

LONDON, SATURDAY, DECEMBER 19, 1863.

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 446).

BOOK IV.—CHAPTER X.

On the 22nd of April, all the Templars confined in the Tower and prisons of London were assembled in the Chapel of the Holy Trinity, to hear the depositions of the witnesses publicly read. They demanded copies of these, which was granted; and they were allowed eight days to prepare defences. Before the expiration of that time, an officer was sent to inquire if they intended offering any defence; to which the Templars replied, that, being unlettered men, and ignorant of law, they were unable to present a defence, as they were not permitted to employ counsel; but, that they might not be condemned unheard, they required an opportunity, to make a public confession of the faith and principles held by the Order, to detail the privileges granted them by the Popes for their holiness and usefulness in the cause of Christ, and to read their own depositions, which they considered would amply prove their innocence. On the eighth day, being Thursday the 29th April, they were brought before the Inquisitors and their coadjutors, in the Chapel of All-Saints, Berkyngecherche. There were present, besides William de la More, the Grand Prior of England, five Preceptors, two Priests, and twenty Serving Brethren of the Order. They presented a declaration which they had drawn up, as their only defence against the unjust and tyrannical proceedings of their powerful oppressors, and declared that, if they had done wrong, they were ready to submit to the judgment of the Church. The Templars, who were not present at the presentation of this declaration, adopted it likewise as their defence. It ran as follows:—

Be it known to our Honourable Father, the Archbishop of Canterbury, Primate of all England and to all the Prelates of Holy Church, and to all Christians, that all we Brethren of the Temple here assembled, and every one of us, are Christians, and believe in our Saviour Jesus Christ, in God the Father Omnipotent, who made heaven and earth, and in Jesus Christ His Son, who was conceived of the Holy Ghost, born of the Virgin

Mary, suffered pain and passion, died upon the Cross for all sinners,, descended to hell, and the third day rose from death to life, and ascended into heaven, where he sits on the right hand of God the Father, and will come at the Last Day to judge the living and the dead, who was from the beginning, and will be to the end; and we believe in the Holy Christian Church. And we believe all that the Holy Church believes and teaches us. We declare that our religion is founded on vows of obedience, chastity, and poverty, and of aiding in the conquest of the Holy Land of Jerusalem, with all the power and might that God affordeth us. And we firmly deny and contradict, one and all of us, all manner of heresy and evil doings, contrary to the faith of Holy Church. And for the love of God, and for charity, we pray you, who represent our Holy Father the Pope, that we may be treated like true children of the Church, for we have well guarded and preserved the faith, and the law of the Church, and of our own religion, that which is good, honest, and just, according to the ordinances and privileges, of the Court of Rome, granted, confirmed, and canonized by Common Council; the which privileges, together with the rule of our Order, are enregistered in the said Court. And we would bring forward all Christians (save our enemies and slanderers) with whom we are conversant, and among whom we have resided, to say how and in what manner we have spent our lives. And if, in our examinations, we have said or done anything wrong through ignorance of a word, since we are unlettered men, we are ready to suffer for Holy Church, like Him who died for us on the blessed Cross. And we implore you, for the love of God, and as you hope to be saved, that you judge us as you will have to answer for yourselves and for us before God; and we pray that our examination may be read and heard before ourselves and all the people, in the very language and words in which it was given before you, and written down on paper."

The Papal Inquisitors were disappointed at the above declaration; they desired a confession of guilt, and the most rigorous measures were now adopted to obtain it. The Templars were loaded with heavier fetters, cast into still more loathsome dungeons, and the torture still more barbarously applied. Every terror and privation was brought to bear upon the devoted victims. French Dominicans, skilled hands, picked out by Imbert for the purpose, were sent over to apply the tor-

ture; but even their devilish arts succeeded in extorting confessions of guilt from only *two Serving Brethren and one Chaplain*.

Stephen de Staplebrugge, "an apostate and fugitive of the Order of the Temple, captured by the King's officers in the city of Salisbury," was on the 23d June examined in the presence of the Bishops of London and Chichester, and others. He deposed to there being two modes of reception, the one good and lawful, the other contrary to the Christian faith. He had been received into the Order, at Dynneslee, by Brian le Jay, Grand Prior of England, the same Le Jay who was slain by William Wallace at the battle of Falkirk. He was led into the chapel, and the door closed behind him; a crucifix was placed before the Grand Prior, and on either side of De Staplebrugge, a Brother was placed with a drawn sword. The Grand Prior, pointing to the crucifix, said, "Do you see this image of the crucifixion?" to which he replied, "I see it, my lord." The Grand Prior then said, "You must deny that Jesus Christ was God and man, and that Mary was his mother; and you must spit upon the Cross." Whereupon the deponent, fearing death would be the result of his refusal, did so with his mouth, but not with his heart; and spat beside the Cross, but not upon it. After making this confession, the poor rack-tortured wretch, fell upon his knees, with eyes uplifted, with clasped hands, and uttering tears and sighs, besought the mercy and favour of Holy Church, declaring that he cared not for the death of the body, or for any amount of penance, but only for the salvation of his soul!

On Saturday, the 25th June, the second Serving Brother, Thomas Tocci de Thoroldeby, was examined. He is described as "an apostate who had escaped from Lincoln after his examination at that place by the Papal Inquisitors, but had afterwards surrendered himself to the King's officers." This brother, however, at first disappointed the expectations of the Inquisitors. He adhered to his first depositions, adding some particulars regarding penances imposed, and absolutions pronounced in the chapter, showing the difference between sins and defaults, the priest having to deal with the one, and the Master with the other. He stated that the little cords were worn for an honourable purpose, and he having lost his in a battle with the Saracens, the Grand Master punished him for a default in coming home without it. He corroborated the account given

by other witnesses of the secret manner of holding chapters, and that the members were forbidden to confess to any but chaplains of the Order.* They did nothing contrary to the Christian faith, and as to the charge brought against the Templars of endeavouring to benefit the Order by right or wrong, he quoted the statute, "that if any one should be found to have acquired anything unjustly, he should be deprived of his habit, and expelled the Order." Being asked why he had become an apostate, and fled from his Order, he replied that he had done so through fear of death, as the Papal Inquisitor, De Lagni, when examining him at Lincoln, asked him if he had nothing further to confess, and he replied that he had not, unless he confessed what was not true, whereupon the Abbot, laying his hand upon his breast, swore by the word of God, that he would make him confess before he had done with him; that, terrified by this threat, he had bribed the jailor of Lincoln with forty florins to let him escape. After this imprudent avowal, the Serving Brother was handed over to the tender mercies of De Lagni, who, having made him undergo the severest torture, "expelled the wicked devil from him," and brought Thoroldeby back on the fourth day to "speak the truth." He now confessed, that having been threatened by two Templars, who had naked swords in their hands, he denied Christ with his lips, but not with his heart, and spat beside the Cross but not on it. Being required to spit upon the image of the blessed Virgin, instead of doing so he contrived to kiss her foot. He stated that he had heard Brian le Jay, say a hundred times, that Jesus Christ was not the true God, but a mere man; and that the smallest hair out of a Saracen's beard, was of greater worth than the whole body of a Christian. He declared that, standing once in the presence of Le Jay, when some poor people were imploring his charity "for the love of God, and our Lady the blessed Virgin," Brian answered, "What Lady? go and be hanged to your Lady;" and throwing a halfpenny into the mud, made

* This was contrary to facts. Even in the most flourishing days of the Order, it never had a sufficiency of Chaplains, and the brethren had to confess to secular priests. This arose from the Chaplains being admitted as a body, long after the Order arrived at maturity. As only those of noble birth could become chaplains, it must have been small. No disadvantage arose from this, as plenty of Seculars could be had, who were willing to have the Templars as their master, and to share in the good things of the Order; and as neither party was bound to the other, they could part at pleasure. It is worthy of note, that De Nafferton does not corroborate this charge.

the poor people hunt for it, although it was in the depth of a severe winter. He stated, that at chapters the priest stood like a beast, and had nothing to do but at the close of the meeting to repeat the psalm, "God be merciful." Addison, with great truth, remarks, that the Templars must have been strange idolators, when they closed their chapters, in which they were accused of worshipping a cat, a man's head, and a black idol, with the reading of the beautiful psalm, "God be merciful unto us, and bless us, and shew us the light of Thy countenance, that Thy way may be known upon earth, Thy saving health among all nations." The witness further stated that the priest could not impose a heavier penance than a day's fast on bread and water, and not even that without the brethren's sanction. Further, that in the wars of the Holy Land, the Templars favoured the Saracens and oppressed the Christians; and he declared, for himself, he had never seen the body of Christ for three years before, without thinking of the devil, nor could he remove that evil thought from his mind by prayer, or in any other way that he could desire. He added, that on that very morning, he had heard mass with great devotion, and since then had only thought of Christ, and was certain no Templar's soul could be saved unless a reformation took place. After the two Serving Brethren had in the above manner confessed, they were solemnly absolved and reconciled to the church.

On the 1st July a chaplain avowed the guilt of the Order. He deposed to having been received in the first instance in a lawful manner described in his first examination; but a year afterwards, being at the Preceptory of Garwy, Jacques de Molai, who was then Grand Prior of England, called him into his chamber, and in the presence of two Templars of foreign extraction, informed him that he wished to put his obedience to the test. He then commanded him to sit down on a bed, which the deponent did. De Molai then sent to the chapel for a crucifix, and two Serving Brethren armed with swords stationed themselves at the door. When the crucifix was brought, De Molai pointed to it, and asked whose image it was that was nailed to the Cross. He answered, "The image of Jesus Christ, who suffered on the Cross for the redemption of mankind." The Grand Prior answered, "Thou sayest wrong, and art much mistaken; for He was the son of a certain woman, and was crucified because He called

Himself the Son of God, and I, myself, have been in the place where he was born and crucified; and now must thou deny Him, whom this image represents." The deponent, in horror, exclaimed, "Far be it from me to deny my Saviour." The Grand Prior then told him that he must do it, or he would be put into a sack and be carried to a place which he would find by no means agreeable, that there were swords in the room, and brethren willing to use them. The deponent then asked if such was the general custom; and being answered in the affirmative, fearing to lose his life by a refusal, he denied Christ with his tongue but not with his heart. Being asked in whom he was told to put his faith, after denying Christ he replied, "In that great Omnipotent God who created the heaven and the earth!"

Finding that the confessions were so scanty, the Inquisitors entered into a compromise with De la More and the other Templars. By this they agreed to repeat a form of confession and abjuration, after which they were absolved, reconciled to the Church, and set at liberty. Some of the Templars, however, were still detained in prison, and among them the pious De la More, the last Grand Prior of the Order in England. A few months after the close of the proceedings against the Templars he died of a broken heart in his solitary dungeon in the Tower, persisting to the last in maintaining the innocence of the Order. King Edward, moved by his misfortunes and gallant conduct, directed the constable of the Tower to hand over his effects, valued at £4 19s. 11d., to his executors, to be employed in the liquidation of his debts, and he commanded Geoffrey de la Lee, guardian of the lands of the Templars, to pay the arrears of his prison allowance (two shillings per day) to his executor, Roger Hunsington. The gallant Imbert de Blancke likewise died in prison. He had protested from first to last against the violent proceedings of the Inquisitors, and had maintained fearlessly, amid all his trials, his own innocence and that of his Order. After having been tortured and starved in prison for the space of five years, he was condemned (as he would make no confession of guilt) to be shut up in a loathsome dungeon, to be loaded with double chains, and be occasionally visited by the agents of the Inquisitors to see if he would confess anything. He remained in this miserable condition till death put an end to his sufferings. The Order was found

innocent in England, although suppressed, and the lands given to the Knights of St. John, into which Order many of the Templars entered.*

CHAPTER XI.

Proceedings against the Order in Scotland—Ireland—Germany.—Bold conduct of the Grand Preceptor and Brethren of Germany.—The Pope, terrified, sends instruments declaring them innocent.—They join the Teutonic Order.—The Templars in Arragon fly to arms and defend themselves.—A royal army occupied two years in reducing them.—They are declared innocent.—In Castile, Portugal, Florence and Cyprus, they are found innocent.—The King of Sicily persecutes them.—Several burned in Italy.—A.D. 1307-1313.

In Scotland, the possessions of the Templars were very considerable. King David, that "sair sanct for the croon," after introducing them into his dominions, is represented as "retinens eos diebus et noctibus, morum suorum fecit esse custodes." From him they procured grants of Temple in Mid-Lothian, and of Gallwythe in Galloway; besides obtaining from his successors and the nobles of the country considerable land and wealth. In Edinburgh and Leith they had extensive possessions, and some of the crosses upon the tenements belonging to them are standing at the present day. The proceedings commenced on the "15 cal. mensis Decembris, Anno Gratiae 1309," before William,† Archbishop of St. Andrews, and Master John de Soleño, who is termed "Clerk of my Lord, the Pope," in the Abbey of Holyrood. Walter de Clifton, the Grand Prior of Scotland, and William de Middleton, were the only two Knights who appeared before this tribunal. De Clifton denied every charge brought against the Order, and, on being interrogated regarding the manner of his reception, stated that—

* The Bulls and letters referring to England will be all found in Rymer's Foedera.

† William Lamberton was an eminent Churchman in his day. He purchased from the Abbot and Monks of Reading, in Berkshire, the Isle of May, which had been given them by David I. This Isle he bestowed upon the Canons-Regular of his own Cathedral, for whom he built a cell upon it. He completed the magnificent Cathedral of St. Andrews, which he got consecrated in 1316, and built the Episcopal Palace. He died in 1328, and was buried at the north side of the great altar in the High Church. A M.S. in the British Museum gives the following account of the expenses of the Bishop and his servants, whilst confined in Winchester Castle, in the year 1306, for his adherence to the cause of Robert Bruce:—

For the Bishop's own daily expense,.....	0 6
One man-servant to attend him,.....	0 3
One boy to attend him likewise,	0 1½
A Chaplain to say Mass to him daily,	0 1½
	1 0

"When William de la More, the Grand Prior of England, held his Chapter at the Preceptory of Temple Bruere, in the county of Lincoln, I sought of the assembled Brethren the habit and fellowship of the Order. I was told by them that I little knew what I asked, when I sought to be admitted to their fellowship; that it would be a hard matter for me, who was my own master, to become the servant of another, and to cease to have a will of my own. Notwithstanding their representations of the rigour of their rules and observances, I still continued earnestly to seek their habit and fellowship. I was then led to the chamber of the Grand Prior, where the Chapter was held, and there, on my bended knees, with my hands clasped, I again prayed for the habit and fellowship of the Temple. The Grand Prior and the brethren then required me to answer the following questions:—Had I any quarrel with any man, or did I owe any debts? Was I betrothed to any woman? Had I any secret infirmity of body, or did I know of anything to prevent my remaining in the Order? Having answered these questions to their satisfaction, the Grand Prior then asked the other brethren, 'Do you give your consents to the reception of Bro. Walter?' They unanimously answered, 'We do.' The Grand Prior and the brethren standing up, then received me in the following manner:—Upon my bended knees, and with my hands joined, I solemnly promised to be the perpetual servant of the Grand Master, of the Order, and of the brethren, for the purpose of defending the Holy Land. Having done this, the Grand Prior took out of the hands of a brother Chaplain the book of the Holy Gospel, upon which was depicted a cross, and I swore upon it to God and the Blessed Virgin Mary to be for ever thereafter chaste, obedient, and to live without property. Then the Grand Prior gave me the white mantle, placed the coif on my head, and admitted me to the kiss on the mouth, after which, he made me sit down, and admonished me to the following effect:—From thenceforth to sleep in my shirt, drawers, and stockings, girded with a small cord over the shirt; never to tarry in a house where a woman was in the family-way! never to be present at a marriage, or the purification of women; and never to be sponser for a child."

Being, furthermore, asked, Who was the Grand Preceptor of Scotland? he answered, that he was "habens ibidem custodiam totius ordinis sui, nec

sunt ibi fratres, nisi solum ipse, et socius suus subscriptus." This "Socius" was William de Middleton, a native of Northumberland, born near Newcastle. He corroborated De Clifton in all points. It was stated by De Clifton, that when the arrest of the English Templars was known in Scotland, John de Husflete, Preceptor of Blancradok, and the others, threw off their habits, fled, and dispersed themselves, "*propter scandalum exortum contra ordinem*;" and we are told by a learned French author, that having deserted the Temple, they ranged themselves under the banners of Robert Bruce, and fought with him at Bannockburn. Raynouard excuses himself from speculating on the fate of the Scottish Knights in these words, "*Que devinrent-ils? Ce n'est pas à moi de soulever le voile mystérieux de ces infortunés: l'histoire publique se tait, mon devoir est de me taire comme elle.*" Legend states, that after the decisive battle of Bannockburn, when Scotland drove the usurping English from her soil, Bruce, in return for their eminent services, formed these Templars into a new body, with rules based on those of the original Order. The more probable account is, that they joined, on an equal footing, the Knights of St. John, in Scotland; James the IV. gave a charter, confirming grants by the Kings Malcolm IV., Alexander II., Alexander III., James II., and James III., to the *Knights of the Hospital and Temple*.

The Papal Legate, besides the two Templars, heard several witnesses unconnected with the Order. Among these were Hugh, Abbot of Dunfermline; Elias, Abbot of Holyrood; and Ger vase, Abbot of Newbotyl. Adam de Wedale, a Monk of Newbotyl, accused the Templars not only of an entire disregard of the rights of property, and a great inclination "*per fas vel nefas*" to appropriate the good of others, but of an entire want of hospitality to their neighbours, feasting only the rich and powerful "*timoris causa ne eleemosynas largiantur.*" Robert, the Chaplain of Liston, a neighbour of the Templars, amongst other things, remarked, that he never could find out where any brother of the Temple was buried, or that any one had died a natural death. The *gravamen* of his charge was, that the Templars were always against the Church "*et super hoc laborat publica vox et fama.*" Had the worthy Robert possessed a spark of imagination, with the knowledge he already possessed of their being charged with reducing the bodies of their brethren

to dust, and administering it to the younger members of the Order, he might have given a new head to the act of accusation, and made the Scots Templars out to be cannibals and devourers of their brethren. This would have accounted for none of them dying a natural death or being buried like Christians. Such a charge would have received ready credence in those days; and perhaps, Robert, by such a notable discovery, would have been raised to high ecclesiastical dignity. The chief circumstances to which all the witnesses (forty-one in number) deposed, were, the privacy) with which the Templars conducted their proceedings, so as to baffle the curiosity of prying priests, and their living in great state, giving splendid banquets, to which these indignant, but very pious fathers, were never invited. The Order, as in England, was found innocent; and it is a curious circumstance, no act was passed suppressing them in Scotland, as was done in every other state in Europe. This renders all the more probable the idea, that they joined the Order of St. John.

(To be continued.)

MASONIC DISCIPLINE.—III.

By CRUX.

The first point of discipline relating to Masonry is that every brother should be a member of a lodge. Otherwise he cannot be said to have any vital connection with the Fraternity. There is no doubt that the motto, "Once a captain, always a captain," is applicable in a civil sense to Freemasons; but, nevertheless, although brethren are bound to recognise one another, yet a difference of fraternal cordiality will always be felt towards those who are working members of a lodge, and others who are, comparatively speaking, outsiders. We do not intend to assert that circumstances may not arise which render it impossible for a brother to belong to any lodge, but with the exception of poverty, old age, and bodily infirmity, there are none which we regard as valid excuses for not actively participating in Masonic labours. A brother who is not connected with any lodge, although he is virtually severed from the parent tree, yet, for the reason given above, cannot be held as absolutely dead to Masonry. But he can in reality care little or nothing about the interests of the Craft; he has to all intent and purposes renounced the science, if it has not re-

nounced him, and it need not surprise him when he is unable to answer in the affirmative, the simple question, "What is your lodge?" to find that he is looked upon, we will not say with suspicion, but, at least, with a doubtful eye. We have known an unworthy brother to reply to the question, "Why do you not join a lodge?" with the answer, "It does not pay." In defiance of his voluntary declaration, witnessed by his own hand, he had joined—as it is to be regretted many do—our ancient and honourable Fraternity with the direct intention of what is termed "trading upon Masonry." He was either ignorant or careless of the fact that sooner or later his "mercenary or other unworthy motives" would become amply apparent, and that not only his own lodge, into which he had gained admittance by an attested lie, but the whole Craft, would regard with scorn and contempt the man who, reckless of his personal honour and his Masonic fidelity, endeavoured to use his knowledge of Masonry as a lever to extort advantages from his brethren. These instances, unfortunately, are not of isolated occurrence, and although it would not be difficult to reduce them within comparatively narrow limits, it would be impossible to altogether prevent them. There must be "black sheep" in every society and community of men. There were but twelve disciples, and yet one of them was a traitor. It is but natural that Masons should be desirous of increasing their numbers, but we should be glad to witness more regard paid to "quality," and less to "quantity." It would be an evil day for the Order, if it could once truthfully be said "Anyone may be made a Mason." The blame of admitting one who is not "a fit and proper person" into a participation of our secrets, does not, in one sense, rest with the candidate, but with the proposer and seconder. While on the one hand, they cannot be expected to be actually responsible for the thoughts, words, and actions of their *protégé*, they are bound by the tenor of their own vows of fidelity "to abstain from recommending anyone to a participation of our secrets, unless they have the strongest grounds for believing that by similar fidelity he will ultimately reflect honour upon their choice." Were this injunction, which constitutes a portion of our beautiful and admirable initiation charge, more strictly adhered to than it is, there would be but few instances of the nature to which we have drawn attention.

The loose manner in which candidates are proposed, balloted for, and admitted into many of our English lodges, is deserving of the strictest censure and condemnation. In many cases not merely the letter, but the intent and meaning, the very spirit of the "Constitutions," is departed from. We have seen lodge summonses sent to the brethren, where the surnames alone of the proposed initiates were inscribed, unaccompanied by any address or statement of their profession, occupation, or calling. This dereliction of duty is not merely a reproach to those who hold office in the lodge, but is a direct contravention of the rules laid down by the Grand Lodge respecting the making of Masons. We would take this opportunity of mentioning that there is really little or no "surveillance" exercised by the supreme authority over individual lodges. The term here is not intended to apply in an inquisitorial sense, or in one that would for a moment offend that feeling of independence which is unquestionably the birthright of every Englishman; but it signifies that unanimous influence, the superiority of which should be felt by every private lodge or member which is nothing in itself, but something as a part of the whole great system. All lodges that hold their warrant from the United Grand Lodge, are but individual elements of the Fraternity, and their aim should be to be actual copies of that model.

Apologising for this digression, we return to the question of discipline in connection with initiates. Comparing the present requirements with those that were in force in the primitive days of the Craft, there will be perceived a notable difference. The requisition insisted upon now is of a three-fold character, and bears no reference whatever to any physical deformity or defect. This at least is the practice in the English lodges, although our American brethren still carry out in many of their lodges the spirit of the ancient conditions. A case arose there respecting the admission of an officer who had lost an arm, and the lodge in which he sought admission refused to initiate him, not on account of any personal objection, or of anything against his honour and reputation, but upon pure principle. If there were any fact required to prove the antiquity of the Order, and the integrity of its laws and regulations, this would suffice. The circumstance of excluding anyone from a participation in our mysteries who had lost the use of any of his

senses or limbs is an incontestable proof that at one time we were truly working or operative Masons. At the present day no Master would take an apprentice who was physically incapacitated from following the trade to which he belonged. In addition to the bare fact of an apprentice having the full use and benefit of his senses and limbs there was doubtless with that sensitiveness to human symmetry and beauty of form inherent in the Oriental descendants of Israel and Judah, a higher standard of corporeal excellence insisted upon than at present. We do not hold with those who consider it imperative upon Masons to adhere to the "ancient charges" in this respect. We are no longer manually speaking, operative or working Masons, and consequently the discipline prevailing under a different *régime* or condition of affairs is no longer applicable. It must not be understood for a moment that the discipline is to be relaxed, that the *entrée* to Freemasonry is to be rendered more facile and open to the undeserving, but simply that it has been modified to suit the exigencies of modern times, and adapted to the altered circumstances which the lapse of centuries has produced in the Craft. A physical defect is virtually of little or no importance in a candidate for "the mysteries and privileges of ancient Freemasonry." It is the mind, disposition, reputation, and character of the intending initiate that are the points in question. Provided a candidate be of mature age, free, and of good report, his ineligibility to be made a Mason must be deduced from negative inference, as there is nothing of a positively prohibitory nature in the "Constitutions" against it. The real test of a man's physical eligibility for Freemasonry would be the answer to the interrogatory, could he act as a Master in a physical sense? It is clear that a man totally deaf, dumb, or blind, could not discharge the duties of that office, and would therefore according to the above test be ineligible for admission into the Order. From the fact that a man who could not write would consequently be unable to sign his name to the declaration he is called upon to make, previously to his preparation for the initiatory ceremony, it is inferred that he would be inadmissible. In all probability he would be considered so, but it is questionable whether, judging from analogy, he ought to be. Legally, the "mark" of a man who cannot write, which is duly attested, is as valid as if he wrote the finest

hand in the world; and as Masonry existed ages before the introduction of caligraphy, it could not have been indispensable in the earlier times. We thus perceive how we bend to the spirit of the age. We dispense with some requirements rigorously insisted upon in the days of operative Masonry, and in our turn exact stringent compliance with others literally unknown at that period.

THE SIX DAYS' WORK OF CREATION IN HONOUR OF MASONRY.

(Continued from page 447.)

THE LIGHT IN THE BUSH—MOSES BRINGING THE CHILDREN OF ISRAEL FROM EGYPT—AND THE BUILDING OF SOLOMON'S TEMPLE.

From Heaven above the God of Israel came,
With light array'd, a bright and shining flame;
Moses beheld the First Great Light appear,
And, wonderstruck, to view the light drew near.
Then unto Moses spake the Great Supreme,
Twice call'd the mason-prophet by his name;
He came from darkness to behold the light,
And hid his face, so glorious was the sight.
"Cast off thy shoes, for all the place around
Where thou dost stand is pure and holy ground:
I AM, my name; I come with power to thee
To go and make my people Israel free;
My signs and wonders Pharoah's court shall know,
And dread my power, and let my chosen go."
Moses received the word of power from God,
And wrought great wonders with his mystic rod;
The pride of Egypt fell beneath his hand,
And utter darkness cover'd Pharoah's land.
Three days they saw light out of darkness shine;
They trusted in the sovereign Power divine;
And still that light went with them in their way,
They saw by night as well's the clearest day.
Nor did that light e'er leave them in the dark;
It shone with splendour in the new-form'd ark.
The grandeur of this ark, when form'd of old,
Large cherubims were made of beaten gold:
Each part was just; and what I sing is true,
Great honour was conferr'd upon the Blue.

And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.—*Exod.* xxvi., 36, 37.

Light after light the chosen tribes led on,
Till Moses and his Wardens all were gone;
The ark remain'd within the promis'd land,
Till David rose, and bore the chief command.
The Bard of Israel left the ewes with young;
Of him the prophets, wrapt in vision, sung.
Nor shall my muse forget that worthy man,
Who first from Heaven receiv'd the noble plan
To build a Temple to the Great First Cause,
And keep his statutes and his perfect laws.
Of this we read, and this the muses sing,
Great Solomon was chosen Mason-King;

To finish all the splendid Temple large,
 David, his father, gave to him in charge.
 When David slept, was number'd with the dead,
 King Solomon then reigned in his stead.
 This Mason-King, to finish his desire,
 A message sent to Hiram, King of Tyre,
 To all the plan he friendly gave consent,
 And cunning workmen to Jerusalem sent.
 And Hiram fam'd, was of the tribe of Dan,
 That skilful artist first the work began.
 That cunning workman all with wonder fill'd,
 For he in every science was well skill'd,
 To work in brass, with silver, iron, and stone,
 In all the land, like Hiram there was none.
 Upon that mount, Moriah call'd by name,
 Was built this Temple, recorded long in fame;
 Ten thousand workmen, also sixty more,
 The wrought-materials to the workmen bore;
 And eighty thousand went to hew appears,
 With near four thousand chosen overseers.
 The Temple, plann'd with wisdom, beauty, strength,
 Twenty cubits broad, and sixty feet in length;
 This plan divine the Artist's skill display'd;
 The ceiling round with gold was overlaid,
 Parvaim metal, precious to behold,
 Docile and pure, the most refined gold;
 The cherubims and sparkling stones appear'd,
 And firm-fix'd pillars in the front uprear'd
 The vail of blue, finish'd with linen fine,
 Carv'd lily work, adorn'd the grand design.
 Such was the plan the Mason-King began,
 And the fam'd artist of the tribe of Dan.
 Light after light appear'd to mortal men;
 Such is the subject of my feeble pen.
 First Moses saw, when nature all was hush,
 A shining light appear amid the Bush,
 And in the Temple this great light was found,
 The Grand *Sanctorum* all encirc'd round.
 This Temple fell, and lo! in ruin lies,
 Nor strangers view its beauties with surprise.
 The place, not known from what it was before,
 Make travellers say, Jerusalem is no more.
 This Temple fell, but still new Temples rise,
 Their glorious turrets towering to the skies:
 The voice of Wisdom cries aloud, I call,
 Come, view a Temple that shall never fall—
 Come, view a light that never will decay,
 Which leads to regions of Eternal Day.
 This light in darkness still perpetual shines;
 Behold the light, and walk in perfect lines!
 Hail, Fame! thy golden trumpet blow;
 Let all the distant nations know
 Freemasonry is this:—
 Almighty Wisdom gave it birth,
 And Heaven has fix'd it here on earth,
 A type of future bliss.

A NEW MASONIC ANTHEM.

The Tyrian Artist here I sing,
 And Solomon, the Mason-King,
 The masters all who had the charge
 To build the splendid Temple large;
 The workmen of that Temple new
 Were cloth'd in orange and the blue.

The Ancient Craft by word and sign,
 Rear'd up the fabric grand divine;
 And long that Temple stood in view
 The work of worthy Masons true,
 Till proud Vespasian laid it low,
 And thought he gave the fatal blow.

Here tell the world in surprise,
 Up to the heavens new temples rise;
 The word and sign reviv'd again;
 Vespasian's works were all in vain;
 Great kings revere the secret art,
 And from the rules will not depart.

Long may this Order, from above,
 Stand firmly fix'd in social love;
 Each brother work by virtue's rules,
 Compass and square, and such our tools.
 May Masonry spread far and wide,
 Where blows the wind or flows the tide.

Our King and Craft, and Master Grand,
 Each Lodge within our native land,
 To every worthy Mason free,
 All drink success, with three times three.
 Still flourish on from shore to shore,
 Till time shall cease, and be no more.

A NEW SONG,

IN MEMORY OF ST. JOHN.

When old Father Adam was lord of the globe,
 An apron he chus'd to put on;
 But fill up the glass, and let the toast pass,
 To celebrate ancient St. John.

Old Noah the Mason, secure in his Lodge,
 Did live when all mankind was gone;
 He planted the vine, and first made the wine:
 Here's to him and ancient St. John.

The King of Free Masons the Temple began,
 His name it was great Solomon:
 To all the Grand Masters come hand it about,
 And conclude with ancient St. John.

To all worthy brothers, our Grand Masters past,
 The Prince Regent, first heir to the Throne;
 May he flourish in peace, and his mem'ry still last,
 Along with our ancient St. John.

MASONIC NOTES AND QUERIES.

MASON'S MARKS AND THE MASONIC GUILDS.

One of your valued correspondents called attention some months ago to a description of Masons marks copied by him at Lichfield Cathedral; these, the writer of this, pointed out were often letters of the Runic alphabet, and expressed a hope that the inquiry would be taken up and ventilated in your pages. As this has not been done by abler pens, I would venture to trespass on your space by calling attention again to the subject, which cannot fail to be of some interest.

I may state, with regard to the architectural guilds, that we have many manuscripts written between A.D. 1350 and 1650, which, with other commentators, claim for stone building in England an earlier and more general application than seems probable, added

to which the MSS. are somewhat contradictory in themselves, inasmuch as whilst the art claims an Eastern origin and an introduction into this country in the time of the Romans, it is brought down as a geometrical school of Euclid, through Charles Martel (the English tradition of whose brotherhood has been recently confirmed by ancient French documents on stone-masonry) to the organization of an English architectural guild by King Athelstan, on the model of similar associations elsewhere existing. In Norway the "Heims Kringla" (translated by S. Laing) seems to imply a foreign derivation, and the establishment of the guilds by King Olaf Kyrre (1069-93), and may possibly be of English derivation, as King Hakon was educated at the Court of Athelstan of England, as his foster son.

These stone-masons' guilds existed in England down to about 1650, and in Scotland to 1721, in their original state, but there seems to have been too little stone building in England or in Norway to render it probable either that the English association could date beyond (at any rate) the time of Athelstan, or that the Runic marks could have been gathered in either country.

Condé, however, in his "Dominion of the Arabs in Spain," shows the perfect state of stone work there and in the East, and informs us that in the 7th century 12,000 stone-cutters were employed on the great Alamja at Damascus: various inscriptions are given also, as existing in Spain, showing the state of the art in that country, where, until about A.D. 1000, the Runes were in use, then prohibited by the Holy Father; and it seems highly probable that these secret architectural schools passed, according to tradition, to Charles Martel and the French, from the Arabs through Spain, and gathered Runic marks—in addition to the older forms—in the latter country.

What renders this view still more probable is, that whilst it agrees with traditional history, there is also great resemblance of the present three degrees of Freemasonry to certain secret associations now existing amongst the Dervishes of Turkey, the Druses, &c., which, with the Arabian association of the "House of Solomon" (10th century) and the three Degrees of Knighthood (Page, Esquire, and Knight)—not to mention the Brotherhood of the Rosy Cross, which claimed an Arabic origin—may easily, as implied by the resemblance of ceremonial rites, have been derived from the ancient religious mysteries, of which the latest description is found in Apuleius' *Matamorphosis*, who in the 2nd century describes his initiation into three degrees of the Isis. We want a reliable account collected from all sources of these secret associations, as it is possible that many of the Gnostic sects were derived from the scattered mysteries of Isis, Eusis, and Mithras.—A

MASONIC CHARTERS.

Bro. Oneal Haye's letter, interesting in itself, seems to require to be supplemented by a correct transcript of the Latin Charter itself, or, at any rate, of that part of it in which mention is made of the "fraternity." If, therefore, Bro. Oneal Haye would kindly take this trouble, he would not only confer a favour on Masonic students like myself, but would further the common cause of Masonic inquiry and historical accuracy.—A MASONIC STUDENT.

BRO. D'ASSIGNY.

Bro. Hughan will render a great service to "Notes and Queries" and to Masonic students, beyond those he has already conferred, by printing further details from D'Assigny. Such, for instance, as the names of the Masters of the Dublin Lodges. We want more of this personal matter. Such a note as he has made of the female Freemason is very valuable.—NOTA.

FREEMASONRY AND CHRISTIANITY.

Bro. A. O. Haye asks sarcastically if Bro. White, 18°, can point out anything Christian between the 4th and 17th degrees inclusive. When Bro. Haye has himself become a *real* Rose Croix Mason, under the English Constitution, he will know that the 14th ends the Jewish, or Temple of King Solomon degrees, and that the 17th degree is Christian. I am, however, quite ready to agree with Bro. Haye that Christianity is not to be found in Craft Masonry, and it is only in the higher degrees that Judaism and Theism cease and Christianity begins.—Red ✠.

CENTENARIES IN 1869.

The note of Bro. Hughan upon me is a very good one. Although I know, by having seen some warrants, that the numbers do not indicate the real antiquity of the lodges, I was guided by the Grand Lodge of England Calendar in choosing the nine, which he has reduced to one. Now he has got something else to do—as he has old Calendars and I have only new—that is, to take from the earlier numbers on the list such "ancient" lodges as may chance to have a centenary in 1769, for the reduced list created by him is only a list of the "moderns."—NOTA.

CORK CATHEDRAL AND CORK GUILDS.

Among the curiosities of Dr. Nelligan sold last week was the old mace of the Cork Guilds. This leads me to ask, was there a guild of Masons there?

So to another affair. The first Cathedral built in Ireland since the Reformation is Cork Cathedral, by Bro. William Burges, of No. 10. The first in England was St. Paul's, built by Bro. Sir C. Wren, and Freemasons claim a part in it, as the Lodge of Antiquity attests. The Cork Freemasons have given a window to Cork Cathedral, why should not English Freemasons have a window there? About £200 would provide a suitable memorial.—UNION.

SCOTS NOT SCOTCH.

We say—"Mary, Queen of Scots," "Picts and Scots," the "Scots Magazine," the "Scotsman," and the "Scots Greys." "Scotch" I have always understood to be a vulgarism, which, although sanctioned by the names of Burns and Scott, was condemned by Hume, Henry Mackenzie, Henry Erskine, and the writers in the "Scots Magazine." Public bodies never call themselves "Scotch," but "Scottish," or "Scots," as the "Scots Law Society," "Royal Scottish Academy." The matter, however, appears totally unworthy of Bros. Buchan and Lyon.—ANTHONY ONEAL HAYE.

ROSICRUCIANS (p. 471).

Which exposition of the Rosicrucians we are to receive, who can tell? but from that of Bro. Oneal Haye it is satisfactory to learn that the present society has nothing to do with Freemasonry. We question it whether the older society, which Bro.

Haye considers spurious, had anything to do with Freemasonry, as some of our authorities seem to think. Some of these profess by the light of Masonry to read the Rosicrucian MSS. It appears the Society did some time ago occupy itself with the philosopher's stone and the elixir of life. What Sir Humphry Davy meant has not been supposed to favour the researches of Rosicrucians and alchemists, but was founded on the abstract question of the properties of matter, and the theory of all elementary bodies being revolvable into one, of which in physiology pangenesis may be considered the development. If the Rosicrucian Society has nothing to do with Masonry, why are its proceedings recorded as Masonic events in Masonic annals?—LECTOR.

GUILDS OF MASONS.

It will assist the discussion of this subject if a list of guilds of Masons be published in the *Freemasons' Magazine*. I can only name the Guild, or Company of Masons in London; I believe the only one now subsisting in England. Our Scotch brethren can readily begin with a Scotch list—Edinburgh, Glasgow, Aberdeen, Dundee, &c.—UNION.

THE "FREEMASONS' MAGAZINE" AND MASONIC INQUIRY.

No. 493 of the *Freemasons' Magazine* constitutes an era in Masonic history, and it is to be hoped the turning point. How dreary "Notes and Queries" used to be; a few stray notes from the memorandum book of some zealous brother, and a chance contribution of importance. During this year, however, drill has been actively going on; a new school of inquiry has been created, dangerous to the old school of mutually complimented "great authorities" of mysterious character. There has been some pulling down, as there was great need, for the rubbish had accumulated, but there has been much reconstruction. No. 493 contains reconstruction in the shape of Bro. Hughan's paper of D'Assigny, and reconstruction even in the destructive paper of Bro. Haye on Scotch Charters. There are several subjects now being discussed in earnest, to the great benefit of the debaters, who will be better men ten years hence, when they have acquired the further results of their mutual labours. We are not out of the Slough of Despond, however, and must not be too jubilant, for we still have the Book of Job, the Red Cross, Bro. Harris, the Rosicrucians, and various authorities in full force.

What is now wanted is for the Craft to co-operate with the *Magazine*. Up to this time in England, America, Germany, and France, there has rarely been such a number of a periodical, not forgetting good men and true. "Vixere fortes anto Agamemnon."—NOTA.

ROYAL ARCH DEGREE.

The important communication of Bro. Hughan as to D'Assigny leaves several points open for further inquiry, as these for instance:—1. Was the organized body of men, who had passed the chair, in Dublin or in London? 2. If in Dublin, was it derived from London? 3. If D'Assigny printed in 1744, at what time before was the organized body in existence? 4. Whether, as the organized body consisted of those

who had passed the chair, was there then a P.M. degree? 5. Were members put in the chair for a short period to take the P.M. degree? 6. Was the P.M. degree then a part of the R.A., as in some jurisdictions it now is? 7. Whether the P.M. degree may not have been developed before other portions of the R.A.? 8. How far the P.M. and R.A. degrees were expansions of the M.M. degree? 9. Whether these or any of them were regarded by D'Assigny and his school as parts of the 3rd degree or appendages of it? 10. How far any objection of theirs was tantamount to objecting to the separating of any portion of the ceremony from the M.M. degree and its separate organization? 11. How far the M.M. itself, in its earlier stages, was a degree dependent on passing the chair?

I am very much inclined to doubt whether D'Assigny really does condemn the R.A. The way I read it is this—that in Dublin an impostor had appeared some years ago who professed to be Master of the Royal Arch of a York Rite, and carried on his scheme for some months, when it was proved by a brother of the R.A. from London to be false, and the impostor was excluded from the Craft. This is a story clear by itself that some time before 1740 (no 1744) a certain York R.A. Rite was set up in Dublin, and shortly put down. Then we come to this fact, that there was then another R.A. Rite, a legitimate one practised in London. Whether a "lodge" of the London Rite was established in Dublin in or before 1744 is not clear, but D'Assigny must be taken to mean that the fraternity complained they were not admitted as a matter of right to the "London" R.A. degree. D'Assigny (p. 465) repels this assumption, and defends the conduct of the R.A. "lodge" in not admitting indiscriminately. Again, we find that "lately," say 1743, an itinerant Mason appeared in Dublin professing to have three degrees beyond the three Craft degrees. What these were need not be guessed, but they imply a *ne plus ultra* degree.

D'Assigny appears to object to these schemes, that is, to what is now called Christian Masonry, and not to the R.A. or P.M. degree.—R.Y.

CORRESPONDENCE.

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

GRAND LODGE OF MARK MASTERS.

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

Dear Sir and Brother,—I see in your number of to-day a report of the meeting of the Grand Lodge of Mark Masters held on December 1st. In the course of proceedings letters were read from several officers and others who, from various causes, were unable to attend; but I was vexed to find that my name was not mentioned, although I wrote to the Grand Sec. three weeks ago at some length in explanation of my reasons for absence, which I felt sure would be quite satisfactory. Holding a high office in the Grand Lodge, I am unwilling to allow that any one should consider me inattentive to my duties.

Yours fraternally,

HENRY HOPKINS, G.J.W.

Totnes, December 12th, 1863.

BRO. MANNINGHAM AND BRO. FINDEL.

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

Dear Sir and Brother,—The letter of Bro. Findel is of a most unsatisfactory character. It amounts to giving us the opinion of Bro. Findel as a decision on this matter, though he does allow that some statements in the alleged letter of Bro. Manningham may be questionable and deserve some further inquiries.

It is to be apprehended that the opinion of Bro. Findel will not settle the questions that have been raised, for those who know Bro. Findel's writings, and the great and real value of his History of Masonry, are just those who are dubious of his critical power. As to historical writing being at a higher pitch in Germany than in England, there are certainly some who entertain that opinion, but there are others quite as competent who entertain the contrary opinion, and who have strong grounds for distrusting the German school. At all events, Bro. Findel is not Niebuhr, and, although Germans do with great self-complacency put themselves forward as supreme judges on English subjects, others will not be satisfied till this Manningham letter has been examined in England. Bro. Findel tells us the letter is in Manningham's own handwriting; but, when Germany was deceived as to the handwriting of the Simonides Greek MSS., it may be more readily deceived in English handwriting than those more practised in it. In the meanwhile, Bro. Findel will do well to solve some of the questions that have been raised as to the internal evidence of the document, and our Netherlands brethren will also do well to communicate with England as well as Germany. The subject is essentially English, and not High Dutch.

Yours fraternally,
INDEPENDENT.

BRO. MANNINGHAM.

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

Dear Sir and Brother,—I must confess I am astonished that Dutch Masons have not given us a word about the important discovery of Bro. Manningham's letter. Surely the old ties between England and Holland are not altogether snapped asunder? There are Dutch correspondents in "Notes and Queries" who give valuable information; how is it you have none in the Notes and Queries of the *Freemasons' Magazine*?

Yours fraternally,
PHILOBATAVUS.

FREEMASONRY AND CHRISTIANITY.

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

Dear Sir and Brother,—Does it take Bro. Anthony Oneal Haye nine months to conceive an idea and bring it to maturity? and is his communication in last week's *Magazine* a specimen of his matured logic? If so, I am proud to say that, as he suggests, I do belong to different "Masonic and logic schools" to himself.

Imprimis, in the school of logic to which I belong it is customary to maintain a courteous and gentlemanly tone in conducting an argument, and not to accuse a logical opponent of want of common

sense because he holds different opinions to one's self. As I said of Bro. Haye's communication in April last, so I say of his letter of Saturday last, that "it does not contain a single logical argument against my proposition." I will, however, duly consider it, and, if I find I am wrong, may probably follow Bro. Haye's example and reply to it in September next when everybody else has forgotten all about it, for I have not the vanity to suppose that the communications or ideas of such mere babes in Masoury as Bro. Haye and myself have any permanent interest for your readers. Bro. Haye, as a specimen of his logic, propounds certain questions, which he elegantly calls "nuts to crack;" and, speaking of "nuts to crack," it strikes me that Bro. Haye has been making trial of the process during the last nine months, and has set his teeth on edge and soured his temper. Before proceeding to notice Bro. Haye's questions, for doing which I am, as I have pointed out, in fairness entitled to nine months grace—I will for once adopt his system of logic and call his attention to a query which some time since I put either to him or some other correspondent of your Magazine, viz.:—"How can that which is in itself untrue become an unerring standard of truth to any man?" And I will put to him the following further questions:—Is truth one of the leading features of Freemasonry? Is Christianity truth? Can a religion which ignores or denies Christianity be truth? Does the fact that a Mahometan considers the Koran the unerring standard of truth make it really so? and the uncourteous and sneering tone of Bro. Haye's letter suggests the additional question—Does it follow that because a man calls himself a Christian that he must necessarily be intolerant of all other creeds? If Bro. Haye thinks so, he belongs to a different school of Christianity also to myself.

I would recommend Bro. Haye before again delivering himself of a communication on "Freemasonry and Christianity," to consider thoughtfully, and with an unprejudiced mind, what may almost be called the dying declaration of that father of modern Masonic literature, Dr. Oliver, who, after upwards of sixty years of Masonic research, in the preface to the last edition of the "Origin of the Royal Arch," writes thus:—

"I have now said enough in behalf of Masonic literature, and I turn to another subject which I consider of still greater importance, embracing the present opportunity because it is scarcely probable, at my advanced age, that another will occur of repeating my firm and unshaken conviction that Freemasonry is a *Christian institution, established by Christian men, and embracing Christian principles*; a truth which may be gathered from any of my numerous publications on the subject of Masonry. My faith in this respect commenced at my initiation, when I was only 18 years of age, and has remained unshaken through a long and eventful life, and I rejoice in the opportunity of publicly professing the same faith at the age of 85 years

"I do not deny that its ceremonies bear a reference to the Tabernacle of Moses, and the temples erected by Solomon and Jerubbabel; but these edifices, and the rites and observances performed within their courts, were intended merely as signs and symbols to prefigure a better and more perfect dispensation,

and afford no valid argument to prove Freemasonry to be a Jewish or even a latitudinarian institution, as some of our opponents have boldly and mistakenly declared."

I would recommend Bro. Haye to peruse the whole of the preface from which the foregoing extract is taken, and then perhaps he will hesitate to tax me with "want of liberality and common sense," merely because I prefer adhering to the opinions of Dr. Oliver rather than to his own. But, perhaps, he sets up his two or three years of Masonic research as more worthy of reliance than the 67 years of Dr. Oliver! What does our veteran Bro. Purton Cooper say? "The religion of English Masonry is Christianity with a tolerance in the lodge of all faiths which recognize the Great Architect of the Universe."

If this be so, that it is the religion of English Masonry only that is Christian, there must be as many kinds of Masonry as there are different faiths amongst its professors. If the religion of English Masonry is not Christianity, then English Masonry is a gigantic humbug, and its rulers, when they place the Holy Bible on the pedestal and recommend it to candidates as the "unerring standard of truth," are guilty of most blasphemous hypocrisy.

I conclude this discussion by declaring that it is my unalterable conviction that *true* Masonry is founded on Christianity, and that no man has fathomed its depths until he has arrived at the same conviction, at the same time I am free to admit my belief that the German philosophical school of Masonry to which Bro. Haye appears to belong has nothing in common either with Christianity or revealed religion of any kind.

Before concluding, I beg to inform Bro. Haye that I shall take no notice of any further communications of his unless they are more Masonic and gentlemanly in their tone than that of Saturday last.

Yours fraternally,

H. B. WHITE.

SHAKESPEARE A FREEMASON.

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

Dear Sir and Brother,—I am in possession of an old seal, on one side of which there is a number of Masonic emblems, and on the other side the bust of Shakespeare. I should be grateful if you would let me know in your next number whether Shakespeare was a Freemason, or the relationship, if any, which existed between Shakespeare and Freemasonry?

Yours fraternally,

A MASONIC ANTIQUARY.

Aldershot, December 12, 1868.

[It has been a disputed point among Masons whether Shakespeare ever belonged to the Craft, and it is a question which now cannot be definitely settled. The *New Atlantis of Bacon* has always been considered as dealing with Masonry; and, if Bacon was a Mason, there would be nothing to wonder at if Shakespeare and his friends of the Mermaid were Masons also. You do not, however, say if there is any date to the medal, or describe the Masonic emblems.—ED. F.M.]

THE MASONIC MIRROR.

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

MASONIC MEMS.

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

We find that the Percy Lodge of Instruction, so long in abeyance, is now held at Bro. Jones', the Thatched House, Red Lion-street, Holborn, at eight o'clock, on Saturday evenings. The Whittington Lodge of Instruction is held at the same hostelry on Thursday evenings, at the same hour.

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

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

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

COLONEL MOORE, 33°, representative in the dominion of Canada of the Supreme Grand Council Ancient and Accepted Rite for England and Wales, and the dependencies of the British Crown, has resigned that position; and Bro. Thomas Douglas Harington, S.G., I.G., has been appointed in his stead to that high office. The Ancient and Accepted Rite is rapidly increasing in power, influence, and members, both in this country and in the new dominion.

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

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

MASONIC LIFE BOAT FUND.—The members of the old Globe Lodge, Scarborough, have subscribed £10 3s. 6d. towards this fund. The Perseverance Lodge, Norwich, have also forwarded £2 2s. for the same object.

BRO. VISCOUNT HOLMESDALE, P.G.M. for Kent, and Bro. Hart Dyke, have been elected members for Mid Kent in the New House of Commons.

At a recent meeting of the Carnarvon Lodge, No. 804, Havant, the following sums were voted:—£2 2s. to the Masonic Life Boat; £1 1s. to the Palestine Exploration Fund; and £2 2s. to the Zetland Commemoration Fund.

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

OUR Metropolitan readers are reminded that the ceremony of consecration will be worked by Bro. R. Wentworth Little, P.M. and P.Z. 975, at half-past six o'clock, p.m., on Tuesday next, the 22nd inst., at the Domestic Lodge of Instruction (No. 177), held at the Palmerston Arms, Palmerston-street, Walworth-road Station—after which the ceremony of installation will be conducted by Bro. Henry Thompson, P.M. 177 and 1,158.

METROPOLITAN.

ROYAL YORK LODGE OF PERSEVERANCE, (No. 7).—The brethren of this distinguished lodge met at the Freemasons' Hall, on Wednesday, the 9th inst., under the gavel of the V.W. Bro. J. Hervey, G. Sec. and W.M., who was supported by members and visitors to the number of about twenty. Two brethren were passed to the second degree, after which the election of officers for the ensuing year was held with the following result. Bro. H. V. Crassweller, W.M., P. Adlard, P.M. Treas., and C. Speight, Tyler. The lodge was then closed, and the brethren sat down to a sumptuous repast served *à la Russe* under the personal supervision of Bro. C. Gosden the manager of the tavern. The W.M.'s health was as usual received with enthusiasm, this being the third time Bro. Hervey has presided over the lodge, and all the toasts were cordially received. Among the visitors, were Bros. H. Hollingworth, P.M. 63, R. W. Little, P.M. 975, Wood, &c.

TEMPLE LODGE, (No. 101).—A meeting of this lodge was held on Tuesday, the 1st inst., at the Ship and Turtle Tavern, Leadenhall-street, under the presidency of Bro. S. May, W.M. assisted by Bros. Tanner and Cox the Wardens. There was a goodly number of brethren present, and it being election night, Bro. Tanner, S.W. was unanimously elected W.M. Bro. Bond, P.M. was re-chosen as Treasurer, and T. Vesper as Tyler. A P.M.'s jewel was awarded to our esteemed Bro. S. May, for his efficient services in the chair. After the conclusion of the lodge business the brethren adjourned to the banquet, when some happy speeches were made, and the toasts were received with much cordiality. Bro. R. W. Little, P.M. 975, &c., responded for the visitors and expressed his gratification at having witnessed the excellent working of the Temple Lodge.

DOMATIC LODGE, (No. 177).—The usual monthly meeting of this lodge was held on the 13th ult., at Anderton's Hotel, Bro. T. Pryor, W.M., in the chair, supported by about eight or nine P.M.'s, amongst whom were Bros. Brett, Carpenter, Thompson, and J. Smith. The business which consisted of one or two raisings, a passing and the initiation of Mr. Wild was gone through in a creditable manner. The lodge afterwards elected Bro. Tanner, J.W., to fill the office of Master for the ensuing year, Bros. Bradley and Daley, Jun., were re-elected Tylers. The usual banquet followed, and in reference to that we may say, that under the active superintendence of Bro. Smith, it gave great satisfaction. The usual loyal and Masonic toasts followed, and a very pleasant evening was spent. Amongst the visitors were Bros. Pope, Stevens, Laing, &c.

LODGE OF JOPPA (No. 188).—This lodge met on Monday, the 7th inst., Bro. Van Diepenheim, the W.M., in the chair. The lodge having been opened in due form, and the minutes of the previous meeting read and confirmed, Bro. J. Solomon was passed as a F.C., and Bro. Mark Parker raised to the sublime degree of M.M. This being the night for the election of a W.M. for the ensuing year, the choice of the brethren fell upon Bro. Ralph, the S.W. Bro. B. W. Aaron was elected Treasurer, and Bro. Woodstock, Tyler. After the disposal of some other business the lodge was closed, and the brethren adjourned to a slight repast. After the usual loyal and Masonic toasts had been given, and in responding to the toast of the committee of the Benevolent Fund, Bro. B. W. Aaron stated that it was with great pleasure he had to inform the brethren that no application

for relief had been made during the last twelve months. The private fund connected with this prosperous lodge amounts to £900. The W.M. elect returned thanks in a very able manner for the toast of his health. Bro. Aaron, the Treas., in returning thanks for the honour of his health being proposed, called the attention of the brethren to the centenary of the Joppa Lodge being nearly completed, and which was mentioned in the FREEMASONS' MAGAZINE December 5th. Other toasts having been proposed and acknowledged the brethren separated after spending a most pleasant evening. The visitors were—Bros. Charles Andrews, No. 77; R. C. Blyth, J.W. 511; D. Durrant, W.M. 511; Ransie, 398; Stervin, &c.

HORNSEY LODGE, (No. 890).—A well attended meeting of this lodge was held on the usual meeting night last month, at Andertons' Hotel, Fleet-street; Bro. Henry Webb, Treas., in the chair of K.S., supported by the following officers, Bros. Parry S.W., Smith, J.W., Austin, Sec., Garner, S.D., McPherson, J.D., W. Radford, Tyler. The business was gone through in a thoroughly efficient manner.

MONTEFIORE LODGE (No. 1,017).—This new and rapidly increasing lodge met on Wednesday, the 9th inst., at the Freemasons' Hall, Rev. Bro. M. B. Levy, W.M., in the chair. Bros. Granich Staedlen, Charles Frank Evans, and Henri de Solla having satisfactorily answered the usual questions were duly raised to the sublime degree of M.M.'s. This being the night for installation the ceremony was impressively performed by Bro. S. V. Abrahams, P.M. The W.M. then invested his officers as follows:—Bros. Pollitzer, S.W.; F. D. Phillips, J.W.; Braham, S.D.; Blum, J.D.; Rosenthal, I.G.; Ehrman, Dir. of Cers.; L. Jacobs, Treas.; E. P. Albert, P.M., Hon. Sec.; Smith, Tyler. The brethren—thirty-five in number—sat down to a sumptuous banquet provided by Bro. Gosden. The W.M. gave the usual loyal and Masonic toasts in a very effective and eloquent manner. On the toast of the W.M. being given by Bro. S. V. Abrahams, he adverted to the excellent working and presidency over the brethren during his year of office, that the brethren were unanimous in re-electing him. The W.M. in suitable terms returned thanks. The visitors were Bros. H. Harris, W.M. Tranquility; Diepenheim, W.M. 188; Foxall, P.M. Crystal Palace; Kirke, P.M. 144; E. Lee, Lodge of Israel; Godsell, Caveac. The musical arrangements were under the able management of Bro. P. E. Van Noorden. Miss Berry Greening and Miss Hemerick both sang very charmingly, the latter being a pupil of Bro. P. E. Van Noorden and Bro. H. de Solla. A very pleasant evening was spent.

PROVINCIAL.

BERKS AND BUCKS.

READING.—Grey Friars Lodge, (No. 1,101).

Presentation of Testimonial to Bro. W. Biggs, P.M.

The monthly meeting of this lodge was held in the Masonic Hall, on the 9th inst. The W.M., Bro. Alexander Beale, Prov. G. Reg., presided. All the P.M.'s and officers of the lodge were present, as were also the following members of the Lodge or Union, 414, as visitors, namely, Bros. J. W. Hounslow, G. Botly, P.M., C. Smith, P.M., and Blowers, S.W. and W.M. elect. After the usual business of the evening was transacted, Bro. W. Biggs, P.M., treasurer, gave a most instructive lecture in the first degree, illustrated by the tracing board, much to the gratification of all present. A communication received from the Grand Lodge was read by the W.M., notifying that Bro. Sir Daniel Gooch, Bart., M.P., of Clewer Park, Windsor, had been appointed Prov. G. Master of the Province of Berks and Bucks. Bro. Chancellor proposed that the sum of £10 10s. be voted to the Benevolent Institution for aged Masons and their Widows, which was seconded by Bro. W. Biggs and carried *unanimously*.

The W.M. then proceeded to present Bro. W. Biggs with a testimonial, and observed that it was at all times a *pleasing* task to do honour to those whom we esteem, more particularly when that esteem was largely shared by others, but in proportion as the pleasure increased so did the diffidence one felt when called upon, as he was, to be the exponent of the feelings of others. The members of that lodge had unanimously and generously voted from their funds a sum for the purchase of the handsome piece of plate, he was now about to present to Bro. Biggs.

He (the W.M.) was aware that there were many present who

were better able than he was to discharge the duty which had devolved upon him, but he yielded to no brother one grain of the high estimation he held for Bro. Biggs. He thought that he need not dilate upon the many valuable services their brother had rendered to the Craft, or that lodge in particular. They were doubtless known to all present, and it was also known how ready and willing he was at all times to do what he could for the furtherance of Masonry, sacrificing both time and labour for that object.

In the neighbouring Province of Wilts he had been awarded the highest office it was in the power of the Province to give, with the exception of that which their present P.G. Master now held. He had also been presented with many of the valuable jewels which they now saw adorning his breast. It was not, however, only as a Mason that they esteemed him, but as a friend and neighbour, who had during his residence amongst them won for himself golden opinions from all by his upright and manly conduct.

It would ill become him (the W.M.) in the presence of Bro. Biggs, and he was sure it would be contrary to his feelings, if he further eulogised his Masonic or private character. If Bro. Biggs, had been absent he (the W.M.) could then have said much more, all of which he felt sure would be fully endorsed by every brother present. It therefore only remained for him to say that it was his happy task and pleasing duty to present to Bro. Biggs, in the name of the Greyfriars Lodge, 1,101, the piece of plate which he now held in his hands, in testimony of their appreciation of his valuable services in the cause of Masonry.

It was his (the W.M.'s) sincere wish that Bro. Biggs would live long, and look upon the testimonial as a humble mark of the high estimation formed of him by the members of that lodge and when it pleased the Great Architect of the Universe to call him from this world to the Grand Lodge above might the cup descend as an heirloom to his family, and stimulate his sons to walk in their father's footsteps.

The W.M. then amid the loud and continued applause of the brethren, handed to Bro. Biggs the splendid testimonial which consisted of a massive silver claret cup, weighing forty ounces, beautifully chased and frosted, the handles entwined with bunches of grapes, and the cover surmounted with acorns. It was supplied by Bro. G. Botly, of King-street, and bears the following inscription:—

PRESENTED TO

Bro. WILLIAM BIGGS, P.M., P.Z.,
P. Prov. S.G.W. of Wiltshire,

by the Brethren of the Greyfriars Lodge, 1,101,
Reading, in testimony of their appreciation of the
valuable services he has rendered, not only to
their Lodge, but to the Craft in general, and of his
earnest zeal and devotedness to the Order.—Dec.
9th, 1868.

Bro. Biggs replied that he could not find words sufficient to thank the W.M. and brethren for the very splendid testimonial of their kindness and generosity which had been placed in his hands. He could assure them that it needed no such substantial proof of their regard to convince him of their kindly feelings towards him. He could have been content to recall the many from the Master in the chair to the newly initiated brother—as acts of courtesy he had ever received from one and all—a sufficient recompense for any time or trouble he might have devoted to the interests of the lodge, but the splendid and valuable present they had made him that evening caused him painfully to feel a paucity of words to express his great obligations to them. He might say that from the time of his initiation to the present moment he had ever taken the greatest interest in everything pertaining to Masonry. He had seen so much practical good, such genuine friendships, such unostentatious charity, displayed amongst brethren of all ranks and creeds in the Order that it had made Masonry a component part of his existence. He could but echo the words of the W.M. in expressing the hope that when it pleased the Almighty to call him hence, his children would ever treasure that gift as a memento of the kind feelings entertained towards himself by the members of the Greyfriars' Lodge. The lodge was then closed and the brethren adjourned to the George Hotel, and passed the remainder of the evening in a most agreeable and pleasant manner.

CHESHIRE.

SEACOMBE.—*Combermere Lodge*, (No. 605).—The Right Hon. Lord de Tabley since his appointment as Prov. G.M. of the county of Chester, has by the interest he has taken in the Craft and

the efforts he has made in promoting the noble science made himself extremely popular amongst the brethren. At the time of his lordship's installation, about three years ago, by the Right Hon. Earl de Grey and Ripon, R.W.D.G.M., his lordship expressed his determination of visiting every lodge in the Province, as opportunity afforded, so as to make himself acquainted with and judge of the position, state, and working of each. In following out this determination many of the lodges have already been visited by the noble lord, and the brethren have not only been cheered by the presence of their chief, but the effect seems to have been of great value in giving to Freemasonry a sound and healthy progress. On Thursday, December 3rd, the R.W.P.G.M. visited the Combermere Lodge, No. 605, at the Seacombe Hotel, Seacombe, near Birkenhead. There was a goodly muster of the members, the lodge being in a more prosperous state, both as to members and respectability, than it was some time ago. For the present year the W.M. is Bro. J. T. Lea, architect and surveyor to the Local Board, but who to the regret of the brethren was unable to be present on the occasion, in consequence of which the lodge was presided over by Bro. John Horbury, the immediate P.M., Bro. W. Wade, V.W.P.G.R. acting as P.M. The Wardens chairs were filled by Bros. Henry Davies and Thomas Leighton. The lodge, not being held on the regular night of meeting, only the ceremony of the third degree was gone through, and Bro. Thomas Monk, contractor of Leighton Hall, was raised to the sublime rank of M.M. The work was ably and impressively performed by Bro. Horbury. At the conclusion of the business the brethren were called from labour to refreshment, when a banquet was served by Bro. Stokes, the worthy host in a most superior style of excellence. The room was decorated with beautiful banners arranged in ornamental festoons, manifesting great skill, and producing a most pleasing effect. Indeed everything gave the most entire satisfaction to all. Bro. J. Horbury occupied the chair, supported on his right by Bros. the R.W.P.G.M. Lord de Tabley; Capt. Cope, P.S.G.W.; and J. P. Platt, P.J.G.W., and on his left Bros. W. Wade, P.G.R.; E. G. Willoughby, P. Prov. G.W.; Thomas Platt, P. Prov. J.G.D.; H. Bailey, P. Prov. J.G.D. Amongst the brethren present we noticed Bros. J. Morton, P.M. 1,086, Frederick Stevenson, W.M. 537, J. Griffiths, P.M., J. Lunt, W.M. 1,086, &c., &c. On the removal of the cloth the usual loyal and patriotic toasts were given and drank with enthusiasm. The toast of the "Grand Lodge of England" was responded to by Bro. Capt. Cope, who alluded to the various charities connected with the Grand Lodge, and urged on the brethren the necessity of making an effort for their support, more especially the Boy's School. The W.M. then proposed "The health of the Prov. G.M." Lord de Tabley, expressing his regret that the W.M. of the lodge was unable to attend, as he would have done far more justice to the toast than he could. The toast was drank with Masonic honours. The Right Hon. Lord de Tabley in responding to the toast, also expressed his regret at the unavoidable absence of the W.M., but he had received a very kind and admirable letter from him on the subject. The following is a copy of the letter alluded to:—"The Lord de Tabley, R.W.P.G.M. of Cheshire, Dec. 3, 1868, My Lord and Brother, I regret most sincerely that my official avocations will prevent my receiving your Lordship, as I could have wished in person, but I have the satisfaction of knowing that abler hands, though not warmer hearts than mine, will accord you that welcome to the Combermere Lodge, which our attachment to your Lordship's person and exalted position in the Craft, so will entitle you to, Believe me My Lord, Yours faithfully and fraternally, J. T. Lea, W.M. 605." His lordship expressed his hearty approval of the working of the lodge, the able and efficient manner in which it was conducted, and the pleasure and gratification his visit had afforded to him, observing that he should not forget as long as he lived the enjoyment he had received. The "officers of the Provincial Grand Lodge" was given from the chair and responded to by Bro. Willoughby. The P.G.M. proposed the "Health of Bro. Horbury," observing that it was not a matter of wonder that the lodge should prosper when it had the advantage of such efficient officers. The toast was most warmly received and drank with Masonic honours. Bro. Horbury responded, and proposed the Cheshire Masonic Educational Institution, for the education and advancement in life of the children of distressed Masons, which was responded to by Bro. J. Platt. Other toasts followed, and a pleasant and harmonious evening was passed.

CHESTER.—*Lodge of Independence* (No. 721).—A postponed meeting of this lodge was held on Friday, the 4th inst., at The

Bars Hotel. Brethren present—Bros. W. B. A. Bainbridge, W.M.; J. Gerrard, P. Prov. G.D. and Treas., as S.W.; R. W. Worrall, J.W.; J. McEvoy, S.D.; F. W. Kellet, J.D.; D. Thomas, I.G.; H. Allsop, Sec.; G. Halliday, Org.; Williams, Tyler; J. L. Sellers, M.D.; J. Dennis, A. J. Brereton, R. C. Smith, Captain J. Davies, W. M. Richmond, H. Hobgen, E. Tasker, W. Ellis, W. Brown, Captain W. Jones, W. Brisland, S. Beresford, J. Smith. The lodge having been opened in the first degree, and the minutes of the last meeting confirmed, the brethren received with honours the following distinguished visitors:—The Right Worshipful Prov. Grand Master, Bro. Lord de Tabley; Bros. Captain Cope, Prov. S.G.W.; J. P. Pratt, J.G.W.; E. G. Willoughby, P. Prov. G.W.; W. Bulley, P. Prov. G.D.; T. Platt, P. Prov. G.D.; F. Butt, P.M. 425; W. Hunt, P.M. 425; Rev. G. H. Hobson, P.M. 477; H. Barclay, Dir of Cers. 537; L. Gilbert, 292; Sergeant-Major J. Badger, 153, Gibraltar; W. Ross, 325 (I.C.) The R.W. Prov. G.M. having depured the W.M. to proceed with the working of the lodge, Mr. W. Johnson being a candidate for this degree was balloted for, accepted, and initiated into the mysteries of Freemasonry. Farther business being postponed the brethren were called from labour to refreshment at six o'clock p.m., and adjourned to the banquetting room, where nearly forty sat down, the W.M., Bro. W. B. A. Bainbridge being supported on his right by the P.G. Master, also by Bros. A. E. McIntyre, G. Reg. of England, and Horatio Lloyd, Recorder of Chester, P. Prov. G.D., on his left. Grace being said and the cloth removed, the W.M. proposed the following toasts:—"The Queen and the Craft"—"God Save the Queen" (Masonic version) by Bro. Halliday, who presided at the pianoforte; "Prince and Princess of Wales and rest of the Royal Family"—"God bless the Prince of Wales"; "The M.W.G. Master, the Earl of Zetland, and his Grand Officers"—Song, "Three times three," by Bro. Worrall. Bro. McIntyre, G. Reg., responded, and called attention to the Zetland Commemoration Fund, and hoped that such a noble testimonial would be offered as the merits of the case deserved, more particularly as the Most Worshipful the Grand Master had signified his intention of handing the whole of the proceeds to the Masonic Charities. The W.M. then said, Brethren, you will anticipate the next toast which I have the proud privilege of proposing, that is, "The Health of our R.W. Prov. G.M., the Right Hon. Bro. Lord de Tabley." This is the first time the Lodge of Independence has been favoured with a visit by the Prov. G.M. The lodge had been steadily progressing for eleven years, and was at the present time in a satisfactory position, and he trusted the Prov. G.M. felt satisfied with them. He was sure they would all remember this as a red letter day in the history of Lodge 721, and need not proceed further than to call upon them to respond to the toast. This was done in such a hearty manner as could leave no doubt upon his mind of the high estimation in which he is held by the brethren of 721. Bro. Halliday then sang "There's a Craft." The R.W. Prov. G. Master in reply was kind enough to express his great gratification at the working he had seen, both in the chapter and lodge, and that he must confess he had no conception there was such a Temple existing in his province as that to which he had been introduced to that day, and from the reception he had met with he felt he was only doing his duty in visiting the Lodge of Independence, more especially as he found himself supported by such eminent members of the fraternity. It was highly pleasing to him to be present upon this occasion, and he hoped it would not be the last; and concluded by congratulating the brethren on the beautiful rooms in which they held their meeting, believing a more magnificent temple to Masonry could not be built. The next toast was the Provincial Officers past and present. Song by Bro. Worrall, "Men of England." Bro. Cope, Prov. S.G.W., replied, thanking the brethren and assuring them he would take an early opportunity of visiting them again. The Prov. G.M. having claimed the gavel, said he had great pleasure in proposing the health of the W.M., Bro. W. B. A. Bainbridge, whose name had long been associated with Masonry in Chester, and what he had witnessed that evening both in lodge and chapter was calculated to impress him with a high estimation of the W.M.'s abilities. He was glad to see also that the lodge supported the charities in the manner it did, and called upon the brethren to join him in drinking the health of the Master and officers of the Lodge of Independence. Song by Bro. J. Smith, "Days of old." Bro. Bainbridge expressed his great gratitude to the R.W.P.G.M. for the kind manner in which he had associated his name with the last toast, and to the brethren for their reply to it. Comp.

Ross responded in answer to the toast of the newly-exalted companions, and Bro. W. Johnson the newly initiate. The W.M. then gave "The Visitors," who individually replied. Bro. McIntyre, G. Reg. of England, said he regretted he was prevented by professional duties at the assizes from being present at the working in the lodge, but he was sure that a Master who could preside at the banquetting table in the manner that the W.M. had done would be perfectly able to conduct the working of a lodge. Bros. Willoughby for 425, L. Gilbert, 293; W. Bulley, 537, respectively responded; and Bro. Sergeant-Major Badger, 153, in a humorous speech, invited as many as would accept the invitation to visit his lodge at Gibraltar, and he was sure they would be well received, but he did not receive many promises. Soon after business was resumed, and the lodge closed, the proceedings of the day having lasted from two o'clock till half-past ten without intermission—it being the most successful meeting the lodge has yet experienced.

DERBYSHIRE.

CHESTERFIELD.

Provincial Grand Lodge,

On Thursday Dec. 3rd, Bro. Okeover, of Okeover Hall, the D. Prov. G.M. of the province of Derbyshire, held the annual provincial meeting in the Masonic Hall, Chesterfield. It was also the occasion of the anniversary of the Scarsdale Lodge, No. 681, with which the proceedings of the day commenced. There were present all the provincial officers for the past year, and many other distinguished Masons. At 12 o'clock the brethren of the Scarsdale Lodge assembled for the initiatory ceremony, when Bro. S. Foulds was duly instilled W.M. for the ensuing year, the ceremony being impressively performed by Bro. W.M. Hewitt, P.M. At two o'clock the Prov. G. Lodge was held in the same room, the D.P.G.M., Bro. Okeover, presiding. The reports delivered by the W.M.'s of the several lodges showed Masonry to be progressing very favourably throughout the province, more especially with respect to the various charitable institutions established in connection with the order. In the evening a grand banquet was held in the large assembly room, at the Angel Hotel, at which Bro. S. Foulds, the newly-appointed W.M. presided. About eighty brethren sat down, and a very pleasant convivial evening was spent.

YORKSHIRE (WEST).

BRADFORD.—*Lodge of Hope* (No. 302).—According to annual custom the W.M. elect, Bro. J. R. Armitage, of Euon House, summoned the P. Masters of his lodge to assist him in the choice of officers to serve for the ensuing year. The selection being completed the brethren—to the number of 16—adjourned to partake of a splendid banquet which was served in the spacious dining room. A most harmonious evening was spent, and the good and holy cause of clarity was not forgotten. Bro. Manohi Rhodes, in eloquent terms proposed success to the Masonic Charities, particularly alluding to the festival of the Boys' School, March 10th, 1869, at which the Right Hon. Bro. Lord de Grey and Ripon is to preside. Bro. Henry Smith was desired to respond to this toast. He stated that if other lodges would do their duty as well as Bradford was doing, the debt on the Boys' School would easily be paid. Bro. H. Butterwood announced his intention of becoming a Steward, making eighteen from this lodge alone.

HUDDERSFIELD.—*Lodge of Truth* (No. 521).—The installation of the W.M. of this lodge took place at the Freemasons' Hall, Fitzwilliam-street, on Friday, 4th inst., at seven o'clock. The ceremony was ably conducted by Bro. E. Woodhouse, retiring Master, assisted by Bros. Dyson and Smith. The Deputy Provincial Grand Master, Bro. Bentley Shaw, was present, also Bro. Frederick Blackes, Secretary to the Boys' School, who took the opportunity of thanking the West Yorkshire brethren for their past liberality, and his hopes for their help in assisting to liquidate the £10,000 mortgage on the buildings. The lodge was closed at 9 a.m., and a sumptuous banquet served. Many distinguished brethren were present from the province as well as from Cheshire and Lancashire.

SHEFFIELD.—*Consecration of the Wentworth Lodge*, (No. 1,239).—The consecration of this lodge took place on Monday, December 7th, at the Freemasons' Hall, Bro. Bentley Shaw, D. Prov. G.M. of West Yorkshire officiating in the absence of the Right Hon. the Earl de Grey and Ripon the Prov. G.

Master. Of the previous lodges in Sheffield the Britannia has existed more than a century, and the Royal Brunswick since 1793. Both are in a flourishing condition, and have a large number of members. It was, therefore, thought advisable to establish a third, and in compliment to the Fitzwilliam Family, of whom several illustrious members have worn the Masonic badge as well as the Star and Garter, the new lodge has been named the "Wentworth." The ceremony of consecration was performed in an impressive manner by the D. Prov. G.M. who gave several impromptu addresses in a manner to elicit the hanks of all present. At the close of the consecration, Bro. J. H. Garnett was installed first Master. The following appointments were then made, Bros. Matthews, S.W.; Pheischmit, J.W.; Ward, Sec.; Askham, S.D.; G. Ashberry, J.D.; Bennett, I.G.; Wilkinson, Tyler. Bro. Barras presided at the organ, and gave great effect to the Anthems, &c. Lodge being closed the brethren adjourned to the banquetting hall, presided over by the W.M., who was supported by upwards of forty brethren, among whom we observed, Bros. J. Peace, P.G.S.W.; Dr. Bartolome, P.G.S.W.; Webster, P.G. Reg.; Nelson, P.G. Sec.; Drury, P.O. Steward, and the Rev. P. Browne, who during the evening delivered an oration on the advantages and obligations of Freemasonry. Bro. Matthews in returning thanks for the officers said—"that he trusted they would succeed in discharging their duties in such a manner as to enable the W.M. to raise on the foundation laid that evening, a superstructure perfect in its parts, honourable to the builders, and whenever it should please the Great Architect of the Universe to remove them from their earthly labours, he sincerely hoped that their actions would have been such, that in ages to come the Wentworth Lodge would be a credit to its promoters, and a bright star in the Masonic hemisphere." A pleasant evening was passed, several pieces of music and songs emanating from Bros. Pratt, W.M. No. 139, Hawksley, No. 139, and others.

SHEFFIELD.—*Britannia Lodge*, (No. 139).—On the 9th inst., the anniversary Installation meeting of this lodge took place, Bro. Pratt, W.M. presiding, supported by his officers and a large number of brethren. The ceremony of installation was well performed by Bro. Alex. Hay, P.M., who after placing Bro. F. Simpson in the Solomonic chair, gave the addresses in a most impressive manner, and Bro. Pratt the retiring master, explained the use of the working tools. The new W.M. having been saluted in the various degrees, proceeded to appoint and invest his officers which were as follows: Bros. Brittain, S.W.; Collinson, J.W.; Lucas, S.D.; Shaw, Jun., J.D., and Hawksley, I.G., several visitors were present, who expressed their appreciation of the excellent way the ceremony was performed.

WAKEFIELD.—*Unanimity Lodge*, (No. 154).—This lodge held its regular meeting on Monday, the 7th inst., at Zetland-street, when the election of W.M. for the ensuing year took place, Bro. M. B. Hick being selected to fill that honourable position. Bros. Dr. Senior, L.L.D., P.G. Chap., and Henry Smith, P. Prov. S.G.D. attended for the purpose of advocating the claims of the Boy's School at the Festival in March next.

WAKEFIELD.—*Wakefield Lodge*, (No. 495).—This lodge held its regular meeting in the Masonic Hall, Zetland-street, on Tuesday, the 8th inst., at which the installation of the W.M., Bro. Joseph Tolson White took place, the ceremony being performed by Bro. John Gill, P.M. The claims of the Boy's School were brought before the lodge, by Bro. Rev. J. Senior, L.L.D., and Henry Smith, and an offer was made by Bro. C. H. Binstead to give ten guineas, if four other brethren would give a like sum, there is every prospect of this very desirable result being carried out. A banquet followed the closing of the lodge.

SCOTLAND.

GLASGOW.

GLASGOW.—*Lodge Thistle and Rose* (No. 73).—A meeting of this ancient lodge took place on Tuesday evening, the 1st inst., for the election of office-bearers. There was a very large attendance, including a number of visiting brethren, who were highly gratified with the proceedings of the evening. Bro. Thomas MacRobert occupied the chair of R.W.M., from which he now retires, after having worthily filled it for the last three years, and was ably supported by the retiring wardens, Bros. Ballantine and Smith. The lodge was opened in due form in the first

degree, and the minutes of the previous meeting read and confirmed. The auditor's report was then read and adopted, which showed the lodge to be in a very prosperous condition. The election afterwards took place, when the following brethren were elected to the respective offices for 1894:—Bros. Thomas Stewart, R.W.M.; Thomas McRobert, P.M.; James Jordan, D.M.; James R. Ballantine, S.M.; William Johnston, S.W.; William Walton, J.W.; Peter Thompson, Treas.; G. Macadam, Sec.; George Macdonald, Chap.; John Munce, S.D.; John McArthur, J.D.; William Donaldson, S.S.; William Agnew, J.S.; Robert Munce, S.B.; John Chalmers, I.G.; Thomas Mullen, Tyler. The installation of the new office-bearers was performed by Bro. James Wallace, G.S., and on the conclusion of the ordinary business the lodge was closed in due and ancient form. We are glad to find the respected secretary, Bro. Macadam, still able to continue his duties despite the sad accident which befel him a few months since, when he had the misfortune to fracture his leg.

GLASGOW.—*Lodge Thistle* No. 87).—This flourishing lodge met in the lodge room, Croy-place, on Wednesday night, the 2nd inst., when, after arranging the continuance of Bro. Thomas Paton as R.W.M., the following brethren elect were installed office bearers for the ensuing year, and received their insignia from the hands of Bro. James Wallace, G. Sec., viz., Bros. W. Grieve, D.M.; Robert Leggett, S.M.; John Grieve, S.W.; J. Dobbie, J.W.; John Whyte, Treas.; W. Lawson, Sec.; James Sinclair, Chap.; Alexander Neilson, Prov. G.S.; Charles Sharp, S.D.; Robert MacMurtrie, J.D.; John Reid, S.S.; Andrew Morrison, J.S.; Thomas Reid, I.G.; Robert Walker, O.G.; James Walker, S.S.B.; William Scott, J.S.B. It is worthy of mention that this lodge which was instituted in 1762, has contributed during the past year fully one-fourth of its gross revenue in assisting distressed brethren and their widows.

RENFREWSHIRE (WEST).

GREENOCK.—*Lodge Greenock St. John* (No. 175).—On Friday night, the 4th inst., at a monthly meeting of this lodge in St. John's Hall, the sum of £21 5s. was unanimously agreed to be paid over to the following charities, viz., Greenock Infirmary, £5 5s.; National Lifeboat Institution, £4; Ragged School, £2; Charity School, £2; Female Benevolent Society, £2; Seamen's Friends Society, £2; House of Refuge, £2; Home for Friendless Females, £2. The following is the list of the lodge office-bearers for the ensuing year, viz., Bro. James P. Muir, R.W.M.; Robert Urie, D.M.; Donald Anderson, P.M.; Rev. W. Ross, Chap.; William Wright, S.W.; Alexander Mann, J.D.; Andrew Boag, Sec.; James Rodger, Treas.; James Hogg, S.D.; Henry Chalmers, J.D.; J. B. S. Collins, 1st Steward; S. Stewart, 2nd ditto; G. McColl, 3rd ditto; John McLarty, 4th ditto; A. Cruden, I.G.; J. Hannah, Tyler.

ISLE OF MAN.

DOUGLAS.

DOUGLAS.—*Consecration of the Tynwald Lodge* (No. 1,242).—The consecration of the above lodge took place on Wednesday, the 9th inst., at the Masonic Rooms, St. James's Hall, the ceremony being performed by Bro. C. J. Bannister, P.G.S.B. of England, the officer nominated for that purpose by the M.W. Grand Master. The able and impressive manner in which the service was rendered claimed universal attention and admiration. The consecrating officer was assisted by Bros. R. J. Weaver, P. Prov. G.S.D. Bristol, as S.W.; Hugh Rothwell, P.M. 1,075, as J.W.; G. M. Lofthouse, W.M. 1,004; T. J. Onley, P.M. 1,004; Elwood Tibbitts, S.W. 721; J. A. Brown, S.W. 1,004; J. J. Harwood, I.G. 1,004; George Robinson, 1,057; George Heron, 1,004; &c. At the conclusion of the ceremonies the W.M. designate, Bro. Elwood Tibbitts, P.S.W., was installed in ancient and solemn form, and after the usual salutes, invested his officers as follows:—Bros. John A. Brown, S.W.; John Joshua Harwood, J.W.; R. J. Weaver, P.M., Treas.; G. M. Lofthouse, P.M., Sec.; George Robinson, S.D.; George Heron, J.D.; E. G. Smith, I.G.; F. Fairhurst, Tyler. Several brethren having been proposed as joining members, the lodge was closed down in solemn form, the brethren adjourning to the Imperial Hotel, where they partook of a splendid banquet, and after the usual loyal and Masonic toasts separated at an early hour.

ROYAL ARCH.

METROPOLITAN.

ROYAL JUBILEE CHAPTER (No. 72).—The usual convocation of this chapter took place on the 10th inst. at the Horns Tavern, Kennington. This being the night for the installation, Comp. W. Webb was unanimously elected M.E.Z. Comp. G. Oxford was presented with a very handsome testimonial for services rendered to the chapter during his year of office, and for his having been one of the founders of this chapter. It consisted of a very handsome P.Z. jewel. The newly installed M.E.Z. was unable to preside, but Comp. W. Watson undertook the duties of installation and presided in his usual able manner. Comp. Berger performed the duties of P.Z. in a very able manner, although he only performed those duties for the evening. The health of the P.M.E.Z. was proposed, and it was remarked he had largely contributed to the payment of the very magnificent furniture provided for the chapter.

VICTORIA CHAPTER, (No. 1,956).—An emergency convocation of this young and flourishing chapter was held at the George Hotel, Aldermanbury, on Monday, the 14th inst. The principal's chairs were filled by Comps. C. Hosgood, M.E.Z.; J. Brett, P.Z. as H.; R. W. Little, P.Z. as J., and among other members present were, Comps. Pendlebury, P.Z. and S.E.; Long, S.N.; Gotthcil, P.S.; Hubbard, P.Z.; Forsyth, 1st Assist.; Hooper, Bolleter, Elnhuns, Noelmer, Caney, Kenning and Ball; visitor, Comp. J. G. Marsh, 975. After the usual ballot, Bros. E. King, W.M. elect 192, H. Smith, 907, G. Newman, 192, and W. Forge, 192, were regularly introduced and exalted to the supreme degree of R.A. Masons. The chapter then unanimously voted a grant from the funds to the Royal Masonic Benevolent Institution, the M.E.Z. being a Steward for that estimable charity, and all the companions present added their names to his list for various sums, as a mark of respect to Comp. Hosgood, as well as in recognition of the claims of our aged brethren to sympathy and support. After the proceedings of the chapter, the companions adjourned to a truly admirable banquet, and enjoyed the "feast of reason and the flow of soul" for some hours together. It was a general remark that the meeting was one of the happy and successful *ré-unions* of companions held in the metropolis for years past, and if the Victoria Chapter continues to be worked with the same spirit and energy it bids fair to surpass most chapters in London in numbers and efficiency, and even to rival the famed Rose of Denmark, 975, which now bears off the palm for perfection in ritual, and also for the *entente cordiale* which exists between its members. *Esto perpetua.*

CHESHIRE.

CHESTER.—*Grosvenor Chapter* (No. 721).—A convocation of this chapter was held at the Bars Hotel on Friday, the 4th inst., at two o'clock p.m. Present—Comps. J. P. Platt, M.E.Z.; T. Platt, M.E.H.; W. B. A. Bainbridge, M.E.J.; J. McEvoy, S.E.; J. Gerrard, Treas.; R. W. Worrall, P.S.; H. Allsop, A.S.; W. M. Richmond, Org.; W. Brislind, Janitor; A. J. Brereton, W. Brown, E. Tasker, Capt. Davies, &c., and the following visitors: The R.W. Prov. G.M., Lord de Tabley, M.E.Z., Knutsford Chapter; Comps. Capt. Cope, P.S.G.W., M.E.H.; E. G. Willoughby, P.Z.; Rev. G. H. Hobson, H. Barclay, J. Badger, Sergeant-Major Rifle Brigade. The minutes of the last meeting having been read and confirmed, Bro. W. Ross, 325 (I.C.), was balloted for, accepted, and exalted to this degree. There being no further business before it, the chapter was closed, and the companions retired to open the lodge, a report of which appears in another page.

MARK MASONRY.

DEVONSHIRE.

TOTNES.—*Pleiades Lodge*, (No. 26).—The quarterly meeting was held at the Masonic rooms, on Thursday, the 10th inst., but was very scantily attended, half of the officers being absent, several of whom sent notes in explanation of the course. This is a course which ought to be universally adopted in case of necessary absence, not only as a matter of courtesy to the W.M., but because there is often a difficulty in filling up vacancies

thus unexpectedly caused, and a Master who has taken great pains in training his officers, and who prides himself on having the ceremonies efficiently performed, is disappointed to find all his efforts unavailing. It is to be feared that many who are fond of the distinctions of office, forget that portion of their pledge which refers to obedience to all signs and summonses.

The lodge was opened soon after 6 p.m. by the R.W., Bro. Dr. Hopkins, W.M. The minutes of the previous meeting having been read and confirmed, Bro. W. H. Taylor, was in accordance with a resolution passed in September, admitted and advanced to the degree of Mark Master by the W.M. who also gave him the explanatory lecture. A ballot was taken for the election of W.M. during the ensuing year, for which only the two Wardens were eligible. The result was unanimously in favour of the Rev. Bro. Bowden, S.W. Bro. A. S. Distin was also re-elected as Treasurer, and Bro. Crocker as Tyler. The W.M. called the attention of the brethren to a very handsome addition to the lodge furniture, most kindly constructed and presented by Bro. W. H. Stafford, who, though but lately advanced to this degree, thus proved his interest in it, and his desire to promote the prosperity and efficiency of the lodge. On the proposition of the W.M. seconded by the S.W., it was unanimously resolved, "That the most sincere thanks of the Pleiades Lodge of Mark Masters, No. 26 are due and are hereby presented to Bro. W. H. Stafford, J.D., as a cordial acknowledgment of his generous and unique gift of a Wicket; and that a copy of this resolution, inscribed on vellum and signed by the W.M., Wardens and Secretary, be prepared for presentation to him at the next meeting." Bro. Stafford briefly expressed his gratification at having obtained the approval of the lodge, and remarked that when he undertook to provide the Wicket, he had no idea what would be the cost, nor the plan of it, which had been furnished to him by the W.M., but that he should have faithfully performed his promise, even had the expense been much greater than it was. He hoped on future occasions to do still more for the advantage of the lodge, and now offered a guinea towards providing other portions of furniture still deficient, an example which he trusted would be followed. The W.M. announced that he was preparing for publication musical accompaniments to the ritual of the Mark degree, as a companion to those for the Craft already issued, and appointed Bro. Taylor, Org. He also mentioned that as G.J.W., he had attended a meeting of the Grand Mark Lodge of England, and read a circular requesting subscriptions to the Benevolent fund, which, however, it would be impossible to entertain, until the completion of the furniture of the lodge not yet a year old. Several other matters were discussed, and arrangements with respect to them were agreed upon. The lodge was finally closed at 8 o'clock.

LEICESTERSHIRE.

LEICESTER.—*Fowke Lodge* (No. 19).—A bi-monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 3rd instant, under the presidency of Bro. Kelly, W.M. and Prov. G. Master. There were also present Bros. J. E. Hodges, as S.W.; W. Beaumont Smith, J.W.; Dull, M.O.; E. Johnson, S.O. and Org.; Partridge, J.O.; Stretton, Treas. and Reg.; J. E. Clarke, Sec.; Weare, S.D.; Manning, I.G.; Atwood, Baines, L. A. Clarke, and others. Visitor, Bro. Capt. Barber, Prov. G.S.B. Cornwall, P.G. Steward, J.W. No. 94, and formerly of this lodge. The lodge having been opened in due form, the minutes of the previous meeting were read and confirmed. There were six candidates down for advancement, but only one of them was in attendance. This was Bro. J. J. Fairfax Scott, of Mountsorrel, a member of the Howe and Charnwood Lodge, No. 1,007, Loughborough, who was regularly advanced, and afterwards expressed himself as highly pleased with the beautiful and effecting ceremony of the degree. The lodge was then closed until the fourth Thursday in January, when the election of W.M. will take place. Refreshments were subsequently served, and a pleasant evening was spent by the brethren.

MASONIC LIFEBOAT FUND.

Further subscriptions received:—Members of Perseverance Lodge, No. 213, Norwich, £2 2s. Members of Old Globe Lodge, No. 200, Scarborough, £10 3s. 6d. The Carnarvon Lodge, Havant, has also voted £2 2s. for the above object.

REVIEWS.

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

- 1.—*A Cyclopaedia of Freemasonry, embracing Oliver's Dictionary of Symbolical Masonry.* Edited by ROBERT MACOY, 33°. Second Edition, revised and enlarged. 1867.
- 2.—*The General Ahiman Rezon and Freemasons' Guide.* By DANIEL SICKELS, 33°, Author of the "Freemasons' Monitor," Secretary General of the Supreme Council, Northern Jurisdiction, &c. 1867.
- 3.—*Guide to the Royal Arch Chapter. A Complete Monitor for Royal Arch Masonry, with full instructions in the degrees of Mark Master, Past Master, Most Excellent Master, and Royal Arch, according to the text of the Manual of the Chapter.* By JOHN SIEVILLE, P.G.H.P. of New Jersey, and JAMES L. GOULD, G.H.P. of Connecticut, to which are added Monitorial Instructions in the Holy Order of High Priesthood, by JAMES L. GOULD. 1868.
- 4.—*The Book of the Ancient and Accepted Scottish Rite of Freemasonry.* By CHARLES T. MCLENACHAN, 33°, Past Grand Master of Ceremonies of the Supreme Council, Northern Jurisdiction, U.S. 1867.

FIRST PAPER.

The rapidly and constantly increasing importance of Freemasonry, as an institution calculated to benefit and improve mankind, has rendered necessary the publication of books explanatory of the mysteries. Both England and France have done their best to supply the demand, and now in America we find a company started for the publication of Masonic works, and the manufacture of clothing, furniture, and jewels. We are glad to learn that this company has recommended itself to the American brethren, and that its affairs are in a most prosperous condition. This company has just sent us for review the four works which head this article, and which are not only excellent in their contents, but, in the way of printing and binding, could scarcely be surpassed. The names of the authors are sufficient guarantees that neither labour nor money have been spared by the company to make their publications useful and complete. We regret, however, that the paper should be of so different a character, and not at all in keeping with the other excellencies we have named.

The importance of really useful works, alike to the experienced and the novice in Freemasonry, cannot be over estimated. The mere attendance at lodge meetings can never give perfect or satisfactory instruction. The hearing of the ritual night after night only teaches the ritual. Let us, for example, go to the outer world. What would we say for the Christianity of a man whose sole knowledge was compassed in the Church Service? Our rituals are neither more nor less than our services. To be a Freemason, the wide-opened books of science and art lie before us. As with all great subjects, the more we study the more we need to study; so with Freemasonry, the more we know, the more we find it necessary to know. The midnight oil must be consumed, and study must become a secondary nature with us. Not a few Masons appear to consider the rituals as all that is necessary to be understood, backed up by a lavish display of jewellery. This is a very grave error, and one that should be stamped out wherever it crops up. It is as necessary to study silently and at home the mysteries of our Order, as it is for a surgeon to get up preparations, and to know how to use the lancet and bistury.

One great danger to the young Masonic student lies in the choice of books for study. We can heartily recommend the above works to all Freemasons, both young and old, as invaluable for reference and information, and which will be found of essential use in any inquiry as

to the origin and import of the mysteries and of their teachings.

"The Cyclopaedia of Freemasonry," by Bros. Oliver and Macoy, merits our first attention. We feel considerable difficulty in arriving at a correct estimate of this work, and, while in many respects an improvement upon Mackey's Lexicon, it wants features which make the Lexicon a really first-class book of reference. The Cyclopaedia, as its title shows, is composed of two Cyclopaedias; the first by Bro. Macoy, the latter by Bro. Oliver. In looking over the first, we are greatly charmed with the illustrations, which add value to the letter-press, only it is a pity greater care was not taken to secure correct sketches of some of the subjects. For example, at page 33, the illustration of the Beauseant wants the red cross upon the black and white cloth, the Pope having allowed them to assume the same as a sign of the martyrdom to which they stood daily exposed. The letter-press here is also defective and erroneous. "Beauseant" Macoy renders "bien scant," fair seat, and refers its origin to the great seal of the Order, upon which the device of two knights mounted on one horse was engraved. This is not the case, for the Beauseant was used long before the seal was employed, and the meaning of the word is that, while true and faithful to their friends, they were black and terrible to their enemies. In Scotland the word is corrupted into "baw-sant," meaning anything piebald. However, these are but trifles, and the book as a whole is deserving of praise.

Cyclopaedias, being for the most part short abstracts and epitomes of larger works, require in the compilers peculiar gifts. We think that both Dr. Oliver possessed, and Bro. Macoy possesses such. The great difficulty lies in the perfect abundance of materials, and the decision as to what is really essential to know in a book of reference, what to write down, and what to keep out. A complete dictionary of Freemasonry would require many volumes, and while we might have desired some further explanation of many of the articles in the present volume we must still confess that such could not have been given without rendering the work too bulky and inconvenient for a work of reference.

Oliver's "Dictionary of Symbolical Masonry," treats the subject in a totally different fashion from Macoy's Cyclopaedia. While Macoy gives accounts of the principal events, persons, and places connected with Freemasonry, Oliver treats of the philosophy of the ritual. Macoy delights to mention the various conventions, to chronicle Dr. Anderson, and to describe Joppa. Oliver, upon the other hand, is more at home with the "Arch of Heaven," "cardinal points," and "prayer." The one is eminently the work of a close student of history, active and inquiring, a man of the world; the other, the fruits of long study and contemplation, the result of much solitary reading, the production of a man for whom the mysterious had greater charms than the ordinary events of life. The combination of these two books thus gives at once the body and soul of Freemasonry, and the student finds his wants, whether exoteric or esoteric, supplied. If we might, however, suggest, the incorporation of the two works into a whole, the new work would prove more easy of reference. It is impossible to notice at any length the contents of this splendid book; but we may, in passing on, point out the excellent epitome of the Histories of the Grand Lodges, which will be found to embrace all that is essential for the information of the student. We have again to express alike our satisfaction and gratification with the perusal of the book, which we can cordially recommend to the study of all Masons.

"The General Ahiman Rezon," by Bro. Daniel Sickels, is a manifest improvement upon former Freemason Guides to the Craft Degrees. In France we have the works of Bazot, in England those of Oliver, and in Scotland the *Vade-mecum* of Haye as standard books.

These all, however, want the distinctive features which mark the present work. Former writers were afraid, in preparing Manuals, of printing too much, and kept closely to the ordinary text, without classifying the materials in such an order, or giving such information as to the obscurer parts of the rituals that the Masonic student could supply instinctively any *hiatus*, and understand the dark passages of the ceremonies. Bro. Sickles, we think, has been singularly happy in his choice of the different portions of the rituals, and his explanations appended as to the origin and purport of the mysteries, appear to us alike very complete and interesting.

Upon the principle of Cross's Chart, the work is illustrated with diagrams of the boards of the different sections in the three degrees. They are above the ordinary style of such engravings, and must prove eminently useful to a Master in conferring the degrees. Furthermore, the music is given with the different anthems, which, at the present time, when lodge music occupies so much attention in this country, must prove of interest and value to all who desire to see our ritualistic services performed with due reverence and magnificence. The language in which our rituals are couched, the sublime words of the Holy Writ, and the solemnity of the prayers, strike every initiate with admiration and with awe. Thus, to deepen these feelings, and, by means of our mysteries, to raise the thoughts of the aspirant "from nature up to nature's God," everything should be done to improve and give weight to our ceremonial.

The contents of the work consist, among others, of introductory accounts of the origin of Masonry and its advantages. We think Bro. Sickles in his observations, and the authorities he quotes, copes the real arch of Masonry, which is raised upon the pillars of science and morality, and the whole system founded upon the triangle of liberality, brotherly love, and charity. As to the advantages derived from Freemasonry, Bro. Sickles sums them up in the words of Preston:—"Abstracted from the pure pleasures which arise from friendship so wisely constituted as that which subsists among Masons, and which it is scarcely possible that any circumstance or occurrence can erase, Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever the arts flourish, there it flourishes too. Add to this, that by secret and inviolable signs, carefully preserved among the fraternity, it becomes an universal language. Hence, many advantages are gained: the distant Chinese, the wild Arab, and the American savage, will embrace a brother Briton, and know that, besides the common ties of humanity, there is still a stronger obligation to induce him to kind and friendly offices. The spirit of the fulminating priest will be tamed, and a moral brother, though of a different persuasion, engage his esteem: for mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to God and himself. Thus, through the influence of Masonry, which is reconcilable to the best policy, all those disputes which embitter life and sour the tempers of men, are avoided; while the common good, the general object, is zealously pursued."

Passing on, the mode of government of the fraternity and of the lodge is briefly noticed, as also the qualities and admission of candidates into the Craft. The opening and closing the lodge are next drawn attention to, and appropriate prayers given. We then enter upon the ceremonial of the First Degree, which, in the words of Stone, possesses many prominent emblems, teaching first the propriety of maintaining regularity of life, and attending to the due improvement of time, by conforming to the prescribed rules, for which eight hours are allotted to repose, eight to labour, and eight to the service of God. Secondly, the cleansing of our hearts and minds from every vice is inculcated, thereby fitting

our bodies as living stones for that spiritual edifice built by the Grand Architect of the Universe. There are many other emblems in this first step, representing human life as being chequered with good and evil; pointing to the comforts and blessings that surround us, and impressing upon our minds the necessity of a reliance on Divine Providence. Our imperfect condition by nature is likewise adverted to, and the state of perfection to which we hope to arrive by virtuous education, aided by the blessing of God upon our own endeavours, and a due observance of the Holy Scriptures, as pointing out the whole duty of man. Indeed, everything in this degree is adapted to impress upon the mind of the candidate the necessity of maintaining purity of life and conduct in order to insure a happy immortality.

The explanations of the different parts of the ceremony, as we have said, are peculiarly apt and to the point, and will be found of use in the preparation of lodge lectures. We think Bro. Sickles is in error when he states, at page 66, that there were no Knights of the Roman Eagle. We suspect that there were, for we know that the Equestrian Order of Rome, besides being a body of the highest honour and importance, was also the origin of Chivalry. It is, consequently—although the fact may be open to doubt—not so far removed from probability that the Knights, or Guardians of the Standard were denominated Knights of the Roman Eagle, and, as a matter of course, it is perfectly legitimate to say that the Apprentice Apron is more ancient than the badge of that Order.

With the Essenes the neophyte on his initiation was clothed in a long white robe, which reached to the ground, bordered with a fringe of blue ribbon, typifying personal holiness. This robe was fastened tightly round the waist with a girdle, to separate the upper from the lower parts of the body. With feet bare, and head uncovered, the candidate was considered a personification of modesty and humility, walking in the fear of God. In the Greek mysteries the robe was white, that colour being most acceptable to the gods. In the Persian mysteries of Mithras among other robes of investiture was a white apron. In the Hindoostanee mysteries the novice was presented with a consecrated sash of nine threads, which was worn from left to right. The apron of the Jewish priesthood consisted of blue, purple, and red colours, and all the ancient statues of the heathen gods which have been discovered in Greece, Asia, or America, are decorated with superb aprons. The description of the First Degree, which is very elaborate, ends with an appropriate charge at the initiation of a soldier.

Archbishop Mant writes, with reference to the Second Degree, that it is rendered interesting by those scientific instructions and philosophic lectures which characterize latter parts of the mysteries; though these degrees tend to the glory of God and to the welfare of man. The Second Degree has always been very difficult of working, even with the most efficient brothers. In Scotland it is slurred rapidly over, and seldom occupies fifteen minutes. Bro. Sickles has managed this difficult ritual with great skill, and his rendering, barring a few historical circumstances, the truthfulness of which we doubt, might be taken as a correct text in conferring the degree. The explanations are copious, interesting, and often very valuable; while the legend of the Winding Staircase, by Dr. Albert Mackey, which ends the degree, will be found worthy of more than one perusal.

Battles-royal have been fought over the antiquity of the Third Degree and the truth of its legend. We never considered either question to be of the slightest importance, for antiquity cannot add weight to the sublime teachings of this degree, and the legend is not a vital principle, but only a means of pointing more effectively the moral. Dr. Crucifex stated that in this degree the last grand mystery was attempted to be illustrated in a forcible and peculiar manner, showing, by

striking analogy, that the Master Mason cannot be deemed perfect in the glorious science until, by the cultivation of his intellectual powers, he has gained such moral government of his passions, such serenity of mind, that in synonymous opposition with mastership in operative art, his thoughts, like his actions, have become as useful as human intelligence will permit, and that, having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn, and mysterious consummation by which alone he can become acquainted with the great security of eternity. Unlike the Entered Apprentice and Fellow Craft, who each anticipate improvement as they advance, the Master Mason can learn nothing beyond the Third Degree; his hopes, therefore, with his thoughts and wishes, should be directed to the Grand Lodge above, where the world's Great Architect lives and reigns for ever. The ceremonial and the lecture beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is that youth properly directed leads us to honourable and virtuous maturity; and the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss.

The Third Degree is followed by ancient ceremonies, installation of Grand Officers, laying foundation stones, and other similar services. The funeral services and the lodge of sorrow complete this truly valuable work. In our next paper we will notice the Royal Arch, as explained by Bros. Sheville and Gould.

PUBLIC AMUSEMENTS.

HAYMARKET THEATRE.

Pietra—the production of Herr Mosenthal, the author of *Leah*—was produced at this Theatre on Monday, the 7th inst., when Miss Bateman achieved a success fully equal to her "*Leah*." Whatever question there may be as to the merits of the play, there can be none with respect to the actress. Gradually and surely she raised her audience to a pitch of enthusiasm, which expressed itself at the end of every act, and more strongly than ever at the termination of the piece. In this play Miss Bateman is able to display all her power, and in filling up the outline of Mosenthal she has achieved a creation of her own. Miss Bateman was ably supported by Mr. Kendal as the lover "*Manfred*"; Mr. Chippendale as "*Liso di Campetie*"; and Mr. Howe as "*Gasparde*." Mr. O'Connor's new scenery was very effective.

PRINCE OF WALES' THEATRE.

The comedy of *Tame Cats*, written by Mr. Edmund Yates, was produced at this theatre on Saturday evening, the 12th inst., with decided success. Miss Marie Wilton made her first appearance this season in one of the principal characters of the new piece.

THE GAIETY THEATRE.

This theatre, under the lesseeship of Mr. John Hollingshead, will open on Monday next. The entertainments will consist of an operetta, entitled *The Two Harlequins*; a comedy, *On the Cards*, adapted from the French; and an operatic extravaganza by Mr. Gilbert, entitled *Robert the Devil*.

ROYAL GALLERY OF ILLUSTRATION.

Mr. and Mrs. German Reed's entertainment will again be presented to us on Wednesday, 23rd inst., the opening night of the forthcoming season, when Mr. Burnand's clever production, *Inquire Within*, will be given. During the absence of Mr. John Parry, Mr. Frank Matthews will take his character, and a *debutante* of much promise, Mlle. Rosa D'Erina will appear, not only in *Inquire Within*, but as the heroine of a new musical extravaganza, which has been taken from the French by R.

Reece, and will be brought out under the title of *The Last of the Paladins*. Mr. German Reed has secured a well selected company to do full justice to the light and pleasing strains of this popular class of composition.

METROPOLITAN LODGE MEETINGS, ETC., FOR THE WEEK ENDING DECEMBER 26TH, 1868.

MONDAY, December 21st.—Lodges: Grand Masters, 1, Freemasons' Hall. British, 8, Freemasons' Hall. Emulation, 21, Albion Tavern, Aldersgate-street. Felicity, 55, London Tavern, Bishopsgate-street. Tranquility, 185, Radley's Hotel, Bridge-street, Blackfriars. Panmure, 729, Balham Hotel, Balham. Whittington, 862, 14, Bedford-row. Royal Albert, 907, Freemasons' Hall. Gooch, 1, 238, Prince Alfreds Hotel, Southall, Middlesex.

TUESDAY, December 22nd.—Lodges: Moria, 92, London Tavern, Bishopsgate-street. Industry, 186, Freemasons' Hall. Israel, 205, Radley's Hotel, Bridge-street, Blackfriars. Southern Star, 1, 158, Montpelier Tavern, Walworth, Urban, 1, 196, Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Chapters: Royal York, Perseverance, 7, Freemasons' Hall. St. Alban's, 29, Albion Tavern, Aldersgate-street.

WEDNESDAY, December 23rd.—Lodge of Benevolence, at 7 precisely. Mount Moriah, 34, Freemasons' Hall. United Pilgrims, 507, Horn's Tavern, Kennington. High Cross, 754, White Hart Hotel, Tottenham Station. Chapter: Lily of Richmond, 820, Greyhound Tavern, Richmond.

THURSDAY, December 24th.—House Com. Female School, at 4. Prosperity, 65, Guildhall Coffee House, Gresham-street. South Middlesex, 858, Beaufort House, North End, Fulham.

FRIDAY, December 25th.—House Com. Boy's School, at 3. Lodges: Universal, 181, Freemasons' Hall. Fitz Roy, 569, Head Quarters of the Hon. Artillery Company, London.

Poetry.

FAREWELL TO THE CLOSING YEAR.

By T. J. SWAIN.

Farewell, farewell! to the closing year,
Its days are reduced to a span;
Soon 'twill be number'd with other years past,
And the sands of its hour-glass be ran.
Farewell to the griefs and joys that mark'd
Its months as they roll'd along;
Farewell to the hours of pleasure and pain,
That swift in my memory throng.

We are drawing nearer eternity's shore,
And not one of earth's children knows
That the year just approaching unto our view,
May not bear him away ere its close.
We should live with this thought before our minds,
We should read what the Scripture saith,
"As a vapour the life of man passeth away;
In the midst of that life we're in death."

Yet let us welcome the coming year
With faith in God's mercy and love;
And thro' every trial that it bringeth us here,
Let us place our reliance above.
Farewell, farewell! to the closing year
As it vanisheth into the past,
Let us thankfully look back upon its joys,
And pray that its mercies may last.

TO CORRESPONDENTS.

SEVERAL notices of Lodge Meetings and other reports stand over until our next issue.