

LONDON, SATURDAY, DECEMBER 26, 1863.

CHIPS OF FOREIGN ASHLAR.

No. 9.—AN EVENING IN THE RUE CADET.

On the 8th of October, 1863, we found ourselves in Paris, and having long desired to attend a Masonic *Seance* at the head quarters of the Grand Orient, we made our way to the Rue Cadet at the hour of eight in the evening, at which time the lodge of *Mars et les Arts* was appointed to meet. The first *frère* we met was our esteemed and talented friend Bro. Auguste Beaumont, who received us with characteristic *bonhomie* and warmth. We were speedily escorted by Bro. Beaumont over the various apartments of the Grand Orient and were very kindly shewn the library and reading room by Bro. C. Barretta, *Attaché au Secrétaire du Grand Orient*, and an exceedingly intelligent Craftsman. The Lodge of *Mars et les Arts* was very well attended on this occasion, probably because the brethren had to consider a question of great interest to themselves, involving a change in the name of their lodge. The conjunction of Mars, the God of War with the Arts which are entirely peaceful, was certainly odd, and we do not wonder at the desire for a more appropriate designation. The question was not finally settled, but we gathered that the brethren were likely to adopt the title of "Progress," an infinitely more suitable one than the other.

As might be expected Freemasonry is better known and appreciated in Paris than in other parts of France. The Parisians are by no means a priest-ridden people and they are apt to care very little for clerical thunder, and to remain quite as much at ease under priestly anathemas as was the celebrated Jackdaw of Rheims. In the country districts a parish priest is often a little despot, and woe to the wretch who dare disobey his behests by joining the odious *Société Maçonnique*. The unconcealed character of Parisien Masonry is seen in the Rue Cadet, where near to the offices of the Grand Orient stands the *Café du Grand Orient*, especially appealing to Masonic support. Such an establishment would be under the ban of priestly proscription in St. Malo and many other provincial towns, but in Paris it can unblushingly hold its own without fear of silly priests or other old women.

The aspect of the Hotel du Grand Orient is not particularly inviting, but it has many excellent

rooms, and is said to answer its purpose remarkably well. At the time of our visit there were two other lodges held as well as that of *Mars et les Arts*, and we found more *system* here than in the provinces. Brethren did not appear without regalia, and the various officers appeared to be well up to their work. The *Venerable* or Worshipful Master, M. le Docteur Monthonier, presided over the business of the lodge with grace and dignity befitting the chair of K.S., and the proceedings throughout were calculated to make a favourable impression on the mind of a visitor.

The FREEMASONS' MAGAZINE is eagerly perused, week by week, by many French brethren, and especially by the *habitués* of the library and reading room at the Hotel du Grand Orient. It is to be feared, however, that not many English brethren ever heard of, or read *Le Monde Maçonnique*, or *Masonic World*, a periodical, not so large as the MAGAZINE, but in which the quality of the articles fully compensates for its paucity of size. It is needless to add that the more brethren of different countries study each other's history—past and present—the better for our ancient and international Order.

A correspondent of the FREEMASONS' MAGAZINE recently expressed his desire to attend foreign lodges in the character of "a Masonic writer," and our readers will therefore do well to look out for the appearance of this brother at some early date—say April 1st—in the costume and regalia of a "Masonic writer" (cap and bells), specially designed for himself. For our own part we have always found the simple passport of a Master Mason sufficient to entitle us to every courtesy in visiting foreign lodges. In Paris we were for the first time recognised as a contributor to the MAGAZINE by brethren who had read and approved our articles, and who hastened to assure us of their cordial adhesion to our views. This spontaneous and unexpected kindness made our visit to the Rue Cadet more than usually pleasant.

The future attitude of the *Grand Orient* to the *Suprême Conseil* is still undetermined, except so far as the renewed interchange of courtesies is concerned. There are many members of the *Suprême Conseil* who have reasons of their own for not desiring a fusion of the two bodies, but the time is quickly approaching when the *Grand Orient* will be "one and indivisible." When this period arrives English visiting brethren will no longer find tobacco and cigars in full operation

during the labours of the lodge as was witnessed last year by a friend of ours in an *Atelier* of the *Suprême Conseil* in Paris.

In the articles which we published on Freemasonry in the Channel Islands we noticed a remark of Bro. J. H. Parker, of Doyle's Lodge, Guernsey, with reference to Bro. Gallienne's rendering of the ritual that "it made him feel as if he was at church." Doubtless Bro. Parker has forgotten this, but it was read by earnest-hearted brethren in the Rue Cadet, who have treasured it up as the most truthful illustration of the influence of Freemasonry, and who, over and over again, assured us that "the remark of the Guernsey brother was beautiful and appropriate."

J. A. H.

MASONIC DISCIPLINE.—IV.

By CRUX.

All Masons are agreed that the perfection of the Craft is to be found in unanimity. Wherever dispersed over the face of earth and water, Masonry should be one and indivisible. We put the question boldly to our readers, is it so? Is it so in all the lodges holding their warrants of constitution from the Grand Lodge? Is it so even in the English lodges? Nay, more, is it so in the London lodges? We answer for them, no! To the next question—can it be made so?—it is more difficult to reply. It is not to be done, as many unreflecting, enthusiastic brethren would imagine, by a *coup de main*. The changes that are necessary must be brought about in a quiet peaceable, fraternal, and almost insensible manner. No innovation would be tolerated for a moment by any true brother. The object to be gained is to smooth down the trifling asperities that exist in the different systems of ritualistic working of lodges, to reduce them all to one uniform standard, to modify rather than to change, to request rather than insist, to urge rather than compel. At the same time there are some points concerning which, not a shadow of diversity in opinion can exist. They may appear trivial, but in reality they are not so, and it must be borne in mind that it is with the more insignificant breaches of discipline that operations should be commenced. "He that is faithful in little is faithful in much," and if all the lodges could be brought to adopt precisely the same course in the most insignifi-

cant feature, it would be a great step towards the accomplishment of the design we are advocating. What gave to the Church of Rome the omnipotent supremacy in former times, but the admirable state of its discipline? Every command, order, or injunction that was issued from the Vatican, was stamped with the supreme authority of the cross and keys. There was one head, though many branches; one appeal although many courts. The effects of discipline are still visible in the Catholic Church. Mass is the same all the world over. While our own Church is torn, and racked with dissent, every one doing that which is right in his own eyes, the religious forms and ceremonies of our Catholic neighbours remain exactly what they were ages ago. We Masons might take a lesson from this. As every chapel is an exact counterpart in furniture and ritual of the others, so ought every lodge, in the cause of discipline, to be an absolute reproduction of its fellows. That it is not so, every Mason is well aware; that it may become so it is the duty of every Mason to hope, and to endeavour. As it is our intention to discuss *seriatim* the several points wherein Masonic discipline is deficient, we will commence with the one already alluded to, with which outsiders, or those newly and partially initiated into our mysteries are concerned. It is thus seen that the sphere of speculative Masonry embraces a far wider range, than that of the ancient operative basis, upon which it is founded. We have dispensed with certain stringent physical requirements, and in the words of the immortal bard, "see Othello's visage in his mind." The supreme Masonic authority, viz.—the Grand Lodge—knows absolutely nothing, except accidentally, of the discipline of private lodges. So long as the dues are paid and the other necessary formalities complied with, the working of the lodge may be correct or incorrect, its discipline lax or severe, its members playing or working Masons.

The first intimation that one of the newly-initiated receives of his future intended connection with the Craft, is the ordinary printed lodge notice, required by the "Constitutions" to be sent to every member, seven clear days before the meeting takes place. Although we do not put implicit faith in the universal correctness of "first impressions" relating either to circumstances or individuals, yet it must be acknowledged that we all are in some measure influenced by them, and justly so. It is a sort of instinct that

we share with the animals in a lower scale of creation, who are endowed with it to a remarkable degree. Children possess a peculiar innate sagacity of determining at first sight, something of the inner character of those with whom they are brought in contact. There is a proverb to the effect that the person should be shunned whom "children and dogs do not love." As with individuals, so with circumstances. Witness the pretended attempts to describe a man's character from that of his handwriting. Consequently we maintain that the notices sent to all brethren should be of such a nature as to impress them with the importance, dignity, and *prestige* of the institution into which they have obtained admission. Let us glance for a moment at the communications, which emanate from the various governmental departments, the War Office, the Admiralty, the Revenue, the Bank, and others. The very first sign that attracts the attention, that catches the eye is the well known crown with the royal initials V.R. The veriest stranger would be aware, directly he saw that distinguishing characteristic, that the document or circular he had received emanated from some one "having authority." Many persons might remark that the communication would have equal power and effect if it were divested of the royal stamp. This, however, is not quite the case, as a little reflection will point out. Unless a coin be stamped with the proper inscription it will not pass as a current coin of the realm. The mere impression of the royal likeness and the reverse device would not add intrinsically to the value of the piece. A plain gold piece of the same weight, and containing the orthodox one-eleventh part of alloy, would be intrinsically of the same value as a sovereign. It would sell for the same price as old gold. Try and pass it, and the chances amount to a certainty that you would be impeached, and probably convicted as an utterer of false coin, with intent to defraud her Majesty the Queen. As every branch of the military and civil department in connection with the government manifests in its communications with the public at large the authority under which it acts, so we consider that every communication relating to Freemasonry should be stamped with the arms and crested insignia of the Grand Lodge, as the supreme authority under which we hold our warrants of constitutions, and which in combination with the volume of the sacred law and the number

seven makes our lodges "just, perfect, and regular."

The drift of our argument will be probably now more apparent, and there can be little or no difficulty in ensuring this first step of unanimity among individual lodges. It must not be forgotten that the *universal* establishment and introduction of the most trivial and insignificant item of Masonic routine is, in reality, a great feat to accomplish. It would lead all lodges, their officers, and their members to be more cognisant of the authority under which they are constituted, to feel that there was some kind of a fraternal, although strict, surveillance exercised over them, and that it was not a matter of indifference at "head quarters," whether they were working or playing Masons.

There is a great and prominent evil in connection with a relaxed state of discipline. Those who are careless of it, either from ignorance and neglect, have no pressure, however gentle, brought to bear upon them; while those who are really earnest, who have really the interest of the Craft at heart, who are in every sense true and faithful brethren, have no encouragement to persevere in their disinterested endeavours, have no inducement, Masonically speaking, to bring the working of their respective lodges up to the proper standard, and to struggle against that spirit of apathy, indolence, and carelessness which is becoming far too prevalent among the members of our ancient and honourable institution. As a proof to every initiate that he has joined an order possessing some *prestige* and importance, as a proof also to any outsider that might take up by chance any of the communications addressed to members of the Order, we would suggest to those in authority that every printed document issued under the sanction of the Grand Lodge should be stamped with its distinguishing characteristic, should "bear upon its front the round and top of Masonic sovereignty." The peculiar device or motto belonging to any lodge issuing a Masonic notice or circular could be placed in addition at the left-hand corner, but we maintain that the universal heading should consist of the arms of the Grand Lodge, bearing the well known and appropriate motto, "Audi, Vide Tace," as indicative of the authority under which we Masons are constituted, and which we recognise as the unappealable arbitrator of all Masonic differences, and as our supreme court of judicature.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

*(Continued from page 485).*BOOK IV.—CHAPTER XI.—*Contd.*

The persecution of the Order in Ireland began in 1307, when Walter de Ewias, or de Aqua, being Prior, King Edward of England transmitted to John Wogan, the Justiciary of Ireland, the order made for the suppression of the Templars in England, on the Wednesday after the Feast of the Epiphany, enjoining him to have it executed without delay, and before the rumour of what was done in England could reach that kingdom. The mandate was accordingly obeyed; and on the morning of the Purification, the Templars were everywhere seized. In 1309, the King, by writ dated 29th September, further commanded the Justiciary to apprehend, without delay, all the Templars that had not been already seized, and to place them under sure ward in the Castle of Dublin, together with those already captured. In 1311, on the petition of Henry Danet, or De Tanet, the Prior, and other Templars, the King, by writ, dated 4th December, granted for their support the manors of Kilelogan, Crooke, and Kilbarry. The trial of the Templars was conducted with great solemnity in Dublin, before Richard Balybyn, Philip de Slane, both Dominicans, and Hugh St. Leger. Against the Order appeared, Roger de Heton, Walter de Prendergast, Abbot Thomas, Franciscans; Simon, the Prior of St. Thomas the Martyr's Abbey, and Roger, Prior of the Augustinian Friars in Dublin. Although the evidence was of the weakest character, the Order was condemned and suppressed in Ireland.

The Pope dispatched Bulls for the persecution of the Templars in Germany to the Archbishops of Mayence, Treves, and Magdeburg, as well as to the Bishops of Constance and Strasbourg. They were directed to arrest the Templars and to proceed against them, each in his own diocese, and also in the rest of the empire. He also sent Bulls to the King of the Romans, the Duke of Austria, and other princes, to aid in the persecution. That nothing might be wanting, he despatched the Abbot of Crudau, as legate, to assist in the goodly work, and wrote letters to the various leaders and prelates to aid the Abbot with money and to protect him in his duty. But no one supported the Abbot in extreme measures, and the

proceedings were conducted without imprisonment or torture. In December 1309, the Elector, as Archbishop of Mayence, convoked a council to investigate the charges against the Order, and the greater part of 1310 was occupied in this manner. The details have not come down to the present day; but it is evident that the charges met with incredulity, and the whole proceedings were but a farce, and done simply to fulfil the commands of the Pope. When the Abbot of Crudau pressed for their condemnation, the Waldgrave Hugo, surnamed the "Savage," a Count of the Empire, and the Grand Preceptor of Germany, being warned of it, took a bold step. Followed by twenty Templars, all wearing complete armour under their habits, he entered the council chamber, with a fierce and menacing countenance. Addressing himself directly to the Elector of Mayence, as Archbishop and President of the Council, he said, "I learn that to-day, you, Sir, and all those who compose this assembly, intend to condemn the Knights of the Temple to fearful tortures. You could not do anything more unjust. It is also said that you design abolishing the Holy Order of the Knights, who, at the price of their blood, have guarded and preserved for so long a time the Temple of the Lord, and who have been of so great service to the state and to the Christian religion. It is, on receiving these tidings, that we have come here, in the name of our oppressed brethren, to appeal against those proceedings. You do so by order of Pope Clement, who is a barbarous and unjust tyrant; we impeach the legality of his election, and appeal from him to the Sovereign Pontiff, who, after him, shall be legitimately elected. In his presence, and in the sight of heaven and earth, we shall manifest our innocence, and that of the whole Order, thus so falsely and vilely accused; and that in spite of the depositions of those Knights who have been brutally tortured to make them confess to lies."

These bold words, the warlike and determined character of the Count, and the sight of the arms worn by the Knights, terrified the Council, and silenced the Papal Legate. Fearing the perpetration of some desperate act, the President hastened to reply, that he would intimate their answer to the Pope, and intercede with him for them. It was neither the wish nor the intention of the Council to do them any wrong, nor to pronounce sentence against them. The Waldgrave answered, that he only desired the Council to do

probably originating in Templar warrants or under Templar auspices, but not legitimate, as they invade the universality of the Ancient and Accepted Rite. Templarism being revived, and the Ancient and Accepted Rite being got over, a systematic attempt is now being made to turn the stronghold of Masonry into a Christian institution. It is time that this spirit should be resisted.—A MASON.

KNIGHTS OF THE ROMAN EAGLE.

Will Bro. Oneal Haye tell us where there is classical authority for supposing the Knights, or Equestrian Order of Rome were ever styled Knights of the Roman Eagle?—A RUSTY M.M.

SHAKESPEARE A FREEMASON.

Can a Masonic Antiquary have mistaken the trademark of Shakespeare's father for a Masonic emblem, or does the seal belong to a Shakespeare lodge? Did Shakespeare use a seal having Masonic emblems on one side and his own bust on the other?—A SHAKESPEARIAN.

CHARLES MARTEL (p. 489).

What authority can there be for any English tradition that Charles Martel was a Mason? An elucidation will much oblige.—IGNORANS.

CHRISTIAN MASONRY.

I wish to ask whether we are justified in the teaching of Dr. Oliver, or any one else, in turning Masonry from a universal Deistic institution into a sectarian body?—J. B.

Δ AND MYSTERIES.

The letter of Δ is a most astounding piece of learning, but it is not sufficiently developed to enable us to build up from its various materials. It is a strange thing that the Arabs should have the chance of cultivating Runic inscriptions in Spain, even among descendants of the Goths. Perhaps it may be meant the Runic marks were derived in France from the Normans. This view of architecture, passing from the Arabs to Charles Martel, leaves out of question the obligation of his architecture to the Romanesque architecture of south-eastern France and its connexion with Italy. Upon the question of Dervish mysteries it has been mentioned in the *Freemasons' Magazine* that copious information is to be found in the History of the Dervishes by J. P. Brown (Trubner and Co., 1868).—NOTA.

CHRISTMAS DAY.

Will the two lodges mentioned by you at p. 500 meet on the 25th of December, Christmas Day, or, rather, did they? and, if so, was plum pudding obligatory?—NOTA.

CORRESPONDENCE.

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

DERIVATION OF "FREEMASON."

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

Dear Sir and Brother,—I am glad to see that "A Masonic Student" has given up the idea that the latter part of the word is derived from "maison," a

house, as in my opinion it was quite incorrect. As regards Bro. Buchan, it would be more satisfactory if he would make an attempt at a derivation himself, than criticize others in his oracular style. Will Bro. Buchan point out "the other difficulties" in my solution. There are many examples of the letter "c" being softened in its progress: notably "Frank" to "française," "French;" and "castrum," a camp, to Chester, and its compounds, particularly to Cirencester. I thought, perhaps, the derivation of the name of the city of Magon, in France, might throw some light on the subject; but I see the Latin name is "Matisco." Hoping "A Masonic Student" will pursue his researches, but in a different direction, I remain—

Yours fraternally,

RICHARD DAWSON.

FREEMASONRY AND CHRISTIANITY.

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

Dear Sir and Brother,—I very deeply regret to have given Bro. H. B. White offence in my last communication on this subject, and beg to tender him my apology. I did not consider that there was anything in Bro. White's communication of April last for me to answer, and it was only when the matter was brought under my notice by a brother some time ago that I deemed it necessary to reply. No one has a higher opinion of Dr. Oliver's labours, but I do not pin my faith to his views. Pilate asked, "What is truth?" and the question is still open so far as the whole world is concerned. Now, supposing I had been a Hindoo, and answering Bro. White, would I not be justified, according to my creed, in saying,— "How can Christianity, which is in itself untrue, become an unerring standard of truth to any man?" and, consequently, Christianity is untrue according to a Hindoo, Parsee, Mahometan, and Jew. They have each in their several beliefs unerring standards of truth, just as we Christians have an unerring standard according to our belief. It is not a question of what is positive truth, but what is truth to the different religionists. Hence I say that Christianity has nothing to do with Freemasonry, unless you exclude nine-tenths of the human race.

Yours fraternally,

ANTHONY ONEAL HAYE.

THE CROSS AS AN ORNAMENT.—On this point, the Rev. C. R. Tollemache, in a volume of sermons just published, makes the following remarks, which deserve attention:—"I doubt not religious fashion is pleasing to the Devil. For instance, it is considered the right thing for Christian women to make a demonstration of the Cross as a mere ornament. God forbid that I should speak against its use as a symbol, worn religiously to remind us of our dear Lord. But is that blessed symbol a fit thing to dangle from a woman's ear, or take its place among seals and lockets and charms and tokens at the end of a chain? The enemy of the faith is glad thus to drag down the Cross and make it common, especially if he can make those who so use it forget to have the Crucified in their hearts. I know this is done thoughtlessly, and I entreat those who feel that their use of the Cross has not been reverent, not to take amiss what I have said, but to think over the matter well, and then act as their own hearts tell them they ought."

THE MASONIC MIRROR.

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

MASONIC MEMS.

THE UNIVERSAL MASONIC CALENDAR, DIARY, AND POCKET BOOK FOR 1869.—We are informed that this useful and comprehensive publication will be issued in a few days' time. It can be obtained at the office of the FREEMASONS' MAGAZINE, 19, Salisbury-street, Strand, London, or in Glasgow, in addition to the regular agents.

THE Provincial meeting for the West Riding of Yorkshire will be held at the Masonic Hall, Sheffield, on the 20th prox. The Right Hon. the Earl de Grey and Ripon, M.W.P.G.M., and D.G.M. of England, will preside, and has intimated his intention of afterwards attending the Grand Ball to be given on an unusual scale of magnificence at the Cutlers' Hall. The Earl will be the guest of Bro. Sir John Brown, D.L., and the occasion is looked forward to with great interest.

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

We have to direct the attention of our readers to our advertising columns, in which is announced the publication of the General Statutes of the Red Cross Order, which can now be obtained of Bros. Kenning, Spencer, and other Masonic publishers. The work is neatly arranged, and is embellished with engravings of the insignia of the Order.

A MASONIC CALENDAR for the province of Durham is about to be published, to be edited by Bro. ✠ W. Brignall, 30°.

THE installation of Bro. the Earl of Carnarvon, Prov. G.M. of Somerset, has been definitely fixed for Tuesday, 12th January, 1869. The ceremony will take place at the Masonic Hall and the banquet at the Assembly Rooms. It has been decided *not* to wind up the festive proceedings with a Masonic ball.

PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.—A Provincial Grand Lodge will be held at the Masonic Hall, Great Dock-street, Newport, on Wednesday, 30th inst., at two p.m., under the presidency of the R.W. the Prov. G.M., Bro. John Etherington Welsh Rolls. The banquet takes place at the Westgate Hotel, at five o'clock the same evening.

THE RIGHT HON. THE LORD KENLIS, Prov. Grand Master for Cumberland and Westmoreland, will preside at the Annual Banquet of the Rosicrucian Society of England, in his capacity as Hon. President. The meeting will take place at the Freemasons' Tavern, on Thursday, the 14th January, 1869, and his lordship will be supported by Col. Burdett, R. W. Little, W. J. Hugban, H. G. Buss, W. R. Woodman, and other eminent members of the society.

WE understand that Mr. Sheriff Jameson has commissioned Mr. W. D. Keyworth, jun., of London (son of Bro. W. D. Keyworth, of Hull), to execute (for presentation to the town) the statue of Sir William De la Pole, the first Mayor of Hull, one of the leading merchant princes of the 14th century. The design is a very elegant one, and represents Sir William in his Court dress. The statue will be placed in the Town Hall.

OUR subscribers are notified that with this present number is presented a handsome engraving of the Right Hon. Earl of Dalhousie, K.T., G.C.B., M.W.G.M. Mason of Scotland.

METROPOLITAN.

THE GIBON LODGE (No. 49).—On Thursday last, the 17th inst. the members of this well-known London lodge met at the Guildhall Tavern, Gresham-street, City. As the calendar of work comprised one passing, four raisings, and the ceremony of the installation of the Master for the new year, the brethren had a heavy evening's work before them, and met punctually at 3.30 p.m. The principal officers were represented by Bros. J. Mills, W.M.; J. Tharp, S.W.; T. Cargill, J.W., *pro tem.* for J. Miles, who was unfortunately unable to attend, owing to the occurrence of a severe domestic affliction. The assistant officers were Bros. J. Tipton, Peacock, and Smith. The lodge was duly opened in the first degree; the minutes of the previous meeting were read and confirmed, then opened in the second degree, and Bro. E. Lane, C.E. of the Great Western Railway, Paddington, passed to the degree of a F.C. The lodge was then opened in the third degree, and Bros. Newington, Lacy, and Thorne, after *satisfactorily responding to the usual examination, were raised to the sublime degree of a M.M., in a manner that reflected great credit upon the ritualistic knowledge and impressive fervour of the W.M.* Immediately after this ceremony, the W.M. presented a handsome testimonial from the brethren of the lodge to their Treasurer, Bro. J. W. Monnery, accompanying the presentation with a short, neat and appropriate speech. The testimonial consisted of a silver salver, and a couple of very beautifully-shaped silver goblets, richly ornamented with embossed figures in gilt and frosted silver, bearing the inscription:—"This salver, together with two cups, are presented by the brethren of the Gibon Lodge, No. 49, to Bro. J. W. Monnery, as a token of esteem and regard for his valuable services as Treasurer, during a period of twenty-five years." This pleasant little interruption, which was feelingly acknowledged by Bro. Monnery, being concluded, the lodge was resumed in the second degree; the Wardens quitted their seats, which were occupied *pro tem.* by other brethren, and the ceremony of installation commenced. The lodge was then again resumed in the third degree, and, after being cleared of all those below the rank of P.M., upon their return, Bro. J. Tharp occupied the chair as W.M. for the year 1869. The usual salutations were given in a hearty and fraternal manner, and the W.M. appointed the following officers to assist him in the proper maintenance of his Masonic duties, and the efficient working of the lodge during the next session:—Bros. J. Miles, S.W.; Tipton, J.W.; Peacock, S.D.; Smith, J.D.; Venn, I.G.; Monnery, Treas.; J. H. Cox, Sec.; C. Hodson, Dir. Cers.; Bros. Williams and Cargill, Stewards. The whole of the ceremony of installation was admirably, faithfully, and impressively conducted by the retiring Master, Bro. J. Mills. As a proof that the working was not hurried, the brethren did not adjourn to the banquet until 7.0 p.m. The visitors present were Bros. John Hervey, G.S.; Paton, two other members of the Grand Lodge; Mugeridge, Jacob, of the Moira Lodge, and several other brethren. The usual loyal and Masonic toasts were drunk at the banquet, which was excellently served, and for quantity and quality fully sustained the reputation of the Guildhall Tavern. Among the members of the lodge present were the Past Masters, Bros. Lacy, Stillwell, Cox, Waterworth, &c.; Bros. Bryant, Steib, Waddell, Vile, Goode, Roach, Curtis, Ridley, &c.; the total number in the banqueting room amounting to nearly 70. After an agreeable evening the brethren separated well satisfied with the prospects of their lodge for the coming year, both as regards its financial and Masonic condition.

ROYAL JUBILEE LODGE (No. 72).—The usual meeting of this lodge was held on Monday evening, the 7th inst., at Anderson's Hotel, Fleet-street. Bro. S. John Hodson, W.M., presided. Bro. Wormald, S.W.; Bro. Jennings, J.W.; Bro. Nunn, sec., and a numerous body of P.M.'s and visitors. The lodge was opened in due form and with solemn prayer, and the minutes of the last lodge were read and confirmed. The lodge having been opened in the second and third degrees, Bros. H. Price and G. Lippard were raised to the sublime degree of M.M., the ceremony being performed by the W.M. The lodge was then lowered to the second degree, when Bros. G. Draper, W. Fudge, and Chandler were passed to the degree of F.C. Afterwards the lodge was reduced to the first degree, when Mr. F. W. Brighten and Mr. J. P. Poncione were announced as candidates for admission to the noble order of Freemasonry. They were separately introduced and initiated into the secrets and mysteries of the order. The next business

was to elect a W.M. for the ensuing year, and Bro. Wormald, the S.W., declining to become a candidate for the office, a ballot took place, which resulted in Bro. Geo. Oxford, P.M., being elected to that office. Bro. Henry Webb, P.M., was elected to the office of Treas. There being no other business the lodge was closed, and the brethren adjourned for refreshment. After the cloth was drawn, the W.M. gave the usual formal, loyal and Masonic toasts, which were duly honoured. The health of the newly initiated brethren was given and responded to with great cordiality, and for which they severally returned thanks. "The Health of the Visitors" was next given, for which Bro. H. Thompson, P.M., 177 and 1158, returned thanks, congratulating the lodge on the great prosperity which had attended it since he last had the pleasure of visiting it, and trusted that it would continue in the same successful career, under the auspices of such excellent masters as presided over the Royal Jubilee Lodge. It was omitted to be stated in the proper place that a jewel of the value of 5 guineas was voted to Bro. Hodson, the retiring W.M., for which he expressed his grateful acknowledgment. Some other toasts were given and responded to, and a very happy evening was spent, with pleasing anticipations of the next merry meeting, which will take place in January next.

PROVINCIAL.

ESSEX.

COLCHESTER.—*United Lodge* (No. 697).—A meeting of this lodge (emergency) assembled at the George Hotel, on Wednesday, the 2nd inst. Bro. Newman, W.M., in the Chair; Bros. Rix, S.W. Bigley, J.W.; Geo. H. Ray, Sec.; Calthorpe, S.D.; Eustace, J.D.; Richardson, Buckwell, Crick, Gill, H. Everett, Jenkinson, Higgins, J. S. Smith, E. Molyneux. Visitors: Bros. Becker, P.M.; G. Bowler, Sec. 51; F. Cole, 51; W. Sprint. The lodge was opened in the first degree, and the summons convening the emergency meeting was read. A request was read for a board of general purposes, to inquire into the characters of Troop Sergeant-majors Coast and Kain, 7th Dragoon Guards; also for Sergeant Lugton, second battalion 16th Regiment, prior to their being balloted for initiation; and also to ascertain the necessity for calling the lodge of emergency. The proceedings of the board of general purposes was then read, stating that Troop Sergeant-majors Coast and Kain, 7th Dragoon Guards, and Sergeant Lugton, 16th Regiment, were eligible to be initiated into the mysteries and privileges of our ancient Freemasonry; and that the necessity for calling a lodge of emergency arose in consequence of the candidates expecting to leave Colchester at an early date. Ballot was then taken separately for Troop Sgt.-majors Coast and Kain, and Sergeant Lugton, 16th Regiment, which proved unanimous in each case. The candidates were then initiated into the mysteries and privileges of our ancient Freemasonry, and received and signed a copy of the bye-laws of the lodge. Bro. J. S. Smith, P.M. 325, (I.C.) kindly gave a lecture on the tracing board in the first degree, and the questions appertaining to the first degree were put round by the W.M. for the information of the newly-initiated brethren. The lodge was then closed in due form, and nothing further having been offered for the good of Freemasonry in general, or this lodge in particular, it was closed in peace, harmony, and brotherly love. The brethren afterwards retired, and sat down to a substantial supper, provided by Bro. Guiver, George Hotel, and the brethren having spent a convivial evening retired at an early hour.—The regular monthly meeting of the United Lodge (697) was held at the George Hotel, Colchester, on Wednesday, the 9th inst. Present: Bros. Newman, W.M., in the chair; Rix, S.W.; Bigley, J.W.; Geo. H. Ray, Sec.; Calthorpe, S.D.; Eustace, J.D.; Gill, Crick, Everett, Richardson, Buckwell, J. P. Smith, J. S. Smith. Visitors: Bros. Black, Darkin, P.M. 51, W. P. Lewis, 51. The lodge was opened in due form in the first degree, and the summons convening the meeting was read, and the minutes of the last regular meeting and emergency lodge were read and confirmed. Communications were read. Business to be transacted in the Grand Lodge, 2nd Dec., 1868. Letter from Bro. Sutherland, P.M., returning his sincere thanks in having accepted him as an honorary member of the lodge. The lodge was then opened in the second degree, and the questions appertaining to the second degree were put to Bros. Buckwell and Richardson, and having been satisfactorily answered by them, they retired previous to being raised to the sublime degree

of a Master Mason. The lodge was then opened in the third degree, and Bros. Buckwell and Richardson were raised to the sublime degree of a Master Mason. The lodge was then closed, down to the second degree and afterwards to the first degree, and nothing further having been offered for the good of Freemasonry in general, or the lodge in particular, it was closed in peace, harmony, and brotherly love. The brethren afterwards sat down together, and, having spent a pleasant evening, retired at an early hour.

LANCASHIRE (WEST).

ASHTON-IN-MAKERFIELD.—*Lodge of Faith* (No. 484).

Installation of W.M.—Festival of St. John the Evangelist.

An emergency meeting of this lodge was held on Wednesday, the 9th inst., at the Gerrard Arms Hotel, at two o'clock in the afternoon. The W.M., Bro. E. C. Cooper, was supported by Bros. Dr. Pennington, P.M., as S.W.; W. Yates, J.W.; J. Jackson, S.D.; S. E. Tetley, J.D.; G. Hill, I.G.; R. Cross, W. Cross, J. Simpson, A. Hanson, J. Harrison. Visitors: Bros. Thomas Wylie, Prov. G. Reg. 86, 292; James Hamer, Prov. G. Treas. 148, 220; John Bowes, P. Prov. G. Reg. C. & W., 129, 148; D. W. Finney, S.W. and W.M. elect, 148; Thos. Batley, Org. 992; W. D. Thomas, 291, Celtic Lodge (S.C.); H. C. Bouchier, 577; H. Wood, Tyler.

The lodge was opened in due form and with solemn prayer, when Bro. Harrison applied for preferment, and, having proved his claim, was entrusted and retired. The lodge was opened in the second degree, when the Provincial Officers were received with due honours, and appropriate music by Bro. Batley, who kindly acted as organist. Bro. Harrison was again admitted, and passed to the degree of F.C. by Bro. Cooper, in such a manner as to meet the approval of all present. The chair was now taken by Bro. Wylie as Installing Master, and Bro. E. C. Cooper, who had been re-elected as W.M., was presented by Bros. Hamer and Bowes. The first portion of the ceremony being completed all brethren below the rank of Installed Master retired, and a board was opened by Bros. Wylie, Bowes, Hamer, and Dr. Pennington. The second portion of the ceremony being completed, the M.M.'s, F.C.'s, and E.A.'s were successively admitted, when the usual declarations were made and salutations rendered, and the lodge closed in the various degrees accordingly. The W.M. now appointed and invested the following brethren as officers for the ensuing year, viz.:—Bros. W. Yates, S.W.; J. E. Tetley, J.W.; Dr. Pennington, P.M., Sec. and Treas.; J. Jackson, S.D.; A. Hanson, J.D.; G. Hill, I.G.; H. Wood, Tyler.

The whole of the addresses to the officers and brethren were delivered by Bro. Hamer in his usual correct and impressive manner, and the lodge was finally closed.

THE BANQUET.

A well-selected banquet was laid out in the large room by "mine host" of the Garrard Arms Hotel. The chair was occupied by the W.M., Bro. E. C. Cooper, who was supported on the right by Bros. Hamer, Dr. Pennington, and Thomas; on the left by Bros. Wylie, Bowes, and Finney. Grace before and after meat was said by the W.M. After the withdrawal of the cloth,

The W. Master proposed the first toast on the list, "The Queen, the daughter and niece of Masons," which was drunk with enthusiasm.

National Anthem.

The W. Master proposed "The Prince and Princess of Wales and the rest of the Royal Family." He said that as Freemasons they were all enjoined to be loyal. They could not boast of the Prince of Wales as one of the Craft, but many people believed that at no distant day he would be one. The toast was drunk and three cheers given.

The W. Master then gave "The healths of the M.W.G.M., the R.W.D.G.M., and the Grand Lodge of England," and in doing so alluded to the great respect in which their Masonic Sovereign was held, and expressed a hope that the "Zetland commemoration" would be of such a character as to do credit to the Craft. Drunk with full honours.

Chorus—"Prosper the Art."

The W. Master next proposed "The R.W. Prov. G.M., D. Prov. G.M., and the Grand Lodge of West Lancashire," and in doing so paid high and well-merited compliments to those high dignitaries. Drunk with Masonic honours.

Chorus—"Worthy Masons all."

Bro. Thomas Wylie, Prov. G. Reg., in responding, said it was impossible to respect too highly Sir Thos. G. Fermor-

Hesketh and Lord Skelmersdale. They were both true Masons. He (Bro. Wylie) was often brought into close intercourse with both brethren, and he assured them that he should not fail to convey to them and the others included in the toast the warm, yea, the affectionate manner in which their names had been received. Personally, he was deeply grateful to all present for the compliment paid him. Masonry was a glorious Craft, ever spreading influences for good over the minds of its members, and in its machinery uplifting the weak and fallen, and endeavouring to restore to society the brother who had seen better days, or, it might be, the widow of some brother whom death had left without those means which he thought he had secured to her. For years he had been an active and somewhat zealous Mason, and he had thereby learned to appreciate her beautiful teachings and realise her many noble lessons. Might they all pass into the calm and unruffled period of hale old age, dignified by a well-spent and useful life, and cheered by the recollections of benevolence and charity, lessons which were so amply illustrated in their ancient and honourable Craft. They had spoken kindly in regard to himself, and in the words of their great poet he would conclude:—

"I can no other answer make, but thanks,
And thanks, and ever thanks. Often good turns
Are shuffled off with some uncurrent pay;
But were my worth, as in my conscience, firm,
You would find better dealing."

Bro. John Bowes, P.P.G. Reg. C. & W., said he had permission from the W.M. to propose the next toast, and he discharged the duty with the utmost pleasure. They had all witnessed the beautiful ceremony of installation that day, and witnessed it doubtless with great pleasure. Two brethren were the prominent actors, but as they had already remembered one of them, his (the speaker's) remarks would be confined to the other. "Bro. Hamer" (cheers) Prov. G. Treas. was his father in Masonry. He had known him above 20 years. He first introduced him to the light, and had kindly watched him in his passage upwards, through all the grades in the Craft and the Royal Arch. Kindness, gentleness, and conciliatory qualities were virtues essentially Bro. Hamer's, and correct elaborate "working" was also his forte. Bro. Hamer had done his duty to every lodge in the province, and indeed his good deeds were not confined to his own province. Bro. Bowes then proposed "The Health of the Installing Master," coupling with it the name of Bro. Hamer. The toast was drunk with full honours.

Song—"The Pilot," by Bro. Thomas.

Bro. Hamer, Prov. G. Treas., in responding, said he deeply appreciated their kindness, and could assure them that nothing afforded him more pleasure than to render assistance to any lodge requiring assistance. He well remembered years ago, when he was first elected to the office of Prov. G. Treas., visiting all the lodges in the province. In the course of his round he called at Warrington, and it so happened opportunely, for he was able to render assistance where it was especially needed. Before the lodge was closed a gentleman was proposed "as a fit and proper person," and the candidate was the last speaker. He had lost sight of Bro. Bowes for some years, but he need not say that the pleasure he experienced in again meeting him was heightened by the fact that it was in the sacred precincts of a Freemason's lodge. He again thanked the brethren.

Chorus—"The Grand Lodge above."

Bro. Dr. Pennington, P.M., Hon. Sec. and Treas., rose, and assured the brethren that he had a most pleasing and gratifying duty to perform. Their W. Master was a tried man, and they had not found him wanting. Under his rule the lodge had advanced far beyond anything previously attained, and he had no doubt that if Bro. Cooper was spared to them it would ultimately become one of the best lodges in the province. He begged to propose the health of "The W.M." Full honours.

Chorus—"Prosper the Art."

Bro. E. C. Cooper, W.M., said he felt deeply grateful for the kind reception they had given to the toast of his health. Bro. Pennington had been pleased to refer to the past, and said it augured well for the future; and he would only say that nothing should he wanting on his part to render the Lodge of Faith, 484, all that it ought to be. He claimed the regular and punctual attendance of his Wardens and other officers, as well as their best services, and with their assistance, the sympathy of the brethren in general, and his own industry, he hoped to realize

his and their expectations. The kind words they had expressed towards him would certainly act as a stimulus and encouragement to him in the future. The W.M. resumed his seat amid demonstrations of the warmest approbation.

The following were also given:—"The Past Masters," responded to by Bro. Dr. Pennington; "The Visitors," responded to by Bros. D. W. Finney, S.W. and W.M. elect of 148, Thos. Batley, and Bouchier; "The Officers of the Lodge, Past and Present," responded to by the Wardens and Deacons; "Our newly-passed Brother," responded to by Bro. Harrison; "The Masonic Charities," and "The Ladies," the last-named was responded to by Bro. Tetley, J. W., who was particularly happy in his remarks. He claimed for the "Lancashire Witches" pre-eminence among the fair sex, and concluded a very appropriate speech with the following quotation:—

"But not to our brethren alone we confine
True brotherly love—that affection divine;
For our kind-hearted sisters in that have a share,
For as we admire, we're beloved by the fair."

The Tyler's toast brought to a close a very pleasant meeting—a meeting which will be long remembered by all present at the festival of St. John the Evangelist, of the Lodge of Faith, 484.

YORKSHIRE (WEST).

LEEDS.—*First Annual St. John's Festival of the Excelsior Lodge (No. 1042), and Presentation to Bro. W. H. Porritt, W.M., of the Lodge Fidelity (289).*

On Tuesday, the 15th inst., the Excelsior Lodge, 1042, held their annual festival of St. John, in the Masonic Hall, Leeds. Bro. R. R. Nelson, Prov. Grand Sec., officiated as W.M., and I.M. After the lodge had been opened into the several degrees Bro. Robert Vickerman Allison, S.W., who had been unanimously elected, was regularly installed W.M. for the ensuing year, after which his wardens and officers were severally invested with their badges of office, and conducted to their places. After the closing of the lodge the brethren repaired to the banqueting room, where a sumptuous dinner was served and done justice to. The usual loyal and Masonic toasts were then given and drunk with enthusiasm. In response to the toast of the I.M., Bro. Nelson said it gave him much pleasure to attend and take part in the ceremony in the Excelsior Lodge, from the fact that previous to his removal from Leeds he had had the honour of filling the chair of the W.M. of the lodge in its infancy. Bro. Nelson took this opportunity of adverting to the Masonic charities. By them the widow's heart had been made to leap for joy, and her tears had been wiped away, and orphans had been made glad. He urged brethren to contribute their mite to these charities, and whether their contributions were small or great, never to be ashamed of them.

The most interesting part of the evening's proceedings, however, was the presentation of a P.M.'s jewel in gold in the form of a five-pointed star and an address to Bro. W. H. Porritt, W.M., of the Lodge Fidelity, 222, and a member of the Excelsior Lodge. The presentation was made by Bro. Dr. Smyth, vicar of St. Chads, Far Headingley, and W.M. elect of the Fidelity Lodge. He said that although an old Mason, and one who had taken an active part in his day in the ceremonies of provincial grand lodges, he was now a very humble Mason, but he felt proud on being permitted to perform the pleasing duty now entrusted to him. Bro. Porritt deserved his love and respect, and the love and respect of the brethren, not only of his own lodges or of the town, but the craft at large, and he felt sure wherever he was known that love and respect were bestowed. So proficient was Bro. Porritt's knowledge in Masonic skill and working, his merits soon became known so well as to warrant those in authority in committing charges to him which they felt assured would be kept and discharged with sincerity and zeal. In the early days of the Excelsior Lodge, when its numbers were small and its working was deficient, and when none would come forward to fill the breach and man the ramparts of his lodge, Bro. Porritt stepped up and fought bravely for its life, and by his and the efforts of a few other faithful brethren the lodge had now gained a firm standing place among the lodges in the town, and he believed it would go on till it reached the pinnacle of fame implied in its name. But Bro. Porritt had not confined his labours to his lodge alone, but, like a true-hearted Mason, had laboured hard in mitigation of the sorrows and sufferings of the widow and the fatherless. Bro. Smyth was reminded of an anecdote of Bro.

Sir Christopher Wren, on the building of St. Paul's Cathedral after the great fire of London. A small marble slab in an obscure part of the cathedral is the only apparent memorial of the great architect and mason, but on it is an inscription to the effect that if you would see a monument of the builder of the church and city, you must look around you. So he would say of Bro. Porritt. If you would see the results of his labours, you must look at his lodges. As Sir Christopher Wren used day by day to go and gaze on the noble structure of his hands, so he believed it would be Bro. Porritt's pride to constantly visit the lodge he had been instrumental in keeping from being submerged in the waves of difficulty. Bro. Smyth hoped soon to see Bro. Porritt holding a higher office in the Craft, which he was sure would be discharged with the faithfulness which had characterized his labours in his lodge. Bro. Smyth then read the address, which was as follows:—"To Bro. W. H. Porritt, W.M. of the Lodge Fidelity, 289. Worshipful and Dear Sir and Brother,—We, the undersigned, being members of the Lodges Fidelity, 289, and Excelsior, 1,042, beg your acceptance of the accompanying jewel, as a just, though slight recognition on our part of your valuable services to Masonry in general, and ourselves in particular, as members of the ancient and noble fraternity. Your rapid acquirement of Masonic knowledge within the brief period of your connection with the order, and the able and self-denying manner in which you have striven to impart to others the successful results of your zeal and study, cannot fail to impress those brethren, who are privileged to know you, with the liveliest feelings of respect and gratitude. Whenever, in future, you wear this jewel, its place on your breast will form a not inexpressive emblem of the position which you, as a man and a Mason, will ever occupy in the breasts of the donors." The address bore the names of many of the brethren of the two lodges. Bro. Smyth then invested Bro. Porritt with the jewel, which, on the reverse side, bore the following inscription:—"To Bro. W. H. Porritt, P.M. of the Fidelity, 289, and Excelsior, 1,042, a token of brotherly love, 15th December, 1868."

Bro. Porritt, who was much affected by the presentation, thanked the brethren for the honour they had conferred upon him. It had been his ambition and endeavour, throughout all his Masonic career—since he became a babe in Masonry to the present time—to carry out the principles of Freemasonry in their entirety, because to be a true Mason was to raise and elevate one's self morally, socially, and spiritually—it was to be a really good man. He came to the Fidelity Lodge after a worthy Past Master; and though his efforts to further Masonry had not been so successful as he wished, they had been, he felt sure by their presentation that evening—and he dare not speak in opposition to their actions—he felt sure he had deserved it; the jewel, the scroll, and their enthusiastic expression of approbation told him so. He felt proud of his position; and if he had not attained to the summit of the standard in Masonry he hoped for, that evening's proceedings would stimulate him to strive the more to attain it. With respect to the scroll, money should never purchase it, and the jewel he now wore on his breast he should never part with, save as an heirloom to his family, who, he hoped, would be as worthy of it as they had deemed him to be. Bro. Porritt concluded by wishing prosperity to the two lodges.

The proceedings were continued in peace and harmony for a considerable time.

SCOTLAND.

GLASGOW.

GLASGOW.—*Lodge of Glasgow St. John, (No. 3, bis).*—A meeting of this ancient lodge was held in the Hall, 213, Buchannan-street, on the 1st inst. Bros. Thomas Ramsay, R.W.M. in the chair, Bros. McMillan, S.W.; McAnlay, J.W., and a very large number of the brethren present. The minutes having been read and passed, a candidate was initiated in a most impressive manner by the S.W., with Bro. Walker, Dir. of Music presiding at the Harmonium. The music as rendered upon this occasion had a very solemnizing and beautiful effect. Upon the completion of this ceremony, the nomination of office-bearers for the coming year was proceeded with, when Bro. Ramsay having thanked the office-bearers and brethren for their kind assistance and courtesy during the last two years, intimated that he now intended to resign, thereupon Bro. Buchan, P.S.W.

and Bro. Baird, Architect of the lodge, were both nominated for the chair. The Sub. M. and the two Wardens are re-elected, being nominated without opposition. The election takes place on the 15th. The names of several new candidates were then given in, after which the lodge was called from labour to refreshment, &c., and in time duly closed.

GOVAN.—*Lodge Govandale (No. 437).*—This lodge met on Tuesday evening, 15th inst., for the purpose of electing and installing office-bearers for the year, when the following brethren were duly elected and installed into their respective offices by Bro. James Wallace, G.S.:—Bros. James Thomson, R.W.M.; W. H. Birch, D.M.; Alexander Wishart, S.M.; David Kinghorn, P.M.; Gilbert Logan, S.W.; John Park, J.W.; John Gilchrist, Treas.; George Maitland, Sec.; W. M'Lintock, S.D.; James Horner, J.D.; W. Jones, Chap.; W. Wilson, P.G.S.; Colin M'Phail, S.S.; James Eglington, J.S.; W. Ralston, Jeweller; Joseph Scott, I.G.; John M'Intyre, Tyler.

IRELAND.

LONDONDERRY AND DONEGAL.

LONDONDERRY.—*Provincial Grand Lodge.*—A meeting of the Prov. G. Lodge was held in the Masonic Rooms, Strand-road, on Monday, the 7th inst., at six o'clock. There was a large muster of brethren, among whom we noticed R.W. William Browne, D. Prov. G.M.; V.W. Fitzgibbon Louch, Prov. J.G.W.; V.W. William Thompson, Prov. G. Treas.; V.W. Dr. Edward Smith, Prov. G. Sec.; W. William Miles, Prov. G.I.G.; W. Conolly Skipton, P.M.; James Skipton, S.W. 52; W. John Ranger, P.M. 69; W. Robert M'Clury, W.M.; David M'Menamim, Sec. 102; Acheson W. Smyth, 127; W. William Hanna, P.M. & Sec.; James Cairns, P.M.; George Hanna, W.M.; David Hogg, S.W.; Thomas G.M. Murray, P.M. & Treas.; Marcus H. Babington, 164; George D. Christie, Sec. 196; A. H. Walters, 640; and several members of 188, Strabane, Province of Tyrone and Fermanagh. The business was unusually heavy, and was not got through until nearly nine o'clock. The Prov. G. Officers for the ensuing year will be installed on the 28th inst., when the festival of St. John will be celebrated.

RED CROSS OF ROME AND CONSTANTINE.

YORKSHIRE (NORTH).

INAUGURATION OF TWO NEW CONCLAVES.

THE CONSTANTINE CONCLAVE (No. 11).—This conclave was formally opened at New Malton on the 16th inst., and dedicated by the Em. Sir Knt. W. A. Barrett, D.M.P.S., Villiers Conclave, No. 9, who was specially entrusted with the powers of an Inspector-General of the Order for the purpose, and the following brethren having been duly installed, viz., Bros. John Marshall, P.M. 660; John Staniland, P.M. 660; George B. Hall, William G. McLaughlin, Alfred Russel; and Kirton Wandby. Sir Knts. Marshall was chosen as M.P.S.; Staniland V.E.; Russel, Recorder; and Wandby, Sentinel; and were severally inducted into their respective offices. The conclave was then closed.

LANCASHIRE.

LANCASTER.—*Red Rose of Lancaster (No. 12).*—This new conclave was also inaugurated on the 18th inst., at the Masonic Hall by Sir Kt. Barrett, assisted by that zealous Mason, the V.E. Sir Kt. Edward Busher, G.S.G., who travelled from Kendal for the purpose of rendering his aid. Our distinguished Bro. J. Daniel Moore, M.D., Prov. G. Supt. of Works West Lancashire, P.M. and W.M. 1,051, is the first M.P.S.; T. Masen, W.M. elect 1,051, the first V.E.; W. H. Eaguall, Recorder; and R. Taylor, Sentinel. Bros. Wilson Barker, Treas. 1051; J. Fenton, P.M. 281; and Frederick Dean, P.M. 281, were also installed.

Thus the year 1868 has witnessed the formation of no less than eight conclaves of this illustrious Order, and the two last established will assuredly not be the least in numbers and influence. The Constantine Conclave at Malton is so named in honour of the great founder of the Order, who was born in the immediate vicinity; and it is remarkable that Constantine was the only English born Emperor of the Roman dominions

His mother, St. Helena, was an English princess and daughter of Caylus, King of Britain. The Red Rose, we need hardly say, is the proud emblem of the magnificent County Palatine, and the conclave so named cannot fail to flourish under the wise command of Sir Kt. Moore, whose noble exertions to ensure the success of the Northern Counties Asylum when the foundation stone was laid by the Earl of Zetland, must be fresh in the memories of our readers.

The Red Cross Order has now obtained a lasting seat in the hearts and affections of English Masons, and as its principles become more widely known, we may reasonably anticipate that its spread will be co-extensive with that of Freemasonry from which to quote the "History of the Order," "its members are chosen, and with which they consider it their duty as well as their privilege to continue allied."

CHANNEL ISLANDS.

JERSEY.

CONCORD CONCLAVE (No. 8).—At an assembly of this important conclave, holden at the Masonic Temple, Stopford-road, four brethren, officers in I.M.'s service, were duly installed as Knights, viz., Captain Frederick, W. Woodall, Royal Elthorne Light Infantry; and Lieut. Ellis A. Owen, Bennett, C. S. Clarke, and W. J. Eckford of the regular forces. The ceremony was admirably performed by Sir Kt. Benham, M.P.S.; Tracy, V.E.; Le Conteur, Igglelen, Binet, Igglelen, Cooper, and the other efficient officers of the conclave. It is but fair to add that the great success of the Order in Jersey is due to the zeal and good working of the members, and the conclave has also the advantage of possessing in Sir Kt. A. Schmitt, P. Sov. Recorder, a brother of untiring energy as well as of vast experience in the conduct and management of Masonic bodies. We understand that the conclave will meet again early in January to install a number of approved candidate.

REVIEWS.

PUBLICATIONS OF THE MASONIC PUBLISHING AND MANUFACTURING COMPANY, 432, BROOME STREET, NEW YORK.

SECOND PAPER.

"The Guide to the Royal Arch," by Companion Gould, is not the least interesting of these publications, and will be found eminently useful to the CELEBRANTS of the various grades. This work consists of an introductory account of the Royal Arch, and then proceeds in a lucid manner with explanations of the rituals of the Mark, Past, and Most Excellent Masters', the Royal Arch, and the High Priesthood Degrees, concluding with the Ceremonies of the Order, Chapter's Jewels, and Masonic Documents. We purpose briefly noticing the historical portions of the work, without touching upon the ritualistic, for which we feel nothing but admiration.

Perhaps no Order has given rise to so much bitter controversy, and led to more confusion than the origin of the Royal Arch, and the various grades which compose it. While the Supreme Grand Chapter of Scotland acknowledges the grades of Mark, Past, Excellent Masters, Royal Arch, Ark Mariner, and Red Cross Degrees, with the ceremonials of the three Grand Principals, the English acknowledges only the Royal Arch as an adjunct to the three degrees. The Grand Lodge of Scotland acknowledges no degree above the third, with the exception of the Mark Man, and Mark Master, which it permits respectively to be given in the Fellow Craft and Master degrees. The different rites place the degrees, of which they are composed, in different positions, and it is often very puzzling to understand their sequence, and the reason for their being so placed. This, however, being foreign to this present review, we do not notice.

There is no doubt that the Mark Degree is one of the most ancient in existence. We know from the blocks of

the Pyramids that the workmen thereon had each a distinguishing mark which was carved upon every block that came from under each one's hammer and chisel. Indeed, the use of the mark as a means of identification of workmen is lost in the mist of antiquity, and we find it up on the ruins of the lordly buildings of Egypt, Greece, the banks of the Zab, a tributary of the Tigris, India, and the ancient buildings of France and Germany. The form of the mark varies in the different countries. In the Great Pyramid of Gizeh, it consists in many instances of the cross and triangle in various positions. In Heraculanum we find the double triangle and square prominent. France, and, as a matter of course, seeing their intimate relationship, in Scotland, we have the cross, square, and compass, within a heart, oval and circle appearing, as at Strasburg and Roslin. Hungary deals in the half circle, square and cross; England in the triangle, square, compass, and glass, and their figures superposed upon lines, and often upon each other. Melrose Abbey abounds in five pointed stars, irregular lines and geometric figures. Glasgow Cathedral is peculiarly rich in these. The Palm House, Royal Botanic Gardens, Edinburgh, built in 1856, is rich with the square and compass, sand-glass, gardener's line, and crosses. India deals more in the circle than the line—as may be expected from the form of the characters of their alphabet—and a favourite mark is a point within a circle superposed upon a half circle. Many old lodges in Scotland have Marks attached to signatures. It is easy to understand the origin of the Mark to have taken place, when learning was confined to the few; and the custom of signing deeds by a mark before notaries is legal at the present day. The marks might have also been hieroglyphic, and been a language known only to the initiated. The operative Masons of the present day, according to Lauris, throughout Scotland, still use the mark. In building the Scott monument at Edinburgh, they were used with great success under the foreman, Mr. John Baker. As many of the compartments of the design were alike, it was found necessary, to prevent confusion and to exercise a close superintendance over the workmen, to have each stone numbered and marked on its bed. The respective sides of the monument were therefore indicated by the letters A B C D; the places of the stones by numbers, and the workmen by their marks, which were also cut upon their working tools, so that at any time the position of a stone in the monument, and the name of the party who prepared it could be ascertained. In Scotland it is not unusual for sons of Masons to inherit their father's marks, along with their building tools.

Means of recognition and marks upon implements is not confined to Masons, but smiths, gardeners, plumbers, and slaters have all their *touches* and marks, and the smiths', considering their importance in the middle ages, must be of considerable antiquity. Their touch is the same as the *lewis*. The Cadgers have a curious mode of reception. They blindfold the candidate, fill his mouth with salt, tumble him into a tub of dirty water, and swear him to cheat the whole world, but never a brother Cadger, an oath which they break on the first favourable occasion. They have a distinguishing mark also which they affix to all articles connected with their carts and donkeys. The whole system of the present *trade mark* is founded upon this principle.

Masonic marks on ancient structures labour under the disadvantage of being for the most part buried in between the sides of the joining-stones, and seldom are seen either outside or within. What a wealth of marks the Pyramids or one of our own cathedrals would yield, if pulled down, can easily be imagined—say St. Paul's or Westminster Abbey!

The teachings of the Mark Degree are interesting and instructive, pointing out to the candidate the necessity for using diligence, attention, and patience, that he may, in place of leaving his mark upon mere stone, place it

upon that great white stone, the type of eternity. The envy and malice of others, the ignorance and imbecility of those in high office, the jeers and insolence of pretenders must never discourage him; but, relying upon a higher power, and his sense of the right, he must win his way to a high place in this life, and to a happier home in the next.

The Past Master's Degree we suspect is the old ceremonial of installing a Master of a lodge, and it is this ceremonial which is in use upon the election of one on St. John's Day, when a lodge of Past Masters is convened and the new are installed. This degree in a manner closes what is called the class *symbolic*.

The Excellent Master is the entrance degree to the Royal Arch, from which it is divided by the Veils. As a preparatory degree it is only of third-rate interest, although in a manner admirable from the simplicity of its imagery and gravity of its prayers.

The origin of the Royal Arch is one enveloped in the deepest of confused darkness; few can agree upon it, and no two writers but have a different version. Undoubtedly there is a considerable resemblance between the German Rosicrucianism of the 17th century and it, which has afforded the followers of Soanes grounds for identifying the whole framework of Freemasonry with the secret vanit of Roseneranz, but this, in our opinion, is perfectly absurd, however much the framers of the Royal Arch may have been indebted to it. Comp. Gould enters very fully into the vexed question, but each reader must choose his own theory. One thing is very evident. The Ancient Masons of England knew of the Royal Arch previous to the Modern, and both previous to the Scots Masons, for it was only in 1817 that the Supreme Chapter was instituted. Laurie says M. Reghelline de Schio distinctly stated that it was invented by Ramsay, and appears to entertain the same belief himself, an opinion which is controverted by Clavel, who insists upon its originators having been three Jews. We confess that we are at a loss to assign any date to it, or to believe that it originally formed part of the Third Degree, which, as a matter of course, must have been known to all the older lodges of the Modern Masons. Furthermore, we do not find any trace of such a degree in the old Minute Books of the old lodges of Scotland, and it is said that the first appearance of it in Scotland is to be found, or was to be found, in a lost Minute Book of the Lodge St. Stephen. This, we confess, looks suspicious, when we find the Mark constantly in operation previous to the foundation of the lodge St. Stephen. We refer our readers to Oliver's Royal Arch, and to the present work for all the arguments.

There is no doubt, however, that in the course of Masonic teaching, the Royal Arch, apart from its beauty and symmetry as a degree is entitled to all the consideration given to it from its ranking among the most important in the various rites, as well as its eminence in the English Grand Lodge system, with which it is incorporated and forms an essential portion. Whether it does supplement and finish the Master's Degree or not, it deserves all reverence and respect, from whatever origin it sprung. Its lessons are pertinent, its traditions replete with tender and holy memories, and its precepts just and true. Even its anachronisms may be defended on the ground that it was necessary to place prominently before the candidate those great and good men who took part in the glorious work which it chronicles, while the pure morality and incentives to study will always keep it a favourite with thinking Masons.

The holiness which surrounded the office of High Priest, and the circumstance of its importance in the Jewish history, calls for an elaborate ceremony. Comp. Gould says that no one can legally receive it, until he has been duly elected as High Priest in a regular Chapter of Royal Arch Masons. It has been the custom in this country to consider the grade as a side degree, and for one High Priest to confer the degree upon any

regular Companion, while a separate ceremony is used in installing the Principal of a Chapter. We confess that having received this degree, before being constituted a principal in the three offices, it has always struck us as somewhat anomalous to have two ceremonies, and that some means should be adopted to do away with the side degree, and allow no one but a duly elected principal to obtain it.

Companion Gould's work will be found what it pretends to be—a Guide to the Chapter. The ceremonials are very amply noticed, and the illustrative remarks worthy of attention and study. The copious documents, and the illustrations of the jewels, sacred vessels of Scripture, and scenes mentioned in the different degrees will be found alike interesting and instructive. In our next we will notice Bro. McClenachan's Book of the Ancient and Accepted Scottish Rite, which concludes our series of papers.

PUBLIC AMUSEMENTS.

STRAND THEATRE.

Mr. Stirling Coyne's comedy of *A Widow Hunt* creates nightly roars of laughter from crowded houses. Mr. J. S. Clarke, who made his *début* at the St. James's Theatre, has proved himself a genuine comic actor, and well qualified to assume higher characters, which he is so well able to perform. He is well supported by Bro. Walter Joyce, who is a very gentlemanly actor. Mr. Belford has quite a host in himself, his excellent acting has been known so long in connexion with the Strand Theatre that it requires no comment. Miss Eleanor Bufton looked and acted charmingly. Miss Lydia Maitland and Mrs. Raymond deserve especial praise. The various characters in the comedy were called before the curtain at the end of each act. The extravaganza of *The Field of the Cloth of Gold*, by W. Brough, followed, having completed its 225th night. Bro. Arthur Swanborough is the acting manager.

MASONIC LIFEBOAT FUND.

Further subscriptions received:—Bro. Colonel T. Goddard, Kilburn, £1 1s. Bro. John Coram, Dover, £1 1s.

METROPOLITAN LODGE MEETINGS, etc., FOR THE WEEK ENDING JANUARY 2ND, 1869.

MONDAY, December 28th.—Lodges: Pythagorean, 79, Lecture Hall, Royal Hill, Greenwich. British Oak, 831, Bank of Friendship Tavern, Bancroft-place, Mile End. Tower Hamlet's Engineers, 902, George Hotel, Aldermanbury. Chapter: Joppa, 188, Albion Tavern, Aldersgate-street.

WEDNESDAY, December 30th.—Temperance in the East, 898, Private Assembly Rooms, 6, Newby-place, Poplar.

THURSDAY, December 31st.—Gen. Com. Female School, at Freemasons' Hall, at 4.

FRIDAY, January 1st, 1869.—Hornsey, 890, Anderton's Hotel, Fleet-street. Chapter: Fidelity, 3, London Tavern, Bishopsgate-street.

SATURDAY, January, 2.—Gen. Com. Boy's School, at Freemasons' Hall, at 4.

TO CORRESPONDENTS.

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Red Cross.—Write to Bro. R. W. Little.

