" although he may have seen them on a detached stone lying there, which stone formed part of the wall of the staircase of the consistory house which formerly stood at the south-west corner of the cathedral. There was a sun-dial there, and the "lines" were under it. I am indebted to Mr. A. D. Robinson for the above information.

Bro. Haye says—"Jocelin's Crypt." I would be inclined to say "Bondington's Crypt." Jocelin died A.D. 1199. Bondington was Bishop from 1233 to 1258.

Did Bro. Haye observe a semi-Norman or transitional pillar near south-west corner of Crypt? It is believed to be a remnant of Jocelin's building.

The man best qualified to give (in my belief) a history of Glasgow Cathedral is Mr. A. D. Robertson, if he would do it; and he is the only one I know of who could give proper drawings explanations, &c., of the old coats of arms on the vaults. If the dates of the different portions of Glasgow Cathedral were properly settled, it would be a guide for other fabrics in Scotland.

I join heartily with those who condemn the act of Vandalism which deprived Glasgow Cathedral of its western towers. Valuable landmarks were then ignorantly destroyed.—W. P. BUCHAN.

## HOLYROOD CHAPEL.

One of the tomb slabs has an ornamental cross, the stalk of which passes through an elegantly-formed chalice. Does this refer to salvation being won by the blood of Christ, and is this emblem found any other place? The stone is broken at the base, and no part of the inscription is legible, but it may have belonged to some clergyman, typifying also his raising the chalice in the Communion.—A. ONEAL HAYE.

## THE FREEMASONS.

Where is R.Y. when he is quietly allowing Circle at page 229, and Bro. Harris at page 268, to make statements which tend to support my article (at page 90, August 1st) on the origin of the term "Freemason?" Since I planted my views there has been a breeze or two, but, instead of being blown down, they look as if they were taking firmer root. The last blow, therefore, not being strong enough, suppose R.Y. tries the effect of some of the "facts" he knows about, and if he can raise a hurricane sufficient to blow my ideas anent this subject out of existence, I will confess—serve him right.—W. P. BUCHAN.

P.S.—At page 90, August 1, for "freedom of *their* country," read "freedom of *the* country," in third line from foot of page.

## THE CORINTHIAN ORDER.

Our late Bro. Hay was an authority, as, for example, on the theory of colour and on the relations of the laws of colour and sound. He was a writer of merit and ingenuity, but cannot be treated as an original authority about Callimachus and the Corinthian Order. It is strange that one of Bro. Oneal Haye's attainments should never before have heard a doubt as to this legend.—R.Y.

## MOTTO.

Desire to know, because you love the truth. Dispense that knowledge, because you love your fellow-men.—W. P. B.

## PICTUS DEPICTUS (page 268).

In answer to C. M. D.—There is far more harm in talking about the *five* Orders of Architecture than the *three* in connexion with Solomon, because the Romans did not exist until long after Solomon, while the Greeks existed before him; and also because the date of the origination of the three Orders is not exactly known, which leaves room for speculation—and we are speculative Masons. For historical data C. M. D. may examine my other communications.—PICTUS.

## ROSIERUCIANS AND THE SCIENCE OF MONEY-MAKING

The announcement of the solid progress of the Rosierucian Society is a matter of great moment during the present monetary crisis, and not less than the discovery of gold in South Africa. The grand purpose of the ancient Society of Rosierucians has been, during many ages, the making of gold from the baser metals, and also of making gold fluid, current and potable. What we now greatly want is for the gold to be made current and more serviceable. On the 8th, with the publication of this number, twelve Aspirants or Breathers will be admitted to the grade of Zelator, or Blower. Thus the bellows and furnaces of the society will now be in full blast.

A matter not less important than this is announced. Although the furnace and the bellows and the blowers are essential, no gold can be made without money; and I am therefore glad to learn that the youthful nobleman, the Earl of Jersey, heir to Child's banking-house, has consented to devote part of his newly-inherited patrimony to this philanthropic institution. Although the Rosierucian Society had no connexion with Masonry, I beg to suggest that, after relieving the present public distress, it should cast a few ingots of gold to pay off the mortgage debt of the Boys' School.—F.H.

## SCOTCH (pages 251 &amp; 268).

"In England we say Scotch and Scotchmen." The expression is both vulgar and incorrect. Many of our best writers, if compelled to use the word "Scotch," do so within brackets, to show it is a quotation. While, at same time, they use the words Scottish, Scots, &c., freely. To Scotch to cut, a Scotch a cut. Burns says,—

"Scots, wha hae wi' Wallace bled."

Suppose we improve that by saying,—

"Scotch wha hae, &c."

—W. P. B.

## CORRESPONDENCE.

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

## MASONIC IMPOSTORS.

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

Dear Sir and Brother,—I see in the *Magazine* there are some letters respecting an impostor named Siegmund Sax, a German. He called on me a fortnight ago with the same tale, that his allowance of 15s. per day was insufficient to meet his expenses, and he wanted a loan of £4 or £5 to pay his expenses home to Hamburgh. I declined lending him it myself, but referred him to the Treasurer. He never went. He is about 5ft. 6in. or 7in. height; black hair, very curly, and worn short; has a beard and moustache, also black. He left me his card, which I send to you.

Yours fraternally,

THOMAS HUGHES (W.M. Adams's Lodge, 158.)  
Sheerness.

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

Dear Sir and Brother,—In the two last issues of your *Magazine* I observed several letters from brethren in various parts of the country who had been victimized by a plausible young German—Seigmund Sax. Allow me to add another instance in which he was successful in obtaining the sum of £5 from a kind-hearted brother, who is an officer of the lodge of which I am the W.M. This occurred about two months ago, when he made precisely the same statement, viz., that he was travelling for a continental firm, and his allowance of 15s. per day was insufficient to meet his necessary expenses, in proof of which he produced several hotel bills. He asked for, and obtained, the sum of £5, stating that he would forward the amount as soon as he reached Hamburgh, and also a box of prime cigars as a present. His offer to leave his watch and rings as a security till he returned the money was accepted. They were accordingly placed in a small box, which he carefully wrapped up and sealed, and then put his address on the cover. Of course nothing more was heard of Mr. Sax until his name figured so conspicuously in your columns. A few days ago the sealed box was opened in my presence; it contained a silver watch and two rings, and their outside value was from 40s. to 45s. On this occasion he could not produce a certificate, and it is probable that some brother whom he has duped, or to whom he made a similar application, may have detained it.

Yours fraternally,

W.M., No. 1,036.

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

Dear Sir and Brother,—Your *Masonic Mirror* of the 19th inst. contains some letters referring to the doings of a German of the name of Seigmund Sax, allow me to say this very same persons called on me in May last and told me a similar tale to that mentioned by your correspondent, W.M., Lodge No. 299. He entreated of me to lend him the sum of £4, at the same time offering to leave some jewellery to cover the amount. For some time I declined having any-

thing to do with him, but he pressed me so hard and seemed so anxious to get away by the next train that he might catch the continental mail, that I at last yielded to his request, advanced him the required sum, but at the same time I had the precaution to detain the jewellery (which I have since found out is not worth the money lent). Of course I heard nothing more of Mr. Sax or the money. I wrote to the address which he gave me, and the letter was returned through the Dead Letter Office, marked on the outside that Mr. Sax had absconded. From inquiries which I have since made, I find that he served a neighbouring W.M. in a similar manner to myself. I enclose you his address, so that further inquiries may be made about him. "Siegmond Sax, 116, Kolhofen-street, Hamburg."

Yours fraternally,  
W.M., LODGE 364.

Bath.

P.S.—I should have said that Mr. Sax was not at all anxious to part with the jewellery, but I insisted upon having it.

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

Dear Sir and Brother,—Reading in your issue of the 19th ult. no less than four letters bearing on the subject of Seigmund Sax's proceedings in the provinces, I deem it but right also to inform you that he obtained of me £5 under similar false pretences. He represented to me that the expense of travelling in England was so much more than he expected, he had only provided a certain sum, which had been expended in hotel bills, rail fares, &c., and asked me for the loan to enable him to pay his present bill and expenses home, when he would return with a supply of money and repay me. His tale appeared so much like truth I lent him the money; but I scarcely need say that I never had the pleasure of again seeing him. Perhaps I should have remembered that "at my initiation I was taught to be cautious," and no doubt many of my Bro. Treasurers would have declined the request, but I doubt much if "P.G.S." and "C.W." could well refuse the appeal of the man. I am sure that the bundle of hotel bills which he produced, with the plausible reason of having run short of money in consequence of not knowing that travelling was so expensive here, were proof against refusal. I can only now console myself that I am not the only Treasurer who has been thus deceived; but I hope that it may prove profitable to us, by exercising a greater degree of caution in the future with such men.

Yours fraternally,  
P.M. AND TREAS. 7 YEARS.

Bath.

### THE CRAFT IN INDIA.

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

Dear Sir and Brother,—A letter has reached me to-day from India, the writer of which has given a favourable account of Masonic progress at one of the stations there, such as he thought would interest me. There must be very many members of the Craft now in England who have resided in India and may be acquainted with the locality. To them the information must be especially gratifying, I therefore send you a copy of the letter, and in my reply have stated

that I should do so, leaving you to deal with it as you think proper.

Yours fraternally,  
Totnes, Sept. 28th, 1868. H. H.

"Tremelgherry, Secunderabad, E. I.

"Dear Sir and Brother,—Having seen your prospectus in the *Freemasons' Journal* of the 30th May, I have this day had forwarded to you the sum, rupees 15 (equal to about £1 10s. 7½d.), by public remittance receipt, for which sum you will in due course receive a cheque from Messrs. Cox & Co., for which I request you will kindly forward to me a supply of your book-markers. I am anxious to do all I can in my humble way to promote the charities of our Order, and on the receipt of the articles I will try to dispose of them to the brethren and others here at a small profit, which profit I will remit to you to be appropriated as you think proper. I leave the choice to yourself. I should say about an equal proportion of each. Of No. 6 I should like to have four sets. It may be some time after receipt of this before you receive my remittance, as I do not think they hurry themselves in the War Office in such matters.

"We have a very flourishing lodge at this station, our members now numbering close upon 50, and we are daily increasing this in our Craft Lodge. Our Mark Lodge numbers about 25, and our R.A. Chapter about 19. We have a most able W.M. in the person of Bro. Saunders, of H.M. 21st Regt., and I am certain that the prosperity of the lodge is mainly owing to his exertions. Excuse my troubling you with this, but I should imagine, from your prospectus that you have the good of the Order at heart, and will gladly hear good accounts from a place so far away.

"I enclose a receipt from my Paymaster for the money which I have sent you. It is of no use, only a voucher of good faith on my part.

Yours fraternally,

"M. FANNON, PAY-SERGEANT, B. 14th R.A.

"Treas. of Lodge St. John, No. 434.

"To Bro. Dr. Hopkins, Totnes, Devon."

### THE MASONIC INSURANCE COMPANY.

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

Dear Sir and Brother,—I think there is no more scandalous practice than trading in Masonry, the old square and compass mendicant dodge. As an old Mason I always discountenance this. On the other hand, I feel it a duty to support all legitimate attempts at extending co-operation in Masonry. Such I consider to be the promotion of Masonic halls, and I should be glad to find them made more useful to the brethren, as on the continent. Such I consider to be the newly-formed Masonic and General Insurance (advertised in your columns), and I am only surprised not to find it noticed by some of your correspondents. Assuredly it cannot be attacked, but it deserves encouragement as a legitimate attempt at co-operation among Masons for their own benefit, without assuming a strictly trading or speculative character. Masons ought to co-operate for life assurance, on the same principle that they do in some lodges for a provision against misfortune.

Yours fraternally,  
UNION.

## D. P. G. M.

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

Dear Sir and Brother,—I am hardly surprised at such an unconstitutional proceeding at Grand Lodge as an objection to the constitutional costume of a D.P.G.M. He has a right to wear his costume on all Masonic occasions, and it is his official duty to wear it in the presence of his superior, the M.W.G.M. It is a gross breach of etiquette to appear before him otherwise clothed.

As this is the case, and as the D.P.G.M. must be qualified as W.M. of a lodge, the usual practice of requiring him and the Grand Wardens to put a blue collar over the purple collar is anomalous and absurd, although he is a member of Grand Lodge as a P.M.

With regard to the suggestion that the Deputies should be appointed by the M.W.G.M. on the R.W. P.G.M.'s recommendation, it is desirable there should be some clear recognition. Practically it is so already, for the P.G.M. is a personal nominee of the M.W.G.M., and is not likely to appoint anyone distasteful; the patent of the D.P.G.M., on which he has to pay a fee, is registered at Grand Lodge, and in some cases the appointment of the D.P.G.M. is made with the full cognizance of Grand Lodge authorities.

The Deputies consist of four classes, in fact. 1st. Deputies with full powers of the D.G. Masters for the colonies and foreign parts. These Deputies perform all the duties of wide districts, including nearly all the functions of the M.W.G.M. himself. 2nd. Deputies of D.G. Masters, acting only in the absence of the D.G.M. Both these classes under the amended constitution hold, on the resignation or decease of the D.G.M., the new office of Acting D.G.M. 3rd. Deputies of P.G.M., having patents for administering the province. 4th. Deputies of P.G. Masters, acting only in the absence of the P.G.M.

There are great differences between the prerogatives of some of these functionaries and of those who are merely nominated by a P.G.M. and sit at his side for once at a P.G. Lodge meeting; but there is not one of these functionaries who does not hold a more exalted prerogative than any W.M. or P.M.

So far from the D.P.G.M.'s meeting with any respect at Grand Lodge, they have been treated with purposed insolence. It has been the practice for years to address them as R.W. or V.W. (and, indeed, when ruling the P.G. Lodge R.W. is applicable to them); but a special circular was a few years ago issued from G.L. to deprive them of this courtesy, stating that R.W. was a title of Grand Wardens and V.W. of Grand Secretaries.

There is a ground for a P.G.D. being called upon to put on a blue collar in attending Grand Lodge, but none for calling a D.P.G.M. or P.G.W. to do so.

The relative rank of D.G.M. cannot be lower than the R.W. rank of Grand Warden.

It may not be necessary to recognise all Past Deputies, but surely a certain specified service, as Acting G.M., as full Deputy, or as simple Deputy, should secure permanent relative rank, instead of a casual Grand Sword Bearership.

Yours fraternally,

ANOTHER D.P.G.M.

## MARK MASONRY IN THE PROVINCES.

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

Dear Sir and Brother,—One of the questions of your correspondent "Alpha" (page 252), was fully answered at the Provincial meetings of the Mark and Chapter for Devon, held on the 23rd ult., reports of which appeared in your last number. First, in the Mark meeting exception was taken to the substance of a resolution passed at a previous meeting, and also that it was carried by a majority of Mark Masons that were present, and had no right to vote. On this the Prov. G. Master desired all who were not members of the Prov. G. Lodge to withdraw, and that past and present Grand Officers, Past Masters, and Masters, and Wardens of lodges alone had right to vote. The withdrawal of the members was not enforced, on the understanding that they were not to vote.

Again, at the chapter held the same afternoon, the desirability of sending circulars to all Royal Arch companions, was warmly discussed; those who argued against its adoption urging that if companions were invited to be present it would be contrary to the constitutions, and that they could not participate in the business of the chapter, of which they were not members, and therefore it would be wrong to invite them to be present.

This view of the question was held by the Prov. G. Superintendent (R.A.) the Rev. John Huyshe, who gave his decision that if Royal Arch companions were present it was only by courtesy, and that as none were blinder than those who would not see, he declined to see any companions who were not members, unless they thrust themselves into his notice, and that none but past and present Grand Officers, Past Z's, and present Principals, were entitled to be present and vote; and on the question being put to him subsequently, he replied—and officers of the Prov. G. Chapter. I am inclined to agree with him in his decision, provided he does not appoint to office a companion who is not a member of the chapter. I think the question of "Alpha" has thus received an answer from a very great authority in Masonry.

Yours fraternally,

VINCENT BIRD, P.M., &amp;c.

## MASONIC RELIEF IN THE PROVINCES.

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

Dear Sir and Brother,—“One who has sat in Robert Burns' Chair in Tarbolton, St. James's, (No. 135, S.C.), has, strange to say, entirely misconceived the whole tenor and purport of my letter on this subject (p. 212-13 *ante*), which was not intended, as he infers, to raise any invidious distinction between rich and poor, either Masonically or otherwise, and I thought I had sufficiently guarded against the chance of any such misconstruction, but to be simply a statement of facts respecting an evil in Masonry, of which I think even your correspondent cannot deny the existence.

I will not yield to him, or to "any other man," in respect for "honest poverty," nor will I deny that "a Mason who has been admitted into the Order for 30s., may not become as good a Mason as he who has paid 30 guineas," but is not your correspondent, in his idea of equality, rather too much inclined to adopt

Pat's notion of it?—"Sure, one man is as good as another, and a great deal better too." The guinea is surely none the worse gold for being stamped.

In describing the two classes into which, as a body, I had divided our applicants for Masonic relief, I stated that among the former, consisting of foreigners, many of whom professed to be "persons of distinction," are to be found not a few arrant knaves and impostors; whilst the latter, consisting of Scotch Masons, as a rule, may be described as occupying a position little above that of artisans.

Surely, your correspondent cannot say that I have in this, cast any slur on "honest poverty;" or does he deny the accuracy of my description of Scotch begging Masons as a body, founded on an experience of thirty years? On the contrary, his remarks rather tend to confirm it.

The money test, as I freely admit, is the least of all the qualifications for the admission of a candidate into Masonry, but surely it has its use. In expressing a fear that through the facilities existing in Scotland (and which your correspondent's communication discloses), far too many persons are admitted into the Order for a small fee, who are not "in reputable circumstances" (not *respectable*, as misprinted), I was only quoting from the English "Book of Constitutions," one of the qualifications which every candidate for initiation in this country must possess, and very properly so. Your correspondent says of a candidate in Scotland, "We do not look to his respectable circumstances." I say, in reply, and again without any slur on "honest poverty"—so much the worse for Scotch Masonry.

I am sorry to admit that in England too many lodges look more to numbers, and to the increase of their funds, than to the selection of "fit and proper persons to become Masons," but the stringent rules laid down by our Grand Lodge, which are binding on all private lodges, offer some check against abuse, but which is wanting in Scotland; where, I believe, the fee for admission and the power of conferring all three degrees in one night are almost, if not entirely, at the discretion of any private lodge; and which system (or rather want of system) I was led to express a fear "offers a premium to many in the lower ranks of life to become Masons from mercenary and unworthy motives."

You, sir, in a note (p. 213) state "this subject is one demanding his lordships' (the M.W.G.M.M. of Scotland) most serious attention, and affecting the deservedly high reputation of Scotch claims and Freemasonry in Scotland." In further confirmation of the correctness of the opinion I have expressed, a brother (than whom probably few have had more extensive and practical experience on the subject) writes to me as follows—"I need not say how fully I endorse all your remarks on the subject of Masonic relief in the provinces. \* \* So long as Scotland pursues the course it does, we must expect 'battalions' of *distressed Masons*. \* \* I have had Scotch Masons applying for relief *within a month of their initiation!*"

The worthy Scotch brother is evidently greatly shocked at my want of veracity, and I can imagine him lifting up his hands in pious horror at my not testifying the truth." He quotes (or rather mis-

quotes) the passage in my letter in which I say of the Scotch begging Masons, that they come "not in single files but in battalions," with the remark, "I fear this is an exaggeration, and an exaggeration is equal to a —." (Save the mark!) I must here, indeed, cry *peccavi*, but I do so in very respectable company, no less than that of "the divine Williams" himself, with whom, it would appear, my censor has no acquaintance. I trust I have not fallen into the hands of one of those "unco guid and rigidly righteous," for whom Scotland is so celebrated, and of whom our Bro. Burns has sung. Now that immortal brother—the "High Chief of Scottish song"—was endowed by the Great Architect of the Universe not only with poetic talent of very high order, combined with great play of fancy, but he also possessed a great sense of the humorous. Without intending any disparagement to the many good qualities which he doubtless does possess, I greatly fear that although your correspondent is "One who has sat in Robert Burns's chair," he has not caught, by contagion, any of the qualities of the great predecessor in its occupancy when he presided o'er the sons of light.

That naughty wit, Syney Smith, said, "It requires a surgical operation to get a joke well into a Scotch understanding," but I trust, however matter-of-fact and practical (pray don't print this poetical) he may be, that extreme course will not be necessary on the present occasion in offering your correspondent, at all events, a negative explanation; and an assurance that I did not mean to tell a —. Masonry, as he knows, is illustrated by symbols, and when I said that Scotch begging Masons came in battalions, I no more meant to imply that they came in "bodies of foot from 500 to 800" (which, to be explicit, is the meaning attached to the word in the dictionary), than Shakespeare, from whom I quoted, meant that troubles "come not in single files but in battalions," from 500 to 800 in number! I simply meant to imply that they were far more numerous than welcome.

There is only one other point on which I will further trespass upon your valuable space, which I must apologise for having already so far intruded on. Your correspondent thinks "that any *ordinary learned* Mason (not even a D. Prov. G.M.) might detect an impostor from a free and accepted Mason," and in this I fully concur, even though, as he infers, "the D.P.G.M. has been a little rusty." The examinations of applicants for Masonic relief, however, is a subject on which much might be profitably written could it be done consistently. I will only say that it requires some tact and discretion on the part of the examiner, or he may impart more valuable information than he will gain, and that, if left alone, many of them—some of them gross impostors—will, to use a vulgar but expressive illustration of my meaning, "cut their own throats" only too readily and openly, in their endeavours to obtain relief from every one they come across, in their character of worthy brethren in distress. I have heard of instances of travellers in carriages on the public road being saluted by some of these individuals. In conclusion, let me assure my worthy Scotch brother, that I have not "set down aught in malice" against him, but in the best Masonic spirit, and believe me to remain,

Yours fraternally,

D.P.G.M.



## PRESTONIAN LECTURES.

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

Dear Sir and Brother,—The attention of the members of Grand Lodge must be called to this subject more forcibly. Something more useful than what has hitherto been done in supposed compliance with the donors' wishes must be done in future.

The rapid advancement of our Order, the substantial progress we have made in the number and importance of our members, their greater intelligence and their greater desire for Masonic knowledge, all demand that this bequest should be administered in a more useful way.

Yours fraternally,  
"A TEACHER."

## ANOTHER MASONIC IMPOSTOR.

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

Dear Sir and Brother,—Permit me to make use of your paper for the purpose of inquiring if there are any members of the Craft who know anything of a Frenchman Charles Jallouet who has favoured this town with his presence at regular intervals for the past five years. I have relieved him several times, and to-day he turned up again soliciting assistance, denying he had ever seen me before. No doubt many of the fraternity have been visited by him, and may perhaps be able to state if he is a *worthy* brother (or if a brother at all)? He is evidently well up to his calling, and has a peculiar knack of finding out suburban and newly-made brethren. He has a French accent, is tall, of dark complexion and most impertinent in his manner. Do any of the Craft recognise him from this description? if so, as some of our religious friends say, "perhaps they will tell us their experience."

Yours fraternally,  
K.T.

## THE PRINCE OF WALES AND FREEMASONRY.

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

Dear Sir and Brother,—My attention has been drawn to the following extraordinary paragraph, which has appeared in the daily journals during the past week:—

"THE PRINCE OF WALES AND THE FREEMASONS.—The *Glasgow Citizen* understands that, in answer to a recent address to the Prince of Wales, suggesting the propriety of his fraternising with the Masonic body as a fitting preparation for the coming ceremonial at the Glasgow New University Buildings, a communication, dated Dunrobin Castle, has been received from Sir William Knollys, 'that the Prince does not propose, at all events for the present, joining any Masonic lodge, and that he regrets, therefore, he is unable to accede to the suggestion in question.'

Now, sir, I must say that I read this paragraph with feelings of the most profound astonishment—and, if the statements therein contained are true, with the greatest regret—that anyone could be found to violate one of the first and greatest principles upon which our Order is founded.

The paragraph is meagre as to details, but it contains sufficient, if true, to demand a full and searching investigation by the Grand Lodge of Scotland to ascertain from whom a document so utterly repugnant to all true Freemasons has emanated. As it states that the address suggested to the Prince of Wales, the "propriety of fraternising with the Masonic body," it is to be presumed that those who had the assurance to offer such a "suggestion" were themselves Freemasons (or why should they take the trouble of asking the Prince of Wales to become one of that body "as a fitting preparation for the

coming ceremonial at the Glasgow New University Buildings)." The impertinence of the request is only equalled by the apparent motives that actuated it, and I am at a loss to discover in what way an introduction into Freemasonry is at all essential to any "coming ceremonial," let it be in Glasgow or elsewhere.

I should also like to know who were the persons from whom the request originated. Did it come from any lodge; or, before being sent, did it receive the sanction of the G.M.M. or Grand Lodge of Scotland, or by whom were they authorised to present a request to the Prince of Wales that he would allow himself to be introduced into Freemasonry? These are questions which ought to be strictly inquired into, for the merest tyro in Freemasonry must feel a blush of shame rise to his cheek to find that touters can be found for candidates for admission into our Order, even should they by skilful angling succeed in landing so big a pot as the Prince of Wales in their net.

I am plain-fashioned enough to think that, as regards candidates for admission to our Order, it matters little whether they are high or low, and every one who has passed through the first degree can readily understand my repugnance to the course that has been so unwarrantably pursued.

There can be no doubt that the Masonic body would be glad to see the Prince of Wales, like many of his Royal predecessors (and his maternal grandfather amongst the number), in the ranks of the most ancient and honourable society in the world, but who would regret to see that accession obtained by the means which have so improperly and so ineffectually been taken for that purpose.

Trusting that some explanation will be given of this proceeding, I am—

Yours fraternally,  
P.M.

## A SUGGESTION.

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

Dear Sir and Brother,—In the course of conversation amongst the members of a lodge here a few evenings ago, a brother suggested that, if the children at the Masonic Girls' School were instructed and employed in the art of making Masonic aprons and other paraphernalia, a large income would be derived from the profit thereon, judging from the price paid to the dealers. In several charitable institutions in this district the inmates are employed in some occupation that assists the funds, and perhaps it might be applicable to our own charities.

If you will kindly insert this in your journal, it will no doubt be seen by those brethren who have the management of the above institution, and who will be better able to judge than myself if the scheme is practicable.

Manchester.  
Yours fraternally,  
J.W.

PECULIARITIES OF FAITH.—Faith knows no other law than the interest of what it believes to be the truth. The end which it pursues being, in its view, absolutely holy, it makes no scruple about invoking bad arguments in behalf of its proposition when good ones do not succeed. If this evidence is not real, so many others are! If this prodigy is not genuine, there are many others which are!

THE true sign and word of a Christian may be found in John 12: 33-35, and 15; 12-17: "A new commandment I give unto you, that ye love one another, as I have loved you. By this shall all men know that ye are my disciples, if ye have love one to another. I call you not servants; for the servant knoweth not what his lord doeth: but I call you my friends; for all things I have known of my father I have made known unto you \* \* \* This I command ye, that ye love one another."



## THE MASONIC MIRROR.

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

### MASONIC MEMS.

**THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.**—We are requested to remind the secretaries of Craft and Mark lodges, and Scribes of R.A. chapters, under the English, Irish, and Scotch jurisdictions, and the secretaries and other officers of other Masonic bodies at home, in the colonies, and abroad, that they should forward the fullest and latest information intended for publication in the next issue, with all convenient speed, to the editors of the Calendar; and all communications may be addressed to them at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow.

**LORD PELHAM**, the Prov. G. Master for Sussex, has appointed Wednesday, the 21st inst., for laying the foundation stone of the Masonic Hall at Lewes, on which occasion his lordship will perform that ceremony with Masonic honours, assisted by all his provincial officers; and as the Prov. G. Master is deservedly a great favourite, and highly popular amongst the brethren in the province, a very large muster is expected to be present.

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

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

**PROVINCIAL GRAND LODGE OF WEST YORKSHIRE.**—A meeting will be held on Wednesday, 28th inst., at Meltham, near Huddersfield. The Right Hon. Bro. the Earl de Grey and Ripon, D.G.M., will preside. After the meeting his lordship will lay the foundation stone of the Meltham Convalescent Home.

We are glad to be able to announce to our readers that we shall shortly publish a series of articles entitled "Chips of Foreign Ashlar," from the pen of our talented brother, J. A. H.

**ROYAL MASONIC BENEVOLENT INSTITUTION FOR AGED FREEMASONS.**—The next anniversary festival in aid of the fund of this deserving institution will be held at the Freemasons' Tavern on the 27th of January, 1869. The Right Hon. Bro. the Earl of Carnarvon, Prov. G.M. of Somersetshire, will preside.

**ROYAL MASONIC INSTITUTION FOR BOYS.**—A quarterly general court of the governors and subscribers will be held at Freemasons' Hall, on Monday, the 19th inst.

**PROVINCIAL GRAND LODGE OF WILTS.**—A meeting will be held at the Assembly Room, Salisbury, on Wednesday, the 14th inst. The R.W. the Prov. G. Master, Bro. Lord Metham will preside.

As we did not receive the reports of the meetings of the Prov. G. Lodge of West Lancashire and Leicestershire until just before going to press, we are obliged to let them stand over until our next issue.

**GRAND LODGE OF MARK MASTERS.**—A meeting of Grand Lodge will be held on Wednesday, the 21st inst., at the Guildhall, Worcester. Grand Lodge will be opened at half past two:

### ROYAL FREEMASONS' SCHOOL FOR FEMALE CHILDREN.

At a Quarterly General Court, held on Thursday last, the following children were elected:—

No. on list.	Name.	Votes polled.
7	Crampton, Mabel Harriette	837
15	Mills, Eliza Alice	625
3	Bryant, Maria Ann	534
9	Haskins, Zillah	510
17	West, Margaret	501
10	Flintoff, Maria Louisa	419
5	Bowles, Gertrude Elinor D.	394
8	Pink, Christiana Dorothea E.	387
4	Moore, Constance Louise	305

The following is the list of the unsuccessful candidates, with the number of votes polled, which will be carried forward to the next election:—

No. on list.	Name.	Votes polled.
1	Dunn, Emily Alice	63
2	Barrett, Kate Isabella	277
6	Byrne, Alice Jane	83
11	Roberts, Frances Jane	121
12	Story, Elizabeth	249
13	Bindon, Clari Rosina A.	301
14	Upton, Jane Robson	123
16	Story, Martha Louise	7
18	Wicks, Clara Mercedes	116
19	Molineux, Alice Ritson	161
20	Palmer, Mary Cornwall	63
21	Holland, Eliza Ellen	60
22	Chapman, Ada Gertrude	3
23	Stone, Martha	15
24	Kelly, Ada Kate	40
25	Baker, Edith Sarah	9
26	Aggleton, Sophia	279
27	Claisen, Mary Theresa	75
28	Belcher, Florence Kate	30

### METROPOLITAN.

**EGYPTIAN LODGE (No. 27).**—A meeting of this lodge since the vacation took place at Anderton's Hotel, Fleet-street, on Thursday, the 1st inst. There was a numerous muster of brethren and visitors, amongst the latter of whom we noticed Bros. J. Boyd, P.M., 145; J. Thompson, P.M., 862; J. Denton, P.M., 827, 1,001; G. Stacey, P.M., 539; W. Watson, W.M., 861. The W.M., Bro. John Coultts, presided. The minutes of the lodge meeting having been read and confirmed, Bro. Macrae was raised to the sublime degree of a M.M. Messrs. Andrew Carter, Thomas Cook, and J. Armston, having been balloted and approved were initiated into the mysteries of Freemasonry. Bro. William Gordon Hepburn being balloted for was elected a joining member of the lodge. Five guineas were voted to the Grand Master Commemoration Fund. Bro. Jacobs, P.M., stated that he would represent the lodge as Steward to the Girls' School at the next festival. Bro. Tibbis, S.W., stated that he would represent the lodge as Steward at the festival of Aged Masons. No other business offering the lodge was closed, and the brethren retired for refreshment. A very excellent banquet was served by Messrs. Clermore. The usual loyal and Masonic toasts were given and responded to. Bro. Boyd in replying to the toasts of "The Visitors," adverted to the very perfect working of the W.M. and officers of the lodge, which tribute of praise was certainly well earned. The enjoyment of the evening was considerably enhanced by the very excellent singing of Bro. D. H. Jacobs, whose powerful and melodious voice is always acceptable to the brethren of the above lodge. Bros. Skidmore and Wheeler also contributed to the harmony of the evening, which thanks to the care of the comforts of the brethren exercised by the W.M., was most enjoyably and profitably spent.

**LODGE OF INDUSTRY (No. 186).**—The regular meeting of this lodge was held on Tuesday evening, the 22nd ult., at the Freemasons' Hall, Bro. W. Mann, W.M., presiding, supported by his officers. The business of the evening was conducted in Bro. Mann's usually excellent style, after which a banquet

was served up under the superintendance of Bro. Gosden, the courteous manager of the establishment, and to which ample justice was done. After the usual loyal and Masonic toasts had been given and responded to, the remainder of the evening was spent in fraternal conviviality and social harmony. The Tyler's toast broke up the meeting.

**LODGE OF JOPPA, (No. 183).**—This prosperous lodge met on Monday last, the 5th inst., at the Albion Hotel, Aldersgate-street, Bro. M. Van Diepenheim taking his seat at 4 p.m., supported by his officers and numerous visitors, amongst whom were Bros. Drew, No. 74; Blake, 586; John Denton, 815; Napauer, 1017; N. Levy, late 188; D. W. Jacobs, P.M., 27; Smithett, 180; Asher, 27, Glasgow; Ettlinger, Turin, Italy; Eltham, 1,000, Priory; Arthur Carr, 795; C. Gammon, St. John's, 759; H. Drayton, Lodge La Cesaree, Jersey. The lodge having been opened, the minutes of last meeting were read and confirmed, after which Bros. Gale, and W. H. Hebb, were introduced, questioned and passed to the degree of F.C's. The lodge having been raised to the third degree, Bros. S. Lazarus, M. Bennett, and M. Parker were admitted to the sublime degree of M.M. The whole of the ceremonies were most impressively rendered by the W.M. The lodge having been lowered and finally closed, the brethren adjourned to refreshment, presided over by the W.M., who gave the usual loyal and Masonic toasts in a very effective manner. Upon the visitors being toasted Bro. D. H. Jacobs in a very eloquent manner returned thanks. The musical arrangements were under the direction of Bro. P. E. Van Noorden. The vocalists were Mrs. Martin, Miss Jacobs and Madame Scheegans. Miss Harrup presided at the piano. Master C. Solomons, a grandson of Bro. S. Solomons a member of the lodge, was very well received. He certainly bids fair to attain a good position in the musical world. Bro. Henri Drayton rendered most effectively a scene of his own composition, "The Death of the General." It was most enthusiastically received, and it well wanted the encomium passed on it. Bro. Angylfi, too sang some excellent songs. A very pleasant evening was spent, and the brethren separated at an early hour in peace and harmony.

**CRYSTAL PALACE LODGE (No. 742).**—This lodge met on Thursday, 1st inst., at the Crystal Palace, Sydenham. The lodge was opened in due form by the W.M., Bro. T. Foxall; Bros. Rees, Sterner, Schultz, and Flintoff were raised to the sublime degree of M.M's. Bros. Lambson and Lock were passed to the second degree, and Mr. F. E. Hunt was initiated into the order. The W.M. performed the various ceremonies in a highly creditable manner, and was highly complimented by the brethren and visitors on his perfect working. The brethren, seventy-five in number, then adjourned to the banquet room, where a sumptuous dinner was provided by Bros. Bertram and Roberts, the well known caterers to the Palace. The usual loyal and Masonic toasts were given and responded to. Bro. Layton, in a very neat speech, returned thanks for the visitors. Some very excellent singing by Bros. Allsop, Todd, Ohren, Bignell, and Eade brought a very delightful evening to a close. The visitors were Bros. Allsop, P.M., 879; Todd, P.M., 215; Smeed, P.M., 946; Dyer, P.M., 201; Ohren, 382; Layton, 181; Thompson, 1,223; Muster, 25; Hilton, 184; Bignell, 463; Culpeth, 463; Eade, 913.

**PERFECT ASHLAR LODGE (No. 1,178).**—*Installation Meeting.*—The first anniversary of this young but prosperous lodge was held on Thursday, October 1st, at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey. Bro. J. Donkin, W.M., being absent, Bro. J. W. Avery, W.M., 619, Beadon Lodge, and J.W. of this lodge, took the chair. The minutes of the preceding meeting were read and unanimously confirmed. Bro. Leou Ashton was, in an excellent manner, raised to the third degree. Bro. Frederick Walters, P.M., 73, Mount Lebanon Lodge, Sec., then took the chair. Bro. J. Donkin, W.M., presented Bro. F. H. Ebsworth, S.W., and W.M. elect, for the benefit of installation. The board of Installed Masters was opened and Bro. F. H. Ebsworth duly installed into the Solomonic Chair. He invested and appointed Bro. J. Donkin I.P.M. The board was then closed. The brethren were admitted, and the W.M. proclaimed and saluted in all the degrees. He then appointed and invested as his officers Bros. J. Donkin, I.P.M.; J. W. Avery, P.M., S.W.; J. Green, J.W.; Dr. Dixon, P.M., P.Z., Treas. (re-invested); F. Walters, P.M., Sec. (re-invested); H. Bartlett, S.D.; D. Rose, J.D.; G. F. Grace, I.G., J.W.; Dudley, Dir. of Cers.; J. H. Fudge, W.S.; and W. J. Laing, P.M., Tyler. The usual charges were then

given, and at the termination of the ceremony great applause greeted the labours of the Installing Officer. Five guineas previously voted at the preceding lodge meeting were paid to the indefatigable collector, Bro. E. Harris, for the Boys' School. The report of the audit committee showed that everything was paid for, and a small balance in the hands of the treasurer. Besides those mentioned, there were present Bros. J. Hams-worth, J. A. Axtell, T. W. Cox, J. J. Morse, G. Free, P. Fry, J. Ruse, S. Batchter, and others. Amongst a large number of visitors we noticed Bros. E. Harris, P.M., Treas., 73; G. Free, J.D., 73; W. Herbert, 73; J. W. Halsey, P.M., 134; H. Massey, W.M., 619; C. Williams, and others whose names we were unable to ascertain. A handsome P.M. jewel, manufactured by Bro. H. T. Lamb, was presented to Bro. J. Donkin, P.M., which had been subscribed for him by the voluntary subscriptions of the members of this lodge, by Bro. Dr. Dixon. Bro. J. Donkin, P.M., returned his thanks for this valuable present.

**VILLIERS LODGE (No. 1,194).**—The first anniversary meeting of this young lodge was held on Saturday, the 3rd inst., at the Northumberland Arms Hotel, Isleworth. The lodge was opened by the W.M., Bro. E. Clark, assisted by Bro. Dr. S. E. Clarke, S.W.; R. Gurney, Treas. R. W. Little, P.M., Sec.; W. Dodd, S.D.; T. Small, W. Harvey, E. T. Oshaldeston, R. A. Steel, J. Jones, J. F. Mason, A. A. Pendlebury (P.M.), F. J. Lancaster, &c. After the confirmation of the minutes Mr. John M. Keane was duly initiated by the W.M., after which Bros. Jones and Mason were raised by Bro. Pendlebury, P.M. The chair was then taken by Bro. R. W. Little, P.M., who installed Bro. Dr. S. E. Clarke as W.M. of the lodge. The officers appointed were as follows:—Bros. J. Frickett, S.W.; W. Dodd, J.W.; R. Gurney, Treas.; R. W. Little, P.M., Sec.; H. Allman, S.D.; E. T. Oshaldeston, J.D.; F. J. Lancaster, I.G.; S. Small, Dir. of Cers.; W. Harvey, Wine Steward. The addresses were then delivered by Bro. Little, after which Bro. W. Smith, C.E., P.G.S., P.M., &c., rose and requested the W.M. and members to recommend a petition for a new lodge to be held at Southall, Middlesex, to be called the Gooch Lodge in honour of Bro. Sir Daniel Gooch, the chairman of the Great Western Railway. Bro. Little, P.M., said that as an initiate of the oldest lodge in the metropolitan county, and also as an officer of the youngest he had great pleasure in proposing that the strongest possible recommendation be accorded to the petition, which being seconded by Bro. Clark, I.P.M., was unanimously agreed to. The usual banquet followed the proceedings of the lodge, and the social board was honoured with the presence of two distinguished visitors, Bros. W. Smith, C.E., P.G.S., &c.; J. G. Marsh, W.M. 192, P.M. 28.

## PROVINCIAL.

### BERKS AND BUCKS.

**MAIDENHEAD.**—*St. John's Lodge (No. 795).*—A meeting of this lodge was held on Tuesday, the 6th inst., at the Orkney Arms Hotel. The W.M. being absent on account of a domestic affliction the chair of K.S. was filled by Bro. W. Watson, P.M. This being an installation meeting the attendance of brethren was numerous. The lodge having been opened and the minutes of the previous meeting confirmed, Bro. W. Watson in a masterly manner installed Bro. Charles Gammon the W.M. for the ensuing year. The newly elected W.M. elected his officers as follows:—Bros. J. A. Berger, S.W.; W. Worrel, J.W.; H. H. Hodges, P.M., Sec.; A. Lumley, S.D.; C. Harvey, J.D.; A. Can, I.G.; Moule, Dir. of Cers.; Turner, Steward; C. Nowell, Tyler. Bros. H. W. Linders, E. Warwick, and W. E. Goody were elected joining members. Bro. T. A. Can was raised to the sublime degree of M.M.; and Mr. J. Boyne, having been balloted for and approved, was impressively initiated into the mysteries of the Craft. It was proposed and carried unanimously that a P.M.'s jewel should be presented to the retiring W.M., Bro. L. H. Isaacs. Bro. Hodges, in proposing that the lodge subscribe to the FREEMASONS' MAGAZINE, pointed out the usefulness of being well informed as to the doings of the Craft, and adverted to the good it was capable of affecting, more especially by warning the brethren against impostors, and quoting the case of Seigmund Sax. This was unanimously carried. It was also proposed that a letter of condolence should be addressed to Bro. L. H. Isaacs; the Secretary was accord-

ingly requested to carry out the wishes of the lodge. No other business offering the lodge was closed, and the brethren adjourned to refreshment, and a very pleasant evening was spent. The visitors were, Bros. M. Van Diepenheim, W.M., 188; Smeed, P.M., 946; H. M. Levy, P.M., 188; H. W. Lindus, 23; Plumber, W.M., 795.

#### DEVONSHIRE.

TOTNES.—*Pleiades Lodge*, (No. 710).—The monthly meeting was held at the Masonic Rooms, on Thursday 1st., when there was a fair muster of the brethren. The lodge was opened soon after six o'clock by Bro. J. Heath, W.M., assisted by the following officers Rev. Bro. Powing, Chap.; Dr. Hopkins acting as I.P.M.; J. Marks, P.M., acting as S.W.; W. Oldrey, J.W.; R. H. Watson, Sec.; Pridham, S.D.; W. Cuming acting as J.D.; Niner, I.G. The minutes having been read and confirmed, the lodge was opened in the 2nd degree. Bro. Chudleigh, a candidate for the rank of M.M., was presented to the W.M., examined by him as to his proficiency, entrusted, and dismissed for preparation. The lodge was opened in the third degree, Bro. Chudleigh was reintroduced, properly prepared, and raised to that degree by the W.M., who performed the ceremony very ably, also giving the traditionary history, after which he called upon Bro. Dr. Hopkins to deliver the lecture on the tracing board, the explanation of the working tools and the proper charge, who of course complied with the request. The lodge was then resumed in the second and subsequently in the first degree. A ballot was taken for the election of a W.M. during the ensuing year, which resulted in favour of Bro. George Heath, past S.W. His absence from this meeting was explained by the W.M. and the chaplain, as owing to detention in London by important personal matters. On the proposition of the J. W., seconded by the S.D., Bro. Watson was re-appointed treasurer. The following letter was read by the W.M.

"Totnes, Sept. 26, 1868.

"To the W.M. of the Pleiades Lodge, No. 710.

"Worshipful Sir and Brother,—

"As every lodge is possessed of certain property in furniture &c., to a share in which each candidate becomes entitled in virtue of his initiation fees, it appears to me right that each joining member should do something, however trifling, for the benefit of the lodge. If such a plan were generally adopted, in addition to the furniture necessary for carrying out the ceremonies, there would soon be an accumulation of books, of articles of adornment, or of means of illustration, either useful or ornamental. Under this impression, W.M., I beg to offer for the acceptance of the Pleiades Lodge, a sheet of Masonic emblems, with their explanations and appropriate mottoes, designed and executed by myself, which I have had framed and glazed for the sake of preservation. I hope that it may be useful to your younger members. At least it will, after I shall have left Totnes and my connexion with you shall have ceased, be a memento reminding those who remain to carry on Masonic labours, of the temporary membership, and earnest, if not very effective efforts of

Yours faithfully and fraternally,

HENRY HOPKINS,

P.P.G.S.W.—P.M. &c.

Some highly complimentary remarks were made by the chaplain, who concluded by proposing a hearty vote of thanks to Bro. Dr. Hopkins for his present, and instructions to the secretary to insert his letter in the minute book. This was seconded by the acting S.W., supported by the W.M., and passed unanimously. Bro. Dr. H. briefly acknowledged the compliment, and then at some length brought before the notice of the lodge the claims of the Palestine Exploration Fund for pecuniary assistance from all branches of the fraternity, and gave notice of his intention at the next meeting to propose a grant of £2 2s. towards it. Bro. Radmore of Plymouth tendered his best thanks to the members of the Pleiades Lodge, for the aid given him in the form of votes for an annuity from the Masonic Benevolent Fund, in which he had been successful. No other business offering, the lodge was closed at 8 o'clock.

As the tree takes in the air, and the elements and particles which float in the air, so the soul drinks in knowledge, and, by a divine alchemy, changes what it learns into its own substance, and from within outwardly develops itself, and grows with an inherent force and power like that which lies hid in the grain of wheat.

#### SCOTLAND.

##### GLASGOW.

#### THE CRAFT AND THE UNIVERSITY FOUNDATION STONE PROCEEDINGS.

A meeting of the Provincial Grand Committee was held on the 2nd inst., in St. Mark's Hall. Bro. J. B. Walker, Prov. G. Treas., who presided, explained in reference to the demonstration of laying the foundation-stone of the University Buildings, at Gilmore-hill, that the Masonic body could take no part in the ceremony; in the first place, because the stone could not be laid with Masonic honours, his Royal Highness the Prince of Wales not being a Mason; and in the second place, because in the arrangements the position of the Grand Master Mason of Scotland had been ignored—it being his prerogative, either personally or by depute, confirmed by Royal Charter, to lay the foundation-stones of all public buildings in Scotland. The chairman also expressed his regret that the College authorities had not intimated to his Royal Highness that they wished the stone laid with Masonic honours, in which case his Royal Highness could have called upon the Grand Master Mason of Scotland to perform the ceremony, to whom in turn the Grand Master could have reported that the work was properly performed. He added that, although the Masonic body could not appear in the clothing of the Craft, there was nothing to prevent them being present as citizens.

#### ROYAL ARCH.

##### METROPOLITAN.

INDUSTRY CHAPTER (No. 186).—The consecration of this chapter took place on Monday, the 21st ult., before a large gathering of companions and influential members of the Craft. The interesting ceremony was conducted by Comp. W. Watson, P.Z., &c., who was assisted by Comps. Matthew Cooke, P.Z.; Stuart, P.Z.; and Albert, P.Z. The following companions were installed in the principal chairs, viz., Comps. W. Mann (the present able Master of the Industry Lodge); W. Bartlett, H.; and H. G. Lake, J. (both Past Masters of the Industry Lodge); after which the following companions were appointed officers:—Comps. H. Carpenter, P.Z., Scribe E.; E. Clarke, Scribe N.; John F. Berry, Treas.; E. J. Page, P.Z., as Prin. Soj.; T. Price, 1st Assist. Soj.; J. W. Blake, 2nd Assist. Soj.; C. W. Nachmere, Steward. After the above ceremonies were concluded, several brethren were proposed for exaltation at the next meeting of the chapter, which will be on Tuesday, the 20th ult. The brethren then adjourned to refreshment, and a very pleasurable evening was spent.

VICTORIA CHAPTER, No. 1,056.—The installation meeting of this young and flourishing Chapter was held at the George Hotel, Aldermanbury, on Monday the 5th inst. The Chapter was duly opened by the principals and the minutes of the previous meeting, and of a Chapter of Emergency were read and confirmed. The audit committee then presented their report, which showed a very satisfactory balance in hand. The candidate for exaltation not being in attendance a conclave of third principals was formed, and Comp. R. W. Little, P.Z. and S.E. very ably installed Comp. Edward Clark into the chair of J., after which a conclave of first principals was formed when Comp. James Brett, P.Z. and treasurer in as equally an efficient manner installed the H. Comp. Charles Hosgood into the chair of Z. The installation of Comp. G. H. Oliver as H., was deferred in consequence of the absence of that companion through indisposition. The M.E.Z. invested the officers elected at the previous meeting, viz.: Comps. Alfred A. Pendlebury, S.E.; William Long, S.N.; James Brett Treas.; Charles Gottheil, Prin. Sojr., and W. Grant, Janitor. The Prin. Sojr. then appointed Comps. J. Forsyth, and A. E. Harris, his first and second assistants, Comp. Higmann was appointed Dir. of Cir. Bro. George Horatio Jones having arrived, the ballot was taken and pronounced to be unanimously in his favour, he was then properly prepared, admitted and exalted into Royal Arch Masonry in a highly efficient manner. In addition to the companions named above, we observed Comps. H. Ehnhaus, J. G. Marsh, and Massey, letters were read from Comps. Oliver, and Marks. The Chapter was then closed and the Comps. adjourned to the banquetting room, where the usual toasts were duly

honoured and a pleasant evening was spent—We must not omit to state that the Past Principal's jewel voted to Comp. Pendlebury, P.Z., would have been duly presented at this meeting, had not the companions resolved to supplement the sum voted, by their individual subscriptions in order to present that E Comp. with a more substantial token of their esteem.

#### INSTRUCTION.

**METROPOLITAN CHAPTER OF INSTRUCTION.**—The usual weekly meeting of this popular chapter of instruction was held on Tuesday, the 6th inst. The chair of M.E.Z., was ably filled by Comp. H. Radcliffe, Z. elect of the Enoch chapter, No. 11, and he was supported by Comp. Gotthiel, P.S. 1,056 as H.; Clark, J. 1056 as J.; Newton, J. 174 as S.W.; Little, P.Z. 975, H. 177 as S.E.; Tanner, P.S. 975, as P.S.; Brett, P.Z. 177 and 975, Preceptors; Mason, Z. elect 820; Mann, Z. 186; Scott, 145; Foulger, 177; Grant, 1,056; Wilkinson, and other companions whose names we are unable to remember. Comp. Mason having offered himself as a candidate, the ceremony of exaltation was performed, after which the three clauses of the third section were worked. Comp. Brett, in a highly efficient manner, delivering the explanatory address relating to the banners of the Twelve Tribes. Now that the Masonic season has fairly commenced, we cannot do better than to recommend all Royal Arch Masons who may be in quest of instruction, to seek it at the Metropolitan Chapter, where every opportunity will be afforded them to become proficient members of this interesting branch of Freemasonry.

#### CUMBERLAND AND WESTMORELAND.

**CARLISLE.**—*Chapter of Union* (No. 310).—The regular quarterly convocation of this chapter was held on the 28th ult., at the Freemasons' Hall.—The M.E.C. Thos. Routledge, P.Z., acted as Z.; Comps. F. W. Hayward, P.Z., as H.; John Slack, as J. The chapter was opened, and the following companions were admitted:—Comps. G. G. Hayward, J. 310; A. Woodhouse, Prin. Soj.; H. Fleming, J. 412, S.E. 310; Jesse Banning, 333, Preston; W. Court, G. Turnbull, S.N.; John Barnes, Janitor. The ballot having proved unanimous in the favour of Bro. John Cumming Tait, Master Mason of Philanthropic Lodge (No. 106), Kings' Lynn, he was elected a companion of the Order by Comp. T. Routledge. No other business being before the chapter, it was closed and all parted in harmony.

#### SCOTLAND.

**GLASGOW.**—*Caledonian and Unity Chapter*, (No. 73).—The autumnal equinoctial meeting of this flourishing, prosperous, and well established chapter, was held in their chapter rooms, 170, Buchanan-street, on Tuesday evening, the 29th ult., for the election of office-bearers for the ensuing twelve months. The chapter was opened with due solemnity by the respective principals, Comps. McRoberts, Gray, Balfour, &c. The minutes of the previous meetings were read and unanimously approved of. Afterwards the election took place, when the following talented and energetic companions (whose names are a sufficient guarantee to the Glasgow brethren and companions that the Caledonian and Unity Chapter is still well supported), were elected, viz.:—James Gray, M.E.P.Z.; Thos. McRoberts, P.P.Z.; James Balfour, M.E.P.H.; David Gilchrist, M.E.P.J.; John McLeman, Scribe E.; John Rogers, Treas.; Robert Gillespie, Scribe N.; Thomas Findler, 1st Soj.; Arch. Douglas, 2nd Soj.; Hugh McDonald, 3rd Soj.; Thos. P. Mullen, Chancellor; William Jamieson, Janitor. A statement of the funds was read by Comp. Rogers, Treas.; which showed a goodly balance at their credit in the Bank. There being no further business before the chapter, it was closed in due and ancient form.

#### MARK MASONRY.

##### METROPOLITAN.

**SOUTHWARK LODGE OF MARK MASONS.**—*Installation Meeting.*—The regular meeting of this old prosperous lodge of Mark Masters was held on Monday, 5th inst., at the Bridge House Hotel, Wellington-street, Southwark. In the unavoidable absence of the W.M., Bro. A. Avery, the lodge was opened by Bro. A. D. Loewenstark, G.P., P.M., and Treas. The minutes of the previous lodge meeting were read and unanimously con-

firmed. Bro. C. Swan, P.S.G.D., P.M., took the chair. Bro. A. D. Loewenstark, P.M., presented Bro. T. J. Sabine S.D., and W.M. elect, for installation. The board of Installed Masters was formed, and Bro. T. J. Sabius was duly installed into the much coveted chair of Adoniram. The board was then closed. He appointed for his officers Bros. A. Avery, I.P.M.; H. Massey, S.W.; A. D. Loewenstark, J.W. and Treas.; F. Walters, P.G.P., P.M., Sec. (reappointed for the eighth time)—this appointment was received with great applause by all present, proving the high esteem and the respect this brother is held in by all who know him—E. Harris, Reg. of Marks; J. Trickett, C.E., S.D.; M. A. Loewenstark, J.D.; Rev. F. Besant, Chap.; J. Reed, G.O., Org.; E. Palmer, Dir. of Cers.; A. P. Stedman, I.G.; J. Terry, W.S. The charges were then delivered in an admirable, impressive manner, and at their conclusion a hearty burst of applause proved how well the work was appreciated. A vote of thanks was given to Bro. C. Swan for the admirable manner he did the installation. The meeting nights were altered to the second Saturday of January, April, July, and October. The circular issued from Grand Lodge of Mark Matters was read and its resolutions were unanimously agreed to. Notices of motion were given, first by the W.M., to propose that the secretary be elected as an honorary member of this lodge, in consideration of the many years of devoted labour he had given to this lodge. By the Secretary, secondly "That the rule referring to the charity fund be erased." The indefatigable secretary succeeded in securing Bro. E. Palmer as a steward for the forthcoming festival for the Boy's School to represent the Caveac Chapter. The lodge was closed. Visitors, Bros. C. Swan, P.G.S.B., P.M.; C. Cottebrune, P.G.S.B., P.M., 8; &c. The refreshment followed after labour. The usual toasts were given and received.

#### LEICESTERSHIRE.

**LEICESTER.**—*Fowke Lodge*, (No. 19).—The brethren of this lodge assembled for the first time since the summer recess, at the Freemason's Hall, on the 30th ult., under the presidency of the W.M. Bro. Kelly, P.G.M. The following brethren were also present: Pettifor, P.M. as S.W. (in the absence of Major Brewin); W. Beaumont Smith, J.W.; J. E. Clarke, as Sec.; Duff, M.O.; Atwood, S.O.; Moor, J.O.; Weare, S.D.; Stretton, Treas. and Reg.; Manning, I.G.; Partridge, Hunt, Baines, and C. Bembridge, Tyler. After the lodge had been opened in due form, the minutes of the last meeting were read and confirmed. There were seven candidates on the list for advancement, most of them from the country, but in consequence of the heavy rain throughout the day, only one, Bro. George Toller, S.W. of the John of Gaunt Lodge, was present. He was regularly advanced to the degree, and had the lecture and the working tools explained to him by the W.M. A communication from the Grand Secretary of the degree was read, containing the copy of proposed resolutions to be brought before the Grand Lodge of Mark Masters at Worcester, to which the W.M. was authorized to assent on behalf of the lodge. The lodge was then closed, and the brethren adjourned to refreshment.

#### PUBLIC AMUSEMENTS.

##### HOLBORN THEATRE.

The drama of "Blow for Blow," by H. J. Byron, continues to draw crowded audiences—its stirring incidents, combined with really good acting, comprising the names of well-known members of the theatrical profession, viz., Messrs. Parselle, Cowper, and G. Honey. The latter talented comic actor keeping the audience in a roar of laughter in every scene he appeared. The Misses Lydia Foote and Weathersby played the parts allotted to them, in so powerful and energetic a manner, that at the end of each act, they were called before the curtain by a fashionable and discriminating audience. Bro. C. Nugent (late of H.M. Theatre) is the box book-keeper, his name alone is sufficient to ensure the comfort of the visitors.

##### THEATRE ROYAL, ADELPHI

Will re-open this evening instead of, as previously announced on the 3rd inst., the scenery and effects requiring more rehearsals to ensure its being placed on the stage in a perfect manner.

## Poetry.

## A TRIBUTE OF GRATITUDE.

Respectfully dedicated to the V.W. Bro. JOHN HERVEY, P.G.D., on reading of his appointment to the office of Grand Secretary, by a Mason's daughter, who cherishes a thankful remembrance of his benevolent kindness to her widowed and afflicted mother.

J oyous were the writer's feelings  
O n the day she read the news,  
H ighly has Grand Master placed thee,  
N o one better could he choose.

H eaveforward shall the orphan's pleading  
E'er ascend, kind friend, for thee;  
R ichest blessings strew thy pathway,  
V igoorous health thy portion be.  
E ach delight earth can afford thee  
Y ear by year may God award thee!

A. C. S.

## MONODY

ON THE DEATH OF A YOUNG LADY WHO DIED ON THE DAY  
FIXED FOR HER MARRIAGE!

By Bro. J. C. MANNING.

Scarce nineteen summers had breathed their bloom,  
Had breathed their bloom on her dainty cheek,  
When they bore her away to the voiceless tomb,  
With hearts so full they were like to break.

And down in the churchyard, old and green,  
In the churchyard green, where the yew-tree waves,  
A dark little mound of earth is seen,  
One billow more to the sea of graves.

"Ah, me!" 'twas said, in the gorgeous light,  
In the gorgeous light of a purple dawn—  
"With life so hopeful of pure delight,  
Away from the world to be rudely torn.

"To be rudely torn in the tender hour,  
In the tender hour, when her heart was young,  
While the virgin dew on the opening flower,  
With a trembling joy like a jewel hung.

"Ere the budding soul, so sweetly shy,  
Had opened its core to the coming kiss,  
Of an earthly love, that was born to die,  
Ere it filled her heart with its hallowed bliss."

So, down in the churchyard, old and green,  
In the churchyard green, where the yew-tree waves,  
A dark little mound of earth is seen,  
One billow more to the sea of graves.

For nineteen summers had breathed their bloom,  
Had breathed their bloom on her dainty cheek—  
And they bore her away to the voiceless tomb,  
With hearts so full they were like to break.

With hearts so full—even this belief  
Dispell'd not a tear from their aching eyes;  
Though they saw their beloved, through clouds of grief,  
An angel beyond in the golden skies.

At the age of twenty we think that life is much too long for that which we have to do, and that there is almost a fabulous distance between our age and that of our grandfather; but when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and as we have spent or wasted our time, we halt and look back along the way we have come: then it is we discover that we have made life short and thrown away a large portion of it. Then, in trying to balance our accounts with Time, we deduct from the sum total of our years the hours unnecessarily spent in sleep, the waking hours squandered, and worse than wasted, in folly and dissipation, or those in which not one thought has ruffled the sluggish pool of our mind, and we acknowledge with a sigh that we could have learned and done, in half a score of years well spent, more than we have done in our forty years of manhood.

METROPOLITAN LODGE MEETINGS, ETC., FOR  
THE WEEK ENDING OCTOBER 17TH, 1863.

MONDAY, October 11th.—Lodges: Royal Naval, 59, Freemasons' Hall. Confidence, 193, Anderton's Hotel, Fleet-street. Peckham, 879, Edinboro' Castle, Peckham-rye. Chapter: Mount Zion, Radley's Hotel, Bridge-street, Blackfriars.

TUESDAY, October 13th.—Lodges: St. James's Union, 180, Freemasons' Hall. Percy, 198, Ship and Turtle Tavern, Leadenhall-street. St. Michael, 211, Albion Tavern, Aldersgate-street. United Strength, 228, Old Jerusalem Tavern, St. John's-gate, Clerkenwell. Wellington, 548, White Swan Tavern, Deptford. Ranelagh, 834, Windsor Castle Hotel, Hammersmith. Chapter: Jerusalem, 185, Freemasons' Hall.

WEDNESDAY, October 14th.—Com. R. M. B. Inst., at 3, Lodges: Fidelity, 3, Freemasons' Hall. Union Waterloo, 13, Masonic Hall, William-street, Woolwich. Kent, 15, Three Tuns Tavern, Southwark. Vitruvian, 87, White Hart, College-street, Lambeth. Justice, 147, White Swan Tavern, High-street, Deptford. Euphrates, 212, George Hotel, Aldermanbury. Pilgrim, 238, Ship and Turtle Tavern, Leadenhall-street. Zetland, 511, Campden Arms, Kensington. Belgrave, 749, Anderton's Hotel, Fleet-street. Merchant Navy, 771, Silver Tavern, Burdett-road, Limehouse. Doric, 933, Masons' Arms, Basinghall-street. Montefiore, 1,017, Freemasons' Hall.

THURSDAY, October 15th.—Lodges: Constitutional, 55 Ship and Turtle, Leadenhall-street. Temperance, 169, White Swan, High-street, Deptford. Manchester, 179, Anderton's Hotel, Fleet-street. Cosmopolitan, 917, Great Western Hotel, Paddington. South Norwood, 1,139, Gate House Hotel, South Norwood.

FRIDAY, October 16th.—Audit Com. Boys' School. Lodges: Middlesex, 143, Albion Tavern, Aldersgate-street. New Concord, 813, Rosemary Branch Tavern, Hoxton. Rose of Denmark, 975, White Hart, Barnes.

## TO CORRESPONDENTS.

Dr. P.—We have received your letter, which we shall answer privately in a day or day.

[We have received an indignant letter complaining of a letter, signed by W. Harris, P.M., which appeared in our last issue under the heading "Important Masonic Conference;" but, inasmuch as the complaining Bro. Jones cannot possibly be identified in any way with the Bro. Jones from America mentioned in our correspondent's letter, we are at a loss to understand why such a complaint is made.—Ed. F.M.]

ERRATA.—In communication, "D.P.G.M. No. 1," at p. 270 271 of your last number; at p. 270, 1st column, 15th line from bottom, for "is" read "in"; 13th line from bottom, for "of the Craft" read "by"; same page, 2nd column, 12th line from bottom, for "Prov. G.M." read "Pro. G.M.;" p. 271, 6th line from top, for "D.P.G.'s." read "D.P.G.M.'s."

C. K.—Letter received.

C. M. (Buenos Ayres).—Thanks for your communication, shall always be glad to hear from you.

C. W. (Jerusalem).—The letter you refer to in yours of 22nd September, never came to hand. We never send to the place you mention for letters.

ZETLAND TESTIMONIAL.—We have received a letter with enclosure for publication from Bro. J. M. Clabon, in answer to the two letters that appeared in our columns of last week, but inasmuch as it did not arrive until late in the day on which we go to press, we are compelled to allow it to stand over until our next issue.

C. P. C.—Your letter and copy came to hand. We will write you fully next week.