

LONDON, SATURDAY, MARCH 28, 1868.

AN ANALYSIS OF ANCIENT AND MODERN FREEMASONRY.

By ✠ BRO. WILLIAM J. HUGHAN, 18°, W.M.,
No. 131, TRURO, CORNWALL, &C.

MODERN FREEMASONRY.

ANCIENT FREEMASONRY.—*Vide* Vol. XVII.

Having presented a variety of facts in illustration of the nature of the Operative Masonic Bodies, we now purpose considering the character of modern Freemasonry as a supplanter of the old institution, a legitimate descendant thereof, and a most powerful and valuable society. Modern Freemasonry became a power, just as the operative branch was withering away from the knowledge of the usages and customs of the latter having been transferred from the favoured few to the countless many, by the transforming influences of civilisation, and like with all the Crafts, society no longer permitted the secrets of the building art to be buried in the mind of the leading Masters, but rightly considered that whereas formerly it was held a duty to confine operative masonry to certain lodges or companies, in the 18th century such protection and restrictive laws were no longer required.

So that we, as members of the Masonic body of the present day, are to select such operative tools, customs and laws as were formerly employed by the ancient Craftsmen, that will best act as a means or incentive to holiness, and to appropriately symbolise our proficiency in moral truth and virtue; and whilst we retain the customary technical expressions as applicable to the architecture of a Temple, we employ them figuratively, in a proper sense, and withal in a more important and religious signification.

We have shown that antecedent to the last century, Freemasons under Grand Lodges, Grand Masters, and according to the system followed since 1717, were not known to exist, although we are strongly of the opinion that the present society may justly claim a very ancient origin in so far as it accords with its operative parent, and harmonises with the customs of the early Craftsmen; beyond question, modern Freemasonry alone claims to be the descendant of the operative fraternities, and it alone is entitled to the

cognomen of the "Ancient and Honourable Society of Free and Accepted Masons."

At the same time we must bear in mind that a complete revolution in the ancient usages and established customs of the Order "was effected at the revival, and but little of the present rituals can be traced beyond the middle of the last century. It may truly be said that Freemasonry is one of the most ancient and most *modern* institutions in existence, for those familiar with its history can trace the busy hands of its friends, altering, modernising, and adding to its ceremonies from A.D. 1717 to A.D. 1813, blotting out here, changing there, and so transforming the original as to leave few of the ancient landmarks distinguishable from the mass of the so-called improvements, until it at last, from a simple organisation of one or two degrees, has increased to nobody knows how many rites, systems, and organisations, and its records are bound up with so much that tends to bewilder and mislead, that few indeed can trace the time immemorial Masonry through the several changes and variable treatment it has received at the hands of its would-be friends. While we claim for modern Freemasonry an existence of some hundred and fifty years, and maintain that all degrees but the two first, are in all probability of a later date, we still venture to link the present society to its ancient predecessor, and thus connect it with the Craftsmen of the middle ages, the honoured builders of our venerable cathedrals, and the various guilds of still earlier days.

It is to the few members of the fraternity resident in London in the second decade of the seventeenth century that we are indebted for the introduction of modern Freemasonry. Fortunately on this subject we are not without information, although but little is known of the matter. Soon after the first Grand Lodge in the world was established, a Book of Constitutions was published wherein the operative and speculative elements were blended. In addition to this work we have the testimony of Craftsmen who were active agents in the revival or received their information from authentic sources. And yet, with all the witnesses, it is to be regretted that scarcely anything is said of the history of operative lodges before that date existing in London, and that even of the oldest (Antiquity Lodge), its historian, Bro. William Preston, only hints at its having been constituted about the middle of the seventeenth century, and while he devotes many pages to legends, says little.

of facts until after 1720. We presume there are no minute books of any antiquity to mention in England, as there are to be found in Scotland, or such would have been produced long ere this. The records of the lodges Mother Kilwinning, St. Mary's Chapel, and others such, are most interesting and instructive, and in the absence of such documents in England we must accept them, as collateral proof of the nature of the operative Masonic Fraternity in England before the eighteenth century (see vol. xvii.) Masonic historians generally refer to the "Revival," although their statements are very conflicting, and some apparently are written at random. Freemasonry has unfortunately suffered from the over anxiety of its votaries to prove its ancient origin, when such has never been doubted, hence in searching for real documentary evidence in support of many of its records, we are disappointed in finding they are unknown, and zealots, to avoid the exposure of these weak points in our defence, immediately refer us to the fact that "valuable M.S.S. were burnt by scrupulous brethren A.D. 1720," and no doubt the evidence sought, perished in this general conflagration. However, as we have valuable transactions and manuscripts long anterior to this burning of M.S.S., we fail entirely to appreciate the effect said to have resulted from this unfortunate catastrophe.

We will just note a few of the many opinions expressed on the modern Masonic era. In the first edition of the Book of Constitutions, published A.D. 1723 (compiled originally by George Payne, A.D. 1720, and subsequently compared with and reduced to the ancient records and immemorial usages of the Fraternity), by the Rev. James Anderson, D.D., we read (p. 47), that the "Free-born British Nations, disentangled from foreign and civil wars, and enjoying the good fruits of peace and liberty, have of late much indulged their happy genius for Masonry of every sort, and revived the drooping lodges of London; this fair metropolis flourisheth as well as other parts, with several worthy particular lodges that have a quarterly communication and an annual Grand Assembly, wherein the forms and usages of the most ancient and Worshipful fraternity are wisely propagated." In the second edition A.D. 1738, the four lodges who really formed the Grand Lodge are named, and in the same work it is mentioned that about A.D. 1694 there were then some six lodges in existence in London, "as also

some more that assembled statedly." (These statements are repeated in the subsequent editions up to A.D. 1784). In "the manifesto of the R.W. Lodge of Antiquity, 1778," it is recorded that about A.D. 1693, the Lodge of Antiquity, or, as it was then called, the Old Lodge of St. Paul, with a few others of small note, continued to meet under the patronage of Sir Christopher Wren, and assisted him in rearing that superb structure from which this respectable lodge derived its title. But on completing this edifice in 1710, and Sir Christopher Wren's retiring into the country, the few remaining lodges, in London and its suburbs, continued, without any nominal patron, in a declining state for about the space of seven years."

Bro. Dermott, Grand Secretary of the Ancients, does not allude to the subject in the 1st edition of Ahiman Reizon, 1756, but in the 2nd, published A.D. 1764 (xxix.) he gives his version of the affair. "About the year 1717 some joyous companions, who had passed the degree of a Craft (though very rusty) resolved to form a lodge for themselves, in order (by conversation) to recollect what had been formerly dictated to them . . . At this meeting the question was asked, whether any person in the assembly knew the Master's part, and being answered in the negative, it was resolved *nem. con.* that the deficiency should be made up with a new composition." "The lodges in the country, particularly in Scotland and at York, kept up their ancient formalities, customs, and usages, without alteration, adding or diminishing to this hour, from whence they may justly be called the most ancient. Eight persons whose names were Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer, and Vraden were the geniuses to whom the world is indebted for the invention of modern Masonry." The reasons that led Bro. Dermott to throw discredit on this humble origin, are too well known to require notice here. Whatever he might say to the contrary the first name mentioned was sufficient to give great *éclat* to the revival. Dr. Desaguliers was a Fellow of the Royal Society, corresponding member Royal Academy, Paris, Chaplain to H.R.H. Frederick Prince of Wales, and the author of several papers of a scientific nature, several of which were printed in the proceedings of the Royal Society.

His influence soon drew around the promoters, a number of highly educated men, such as the Rev. James Anderson, D.D., a noted Scotch

Genealogist and Pastor of a Presbyterian Church, Piccadilly (who was styled Bishop Anderson), and George Payne a learned Antiquarian. Freemasons can certainly boast of having one of the most learned men of the early part of the 18th century, a member of their society. Dr. Desagniers was initiated in Antiquity Lodge, then held at the Goose and Gridiron about the year 1712. He was a Protestant and French refugee, but his fame rapidly got the victory over his circumstances, and his name was soon known all over Europe, and his notoriety as a philosopher and mathematician was such that Buckle in his "History of Civilisation," Part I, considers him to have been the first that popularised natural philosophy.

According to Bros. the Rev. Dr. G. Oliver, Anthony Sayer, George Payne, Elliott and others, were also a party to the renovation of the Order in 1717. The "Freemasons' Calendar" for 1777 says that "The ancient York Constitutions were entirely dropt at the revival of the Grand Lodge 24th June of 1717. In Captain George Smith's use and abuse of Freemasonry, 1783 (page 60), we read, "That on the accession of George the 1st, the lodges resolved under a new Grand Master (to be annually elected as in former times) to revise the communications and Festivals of the Society . . . and at the first meeting it was resolved that the privileges of Masonry should not be limited to architects and operative Masons." This view is likewise shared by Dr. Oliver, but its aim has been shown many times since, to have been an erroneous one, and the resolution superfluous, as for years before this date, gentlemen were admitted members who were in no way connected with operative Masonry.

Bro. Alexander Laurie in "History of Freemasonry," A.D. 1804 (also Bro. W. A. Laurie's 2nd ed. 1859), says in opposition to Dr. Robinson, "that persons were early admitted into the Order who were not architects by profession," and in support thereof quotes a record from the minute book of St. Mary's Chapel Lodge, Edinburgh, wherein it is stated that "Thomas Boswell, Esq., was made a Warden of the lodge in the year 1600." This noted Masonic historian observes of the revival in 1717 that the "motive which suggested this institution was certainly laudable and useful, but every person must be aware that the four lodges were guilty of a considerable impropriety in omitting to request the countenance of the Grand Lodge of York." One of the best (pro-

bably the best), authority on York Masonry, Dr. Henry Beaumont Leeson is reported to have said. "That when the York Masons were invited to join the Grand Lodge of 1717, they found certain lodges combined together, who were the representatives of the ancient guild of Masons." (FREEMASONS' MAGAZINE, 1862.)* The Grand Master of Grand Lodge of Kentucky, in his address to the Grand Lodges of the United States, on its constitution A.D. 1800, mentions that in the reign of George II., the lodges in England having from some neglect gone greatly into decay, it was deemed necessary to promote the welfare of the Craft, that a Grand Lodge should be established in London, although no Grand Lodge had never before been established there." (Dr. Morris' valuable "History Grand Lodge of Kentucky," page 39.) Dr. Kloss seems to doubt much good having resulted from the desire expressed for the brethren to bring to Grand Lodge any old writings and records concerning Masons and Masonry," and questions whether "any very especial mystery" was discovered thereby, and if so, such "would have to be proved by original documents which has not yet been done" ("History of Freemasonry in England," page 28). Bro. Findel in his learned "History of Freemasonry," A.D. 1866, well observes of this period, "Then it was that Freemasonry, as it is understood at the present day, dawned into existence. Retaining the spirit of the ancient brotherhood, their fundamental laws, as well as their traditional customs, yet were all united in resigning architecture and operative Masonry to the station to which it belonged.

Thus the idea of Freemasonry is as sublime and magnificent as it is true to itself, rooted and grounded in the very being of man." Page 1467.

Thus we see it is no easy task to unravel the intricate web of Masonic origin, and discover how, when, and where the modern idea first arose. The foregoing statements are in several respects conflicting, and yet offered by some of the most enlightened and intelligent Masons of this and the last century. Until the publication of the Book of Constitution, A.D. 1723, there was not a printed work of any kind that mentioned three degrees of

* He also is said to have stated (FREEMASONS' MAGAZINE, August, 1862) that Bro. Payne, the first Grand Master, was not acquainted with the true Master's word, which was not derived from the Hebrew, but was composed of the initials of a certain sentence.

Masonry, and even the allusions to the third in this book is, to say the least, most certainly of an equivocal nature. However, we may be sure that no more than three degrees were known or heard of in England up to A.D. 1723, and, so far as the subject can be traced, Freemasonry, as respects its forms and ceremonies, is more nearly allied to Rosicrucianism than to Knight Templary or any other chivalric degree. Probably the promoters of the revival were Rosicrucians, but we have no evidence on this point to present, and, having no facts, refrain from building mere visionary theories.

Dr. Oliver says, in his "History of the Royal Arch Degree," that a Grand Lodge was established at York, under the charter of Edwin, which maintained its functions and asserted its supremacy down to the middle of the last century (page 9); and yet in another work the learned divine states that, at the time of the revival there were but four lodges in existence, and these in London. How to reconcile these two opinions we know not. One thing is certain, it was not until after the first Grand Lodge in the world had met in London, that "it was decided that no lodge should have the right to meet without a warrant, and that without such a warrant no lodge should hereafter be deemed regular and constitutional." This resolution must not be understood to refer to the four original lodges, as an exception was made in their favour. The Antiquity Lodge, No. 2, is the only one, out of the four, that has preserved this privilege down to the present time. We find no records in the history of English Freemasonry respecting the union of time-immemorial lodges (possessing minutes before the revival) with the Speculative Grand Lodge, as we do in Scotland, and hence we assume that in that respect we have not been so favourably circumstanced as our northern brethren, neither have we such interesting and valuable records of the proceedings of operative Masonry in the seventeenth century as they have. However, England originated the first Grand Lodge.

None of these ancient records, however, according to the authority of the accomplished Mason, Bro. D. M. Lyon, do more than prove that the Craftsmen received the first and second degrees, and confirm us in stating that the Masters were *bonâ fide* employers of labour in their respective Crafts. Bro. Lyon, in a private letter to me some time since, expressed himself decidedly of the opinion that before the revival there were no

secrets communicated to either Masters or Fellows, that were not known to apprentices, seeing that apprentices were necessary to the legal constitution of such meetings at which Fellows and Masters were recognised." We are not aware of a more reliable authority on so important a subject than Bro. Lyon, as few, if any, have had such golden opportunities to study the musty documents of the Craft as he has had, and assuredly the chance has not been neglected, as his valuable contributions to Masonic literature prove with what diligence and assiduity he has worked.

Too much stress has been laid on the nature of the charter granted to Stirling, dated "fifth day of March, one thousand and one hundred and fifty-seven years," by "David the First, by the Grace of God, King of Scots," because it is presumed to allude to "belted Knights." We fail however to see more than an illustration intended. Item, "And that you mack, instruct, and teach the Masonry of St. John in all its pairs and secrets, and as ilk belted Knights and cross legged Knights with armour, for the cause and keeping of our holy religion, and all times of meeting, so their be no scurrillity or banning among you in the lodge, and such offending shall forfeit and pay five pounds Scots, the one halfe to the lodge, the other halfe to the altar of St. Mary's to say mass for their souls." (FREEMASONS' MAGAZINE March 1st, 1860.) There are no MSS. that throw much light on the customs of the fraternity, before the revival, in the British Museum. The whole relating to the Craft in our noble British Museum, are thus catalogued by Bro. Matthew Cooke in FREEMASONS' MAGAZINE, July 16th, 1859, and may therefore be relied upon as being correct.

1. Halliells MS. (published by Bro. Spencer).
 2. Harl. MS. 2,054.
 3. Harl. MS. 1,942 ("Freemasons' Quarterly Review," 1836, page 288).
 4. Lansdown MS. No. 98, Art. 48 (FREEMASONS' MAGAZINE, 1858, page 343).
 5. Sloane MS. 3,848 folio 213
 6. Sloane MS. 3323 folio 195
- } considered to be
} copies of the
} dated 1659.
} Lansdown.

In order to know what are really our "ancient landmarks," I consider that any documentary evidence before the last century, tending to elucidate the point is of great importance, but "now a days" Freemasons too often neglect the substance for the shadow, and instead of endeavouring to accumulate information of real historical value,

we regret to say, prefer the banquet after the lodge to any such legitimate Masonic labour as before indicated, while others resort to all sorts of fanciful notions in support of exploded theories and most absurd speculations.

e.g. In the "Bulletin Du Grand Orient De France," April 1867, page 53, Bro. Delacour announces the following: "je vais vous démontrer au moyen d'un document peu connu, mais parfaitement authentique l'existence de la F.M., en France au troisième siècle de l'ère chrétienne, avec l'organisation actuelle des trois grands At. de Maîtres, de R.:C.: et de Kad.:" We need not say it will take much more than the foregoing to shake our belief in the modern nature of all degrees but the three first, and hence we shall next proceed to consider what has been written relative to Freemasonry before the institution of the Royal Arch, &c., and what is known of other lodges in existence elsewhere, at the time of the revival in London.

(To be continued.)

(No. II.)—LES ATELIERS DU GRAND-ORIENT.

The French Masons in adopting the word *Atelier*, or *workshop*, have, in our judgment, taken a form of expression which in itself is more correct than the title of *lodge*. We have never seen a thoroughly satisfactory explanation of how Masonic meetings came to be designated *lodges*, but we are inclined to think that the usage is not very ancient. It is, however, now our established custom to apply the name of lodge not only to our re-unions, but also to the meetings of the innumerable friendly societies which have feebly tried to copy Masonry, from the excellent worthies whose delight is to be considered "*Odd Fellows*," to the still more curious "*Sons of the Phoenix*," who may truly be said to have had a hard struggle with the fiery element which is believed to have destroyed their mother. We are not aware that Cowper was a Mason, but in any case he probably expressed a wish directly opposite to the desires of modern Craftsmen, who generally like what the Yankees call "a comfortable location" for the celebration of their rites, when he wrote:—

"O for a lodge in some vast wilderness!"

For ourselves we should decidedly prefer to hold a lodge in Great Queen-street than in any "wilderness" under the sun, although we have the autho-

rity of the late Dr. Oliver for stating that lodges in the open air have been held occasionally to the profit of the brethren and the advantage of the Craft.

Among our brethren in France there has for some time raged a great controversy as to whether belief in a Supreme Being were absolutely essential in a candidate for Masonry. We are at a loss for the slightest justification of the cause taken by those who have adopted the negative view, and we can only regret that our Order has been discredited by such displays of ignorance respecting the true spirit and scope of Masonry.

The following, which is from the declaration of principles in the *Constitution de l'Ordre Maçonique en France*, ought surely to have convinced the supporters of infidelity that there is no place for them in the ranks of Freemasons:—

ARTICLE 1ST.

Freemasonry is an institution essentially philanthropic, philosophical, and progressive; having for its objects the pursuit of truth, the study of universal morality, the sciences and the arts, and the exercise of benevolence.

It has for its basis belief in *the existence of God, the immortality of the soul, and the brotherhood of man.*

It regards liberty of conscience as the right of every man, and does not exclude persons for the peculiarity of their creeds.

It has for its motto *Liberté, Egalité, Fraternité.*

It is clear, therefore, that to whatever religious party a French Mason may belong, he must hold the cardinal doctrines of belief in God and also in the eternity of the soul. In proof of this we may cite the following extract from the address of the Grand Master to the Assemblée Générale on the 10th of June, 1867:—

"I have not hesitated to reply to those *Ateliers* which have consulted me upon the question that it would *violate the Constitution* to admit to initiation those who deny the existence of God and the immortality of the soul."

In the debates following this address the question was thoroughly discussed, and the opinions of the Grand Master were endorsed by the vote of a large majority. We trust that the question may never be re-opened. The Masons of France, being desirous of recognition as brethren among English Craftsmen, would do well to remember that Masonry is universal, that its working is not con-

finéd to one country, and that the institution is based upon certain principles, which cannot be altered to suit the convenience of any party, whether devout Catholics or sceptics.

In France the newly-initiated brethren are sworn upon the Book of Constitution, which is in itself a deviation from pure Masonry. We are utterly opposed to bigotry of any sort, but it is not bigotry which excludes from a society founded upon certain definite and fundamental principles persons who are endeavouring to undermine these principles. What interest can an atheist have in the chair of K.S., what beauty could he see in the splendid and symbolical ritual of the Royal Arch? Either Masonry is "a mockery, a delusion, and a snare," or it is what we firmly believe a union of right-minded men of all religious creeds upon the same basis of faith in God. If this is not so why do we solemnly invoke the Great Architect of the Universe? And why do we reverently preserve in all our lodges the volume of the Sacred Law, if we believe in no sacred law whatever?

The following are the names of the officers in the Lodges of the Grand-Orient :—

1. Un Venerable.
2. Un Premier Surveillant.
3. Un Deuxieme Surveillant.
4. Un Orateur.
5. Un Secretaire.
6. Un Grand Expert.
7. Un Trésorier.
8. Un Hospitalier.
- 9 & 10. Deux Maitres des Cérémonies.
11. Un Porte Etendard.
12. Un Archiviste, Garde des Sceaux et Timbres.
13. Un Architecte.
- 14 & 15. Deux Experts.
16. Un Maitre des Banquets.
17. Un Frère Couvreur.

In addition to these seventeen officers, they may be also a deputy-orator, assistant-secretary, assistant masters of ceremonies, and assistant masters of banquets, so that persons ambitious of office can have no difficulty in attaining some dignity. If, however, promotion were by seniority, the last on the list would be half a lifetime in reaching the chair. All the officers are appointed annually but in many cases the changes are very slight, and the Venerable or Worshipful Master

will often remain in office for a dozen or twenty years, whilst the Orateur is usually still more of a fixture, inasmuch as peculiar qualifications are required for that office. Before any question is put from the chair, the Orateur is called upon to state his conclusions upon the matter, and whether the motion is in conformity with the statute of the Order.

In the Grand-Orient there are two great Festivals every year, one in summer and one in winter, and every third year the winter one is replaced by Grand Funeral Celebrations (*Pompes Funèbres*) in honour of deceased Masons when the Grand Orateur delivers an oration, in which the virtues of the departed are eloquently described. Private lodges are also required by the Constitution to devote one day at least in every three years to a similar ceremony when the local Orateur and any other *frère* at the call of the Venerable, delivers a funeral address or addresses.

The duties of the Venerable are almost identical with those of our Worshipful Masters, although the former has probably more power in some respects. The Surveillants or Wardens, the Experts or Deacons have self-evident responsibilities, but it will be noted that there are three of the latter, whilst the English lodges have only two, the first of the three being dignified with the title of Grand Expert. Our readers will at once see the particular purposes which are carried out by the Secretary, Le Trésorier or Treasurer; the Hospitaller, the two Masters of the Ceremonies, Le Porte Etendard or Standard Bearer, the Architect, the Master of Banquets and *Le Frère Couvreur* or Tyler. The person who occupies the office of L'Archiviste, Garde des Sceaux et Timbres has principally to perform the duty of affixing the seal of the lodge to official documents. The first five officers of the lodge, viz., Le Venerable, Le Premier et Le Deuxième Surveillants, L'Orateur et Le Secrétaire, are specially denominated the *Lumieres* or lights of the lodge.

Candidates for initiation in French lodges must hold the grade of Apprenti or Apprentice for five months before they are passed to that of Compagnon or Fellow Craft, and then they must wait two months longer before they can attain the position of Maitre or Master Masons. We do not know that this procedure is superior to the English method, which requires only three months for the taking of the three degrees, but we consider it much better than the plan of some lodges.

in Scotland, where the candidate is initiated, passed, and raised on the same evening.

The officers of the French chapters have titles very different to the alphabetical designations adopted by the Royal Arch in England. The following are the names :—

1. Un Prèsident or *Anglice*, Principal Z.
2. Un Premier Surveillant or Principal H.
3. Un Deuxieme Surveillant or Principal J.
4. Un Orateur or E.
5. Un Secrétaire or N.
6. Un Grand Expert, or Principal Soj.
7. Un Trésorier.
8. Un Hospitalier.
- 9 and 10. Deux Maitres des Cérémonies.
11. Un Garde des Sceaux et Timbres et des archives.
12. Un Architecte Controleur.
- 13 and 14. Deux Experts, or Ass. Soj.
15. Un Maitre des Reflections.

In the Conseils the titles of the Président, Surveillant, Orateur, Secrétaire, Trésorier, Hospitalier, Experts, Garde du timbre et des archives, Maitres des Cérémonies, are preserved whilst there is also an officer styled Ordannateur des Agapes. In all lodges, chapters, and councils there is also an officer called Le Frère Servant who has to perform the humbler duties and has no voice in the deliberations.

In the lodges and chapters which are worked under Le Suprême Conseil du rite Eccossais Ancien et Accepté the pass-word is changed every three months, so that a member must keep up his attendances at the meetings in order to be a good Mason. At the ordinary meeting of the lodge a sealed pocket received from the Suprême Conseil is opened by the Venerable whereon Les freres form a chaine d'union round the lodge. The Venerable then whispers the word to the nearest brother, who in turn passes it on to his neighbour, and so it goes round the circle in a whisper, after which the paper containing the word is burnt at a torch held by the Venerable. There are some persons who held that this system might be advantageously adopted in England, but we confess that we are not of that opinion. We do not see that it serves any purpose of zeal and utility, whilst its disadvantages in the case of travelling brethren are very great. The signs and symbols of the Craft should be unchanged and unchangeable.

J. A. H.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 226.)

BOOK II.—CHAPTER VII.—(contd.)

(Chapter 10.) A repast of flesh was allowed them three times a-week, excepting Christmas, Easter, the Feast of the Virgin, and All Saints, when flesh was allowed. On Sundays, two messes of flesh were served up for the knights and chaplains, but the esquires and retainers were to be satisfied with one, and to be thankful therefor, (Chapter 12.) On Mondays, Wednesday, and Saturdays they were to have two or three dishes of pulse, or other vegetables, and, if anyone could not eat the one, they were to feed off the other. (Chapter 13.) On Friday they were to partake of a Lenten food, in reverence of the Passion, except the sick. From the Feast of All Saints until Easter, they were to eat of it but once a day, except upon Christmas Day or the Feasts of the Virgin and Apostles, if they should fall on a Friday, when they were allowed to eat twice a day. (Chapter 14.) After dinner and supper they were peremptorily ordered to return thanks to Christ, the Great Provider of all things, with a humble heart as became them, in the church if it was near at hand, and, if not, then in the refectory. The fragments, the whole loaves being preserved, were to be given with brotherly charity to the domestics or the poor. (Chapter 15.) "Although the reward of poverty, which is the Kingdom of Heaven, be doubtless due unto the poor, yet we command you to give daily unto the almoner *the tenth* of your bread for distribution, a thing which the Christian religion assuredly recommends as regards the poor." (Chapter 16.) When the sun left the eastern region and descended into the west, at the ringing of the bell, or other customary signal, they were all to go to compline, or the evening prayer, before which, however, they were to take a general repast. This repast was left to the regulation and judgment of the Master, and when he pleased they were to have water, or water tempered with wine. But the wine was to be taken sparingly, seeing that even wise men fell away through wine.

(Chapter 17.) Compline being ended, they were to go to bed, but, after so retiring, no one was permitted to speak, except upon urgent necessity. Whatever passed between knight and esquire was

to be in a low tone of voice. If during prayers and sleep, anyone, not having had an opportunity through the day to speak with the Master or some of the brethren upon military matters, or concerning the state of the house, they might then do so, remembering that "in many words thou shalt avoid sin," and "life and death are in the hands of the tongue." They were, therefore, to avoid scurrility and idle words moving to laughter, and, on going to bed, if anyone had uttered a foolish saying, he was enjoined, in all humility, and with purity of devotion, to repeat the Lord's Prayer. (Chapter 18.) They were not required when fatigued to rise to matins, if they first obtained the consent of the Master, or Superior, to remain in bed. In such a case they were to repeat thirteen prayers instead. (Chapter 35.) When in the field, after being dismissed to their quarters, no knight, esquire, or servant was to go to the quarters of other knights to see or speak to them without the consent of the Superior. It was furthermore strictly commanded that no one should make peace or war of his own free will, but should wholly incline himself to the will of the Master, so that he might, following the saying of the Lord, "I came not to do mine own will, but the will of Him that sent me." (Chapter 33.) When the Master, or anyone deputed by him, ordered anything to be done, it was to be done at once, as though it had been enjoined from Heaven, "as the truth itself says, 'In the bearing of the ear he hath obeyed me.'"

Chapter 42 forbids and condemns all tales related by brethren of follies or irregularities committed in the world. It was forbidden them to speak of the irregularities of other men, or of the delights of the flesh with miserable women. If by chance anyone should hear another discourse of such things, he was to bid him be silent, or, with the swift foot of obedience, depart from him as soon as he was able, and not lend the ear of his heart to the vendor of idle tales. Chapter 43 provides that no one shall receive a gift and apply it to his own use, without the consent of the Master, nor must he grieve though it be given to another.

(Chapter 46.) "We are all of opinion that none of you should dare to follow the sport of catching one bird with another; for it is not agreeable unto religion for you to be addicted unto worldly delights, but rather willingly to hear the precepts of the Lord, constantly to kneel down in prayer,

and daily to confess your sins before God, with sighs and tears. Let no brother, for the above special reason, presume to go forth with a man following such diversions with a hawk, or with any other bird." Hawking was forbidden probably on account of the high price of the birds, it being a favourite amusement of secular knights. (Chapter 47.) "Forasmuch as it becometh all religion to behave decently and humbly without laughter, and to speak sparingly but sensibly, and not in a loud tone, we especially command and direct every professed brother that he do not venture to shoot in the woods, either with a long bow or a cross bow; and for the same reason, that he venture not to accompany another who shall do the like, except it be for the purpose of protecting him from the perfidious infidel, neither shall he dare to hollo or to talk to a dog, nor shall he spur his horse with a desire of securing the game." In fact, every species of chase was forbidden to the Templars, except that of the lion "who goeth about seeking whom he may devour, and whose hand is against everyone, and everyone's hand against him." This licence may, however, be but a figure of speech, and the lion a metaphor of Satan or the Saracens. Amusements could not be rigorously forbidden them, and they were allowed to tilt among themselves, but only with headless lances. They were, however, forbidden to take part in tournaments or public joustings. They were furthermore permitted to run races with their horses, but for no higher wagers than a headless crossbow bolt, or some such trifle. Chess and draughts were strictly forbidden, nor were they permitted to play at any other game for a stake. Chapter 64 provides for brethren journeying through the different provinces, "that they be careful in lodging with men of good repute, and living so that no reproach may be cast upon the good name of the Order."

Great attention was paid to the sick. By Chapter 52, a watchful care was to be bestowed upon them, and their wants to be attended to as if Christ himself was the sufferer, bearing in mind the blessed words of the Gospel, "I was sick and ye visited me." The sick were to be carefully and patiently fostered, for by such is a heavenly reward acquired. By Chapter 53, their wants were diligently and faithfully to be supplied with nourishing food, such as flesh and fowl; to be provided them till they recovered. (Chapter 63.) "It behoves you to support, with pious consideration, all old

men, according to their feebleness and weakness, and dutifully to honour them, and let them in no wise be restricted from the enjoyment of such things as may be necessary for the body; the authority of the rule, however, being preserved."

(To be continued.)

MASONIC NOTES AND QUERIES.

W. BRO. J. P. BROWN.

I see the announcement of another work by a learned Mason, W. Bro. the Hon. John Parker Brown, a member of an historical American family, Secretary of Legation and chief Dragoman of the United States Legation at the Sublime Porte, and late Chargé d'Affaires, S.G.I.G. 33°, P.D.G.W. of Turkey, P.M. of the Bulwer Lodge, &c. The present work of this distinguished Orientalist is devoted to the history of the Dervishes, and is published in London. It is a very valuable contribution to Oriental knowledge, to history, and to psychology.—H.C.

BRO. SIR H. L. BULWER.

I may, in addition to the above note, commemorate another brother of literary reputation connected with the district of Turkey. The R.W. and Right Hon. Bro. Sir Henry Lytton Bulwer, Past District G. Master Turkey, S.G.J.G. 33°, has just brought his "Historic Characters" to a second edition.—H. C.

MASONIC WRITERS.

Masonic writers, in general, resemble the old Physicists. The invention of a hypothesis is more pleasing to them than the investigation of a fact.—From a manuscript book in Bro. Purton Cooper's collection called "Freemasons' Table Talk."

ILL. BRO. VIENNET.

The *Times* contains the following anecdote of M. Ill. Bro. Viennet, M.P. Sov. G. Com. of the Supreme Council of France, and M.W.G.M. of the Symbolic Grand Lodge:—

"The *Figaro* reproduced the other day a paragraph from the *Indépendance Belge* to the effect that M. Viennet, member of the French Academy, had, since the death of his brother, quitted Paris, with the intention of fixing his residence on a property belonging to him near Beziers (Hérault), and it added that he was in his 89th year. The career of few men has seen more vicissitudes than M. Viennet's. He has witnessed ten revolutions. He has been a soldier, a sailor, a prisoner in England, a man of letters, a politician, a deputy, a Peer of France; he has had the privilege of attaining political and literary distinction, and of having been, according to his own avowal and boast, the most unpopular man of his time. M. Viennet is still in excellent health, and in possession of a vigorous intellect. He has written the following characteristic letter to the *Figaro*:—

"Sir,—The *Indépendance Belge* has led you into a mistake; indeed, in what it says of me every line is an error. First and foremost, I not only have com-

pleted my 89th year, but my 90th, and I have even taken four months out of my 91st. On this point be so good as to reassure these impatient gentlemen who are sighing after my chair in the Academy. In the second place, I have no intention of quitting Paris, and of fixing myself in a property near Beziers, for the simple reason that I have no property there. I have, however, a very small property in an old garden of Paris which once belonged to the Confessor of Louis XIV.—Père La Chaise. It consists of a little chamber underground, where there is just room for two. One half of it is already unfortunately occupied, and the other half will be so before long. Pray tell this also to those gentlemen, and receive in advance my best thanks.

'VIENNET.'

"M. Viennet's wife died about two years ago, and was buried at Père La Chaise."—G.W.

SUGGESTION THAT THE OLD PLATONISTS MAY BE CALLED FREEMASONS.

A learned correspondent suggests that there is no more historical impropriety in calling the old Platonists Freemasons than in calling them Christians. Certainly the religious principles of the old Platonists resemble those of Freemasons quite as much as they resemble those of Christians.—C. P. COOPER.

MASONIC ARCHEOLOGICAL INSTITUTE.

Several Masons have been inquiring when the first meeting of the proposed "Masonic Archaeological Institute" is to be held, and are anxious to take part in it, so I am told.

Probably it will be soon, as the summer time is generally less suitable for Masonic matters than just now, or during the winter, so far as London is concerned.

Without doubt such an institution is much wanted, and will be very useful and valuable to the fraternity.—W. J. HUGHAN.

ALLEGORY, POETRY, AND PALEONTOLOGY.

See my communication, "A Strange Question," p. 108 of the present volume. I have received the letter from Derbyshire. My notion is that of our English brothers the majority find more pleasure in allegory and poetry than in palæontology, notwithstanding the extraordinary zeal and success with which that science is cultivated in the British Isles.—C. P. COOPER.

CENTENARIES.

"Bute" mentions the Lodge "St. John, Fishersrow," among those who will be centenarians this year. It is much to be regretted that this ancient and at one time prosperous lodge has been dormant for many years, and in all probability will never be revived.—ANTHONY ONEAL HAYE.

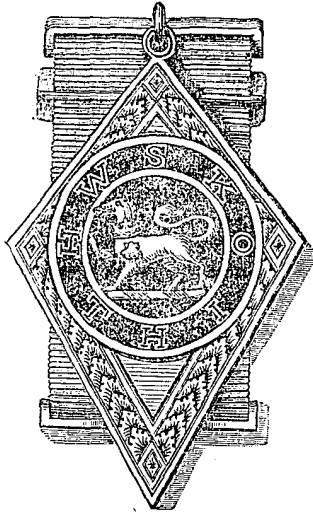
MIRACLES.

A learned correspondent at Oxford has sent me some remarks upon the communication "Miracles," page 66 of the present volume. The words there used do not, as I am aware, accord with certain modern ideas. But as yet I am not prepared to make the alteration which the remarks suggest. Miracles, however, are not, in my conception, violations or suspensions of the laws of nature.—C. P. COOPER.

ENDLESSNESS OF FUTURE PUNISHMENT.

My answer to the letter of "A Christian Mason, Brightelmstone," is, that the endlessness of future punishment is not a necessary doctrine in the Church of England.—C. P. COOPER.

MASONIC JEWEL.



I send you for inspection a curious jewel in silver gilt. It was worn by an eminent Mason, who for many years resided in Austria, and one of whose sons has recently been initiated into Masonry in a scientific lodge in London. Can any of your correspondents enlighten me as to what this jewel relates to, whether it is Masonic, and, if so, of what order? I think the figure in the centre is the crest of the owner. The jewel was worn at Masonic meetings, and was suspended by a green ribbon.—C. E.

[We have had the jewel engraved to accompany the present query.—ED. F. M.]

MASONIC EXCHANGE.

NOTICE.

The system of exchanges of objects wanted, by newspaper correspondence, has of late afforded considerable assistance in mutual accommodation, and we are disposed to afford the same facilities to our subscribers.

Communications addressed to us will meet with attention.

Non-subscribers can remit sixpence in postage stamps for notices to be inserted of objects wanted, or at disposal.

The following inquiries have been received.

1. D. C. wishes to dispose of some old seals and diplomas.
2. C. R. has some Mark clothing he would exchange for a Rose Croix apron, &c.

All answers to be addressed (post paid) to the respective numbers and initials, *Freemasons' Magazine office*, Salisbury-street, W.C., London.

CORRESPONDENCE.

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

H.R.H. PRINCE SKANDERBEG.

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

Dear Sir and Brother,—The very candid letter of Bros. A. D. Loewenstark and Sons does great credit to that highly respectable firm. As they say, they cannot be expected to possess any particular knowledge of political or personal pretensions of persons suitably authenticated to them by the introduction of eminent individuals of known rank and probity.

This would be quite a sufficient answer, and no one could, after their declaration, ask the names of eminent individuals of known rank and probity, or in any way address them further in the matter, if in their openness they had not referred to historical questions which belong to the public domain, and referred to a public man so well known as Alexandre Dumas.

Even the fact that there are impostors about pretending to be kings and princes would not have justified anyone in troubling Messrs. Loewenstark further, but their own communications, founded, perhaps, on erroneous information, tend unintentionally on their part to throw discredit on the Prince of Croia, or whatever respectable man may be their customer. As I, like themselves, have been unfortunately dragged into this controversy, I am compelled, however unwillingly, to show more fully the grounds for the doubts now prevailing among the public, and it will be a matter of great satisfaction if the result should be to put the true prince in his right character before the public, and to clear him from the machinations of impostors.

It is very unfortunate for King or Prince Croia, or Skanderbeg, or whomsoever he may be, that Dumas should have put his mantle over H.R.H. I should be no more astonished at Dumas creating anyone Prince Skanderbeg or of Croia, than at his creating Ada Menken Duchess of Croia, or of Burgundy, or of Monte Christo. Since Dumas believed he made Garibaldi Dictator and himself King of Naples, he is capable of any extravagance of the sort. Do Messrs. Loewenstark mean to say that Dumas was author of the proclamation of Alexander I., King of Epirus, which obtained considerable publicity in the journals, and might have been contributed to "Punch" or the "Charivari?"

Setting aside Alexandre Dumas, if one could, there is the most unfortunate circumstance of attributing to the Prince of Croia a residence at Durazze with the Provisional Government or Junta, as regular a romance as Dumas could perpetrate. If Messrs. Loewenstark know where Durazzo or Derakh is, they ought to know that it is still and has been under the government of a Turkish Pasha, and the Prince of Croia, Dumas, and Co. would be assuredly committed to jail, if found there.

Messrs. Loewenstark and Dumas say Prince Skanderbeg is a native and citizen of Venice; other authorities say there is a Prince Skanderbeg who is a native and citizen of Naples; and others say there is a Prince Skanderbeg who was a bookseller's assistant in Naples, and who has been selling cheap decora-

tions, stars, titles, and colonels' commissions. As this is a simple historical matter, there is not much difficulty in settling it. Prince Skanderbeg who appears before Europe to liberate eleven millions of Christians from the Mussulman yoke must be sufficiently a public character for his personal history to be known.

Messrs. Loewenstark cannot be responsible for the romances of Dumas; but they will not be offended to be told that it is nothing but humbug for Dumas or Skanderbeg to talk of Skanderbeg liberating eleven millions of Christians. The greater part of the eleven millions are under Christian princes, who would put Skanderbeg in the stocks were he to appear in their territories. The Prince of Roumania has four millions of the Christians, the Prince of Servia another million, the Princes of Montenegro, Samos, and the Myrdates smaller numbers. As the eleven millions of Christians are nearly all of the Greek religion, they do not want to be interfered with by a heretic; and of the small number of Christians who are Roman Catholics, and who are chiefly Albanians, they are under Bib Doda Pasha, the Prince of the Myrdates. These Roman Catholic Albanians carry arms and pay no taxes to the Sultan, and if any Prince Skanderbeg appeared at Durazzo would be the first to march against him. There can be little doubt the rest of the Christian Albanians would do the same, and the Christians generally in Turkey have an antipathy to a stranger and a heretic.

So far, therefore, from there being any current newspaper historical evidence of any Prince Skanderbeg's participation in the numerous insurrectionary movements in European Turkey, the newspaper evidence is of a very different character.

If, however, Messrs. Loewenstark's customer had happened to be an actual Fanariote prince there like Prince Ypsilanti, Prince Vogorides, &c., it has never been the custom of these gentlemen when removed from their Governments to give away decorations and appoint "Medallists to H.R.H." Were it so, Paris would swarm with tradesmen to these Fanariote Prince.

One more matter remains, Durazzo is a very far address if this is the Prince Skanderbeg from whom our brother seeks payment.

Yours fraternally,
A MASON.

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

Dear Sir and Brother,—After the satisfactory and conclusive explanations of Messrs. Loewenstark in your columns, all controversy about H.R.H. Prince Skanderbeg will most likely cease. Should it not do so, there is a very easy means of settling the matter. H.R.H. does not appear to have an ambassador or consul here, as the Provisional Government at Durazzo has not yet been recognised by her Majesty's Government any more than the Confederate States of America. There are, however, English consuls and consular agents throughout Albania. H.B.M.'s Consul at Janina, Major Stuart, could inform us on application of the strength of H.R.H.'s army and navy, and his title to the rights of a belligerent. Better still, the Austrians have a consul at Durazzo, but I suspect, from the "Almanac de Gotha," he is

not accredited to H.R.H., but to the oppressor of H.R.H. and his brother Christians, the Sultan of Turkey. Mr. Reade is her Majesty's Consul at Scutari, and at Croya there is a consular agent, so that something can be learned about the Prince's territory or estates.

Yours fraternally,
F. C.

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

Dear Sir and Brother,—Is Prince Skanderbeg a Mason? If not, what has he to do with Masonic jewels, or what has Masonic jewellers or jewellery to do with him? If he is a Mason, where does he hail from, and under what Constitution was he initiated, where and when?

In Southern Italy (Calabria, Sicily, &c.) princes, dukes, and counts are as plentiful as blackberries, and they are generally very patriotic, and very often very poor, with nothing but their titles and their wits, with which they travel, and make the most of whenever they do. If they are educated (and many of these princes cannot read or write), and they travel, they are generally engaged in some such Christian and chivalrous occupation as that in which I gather, from the letters you have permitted to be published, H.R.H. the Prince S. is now engaged in. I well remember once meeting with a prince (some years ago) with whom I travelled by land and sea for many days, and who, in return for some trifling advances, and for financial facilities which I was (fortunately or otherwise) enabled to afford him during the time, kindly proposed to confer upon me the rank of a general, the title of count, and the decorations of several orders (more or less ancient). The military uniforms of the princely staff were designed from really handsome French models; so too with the decorations. The titles offered were to be conveyed by splendidly illuminated documents on vellum, with seals, &c. Alas, I was obliged to decline the proposed return, splendid as no doubt it was, for such mere banking facilities, though sought by a noble Prince from an ordinary mortal such as I was travelling for pleasure in foreign lands with a "circular letter" from the Union Bank of London. My noble Prince could never understand why Englishmen generally set so little value upon such brilliant offers, so handsomely conveyed; but he added, "You are not all so, even in England, for I have the great honour of numbering amongst those of your countrymen on whom I have conferred distinction I count many of the most noble spirits of the age; and in France—ah! in France they *do* honour and appreciate me and my cause thoroughly. Why, noble Signor Inglese, I shall, when I take the field (and in two or three years *things will be ripe*) you will see in my ranks thousands of noblemen you know."

Sir, I will not pursue the matter much further, but this I must add (though it may be announced as an exposure of juvenile weakness) my noble Prince suddenly and without notice quitted my society, no doubt disgusted with my stolid indifference to honours, titles, and decorations, and, to mark his displeasure, left his hotel bill unpaid, and also the fifty odd pounds he had temporarily required for his immediate wants during the unlooked-for absence of his chancellor of the exchequer.

Sir, years rolled on, and I—an older, and, perhaps, too, a sadder man—at least, I was more seriously occupied—I met with during my contact with diplomatic personages in Paris a striking resemblance to my old friend the Prince in a photographic portrait forwarded by the French police to the — Embassy. It was, indeed, my long lost friend and former travelling companion—older, and slightly stouter than formerly, true, but still the same princely man. A very curious history was obtained of his career by that highly intelligent but inquisitive body of men, the French police. I ascertained from them that the noble Prince was believed *not* to be a Freemason, though he professed to be everything and anything. I thought it better to know nothing of and to inquire nothing more about H.R.H. the Prince, for the motto which you use, and I then considered as a maxim worth remembering and putting in practice—*Audi, Vide, Tace*. But I did afterwards hear what became of the Prince, but with that I need not trouble you nor your readers, and except that this brief recital “may point a moral and adorn a tale,” should certainly feel bound to apologise.

Is, then, H.R.H. Prince Scanderbeg a Freemason? I stick to my first question. If he is *not*, pray do not consider me rude if I add a word of advice to your correspondents, *leave him alone in peace*, let him continue to use medals, and, if he likes, vellum and wax too, and have generals, colonels, and counts also by the dozen.

Yours fraternally,
AN OLD DIPLOMAT.

FREEMASONRY AND CHRISTIANITY.

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

Dear Sir and Brother,—I feel it an ungracious duty to differ from Bro. H. B. White, and to maintain that Freemasonry is not founded upon Christianity. The rituals of the first three degrees may have been prepared by Christians, but the Royal Arch, Clavel insists upon, was concocted last century by three Jews. The spirit of St. John's Freemasonry, however, was in active operation among great minds long before the Christian era; it animated the proceedings of the ancient Egyptians, the followers of Elensis, and the Essenes. It forms, indeed, the doctrines of Confucius, which may be summed up in his words: “I teach you nothing but what you can learn for yourselves; viz., the observance of the three fundamental laws of relation between sovereign and subject, parent and child, husband and wife; and the five cardinal virtues—universal charity, impartial justice, conformity to ceremonies and established usages, rectitude of heart and mind, and pure sincerity.”

Of course everyone is aware that, before the year 1813, the two Saints John were the patrons of our Order in Christendom, but will Bro. White answer me why Jews were received into the Order before that period, and how they got over the difficulty? In Scotland a Jew takes the obligation hat on head and standing, which I presume is the custom in other countries. I am not aware whether the Musselman brethren acknowledge these patrons, but perhaps Bro. Hyde Clarke can tell us; and some brother from the far East may enlighten us relative to the admission of

Hindoos and Chinese. It is a most difficult question altogether, and one which, for the sake of Freemasonry, should be set for ever at rest, although the first charge to a Freemason given in the Grand Lodge Constitutions, “concerning God and religion,” leaves no doubt in my mind as to the teachings of the Craft, which require in every candidate for its mysteries the tongue of good report, a belief in a Supreme Being, and of the immortality of the soul. There its requirements end, and the candidate must then follow the faith he believes in, *out of lodge*, whether it be that of Christ, Vishnu, or Mahomet.

I would receive a Mahomedan, a Chinese, a Hindoo, and a Jew, for I believe both the Grand Lodges of Scotland and England have many of each denomination on their roll; and I should swear them severally, according to their different creeds, upon the Koran, the Works of Confucius, the Vedas, and the Old Testament, these being the “unerring standards of truth and justice” to them. I have seen a Roman Catholic sworn upon a crucifix, for he could not believe in our translation of the Bible. We must bear in mind that, while as Christians, we believe the Hindoos and others follow blind faiths, they entertain the same opinion of us, and finite wisdom will be judged by Infinite wisdom. It is at this point we must then stop, insisting that our candidates shall be moral, truthful, and peaceable men, believing in a Supreme Being, and in the immortality of the soul. To say that Christianity is the original of Freemasonry, is to proclaim the Order sectarian and not universal, limiting its members only to Christians.

Besides, who is a true Christian? for only a true Christian, according to Bro. White, can be a true Freemason. The Roman Catholic Church declares herself to be the only true Church, and all others dissenting to be heretical. So does the Greek Church. Protestants entertain the same views. The Church of Christ has been split into so many sects that each appears the shadow of a shaving of a splinter. Bro. White asks me, “Is Christianity truth?” but he does not tell me what he means by Christianity. I believe the teachings of Christ to be truth—not the teachings of a sect arrogating the title of “the only true Church.”

“What is Freemasonry?” Freemasonry may be said to be a temple where men of every rank, nation, and religion (*i.e.*, that inculcates a belief in a Supreme Being, the immortality of the soul, and teaches morality), who possess moral worth and fair abilities meet upon a level for the cultivation of virtue and peace. It is a ground of equality where all can meet and where neither political nor religious topics can be introduced, and, in my opinion, the very discussion of a presumed Christian origin of Freemasonry is against all Masonic teaching and law, and has arisen within these few years among brethren whose zeal for the cause of the Cross makes them intolerant to the claims of frail humanity. It is the height of arrogance to assume such an origin for our Order, and there is amongst us many a Hindoo, Chinese, Mahomedan, Jew, and Unitarian whose faithful and benevolent discharge of his Masonic duties puts to the blush the indifferent Christian brethren.

In conclusion, would Bro. White kindly look at the charge concerning “God and religion,” and tell me if the doctrines therein contained were not known to

men, ages before the coming of Christ. Christianity—and other faiths—and Freemasonry differ in this respect. The first look beyond the grave to a settled hereafter. Freemasonry insists upon her sons living such lives on earth as to render them good and useful members of society, but does not teach what the hereafter is to consist of. That she leaves to the religious faith of each. But every Freemason swears obedience to the Grand Lodge Constitutions; and our religious belief, as Freemasons, is summed up in the first charge. Let us not remove our landmarks, neither change our principles, but still be our motto, "Glory to God in the highest, peace on earth, and good will to all men."

Yours fraternally,
ANTHONY ONEAL HAYE.

MASONRY IN FRANCE.

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

Dear Sir and Brother,—The correspondent who has given you information under the head of "Le Grand Orient de France" as to Masonry in France has very much misled you, particularly with regard to the Supreme Council; but in setting this right I have no intention of casting any reflection on the Grand Orient, as I have the honour to be a member of both bodies since thirty years.

The Grand Orient is not, so far as I am aware, the recognised Masonic body in the Grand Lodges of Great Britain. The Grand Lodge of England has no representative either from the Grand Orient or the Supreme Council. I have often advocated the recognition; but the answer I have been met with is that France is in schism, and that, therefore, neither can be recognised. If either be legitimate, this non-recognition must be a great wrong to that one; but, as I believe, as a question of Masonic jurisprudence each is legitimate, and entitled to be recognised in its Craft capacity. The non-recognition is further impolitic; and it is this studied contempt and non-intercourse which has led the Supreme Council to try the question by not recognising our jurisdiction, and granting a warrant for Jersey, which was done purely on this ground.

I have long been of opinion that our relations with foreign countries ought not to be left to the Board of General Purposes, but that there ought to be a Foreign Committee of persons really conversant with Foreign Masonic affairs. After the unfavourable experience of the Colonial Committee, the members of the Foreign Committee ought not to be chosen by Grand Lodge, but named by the M.W.G.M. With the constitution of Grand Lodge it is unreasonable to expect that qualified members should be chosen either for the Colonial or Foreign Boards; but, on the contrary, members having sufficient influence in Grand Lodge to get themselves named, ignorant of the matters concerned, and incompetent to deal with them. Thus the responsibility of the nominee members is nullified, whereas the responsibility of these two departments should be thrown wholly on the executive.

Your correspondent has misled you as to the character and constitution of the two French Masonic bodies. Each is a Craft Grand Lodge, and each is a Supreme Council. Each has recognised the

other as a Craft Grand Lodge: but the Supreme Council does not recognise the recent assumption of the Grand Orient to constitute a Supreme Council. The basis of the Grand Orient system in the high degrees is that it does not recognise 33 degrees, but abolished a number, reduced the whole to seven, the highest being the 18th, and altered the rituals. Each is co-ordinate as a Craft Grand Lodge, each working by different rituals, and when they have been in co-operation, both have sometimes had jurisdiction over the same lodges, a lodge working according to a single rite, or according to both. No one acquainted with Masonic jurisprudence can doubt that a Craft Lodge working according to the Scotch rite, and giving its certificate under the Symbolic Grand Lodge of the Supreme Council, is as legitimate as any French Craft proceeding of the Grand Orient.

With regard to the greater proportion of lodges belonging to the Supreme Council, I do not accept your correspondent's statistics; but the greater proportion of the Grand Orient arises from its having the police protection, or "tolerance" of the Government, the Supreme Council being under the ban of the Government, and its lodges being threatened with suppression. Its lodges are, however, of good character, its governors are men of the highest standing, and its members include those who protest most fervently against the interference of the Government with the independence of Masonry.

Your correspondent has stated enough to show that the fault of the unfortunate position of the Grand Orient is not owing to itself, but to acts of despotic tyranny of the French Government to which the Grand Orient has not willingly succumbed. Your correspondent has omitted to state that the Grand Orient, besides the French rite, now recognises the rites of Memphis and Misraim, and if the Supreme Council has allowed a lodge of the Scotch rite to be established by Frenchmen in Jersey, the Grand Orient has the branches of its 99 degrees established in London itself. There is reason to believe that the matter has now gone so far that a Council of the thirty-third degree has been established in London. This state of affairs is greatly owing to the policy or impolicy pursued of late years by Grand Lodge authorities in regard to foreign matters. The recent decision as to Dutch lodges at the Cape is, to say the least, anomalous. The secession of the Canadian lodges, now being followed by the other North American lodges, will not arrest the secession of our colonies, and the changes in the Book of Constitutions as to District Grand Lodges will precipitate disunion instead of arresting it. If I am not misinformed the rite of Misraim is spreading in Australia.

The able advisers of the M.W.G.M., however successful they have been in matters of home policy, have certainly not been so abroad, and the future appears more threatening than the past. Without there being any evil intentions on their part, it follows, as a matter of course, that contempt and neglect will be aggravated under the new arrangements. Under the theory of the old system, the Provincial Grand Officer in a colony holds local rank, and not general rank. This has always been misunderstood. The Deputy Grand Master, or Warden, did not consider that his true position was not as the functionary of the province, but as the D.G.M. of England, or the

S.G.W. of England within the province. Looking to the relative rank of his P.G.M. in Grand Lodge, he always considered he was entitled to a corresponding rank in Grand Lodge, that a P.D.G.M. ought to rank after the G. Wardens, and the P.G. Wardens after the G. Deacons. Then, as now, he held no rank at all, but was only allowed to rank in Grand Lodge as P.M., and, though allowed to wear the insigns of his rank, everywhere, by the Book of Constitutions, he is compelled to wear a blue collar over his own collar.

Now the matter is worse. A measure was promised some years ago to give honorary rank in Grand Lodge to distinguished Grand Officers of Foreign and Colonial District Grand Lodges. As yet this has been done only in one case, an Indian S.G.W., a brother who had rendered eminent service. On the other hand, the local importance of these officers has been increased by their becoming Acting District Grand Masters, by their sitting in permanent Grand Lodges, and by the increase of Masonry in their districts. They find, however, they neither get Masonic promotions by being appointed Grand Masters in their own provinces nor permanent rank at home, and they now feel the more strongly the contrast whenever they leave their districts permanently or temporarily.

Thus I say the whole question of our external Masonic policy requires to be put on another footing, and more particularly with regard to France, by receiving representations from the two Grand Lodges here, by accrediting our representatives to them, and by co-operation with them in France and abroad. They would greatly benefit in France with the Government and the public, and we should benefit by their cordial action with us.

By bringing about this concordat, we should confer an international service; and I beg thus publicly to bring it before the notice of the rulers of the Craft. So strongly, indeed, is the necessity of some step being taken, that I have contemplated bringing the subject before Grand Lodge, but prefer that it should be dealt with by the cabinet of the M.W.G.M.

Yours truly and fraternally,

HYDE CLARKE,

S.G.I.A. 33° Supreme Council of France, Member of the Symbolic Grand Lodge of France, S.P.R.C. Grand Orient of France.

32, St. George's-square, S.W., March 23, 1867.

THE TENDENCY OF SOME CORRESPONDENCE.

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

I apologise to "A Lover of the Craft" for doing him an injustice, and assure him I meant none. I do not think that scepticism would be produced by discovering the origin of all the degrees; and, moreover, I believe that, although Freemasonry should be proved to be a thing of yesterday, which is anything but the case, its principles are such as to recommend it to ages yet unborn. But I do believe that pretence, humbug, and fable, disgust many eminent brethren who would otherwise prove able exponents of our mysteries. Furthermore, I believe that, beyond St.

John's Masonry, Masonic equality is destroyed, and the beautiful structure of the Society marred. But everyone is entitled to hold to his own opinion, and on the question of the upper degrees I am sick of controversy.

Yours fraternally,

ANTHONY ONEAL HAYE.

MASONIC KNIGHTS OF CONSTANTINOPLE.

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

Dear Sir and Brother,—As doubtless some of your readers will be pleased to know something about this degree, which has been so zealously advocated lately, together with its sister degree of the Knights of the Red Cross of Constantine, I take the liberty of sending you the description of it taken from Mackay's "Freemasonry for Masons" (published by Griffin, Bohn, and Co., London), a book which should be in the hands of every Mason.

"KNIGHT OF CONSTANTINOPLE.

"A side degree instituted doubtless by some lecturer, teaching, however, an excellent moral lesson of humility. Its history has no connection whatever with Masonry.

"The degree is not very extensively diffused, but several Masons, especially in the Western States, are in possession of it. It may be conferred by any Master Mason on another, although the proper performance of the ceremonies requires the assistance of several. When the degree is formally conferred, the body is called a council, and consists of several officers."

The Grand Council meets in the Masonic Hall, Morice Town, Devonport, and Bro. William James Hughan is a Past Sovereign of the Fortitude Council, which meets at Truro.

The legend of this degree is as follows:—

"Constantine saw that the nobility had so completely got the power of controlling the common people that his kingdom was likely to be endangered, and in order to remedy this very great evil, and bring the nobility to a proper level with the common people, he instituted this degree, and conferred it on some of his common people. He then engaged that he would not confer it again on any man; but whosoever received it must receive it from the common people.

"He also agreed that he would not associate with or show his favour to any but the Knights of Constantinople; and he gave them orders to put any person to instant death who received the degree and would not acknowledge all men to be equal."

Commending this to the notice and attention of the Craft generally, and to the President General of the Masonic Authors' Society.—Yours fraternally,

KNIGHT K.H. 30°.

LODGE OF INSTRUCTION FOR GLASGOW.

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

Dear Sir and Brother,—Now that your excellent *Magazine* is circulating so extensively in Glasgow and

neighbourhood, I would deem it the proper medium for bringing before the notice of the Freemasons of this province the great want felt by many of us in not having a Lodge of Instruction. I make mention of Glasgow, belonging as I do to that province; but it will, perhaps, astonish some of your readers to learn that while there are, I understand, 79 Lodges of Instruction meeting under the sanction of the Grand Lodge of England, there is not, as far as I can learn, a single Lodge of Instruction in all Scotland.

In No. 243 of your *Magazine* (Feb. 27th, 1864) Bro. Mitchell, P. Prov. G. Sec. of this province, mentions that some years previous to that date a charter was obtained and a Lodge of Instruction started in Glasgow. But it was never well supported, and was in 1864 almost entirely in abeyance. Has any brother in Glasgow any information to give regarding that charter and Lodge of Instruction?

Such a state of affairs should not be allowed to exist any longer in a province like that of Glasgow, the largest in point of numbers of any in Scotland.

I am only surprised that it has been permitted to exist so long; and sure I am that the matter only requires to be brought before the notice of the brethren in a proper manner to lead to the erection of a suitable Lodge of Instruction.

I might mention some of the great benefits that would naturally flow from having such a lodge, such as uniformity of working, and educating a proper staff of office-bearers; but I will not at present intrude further on your space.

Yours fraternally,
A MEMBER OF No. 73.

THE M.W. BRO. ROBERT MORRIS, *L.L.D.*, &c
TO THE EDITOR OF THE FREEMASONS' MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I feel sure that the personal friends of the learned Dr. Morris, as also his many admirers in this country, will have thanked Bro. Hyde Clarke, P.D.G.M. Turkey, for his kind and opportune recommendation of Bro. Robert Morris to the Masons of Smyrna, in Asia Minor. I thank him most warmly for myself and Bros. Lyon, Haye, and others whose pleasure it is to correspond with so enthusiastic and distinguished a Freemason, and we hope that so well-known a Craftsman as Bro. Hyde Clarke holding out the right hand of fellowship so cordially to our Masonic traveller will insure the latter a hearty welcome in London—the metropolis of Freemasonry.

Yours fraternally,
W. J. HUGHAN.

Truro, 21st March, 1868.

CONFIRMATION OF LODGE MINUTES.

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

Dear Sir and Brother,—Could you inform me what the practice is in Scotch lodges in regard to the confirmation of minutes? Is it absolute that what takes place at one meeting must be confirmed at the next meeting? For example: A brother is accused at one meeting of acting unmasonically (no previous notice having been

given), is found guilty, and condemned to be censured. Another case: A brother is elected Tyler, and accepts the office; but after lodge is closed is very angry at the brethren for electing him, and declares that he will leave the lodge. Must these minutes be confirmed at the next meeting, and afterwards the brother be allowed to decline the office?

These are not imaginary cases: the former occurred a few years ago (and was reported to the *Freemasons Magazine* at the time), although the majority of the brethren voted against the confirmation of the minutes, the R.W.M. declared the minutes confirmed, and censured the brother accordingly. The latter took place in the same lodge at the election of office-bearers last December. By giving an answer to these queries you will oblige

Yours fraternally,
STADACONA.

Quebec, Feb. 28, 1868.

[We submitted the above to our Scottish brother, D. Murray Lyon who has favoured us with the following answers to the queries put by "Stadacona."—Ed. F. M.]

1. It was in 1851 ruled by the Grand Lodge of Scotland that "confirmation of minutes implied that the *res gestæ* of a previous meeting had been correctly recorded, and not that the questions discussed and disposed of at such former meeting could be opened up at the succeeding one, when the minutes were read."

2. The trial and conviction of the brother alluded to above was against the spirit of Grand Lodge laws, inasmuch as the accused had not had due intimation that at the meeting in question such charge was to be preferred against him. Under the circumstances an appeal against the proceeding would, we think, have been sustained by Grand Lodge.

3. The majority were in error in refusing to confirm the minutes, or such part of them as contained a correct record of the business done at the meeting to which they referred. The Master should have known better than to give effect to a sentence following upon an irregular trial.

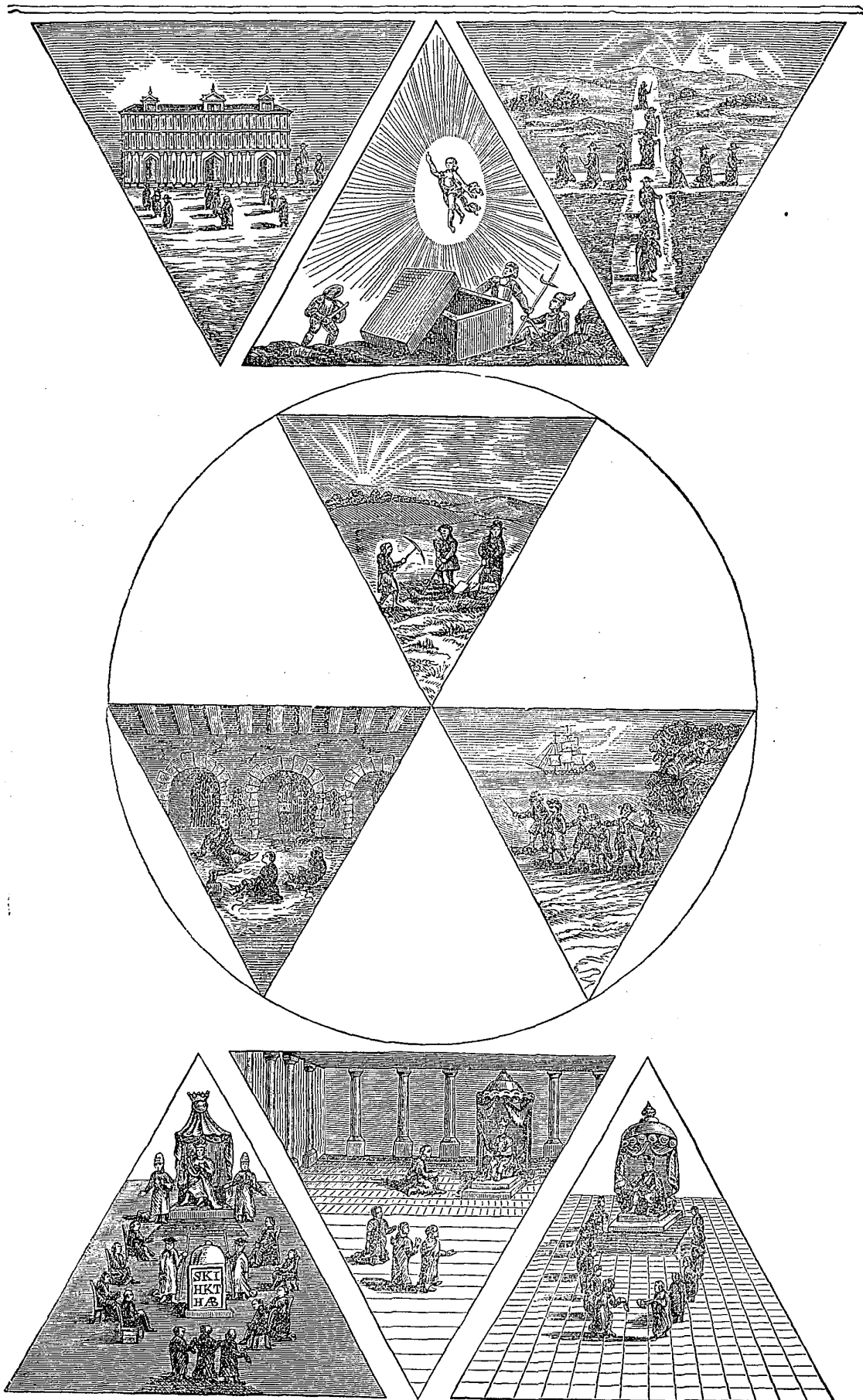
4. The Tyler-elect seems, in this particular instance, to have acted inconsiderately. His sanction should, however, have been obtained before being nominated for election to office in the lodge, the by-laws of which will we presume, contain a rule providing for the appointment of a successor to any office-bearer who may happen to resign before expiry of the usual period of service.

ILLUSTRATION OF FINCH'S TRACING BOARD.

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

Dear Sir and Brother,—I take this opportunity of again referring to Finch's tracing boards, the second of which, on an enlarged scale, appears in the present number. In this design some of the leading incidents of the third degree are graphically illustrated, showing in some respects a different system of working to that at present in vogue; but the leading feature of the illustration is the delineation of the resurrection of our Lord and Saviour Jesus Christ as the *ne plus ultra* of the degree, and so the object of the teachings of the Order.

Yours fraternally,
H. B. WHITE.



THE MASONIC MIRROR.

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

MASONIC MEM.

WE have received the report of the Quarterly Communication of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, on December 27th. We propose to give an abstract in the course of a week or so.

METROPOLITAN.

BRITANNIC LODGE (No. 33).—The usual monthly meeting of this lodge took place on the 13th inst., in the Freemasons' Hall, Great Queen-street. There were present Bros. J. Strapp, W.M.; J. Glegg, S.W.; F. W. Shields, J.W.; L. Crombie, Treas.; Chubb, Sec.; A. Church, S.D.; J. Glaisher, J.D.; M. Ohren, I.G.; C. Ferguson, Steward; R. Galloway, W. Smith, C.E., G. Hawkins, H. Bridges, P.M.'s. Members: E. Tyer, W. Farmer, F. W. Paget, T. Sparks, W. Webb, A. G. Browning, C. Horsley, G. B. Muriel, D. W. Young, D. Hodge, J. Voile, T. Harrington, J. N. Sharp, T. Middleton, E. Palmer, J. Dixon, E. B. Saunders, J. Freeman, C. W. Turner, W. Clouston, F. W. Truscott, R. Cope, J. D. Parker, E. Harding, R. Eastwood, J. James, W. T. Sugg, C. Pawley, S. Gale, G. Hicks, G. Beaman, J. B. Paddon, F. D. Bannister, H. E. Wallis, R. J. Clarke, C. W. N. Strawbridge. The following visitors were also present: W. Hudson, W.M. 315; A. Wright, 242; T. Buckham, 309; F. Walters, P.M. 73, 147, 871, 1,178; W. C. Hallows, 709; G. Rabone, 186; W. Nicholson, 165; T. W. Traill, 158; W. Beattie, 291; B. Sabbens, 811. The lodge having been opened and the minutes read and confirmed, the W.M. raised Bro. A. G. Browning to the third degree, and F. W. Paget was passed from the first to the second degree. The lodge was then resumed in the first degree, and after a few business matters were discussed, it was closed with solemn prayer. The brethren then adjourned to dinner, served in Bro. Gosden's best style. The musical arrangements were admirably attended to by Miss Mabel Brent, Bros. Dawson, Lawler, Fielding, and Walker.

MOUNT LEBANON LODGE (No. 73).—This old lodge met on Tuesday, the 17th inst., at the Bridge House Hotel, Wellington-street, Southwark. Bro. T. J. Sabine, W.M., punctually, at half-past five, opened the lodge. There were present Bros. Ebsworth, S.W.; Rose, J.W.; Donkin, P.M., Sec.; Harris, P.M., Treas.; Loewenstark, S.D.; Free, J.D.; Stevens as I.G.; Grace, Dir. of Cers.; Dr. Dixon, P.M.; F. Walters, P.M.; E. N. Levy, P.M.; H. Moore, P.M.; J. Trickett, C.E., Wheeler, Williams, Knott, Maidwell, and many others. Amongst a large number of visitors were Bros. Hyde Clarke, D.G.M. of Turkey, Marsh, Bartlett, Harmsworth, and others. The work done was eight raisings, four passings, and two initiations. Bro. F. Walters, P.M., then took the chair, and presided for the remainder of the evening. The initiation fee was raised to £7, the joining fee to three guineas, and other important alterations made to the by-laws. Bro. F.H. Ebsworth, S.W., was unanimously elected to serve as Steward for the Boys' School Festival for 1869. It was announced that Bro. Sabine, W.M., as the Steward for the Boys' School, had sent in his list with over £81 on it at the festival on the 11th inst. The lodge was then closed.

ROYAL UNION LODGE (No. 382).—A meeting of this popular and rapidly increasing lodge was held at Uxbridge on the 16th inst., and more than usual interest was evinced by the brethren in consequence of its being the installation of Bro. James Glaisher, the well-known astronomer, in whose honour a large number of brethren went down from London. The lodge was opened by Bro. Wirtzfeld, W.M., by whom Bros. Webb and Green were passed to the second degree, and Bros. Booker, Bryant, and Brown were raised to the sublime degree of M.M. The ceremonies were worked with the usual ability by the W.M., who has given the greatest satisfaction to the lodge during his year of office. After the passings the W.M. quitted

the chair, and the ceremony of installation was admirably worked by Bro. T. A. Adams, P.M., so well known and justly esteemed in the Craft. Bro. Glaisher, the W.M. elect, was presented by the retiring W.M., and among the Board of Installed Masters present we noticed Bros. Watson, Coombes, Horsley, Weedon, Claessen, and Saqui. The new W.M., having been duly installed, at once proceeded to initiate Messrs. Booker and Limbert, and the ceremony was impressively and admirably worked, giving an earnest to the lodge, and to all the visitors present, that as W.M., Bro. Glaisher will most worthily fill the chair during his year of office. He appointed Bros. Ohren, S.W., Fehrenbach, J.W.; Groom, S.D.; Coulton, J.D.; Claessen, P.M., Treas.; Coombe, P.M., Sec.; Jaquin, I.G.; and Bro. Saqui (who was unanimously elected honorary member), was appointed Organist, and during the ceremonies the new harmonium of the lodge "discoursed eloquent music," under the able handling of Bro. Saqui. New candidates were ballotted for and elected, as also two new joining members—but in consequence of the great increase of new members it is intended to raise the joining fee greatly. The Hon. Sec. very kindly presented a handsome new bible to the lodge. Nearly fifty brethren adjourned to the banquet, which was excellently presided over by the new W.M., and after the banquet two valuable jewels were presented, with appropriate addresses, by the W.M. to the retiring W.M., Bro. Wirtzfeld, and to the Hon. Sec., Bro. Coombes, P.M., whose untiring zeal as Secretary has greatly contributed and promoted the prosperity and harmony of the lodge. Owing to the kindness of the station-master at Uxbridge, a special train was provided at 11 p.m. to take a large number of London brethren back to town, all of whom returned after spending a very delightful and intellectual evening. Among the visitors were Bros. Glegg, S.W., of the Britannic Lodge, 33; Pawley, of the same lodge; Battye, P.M., St. Thomas's Lodge, &c. Owing to the distance from town, and as the great body of the brethren reside in London, a notice of motion was given to remove the lodge to Southall, which is to be considered at the next lodge meeting.

PROVINCIAL.

LEICESTERSHIRE.

LEICESTER.—John of Gaunt Lodge (No. 523).—A regular meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 19th inst., when, in the unavoidable absence of the W.M., the chair was taken by the Senior P.M., Bro. Kelly, D.P.G.M. There were also present Bros. Brewin, P.M., as S.W.; George Toller, J.W.; W. B. Smith, P.M.; A. M. Duff, P.M.; Charles Johnson (P. Prov. S.G.W., Jersey), Hon. Org.; Sculthorpe, Sec.; T. H. Buzzard, S.D.; J. C. Clarke, J.D.; M. H. Lewin, E. Mace, S. S. Partridge, M. Hack, G. B. Atkins, P. Warde. Visitors:—Bros. Job. Herbert, Hope Lodge (No. 350), Kurrachee and J. Langham, No. 279. The lodge having been opened in the first degree, and the minutes of the previous meeting having been read and confirmed, and the candidates for passing and raising not being in attendance a F.C.'s lodge was opened, when the acting W.M. called upon Bro. Brewin to deliver the lecture on the tracing board in that degree. The lodge having been opened in the third degree, was then closed down to the first. The D. Prov. G.M. drew the attention of the brethren to a communication from Bro. Dr. Hopkins on the subject of lodge music which had appeared in the previous week's number of the FREEMASONS' MAGAZINE, which was well worthy of the attention of the Craft. It appeared that Bro. Charles Johnson (then present) whilst resident in Jersey, had selected appropriate passages from Scripture for chants, to be performed in lodges during the ceremonies of the several degrees of Craft Masonry, and for which he had arranged the music. To these Dr. Hopkins had made some additions, and that brother stated that these chants had been adopted in several lodges in different parts of the country, and had given very general satisfaction. The D.P.G.M. expressed an earnest desire that as their talented Bro. Johnson had favoured the brethren by accepting the office of Hon. Org. of the lodge, steps might be at once taken to introduce that brother's chants into the lodges in the town, during the ceremonies, the solemnity and effect of which would be greatly increased by the addition of vocal music to the impressive strains of the organ; and he called upon Bro. Johnson to explain to the lodge the nature of the chants, and the parts in the ceremonies in which they were introduced. This was done by Bro. Johnson, who stated that the chants were

about to be published at the office of the FREEMASONS' MAGAZINE for lodge use. A most unanimous feeling was expressed by the brethren in favour of the introduction of the chants, and on the proposition of Bro. Duff, P.M., seconded by Bro. Brewin, P.M., a resolution was passed that the lodge should subscribe for six copies for the use of the musical brethren, the D.P.G.M. undertaking that his lodge No. 279 would do the same. The lodge was then closed and the brethren adjourned to refreshment.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe Lodge* (No. 200).—The regular monthly meeting of the members of this lodge was held at the Freemasons' Hall in this town, on Wednesday evening, the 18th inst., Bro. Harcourt Johnstone, W.M., in the chair of K.S., there were also present Bros. W. F. Rooke, James F. Spurr, H. A. Williamson, P.M.'s; J. W. Woodall, Treas.; H. C. Martin, Hon. Sec.; W. Peacock, and R. H. Peacock, Wardens, and upwards of twenty other of the brethren. The lodge was opened by the W.M. at seven o'clock, assisted by his officers in the first and second degrees. Bro. George Simpson who was passed to the second degree in February last, was examined in the progress he had made in the second and received a test of merit. Bro. Simpson then retired for a short interval whilst the lodge was opened in the third degree, when he was admitted and raised to the sublime degree of a M.M. Bro. Brooke explained the working tools and delivered a lecture on the tracing board, after which the lodge was closed in the several degrees in harmony at nine o'clock.

SCOTLAND.

AYRSHIRE.

AYR.—Some ten years ago the ranks of the Craft here were in one season swelled by the accession of not fewer than four clergymen—one being made in Ayr Kilwinning, one in the Royal Arch, and two in St. Paul's. A somewhat similar Masonic revival has within the last few days been successful in bringing to the light four of our local clergymen. On the former occasion, the minister of the first charge of the Parish of Ayr was the first to cross the tessellated border: in the present instance the way has been led by the minister of Wallacetown (Rev. George C. Scott), who at a special communication of the senior lodge in Ayr, Kilwinning, 124, was on Tuesday night passed through all the steps in St. John's Masonry. There was a large attendance of the brethren, the other local lodges being also well represented. The R.W. Bro. Robert Fergusson, aided by his Wardens, Bros. James Reid and John Stewart, and Bros. M. Jamie and Kilgour, performed the ceremony in the first three degrees—the lectures being given by the Secretary, Bro. J. S. McIlwraith, architect; and the Mark degree was, at the request of the Master, conferred upon the reverend brother by D. Murray Lyon, Prov. G.J.W. of Ayrshire, and one of the Grand Stewards in the Grand Lodge of Scotland. Following the example of their brother of Wallacetown Church, the Rev. Messrs. Dyke and Menzies of Ayr, and Gunn of Newton, were last night severally initiated into the mystic circle; under the charter of the lodge Royal Arch, 165, and in presence of a numerous meeting of the fraternity. It is a considerable number of years since the names of both of the Ayr parish ministers were to be found on the roll of the Craft; not, we believe, since the joint-incumbency of the Rev. Drs. Dalrymple, and McGill. These gentlemen were initiated in Ayr Squaremen Kilwinning in the winter of 1765, and for half a century the annual sermon to the lodge was, with a few exceptions, preached by either of them. The first of these discourses was delivered by Dr. Dalrymple, Dec. 26, 1766, his text being the exxxiii. Psalm—the second having been preached by Dr. McGill, in the following year, from Matt. v. 23. The Rev. Hamilton Paul, the early biographer of Burns, was also a member of Ayr Kilwinning, and with the "good sermon" preached to the lodge by that brother, in December, 1802, and for which he received the usual fee of one guinea, terminated the custom of the lodge hearing sermon before proceeding to the annual election of office-bearers. Although the first minister of Newton, the Rev. Dr. Peebles, preached to the Fraternity on more than one occasion, and had a desire to get made, in deference to the advice of his kirk-session he remained neutral. Of the other predecessors

of Mr. Gunn, the Rev. Mr. Burns, now of the High Church, Glasgow, is a Craftsman, and holds the post of Chaplain to the Provincial Grand Lodge of Glasgow.

FORFARSHIRE.

DUNDEE.—*Lodge St. David's* (No. 78).—At a special meeting of this lodge lately held, Bros. Cathcart and Cooke were raised to the sublime degree of Master Masons. Bro. Cathcart has been fulfilling a starring engagement here with great success, his long connection with the late Charles Kean has rendered him one of the most accomplished actors of his day, whilst his readings and renderings of the most difficult Shakespearean parts are evidences of talent and intellect of the highest order; Bro. Cooke is the respected stage manager of the Theatre Royal Dundee. In the unavoidable absence of the R.W.M., Bro. Willison, P.M. Hutton occupied the chair. Bros. Robertson, Langlands, and Cowie, conducted the ceremonies. At the conclusion, all present, including visiting brethren and the initiates, expressed their gratification at the impressive manner in which the ceremonies had been conducted, Bro. Cathcart expressed his pleasure at hearing Bro. Cowie's able lecture, with its historical and poetical elucidations of the beautiful and typical meanings of the ceremonies. Bro. Cooke expressed his gratification by stating that nothing would give him more pleasure than the passing through the ordeal again; Lodge St. David's has on its roll many names high in the learned professions and in the arts, these we will notice more in detail in future brief sketches we propose to give of members of the Scotch lodges. Most of the Dundee lodges have been adding to their members of late, the great attraction to the younger initiates being the Masonic assembly which came off on the 11th inst., in the Kinnaird Hall, which was elegantly decorated for the occasion by Bro. Gray, banners, flags, festoons, and statues, being tastefully arranged with Masonic emblems and devices. There was a large gathering of the brethren, whose gay clothing in red, blue, scarlet, green, and crimson and gold, contrasted brilliantly with the elegant and tasteful dresses of the ladies, whilst the jewels of the office bearers flashed and glittered in the mazes of the dances, conducted by the able Master of the Ceremonies, Bro. John Gray. The band under the leadership of Bro. Douglas, gave great satisfaction; whilst the refreshments, wines, and attendance under the able superintendence of Bros. Stewart, wine merchant, Chrichton-street, and Young, confectioner, Nethergate, were all that could be desired, and were done ample justice to by the company, which only broke up as the morning began to dawn, after concluding perhaps the most successful Masonic assembly which has yet been held in Dundee.

GLASGOW.

PROVINCIAL GRAND LODGE.

Visitation and Inspection of Private Lodges.

LODGE ST. CLAIR (No. 362).—This lodge at its meeting on the 9th inst. was visited by a deputation from the Provincial Grand Lodge, consisting of R.W. Bros. F. A. Barrow, Sub. Prov. G.M.; W. Smith, Prov. G. Sec.; A. McTaggart, M.A., Convenor of Prov. G. Committee; Jas. Wallace, G.S., Prov. G.J.D., and other Prov. G. Office Bearers; who expressed themselves well pleased with the state in which they found the books, and generally as to the prosperous condition of the lodge, attained under the Mastership of the present R.W.M., Bro. John Anderson.

ROYAL ARCH.

METROPOLITAN.

METROPOLITAN CHAPTER OF INSTRUCTION.—The usual weekly meeting of the above popular chapter of instruction was held on Tuesday, the 17th inst. Comp. Brett, officiated as M.E.Z.; Hosgood as H.; Foxall, J.; Little, E.; Forsyth, N.; Barnes, P.S.; and Comps. Goltheil, Harris, Lemaitre, Cox, Hamilton, Brown, and Moore were also present. The ceremony of exaltation was rehearsed, after which Comp. Brett explained the banners and worked two clauses of the third section. A great amount of good is being quietly effected by this chapter of instruction, and the improvement visible in the working of several London chapters is to be attributed to the emulation inspired amongst the pupils of Comp. Brett, who is at all times most anxious to assist Royal Arch Masons in attaining that proficiency which ought ever be exhibited in rendering so august a ceremony as the Royal Arch Order of Freemasonry.

CHESHIRE.

CHESTER.—*Grosvenor Chapter* (No. 721).—A convocation of this chapter was held on Monday, the 16th inst. The following companions were present: J. P. Platt, P.Z., as M.E.Z.; J. B. Hignett, M.E.H.; W. R. Bainbridge, M.E.I.; Elwood Tibbits, 18° S.E.; W. B. A. Bainbridge, P. Soj.; J. Sellers, M.D., Assist. Soj.; Venables Williams, Assist. Soj.; E. Tasker; J. Gerrard, Treas.; W. G. Sandy; H. Allsop; W.M. Richmond; W. Brisland, Janitor. The minutes of last convocation having been confirmed, the ballot was taken for Bro. R. W. Worrall, J.W. 721, which being unanimous in his favour, he was prepared and exalted to the sublime degree of Royal Arch Masonry. Comp. E. Younghusband, P.Z. 32 and 241, favouring the companions with his beautiful lecture "The Mystical," for which he was voted the thanks of the chapter. Four candidates were proposed for exaltation. It was proposed that the chapter meet on the last Tuesday in the month, and that the by-law be regulated accordingly—carried. The chapter was then closed, and the companions retired to refreshment.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Old Globe* (No. 200).—A regular convocation of the members of this Royal Arch chapter took place on Wednesday evening, the 4th inst., when there was a large number of Comps. present: James F. Spurr, Z.; J. W. Woodall, H.; Dr. W. P. Rooke, J.; H. C. Martin, Scribe E.; D. Fletcher, Scribe N.; W. T. Farthing, P.S.; R. H. Peacock and Garnett, Assist. Sojs., etc. Visitors: Comps. Newton and Hewson, P.Z.'s. The chapter was opened in due form, and the minutes of the proceedings during the former meeting were read and confirmed. Bro. W. G. Long, P.M. 643, was balloted for and exalted to the rank of a Royal Arch Mason. The Comps. having retired, the Board of First Principals consisted of Comps. Hewson (Hull), Newton (York), and Spurr, P.Z.'s, who proceeded in succession to instal J. W. Woodall, M.E.Z.; W. J. Rooke, H.; and W. T. Farthing, J. The M.E.Z. then invested the following officers:—H. A. Williamson, Scribe E.; Martin Scribe, N.; W. Peacock, P.S.; R. H. Peacock, First Assist. Soj.; H. W. Garnett, Second Assist. Soj.; Chapman, Treas.; and Verity, Janitor. After which the chapter was closed in due form.

MARK MASONRY.

DEVONSHIRE.

TORRES (*Pleiades Lodge* No. 710).—The regularly quarterly meeting was held at the Masonic rooms on Thursday, March 19th. The lodge was opened at six p.m. by Bro. Dr. Hopkins, W.M., assisted by Bros. Rev. Bro. Bowden, S.W.; J. Heath, J.W.; J. Marks, M.O.; William Oldrey, J.O.; Adams, S.D.; Miner, Sec.; A. S. Distin acting as I.G. The minutes of the previous meeting were read and confirmed. A ballot was taken for the following as candidates for advancement: Bros. H. G. Beechey, H. Stooke, J. J. Drake, all of Newton; W. Poulton, jun., G. H. Poulton, of Torquay; Rev. W. S. Cole, Vicar of South Brent; which in each case was unanimous in favour. These and three brethren previously balloted for had promised to attend, but only the last named brother presented himself. He was duly advanced to the rank of Mark Master by the W.M., who also gave him the lecture on the degree. Several matters of business were discussed. The Rev. Bro. Cole was duly invested as Chaplain of the lodge, which was finally closed at eight o'clock.

LEICESTERSHIRE.

LEICESTER.—*Howe Lodge* (No. 21).—The Mark Masters of this town having decided to revive the working up of this degree, which has been for some time in abeyance, and to unite under one warrant, a meeting of the above lodge took place on Friday, the 13th inst. Bro. W. Kelly, P.M., and P. Prov. G.M.M., in the chair. Bros. W. Pettifor, W.M., as S.W.; Weare, J.W.; T. Herbert, I.G.; Brewin and Smith (No. 19); and Bembridge, Tiler. The minutes of the last lodge having been read and confirmed, the W.M., S.W., and J.W., and two other members of the Jutland Lodge (No. 1130), were proposed as candidates for advancement. It was then resolved that, on their being advanced, the warrant of the lodge should be transferred to those brethren to be worked at Melton Mowbray, and that the present members unite with the brethren of No. 19. The lodge was then closed.

LEICESTER.—*Fowke Lodge* (No. 19).—A meeting of this lodge took place on Friday, the 13th inst., Bro. Kelly again presiding as W.M. Bros. Major Brewin, S.W., and W. B. Smith, were also present. On the minutes of the last lodge being read and confirmed, a ballot, of which notice was given in the summons, took place for the members of Lodge No. 21, and also for Bro. Charles Johnson, W.M., of Chapter No. 34, Irish Constitution, Jersey, as joining members, when they were duly elected. The revised by-laws were proposed and adopted, by which meetings are hereafter to be held every alternate month, instead of quarterly as heretofore. Bro. W. Kelly, P.M., and P. Prov. G.M.M., was elected W.M. for the ensuing year, and who, in acknowledging the compliment paid him, said, although he would rather the duty had devolved on some other brother, he would willingly undertake the office, in the hope of seeing the Mark degree permanently re-established in the town. He then proposed twenty brethren as candidates for advancement, and it was arranged that lodges of emergency should be held to advance them by seven each meeting. The lodge was then closed until the 27th inst.

KNIGHTS TEMPLARS.

YORKSHIRE (NORTH AND EAST).

SCARBOROUGH.—*Geoffrey De Bouillon Encampment*.—This encampment of Masonic Knights Templar was opened on Friday evening, the 13th inst. There were present Sir Knts. J. W. Woodall, E.C.; Dr. W. F. Rooke, 1st Capt.; W. H. Garnett, 2nd Capt.; James Frederick Spurr, Expert; H. C. Martin, Reg.; W. T. Farthing, Capt. of Lines, J. A. Chapman, Prelate; J. Verity, Equerry. The minutes of the last encampment were read and confirmed. Comp. E. H. Newton, P.Z. of the Zetland Chapter, York, was balloted for and installed a Knight Companion of the Order of Masonic Knights Templar. After which the encampment was closed at nine o'clock.

CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Friday, the 13th instant, the annual meeting of the committee of management of this excellent charity was held at the rooms of the Mersey Lodge, 477, Birkenhead. The meeting was presided over by Bro. William Fair, W.M. 941. There were also present Bros. Frank Wrigley, W.M. 361; C. C. Imison, P.M. 758; J. G. Whitehead, W.M. 1088; T. E. Hignett, 537; Henry Martin, W.M. 477; J. E. Williams, W.M. 425; J. T. Lee, W.M. 605; E. Harbord, Secretary, 477; J. B. Hignett, P.M. 537; Robert Gracie, S.W. 477; E. G. Willoughby, 477; Richard Ackerley, Treas. 477; J. P. Platt, P.M. 537.

The accounts of the hon. treasurer, Bro. E. G. Willoughby, P.M. 537, were audited and found correct. A summary of them will be found in the following report of the committee to the forthcoming meeting of the governors of the institution:—

"The result of the working of the institution during the past year presents the same gratifying features which have characterised its proceedings since its commencement, and your committee have the pleasure of stating that the funds have steadily increased; and notwithstanding that twelve children have participated in its benefits, the amount at the credit of the institution at the close of the financial year is £859 1s. 8d., showing a nett increase of £193 14s 4d., of which sum £720 has been satisfactorily invested. From the lodges of the province, the contributions out of initiation and joining fees are £44 13s. 9d.; the donations, £50 4s.; and subscriptions, £73 2s. 3d., against £38 7s. 3d., £62 7s., and £56 11s. 6d. in 1866. Several lodges have during the past year contributed which had not heretofore been subscribers, but there are yet some of the lodges that have not made any return. Your committee would, therefore, most earnestly urge upon the Worshipful Masters of each lodge in the province the desirability of selecting some energetic brothers to act as stewards for the institution, and personally to press its claims on the individual

members of the lodge—a system which so admirably works for the benefit of the London charities. The expenditure for education is £70 10s. 9d., against £44 18s. 3d. in 1866; income from capital invested, £31 17s., against £24 17s. 11d. in 1866. Several of the lodges have made extraneous exertions to increase their contributions by concerts and other entertainments, but the only amounts thus far received have been £55 1s. 10d. from the amateur performance at the Theatre Royal, Birkenhead, held on the 11th of November last, and £21 from a concert originated by the Combermere Lodge (No. 605), Seacombe, and held at their lodge room on the 29th of October, 1867, the proceeds of which were materially increased by the contributions of the members of that lodge, for the express purpose of constituting the W.M. a vice-president of the institution. Your committee desire most cordially to thank all those brethren who have so nobly exerted themselves in this excellent cause. There are no candidates for election at the ensuing annual meeting, but the committee most earnestly hope that no relaxation in the efforts of the brethren will be entertained until the amount of interest arising from money securely invested is amply sufficient to cover all expenses irrespective of donations and subscriptions, all of which should be placed to capital account. In closing this report your committee desire to recognise the great advantage the institution has derived from the visits paid to the various lodges in the province by the Right Worshipful Provincial Grand Master, the Lord de Tabley, during the last twelve months, who at all times so earnestly advocates the claim of the various Masonic Charities."

The report was unanimously adopted after a brief discussion.

The several educational grants for the ensuing year were made, and in many cases the amounts were largely increased. The reports of the progress of the children were eminently satisfactory.

In consideration of valuable services rendered to the institution, it was unanimously resolved that the court of governors be recommended to appoint Bro. T. E. Hignett a life governor. Several brethren also bore warm testimony to the invaluable services of Bros. J. P. Platt and J. B. Hignett, the Hon. Secretaries, who are already life governors of the institution.

Thanks were voted to the Mersey Lodge for the use of their elegant and spacious room, on the occasion of the meeting, and the usual compliment having been paid to the chairman, the proceedings terminated shortly before five o'clock.

HER MAJESTY'S THEATRE AND BRO. S. MAY.

An adjourned meeting of the May Testimonial Fund committee was held on Monday last, the 23rd inst., at the George Hotel, Aldermanbury, Bro. John Udall, P.G.D., in the chair. Several sums were announced in addition to those already published, including £50 from Bro. F. B. Chatterton, lessee of Drury Lane Theatre; and £10 10s. from Mr. John Brougham, the popular Irish comedian, at present in New York, together with others of lesser amount. It was agreed that the liberal offer of Bro. Samuel Adams, of the Philharmonic Music Hall, Islington, granting the free use of his establishment on Friday, the 17th of April, be accepted with thanks. On this occasion many novelties will be introduced, and most of the leading celebrities have promised their services in order to render the entertainment worthy of the cause, full particulars of which will be given in our next week's publication.

We need not advert again to the extensive services rendered by Bro. May to the Masonic Charities, nor recal to mind the many instances in which he has ministered to the relief of those members of the theatrical profession who have been overtaken by calamity or misfortune. Suffice it to say, that as a practical exponent of

that virtue which "blesseth him who gives as well as him who receives," Bro. May has rendered himself eminently conspicuous. For these reasons, and moreover as the time draws near when the committee will of necessity be compelled to close the subscription list, we trust that brethren will avail themselves of the opportunity at present, afforded them, of sympathising with him in the severe loss which has befallen him.

Donations will be received by Bro. F. Ledger, Treas., Era office, Catherine-street; Bro. T. Beard, Hon. Sec., 10, Basinghall-street; and by the committee.

MASONIC LIFEBOAT FUND.

The following donation was voted at the Kemeys Tynte Encampment, Woolwich, on Friday, the 20th inst.:—10s.

MEETINGS OF THE LEARNED SOCIETIES FOR THE WEEK ENDING APRIL 4TH, 1868.

TUESDAY, 31st.—Institution of Civil Engineers, at 8.

WEDNESDAY, April 1st.—Society of Arts, at 8.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING MARCH 28TH, 1868.

MONDAY, March 30th.—Lodges:—Pythagorean, 79, Lecture Hall, Royal-hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile-end.

TUESDAY, March 31st.—Lodges:—Faith, 141, Anderson's Hotel, Fleet-street.

WEDNESDAY, April 1st.—Lodges:—Westminster and Key Stone, 10, Freemasons' Hall. Stability, 217, George Hotel, Aldermanbury. New Wandsworth, 1,044, Freemasons' Hotel, New Wandsworth. Chapter:—Prince Frederick William Chapter, 753, the Knights of St. John Hotel, Queen's-terrace, St. John's-wood.

THURSDAY, April 2nd.—Lodges:—Egyptian, 27, Anderson's Hotel, Fleet-street. Strong Man, 45, Freemasons' Hall. Good Report, 136, Radley's Hotel, Bridge-street, Blackfriars. Ionic, 227, Ship and Turtle Tavern, Leadenhall-street. St. Andrew's, 231, Freemasons' Hall. Yarborough, 554, Green Dragon, Stepney. Crystal Palace, 742, Crystal Palace, Sydenham, Kent. Victoria Rifles, 822, Freemasons' Hall. Excelsior, 1,155, Sydney Arms, Lewisham-road. Perfect Ashlar, 1,178, Gregorian Arms, Bermondsey. Chapters:—St. James's, 2, Freemasons' Hall. Moriah, 9, Albion Tavern, Aldersgate-street. Crystal Palace, 742, Crystal Palace, Sydenham.

FRIDAY, April 3rd.—Lodges:—Florence Nightingale, 706, Masonic Hall, William-street, Woolwich. Hornsey, 890, Anderson's Hotel, Fleet-street. Chapter:—Prince of Wales, 259, Willis's Rooms, St. James'.

SATURDAY, April 4th.—Gen. Com. Boys' School, at Freemasons' Hall, at 4. Leigh Lodge, 957, Freemasons' Hall.

TO CORRESPONDENTS.

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

BRO. R. B. (Totnes).—You may rely upon the insertion of your correspondence in our next.

MILES (Hythe).—You should apply for the return of money received in error by the Hythe Lodge; doubtless it will be paid to you after the next meeting has sanctioned the Treasurer's refunding it.

G. G. (Torquay).—Want of space compels us to allow your communication to stand over.