

Contents.

	PAGE.
Illustrations of the History of the Craft—No. 3	281
Freemasonry in Portugal.....	284
History of Masonic Imitations	285
Masonic Orders of Knighthood	287
Masonic Jottings—No. 14	288
Masonic Notes and Queries	289
Correspondence	290
Masonic Dirge for the Third Degree	291
Masonic Mens.	293
CRAFT LODGE MEETINGS:—	
Metropolitan	293
Provincial	295
Scotland	296
Royal Arch	296
Obituary	296
Notes on a visit to saida in July, 1869.....	297
Poetry	299
Scientific Meetings	300
List of Lodge, &c., Meetings for ensuing week	300
To Correspondents.....	300

LONDON, SATURDAY, APRIL 9, 1870.

ILLUSTRATIONS OF THE HISTORY OF THE CRAFT.—No. 3.

By A MASONIC STUDENT.

I propose in the present chapter to call attention to the evidences which may be adduced, relative to the existence of Masonic guilds or sodalities up to the fall of the Roman Empire.

In 1863, I thus stated the general proposition in words which I venture to repeat to day. "One thing is plain from history, that, from the earliest period of civilized life in the world, architecture has been considered almost as a sacred art.

In Egypt, Greece, and Rome, the colleges of architects and the sodalities of Masons were recognised by the state and cherished by the priests.

For as architecture, by its very symbolism, by the buildings it reared, the temples it adorned, by the objects of nature it sought to delineate in the ornamentation it employed, as ministering both to utility and beauty, had ever an inner and mystical teaching, it is not at all surprising that from the very first, the builders of the world seemed to have thrown around their outward occupation and associated companies, the attractive if serious conditions, of initiatory probation and secret organization, while they carefully guarded both their principles of art, and their ritual of observance, their secrets and their mysteries, from the sight and knowledge of the outer world.

What then is the actual evidence we are able to put forward, in support of this enlarged view of our Masonic history?

To answer this fully, let us examine seriatim,

the remarkable and interesting details of Egyptian, Grecian, Jewish, and Roman Masonry, which archæological enquiry has collected, and careful study and research have substantiated and approved. To begin with Egypt.

All writers seem to agree in this, however differing on other points,* that the priests as a general rule directed all the works of architecture, and taught the art in secret.

They were, as we know, a caste, or close corporation, admitting none into their Order but those who were their relatives, except their kings, and some of the greater princes, whom they elected honorary members.

The temples and pyramids were built by designs, traced alone by the priests, and there seems little reason to doubt, that they initiated all who were permitted to labour in the sacred work of architecture into a secret brotherhood!

Of their mysteries, we now know but very little, having only scattered hints to guide us, alike in early heathen and Christian writers, but the great central hall of the pyramids, and the inner room of the temples were, we have reason to believe, employed for the purposes of secret reception and trying probation. Many of the implements and special emblems of Masonry still adorn the walls of Egyptian tombs and temples, especially the tombs of the inspectors of the quarries of Silsilis at Syéne, and it is impossible to suppose that the use of them is fortuitous or meaningless.

It has been before pointed out, that the Masons' marks on the pyramids and temples whether made by Jewish or Egyptian hands, are identical with those of the mediæval guilds, as well as with those of Roman and Tyrian workmen. When then we remember to-day, that the Egyptians were the oldest and greatest builders in the world, and that they distinctly communicated their principles of art and sodalities of architecture, to the three greatest building nations of antiquity, the Grecians, the Tyrians, and the Etruscans, though we must perforce be content, after this lapse of time, with general and probable evidence of the fact, rather than precise and particular proof, we need not hesitate to assert or accept the statement, that the building corporations of later times may be traced back satisfactorily, to the early associations of Egyptian builders, which the priests had contrived

* Clavel, Schauberg, Heldmann, Krause.

to invest with the solemn character of an impenetrable secrecy and a mysterious lore.

When we turn to Greece, if the evidence be still not all that we could wish for, the light seems gradually growing clearer.

That the sumptuous temples in which ancient Greece abounded, were the works of architects in combination with a Fraternity of Masons *κοινωνια*, no reasonable doubt can be entertained says Dallaway, in his History of Architecture.*

Other writers have said,† that the priests of Dionysius having devoted themselves to architectural pursuits, established, about one thousand years before the Christian era, a society of builders in Asia Minor who are styled by ancient writers, the Fraternity of Dionysian architects, unto which society was exclusively confined the privilege of erecting temples and other public buildings.

Now there is a considerable amount of striking evidence, which has been collected, in support of the previous statements.

For though it may no doubt be contended successfully, that the Greeks were at a very early period divided into handicraft corporations, yet it is also clearly demonstrable that the society of architects or community of builders enjoyed great privileges, and stood higher than all the others, in social importance.

Whether we call them, *το κοινωνον*, or *εταιρια*, whether we accept the account of the Dionysian architects, or that of the Dædalidæ‡ deriving their name from Dædalus, the famous artist and builder of Crete, there is so much identity between the general organisation and particular customs of these building lyceums, and our modern Freemasonry, that we are led to the inevitable conclusion, that these Grecian building communities were the forerunners of the Roman collegia, and thereby linked on to these mediæval guilds, from which we ourselves clearly and continuously descend.

There are decrees still extant § conferring the special honours of these communities on members and non-members, and so striking is the similarity between their customs and ours, that one writer declares, the organisation of the building sodality in Teos, 200 years before Christ, offers a striking resemblance to that of the Freemasons at the close of the XVIII century.||

* Dallaway's History of Architecture.

† Oliver, Mackey, Clavel. ‡ Thiersch, Schauberg.

§ Antiquitates Asiaticæ, of Chandler, Chishull.

|| Clavel.

These communities had a secret and distinct organization they called each other *φρατορες* or brethren; they had words and signs of recognition, and were divided into separate communities or lodges, which had local titles, as *κοινων των ατταλις των*, community of Attalus, *κοινων της εχμου συμμαριας*, community of the division of Echinus.*

Their presidents and officers were elected annually, and persons non-operative were made patrons and honorary members.

In the exercise of charity the more opulent were sacredly bound to provide for the exigencies of the poorer brethren.

We have also the fact that priests were attached specially to these communities, as we hear of *κρατινος ιερευσ των τεχνιτων*, Cratinos, priest of the builders or artificers.

They employed in their ceremonial observances many of the symbols which are still found among Freemasons, particularly, says Schauberg, the cubical stone, and the smooth and rough ashlar, and their signs of recognition enabled them to distinguish one another "in the dark as well as in the light,"† and united the "members scattered over India, Persia, and Syria, into one common brotherhood."

Bro. Findel has said,‡ that all that has been stated has only "confirmed anew, what it must be conceded that no one doubted, that these institutions and confederations resembled those of the Freemasons," and has "furnished fresh material for a more perfect recognition of this, and has shown that everywhere certain tokens are to be met with, the counterparts of which may be found in Freemasonry," yet "it is very evident, that the borrowing and appropriation of these is something nearer the truth, than the reception of the improbable presumption of a propagation of some mystic order or other."

And he goes on to say, if "Freemasonry were really a continuation of these ancient confederacies, we must of necessity know more of their method of instructing and their internal arrangements, than the rest of mankind, which is by no means the case."

But in saying this, Bro. Findel begs the whole question, as regards what is the real origin and meaning of our Masonic symbolism and teaching, and oral traditions.

* Clavel, Antiquities of Ionia.

† Mackey.

‡ Findel's History, page 25 and 26.

As regards "their method of instructing," the principles of their operative system have no doubt passed out of memory, as have also the principles of the masters of the mediæval guilds.

But as no one can safely question, and Bro. Findel does not himself, the existence of the mediæval guilds, or their identity with our modern Order, though all traces of those plans and their system of procedure have long since perished utterly, and are practically altogether unknown, so I do not think we can fairly question, on account of the absence of such special and convincing testimony, the general identity of the Grecian with the later building societies, or the clear continuation of the same great order in the world.

All that we can expect to do to-day, is to trace as far as we are permitted by the change of times and conditions, the general similarity in the usage of certain well-known forms and common symbols, and as far as is possible to educe, from contemporary or later historians, some few scattered hints of their technical system or mystical teaching.

With regard to the Jewish and Tyrian Masons, I will admit at once, that there is very great difficulty as regards the connection of the former, though in the case of the latter the same evidence may be adduced on the whole, as has been in respect of the Grecian brotherhoods. But yet, I confess, I do not think, whatever others may do, that the difficulty as regards the Jewish Masons is insuperable, though it is confessedly very great.

One leading objection to the whole theory of a Jewish confraternity of actual Masons, with secrets and mysteries, arises from the well known fact of the direct prohibition of all such *secret απορρητα* to the Jewish people.

And yet Moses, we are especially told, was "learned in all the wisdom of the Egyptians," and had doubtless been initiated by the priests into their highest and most sacred mysteries.

The unity of God, the immortality of the soul, the accountability of man, the fictitious nature of all existing popular superstitions being the great secret of the mysteries, all this may have been legitimately handed down through a Jewish building confraternity, for with the building societies undoubtedly in all countries the mysteries of the time and locality were in some form or other bound up.

Hence it is more than probable that our Masonic traditions are perfectly correct, which connects

Moses with our Order. For it has often struck writers, whether Masonic or not, how very difficult it is to account on ordinary grounds for the union of Jewish and Tyrian workmen at the building of the First Temple at Jerusalem. Knowing the repugnance of the Jews themselves to foreigners, and the direct prohibition of contact with non-believers, especially in sacred works, there seems no *à priori* objection to the unchanging tradition of our Order, that Jewish and Tyrian Masons were bound together by one common organisation, and were members of one comprehensive operative brotherhood.

If it be true that they had all found a common origin in the building societies of Egypt, and that all the operative sodalities of the world were members of the one same great confederation, under the attractive condition of secrecy in art and primæval truth, we should find, I think, a satisfactory solution of the whole question.

And there is another consideration, which we should carefully bear in mind.

It has always struck Masonic students as a very remarkable fact, that the traditions and history of our Order, as well as our carefully preserved ceremonies and ritual, have such an Hebrew colouring and character.

Whence has this arisen?

Some have contended that the Jewish confraternity have substituted a veritable history for the figurative teachings of the earlier mysteries, while others have asserted that the Jewish element and teaching were absorbed by the building colleges at Rome, and that henceforth there was interwoven with all their oral ritual and ancient observance the characteristic tradition of Hiram, the great architect of the first Temple, which would entirely harmonise with the aim and sympathies of the building sodalities as they gradually became entirely Christian.

Be this as it may, the undying testimony of our traditions links on Freemasonry to the Temple at Jerusalem, and we cannot discard it without shaking the very foundation on which Freemasonry rests.

One thing is indeed most clear, that the marks of the Jewish as well as the Tyrian Masons, are the same with those of later times; that they are evidently all belonging to the same great family, and are identical with the usages and customs of the operative order everywhere.

Some of our most cherished Masonic symbols,

we may well remember, are purely Jewish, such as the Pentalfa and the double triangle or Solomon's seal.

And despite the hasty and unreasoning assertions of some modern writers, I see as yet no cause whatever to doubt the truth, or reject the authority of the Hebrew legends of our order.

There is some evidence to shew that there was attached to the Temple, a secret order called Kharidim or Haridim, whose special object was "to preserve it from injury and decay," though whether they were attached to other religious buildings is not clear.

Some writers contend that from the Kharidim sprang the Essenes—a remarkable sect of the Jews, from whom some Masonic writers have of late asserted that Freemasonry is derived.

From Josephus and other sources we gain the following particulars, which are striking to Freemasons.

On initiation, at the close of the probation and his novitiate, the candidate was presented with a white garment. He was required to take an oath* not to divulge the secrets with which he was entrusted, and was then made acquainted with the customary words and signs of recognition.

He was afterwards instructed in the traditionary teachings of the order, and devoted himself with his brethren to the "acquisition of knowledge and the dispensation of charity."

And though I cannot shut my eyes to the remarkable similarity between the customs of the Essenes and those of Freemasonry, like Krause, I believe the safest course, on historical grounds, is to endeavour to trace the origin and continuation of Freemasonry to the building corporations of the past.

When we turn to the Roman building colleges we are able to adduce a remarkable amount of most striking and interesting evidence.

Whether the Roman workmen were divided by Numa Pompilius, or Servius Tullius, into colleges or sodalities, matters little, though one statement of the historians deserves notice, that Numa Pompilius brought Greek architects to organise the first Roman Collegia of builders.

(To be Continued.)

* Krause has, however, said that though there is in truth a strong resemblance between the constitution and symbols in Freemasonry and the sect called the Essenes, whoever should give this as a reason for asserting that the Essenes had been incorporated with the society of Freemasons would greatly err by coming too hastily to such a conclusion.

THE HISTORY OF FREEMASONRY IN PORTUGAL,

Being an Historical Account of the Origin, Rise, and Progress of the Grand Orient of Lusitania. Translated from Dr. A. M. de Cunha Bellem's "Abridgment of the History of Masonry in Portugal."

(Continued from Page 122)

We now have to chronicle the events of the year 1834, when we find the cause of liberty victorious. The exiles return to the bosom of their country; the scaffold is overthrown, never to be re-established; fanaticism finds itself powerless; the religious orders are suppressed; the monasteries are vacated, and the dispersed monks become priests, or return to the secular world, according to their own dispositions.

Light is thrown where darkness ever before existed, and hope smiles her sweetest smile on those who devoted themselves to the victorious dissemination of liberal belief.

Unfortunately for Masonry, her name had been used for political purposes, and the uninitiated were too apt to consider that such were her real objects. The strife of party, so prevalent in the country, found a place within its sacred portals, and not content with having two rival Grand Masters at Lisbon, the Lodge of Oporto elected still another, the honourable and patriotic Emmanuel da Silva Passos (better known in history by the name of Passos Manuel.)

From this time till the commencement of 1859, Portuguese Masonry was but a confused mass of political elements, which the breath of the most unruly ambition called together or separated, according to the interest or caprice of their chiefs. Amidst tumult and riot came the oblivion of Masonic duties, which reduced Masonry in this country to a wan phantom—a mere shadow of its proper self.

It is almost impossible to unravel the obscure and confused history of Portuguese Masonry in the midst of civil strife, and while conspiracies were frequently organised under the guise of Masonic work. As new parties came, and opposing factions held the reins of Government, Masonry found herself now protected and now persecuted, according to the attachment or hatred of the heads of the parties which happened to be in power.

In the year 1836, after a popular *emeute*, Joseph da Silva Carvalho, absented himself from the kingdom, and the Grand Orient of which he was

Grand Master was upon the point of dissolution.

In 1839 a chapter of Rose Croix was re-established with the object of saving Portuguese Masonry from the abyss over which it was pending.

The Honourable Emmanuel Gonçalves de Miranda, Councillor of State and Minister of the Department of the Interior, was elected to the office of Grand Master.

The Grand Lodge of which Saldanha held the gavel was governed (during his absence from the country for political reasons) by Joseph Liberat Freire de Carvalho, Comte de Lumiares, and Louis Riberio de Saraiva.

In 1840 the Baron da Villa Nova de Foscoa became Grand Master of another Orient, which represented the advanced Liberal politics. Ten years later Jean Gualberto de Pina Cabral succeeded him in the Grand Mastership, but after a very few months this group, as also that of the Marechel Saldanha, was almost lost in the mass of other combinations.

The Orients were multiplied to an alarming extent till they reached the number of nine, under as many different Grand Masters, the result of the ravings of ambition.

About this time, under the same pretext, the dissentient southern Masons consecrated a new Orient under the title of the "Portuguese Masonic Confederation."

We do not know if this Orient was the one presided over by the Baron de Villa Nova de Foscoa, and it is not evidently demonstrated that he was the origin of the Orient which existed but a short since under the same name at Lisbon. Nevertheless, there are many reasons for the probability of such being the fact.

Otherwise it is of little import, the chronological order of the Grand Masters, of the Lusitanian Grand Orient, is as stated under:—Silva Carvalho, Gonçalves de Miranda, and the Comte de Thomar.

This irregular assemblage of lodges, or rather political associations, styled itself Southern Masonry, to distinguish it from that of the North, represented by the lodges established at Oporto under the rule of Emmanuel da Silva Passos.

In the year 1841, on the 20th April, the Comte de Thomar, Antione Bernard da Costa Cabral, was invested with the exalted dignity of Grand Master in succession to Emmanuel Gonçalves de

Miranda; the only use he made of his advancement was to triumph over his enemies.

The ephemeral resuscitation of the popular revolution in 1846, compelled the Comte de Thomar to flee the country, and the Vicomte d'Oliveira then took the Supreme Command, soon to resign it into the hands of the Comte de Thomar, on his return to Lisbon within the same year.

This was an melancholy period of political intolerance, persecution, and tyranny, during the reign of Donna Maria II., otherwise a virtuous queen, faithful to the constitution of the state, but who persistently retained as minister of the interior, in spite of the antipathy of the people, the Comte de Thomar.

Masonry suffered thereby, and this Grand Master, who owed to the fraternal devotion of his brethren his advancement to the highest rank of public life, used the lodge to serve his own political ends, gloried in his treason, in renouncing the command of the order, and dragging with him into obscurity the Grand Orient of Lusitania.

This Grand Orient, has been on several occasions the dupe of those which it had protected. In 1842 the Comte de Thomar denounced it before the parliament. The Grand Master, Joseph da Silva Carvalho, who on his return to the country unable to regain the Grand Mastership, constituted himself chief of another Order of the Scottish Rite, and again in 1846, in the presence of the peers of the realm, abjured his Masonic belief.

This Scottish Rite, established at the time mentioned, still exists in Lisbon, altogether ignored by the other Masonic bodies, under the command of Jean Maine Feijó, and under the political influence of Vice-Admiral Vicomte de Soares Franco.

(To be continued.)

HISTORY OF MASONIC IMITATIONS:

By Bro. GEORGE S. BLACKIE, M.D.

(From the *Masonic Record*.)

(Concluded from page 266).

It must be noticed that female Freemasonry in Europe, differs essentially from the true science, in the fact that it had a political use, and on the Continent became the great engine of political discontent, and had without doubt great influence on the French revolution. The lodges of adoption were established to permit the female *intriguantes* to put an end to their absolute exclusion from the

Craft, and to give them a chance to exercise their fascination within the sacred walls of the Temple. At the same time they served to gratify the curiosity of the French women, and thus to strengthen the Order in general. The doctrines they inculcated tend more particularly to remind the members of their especial duties in this world, and the words addressed by the Grand Priestess to the aspirant, clearly show the nature of the trials and of the instruction which awaits her in the successive degrees into which she seeks to be initiated. She is warned against entering from curiosity, and is told that the object of the Order is to render human society perfect. She is to love justice and charity; to be free from prejudice and bigotry; to hate artifice and falsehood, and by her virtue to gain the universal esteem of her brothers and sisters. The following is the oath administered: "In the presence of the Grand Architect of the Universe, I swear faithfully to keep the secrets intrusted to me; if I betray them may I be for ever dishonoured and despised; and in order that I may have strength to keep my promise, may a spark of divine light illumine and protect my heart, and lead me in the paths of virtue." This promise was sealed by three kisses bestowed on the neophyte by the Grand Mistress—the kiss of peace on the forehead; the kiss of faith on the right cheek; and the kiss of friendship on the left cheek. In Oliver's "Revelations of a Square," Bro. McGillevray mentions having been present when all of the five degrees were conferred in Paris. Their names were, 1. Apprentice; 2. Compagnone; 3. Maitresse; 4. Parfait; 5. Elucé. The jewel of the Order was a Golden Ladder with five rounds or staves. Our readers will find a curious anecdote in the fifteenth chapter of the book referred to, which will afford an insight into the working of the degrees.

We have by no means enumerated even a majority of the varieties of the rite of female Freemasonry. Long before the Grand Orient adopted it, in 1780, we find parties of French Masons associated with ladies in lodges. They had even attracted so much attention, that in 1741 the Jesuits, ever fearful of the tendency of secret societies which were not influenced by their authority, attempted by public plays and miracle shows to turn them into ridicule. They succeeded however in producing an effect very different from that intended; for they heightened the curiosity of the French ladies, and greatly multiplied the

number of applicants. Bro. Macoy mentions that in 1747 a Mr. Blanchaine, Master of a lodge in Paris, founded an Order called the Order of "Woodcutters." The ceremonies were chiefly borrowed from the Society of "Carbonari," or Coal-burners, which had been recently established in Italy. This became a very popular society. The "Woodyard" was frequented by the most distinguished ladies and gentlemen of France, who thronged to hear the instructions of "Father Master," and enjoy the social intercourse of their "Cousins."

The Order of Fidelity, and of the Hatchet; of the Sacred Sisters, and of the Egyptian Priestesses, were probably simple imitations of the others, having the same series of imitations and plans of work.

To pass, however, to secret societies formed more especially for the purpose of benevolence and charity. Among the earliest in France, is the *Ordre des Dames et des Chevaliers de la Perseverance*, supposed to have been founded by the Princess Potowski in 1769; which as a spur and incentive to good deeds, had a rule that the noble actions of its members should be inscribed in a Golden Book, preserved for the purpose.

In Denmark arose the Society of the Chain, which founded and maintained the Asylum for the Blind in Copenhagen.

The Order of the Companions of Penelope was established early in this century, the ceremonies and trials of which tended to impress on the sisters that work was the true palladium of women. The association which did most good, and had the longest existence of all of them—for it was only dissolved in 1828, after having exercised well-timed charity, fed the hungry, clothed the naked and warmed the poor for eighteen years, was that called, "*L'Ordre des Dames Ecossais de l'Hospice du Mont Thabor*." This, in imitation of the Order of the *Illuminati*, was divided into greater and lesser mysteries. The instructions to each was to strive which should do the most good, and to shun all idleness and dissipation.

All the objects of such associations, might, however, just as well be carried on without the aid of secret leagues, ceremonies, and signs. It may be, however, that the idea of being banded together for a holy object, and of being bound by a solemn oath, gave an additional impulse to their charity, just as some Sons of Temperance believe that the mere fact of secret weekly meetings and

passwords, exercises an immense influence on the sobriety of the masses. We do not believe that secrecy is any motive power to the exercise of love and right principle.

In these French societies there were no secrets which could not have been openly and safely revealed; and there was no necessity for secret initiations, which could only serve to amuse and entertain the members, and strike the uninitiated with awe and respect.

The height of absurdity was reached in the Egyptian Freemasonry of the notorious Cagliostro, into which female adepts were admitted, and which affords an excellent illustration of the extraordinary attraction which the bare name of mystery possesses for some, even, of the most learned of mankind. The curious reader will find a well-wrought and highly dramatic account of the mysterious ceremonies and enchantments performed by the Grand Kophtha and the Invisible Fathers of the Rosicrucians, in the initiation of Wilhelmina, one of the heroines of Miss Muhlbach's recent novel, called "Old Fritz." It is worth reading.

The Order of the Eastern Star, as we have said, is the only one now existing which need claim attention. Its theories are founded upon the Holy Scriptures. Five prominent Bible female characters, representing as many Masonic virtues, are selected, *adopted*, and placed under Masonic protection. These are:—

1. Jephthah's Daughter; illustrating respect to the binding force of a vow.
- Ruth; illustrating devotion to religious principles.
3. Esther; illustrating fidelity to kindred and friends.
4. Martha; illustrating undeviating faith in the hour of trial.
5. Electa; illustrating patience and submission under wrongs.

The friends of this rite claim for it that it is a bright monument of female secrecy and fidelity, and a proof of the error of those who fancy a woman is not to be trusted. They claim, also, that as the adoptive privileges of the lady entirely depend on the good standing of the brother by whom she is introduced, the system will prove a strong inducement to keep a brother, otherwise inclined to err, within the bounds of morality. They also think that it will break up other female rites, which are "superfluous and useless."

We wish them no evil, but we must say that these very objections—"superfluous and useless"—applied by the friends of the Eastern Star to the other female degrees, we would apply to them. The true Masons need no such ties to bind them to their female dependants; and the degrees themselves are making so little general progress that, except in a few parts of our country, they can be of small use to the sisters themselves, and therefore should be discarded.

MASONIC ORDERS OF KNIGHTHOOD.

By ✠ C. F. MATHER, 30°, Knt. Comp. Royal Order of Scotland.

Every reader at all conversant with the records of the mediæval period must be aware that of all the many Christian military orders of knighthood, the only one which had a secret reception, or professed to have claims to secrecy, was the Religious and Military Order of the Temple.

In order to constitute a purely Masonic Order of Knighthood two things are specially necessary—the first of which is that there be secrets connected with the degree; and secondly, that those secrets have a close relationship to, and are dependent on, Freemasonry—in fact, they must be Masonic secrets. If we therefore adopt this crucial test, we must at once eliminate from our list of Masonic Orders of Knighthood the so-called "Masonic" Knights Templar, the Masonic Order of Malta and Rhodes, and the Red Cross of Rome and Constantine (to which I shall refer more at length on another occasion), *et hoc genus omne*. We shall then have before us only three of any importance, which are—the Royal Order of Scotland, the Rose Croix, and the K. H. These Orders simply profess to be Masonic degrees, and cannot be placed in the same category as those we have mentioned above, which, although professing to be military orders of knighthood, are, in my opinion, so absurd and foolish as to possess aprons, though what connection there may be between a Knight (Crusader or otherwise) and an apron entirely passes my comprehension. I must, however, be distinctly understood, that in all this I do not in any way refer to the Religious and Military Order of the Temple, as practised in Scotland. There they disclaim any connection whatever with Freemasonry, with the sole exception that at present candidates or aspirants are selected from the Masonic fraternity.

The Order of St. John of Jerusalem *in Anglia* is also a non-Masonic body, and has not the remotest connection whatever with the Masonic Order of Malta, but is established for benevolent and charitable purposes. If any of your readers feel curious about this

Order, I have much pleasure in referring them to the highly interesting sketch of Bro. Richard Woof, 30°.

I have no doubt but that these so-called Masonic Orders of Knighthood arose from that mania for high degrees which was prevalent during the last century and the early part of the present one. Many Masonic degrees and various "Rites" were invented, each of them possessing an infinite variety of "fancy" degrees, and, besides this, Masonic secrets and ceremonies were attributed to military orders; and the inventors of these, although knowing nothing of the original orders but the title, claimed to have the privilege of perpetuating the pernicious nonsense, of which they were the authors, under the name of the ancient and venerable Order whose style they had borrowed.

Among these Orders was the one entitled the Red Cross of Rome and Constantine. The real Order was instituted in A.D. 312 by Constantine the Great, and, we need not say, was totally unconnected with Masonry, the Grand Masters being the Emperors of Constantinople for the time being. The Masonic Order, although purporting to be of very ancient origin and derived from the Order of Constantine, in reality was invented scarcely more than fifty years ago. It was, as I learn from a Scottish ritual, invented in England, and the Duke of Sussex, no doubt as a punishment for some of his Masonic sins, was placed at its head, as well as at the head of every other degree of Freemasonry—good policy, no doubt, on the part of its inventors. It was worked as a side degree, little thought of or appreciated, and was only given to Masonic Knights Templar. I may mention that the ceremonial used in those times differed exceedingly from that which was introduced at the so-called revival three or four years ago, under Lord Kenlis.

The "second officer of the conclave" the Viceroy Eusebius, is an invention of the present system, as in the old ritual the officers were Grand Commander, Senior and Junior Aides-de-Camp, and a Guard or Tyler, and the reception itself consisted only of one point or degree, instead of three as at present. The signs, words, and secrets of this old side degree were also entirely different, and I am prepared to prove that any reference in old charters to a Red Cross degree, is to be attributed to the Red Cross Swords of Babylon, or Babylonish-pass, and not to the Order of Rome, &c. This Babylonish degree was formerly given by Masonic Templar Encampments, and is still given in England by one or two, notably the Ancient York Conclave at Hull, the Albert at Rochdale, and the Royal Kent at Newcastle-on-Tyne.

In Scotland every Royal Arch chapter is empowered by their warrant to confer this degree, which is commonly done immediately after the degree of Royal

Ark Mariner, which is also under the superintendance of the Supreme Grand Royal Arch Chapter.

Had the present heads of the Order of Red Cross of Rome, &c., the good sense to say they only claimed from the Duke of Sussex, and the establishment of the Order in his day, we could then afford to class it, with several other things in the Masonic world, *per se* not very wrong, but more honoured in the breach than in the observance. But when we are distinctly told by the Grand Recorder of the Anglican Order that it is the only legal representative of the Order of Constantine, to the exclusion of all and sundry, it becomes the duty of every man, Mason or not, who knows the truth, to take up arms in defence of truth. Bro. the Prince Rhodocanakis has, at the express solicitation of Bro. John Yarker and myself, placed his magnificent library at our disposal, and has procured us access to the ancient vellum rolls, parchments, and documents which have been in the possession of his illustrious family since the tenth century, with official records of the Order of Constantine, since A.D. 1294.

It is, therefore, our intention as soon as possible, to publish an historical account of the genuine Order, with a chronological table of the Grand Masters from the earliest period, which will at once put to the blush the absurd pretensions of the body styling itself the Anglican Branch of the Order of Constantine.

I trust soon to be permitted to refer to the other Orders of Knighthood in connection with Freemasonry (the Royal Order of Scotland, in particular) which time and space compel me to leave undone at present.

MASONIC JOTTINGS.—No. 14.

BY A PAST PROVINCIAL GRAND MASTER.

ANCIENT NATIONS.

It may be inferred from historical records that there existed in some ancient nations institutions resembling Masonry in what constitutes its essential part, although altogether devoid of analogous organisation and ceremonies.—*Papers of a Deceased Mason.*

BUILDING CORPORATIONS OF THE ROMANS.

A Correspondent is mistaken. Very many learned brothers in England, in Germany, and in France have never ceased to assert that our Freemasonry can be shown to have existed in the building corporations of the Romans.

SEEDS—GRAINS OF WHEAT.

In remote times Speculative Masonry was ever in the lodge, dormant indeed, but not dead—like seeds buried deep in the earth, or like grains of wheat enclosed in an Egyptian mummy case, which preserved their vitality for ages.

PHILOSOPHIC SCHOOL.—MASONIC LODGE.

A Brother finds a similitude between the teachings of the old philosophic school and the teachings of the Masonic lodge.

LODGE FOR BUILDING AN ABBEY.

The architects and master builders brought to it sciences relating to matter. The abbot and monks brought to it sciences relating to mind.

GERMAN MASONIC WRITERS OF THE FIRST HALF OF THE PRESENT CENTURY.

The principal German Masonic writers of the first half of the present century are—Albrecht, Eckert, Fallou, Fessler, Heldmann, Keller, Kloss, Krause, Lenning, Mossdorf, Schauberg, Schroeder, and Seydel.

DEDICATION AND CONSECRATION.

A learned correspondent is collecting all he can find in old writers respecting the dedication and consecration of buildings. He expects that the result of his labour will throw light upon the origin of Speculative Masonry.

SYLLOGISM.

The Masonry of 1757 is the Masonry of 1717. The Masonry of 1757 is, according to the Manningham letter, the Masonry of the end of the 17th century. Therefore the Masonry of 1717 is the Masonry of the end of the 17th century.

DEPUTY GRAND MASTER MANNINGHAM—THE ABBE GRANDIDIER.

Deputy Grand Master Manningham takes back our existing organisation and ceremonies to the end of the 17th century. The Abbé Grandidier takes them back to the middle of the 15th century.

MASONIC NOTES AND QUERIES.

HAUPT HUTTE—GRAND LODGE (page 267).

At page 665 of the second edition of Findel, the words "Grand Lodge" occur. I think some other term could be got more appropriate. It is the insertion of the thin edge of the wedge for some German pretension, and the word "grand" is only too apt to give false ideas. Operative Masonry is one thing, Speculative Masonry another.—W. P. B.

AN EDITORIAL REMARK.

An editorial remark, *Freemason's Magazine*, 1853, page 580, to which a Metropolitan Brother calls my attention, has been known to me ever since it was published. Dr. Oliver somewhere cites it at length, and with approbation. There is a great deal in it to which I cannot assent. It is possible that Kings David and Solomon were what are now called Grand Masters; but for reasons often stated by me in communications to the *Freemason's Magazine*, the Masonry of their lodge could not have been true Freemasonry.

It is possible, too, that Zerubbabel was what we designate Grand Master, and, in this case, the Masonry of his lodge would, as the communications referred to show, be true Freemasonry.

It is possible, too, that Nehemiah and Ezra were Grand Officers in the present signification of the term, although, as my brother remarks, they could not have been Scribes.—CHARLES PURTON COOPER.

THE ABBE GRANDIDIER'S DISCOVERY (page 267).

The Abbé Grandidier's "discovery" is a mistake, so far as the Guild Theory is incorrect, as well as the Templar Theory. The German Masons, *e.g.*, did not get their Speculative Masonry from their own operative guilds; they copied it from England after 1717, where it was manufactured by non-operatives, who, however, while concocting their system, made use of the Operative Masons, in so far as served their purpose.—W. P. B.

EXTRACTS FROM A MASONIC CHRONOLOGICAL TABLE.

1645, Masonry dozes—1646, October, Elias Ashmole initiated—Masonry still dozing; but this famous Rosicrucian rouses it. 1692, Ashmole dies, and Masonry dozes again. 1717, John Theophilus Desaguliers rouses it, to doze no more.—CHAS. PURTON COOPER.

ORDER OF THE TEMPLE

Our esteemed *confrère*, "Lupus," has remarked, at page 267, upon my assumption that the charter of the French *Ordre-du-Temple* is a forgery. His opinion is entitled to great respect, but I would point out that I did not instance the anathema as a proof of forgery, but of the existence of a Scottish rival at the time when the charter was compiled. The indications of forgery I consider to lie in the internal evidence afforded by the charter and the statutes, which seem to be in such consonance with each other that they may be supposed of the same period of time. These indications I may point out as follows:—

1. In Roman Catholic times and countries it would have been impossible to continue the Order without its transpiring in the confessional, and the Knights of St. John would have kept a wary eye on the matter. True, Rosetti adduces powerful arguments for the existence of an anti-papal secret society, amongst which he classes the Templars and their descendants the Freemasons, but the admission of this origin for the Freemasons would strengthen the probability of the forgery of the French charter.

2. Triple names, such as Johannes Marcus Larninius, of Jerusalem, and Franciscus Thomas Theobaldus Alexandrius, are a modern custom, and point suggestively to James Henry de Durefort, and Charles Edward Stuart.

3. The Latinity of the charter and the mode of subscription are believed to be modern, and not mediæval.

4. The whole system of the original Templars was modest and unassuming in the extreme, and strictly enforced by the rule of St. Bernard, whilst the charter and statutes of the French Order have a reverse tendency, and even point to the French Masonic rites of 1750.

5. John Mark Larninius could not so far have forgotten or abrogated the constitution of his Order, as to have decreed the following in 1324:—"Ne autem lanquescant supremi officio numera suit nunc et pe-

riuniter quatuor supremi magistri vacarii, supremam protestatum eminentiam et amtrutatem saper universam ordinem salvo jure supremi magistri habentis qui vicarii magistri apud seniores secundum professiones seriem eligantur quod statuteme commendato mihi et fratribus vato sacrosaniti supra dicto venerandi beatissimique magistro nostri martyris cui honor et gloria.

6. I consider that the fact of the charter being written in the modern hieroglyphic of the Order, the key to which exists in the modern Maltese cross, makes against the authenticity. As I have not seen the charter, I accept the current description.

7. It would be easy to string together such a list of Grand Masters as is given. I will not, however, lay any stress upon the fact of Du Guesclin being unable to write, because since this was pointed out it has been discovered that he only made the cross which is attached to his name.

8. Dr. Burnes states that in 1682 there existed in Paris a profligate society calling themselves Templars. I place little reliance upon the adjective, perhaps a calumny; but it is quite consistent with the character of Philip of Orleans that he should have belonged to such a society.

9. A mistake made in naming the standard is clearly the blunder of a revivalist.

10. I confess that the look of the charter would lead me to date it about 1724, but the probabilities, I think, are that the Duc de Duras would be required to sign it not later than his abdication of the Grand Mastership in favour of the Duke of Orleans in 1705; added to this two members of the Order—a Scotchman and a Portuguese, the first a man of recognised abilities, and able to conduct such an inquiry—assert that the charter was forged by an Italian Jesuit named Bonanni, in 1705, from which time they assert the authenticity of the Order.

The foregoing indicates my belief that the forgery, instead of being clearer, is really a very clumsy one; at the same time, I trust your readers will understand that I have no personal objections to the French Order, and should like to see the authenticity, or otherwise, of the charter firmly established, as that would assist us very materially to a correct understanding of the position of the Masonic branch of the Order. It would be easy to print the Latin of the charter in your pages, and on this take the opinion of a few competent experts.—JOHN YARKER.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

FREEMASONS' BOYS' SCHOOL.

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

Dear Sir and Brother,—Will you allow me, through the medium of your widely-circulated paper, to ask for any spare votes that your readers may possess on behalf of Henry Charles Eade, an orphan without friends, and who is a candidate for the Boys' School. Bro. Snell, Albemarle-street, P.M. No. 5, has 300 girls' votes, which he is willing to exchange.

Yours fraternally,

G. R. PORTAL, P.M. 10.

Albury Rectory, Guildford.

UNMASONIC OUTRAGE.

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

Dear Sir and Brother,—It is with pain and feelings of deep regret I ask you to devote a space in your valuable *Magazine* to recount an outrage, unheard of in the history of Freemasonry—an outrage perpetrated in our private lodge-room, in broad daylight, by one of its members, and an old Mason of an adjoining town. It is not necessary to publish names, but by a few remarks to show the brother and those helping him that such unmasonic acts are not passed over without publicity.

Our brother (not an officer) obtained the key of the lodge-rooms, proceeded upstairs to the ante-room, thence to the lodge-room, where they ransacked everything movable—the emblems of mortality, lodge jewels and regalia, a Past Master's jewels in case; then breaking open the W.M.'s pedestal, of which I have the key, took the wine left from the last installation in August, drinking it, and leaving the empty bottles, the motives being base and very unmasonic—to ascertain if certain jewels belonging to a Past Master were in lodge, who, at an examination, under close pressure, admitted his jewels were in lodge. But the brother above alluded to, forgetting his obligation, and actuated by mean and petty influences (being a creditor to the small amount of 9s. 7d., out of an estate of £6,000, took strangers into lodge to overhaul the lodge property, and commit other abuses unworthy of mention.

If you would give publicity to these few facts you will oblige,

Yours fraternally,

T. HOLLAND, I.P.M. Stour Valley Lodge.

ROYAL ARCH MASONRY.

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

Dear Sir and Brother,—At page 249 I use the words, "In fact, the energy which brethren ought to devote to further the carrying into practice the noble principles of Craft Masonry is altogether wasted upon these useless high degrees." Now, I did not expect so soon to get an example of this. However, at page 257 of the same paper we behold a specimen, almost a blasphemous one, elevating this farthing candle and sprig, *alias* the "burning bush" degree, higher almost than religion itself. Verily, Excelsior! Excelsior! Excelsior! is a worthy *finale* to such a pumped-up address. No wonder so many respectable and sensible people hold aloof from us. Masonry and religion are two distinct things, but the latter is the higher—it is the latter which gives real life to the performance of our duty to God, and, remembering his blessings to us, enables us to perform more readily our duty to our neighbours, not forgetting, either, that we have to work out our own salvation. Hence, in this short short life, any man earnestly strives to perform his duty as a *Craft* Mason, he will have enough to do in the Masonic way, without wasting his time and money upon any so-called higher degrees, with their pretentious adjuncts.

Yours fraternally,

W. P. BUCHAN.

[Copyright.]

Masonic Dirge for the Third Degree.

ADAPTED AND ARRANGED BY BRO. EMRA HOLMES, 31^o, AND MR. CHRISTOPHER HOGGETT.

MUSIC BY SPOHR.

WORDS BY EMRA HOLMES, 31^o, P.M.

VOICE. Ah! sad, sad day of grief and pain, When

PIANO. *cres.* *dim.*

sor - - - row fol - - low'd close on glad - ness, The An - - tient

Mas - - ter ceased to reign, When cru - - el hands had

wrought their mad - ness; And none were near to help and

The musical score is written in 3/4 time with a key signature of one flat (B-flat). It consists of four systems of music. Each system includes a vocal line and a piano accompaniment. The piano part is written in grand staff notation (treble and bass clefs). The lyrics are: 'Ah! sad, sad day of grief and pain, When sor - - - row fol - - low'd close on glad - ness, The An - - tient Mas - - ter ceased to reign, When cru - - el hands had wrought their mad - ness; And none were near to help and'. The score includes dynamic markings such as 'cres.' (crescendo) and 'dim.' (diminuendo). There are also slurs and accents over certain notes in the piano part.

2

MASONIC DIRGE.

[Copyright.]

save,..... Faith, hope, and love..... died with the brave:

f *cres.*

But on - ly love shall rise a - gain, With our Great

f

Ar - - - chi - tect to reign. Our glo - rious tem - - ple

is..... de - fil'd, And death and sin have en - - ter'd

THE MASONIC MIRROR.

. All communications to be addressed to the EDITOR, at No. 19, Salisbury-street, Strand, London, W.C.

MASONIC MEMS.

GOOD FRIDAY.—Our readers and the trade are informed that the FREEMASONS' MAGAZINE will be published on Thursday next.

THE UNIVERSAL MASONIC CALENDAR is now in the press, and will shortly be published. We shall be glad to receive from our correspondents any information of alterations, so that it may be corrected up to the moment of publication. It has been decided that in future the publication of the CALENDAR shall take place after the installation of the M.W. Grand Master and appointment of Grand Officers.

THE votes of the brethren are solicited on behalf of Mary Cornwall Palmer, at the April Election of the Girls' School. The candidate is a daughter of the late Bro. W. J. Palmer, of Old Hall, in the parish of Pencoyd, Herefordshire, who died in 1864, leaving his wife and three children, aged 11, 13, and 15, in destitute circumstances. Bro. Palmer was initiated in the Boscawen Lodge (No. 699), Chacewater, Cornwall, in 1861. Proxies will be thankfully received by Bros. H. Luckes, of Ross, and Thos. Donne, of the same town. The case is strongly recommended by numerous Prov. G. Officers in Herefordshire, Monmouthshire, Somersetshire, and Gloucestershire.

A LODGE of Instruction is held in connection with the North York Lodge (No. 602), Middlesborough, at the Freemasons' Hall in that town.

ROYAL MASONIC INSTITUTION FOR BOYS.—APRIL ELECTION.—Votes are earnestly solicited on behalf of William Grant Fabian, for this, the fifth application. His father, Bro. Augustus Fabian, has been very zealous and energetic in the cause of Masonry, and has been instrumental in founding and resuscitating several lodges and chapters. He is a P.M. of the Portsmouth Lodge (No. 487), P. Prov. S.G. Warden of Hants, Mark M., Royal Arch, Rose Croix, and Knight Templar, but owing to sudden and severe misfortunes, his circumstances are now very reduced, and his means are totally inadequate to maintain and educate his large family, four of whom are entirely, and four partially, dependent on his very limited resources, and he is compelled to make this appeal to the brethren and subscribers. This case was second on the list of unsuccessful candidates last election and is vouched for, and urgently recommended by a strong list of influential brethren, as very deserving of support. Bro. Fabian will feel very grateful for votes. Address, 8, Waterford-terrace North, Walham-green, S.W. Girls' School or Benevolent Institution proxies equally valuable for exchanging.

ROYAL MASONIC INSTITUTION FOR BOYS.—The name of Henry Thompson Rigden, No. 6, is withdrawn from the list of candidates at the April election.

THE votes and interest of the brethren are solicited on behalf of Frank Loud, a candidate for admission to the Boys' School. The late father of the applicant was a member of Prince Edwin Lodge, No. 125, Hythe, of which he had held the office of Warden, he was also a member of the Invicta Lodge, Ashford, No. 709, having been a subscribing member 18 years. The widow and eight children are entirely dependant upon friends for support. The case is strongly recommended by Bro. Thos. A. Chubb, the esteemed Secretary of the Britannic Lodge, and a number of influential brethren whose names will be seen on reference to our advertising columns.

WE give this week the first portion of the music of "A Masonic Dirge for the Third Degree," the words of which appeared on page 39 of the present volume of the FREEMASONS' MAGAZINE.

AT the Festival of the Boys' School, a quantity of eau-de-cologne was freely distributed amongst the ladies, the fine odour of which proved so agreeable in the crowded state of the room. We have since learned that it was supplied at a reduced rate (through the intervention of Bro. Raynbam W. Stewart), by Bro. Jean Antoine Farina, à la Ville de Mulaus, No. 129, Rue Haute, Cologne.

IN our report of the Festival of the Royal Masonic Institution for Boys, in last Saturday's number, we omitted to mention as being present, representing Masonry in the Far East, Bro. H. Gottlieb, P.M. Lodges 508 and 1152, and P.Z. Chapter 508, District Senior Grand Warden Eastern Archipelago; and his father, Bro. G. F. Gottlieb, who was initiated, 54 years since, in the late Lodge Neptune, Prince of Wales Island. Also, Bros W. Hewetson and Thomas Silk, of Lodge No. 508, Singapore.

TYLERS of Lodges, Janitors of Chapters, Equerries of Encampments, &c., in England, Scotland, and Ireland, are requested to forward their names and addresses to the Publisher of THE FREEMASONS'S MAGAZINE, so that a complete Register and Directory may be compiled.

JOHN RUST, formerly the publisher of this MAGAZINE, who was dismissed on the 7th of October last, for being drunk and disorderly, was tried on the 1st Feb., at the Old Bailey, on the first of several counts, in an indictment—*Regina v. Rust*—and was found guilty of embezzlement, and sentenced to four months' imprisonment with hard labour. The prisoner, for some time past, by advertisement and otherwise, solicited aid from the members of the Craft, upon false representations, and with malicious motives. The prosecution in question did not originate, and has no connection with the Proprietors of this MAGAZINE. This notice has become necessary in consequence of communications received from various quarters, stating that the prisoner had attempted to excite sympathy in his behalf and under that plea obtain monies from those with whom his duties, as an employé in this office, brought him into communication.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

NEPTUNE LODGE (No. 22).—The brethren of this lodge held their regular meeting at Radley's Hotel, Bridge-street, Blackfriars, on Thursday, the 31st ult, when there were present Bros. Thomas White, W.M.; George Wuttrall, S.W.; T. J. Lawrence, J.W.; Isaac Wilcox, P.M. and Treas.; Edward Hughes, Sec.; H. S. Crawford, S.D.; J. E. Russell, J.D.; C. W. Gray, I.G.; W. Neats, Stewara; Batty and A. Ashwell, P.Ms.; Pratt, Partridge, Marshall, Allnigham, Goodwin, Osborne, Clark, Harcourt, and Great Rex. The visitors were H. J. White, Strong Man, 45; Thomas Catherwood, Constitutional, 55; Joseph Blow, London, 108; N. Gluckstein, P.M. Faith, 141; William Browne, United Strength, 228; A. Francisco St. John, 485; J. Hester, Crescent, 788; and W. Helesman, South Middlesex, 858. The lodge was opened, and the minutes of the last meeting read and confirmed. Bros. Restell and Berger were raised, Mr. Robert Becton Ward initiated, and Bro. Fairweather, late Lodge Phoenix, elected a joining member. It was proposed by Bro. Marshall, P.M., and seconded by Bro. Neats, Steward, and carried unanimously, that five guineas be given to the Girls' School and five guineas to the Boys' School. The Past Master's jewel of the lodge was presented to Bro. Salter, I.P.M. A jewel was also presented by the lodge to Bro. Edward Hughes, Hon. Sec.,

bearing the following inscription:—"Presented by the members of the Neptune Lodge, No. 22, to Bro. Edward Hughes, as a mark of their respect and esteem, for the very able and efficient manner he has discharged the duties of Secretary to the lodge for the last eight years." Bro. Partridge, P.M., presented an old copy of the Book of Constitutions which had formerly belonged to the Castle Lodge, for which a vote of thanks was passed. Bro. Wilcox proposed for initiation Mr. Charles Rose. Bro. Marshall moved that two guineas be given to the Masonic Lifeboat Fund.

ROBERT BURNS LODGE (No. 25).—An emergency meeting of this lodge was held at the Freemasons' Hall, on Monday, the 4th inst. There were present: Bros. Charles A. Long, W.M.; W. S. Adams, S.W.; Thomas Arnold, J.W.; Welch, P.M., Treas.; John W. Lyon, P.M., Sec.; Wingham, S.D.; Powell, I.G.; E. C. White, C.S.; Watson, Dyte, Charles Bennett, and Bley, P.M.'s; and Dicketts, I.P.M. Bro. J. B. Davies, No. 753, was present as a visitor. Messrs. Thomas Richard Morris, Thomas Dash Bellamy, and James Hedger were initiated into ancient Freemasonry. Bro. Lazarus was passed to the second degree, and Bro. Pritchard raised to the third degree.

MOIRA LODGE (No. 92).—On Tuesday, the 26th ult., the brethren of this lodge met at the London Tavern, Bishopsgate-street, under the presidency of Bro. E. Horne, W.M., supported by Bros. Brett, S.W.; W. Perrin, J.W.; Ledger, S.D.; Jacob, J.D.; Harrington, P.M., I.G.; Thorne, P.M.; Palmer, P.M.; and Webster, P.M., Sec. The business of the evening consisted of passing Bros. Holder Hogg, Dunsterville Elliot, John Elliot, and Alexander Mortimore to the degree of F.C., and raising Bro. Henry Harben to the sublime degree of Master Mason.

LODGE OF INDUSTRY (No. 186).—The brethren of the above lodge held a regular meeting on the 22nd ult. at the Freemason's Hall, when there were present—Bros. T. Price, W.M.; Tallent, S.W.; Clark, J.W.; Lake, P.M.; Mann, P.M., Treas.; Moehemer, Sec. and S.D.; Lux, J.D.; Wylie, I.G.; Henley, W.S.; J. Mortlock, I.P.M.; Carpenter, &c. The minutes of the previous meeting having been read and confirmed, Mr. John Cleaver was duly initiated into the Order, and Bro. Blake, jun., was passed to the second degree. The lodge was then closed in due form, and the brethren adjourned to the banquet. The brethren separated, after passing a most delightful evening. Some excellent singing was rendered during the evening by Bros. Platt, Scott, Simpson, &c.

ROYAL ALFRED LODGE (No. 780).—The regular meeting of this lodge for the transaction of business took place at the Star and Garter Hotel, Kew Bridge, Ealing, on the 25th ult., under the presidency of the W.M., Bro. Geo. Alfred Littlewood. Amongst the visitors were Bros. Adlard, P.M. 7; James Terry, P.M. and W.M. 1,278; B. P. Todd, P.M. 27; George Pym, W.M. 749; George States, P.G.S. and P.M.; C. Spagnolette, P. Prov. G.J.W. Berks and Bucks; B. Clegg, I.G. 27; Durkin, 72; Balcombe, 1,278; Child, 34; Hunt, 276; Shepherd, 45; Barringer, 266; Parker, 34, and others. The lodge having been opened, the W.M. raised Bros. Tarling and Moorcroft and passed Bro. Seward, performing the respective ceremonies in a most creditable manner. After the usual routine business of the lodge had been transacted and the lodge closed, a banquet was partaken of, and the usual loyal and Masonic toasts were given and responded to. An address on vellum, together with a purse containing twenty guineas, were presented to Bro. Henry G. Buss, the esteemed Secretary of the lodge, in presenting which, the W.M. said he had to discharge a duty which might well be envied by every brother amongst them. In their Secretary they had a man in whom good and kindly qualities were transcendent—who was, in fact, in the highest Masonic sense, a brother amongst them, and towards whom they entertained the hallowed feelings of brotherhood. Bro. Buss had been the Secretary of that lodge since the year 1859, and they knew how admirably he had fulfilled the duties devolving upon him. Any words of his would fail adequately to express their feelings towards Bro. Buss, and he trusted he would accept this memento of their affection in the spirit in which it was presented, and that he might long live to cherish the remembrance of that night and their humble efforts to render honour to whom honour is due. Bro. Buss replied in suitable terms. The toast of the visitors was responded to by Bro. G. S. States.

SOUTHERN STAR LODGE (No. 1,158).—The regular meeting of this flourishing lodge was held on Tuesday, the 22nd ult., at

the Montpelier Tavern, Walworth, and was numerously attended by members and visitors. Bro. R. Clarke, W.M., presided, supported by Bros. Bayfield, S.W.; C. E. Thompson, J.W.; Towers, S.D.; Page, J.D.; Varrell, I.G.; H. Thompson, P.M. and Treas.; Pulsford, P.M. and Sec.; Potters, P.M.; Thomas, P.M.; Dr. Goldsboro, P.M., &c. The lodge was opened soon after four o'clock, when the officers were all in their places. The minutes of the last regular lodge, and the lodge of emergency were read and confirmed. There was a large amount of business to be transacted, there being six candidates for initiation, seven for passing, and six for raising, besides other important matters, including the election of a W.M. for the ensuing year. A ballot was taken, and Messrs. J. Carter, T. L. Allen, H. Painter, and S. Muir, who were candidates for admission to the Order, being in attendance, were duly initiated into the mysteries and privileges of ancient Freemasonry. The lodge was then opened in the second degree, and Bros. Parr, Clayton, and Bolton were passed to the degree of F.C. Having undergone a preliminary examination, the lodge was opened in the third degree, and Bros. Radford, Andrews, and Oldfield, were impressively raised to the degree of M.M. The whole of these ceremonies were well performed by the W.M. The lodge was resumed to the first degree, when Bro. Pulsford, the Secretary, read the revised by-laws, which were approved. The next business was the election of a W.M. for the ensuing year, and Bro. Bayfield, S.W., was unanimously elected to that office. Bro. H. Thomson, P.M., was also unanimously re-elected Treasurer, and Bro. Laing, as Tyler. It was proposed and carried unanimously, that a jewel of the value of ten guineas, be presented to Bro. R. E. Clarke on his retirement from the office of W.M. On the proposition of the W.M., it was agreed that the sum of £5 be presented to the Royal Benevolent Institution for the Widows of Freemasons, this sum completing and making the lodge life subscribers to all the Masonic Institutions. Bro. H. Thompson, P.M. and Treas., proposed, and Bro. Bayfield, S.W., seconded a motion, that the sum of two guineas be voted from the funds of the lodge towards the Masonic Lifeboat, to be presented to the National Lifeboat Institution. The motion was unanimously carried, showing that the lodge is ever ready to listen to any worthy appeal that may be made to it. The W.M. then said that he had a very pleasing duty to perform in a proposition he was about to make. The brethren all knew the ready and valuable services Bro. Dr. Goldsboro' had rendered them in the infancy of the lodge, and he was at all times willing to do anything that lay in his power to promote its prosperity. He, therefore, had great pleasure in proposing that Bro. Dr. Goldsboro' should become an honorary member of the Southern Star Lodge, as a recognition of his services. Bro. C. E. Thompson, J.W., seconded the motion, and said he knew Bro. Dr. Goldsboro' as a good man and a good Mason, and at all times ready to render assistance, whether in or outside the lodge, and carry out the great precepts of the Order. The motion was unanimously agreed to, and Bro. Goldsboro', in very feeling terms, expressed his sense of the high honour conferred upon him, which he should always remember with feelings of gratitude to the end of his life. Several propositions for initiation for the next meeting having been made, the lodge was closed in due form and with solemn prayer. The brethren then adjourned to the banquet table, at which fifty-one sat down, and their creature comforts were well taken care of by mine host Bro. Allatt, who was most assiduous in doing all in his power to give them satisfaction, and it was unanimously admitted that he had succeeded in doing so. After the cloth was drawn, the customary loyal toasts were given, and afterwards Bro. Allen returned thanks for the newly-initiated brethren. "The Health of the W.M." was drunk with great cordiality, and the visitors severally responded, expressing the pleasure they had experienced in visiting the Southern Star Lodge, not on account of the hospitality extended to them, but for the Masonic treat they had enjoyed in the working of the lodge, which was done in a manner that left nothing to be desired; trusting again to have the opportunity of visiting them to receive a renewed pleasure in doing so. Bro. Henry Thompson, P.M. and Treas., responded for the P.M.'s, and alluded to the great success which has attended the lodge ever since its formation. It had not been three years in existence, and now numbered upwards of eighty members. As the founder of the lodge, it was needless for him to say the gratification he experienced in seeing its prosperity, hoping it might long enjoy the distinguished position in the Craft that it then occupied, and that it would ever keep alive those grand principles upon which their Order was founded. "The Health of the W.M. elect," Bro

Bayfield), was given and responded to, and some other toasts followed, interspersed with songs and recitations and the entire evening was spent in that happy way so characteristic of the Southern Star Lodge.

PERFECT ASHLAR LODGE (No. 1,178).—The members of this lodge held an emergency meeting at the Gregorian Arms Tavern, 96, Jamaica-road, Bermondsey, last week. Bro. J. Wavery, W.M., presided, and there were present during the evening Bros. F. H. Elsworth; P.M., as S.W.; H. Bartlett, J.W.; Dr. Dixon, P.M., Treas.; E. Walters, P.M., Sec.; J. W. Dudle, S.D.; J. H. Harnsworth, Dir. of Cers.; J. H. Fudge, W.S.; G. Drapper, J. A. Axtell, and several others. The visitors were Bros. W. Endor, 73; A. Avery, W.M. 619; J. Hawker, P.M. 871; H. J. Davis, 871, and others. The lodge having been opened, ballot was taken for the admission of Mr. G. D. Baker, which proved favourable, but being abroad, his admission was deferred until the next meeting. The work done consisted of passing Bros. G. Mabbs and W. May to the second, and raising Bro. G. J. Ellis to the third degree. The business over, the brethren adjourned from labour to refreshment.

INSTRUCTION.

UNITED PILGRIMS' LODGE OF INSTRUCTION (No. 507).

Anniversary Festival.

The annual meeting of this excellent lodge of instruction was held on Friday evening, the 1st inst., at the Horns Tavern, Kennington. Bro. John Thomas, P.M. of the parent lodge, and preceptor of this lodge, presided; Bro. H. J. Wright, S.W. of the Royal Jubilee Lodge, acted as S.W.; and Bro. Larlhaus, of the Macdonald Lodge (No. 1,216), as J.W. There were a great many members of the Craft present, amongst whom were several P.M.'s of other lodges. The lodge was opened precisely at seven o'clock, when the three sections of the first lecture were worked by the brethren, after which the lodge was closed and the brethren retired to the banquet-room, where a bountiful repast was provided. The cloth having been withdrawn, the usual loyal and formal Masonic toasts were given and responded to.

Bro. Francis, P.M. and Sec. to the lodge of instruction, then called upon the brethren to fill bumpers for the toast that he was about to propose, which was "The Health of Bro. Thomas, P.M., and Preceptor of the lodge," and one of the most distinguished members of the Craft. He hoped he might long be amongst them, trusting that the day might be far distant when they should see his place vacant in that lodge. It would be a bitter day for them whenever that should happen, for a more able and distinguished member in the Craft did not exist than Bro. Thomas.

The toast was drunk with acclamation.

Bro. Thomas, P.M., said he was very much obliged to Bro. Francis for the very kind way in which they spoken of him, and he was also obliged to the brethren for the way in which they had responded to the toast. It was true that he was an old member of the Craft, and he had the honour of holding the office of preceptor of the lodge for some years, and he could tell them, that as long as he was spared by the Great Architect of the Universe, he should feel pleased in attending that lodge of instruction, and give information to the brethren who were willing to receive it, as he had hitherto done. It was an encouragement to him to go on when he found brethren as willing to learn as he was to instruct them. He was more immediately connected with that lodge than any other, they holding it under the sanction of the parent lodge, to which he belonged; he felt especially interested in its welfare, and he should have been pleased to have seen a larger number of brethren present on that occasion, but he felt gratified that there were then there several brethren well known in frequenting lodges of instruction. He was honoured that evening by the presence of a number of Past Masters, amongst whom were Bro. Francis, the Immediate Past Master of the St. Mark's Lodge; Bro. H. Thompson, P.M. of the Domatic and of the Southern Star Lodge, the latter of which he (Bro. Thomas) had the pleasure of being an honorary member; Bro. Wolpert, W.M. of the Panmure Lodge (No. 720); Bro. Wright, S.W. of the Royal Jubilee Lodge; Bro. Wilsford; P.M. of the Wellington Lodge; and several others whose names he did not mention, so that he was well supported by the P.M.'s and Wardens of other lodges, and he hoped that they had all enjoyed themselves, and would all meet again on their anniversary that time twelvemonths. He gave, "The Past Masters and Wardens," coupling with the toast the name of Bro

Thompson, P.M. of the Domatic Lodge and also of the Southern Star Lodge.

Bro. Thompson, in returning thanks for the Past Masters, expressed the gratification he had experienced in being present at the working of the lodge, which was perfect; and alluded to the high estimation in which Bro. Thomas was held throughout the Craft, not only for his great ability as a Mason, but for the very kind and courteous way in which he communicated instruction to those younger brethren who sought it at his hands. While he was willing at all times to impart information to them, he did so in such a genial spirit, and so free from ostentation as to his own abilities, that it became really a pleasure to receive it at his hands. For himself, he (Bro. Thompson) could say that for a great deal that he knew he was indebted to Bro. Thomas, who never considered anything a trouble, and indeed felt an interest in giving, not only in the lodge but out of it, any amount of information or instruction that was required to fit them for any duties that they might be called upon to perform. He thanked them sincerely, and felt it a great honour to have his name connected with the toast, which had been just been proposed and drunk with such unanimity.

The W. Master next gave "The Health of the worthy Secretary of the United Pilgrims' Lodge of Instruction, Bro. Francis." The brethren knew what he was, for he was not only a fund of humour in himself, but was of great service in the lodge of instruction, and he (the W.M.) believed that he had given satisfaction to the brethren, as they had recently expressed their appreciation of his services. (The toast was cordially received).

Bro. Francis, in a tone of quaint raillery, replied to the toast, and said that he had endeavoured to discharge his duty, and if any brother required instruction he should be happy to render it to the best of his ability.

"The Health of the Stewards of the Festival" was next drank, for which Bros. H. J. Wright, Welsford, and Pain severally returned thanks. Some other toasts were given and received, and in the course of the evening several excellent songs were sung, and it was passed in a very happy manner, with warm expressions as to the next "merry meeting."

PROVINCIAL.

MONMOUTHSHIRE.

NEWPORT.—*Silurian Lodge (No. 471).*—The usual monthly meeting of the members of this lodge took place at the Masonic Hall, Great Dock-street, on Friday, the 1st inst., at 7 p.m., and there was a very good muster of Craft Masons. The minutes of the last general lodge and a subsequent lodge of emergency having been read and confirmed, the ballot took place when Mr. William Evans, Penimore, was unanimously admitted. The balloting for Mr. George Harward, was adjourned till the next meeting. Mr. William Oliver, Mr. James Powell, and Mr. William Hooper Matthews, being in attendance were initiated into Masonry, the ceremony being admirably rendered by the W.M. The lodge was closed in harmony at 9 p.m.

YORKSHIRE (NORTH AND EAST).

MIDDLESBRO'.—*North York Lodge (No. 602).*—The members of this lodge have recently erected a highly appropriate memorial to the late Bro. J. S. Peacock, P.M., P. Prov. S.W., &c. The monument consists of a massive obelisk of Dalbeattie granite, bearing a suitable inscription. The deceased was the first town clerk of Middlesbro', and died suddenly some time ago. He was a zealous Mason, and it was through his exertions, to a large extent, that the Freemasons' Hall in Middlesbro' was erected. The North York has commenced a lodge of instruction in connection with it. A considerable number of members have been enrolled, and the working is being carried on efficiently, the members electing each evening the W.M. that is to preside at the next meeting. At the February meeting of the regular lodge, Mr. Williams was initiated, the ceremony being performed by the W.M. Bro. Gladstone was then passed to the second degree, the W.M. again officiating. Bro. Middleton was then raised to the sublime degree of M.M. by Bro. Ingram, P.M. Bro. Linklater was then raised by the W.M. Bro. Watson was also raised, the ceremony being performed by Bro. Manners, P.M., P. Prov. S.D. At the meeting held on Friday, the 1st inst, Bro. Williams received the charge as an E.A., and was then passed to the second degree, the W.M., Bro. John Jones, presiding.

SCOTTISH CONSTITUTION.

EDINBURGH.

Stow.—*St. John's Lodge* (No. 216).—The brethren of this lodge held their first monthly meeting for instruction this year in the lodge room on the evening of Friday, the 1st inst. Bro. Henry Kerr, R.W.M., occupied the chair. Bro. Robert Sanderson, P.G.S., gave a short address on the "Advantages of Masonry," which was well received and highly appreciated by all present. At the close Bro. David Scott, Sec., in a few remarks, proposed a vote of thanks to Bro. Sanderson, after which the lodge was closed.

GLASGOW

GLASGOW.—*Athole Lodge* (No. 413).—The meeting of this young and flourishing lodge was held upon Tuesday, the 22nd ult. The lodge having been duly opened, the Provincial Grand Lodge office-bearers—who are at present systematically visiting all the lodges in the province—headed by Bro. Walter M. Neilson, Prov. G.M., were then admitted. Bro. Raynham having been elected Chaplain, was duly installed. The formal finding of the Provincial Grand Lodge, as to the manner in which the Athole kept their books and conducted their affairs, was then read by the Prov. G. Sec., Bro. A. McTaggart, M.A., such finding was very favourable, the affairs of the lodge being said to have been "conducted in strict harmony with Grand Lodge laws, and in accordance with the ancient usages of the Order." The Prov. G.M., who had examined the books personally, then addressed the lodge; he cautioned them to be very careful whom they admitted, "vouching" should not be a mere matter of form but a reality. He remarked, "instead of a large, I would prefer a select number." He then proceeded so the effect—"We are desirous to have men who are more independent, who have more money and time, so as to have a better appearance to the outer world." In regard to the projected Freemasons' Hall, for Glasgow, the Prov. G.M. observed that at present they were just at the turning point as to whether it was to go on or come to a standstill; at present he said, "the hall committee were hanging on their ears to see how they were to be supported," &c. It would be a disgrace to the fraternity if this new Masonic Hall scheme should fall through. Bro. F. A. Barrow, D. Prov. G.M. also addressed the meeting, and after some remarks from the R.W.M., the Prov. G. Office-bearers then retired in a body while the lodge was still on labour.

GLASGOW.—*Thistle Lodge* (No. 87).—The 108th anniversary of the brethren of this lodge was celebrated on the evening of the 16th ult., in the Hall, Croy-place, Bro. J. Frazer, R.W.M., presiding. An excellent supper was provided by Bro. Forrest, to which the brethren did ample justice. The various toasts incidental to such occasions were given in the course of the evening, and were duly honoured and responded to. A number of excellent songs, glees, &c., were contributed by the brethren, and a pleasant evening was spent.

ROYAL ARCH.

METROPOLITAN.

PRUDENT BRETHREN CHAPTER (No. 145).—PUBLIC NIGHT.—Freemasonry was in the ascendant last week, for immediately following the great gathering of the Craft on Wednesday came the public night of the Prudent Brethren Chapter, of which there has been so much talk amongst R.A. Masons, and which we alluded to in our last impression. Want of space then prevented our going further into detail and giving a more lengthened report. Large as was the assemblage of the Craft on Wednesday it was far exceeded on Thursday by the R.A. Masons, considering the relative numbers of the Craft as compared with those of the Arch; and we may venture to say that those of the provincial companions who had determined to stay over Thursday for this meeting were fully rewarded for their second evening's devotion to Masonry. Never was applause more freely given or with greater sincerity, and, we may say, never more deserved—for, from the reading of the summons convening the convocation by Comp. G. S. States, Scribe E., to the closing address by Comp. Brett, everything went on smoothly, evenly, perfectly without the slightest hitch. The various explanations,

illustrations, descriptions, whether mystical, symbolical, historical ceremonial, scriptural, or mathematical, reflected the highest amount of credit to every one who took part in this most intellectual Masonic treat, and most sincerely do we hope that the Chapter of Prudent Brethren will not, after so great a success, allow this to be the last public night as well as the first, but that before long we shall hear from them again. Uniformity of working has been much talked of in the Craft of late, but as regards the R.A. let the members of that body continue their exertions, and probably Grand Chapter will give them an opportunity of showing their working at a less expense than was entailed upon them on Thursday, and from the expressions and remarks we heard from London as well as Provincial R.A. Masons, we have no hesitation in saying we shall in future hear very little about want of uniformity of R.A. working.

DOMATIC CHAPTER (No. 177).—The regular convocation of this chapter was held on Thursday, the 24th ult., at Anderton's Hotel, Fleet-street. Comps. R. W. Little, M.E.Z.; J. Coutts, H.; W. J. Gilbert, J.; and P.Z.'s J. Smith, Treas.; H. G. Buss, Scribe E.; J. Brett, Payne, Carpenter, Sissons, &c. The minutes of the previous meeting were read and confirmed, and a ballot was taken for the admission of Bro. Harrison, of Lodge No. 27, and he was duly elected. This being the night for the installation of the M.E.Z., Comp. John Coutts, who had on a former meeting been unanimously elected, was duly installed by Comp. Brett, P.Z.; Gilbert, H.; Wilson, J.; J. Cubitt, Prin. Soj.; H. G. Buss, Scribe E.; J. Smith, Treas.; Bradley, Janitor. The chapter was then closed, and the companions adjourned to the banquet, a very excellent dinner having been provided by Bro. Clemow.

Obituary.

BRO. R.D. HOLMES, F.G.M. NEW YORK.

The melancholy tidings of the death of our lamented Bro. Holmes, F.G.M. of the Grand Lodge of New York, and Masonic Editor of the *Dispatch* has just been received. He was most estimable and agreeable, of fine culture, devoted to Freemasonry, and while Grand Master, won the highest esteem of the brethren of New York. His editorial labors were severe, and his views received the respect of the Craft. Always able, kind and fraternal, he has left behind him sincere and sorrowing friends.

BISHOP CHASE.

The Right Rev. Carlton Chase, the distinguished and universally beloved Bishop of New Hampshire, (U.S.) died at Claremont on the 18th of December, and was buried on the 25th. The funeral was largely attended, and the ceremonies were solemn and imposing. He was a member of the Masonic Fraternity, and the Lodges and brethren in the vicinity attended the funeral.

BRO. JOHN WITTEN.

On Tuesday morning last, were interred in the churchyard of Lexden, near Colchester, the remains of Bro. John Witten, an old inhabitant of the parish, who succumbed to a painful disease on the 23rd inst., at the advanced age of 76 years. The deceased was (with one exception, we believe) the oldest Mason in this neighbourhood, and he had occupied the office of Tyler of the Angel Lodge, No. 51, for a very long period, and of the United Lodge, No. 697, ever since its formation. The regular, yet unassuming, manner in which he performed his duties won for him the esteem of all the members of both lodges; and his death has produced a universal feeling of regret among the brethren. At the interment of the deceased on Tuesday about 20 brethren, including representatives of the two lodges, attended as a mark of respect to his memory. The burial office was impressively performed by the Rector (the Rev. John Papillon), who at its close expressed the pleasure he felt at witnessing the regard in which Bro. Witten was held among his Masonic brethren.—*Essex Standard*.

NOTES ON A VISIT TO SAIDA IN JULY, 1869.

By Bro. CAPTAIN WARREN, R.E.

From the quarterly statement of the Palestine Exploration Fund.

Bro. Warren has contributed so many accounts of his researches in the east, which possess the greatest interest to the Masonic Archæological Student, that we readily transfer to our pages the following article:—

The journey up from Jerusalem to Beyrout, overland, in the summer time, has two advantages to those who can enjoy riding in the full blaze of a Syrian sun for several hours every day.

1st. The days being so much longer and the roads dry, a journey that takes the whole day in winter can be accomplished by noon.

2nd. All the under-vegetation being burnt up, any architectural remains can be examined without difficulty.

Starting on 11th July from near Jerusalem, without tents, and provided with letters to the several Turkish governors, and (through the kindness of M. Gameau) with introductions to the various Latin convents, I arrived at Beyrout in eight days, including one day's detention at Saida.

On the second day, at Jenin, midway between Nablûs and Narazeth, we found no accommodation whatever; but, the soldiers having lately moved down to Beisan (where a block house has been built), we were able to get possession of the chief room in the deserted serai.

We arrived at Nazareth on the third morning about eleven o'clock. I paid a visit to Dr. Varton, to whom Dr. Chaplin has confided the care of the meteorological instruments of the Palestine Exploration Fund at this station. It is gratifying to see how much interest he takes in this work; and it would be very desirable to send some more mercurial barometers out to Jerusalem so that Dr. Chaplin could supply Narazeth and Gaza.

The observations at the two hill-stations, Jerusalem and Nazareth, as compared with those at Jaffa and Gaza, will be of great interest; as will these again compared with those taken by Mr. Eldridge in the totally different climate of Beyrout and the Lebanon.

I understand that observations were taken at Saida by the American missionaries for several years. It would be desirable to obtain permission to examine these, and publish what would be useful.

Next day, from Narazeth early, I passed Sefurieh. There are several interesting remains about this town. I examined the square tower at the top of the hill, and do not think the lower stones are *in situ*; they have sunken marginal drafts, and some stones are 2ft. 6in. in height and 4ft. in length, but they are somewhat carelessly worked, and very inferior to those in the Haram Area at Jerusalem. It was interesting to find a Phœnician sarcophagus used as one of the corner-stones of this tower. I enclose a sketch of it, and also of a pedestal lying near. Passing on through Kana-el-jeil and Jafat (Jotopata), I arrived early in the day at Akka, and paid a visit to the pasha: he was extremely obliging, and gave me orders for visiting every place in the city. I was very much struck with the air of bustle and stir about Akka after Jerusalem. The Turks and Arabs are certainly moving on in this part of the empire. At Jerusalem, Nablûs, and Akka they are extensively repairing the serais of the pashas; but, at the latter place, the people have led the way by repairing the mosque, and (putting aside the nature of the style) it is really very thoroughly repaired. The change after the neglected, dilapidated Haram Area of Jerusalem to this little compact mosque of Akka is complete; the interior of the building new and clean, the floor carefully covered with new matting, the court outside well paved and swept, the fountains flowing with water, and the whole

area filled with palm and other trees, so as to have a shade all round, and giving a charming air to the little place.

The master-gunner of the garrison took me all round the city walls. He appeared to have a peculiar satisfaction in showing every place which had been damaged by the English or French. It was rather disagreeable to see the waves dashing into breaches in the walls made so many years ago; but yet it shows a higher state of vitality when the mosques and houses are repaired in preference to the city walls.

Next morning I was much interested in the aqueduct which should carry water into Akka. Half a mile before reaching the city it has occasion to cross a hollow piece of ground, the water is carried along in two earthenware pipes on the surface of the ground, and at intervals it is forced up hollow columns of masonry open at the top, so that a minimum pressure, due to the height of the column, is exerted upon the pipes. Unfortunately, one of these columns is out of order, and the water, in a stream sufficient to supply a city double the size of Akka, only serves to irrigate a little piece of meadow land.

I have been told by Dr. Barclay to look out for a solitary column on a hill to the right, somewhere near Neby Daoud, and went over to a village in that direction to inquire about it. With one exception, the people gave evasive answers, and roundly abused the only man who seemed inclined to be communicative. I have found before, in the plain of Philistia, that the people are more suspicious and less frank than the mountaineers, and that the only way to get information out of them is to make assertions, when they will contradict you if you are wrong. We had to leave the place without finding what we wanted; but a man followed us, and, as soon as he was out of sight of his comrades, told us that the only large standing column was at Hamsin. As we rode on we saw it standing up by itself on the top of a small hill, and on examination I found it to be the same as is spoken of in Dr. Thomson's "Land of Israel," page 83. I send a sketch of it, with the mouldings; the dimensions were not accurately taken. The capital I could not find, but there is a twelfth stone of the column lying near.

Passing the Rasel-Abiad, the Scala Tyriorum (where the path has now been made quite easy), there is on the right the village of Mousûrah, where I have been told recently a small pyramid of black stone has been found, apparently to commemorate some victory. This stone is said to have a square base, the sides being equilateral triangles: no inscription was found on it.

We passed out of our way again to visit Hiram's Tomb, as I was anxious to see if there were any masons' marks on the stone. I could see only two—one is a Christian cross of the Byzantine type at the western end, of which I have got a squeeze; it appears to be ancient. The other consists of a square and compasses, very recently and rudely cut, apparently by some enthusiastic mason, who should have learnt the proper use of his chisel before he attempted such a task.

We did not arrive at Tyre until after sunset, and having to get into Saida early next day, I had to leave without examining the old walls.

After passing the Nabr-el-Kasimiyyeh about one hour, and when opposite to Neby Sûr (called by a fellah there Neby Tûr), I noticed on the left, close to the sea-beach, some upright stones, and on coming up to them found them to form a rectangle, the sides nearly facing the cardinal points of the compass. The stones stand about four feet above the surface, and are about two feet by one foot thick; they stand nearly upright, and are from six to eight feet apart; about twenty feet to the east is one solitary stone; the north-west portion of the rectangle is wanting. The story given was that they had been men turned into stone by the curses of Neby Tûr. I was struck by the fellah calling the Neby "Tûr," because he called the city "Sûr."

In the "Handbook for Syria" (Ed. 1868), we find, page

375, "We observe on the right a circlet of upright stones, to which a curious legend is attached," &c. It is probable that it is this rectangle that is referred to, since at a short distance the stones appear as though in a circle.

Saida is described in "Robinson's Biblical Researches": The houses and city walls are built of freestone ashlar, said to be dug up, for the most part, from ruins existing at a few feet below the surface, in the vicinity of the city. Some of the stones in the walls of the private houses have incised characters on them; on one house I noticed three stones about twelve feet from the ground, each with a mark like the Phœnician a'eph.

On making inquiries, I could not hear of any sunken marginal-drafted or "bevelled" stones having been dug up; the old stones appear to be squared, or ashlar, without a conspicuous draft.

In the castle or citadel which is above the city, the older portion of the wall (ascribed to Louis IX., A.D. 1253) is of two constructions: one portion is built of very small ashlar, and on it I could see no characters cut; on the other portion, which may be of the same age, but is built of old material, I observed three or four characters, two of them, a cross and an arrow, high up out of reach; but close to the ground was a triangle, in course of construction, which is probably completed by this time, if the artist engaged on it has kept to his work. The stones of this portion are about twenty-two inches long, and thirteen inches high; two or three only of the stones have any marginal draft.

I could see no characters on the stones of the inside walls of this upper castle, but I here only made a very hurried examination. In the seacastle the walls are evidently of very different ages, but none of the visible portions appear to have been built before our era, and there appear some reasons to suppose that the older portions may have been constructed by the Moslems or in the time of the Crusades; for example, in one portion of what appear to be the older walls, huge granite columns are used as through bonds, just in the same way as they are at Ascalon and Caesarea, and in the upper part of the east wall of the Haram area at Jerusalem.

If, however, we were certain that the older visible walls of this castle were built by the Moslems or Crusaders, there would still be the probability that the present that the present stones, as they now appear, were used in the latter part of the Roman Empire, and that they may have been used previously, in another form, at an earlier period, for there is an arched doorway, very well preserved (of which an elevation is given), which is very similar in its details to examples of Roman architecture (rustic work) given by Vitruvius, and the stones generally in their bevel appear to be of a Roman type. The impression I obtained from the two visits I paid to the castle is that the stones were at one time ashlar, without a draft, and probably with the present Phœnician marks on them; that they were cut down in the time of the Roman occupation of the city, and the marginal draft was then sunk and the bevel cut, and that again they were used at a later period, without being reworked, by the Moslems or Christians.

I have, however, to remark that in some cases what appear to be modern buildings abut against the old walls, and have preserved portions of them in a manner that is very surprising, if we are to suppose them to be of very great antiquity.

The stones in the older portions of this castle are bevelled, but they differ very much from those at Jerusalem, to which the term bevel does not appear appropriate. They (at Saida) are formed by sinking a draft about two inches deep round the margin, and then beveling off the projecting face at an angle of 45°. In some cases it appeared as though the draft and bevel had been cut over a portion of the Phœnician sign.

In comparing, however, the bevelled stones of Saida

with those of Jerusalem, the difference in the nature of the stone must not be forgotten; a draft sunk only from a quarter to three-sixteenths of an inch, similar to those on the stone of the Harem esh-Sherif, would appear very insignificant on the open freestone of Saida, and would probably be worn away in a very few years if exposed to the weather.

Dr. Thomson, at page 158 of "The Land and the Book," gives some very interesting particulars upon this subject, some of which I take the liberty of quoting:—

"Most of the towns along the Syrian coast, however, are built of an argillaceous sandstone, mixed with comminuted shell, which, though porous and easily cut, will yet, if protected from the weather, last for ages; but, when exposed, it disintegrates rapidly, and soon melts away to dust. This process is hastened every time the ruins are worked over for new buildings. The stones must always be re-cut before they are put into a wall, and, after being thus reduced two or three times, they become too small for use, are thrown into the fields, and quickly dissolve. . . . In other places, where the material is compact limestone, and not subject to these causes of destruction, it is broken up and burnt to lime."

The larger visible stones in the sea-castle are generally under two feet in height, and about four feet in length; it is possible, however, that there may be much larger stones of a more ancient wall *in situ* in the thickness of the present walls, for on creeping through a broken portion of the northern wall overhanging the sea I found above my head a stone which measured quite 8ft. north and south, east and west, and I could see no signs of any joint. This stone, then, would be in keeping with those which still remain on the reef of rocks forming the ancient harbour, the largest of which measures about 11ft. by 12ft. and about five feet in height, and weighs about thirty-five tons. I could see no signs of any bevel or draft on the stones forming the walls of the harbour, although dowel holes cut in these stones and in the rocks are very distinct.

Mons. A. Durighello, the vice-consul for France, took a great deal of trouble in showing me what was most interesting at Saida, especially the Phœnician tombs in which so much has been found; but I was disappointed to find that the nature of the rock in which they are cut prevents them being finished off in any manner, and the sides in many cases have been coated with plaster, so that they now have a very dilapidated appearance.

I could neither see nor hear of any red paint marks on the plaster similar to those we have found on the walls of the Haram esh-Sherif. The sarcophagi are generally cut out of the solid mountain limestone (the tombs being sandstone), and have devices on them which I have seen in Palestine; at Sefürieh, the sarcophagus built into the corner of the tower is very similar to those found in these tombs at Saida. There is the rectangle with the triangle at each end, and also the disc (sun?) with the band underneath; the device of the rectangle with the triangle at each end was also to be seen on the Phœnician sarcophagi near the river Damû, and I have seen it in Palestine, more especially over a ruined bridge on the easide of the Jordan, where the Zerka issues into the plain above the ford of Damieh.

M. Durighello was kind enough also to show me all the little pieces of pottery which he had lately found in his excavations, and I noticed that they are precisely similar to what we find at Jerusalem in the middle of our sections, below the early Christian pottery, and above the pottery found at the south-east angle of the Haram. I did not see any pottery similar to what has been lately found at Cyprus.

Mr. Arbel, the English Consular agent, was good enough to show me some columns he had found in his garden. Of one, the pedestal, base, and capital are lying together: on the pedestal is an inscription in Greek (of which I have an excellent squeeze), dedicated to the

Emperor Hadrian. The base is Attic, and the capital Corinthian. On the bed of the latter is the mason's sign or name in Greek, incised, but it is difficult to make it out at present. I have a squeeze of it.

It is interesting to remark that there are incised marks on the walls of the city, showing where the aqueduct runs, in the shape of a round O: but this mark must be quite modern.

M. Durighello is going to preserve either squeezes of, or the stone themselves, which he finds in future in the ground bearing Phœnician marks. He took me to see capital of a column lying in a mosque, of which he has the fellow in his possession. I forward you a sketch of it; it appears to be somewhat similar to the capital to one of the monoliths at the Golden Gate, Jerusalem.

I am able to send you about twenty of the characters from the sea-castle walls, reduced from squeeze, and about twenty more which I sketched.

On arriving at Beyrout I found that the Consul-General, Mr. Eldridge, who was away on business, had very kindly made some preliminary arrangements about a house in the mountains, and I had no difficulty in securing it at once.

A FEARFUL RITE AT ROME.

The following amusing extract from our facetious contemporary, *Punch*, appears in the issue of to-day:—

"A FEARFUL RITE AT ROME.

"Sir,—You know that, about the date of the suppression of the Knights Templars, strange rumours were current of indefinite horrors supposed to be perpetrated in the secret chapters held by that mysterious brotherhood. Read this telegram from Rome, dated March 22, being the day after that whereon the Pope had held a secret consistory:—

Among the prelates preconised in the consistory yesterday were the Archbishops of Armagh and Toronto, the Bishops of Savannah, Armidale, and St. Augustine.

"Preconised! That word doubtless means something as dreadful as any one of the ordeals which the members of the Order whose latest Grand Master was Jacques de Molai had to undergo at their dark *séances*. The Holy Father may excommunicate Freemasons, because they refuse to confess their secret, but they, how closely soever they may be tiled in their lodges, are none of them preconised. Sir, I should like to have the person of one of these preconised prelates examined soon after he had undergone the operation of being so served. I warrant you he would be found to bear a mark worse than that of the actual cautery merel, not to say red-hot poker. What mark? Sir, the mark of the Animal. To be preconised means to be marked with that. Ask Dr. Cumming if it doesn't, unless you are content to take the word of

"Yours truly,
"Peterborough, All Sages' Day." "G. H. W.

GRAND Master Tucker, of the Grand Lodge of Texas, forbids the brethren of that jurisdiction to recognize or hold communication with any Mason who hails from what was formerly Upper and Lower Canada, now known as the Provinces of Ontario and Quebec, in the Dominion of Canada, unless they are of obedience to the Grand Lodge of Canada.

The lodges in Airdrie were recently inspected by the D. Prov. G.M. of the Middle-Ward of Lanarkshire. After the books of Lodge St. John, No. 166, and Lodge New Monkland, No. 88, had been duly inspected, the brethren sat down to an excellent supper in the Town Hall, under the presidency of the Deputy P.G. A most happy and harmonious evening was spent in true Masonic style.

Poetry.

I HAVE NO MOTHER NOW.

Oh! grief of griefs, Ah! joyless day,
Tears in abundance flow;
The loving heart has ceased to beat,—
I have no mother now.

The void thus made cannot be filled
Upon the world below.
Weeping I see the vacant chair—
I have no mother now.

Unselfish is a mother's love,
Devoid of art and show;
Experience has taught me this—
I have no mother now.

I miss the welcome, miss the smile,
Grief sits upon my brow,
As I recall the past to mind—
I have no mother now.

In pleasure, pain, in weal, in woe,
The same staunch friend wert thou,
My mother, kind, anxious, sincere—
I have no mother now.

But why repine at God's decree;
Those who in sorrow sow,
Trusting in God, may solace find,
Though they've no mother now.

Thou let us hope and ask of God,
He will on each bestow

A seat in heaven; thou may I say—
Here's my mother now.

Tredegar.

R. BOND.

MYDDELTON HALL, ISLINGTON.

On Tuesday night the above hall was attended by a fashionable audience to witness Bro. Farquharson's entertainment entitled, "Reminiscences of the Antipodes." Bro. Farquharson is a gentleman who has visited the colonies, and is very happy in depicting the humorous side of character. The descriptive part of the entertainment was interspersed with appropriate songs and recitations, some of which gained much applause from the audience. Perhaps he was most successful in a *travestie* on *Blue Beard*, and a Californian Election Speech, which latter was delivered in the high-flown language peculiar to candidates for the American Legislature. Bro. Farquharson laboured well for the success of his entertainment, and deserved the applause which followed its close.

THE POPE A DESCENDANT OF A JEW.—A correspondent of a continental contemporary writes as follows:—"I have to make a communication which will undoubtedly prove most interesting to the readers of your paper—viz., that a man thoroughly acquainted with Roman and Italian families has incontestable proofs that the relatives of the present Pontiff, Pope Pius IX., the family of the Mastai, are of Jewish descent. The Mastais derive their title of nobility from one Ferretti, who belonged to a family of the *ancienne noblesse*, but had married in Sinigaglia a baptised Jew, of the name of Mastai. Already 24 years ago when Count Mastai Ferretti ascended the Papal throne as Pius IX., the Marquis Consolini published a genealogical pamphlet, in which he demonstrated the Jewish origin of the Mastai. The writer was cited before the tribunal, and his writing burnt. A deadly feud sprang up between the Mastai and Consolini families. One of the Consolinis fell by the hand of one of the Mastai, such occurrences not being very rare in Sinigaglia. The whole story would have been well nigh forgotten, had not a Roman publisher discovered, among a heap of dust-covered volumes, a copy that had escaped detection, published it anew, and substantiated the truth of its statement by fresh proof. The *Correspondance de Rome* tries to question the authenticity of the statement but without success.—*Jewish Chronicle*.

SCIENTIFIC MEETINGS FOR THE WEEK.

Monday, April 11th.—London Institution, at 4; Royal Geographical Society, at 4; Royal Institution of British Architects, at 5.
 Tuesday, April 12th.—Anthropological Society, at 8; Photographic Society, at 8; Institution of Civil Engineers, at 8.
 Wednesday, April 13th.—Royal Geographical Society, at 8; Royal Microscopical Society, at 8.
 Thursday, April 14th.—Mathematical Society, at 8.

LIST OF LODGE MEETINGS, &c., FOR WEEK ENDING 16TH APRIL, 1870.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; M.T., Masonic Temple; Tav., Tavern; Ho., Hotel; Ro. Rooms; L., Lodge; St., Street; Sq., Square).

METROPOLITAN LODGES AND CHAPTERS.

Monday, April 11th.

LODGES.—St. George and Corner Stone, F.M.H.; St. Alban's, Albion Tav., Aldersgate-st.; Confidence, Anderton's Ho., Fleet-st.; St. Andrew's, London Tav., Bishopsgate-st.; Leigh, F.M.H.—CHAPTER.—Mount Sion, Radley's Ho., Bridge-st., Blackfriars.

Tuesday, April 12th.

LODGES.—Burlington, Albion Tav., Aldersgate-st.; Percy, Ship and Turtle, Leadenhall-st.; St. Michael's, Albion Tavern, Aldersgate-st.; United Strength, Old Jerusalem Tav., St. John's-gate, Clerkenwell; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan Tav., Deptford; Ranelagh, Windsor Castle Ho., Hammersmith; Doric, Anderton's Ho., Fleet-st.

Wednesday, April 13th.

Com. Royal Masonic Ben. Inst., at 3.—LODGES.—Fidelity, F.M.H.; Enoch, F.M.H.; Union Waterloo, M.H., William-st., Woolwich; Kent, Guildhall Coffee-house, Gresham-st.; Vitruvian, White Hart, College-st., Lambeth; Justice, White Swan, High-st., Deptford; Euphrates, George Ho., Aldermanbury; Pilgrim, Ship and Turtle Tavern, Leadenhall-st.; Belgrave, Anderton's Ho., Fleet-st.; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Lily Lodge of Richmond, Surrey; Montefiore, F.M.H.; Beacontree, Pri. Ro., Leytonstone; Hervey, George Ho., Walham-green.

Thursday, April 14th.

Quar. Gen. Court Girls, School, at F.M.H.—LODGES.—Royal Athelstan, City Terminus Ho., Cannon-st.; Regularity, Friendship, Ship and Turtle, Leadenhall-st.; Polish National, F.M.H.; Canonbury, Haxell's Ho., West Strand; Dalhousie, Anderton's Ho., Fleet-st.; Capper, Marine Ho., Victoria Dock West Ham; Upton, Spotted Dog Tavern, Upton, Essex.—CHAPTERS.—Mount Lebanon, Bridge House Ho., Southwark; Hope, Globe Tav., Royal Hill, Greenwich.

Friday, April 15th.

LODGES.—Friendship, Willis's Rooms, King-st., St. James's; Jerusalem, F.M.H.; Jordan, F.M.H.; New Concord, Rosemary Branch Tav., Hoxton; Rose of Denmark, White Hart, Barnes.—CHAPTER.—Moirn, London Tav., Bishopsgate-st.

Saturday, April 16th.

Audit Com. Boys' School.—LODGE.—Pannure, George Ho., Aldermanbury.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

Monday, April 14th.

Temple, Old George, St. Mary Axe, E.C.; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Montcombe-st., Belgrave-sq.; Sincerity, Railway Tav., London-st.; St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Crystal Palace, City Arms Tav., West-sq., Southwark; Westbourne, the Grapes, Duke-st., Manchester-sq.; High Cross, White Hart Ho., Tottenham; Tower Hamlets Engineers, Duke of Clarence, Commercial-rd., East; Eastern Star, Royal Ho., Burdett-rd., Mile-

end-rd.; Camden, Adelaide Tav., Haverstock Hill; British Oak, Bank of Friendship Tav., Mile End.

Tuesday, April 12th.

Faith, Fisher's Restaurant, Metrop. Dist. Rail., Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; Prince Frederick William, Knights of St. John's Tav., St. John's-wood; Dalhousie, Royal Edward, Triangle, Hackney; Royal Albert, White Hart, Abchurch-lane; City of London, Shepherd and Flock Tav., Bell-alley. Moorgate-street; New Wandsworth, Freemasons' Ho., New Wandsworth; Rose of Denmark, George Ho., Aldermanbury; Mount Sion, White Hart, Bishopsgate-st.; Royal Union, Duborg's Ho., Haymarket.—CHAPTER.—Robert Burns, Sussex Stores, Upper St. Martin's-lane.

Wednesday, April 13th.

Confidence, Railway Tav., London-street; United Strength, Bull and Gate, Kentish Town; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lam; beth; Peckham, Maismore Arms, Park-road, Peckham Rye-Pythagorean, Piece of Orange Hotel, Greenwich; Temperance in the East, George the Fourth, Catherine-st., Poplar; Prosperity, Gladstone Tav., Bishopsgate-street.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tav., Mount-st. Grosvenor-sq.

Thursday, April 14th.

Fidelity, Goat and Compasses, Euston-road; Kent, Duke of York, Borough-rd., Southwark; United Mariners, Three Cranes, Mile-end-rd.; Vitruvian, White Hart, College-st., Lambeth; St. George's, Globe Tav., Royal Hill, Greenwich; Manchester, Berkeley Arms, John-st., Berkeley-square; Tranquillity, Sugar Loaf Tav., Great St. Helen's, E.C.; Whittington, Thatched House Tav., 9, Red Lion-st.; Royal Oak, Royal Oak Tavern, Deptford.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, April 15th.

Robert Burns, Union Tav., Air-st., Regent-st.; St. Luke's, Pier Ho., Cheyne-walk, Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham st.; Unions (Emulation Lodge of Improvement for M.M.), Freemasons' Hall; United Pilgrims, Horns' Tavern, Kennington; Wellington, Lord Duncan Tavern, Broadway, Deptford; Florence Nightingale, Freemasons' Tav., Woolwich; Ranelagh, Windsor Castle Hotel, King-st., Hammersmith; Belgrave, Duke of Wellington, Spring-gardens, Charing-cross; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Victoria, George Ho., Aldermanbury; Hervey, George Ho., Walham-green.

[This information is extracted from the "Universal Masonic Calendar," published at 19, Salisbury-street, Strand, and brethren who may detect any inaccuracies (and there are, doubtless, many), are respectfully requested to communicate the same to the Editor at the Office, No. 19, Salisbury-street, Strand.]

TO CORRESPONDENTS.

** All Communications to be addressed to 19, Salisbury street, Strand, W.C.,

We shall be glad to receive from brethren any proceedings of Masonic meetings, which shall be duly inserted. Communications should be forwarded so as to reach us as early in the week as convenient—not later than Wednesday if possible. We have to request our correspondents to be particular in writing names distinctly.

ENQUIRER.—The Secretary of a lodge cannot properly hold any other office. The usual course when a secretary seeks advancement, is that some other brother should assume the secretaryship *pro tem*. For this and other reasons it is advisable that the office of secretary should be held by a brother who has passed the chair, as is the case in most well regulated lodges.