

LONDON, SATURDAY, AUGUST 29, 1863.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 146).

BOOK THIRD—CHAPTER ELEVEN.

GRAND MASTERS—WILLIAM DE BEAUJEU AND
THEOBALD GAUDINIUS.

The Templars send to Europe for assistance.—The Council of Lyons.—Bendocdar poisoned.—Truces with his successor.—Attack on Tripoli.—Siege of Acre.—Heroism of the defence.—De Beaujeu slain and Acre captured.—The Templars retire to the Castle, offer a stubborn defence, but are obliged to quit it by night.—The Templars abandon the Holy Land, A.D. 1273-1298.

On the 13th of May, 1273, the Templars assembled at Chateau Pelerin, to elect a Grand Master. William de Poucon had been Regent of the Order since the death of De Beraud; but the brethren thought it expedient in their then perilous state, at once to elect a Grand Master. Furthermore, it was considered proper, so that the European brethren might be attracted to the Holy Land, to elect one of the Preceptors in the West, and their choice fell upon William de Beaujeu, Preceptor of Apulia, a veteran warrior of a hundred battles. William de Poucon, and Bertrand de Fox were despatched to Europe to convey to him the tidings of his election, and to explain to him the perilous state of the Holy Land, and the pressing necessity of having succours sent thither. The Grand Master of the Hospitallers had come to Europe for the purpose of despatching troops to the East, and William de Beaujeu and he waited on Pope Gregory X. to urge upon him the necessity of summoning the Western Christians to their assistance. They accompanied the Pope to the famous council of Lyons, where they took precedence of all the peers and ambassadors present at that assembly. It was there resolved to preach a new crusade, that a tax should be levied upon all ecclesiastical benefices, and that the sovereigns of Europe should cease their wars and aid in driving back the infidel. From Lyons William de Beaujeu went to England, and on his arrival at London he held a chapter at the new Temple, and Edward I., who had borrowed a considerable sum of money when at Acre, repaid the money to him there. The Pope died in the midst of his exertions for promoting the Crusade, and thereupon the en-

thusiasm which had been awakened by his influence died away, and those who had put on the Cross forgot their vows. William de Beaujeu, finding no assistance could be got from Europe, collected a small band of English and French Knights, and with sorrow and chagrin set sail for the Holy Land, landing at Acre on St. Michael's Day, 1275.

Shortly after his arrival, Bendocdar died by poison. His son, Malek Said, was deposed immediately upon ascending the throne, and Malek-Mansour-Kelavim, the bravest of the Mamlook emirs, seized the sceptre. All hope of recovering the Holy Land was abandoned by William de Beaujeu, and his whole efforts were directed to the preservation of those cities still in the possession of the Christians. For this purpose he entered into various truces with Malek-Mansour, by which the Christians became bound not to rebuild any fortifications. These treaties, however, the Sultan had no intention of keeping, and the Christians having built a watch-tower between Merkab and Tortosa, the war commenced anew. Merkab, Laodicea, and Koak fell before the arms of the infidel, and on the 9th of February, 1287, the Sultan advanced against Tripoli, which, under the command of John de Breband, Preceptor of the Templars there, made a desperate resistance. With a few knights and serving brethren, he kept the ramparts against all attackers, but the infidel having poured Greek fire upon them, they were speedily overthrown and the town sacked.

In the midst of his victorious career Malek-Mansour died, and was succeeded by his eldest son, Aschraf Khalil, who prosecuted the schemes of his father, and assembling a large army laid siege to Acre. His army was so immense that it covered a space of several leagues between the sea and the mountains, while three hundred engines of war—one of which, according to Aboulfe do, who was present at the siege, a hundred chariots were scarcely sufficient to transport—were placed in line to batter the walls. These formidable preparations struck terror to the hearts of the citizens. They flocked to the churches and cried to Heaven for aid, and gave themselves up to the wildest transports of despair. William de Beaujeu, at the sight of their abject fear, grew desponding of success, and convened an assembly of the leaders to consult on the best means of preserving the city and the lives of the inhabitants. It was resolved to send messengers to treat with the Sultan for peace, and De Beaujeu and one or two of the

principal leaders were named for that purpose. Repairing to the tent of the Sultan, De Beaujeu stated the object of his mission, demanded peace, and failing this swore that Acre would only be surrendered when every Christian had fallen. The Sultan, who knew the stern character of the Templars, and the heroism which actuated them on all occasions, agreed to peace upon condition of each of the inhabitants paying a Venetian denier. On the return of the envoys an assembly was convened in the church of the Holy Cross, when the terms of peace were laid before the meeting. De Beaujeu advised that the terms should be agreed to, unless some other mode of saving the city could be discovered. Before anything could be settled, a host of armed people rushed into the Church, and shouting "Treachery," attempted to kill the Grand Master, but his cool and determined demeanour struck terror to their craven souls, and they dropped their weapons. Finding his zeal and forethought for the preservation of the citizens so badly requited the Grand Master addressed the multitude, and again stating the terms of peace offered by the Sultan, demanded of them whether they would accept of these or attempt a defence of the city. To this the answered that they would rather fight for the city than enter into a truce with the enemy, relying on the strength of the walls and the valour of the citizens. The Grand Master then dismissing all thoughts of peace resolved to die, sword in hand, for the unreasonable and paltry minded citizens, knowing too well that however gallant the resistance the infidel, would in the long run be successful in storming the city. The only thought of this noble and generous man was to weary out the infidels by a determined resistance, and so preserve those recreants who were incapable of repelling war by war, and would not consent to be saved by peace.

William de Beaujeu was appointed commander, and the garrison consisted of twelve thousand men, exclusive of the troops of the Templars and Hospitallers. The King of Cyprus commanded a force of five hundred foot and two hundred horse. These troops were divided into four bodies, and distributed along the wall. Immediately upon the rejection of the terms of peace, the siege was renewed with vigour. Sixty thousand horse, and a hundred and forty thousand foot, incessantly attacked the city, and left the defenders not a moment for repose. The machines hurled stones

and enormous pieces of wood into the city, which in their fall dashed through the roof of house and palace. Showers of arrows, darts, fire pots, and leaden balls, night and day, swept the ramparts and towers. In the first assaults numbers of the infidels were slain and the Templars made numerous sorties, in one of which they cut their way to the tents of the infidel. The danger united the contending parties in the city, and all fought with the greatest valour. The King of Cyprus at length, anxious for safety, fled with his troops by sea from the city, amid the reproaches of the Christians. The day after the infidel made a fresh attack, and succeeded in forcing an entrance into the city, but the Templars and Hospitallers rushing to the breach performed such prodigies of valour that the enemy retired.

Early on the next morning a general assembly was held at the house of the Hospitallers when the Patriarch of Jerusalem addressed the Christians, pointed out to them the hopelessness of expecting aid from Europe, and that all that was left to them was to die and so achieve the crown of martyrdom. Religious enthusiasm filled the hearts of the assembly at this address, and each one resolved to surrender life before they should yield the city. They hastened to their posts and prepared for the reception of the enemy. The infidel encouraged by their partial success of the preceding day boldly attacked the gate of St. Anthony, which, being weakly guarded, was stormed. Reinforcements hastened from all parts of the city to the help of the Christians; the Templars swept down upon the infidel, and covered themselves with their enemies' gore; the citizens tore off the roofs from the houses, and hurled them down upon the foe, while iron chains were drawn across the streets to prevent the charging of the cavalry. The wounded recovered their strength, and the dying, bleeding and pale, rose like spectres to strike one blow before their souls quitted their earthly tenements. The infidel, terrified at such superhuman acts of valour fled from the city, declaring that the dead had come to life again, and that the Christians could not be slain.

At length the 4th of May, a day fatal to the Christians, dawned; the attack was renewed, and so fierce was the defence that seven infidels fell for every Christian. The principal object of attack was the gate of St. Anthony, which they succeeded in carrying, and were already upon

the breach when the Templars and Hospitallers arrived. The Grand Master of these orders fought gallantly side by side, and the Knights forgetting all rivalry strove bravely in a united band to drive back the enemy. William de Beaujeu proposed to the Grand Master of the Hospitallers for him to make a sortie at the head of five hundred horses and take the infidel in the rear, but he had scarce given this order when he was struck down by an arrow and fell dead amid his Knights. This was the signal of defeat. The infidel poured into the city, and the Templars retiring disputed the possession of street after street, leaving behind thousands of their slain foes. There was not a street that did not become a scene of carnage. Full of fury the infidel poured in; a battle was fought for every tower, for every palace, for every public building. The number of the slain was so great that the survivors marched upon the dead as over a bridge. The churches were fired by the ruthless enemy, the Christians outraged and slaughtered, and the city resounded with the shrieks of the murdered and the yells of the murderer.

Three hundred of the Knights Templars alone survived, and they retiring to the House of the Order near the sea coast, held a solemn chapter at which Theobald Gaudinius was elected Grand Master. The Temple House was a remarkably strong building, and capable of entertaining a prolonged siege. The following morning the Sultan who had already experienced the effects of the determined valour of the Templars sent to them a messenger offering terms of peace on very favourable conditions. The terms were accepted; a galley was to be placed at the service of the Order, who were to be permitted to take with them the Christians who had fled to their house for protection, and each one was to carry away as much goods as he was able. The Sultan swore to observe the terms, and a banner of the infidel was hoisted in the tower. Three hundred Musselmen were sent to execute the treaty, but these struck with the appearance of the beautiful women under the guard of the Templars, forgot the terms of surrender, and offered them violence. Thereupon the enraged Templars closing the doors attacked the infidel, and put every one to death. The shouts of battle within the Temple House attracted the attention of the Sultan, who ordered an attack to be sounded, but this the Knights repelled, and defended themselves till the next morning, when the Grand Master sent the

Marshal and some of the brethren with a flag of truce to explain the cause of the slaughter of the Musselmen. The angry Sultan, however, would not listen to them, but, outraging all laws of honour, ordered them all to be beheaded, and pressed on the siege with renewed vigour. That night Gaudinius ordered the treasure of the order to be conveyed on board a galley, with the ornaments of the church, and at the head of a small party of the Knights, by a secret gate which led to the harbour, went on board, and escaped to Cyprus. The rest of the Knights undismayed by the danger of their position, retired into the great tower of the house, named "The Tower of the Master," where they made a most desperate defence. The Sultan ordered up all his troops to the attack, but day after day passed without the Tower being taken, and the ground around the scene of action lay covered with the dead bodies of the Musselmen. Never, even in the records of the Holy Land, had there been such a fierce defence. It appeared as if the souls of the dead Templars had left their places in the other world and armed to strike one last, one glorious blow against the revilers of the Cross, to perform one of those actions, which, like the last expiring blaze of a great conflagration, throws all the past light into the shade before its beams. The bravest of the Musselmen, tempted by the promised rewards of the Sultan, fell in the attack, and at length the army was called off, and despairing of carrying it by assault, the Sultan ordered it to be undermined. At length this feat was accomplished, but at the moment when the Musselmen were advancing to try another assault, the tower gave way, and Christian and infidel lay buried beneath the ruins.

Upon the fall of Acre the Christian fortresses fell into the hands of the Musselmen. Chateau Pelerin, Caiphas, and Tortosa, were boldly defended by the Templars, but were at length taken and destroyed. The head quarters of the Order were now established at Luinsso, in Cyprus. Gaudinius in vain attempted to move Europe to a new Crusade, the time had gone past, and broken hearted at the loss of the Holy Land Gaudinius, after a brief illness, died at Luinsso.

(To be continued.)

Vice stings us even in our pleasures; virtue consoles us even in our pains.

SKETCHES OF NOTABLE MASONIC WORKS.

By Bro. WILLIAM JAMES HUGHAN, W.M. 181, Turo, &c.

(*Vide No. 1, page 141, No. 451, & No. 2, page 121, No. 476.*)

No. 3.

FREEMASONS' POCKET COMPANIONS.

The first Freemasons' Pocket Companion was published in 1736 by John Torbuck in "Clare-court, near Drury-lane, London." It is numbered 129, by Dr. Kloss. The second edition we have in our Masonic library, dated A.D. 1738, small 8vo., xi.—119 pages, with a neat frontispiece. It is not, however, much different to the first, although it is stated to contain "large additions." Bro. W. Smith, the author, dedicates the work "To the brethren and fellows of the most antient and honourable society of free and accepted Masons." The preface is well composed, and contains much useful advice. Bro. Smith also "exhorts the brotherhood that, avoiding all innovations, they adhere strictly to the antient practices of the Order, when all the social virtues shone conspicuously amongst us, and the world admired us rather for our veracity, brotherly love, and relief of one another, than for those invaluable secrets which we have ever kept, or those fabricks which we have erected for the convenience of mankind and ornament of the world."

The following suggestions are likewise so good that we offer no apology for presenting them to our readers, with our warm approval, and hope that they may be found worthy of the attention of Masons now as well as then. The author observes "Let it never be said, that as our numbers increase, the sciences decrease, but let our knowledge shine as formerly for our own honour and the edification of others. No man ought to attain to any dignity in Masonry who has not at least a competent knowledge in geometery and architecture; and if the sciences were more followed in the lodges what is unhappily substituted in their places would not prevail as it does. Then let us all go hand-in-hand in promoting the great and laudable ends of our institution, and we cannot fail of gaining the approbation of the whole world as well as of one another." The "Companion" contains several odes, prologues, epilogues, and Freemasons' songs, but none of importance. The history of Masons and Masonry and the Constitu-

tions of A.D. 1723 are inserted, and are of course mainly a copy from the authorized works. "An exact list of regular lodges" from A.D. 1717 to 1738, with a defence of Masonry, occasioned by a pamphlet called *Masonry Dissected*, are also appended, but a notice of their nature and merits would occupy too much space for mention just now. The list comprises some 160 lodges, and the "defence" is well worthy of the name. We may state that both of the editions of this "Companion" are very scarce.

There was an earlier edition of a little work partaking of the style of a "Companion," entitled the *Freemasons' Vade-Mecum*, A.D. 1735, but we cannot refer to its contents in these pages. The following sketch will, however, embrace all the "Companions" so far as we know, excluding, however, any works of a similar character (like "*Multa Paucis*") but of other titles.

The next of these useful little publications was issued A.D. 1754, by J. Scott, London, and is entitled "*The Pocket Companion and History of Freemasons, containing their origin, progress, and present state, an abstract of their laws, constitutions, customs, charges, orders, and regulations, for the instruction and conduct of the brethren. A confutation of Dr. Plot's false insinuations; an apology occasioned by the persecution in the Canton of Berne and the Pope's dominions; and a select number of songs and other particulars, for the use of the society,*" (viii. 328, small 8vo.) *Per bonam famam et infamam.* (No. 141, Dr. Kloss Bibliog.) The second edition was published A.D. 1759 (viii. 380), and the third A.D. 1764 (382). It is one of the most interesting Companions ever published, and full of interesting information relative to the history of the Craft. The work is dedicated "to the Right Hon. and R.W. John Proby, Baron of Carysfort, in the county of Wicklow, in the kingdom of Ireland, Grand Master." It seems to be mainly a *resumé* of the *Book of Constitutions*, A.D. 1738, as regards the first portion, but the remainder is in many respects unique. The sketch of the progress of the Grand Lodge concludes with the following, after alluding to the "true architecture everywhere abounding," that "whilst any of these goodly structures continue to resist the ruins of time, the fame and glory of the most ancient fraternity in the world will be honoured and esteemed by all that love true knowledge; and joining the operative and moral architecture together with the constant prac-

tice of the most extensive humanity, benevolence, and charity, seem to promise a continuation till the final consummation of all things."

A list of Grand Stewards from 1728 to 1753 is appended, as also the "Letter from the learned Mr. John Locke," which was published some three years earlier in the "Gentlemen's Magazine." The following prayer concludes the able "apology for the Free and Accepted Masons, occasioned by their persecution in the Canton of Berne," &c.:—"That the Great Architect of the universe, the All-knowing, Almighty and Eternal God, who hath made us Masons, would, through His grace and mercy to mankind, pardon and forgive our enemies, and bring them to a sense of their errors, and take from them those fatal prejudices with which they bar their breasts against the force of truth, and fortify themselves in darkness, ignorance and falsehood, to the end that the workers in the great work, in whatsoever part of the earth they may be scattered may not only magnify thy great and glorious name, O, Jehovah! but may be saved from all troubles and persecutions, that the glorious structure may arrive at the height of heavenly perfection."

The next series of "Pocket Companions" was published at Edinburgh, A.D. 1761 (214 pages, 32 mo., No. 142, Dr. Kloss Bibliog). 2nd edition—Alexander Donaldson, Edinburg, 1763 (VI. 274, small 8vo.); and the 3rd—Auld and Smellie, Edinburgh, 1765 (small 8vo., viii. 279). There was an edition published by Thomson, London, A.D. 1764. The first part of each edition is mainly a copy of the first series of Companions, published 1754-9-64. The Act concerning the "Associate Synod" is not inserted in the first edition of 1761, although Dr. Kloss mentions it is, but only in the subsequent issues of the work. An exceedingly interesting account is given of the formation of the Grand Lodge of Scotland, A.D. 1736, with the roll of lodges "who appeared by themselves or proxies at St. Mary's Chapel, Nov. 30th," when the resignation of the office of Grand Master by William St. Clair, of Roslin was accepted, and his election as Grand Master was unanimously adopted, and, by "an unanimous voice," William St. Clair, of Roslin, Esq., was proclaimed Grand Master of all Scotland, and being placed in the chair was installed, saluted, homaged, and acknowledged as such." A list of the regular lodges under the Grand Lodges of England and Scotland is appended to each edition,

and renders them of value to the Craft. The two last editions contain "An address delivered by Martin Clarke, M.A., Junior Grand Warden, December 11th, 1735." (This name is inserted in error, as it was Martin *Clare* who was appointed to that office, April 17th, 1735). "A vindication of Masonry, by Charles Leslie, delivered at the consecration of the Vernon Kilwinning, on May 15th, 1741." A general charge to Masons by Rev. Charles Briskwell, M.A., His Majesty's Chaplain, at Boston, in New England, December 27th, 1749. "The Light and Truth of Masonry explained," being the substance of a charge delivered at Plymouth, in April, 1757 (by the well-known Mason, Thomas Dunckerley), and a charge by Isaac Head, a noted Cornish Mason, dated April 21st, 1752. "A collection of Freemason's songs" graces each edition.

The last Freemason's Pocket Companion we have in our Masonic library to notice is the one published at London by Henry Washbourne, and is edited by a brother of the Apollo Lodge, 711, Oxford (No. 661, Dr. Kloss). A brief but admirable sketch of Masonry, and a chronology of interesting events, are the chief features of this little volume (vii., 116, 32mo.) We should state that a list of lodges under the Grand Lodge of England is copied from the "Freemason's Calender," and inserted at the end of the work, and so acknowledged by the editor.

These handy publications were much needed some time since, but their place of late has been most efficiently filled by the "Annual Grand Lodge Calendars," and especially by the "British, Irish, and Colonial Masonic Calendar," published at Glasgow. We have found them of great use in tracing the dates and numbers of lodges, and as a record of Masonry up to the date of issue their information may be generally relied upon.

We hope to furnish a sketch of Preston's "Illustrations" soon, but are waiting to procure one or two editions we are out of.

THE BLUE BLANKET.

"The Craftsmen think we should be content with their work how bad soever it may be; and, if in anything they be controlled, *up goes the Blue Blanket!*"—"Basilicon Doron," by King James VI.

The interesting sketch by Bro. Hughan appearing in the MAGAZINE of August 15th, anent the rare work by Pennycuick, justifies some reference

being made in these pages to *the actual relic itself*, for doubtless it is by no means generally known that the "Blanket" is still preserved; though long in a very tattered condition, it was some years ago repaired by lining one of its sides with blue silk, so that it can now be exposed without subjecting it to much injury.

On the occasion of laying the foundation stone of the present Freemasons' Hall, Edinburgh, on the 24th June, 1858, the "Blue Blanket" banner was displayed in the Masonic procession by the lodge journeymen No. 8; and the local newspapers in referring at the time to the ceremonial, gave some very interesting particulars respecting this ancient, curious, and, indeed, *national relic* (mentioning amongst other sources from which the information had been gathered, the work to which Bro. Hughan has drawn attention), for the "Blue Blanket" is said to have flaunted amid a thousand streamers of all shapes, devices, and hues on the Borough Muir when the Craftsmen rallied under the Earl of Angus, the Lord Provost, to accompany James IV. to the disastrous field of Flodden. It was displayed to assemble the incorporated trades to protect Queen Mary when she was insulted and her life placed in jeopardy by the incensed populace after her surrender to the confederate nobles at Carberry Hill; and it went up to the rescue of James VI. from a rabble that assailed him in the Old Tolbooth, Edinburgh, for refusing to listen to a petition presented by the Presbyterian Ministers, complaining of his undue leaning in favour of the Popish party.* That James was fully alive to the spirit existing amongst the Craftsmen with reference to their cherished privileges and their ever readiness, when these were in the least threatened, to "up with the Blue Blanket," and make a stand point round their banner to defend them, is very evident from passages in King James' Work "Basilicon Doron," which he addressed to his son, Henry Prince of Wales, with a very significant quotation from which we have headed this sketch. It is therefore very pleasing to find the Craftsmen defending the sovereign who looked upon them with such a jealous eye; indeed it has ever been with honest pride that they have asserted they

have shown no less alertness in bringing forth their banner to uphold the honour and independence of their country and to protect the life and liberty of their sovereign than they have in rallying round it in defence of their own privileges, which, however, requires, we presume, the qualifying remark of "so long as they could do so consistently with their own views as to the liberty of conscience and of the subject;" hence the "folding up" of the banner upon the occasion mentioned by Pennycuik at the end of his work, and quoted by Bro. Hughan in the *Magazine* of 15th August, with reference to the murder of King Charles I. A careful study and consideration of the troubled state of affairs during that eventful period in the history of Scotland and of her capital is, however, the only means of arriving at a fair decision as to the defection of the Craftsmen on the occasion referred to. The last time when the banner was publicly exhibited was on the memorable visit of George IV. to Scotland in 1822.

We come now to the Masonic procession of the 24th June, 1858, alluded to in the earlier portions of our remarks. The privilege of displaying the banner was accorded to the Lodge Journeymen, No. 8, in consequence of their original connection with the Masons of Mary's Chapel, one of the fourteen incorporated trades of the city. On the morning of the procession, the "Blue Blanket" was delivered by Convener Tibbetts, who was the custodier of it during his term of office, to the assembled journeymen in presence of several of the deacons of the trades, and a large gathering of the citizens. The convener in performing the ceremony, referred to the historical character of the banner, and the important occasions upon which it had been carried to the field of battle by the citizens, who fought side by side with the ancestors of those—

"Who, in days of yore,
Thro' hostile ranks, and ruined gaps,
Old Scotia's bloody lion bore!"

The convener concluded the presentation by expressing a hope that while the banner was in the hands of the brethren of the lodge journeymen it would be protected with scrupulous care.

The lamented Bro. William Hunter, who was then R.W.M. of No. 8—and has left on record an admirable history of that ancient lodge—in replying, said that the whole of the journeymen felt honoured in being entrusted with so precious a relic on that auspicious occasion, that it would be guarded

* Dr. McCrie, in his life of Andrew Melville, minutely describes this somewhat whimsical riot, which occasioned the King's precipitate retreat from the Capital to Linlithgow, and excited such rigorous animosity in the court towards the civil and ecclesiastical rights of the City of Edinburgh.

by two of the brethren armed with ponderous Lochaber axes, and that every journeyman would feel his honour at stake in returning it safe and sound to the keeping of the convener. It will be almost unnecessary for us to add that this was duly done; and, apart from the Masonic interest which is now attached to the "Blue Blanket," we must congratulate "Auld Reekie" upon being in possession of such an interesting memento of by-gone days in the history of

"Edina, Scotia's darling seat!
All hail thy palaces and towers,
Where once beneath a monarch's feet,
Sat Legislation's sovereign powers."

It only remains to be mentioned incidentally that the present M.W.G. Master Mason of Scotland, the Right Hon. Earl of Dalhousie, K.T., &c.,—then Lord Panmure—was present upon the imposing Masonic ceremonial just referred to, in his capacity of representative of the Grand Lodge of England, of which he was, at that time, the R.W. Deputy Grand Master; and his name is recorded amongst the various Masonic notabilities who then inspected the ancient banner, and who evinced a lively interest in the historical incidents related in connection with it.—S.Z.

THE MASTER MASON DEGREE—ITS FIRST APPEARANCE IN SCOTLAND.

In presenting to its readers a translation of the paper on the above subject which appeared in the *MAGAZINE* of July 11, our German contemporary, "*Die Bauhutte*," appends the following editorial remarks:—

"Thus far the highly important and instructive article of our friend and brother, Murray Lyon, leaves nothing of determinators to be desired henceforth, and sets the absurdity of the Scottish giddiness (*Schottenschwindels*) in a new light.

"There was prior to 1736 no Grand Lodge of Scotland, so the account of Scottish grades could not congruously exist before that time. And where shall the 'higher' grades come from, if among the oldest lodges in Scotland shortly before 1735 the language is of the three grades. Agreeably to the whole of the above article, as also the letter of Manningham, and the history of the Mother Lodge of Marseilles (vgl. *Mittheilungen* ii. 3), will the Grand Lodge of Germany gain profit by new explanations,—1. To continue division (*abtheilung*) with the hereto-

fore high-grade traffic, to the anger of every truth-loving Freemason, to the prejudice of the Confederacy, and to their own damage, or bury in endless night the work of shameless delusion?"

MASONIC NOTES AND QUERIES.

SCOTTISH FREEMASONRY.

There is no one who has perused the *Magazine*—for this year especially—but must admit that there existed great necessity for more light being shed upon Scottish Freemasonry. As the sun of truth has been slowly rising, the unfitting traditions and hobgoblin absurdities gradually vanish, reminding one of Bunyan's idea of the effect of "Daybreaking in the Valley of the Shadow of Death." A Scottish Masonic student beginning the study of Freemasonry would naturally look upon "The History of Freemasonry and the Grand Lodge of Scotland," by W. A. Laurie, G. Sec., as a true and proper guide to walk by, more especially as the preface says:—"It is the object therefore of the following work to divest the history of Freemasonry of that jargon and mystery in which it has hitherto been enveloped, and substitute a historical and consequently a reliable account of the nature, origin, and progress of this ancient and venerable institution." What shall we say then of the following remarks at page 419? "The Lodge of Glasgow St. John appears, however, to have existed so early as 1057, as in that year Malcolm III., King of Scots, granted them a charter bearing that date. The Lodge of Edinburgh, Mary's Chapel, is said to have been founded by a company of Masons brought from Strasburg by David I., in 1128, to build the Abbey Church of Holyrood-house, and were afterwards engaged at Melrose Abbey, founded in 1136. It has also been stated that they were engaged at the building of Kelso Abbey in 1128," &c. "In the year 1140 Hugh de Morville is said to have brought Masons from Cologne to erect an Abbey at Kilwinning, where the Master Mason lived in a superior position and frequently held assemblies* of Masons, which is supposed to account for the influence which the Kilwinning Lodge exercised for a long period in Scotland." What can we say of the above remarks but simply—When the teachers are blind, no wonder the scholars stumble. These "appears" and "is said" have been popularly swallowed as gospel, and upon these sandy foundations, airy, ideal fabrics have been built which melt as snow when the sun of truth shines upon them. It is to be supposed, however, that the next edition of the above History of Freemasonry will dispose of a considerable amount of the "jargon" still remaining in the present one. To borrow an idea from the past history of our nation. Were every lodge to have (as it ought to have) the volumes of the *Freemasons' Magazine* chained to a desk in the "adjacent," and these volumes well thumbed, there might possibly rise up in the minds of the frequenters of that locality the idea that—

* Query—Do "assemblies" mean "Masonic balls?"

"it is high time the Masonic schoolmaster was abroad." *E.g.*:—what can be more absurd to an educated mind than to hear a W.M. say, in allusion to things said to have existed at the building of Solomon's Temple, "These referred to the five noble Orders of Architecture," and then the worthy W.M. gravely goes on to enumerate them; namely, Tuscan, Doric, Ionic, Corinthian, and Composite. This proves the necessity that exists for the office-bearers of a lodge being really posted up in Masonry, really knowing and understanding what they are talking about when trying to teach others.—PICTUS.

FIVE MEDIEVAL MASONRIES.

Great similarity may, perhaps, be assumed between five Medieval Masonries—Kilwinning, Strasburg, Vienna, Berne, and Cologne.—From one of Bro. PURTON COOPER'S note-books.

BROTHER HUGHAN'S ANALYSIS.

A correspondent is not quite correct in his observation. Our excellent Bro. Hughan does not profess to bring forward new materials, but simply to review the old materials. It is wholly from these last that his conclusions are drawn, and it is from them alone that such conclusions must be judged.—CHARLES PURTON COOPER.

DUTIES OF OFFICERS.

The remarks of "R. Y." upon this subject are quite *apropos*, and do him great credit. If the P.M. alluded to has come down in the world through misfortune, it is hardly the duty of Bro. Masons to trample on him when down. No; there is only the greater necessity in that case for holding out the right hand of fellowship in a true Masonic spirit. Allowing P.M. to work the ceremonies is merely paying proper homage to Masonry and mind *versus* money. By P.M. being elected as Tyler, it would seem that, although his money be gone, his character is still left. For an immoral or unprincipled man or brother, rich or poor, to work the ceremonies of Masonry is quite out of place, hypocrisy being stamped on every word he utters. If any Querist wishes to know whether P.M. ought to be allowed to work the ceremonies let him consider—firstly, whether he can work them; secondly, whether he is one who tries to practice the duties and principles he teaches; thirdly, remembering the remark of Peter to Simon, "Thy money perish with thee—thou hast neither part nor lot in this matter, for thy heart is not right."—W. P. B.

ANCIENT GERMAN FREEMASONRY, ROSICRUCIANISM, MODERN ENGLISH FREEMASONRY.

A correspondent is thanked. It has not yet escaped my memory that in the communication, "Ancient German Freemasonry," *Freemasons' Magazine*, vol. 16, page 311, it is stated that the ancient German Freemasonry was, I imagined, not unlike the ancient English Freemasonry. Neither has it yet escaped my memory that in the communication "Rosicrucianism and Modern English Freemasonry," (*ibid*, page 466), I said that, granting Christian Rosenkreutz, who lived in the fourteenth century, not to have been the founder of Rosicrucianism, yet it is clear from Rosicrucian bibliography, that Rosicrucianism existed many years before modern English Freemasonry.—C. P. COOPER.

MYSTERIES OF ANCIENT NATIONS.

An accomplished sister, the Countess D * * *, has sent me a letter which may be considered a learned dissertation on the Mysteries of Ancient Nations. At the same time she makes two inquiries. First, what is my opinion upon the subject? Next, what is the work discussing it, mentioned by me some time ago to a literary brother with whom she has "*commercium epistolare*." My answer to the first inquiry is, that although in past years my reading upon this abstruse matter was extensive, yet it did not enable me to come to any satisfactory result, and my age effectually prevents any further research. (See my communication, "Mysteries of Ancient Nations," *Freemasons' Magazine*, vol. 14, page 228.) My answer to the second inquiry is that the work is a treatise in Latin, with which language my correspondent's letter shows her to be well acquainted. The title is "*Aglaophamas, sive de Theologiæ Mysticæ Græcorum causis Libri III. Accedunt Poetarum Orphicorum Reliquiæ*." It was published at Königsberg, in Prussia, 1829, and forms two volumes octavo.—From Bro. PURTON COOPER'S Masonic Letter-Book, July and August, 1866.

ORIGIN OF THE WORD "FREEMASON."

I desire to thank "Bute" for his very courteous remarks and information given at page 147, and I shall find great pleasure in perusing the different articles he alludes to, and if in these articles are contained the "facts" which R.Y. refers to at page 109, all right; but if not, perhaps R.Y. can say where mention of these "facts" is to be found.—W. P. BUCHAN.

OFFICE OF MASTER MASON. DEGREE OF MASTER MASON.

A young correspondent is, I fear, getting wrong. The *office* of Master Mason in our old operative Masonry and the *degree* of Master Mason in our modern speculative Masonry are, I conceive, different things. Thomas de Loudham and Henry de Yevely held the office of Master Mason; the former at York Cathedral 1347, the latter at Westminster Abbey 1388. My correspondent will, I apprehend, look in vain for evidence that these two ancient Freemasons (I use my correspondent's words) "each took the degree of Master Mason." My correspondent should, however, consult our Bro. Hughan. My knowledge of the matter has been acquired in a way of reading that makes it not much better than ignorance. Indeed, were reliance placed upon such knowledge, it would probably occasion error, and verify a certain proverb, and so prove worse than ignorance.—C. P. COOPER.

THE NEW GOVERNOR OF SOUTH AUSTRALIA.

In the person of his Excellency the new Governor of South Australia (Sir James Fergusson, Bart.), the brethren in that distant colony will have an accomplished and enthusiastic Freemason. Sir James was made in the Apollo University Lodge, Oxford; is an affiliated member of Mother Kilwinning, and was its R.W.M. (and as such Prov. G.M. of Ayrshire) during five consecutive years; and is at present W.M. of the Marquis of Dalhousie Lodge, London, No. 1159. He is also a member of the Oxford Royal Arch Chapter and of the Cœur de Lion Encampment of Knight Templars, Oxford.—D. MURRAY LYON.

THE LODGE OF GLASGOW ST. JOHN (page 149).

Regarding the remarks of S.Z., under the above heading, I am not surprised that "One Perplexed" asked the question referred to and received no answer. It was a dangerous subject; one to be quietly swallowed, not to be investigated. I had great fear that the document would not be shown to the man whom of all others I wished to see it, but thanks to circumstances, he has both seen and settled it too. The remarks of S.Z. call to to my mind the necessity of returning thanks to Bro. James Stevenson, the respected representative of the *Magazine* in Glasgow there for his "ruminations" as reported at page 38, January 11th, 1868, which, as S.Z. says, ushered in the "Battle of the Charters." One of my strong foes was my own heart, but the head I think has beat it. What I aimed at in starting was the truth, and those whom S.Z. may consider to have been foes he will find, upon a closer examination, that I consider them friends. I have as yet discovered nothing which shows that the Lodge of Glasgow St. John was not the first in Scotland. R.Y., referring to the William the Lion Charter, considers it has no connexion with Masonry—or rather "Freemasonry" is the word he uses—but he has, as yet, given no grounds for his opinion; but he can take his own time, I am in no particular hurry, as I am preparing for a proper understanding of our respected Bro. D. Murray Lyon's "History of Kilwinning," which is to be ready at Christmas. I add another verse to the banter of S.Z.:

King Malcolm frae St. John's is ta'en,
The Bruce tae frae Kilwinning O.
But still in Glasgow they can boast
That Royal Writ frae William O.

—W. P. BUCHAN.

THE COUNTESS D * * *.

See the preceding communication. There are certain fair readers of the *Freemasons' Magazine* whom, as I well know, the subjoined particulars will interest. The Countess D * * * is the Sister of Meudon whose question called forth my communication "Female Atheists" (*FREEMASONS' MAGAZINE*, vol. xv., p. 51). The Countess is not, however, a resident at Meudon; she was sojourning there for a few weeks only. The word "of" is a misprint for "at." The Countess passes the greater part of the year at her Ancestral Chateau * * *. Her grandmother enjoyed the favour and confidence of the Duchess of Bourbon and the unfortunate Princess Lamballe, both famous in the history of adoptive Masonry. She joined with them and other royal and noble ladies in soliciting the Duke of Luxembourg (at whose instance the Duke of Chartres, afterwards Duke of Orleans, had accepted the Grand Mastership in France) to use his influence for the establishment of Lodges of Adoption. Her mother was Grand Mistress of a Lodge of Adoption, and held a high office in the household of the Empress Josephine. She was present at the famous Lodge of Adoption which met at Strasbourg in 1805, upon which occasion the Empress presided. These circumstances explain the enthusiasm which, I am told, the Countess has, ever since her initiation, displayed for Masonic rites and ceremonies and Masonic principles.—Copied from a paper in a bundle of Bro. PURTON COOPER's unused Craft Memoranda.

MAXIMS AND AXIMS OF BRO. W. HARRIS.

Being often called upon by junior brethren to give them the benefit of my great and valued experience as a P.M., I have jotted down what I call my maxims and axims, some of which I may be induced to publish in your valuable work, *THE FREEMASONS' MAGAZINE*, but cannot all, as I wish to keep some to myself, and some are so jocular that they always raise a laugh at the banquet, though I have told them many times. I do not force them on the members as some brethren do, but I am called for "Bro. Harris! Bro. Harris! the story about"—

No. 1. Always pay as small a subscription as you can, and get as much as you can for it.

No. 2. Take all offices that cost nothing, and enjoy all their privileges.

No. 3. Never pay more than you can help for banquets; they ought to come out of lodge funds.

No. 4. Always insist on the lodge or W.M. finding champagne (unless you are W.M. yourself); it does good to the Bro., mine host of the house, and keeps you well with him.

No. 5. Mind that the greatest economy is practised in the lodge in the matter of charity, or the funds may be wasted. Brethren in other lodges who subscribe to those charities, may be asked to put in a widow, a boy orphan, or a girl orphan. They get a good education in these schools, and may get them up better than a lodge can. Always relieve a distressed brother of the lodge liberally—by liberally I mean a pound, or even go as far as two pounds for a very old brother, if he is not likely to live long and apply again. Hospitality and charity are the great Masonic virtues, particularly hospitality, which should begin at home and be exercised to one's own members first, and particularly to one's self. Charity may begin at home, too, and end there.

No. 6. Always uphold hospitality to Bro. visitors at banquets; they spoil no P.M.'s dinner, as the visitors are always served bad and get what's left, and mine host serves P.M.'s first and helps them twice. After dinner is the great time to attend to hospitality and to visitors. Then come it strong. Drink their healths last, so as to give them the longest opportunity of seeing the hospitality before they return thanks for it. Tell them that the Omega Lodge has always been celebrated for its hospitality, its charity, and its good working, and ask them to bear testimony to it. The Bro. who returns thanks can't help himself, and dare n't say he is hungry. This keeps up the character of a lodge in the eyes of members and strangers.—W. HARRIS, P.M.

IMMORTALITY OF THE SOUL.

The learned Bro. C. P. Cooper has raised a point affecting Masonic antiquities. Did the Jews before the captivity profess a belief in the immortality of the soul. Everybody believes they did, except a few somebodies, who have taken the trouble to think and inquire, and they find no evidence that the Jews acknowledged a future state.—STUDENT.

THE TRUE FREEMASONRY. A TRUE FREEMASONRY.

Universal Freemasonry is *the* true Freemasonry. Christian Freemasonry, Jewish Freemasonry, Parsee Freemasonry, Mahomedan Freemasonry—each is a true Freemasonry.—From one of Bro. PURTON COOPER's Note Books.

PRINTED RITUALS.

The number of sets of rituals sold by the Grand Orient of France in 1867-8 was, Craft rituals 78 at 12s. each, 11 ditto at half that price, 3 Rose Croix Rituals at £2 8s., 1 Ritual of the 30° at £3. The total receipts for rituals for the various officers was £60.—N.

MASONIC NOTES AND QUERIES.

I think this department of the *Magazine* is fast becoming a most interesting one. It may not be known to all our readers that the idea was first propounded by Bro. Hyde Clarke (a well-known Mason) for an interchange of thoughts and opinions on Freemasonry, and I feel sure that he will be as much pleased as myself to find his suggestions so well responded to as they have been lately. Bro. C. P. Cooper has been the main stay of this department for some time; and, although we cannot over-estimate the importance of many of his valuable communications, we still are glad to see others walking in the same direction. With all due deference to those who are so anxious to show the Christian tendency and nature of universal Freemasonry, we think Bro. Cooper will be found a much safer guide to follow than any of the fraternity who seek to narrow the illimitable bounds of genuine and universal Freemasonry. Without doubt, if our constitutions are followed, "Jews, Turks, and Christians" in lodges should "meet upon the level and part upon the square," for they are equally entitled to our regard Masonically, and are in every sense worthy of our fellowship so long as they act in obedience to the laws of the Craft. Although neither a Jew nor a Turk (but hoping I belong to the latter of the three classes mentioned above), I must state that the conduct of the brethren of the Jewish persuasion has often appeared to me more Masonic than can generally be found in the ranks of such members who are nominally called Christians. Bro. "R. Y." has, I think, mistaken the point of "Alpha's" query; the question is, can a brother be a Tyler of a lodge when he is not a subscribing member to any lodge, although a P.M.? My belief is he cannot under the English constitution, neither is he a P.M. when not subscribing to a lodge. I apprehend "Alpha" would receive a Tyler, though poor, as readily as he would a "Peer of the Realm." Both are Masons. I am obliged to "A Masonic Student" for his kind notice of my article entitled "Notable Masonic Works." More shall follow soon, as my spare time is devoted to the Craft and the works of note deserve notice. Would the "Masonic Student" please say if his edition of the "Blue Blanket" is the same as mine? My constitutions of A.D. 1723 and his are the same edition of course.—WILLIAM JAMES HUGHAN.

CHRISTIAN MASONRY.

Was King Solomon or H.A. a Christian? I have heard somebody say that he had heard that one of them was. The settlement of this might settle a knotty point, because, if H.A. was not a Christian, he ought not to have been put in a place of such trust.—CIRCLE.

DEISTS.

Are the members of the benevolent Lodge of Joppa Deists or Christians?—R. ✕

SACRED SIGNS.

A writer in the *Athenæum*, 22 August, p. 232, most likely Hepworth Dixon, our chief authority in the Prairies, and who has just read a paper on the Prairie Indians at the British Association at Norwich, states that the sacred sign of the Sioux Indians, or cut-throats, is the action of drawing a knife from ear to ear. The subject of the sacred signs of these tribes has not been sufficiently examined by Masonic students.—W. J.

THEISM, DEISM.

A correspondent will find the difference between Theism and Deism stated in my communication, "Theism, Deism, Freemasonry," *Freemasons' Magazine*, vol. xiv., page 328.—C. P. COOPER.

MASTER MASON.

Master Mason. One who, in our old operative Masonry, superintended Masons employed by others; one who, in our old operative Masonry, himself employed Masons; one upon whom, in our speculative Masonry, the degree of Master Mason has been conferred.—From Bro. PURTON COOPER's *Manuscript Craft Collection*.

THE OLD WAY.

My brother "M. L. P." may be young, but still he proceeds in the old way. Of an ingenious theory he says much; of facts he says nothing.—C. P. COOPER.

ROBERT BRUCE (pp. 489, 505).

It is not so preposterous as Bro. L. imagines that either King Robert Bruce or King Theodore should preside over the Grand Lodge of Kilwinning. King Theodore was a great Mason, or patron of Masonry, as shown by his Order in the *Illustrated News*, a double triangle. This, perhaps, was owing to his descent from King Solomon and the Queen of Sheba.—L. S. D.

MOTHER KILWINNING'S CHARTERS FOR THE ESTABLISHMENT OF LODGES OUT OF SCOTLAND.

A young correspondent should look through Bro. Murray Lyon's communications. My note-book mentions only two charters issued by Mother Kilwinning for the establishment of lodges out of Scotland. December 1775, upon the petition of the office-bearers and members of the lodge of Freemasons in Falmouth, Virginia, North America. October 1779, upon the petition of the Master and Wardens of a High Knight Templar's lodge meeting in Dublin.—C. P. COOPER.

LAW OF MIRACLES.

Bro. "N. C. F.," what was propounded at the recent meeting, Rue * * *, was to the effect that miracles, if frequent, would be diligently observed and studied, and their law would possibly be discovered, as the laws of other phenomena of nature have been discovered.—C. P. COOPER.

SOME one has beautifully said, truth is immortal; the sword cannot pierce it, fire cannot consume it, prisons cannot incarcerate it, famine cannot starve it.

CORRESPONDENCE.

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

THE HIGH DEGREES AND BRO. MANNINGHAM.

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

Dear Sir and Brother,—The letter from Bro. Manningham to Bro. Sauer which was transmitted to you by our learned Bro. Dr. Findel, and which you inserted in your last number, is, if genuine, a very important addition to the information we possess in respect of certain portions of our Masonic Archæology. Though dated in 1757, and hitherto, I believe unknown to Masonic students, I see no reason to doubt the genuineness of the letter, or why we should not accept the data it affords as regards several moot points.

1. If we assume that the letter really emanated from Bro. Manningham, on his authority, which is decisive, we are able to dispose of a recent theory, that the third degree is no earlier than the revival. Bro. Manningham, on the contrary, distinctly, as we see, carries back the existence of the three degrees to the middle of the seventeenth century, and that in itself presupposes a far earlier existence. I hope some day to put forward the evidences I have been long collecting in humble confirmation of Bro. Manningham's decisive statement.

2. Bro. Manningham has no doubt either apparently of the connexion between the operative and speculative Masons, and his whole argument goes to prove that the traditions, usages, degrees, landmarks of the speculative Order of 1757 were identical with those of the older operative assemblies.

3. It may be said that Bro. Manningham also decides the controversy of the Royal Arch. We must, however, remember that that controversy is, after all, more a matter of words than of any very antagonistic views. It all depends upon what Bro. Manningham means by the Master's Degree. If he, as I believe, understood the old full third degree, with its first and second parts, then—*cadit questio*. Those who, like myself, uphold the reality of the Royal Arch, have never contended for more than this, that, though the Royal Arch Degree may have to-day a modern name and an elaborate ritual, it is, and ever has been, substantially the same with the second part of the Master's Degree. Any other theory would land us on a shore of inextricable confusion and hopeless controversy, and would throw the greatest doubt on the whole arrangement of our Masonic ceremonies.

4. Bro. Manningham no doubt by his letter ignores the claims of many of the high grades to antiquity, as he seems to mark their early actual beginning in this country by his words of warning protest. I do not wish to-day to reopen the question of the high grades further than to say that Bro. Manningham's declaration in 1757 is fully borne out by all the later evidences we have seen accumulating gradually the last quarter of a century. But, as I think the controversy is productive of very little good to Masonry, and does not tend to promote what we all ought to

desire, fraternal feelings of toleration and good will among Masons, I leave it here.

5. Presuming Bro. Manningham's letter to be genuine, I have sought to point out what I think we may fairly deduce from it, and what certainly is and has been for some time the conviction derived from careful study of,

Yours fraternally,
A MASONIC STUDENT.

MASONIC CHARITIES.

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

Dear Sir and Brother,—May I respectfully ask a P. G. O., East Lancashire, if I understand his words in your last number rightly? Does he mean to inform us that the organization of East Lancashire, of which he speaks so highly, has for its end a selection of the most deserving candidate from whatever province that candidate comes? If so, perhaps he would kindly impart to us how the East Lancashire brethren arrive at the satisfactory certainty of the most deserving case absolutely in itself. Up to the present time I had been under the impression that the East Lancashire organization had succeeded in securing the election of E. Lancashire candidates and E. Lancashire candidates alone, but, I suppose, after the letter of P. G. O., that I am mistaken.

Your fraternally,
A MEMBER of the C. C.

W. Yorkshire.

BRO. MANNINGHAM'S LETTER AND THE ROYAL ORDER OF SCOTLAND.

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

Dear Sir and Brother,—I consider Bro. R. Y.'s communication relative to Bro. Manningham's letter (which at present is considered of so much importance, and which is accepted by one of the highest authorities in Masonry, Bro. J. G. Findel, as genuine) to be to the point, and just what we want to have. Let us have a fair copy of the original, "without note or comment," and then we can weigh well its statements. Records of the Royal Order of Scotland—still in existence—date several years further back than A.D. 1757, so its position is not effected by the letter.

Yours fraternally,
W. J. HUGHAN.

ANTIQUITY OF THE THIRD DEGREE.

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

Dear Sir and Brother,—Bro. Robert Sanderson has brought forward evidence, not that the third degree did not exist before 1762, but that a certain lodge or society of Masons in a remote part of Scotland was loosely conducted. Few others with such license would undertake to prove that W.M.'s were never installed under the Grand Lodge of England before 1862, from the loose example of some lodges.

Yours fraternally,
R. Y.

BRO. MANNINGHAM AND THE HIGH DEGREES.

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

Dear Sir and Brother,—Some of the points requiring investigation and explanation in the Netherlands documents are the following:—

1. Why Manningham refers to the Knights of the Trowel, of the Eagle, of the Holy Land, and not to other degrees popular in 1757?
2. What he meant by saying he had introduced three foreign gentlemen to the Grand Lodge and the Grand East?
3. How it is he does not appear to know that in his time there were a great many orders and societies in England in his time?
4. Why it is G. M. Payne was introduced in the letter?
5. What is the explanation of the knowledge of the Bro. of 90, initiated say in 1690, who had seen no change in Masonic ceremonies in his time?
6. Why he should assume that the G.M. of Scotland should be held the head of all these degrees?
7. Why on hearing of this novelty, which a man so conversant with the continent might have heard of before, he should express himself in terms suited to the present stage of the controversy, and not to that of his day?
8. Why he should state in opposition to Ashmole that lodges heretofore consisted of operative not speculative Masons?
9. From which of the then existing translations of Don Quixote he took the title of the Knight of the Brazen Helmet?
10. Why he uses the expression "the Constitutions already granted by us, I presume your G.M. will not disapprove; their titles and places of meeting our Constitution Book will inform you?" At that time, too, there was a list of lodges published, but it was not called the Constitution Book.
11. Why Manningham should sign this letter as D.G.M. instead of Bro. Revis.

Yours fraternally,

R. Y.

SECTARIAN MASONRY.

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

Dear Sir and Brother,—Myself, my father, grandfather, and great grandfather, like many of our co-religionists, have been members of the Masonic fraternity, and we have always enjoyed in Masonry liberty of conscience, nor have we ever found anything in Masonry contrary to our consciences or the strict dictates of our religion. To Masonry we owe that we were able to meet on a footing of social equality, and to enjoy even the distinctions of Masonry at a time in France when we were denied all political privileges, our right to hold land was questioned, and we were excluded from every public and municipal office, and the exercise of many professions. Our admission among Masons on a footing of perfect equality, and our own bearing, we believe powerfully contributed to raise up many friends to Jewish emancipation and greatly to promote that cause.

At length, after many years of political emancipation and participation in legislative privileges and honours, we find ourselves assailed in Masonry, and are told by old Masons like Rosa Crucis that, not being Christians, we have no right to be Masons any more than Atheists. Can this doctrine be true that neither his father nor ours ever knew or practised for this hundred years. Shall our children, the Hebrew Lewises lose their birthright in Masonry.

Yours fraternally,

A HEBREW.

MASONIC PROGRESS.

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

Dear Sir and Brother,—In continuation of my last communication, I now proceed to lay before your readers a few figures, which will show not only the proportion that exists between Masonic halls or private rooms and taverns as the places at which lodges are held, but also the progress which has been made in the number of lodges during the last 20 years. I have taken three periods, 1848, the year of my initiation, and the first for which I have the Calendar; 1864, the year in which the list was revised, and the present year 1868. As the Canadian lodges were taken out at the revision, I have entirely omitted them from consideration from the first. I find that in this year's Calendar nine such lodges still remain; but as I do not know the reason of this, I have not included them in the account:—

1848.	Lodges.
In England, Wales, and the Channel Isles ...	594
Of the above meeting at halls or rooms	
apart from hotels, &c.	89
Attached to regiments	8
Meeting at taverns or hotels	497
	594
Under English Warrants abroad	146
	740

Thus the proportion of lodges in taverns, &c., to the number of lodges is 83 per cent.

1864.	Lodges.
In England, Wales, and the Channel Isles ...	728
Of the above meeting at halls or rooms	
apart from hotels, &c.	214
Attached to regiments	6
Meeting at taverns or hotels	508
	728
Under English Warrants abroad	271
	999

Thus the proportion of lodges in taverns to the number of lodges is 69 per cent.

1868.	Lodges.
In England, Wales, and the Channel Isles ...	841
Of the above meeting at halls or private	
rooms apart from hotels.....	345
Attached to regiments	6
Meeting at taverns or hotels.....	490
	841
Under English Warrants abroad	337
	1178

Thus the proportion of lodges in taverns to that of the number of lodges is 58 per cent.

A reference to the Calendar will show that the last number on the list, 1196 does not agree with the above 1178. The discrepancy is caused by the omission of

several numbers, some lodges having forfeited the warrant.

On comparison it will be seen that the increase of special places of meeting within 20 years has been from 15 to 41, so far as regards the home lodges, the foreign ones not having been included in the statement.

The actual increase in the number of Lodges under English warrant in 16 years between 1848 and 1864 was 259, and in the four years antecedent to 1868 was 179. Compare the number of lodges in 1848 with that in 1868 and it will be found that the increase is more than one-half of the original number of lodges in 1848. Had the Canadian Lodges been included, the account would have appeared far more favourable. Mere number, however, is only one indication of the real progress of the Craft, for there are other elements far more important in reference to the accomplishment of its mission as a bond of union, and as an institution for the elevation of the moral condition of its members, and for the promotion of brotherly love and charity. To these we think we may without hesitation appeal as to a certain extent satisfactory, though capable of much more extensive development, as shown by the increase from 15 to 41 per cent. within 20 years in the number of buildings devoted exclusively to Masonry; also by the erection of the large schools near London for the children of deceased Masons within the same period, at a cost, I imagine, of upwards of £70,000, and the extension of their advantages by the admission of a larger number of pupils, which is, however, capable of still farther increase to meet the demands in proportion as funds are provided. Nor must we omit from consideration recent successful efforts in several provinces to provide for local claims by raising local funds for education or relief of distress, thus diminishing the drain on the metropolitan institutions already existing to meet the wants of the whole country. Another indication of success and of the estimate which is formed of us by the external world, notwithstanding the aspersions and ridicule to which we are sometimes subjected, exists in the frequency with which the services of the Masonic body are required to take part in the ceremonies of laying the first stone on the opening of buildings devoted to charitable purposes, such as hospitals, and of edifices to be consecrated to the worship of the G.A.T.O.U. such as churches. Of the latter I send you herewith an interesting instance in an account of such a proceeding this summer at our antipodes, and your pages recorded one case a few weeks ago, in which the Masonic body was requested to take the initiative in laying the foundation stone of a large manufactory, which would give employment to a great number of people. It is gratifying to find that one of the principal uses of the Craft in former times is thus again restored, for though we are not as in the mediæval ages called upon to "erect stately buildings" by our manual labour, we more completely mark our mission at the present period, by giving a moral and religious tone to such operations. It is a duty incumbent upon us to foster this confidence, not only by the public acts of the Order, but by the purity of the life and conduct of each one of its members, "so that the world may see the happy and beneficial effects of our ancient institution."

At the commencement of my first communication I mentioned several points to which soon after my initiation I determined that my feeble efforts, in a limited sphere should be directed, namely, exactitude in ritual, uniformity in the system of working, the removal of tavern influences by the adoption of Masonic halls, the extension of the benefits of the charities, most of which I have to some extent seen realized by the united efforts of the Craft. There are two other subjects of which I also made up my mind not to lose sight of. One of them is support of your valuable *Magazine* by contributions of papers and reports, and an extension of its circulation by my recommendation of it as a means of acquiring Masonic information, of knowing what others are doing in the

various districts, and of profiting by their example and experience. You know how far I have adhered to my determination. I fear that there are many lodges in which your weekly periodical is never seen, and some in which its existence is not even known, though doubtless there ought not to be a single case of such indifference.

The last point to which I desire to refer is the extension of institutions which are alleged to be branches of the Craft, in the form of the different Orders of Knighthood. It has appeared to me, perhaps in my ignorance, that the connexion of these with Freemasonry consists only in the requirement of membership of our Order as a preliminary to reception, that they detract from the universality of Masonry, that they draw off attention from our great objects, and that there is much risk of injury to us by the encouragement of showy dresses and decorations, and the consequent expenditure of money which might be better applied. It is true that the display of such jewels and ornaments is not generally permitted in Craft Lodges, but in some provinces it is allowed, and I have known many brethren who are very ignorant of our history and rituals, whose breasts have been covered with such decorations. On these points it is not for me to dictate to others. I merely wish to mention that, on the grounds I have stated, I made up my mind to have nothing to do with these extra branches, and experience and the statements of others who have adopted a different course only serve to confirm my resolution. I confine myself to the three Craft degrees and the Royal Arch, with the addition of the mark, the non-recognition of which I regret, considering it as an interesting link between the second and third degrees. Moreover, from my own experience, I am quite sure that any one who is active in these departments, and acquires and keeps up an accurate knowledge of the ceremonies, with the various installation rituals and the charges and lectures, has quite enough to employ his mind and keep it in healthy action, especially if he adheres to what is enjoined in the third degree, the communication of "assistance and instruction to brethren in the inferior degrees."

I thus bring my review of Masonic progress to a conclusion. While we have much on which to congratulate ourselves, let me express a hope that we shall not rest satisfied with it, but that recent advancement will only stimulate us to the accomplishment of still higher things, for undoubtedly much remains to be done, if we would not stagnate, and thus lose the ground we have gained.

Yours fraternally,

H. H.

MASONIC SCHOOLS.

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

Dear Sir and Brother,—In your number of August 8th you kindly inserted a letter from me in reference to certain aspersions on the Board of Management of the Masonic Schools for Boys and Girls—especially the former. I had no reason to believe that there was any real ground for such charges, but thought it well that the circulation of them should be made known to those most interested, with a view to refutation if they are unjust, or at least to inquiry. As I have since privately informed the Secretary, from whom it was not my intention ultimately to conceal my name, I only hesitated as to whether I should communicate directly with him before or after alluding to the subject in your columns, and at last determined on the course I have pursued, assured that my letter would elicit some remarks from him. He has now openly challenged the complainants to make good their charges, by stating that the managers "court inquiry, and will not shrink from investigation," and it is to be hoped, for the sake of the charities, that they will do so, or "ever after hold their peace," and not allow the

subscriptions of themselves and others to be influenced unfavourably by mere "rumours and insinuations." I regret that I am unable to assist in bringing the matter to a crisis by stating the grievances, as I do not know what they are, beyond the one mentioned at the end of my former letter.

Allow me a few more lines to remark on the reference to me contained on page 151 of your last number. Your correspondent there asks what remedy "P.M. will prescribe for a province that has been six years without a Provincial Grand Master?" Few know better than myself, from past experience, how difficult it is to gain the ear of the higher authorities, and to obtain a redress of local grievances, which do not affect pecuniary returns or constitutional regulations. I can refer to a case, often alluded to, where the absence of a Provincial Grand Master would have been held as a great boon, but notwithstanding repeated efforts, it took six years to procure his removal, not, however, as the result of inquiry, which was sought in vain, but as a consequence of internal proceedings among the members of the province who were unitedly determined to carry their point.

As I infer, from the various statements in the letter of your correspondent, that such union and energy do not exist in Berks and Bucks, my advice, in reply to the query put to me is, that as a preliminary the members should give signs of life and vigour by themselves, and afterwards they need not hesitate persistently to lay their complaints before the proper tribunal. It is probable that the authorities will be far more willing to listen to propositions for the bestowal of rank and power, if they are thought to be essential to prosperity, which is very doubtful, than to remove those who unworthily possess them. Naturally it is a more agreeable task. The writer of the letter remarks, "what we require to rouse us from our lethargic state is a man with energy and zeal." A good head is certainly a great advantage, but I would observe that each Mason has taken certain obligations by which he is bound to exercise individual efforts, in concert with others, for the common weal, and that so long as he neglects them in his own person, he has no claim upon anyone to come to his help, and to do that for him which he has failed to do for himself. If the reform which is needed cannot be commenced at home, the province will deserve "to dwindle down to the insignificance" which is anticipated.

In conclusion, accept my congratulations on your well-timed paper, entitled "Atmospheric Disturbances." It has no doubt caused the appearance of several letters in your last number, and if the various complaints are well followed up, that very unimpressible body, Grand Lodge, may perhaps see the necessity for inquiry on many subjects of administration. I repeat my belief that nothing short of periodical examination and official report by skilful paid agents, duly authorized to collect information in the different districts, will effectively remove the evils complained of.

Yours fraternally,
P.M.

MASONRY commands brotherly love, charity, chastity, and reverence to Him who created all.

CHARITY is one of the purest and best of Masonic virtues. Its position is the furthest removed from earth, and near heaven it is a jewel in the crown of Masonry.

THE influence of a man distinguished for his virtues will always be greater amongst a virtuous people while that of wealth is the most powerful in that community which is most corrupt.

A MAN who gives his children habits of industry, provides for them better than by giving them a fortune.

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE consecration of the Beadon Chapter will take place on Wednesday, the 30th Sept.

WE have been requested to call the attention of the brethren to the case of Theresa Mary Claisen, a candidate for admission to the Institution for Girls. The case is strongly recommended.

METROPOLITAN.

BEADON LODGE (No. 619).—The installation meeting of this lodge took place on the 19th inst., at the Greyhound, Dulwich. Bro. J. W. Avery, P.M., in the absence of the W.M., presided, and raised Bros. J. Pennicott, J. Mercer, W. Kinton, and J. Cuddeford; passed Bros. J. Maxton and J. Eaton; and installed Bro. Henry Massey, W.M. of the lodge. After the new W.M. had been saluted in the three degrees, he appointed and invested Bros. E. C. Massey, S.W.; G. Clements, J.W.; A. Avery, P.M., Treas.; A. P. Leonard, P.M., Sec.; T. H. Chapman, S.D.; Saul Wells, J.D.; F. Deering, I.G.; W. Taverner, Dir. of Cers.; J. Daly, Tyler. Bro. A. Avery then delivered the charges in his usual able manner, and after the ordinary business was transacted, the lodge was duly closed. An excellent banquet, served by Bro. Middlecote, followed, and the evening was afterwards enlivened by some capital singing between the toasts. The new W.M. fulfilled the duties of the chair in a most pleasing and gentlemanly manner. Numerous visitors were present from the Metropolitan Lodges.

PROVINCIAL.

LINCOLNSHIRE.

PROVINCIAL GRAND LODGE.

The annual meeting of the Provincial Grand Lodge was held in the Corn-Exchange, Spalding, on Thursday, the 6th inst. The respected R.W. Provincial Grand Master, His Grace the Duke of St. Albans, having signified his intention of opening the Provincial Grand Lodge, there was a considerable attendance of Provincial Grand Officers and members of the various lodges in the province, as well as from many other provinces. There had not been a Provincial Grand Lodge held in this town for more than a quarter of a century, and the year after it was held the old Turret Lodge was burnt down; since that time Masonry in this part of the province has had many ups and downs.

Before the Provincial Grand Lodge was held there was a lodge of emergency at eight o'clock in the morning, in the new Masonic Rooms, London-road, for the purpose of raising Bros. Stiles and Clarke to the sublime degree of Master Masons, by which means they were enabled to attend the Provincial Grand Lodge. The lodge was opened in due form, after which Bros. Stiles and Clarke were introduced and questioned as to their proficiency in the science, and their answers, readily given, were considered satisfactory. The lodge was then opened in the third degree, and the ceremony of raising these brethren was very ably performed by Bro. Woodrow, in the unavoidable absence of Bro. Cartwright, W.M., amidst the congratulations of the lodge. There being no further business the lodge was closed in due form, and the brethren separated to complete the arrangements for the reception of His Grace the Duke of St. Albans, and prepare for the Provincial Grand Lodge.

The Craft lodge was opened at half-past one o'clock by Bro. Cartwright, W.M., soon after which the R.W. Prov. G. Master, Bro. the Duke of St. Albans, and several Provincial Grand Officers entered in procession.

The Provincial Grand Lodge having been opened in ancient form by His Grace the Prov. G. Master, and prayer having been

offered by Bro. the Rev. G. Nash, Prov. G. Chap., the lodges were then called over. The roll of Provincial Grand Officers was called, and apologies tendered for the unavoidable absence of many brethren.

The minutes of the Provincial Grand Lodge, holden at Grimsby last year, was then read by Bro. Lucas, Prov. G. Sec., and confirmed.

The Prov. G. Treas. read his finance statement, which showed a balance in hand of £10 19s. 3d. The Oliver Memorial Fund was referred to, and up to the present time the subscriptions amount to £100. It was proposed by Bro. Moore, and seconded by Bro. Fountain that a sum of £10 10s. be given to that fund and a hope was expressed that all lovers of Masonry would show their attachment to the Craft by endeavouring as much as possible to increase the fund. Bro. Lucas, P.G.S., said that he had much pleasure in stating that he had raised £10 towards this fund from the sale of Dr. Oliver's last oration.

The Prov. Grand Secretary then read the report of the Committee of the Provincial Grand Lodge Fund of Benevolence, and an abstract of the accounts to the present time; he stated that the balance in hand was £311 18s. 0d., and arrears 18s., and that the annual income (including interest on the capitalised portion of the fund) might be put down at £60, exclusive of any grant from the Provincial Grand Lodge. During the year a sum of £100 had been invested on freehold land security at 4½ per cent., and a further sum of £200 waited investment.

The R.W. Prov. Grand Master stated that he was happy to say that Masonry was prospering in the county and increasing not only in numbers, but also in respectability and influence. He had that day received an intimating that another lodge was about to be formed at Bourn. He hoped that Freemasonry would continue to move on in its onward course, and "leave its foot-prints on the sands of time." He also referred in high terms of commendation to the very efficient manner in which the brethren of the Hundred of Elloe Lodge had exerted themselves in the arrangements of the holding of the Provincial Grand Lodge in Spalding. Everything had been done which could be done to render the meeting a complete success. He then thanked the present officers for their support during the year.

The Deputy Prov. Grand Master next proposed a vote of congratulation to the R.W. the Provincial Grand Master on his Grace's marriage. He said that Masons were always ready to rejoice with those that rejoice and weep with those that weep. Not long ago they had to mourn the loss of one of Masonry's noblest sons, but to-day he thought that there could be but one feeling of gladness and joy pervading the hearts of every Mason present, and his Grace's courtesy, kindness, gentlemanly feeling were known to all, and they were all right glad to see him for the first time after his marriage on this occasion none the worse for his change of condition in life. Bro. Cartwright in very laudable terms seconded this proposition, which was carried unanimously.

His Grace in responding said it gave him the greatest pleasure to listen to the kind way in which the proposer and seconder had spoken of him and the Duchess. He said he would take the earliest opportunity of telling his wife the kind sentiments which had been expressed at the Provincial Grand Lodge, and the unbounded hospitality he had received on his first visit to the metropolis of the fen district. He said it gave him the greatest pleasure to be here, and ever since he accepted the office of Provincial Grand Master, he had made it his chief study day and night to further the interests of Masonry, and he was truly glad to find that Masonry was on the increase in this province. He was glad to be a member of the Masonic Craft; in fact, he looked upon it as a great honour. The society to which they belonged, he said, was not only a strictly humane society which had existed so long, going on as a humble human handmaid attending her Divine Master, seeking, as the humble instrument of the Great Architect of the universe, to aid in the restoration of her fellow-creature man to a condition of purity and innocence. There was very much to mend, and much that could be mended. He then referred to the fact that there were neither politics nor sectarianism in Masonry. It has always taught, and still continues to teach, a system of national morality, pure in its origin and efficacious in its results. It adopts the firmest and surest basis of principle upon which constituted authority can rest; and it presents the broadest and clearest platform of action to which humanity can aspire. Its mottoes are—"Fear God," "Honour the King," "Love the

Brotherhood," "Do good unto all men as you have the opportunity, especially to those who are of the household of faith." He said Freemasonry was both national and cosmopolitan—patriotic, as respects home; human, as respects the world. It must, therefore, have an affinity to a religion which is applicable to all time, and adapted to every people that have at any time existed in the world. This is true with respect to Christianity, and to no other religion that ever existed. The patriarchal and Jewish dispensations were incipient Christianity. The holy men who lived before and after the time of Moses were all justified by the same principle of faith in God's revelation. Their faith was the same as ours, though their worship was of a different form. For this reason, as the Christian religion extended over all time, and shall, at the appointed time, universally prevail over the whole earth, it alone can apply to a cosmopolite institution like Freemasonry. The principal events in the Jewish history are types of Christ or of the Christian dispensation. But these events form permanent and unchangeable landmarks in the Masonic lectures; therefore the lectures of Masonry are Christian. He who is the best Christian, the most faithful man, will also be the best Mason. His Grace referred to the Mahometans, that Masonry was making great progress amongst them, and breaking down the barrier of their false worship. He again thanked the brethren for such a cordial and unanimous vote of congratulation, and was glad he had the opportunity of speaking on the Christian view of Masonry.

Bro. Radley, P. Prov. G. Purst., in a few introductory words, proposed "That with a view to utilise to the utmost the votes in the province, a charity committee be formed, to decide from time to time what candidate or candidates for the great central Masonic Charities, shall be considered most deserving of the support of the province, and to make necessary arrangements for securing their election." This was seconded by Bro. Nash, Prov. G. Chap.; after which a lengthy discussion took place, and Bro. Cartwright, W.M., moved an amendment, "That it stand over till the next Provincial Grand Lodge, to enable the brethren in each lodge to give it their serious consideration." Seconded by Bro. Whalley. After a few words from the Prov. G. Sec. and Bro. Fountain, the amendment was carried, and referred to a committee then named.

Bro. Moore, W.M., 297, then proposed "That, if possible, a more uniform system of working in the various lodges in the province than at present prevails should be adopted." An amendment was made by Bro. Lucas, Prov. G. Sec., and seconded by Bro. Tidswell, that this point be referred to the committee already mentioned. Bros. Nash and Binckes both stated that it was very desirable that something should be done in this matter, but at present they were scarcely in a position to say what.—The amendment was carried.

The Provincial Grand Lodge next elected Bro. C. M. Nesbit as Prov. G. Treas., and the Prov. G. Master appointed and invested the following brethren as Provincial Grand Officers for the ensuing year:—Bros. Hall, Prov. S.G.W.; Cartwright, Prov. J.G.W.; Nash, Prov. G. Chap.; Whalley, Prov. G. Reg.; Nesbit, Prov. G. Treas.; Lucas, Prov. G. Sec.; Best, Prov. S.G.D.; Smith, Prov. J.G.D.; Porter, Prov. G. Org.; Young, Prov. G. Supt. of Works; Jacobson, Prov. G. Dir. of Cers.; Fountain, Prov. G. Steward; Rainey, Locock, Josse, Plaskett, and Cole, Prov. G.S.; and Cotton, Prov. G. Tyler.

The business being ended, the Prov. G. Master then proceeded to close the Provincial Grand Lodge, and Bro. Cartwright, W.M., afterwards closed the Craft Lodge; and the brethren adjourned to the Assembly Rooms, where an excellent banquet was served, with great and good taste, under the direction of Bro. Bingham.

The Prov. G.M. proposed "The Queen and the Craft," and hoped he would be pardoned for saying one word in reference to a recent event. It was a great satisfaction to all members of the Craft, that they had united in an address of congratulation to Her Majesty on the escape of her son, the Duke of Edinburgh, from the hand of an assassin. It was a most insensate attempt, and they rejoiced at his happy escape.

The R.W. Prov. G.M. then gave "The Prince and Princess of Wales and the Royal Family." As members of the Craft, there are no more loyal subjects in the world, or rejoice more on hearing of the speedy recovery of the Princess. He was sorry they could not drink it as a Masonic toast, as none of the Royal Family were Masons, but it is more than probable that some of them will join soon.

Bro. Cartwright intimated that there was not time for the other toasts now, but he would at once proceed to propose "the health of their R.W. Prov. G.M., the Duke of St. Albans;" and hoped his Grace would long live and reign over the Masons in this province.—His health was drunk in the most enthusiastic manner, with Masonic honours.

His Grace said: Bro. Cartwright and brethren, I have to thank you for the kind manner in which you have drunk my health, and also for the many other kindnesses you have manifested towards me to-day; and on my return home I shall very readily tell my wife how well I have been received by the W.M. and the Prov. Officers and brethren.—I only have time to propose "the health of the Bishop and Clergy."

Bro. Nash, Prov. G. Chap., responded, and his Grace the Duke retired amidst the warm greetings of the assembly.

Bro. Major Smyth, D. Prov. G.M., having taken the chair, said the next toast was "the Army, Navy, Militia, and Volunteers," which was acknowledged by Bros. Waghorn and Fountain.

The D. Prov. G.M. said the next was a Masonic toast, "the health of the M.W.G.M. of England, the Earl of Zetland; the R.W.D.G.M., Earl de Grey and Ripon; and the Officers of the Grand Lodge." He said this ought to have been the toast of the day, for there was not a more suitable man in England than the Earl of Zetland. Lord Zetland had devoted much time and trouble to the Craft during many years, and had gained great popularity by the example he had given to Masons. It had often been asked, "What is the good of Masonry?" &c. To one thing he would point, and that is but one amongst the very great many—he would call attention to the Masonic Charities. He said we are engaged to the best of our abilities in various charitable objects, in maintaining an institution for the support and maintenance of the widows of destitute brethren; for the maintenance, education, and promotion in life of both boys and girls; and he hoped they were stimulated in their duties by a still truer charity, a higher charity than this, which consisted more in the giving from the abundance with which providence had blessed them, to support those who have unfortunately been left destitute; but their ceremonies, laws, and constitutions teach also those grand lessons of true charity towards one another which are so often forgotten in the world generally. With this toast he would couple the name of Bro. Binckes, G. Sec. to the Royal Masonic Institution.

Bro. Binckes said, in the way in which the toast was proposed it was enough to make any modest man blush. Some were born great, some had achieved greatness, and some had greatness thrust upon them; in this instance the latter was his case, and certainly he had no right to the position he then occupied. He observed that too much could not be said of the Earl of Zetland; he had been Grand Master for 25 years, and he had performed his duties in such a manner as to call forth general satisfaction from Masons all over the world. Of the D.G.M., Lord de Grey, it was impossible to speak too highly, and with respect to the other Grand Officers, he might venture to say that they were at all times ready to do their duty. He then referred to charities, and thought that the brethren had made a mistake with regard to their centralization; it might have been objected to at one time, but now he could not see the least shadow of a reason for opposing the motion. Being secretary to one of these charity institutions, he was intimately connected with them, and though he might offend some of the brethren by the way in which he spoke of these institutions, and the claim they had upon them, yet when duty is to be discharged, he would venture to run the risk, for he felt he was spending time and devoting his energies to a worthy object. He strongly urged upon the brethren to support the Boys' Institution. He said not one of them had a boy at school where he is more cared for, or has imparted to him truer principles of morality, honesty, and prudence, and everything tending to promote his interest in the world, than is received at the Boys' School, which he commended to their notice and sympathy. The Girls' School is equally well conducted. They are not degraded by badge or distinction, or anything to show that they are other than what they really ought to be—their own nephews and their own nieces—the children of their brethren who are either no more or in distress. And when they were asked to give, as he trusted they would be asked, let them not feel they were giving to a charity, that they were being asked to contribute simply from their superfluities for the support of some stranger in difficulties, but that they were giving money

for that which is one of their most sacred duties, viz., the support of the children of their own deceased brethren, those who would doubtless have done as much in their lifetime for them. That was the light he wished them to view it in. He then referred to several boys who had been educated and brought up in the School now occupying first-class positions in society. He also referred to the debt on the School.

This eloquent appeal of Bro. Binckes was nobly responded to by the brethren on the suggestion of Bro. Cartwright, that the feeling of the meeting should be taken at once, and strike the iron while it was hot; and nearly £20 was subscribed in a few minutes for the Boys' School. Bro. C. E. Lucas, the estimable Prov. G. Sec., consenting to undertake the stewardship from the province for the Anniversary Festival in March next.

Bro. Watkinson, Sec., in an able speech, proposed the "Health of the D. Prov. G.M., Major Smyth."

The D. Prov. G.M. said the shades of evening were drawing in, and therefore he would not delay in responding to the toast so ably proposed by Bro. Watkinson. He had very little to do in having to impress upon the brethren the cardinal virtues of unity, peace, and concord; brotherly love, relief, and truth. He would conclude by proposing the health of "The Provincial and Past Provincial Grand Officers in this Province," and stated that they were perfectly satisfied with the past, and hoped the new ones would not in the least fail of their duty.

Bro. Hall, Prov. G.S.W., responded, and said they felt the heavy responsibility resting upon them, but hoped they would perform their duties in such a way as to merit the commendation of the Prov. G.M. and the D. Prov. G.M.

The D. Prov. G.M. said he had one toast to propose not mentioned in the list. It was "The health of P.G. Sec., Bro. Lucas."

Bro. Lucas said that as it was getting late he would not trouble them with a long speech, although he had many little matters to bring before them. He said he took great delight in attending to the duties of the Provincial Grand Lodge, when those duties were useful, and performed to the satisfaction of the Prov. G.L., it was always a labour of delight. He was truly thankful for the kind and unanimous feeling they had expressed towards him. He quite thought twelve months ago that he would have been obliged to resign, but by the mercy of the great Architect of the Universe his health was much better, and he still held office.

The Prov. G. Sec. Bro. Lucas then proposed the "Health of the W. Masters and Officers," and said that he was quite certain that the officers of the several lodges would be ready to do their duties, and in due time even the lowest would be rewarded, not only in the Grand Lodge here, but also in the Grand Lodge above, even by the great Architect of the Universe. He hoped that efficient secretaries would be appointed in the respective lodges, for it greatly lessened his duties and difficulties. The duties of a secretary were no sinecure—the many difficulties and trials they had to contend with and surmount justly entitled them to the thanks of the various lodges, and no doubt they would be rewarded and receive honours in the Provincial Grand Lodge. He congratulated the Hundred of Elloe Lodge on the very efficient manner in which they had discharged their duties that day, and the truly fraternal greeting they had received; it was a credit to Masonry, and in no place had the arrangements for the Prov. G.L. been better attended to, and more complete; and though they might have much opposition, yet if they persevered they would overcome all censure, and soon remove all opposition to the craft. With this toast he would couple the name of the W.M. of the Hundred of Elloe Lodge, Bro. Cartwright, and added that that he was sure under his auspices the lodge would go on and prosper.

Bro. Cartwright returned thanks for the way in which their healths had been drunk, and the kind manner in which the proposer had spoken of him. He expressed his determination to do all he could to promote the interests of the lodge and the benefit of Masonry. He referred to the opposition shown by cowans and the malignity heaped upon Masonry, and, therefore suggested that they should endeavour as much as possible to disassociate Masonry from public houses throughout the kingdom, and also the desirability of closing that day's work at an early hour.

In the absence of Bro. Radley, Bro. Steven proposed the next toast. He said that as many of the brethren were obliged to leave, he would not detain them long. The railway arrangements had deprived them of the great pleasure of seeing many brethren from other provinces, but there were some who had