

LONDON, SATURDAY, MAY 8, 1869.

NUMBERS.

By ANTHONY ONEAL HAYE.

The following is a brief account of Numbers, which readers can work out more fully for themselves in connection with Masonry:—

The mystical meaning and Divine virtue of numbers formed an important part of the philosophy of Pythagoras, and from him have been transmitted to the Masonic system of symbolism. Pythagoras, doubtless, brought his doctrines on this subject from Egypt, in which country he long resided, and with whose wisdom he was deeply imbued. In numbers, Pythagoras saw the principle of all things; he believed that the creation of the world was produced by their harmonious combination, and that they existed before the world. According to the doctrines of this sage, numbers are of two kinds, intellectual and scientific. Intellectual number has always existed in the Divine mind; it is the basis of universal order, and the link which binds all things. Scientific number is the generative cause of multiplicity, which proceeds from and is the result of unity. Scientific numbers are equal or odd. Equal numbers are said to be female, and odd ones male; because even numbers admit of division or generation, which odd ones do not. Odd numbers, however, are the most perfect. To each number Pythagoras ascribed a peculiar character.

One—the Monad—represented the central fire, or God, without beginning and without end, *the point within the circle*. It also denoted love, concord, piety, and friendship, because it is indivisible. It was the symbol of identity, equality, existence, and universal preservation and harmony. To this number all ancient mythologies ascribed peculiar virtues. Two was unlucky; and as one denoted light and the good principle, or God, two denoted darkness and the evil principle. Hence it was that the Romans dedicated the second month of the year to Pluto, the god of hell, and the second day of that month to the manes of the dead. As one represented the right hand, so did two the left.

Three referred to harmony, friendship, peace, concord, and temperance, and was so highly esteemed among the Pythagoreans, that they called it "perfect harmony." It is one of the sacred numbers of Freemasonry. Three was con-

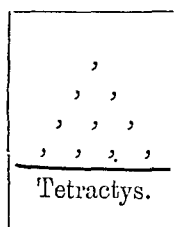
sidered among all the Pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked; the sceptre of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; the moon had three also, Diana, Luna, and Hecate. In all incantations, three was a favourite number, and hence the poet says,—"*Numero Deus impari gaudet.*" A triple cord was used, each cord of three different colours, white, red, and black; and a small image of the subject of the charm was carried thrice round the altar, as we see in Virgil's eighth eclogue:—

"Terna tibi hæc primum triplici diversa colore
Licia circumdo, terque hæc altaria circum
Effigiem duco."

The Druids paid no less respect to this sacred number. Throughout their whole system a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads. In all the mysteries from Egypt to Scandinavia, we find a sacred regard for the number three. In the rites of Mithras, the Emphyrean was said to be supported by three intelligences—Ormuzd, Mithra, and Mithras. In the rites of Hindostan, there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have three principal officers and three grades of initiation. In Freemasonry, the number three is the most important and universal in its application of all the mystic numbers. Thus we find it pervading the whole Ritual. There are three Degrees of Ancient Craft Masonry—three principal officers of a Lodge—three supports—three ornaments—three greater and three lesser lights—three moveable and three immovable jewels—three principal tenets—three rounds of Jacob's ladder—three working tools of a F. C.—three principal orders of architecture—three important human senses—three ancient Grand Masters—three recreant F. C.; and, indeed, the instances exceed the limits of our space to enumerate them, one stood for life, two for death, three for Eternity.

Four was a divine number. It referred to the Deity, and among the ancients, many nations

besides the Hebrews, give to God a name of four letters. The Assyrians called him Adad; the Egyptians, Amun; the Persians, Syre; the Greeks, Theos (the *th* forming one letter); and the Latins, Deus. This, which was the Tetragrammaton of the Hebrews, the Pythagoreans called Tetractys, and this they considered a most solemn oath. The Tetractys (Greek, Tetractus-Four) was expressed by ten jods disposed in the form of a triangle, each side containing four, as in the annexed figure.



This they explained as follows. The one point represents the Monad, or active principle. The two points the Duad, or passive principle. The three, the Triad, or world arising from their union. The four, the Quaternary, or the liberal sciences. On this figure the

oath was propounded to the aspirant in the esoteric school of Pythagoras. Iamblichus gives this oath in his life of Pythagoras of which the following is a translation.

"By that pure quadrilateral name on high,
Nature's eternal fountain and supply,
The parent of all living souls that be,—
By it, with faithful oath, I swear to thee."

Pythagoras undoubtedly borrowed the Tetractys from the Tetragrammaton (the incommunicable name of God) of the Jews, when he visited Babylon, and was instructed in the Hebrew mysteries by Ezekiel.

(To be continued.)

MASONIC CELESTIAL MYSTERIES.

By HENRY MELVILLE.

PAPER 6.—OMNIA VINCIT VERITAS.

(Continued from page 345).

The origin of the name of "Freemason," has long been a subject of discussion among the brethren and many strange derivations have been given; but like most truths the interpretation is simple to the initiated. Properly the solution ought not to be divulged unless to a brother in the body of a warranted lodge; but as previously remarked were it not shewn that there are hidden mysteries, how can it be expected the brethren can be led to inquire into the lost knowledge? However in giving the explanation of the derivation of "Freemason," every necessary precaution shall

be taken so as not to divulge the point from whence the symbolic reading may become known.*

Freemason is from two words, one Saxon the other French *Frize*, or *Friz*, meaning Free and *Maçon*—meaning Mason. But the reader will say this is merely matter of opinion—is there any proof? the brethren shall judge for themselves!

* Since this paper was placed in the printer's hands I have seen the written opinion of a learned Hebrew scholar respecting the origin of the word "Freemason." He says "פֶּרֶמָסֶט is a quarrier, and a quarrier is a mason." By the same parity of reasoning a brickmaker is a brick-layer! He likewise says, "Gen. 16, 12, speaks of Ismael as being a roaming man, פֶּרֶאָדָם, mistranslated 'a wild ass of a man,' being the translator's ideal of a free man. Here, then, you have the object of Mr. Melville's search, פֶּרֶמָסֶט, or *Phre masyn*—free mason." I should not have thought that פֶּרֶאָדָם, that Freemason was derived from פֶּרֶאָדָם—*Phre adam*; or that, by any construction, Freemason could be derived from a wild ass of a man. Dr. Charles Wilson, Professor of Hebrew at the University of St. Andrew's, says the Hebrew letter נ is *a*, and ף is *o*, like omega, so that the Scotch interpretation of the sound of *Phremasyn* would be *Pramsa*. Pinnock's Grammar of Hebrew tells us that the נ and the ף are not sounded with us, so that *Phremasyn*, according to his pronunciation, would be *Ph r m s*. Both Wilson's and Pinnock's sound of the word would be as much like Whale as Freemason. It is frequently said that modern Hebrew scholars can make anything they please of the Hebrew characters:—

So when they thus read double,
Think they could have saved Moses
A wondrous deal of trouble.

For my part, I really do believe that the writer of the Pentateuch understood what he himself meant in writing Hebrew, and that modern Hebrew scholars do not know at all times what they themselves mean. As to פֶּרֶאָדָם *Phre adam* being translated wild ass of a man, there is something in that opinion. Moses, when released from Egypt, occupies the same point in the heavens as Friga, and at the same point is Equuleus, the little horse, and his dam or sire, Pegasus. Pegasus has often been called an ass, and Equuleus the colt of an ass. *Hiru*, or *Hieru*, is the sun, and when at the solstice he is at rest, 'saalem,' the sun of righteousness, is symbolised as having ridden on the colt of an ass into Hierusalem, or Jerusalem. John 12, 14 to 15. The ass was redeemed by a lamb, and brethren that have read the previous papers well know where the lamb is to be found. Exod. 13, 13. Look to the Atlas for the interpretation of this verse. Pegasus with his wings mounted with the colt to the summer solstice, and that is in Cancer. Nebuchadnezzar means "groans or sorrow of judgment," the sun king in tribulation in Misraim Egypt at the winter solstice, and whilst there his dwelling was with wild asses. Dan. 5, 21, and Job 11, 12. When Pegasus and the other ass flew away, the two asses for a time were lost. 1st Sam., 9, 3. "In the Hebrew Zodiac the twins are represented as the ensign of Benjamin." Jamieson's Atlas, p. 38. No celestial atlas is published without the type of Cancer being on the twins Castor and Pollux; and at summer solstice in Cancer Benjamin were the asses found. I. Sam., 10, 2. And there they are on the body of Cancer Asellus Boreus and Asellus Australis. Castor and Pollux were celebrated horsemen; they are always riding above an Ethiopian mare, and they have the asses when required. Castor and Pollux are companions of the Royal Arch.

Frize is Friga the Saxon goddess the same as the Roman Venus under another name Frig is *Easter*—Easter a goddess of the Saxons in honour of whom sacrifices were offered about that time of the year. The cross and circle of Venus the goddess of love have been explained in paper 3—the same type will serve for Friga—*Frize dez* is Friday. The French *vendredi* is from *dies veneris* Latin and *vendredi saint* is Good Friday—*venery* among other meanings is the art of hunting, and *Die-anna* or *Diana* claims to be the identical star as that of Venus or Friga of Easter. The Easter sacrifices of the passover cakes and lamb of the Jews, and the cross bun of the Christians, need no further explanation*. Considering the fearful sacrifice which is recorded to have taken place on Frigas' day, the calling it *Good Friday* seems a misnomer, but it is evidently meant to imply that the sacrifice was for the *good* of the world. Masons are not aware that in the heavens, countries and people are represented, consequently Friga must be identified with Saxon. "Saxons so called as some say from their crooked swords," Baileys' dic. There is only one crooked or bent sword in the heavens, it is that of the Tyler, and the full blade of that sword, the Masonic laws place with Friga on Good Friday, or to be minutely correct it is placed within one degree of the Goddess. This requires explanation. The Jews were commanded by the law of Moses to calculate their year by lunar time, and as Masons were builders from Friga, they of course were governed from time, regulated by fixed stars. The fixed stars require 365 solar days for the circle, whereas the lunar year is of 13 months, each month of 4 weeks of 28 days, in all 364. Thus Friga Masons did not agree with the solar circle of 360° nor with the lunar year of 364 days—in fact Friga Masons had one day *de trop*. The Friga Masons to remedy this inconvenience were compelled to move Frigas' day one day forward, that is they were obliged to place Friga or Easter or Good Friday on the Saturday of the Jews and the Christian Saturday on the Jews Sabbath; and thus the Jews *moon* day became, or *was made*, Easter sun-day, Psalm 118, 22, but in reality still there remained on the circle the day *de trop*. The correct termination of the year is at mid-night on the 31st December, and in the heavens that *ought* to be the winter solstice. One fourth the circle or ninety degrees

or days from the 31st Dec. would then be the Easter equinox and there would be the fixed star Friga, then his solar majesty appeared in *Aprilis* and *veni, vidi, vici*. The first day of the month our learned brethren termed a *dies non*, it was a day not counted and was given to folly, and is even now called April fool's day, and as on the 1st of April the sun is in Pisces the French call the day *poisson d'avril*. The one day struck out Friga's time corresponded with *Herber* time, and also that of *Judah** But modern Masons will perhaps say what has all this to do with us Masons, who claim to be descendants from the builders of Solomon's Temple? In reply it may be first asked whether Masons can shew their pedigree? Certainly not! for the utmost modern Craft Masonry can claim of antiquity, does not exceed a couple of hundred years. That they are nevertheless the representatives of the builders of Solomon's Temple shall be proved beyond a possibility of doubt, and yet they *are not* representatives of chippers of stone and spreaders of mortar. The Egyptian name of the sign Aries is *Omon* or *Amon*, and at the eastern equinox the sun *Sol* enters *Omon* and combined they give *Solomon* or the sun in Aries. The eternal kalendar recorded by the Egyptian monuments gives the first degree of Aries to Friga, and Friga Masons or Freemasons were the builders of the temple of the year in heavenly precious stones. All ancient statuaries or Friga Masons worked with their hands. Celestial or Friga Masons had no such mean employment as that of carrying stones and mixing mortar. Their temple the most glorious mental erection to the Grand Architect of the Universe, with its furniture and decorations, were all "built of stones made ready before they were brought thither." See Rev. 21, 10 v.

Moses was learned in all the wisdom of the Egyptians, and he tells us that in the land of Shinar the children of men had bricks for stone and *slime* for mortar, and that the children with these strange materials attempted to build a tower whose top might reach heaven. As might be expected it was a complete failure. Moses also tells that in Egypt they had to make bricks without straw, and this is celestially true to the very letter—the bricks apply to the winter solstice, Misriam! So *Maçons* or Masons were originally builders in brick, for of such material was the tower of Babel, and that is the first building on

* It may here be added that lamb is usually eaten by Christians on Easter Sunday. Exod. xii, 4.

* See Hebe Baileys' dic old editions.

record, save and excepting the city of Enoch, but of what materials that city was built Moses does not mention, nor have modern antiquaries yet discovered any ruins thereof, although they probably may do so before long—Oh! The word Maçon is more correctly *ouvrier qui fait les ouvrages de bâtiment ou ils entre de la brique, du plâtre &c.** So Masons in the original state or in the beginning, or at the winter solstice were bricklayers and plaisterers, Deut. xxvii., 2, and Dan. v., 5, and subsequently at the Easter equinox with Friga they became Free-Masons and built with heavenly gems the temple of Solomon.

Masons have been termed operatives, but it does not follow that such operatives were chippers of stone and spreaders of mortar. There no doubt were operative Masons of Friga and so are the astronomers at the Greenwich observatory at this day, and yet no one would for a moment suspect Professor Airy could read in the heavens the literal interpretation of the creation as recorded by Moses—and yet in next paper it is intended to give the esoteric or speculative description of creation, leaving the exoteric or practical interpretation to such profound scholars as Bishop Colenso and others—scholars who make confusion more voluminously confounded! Masons becoming identified with stone chippers somehow a trowel has been added to their mathematical instruments but on what authority and at what period it is impossible to say. There is no trowel in the heavens, nor is any mention made thereof in the bible and yet the compasses, plumb line and square are recorded in the sacred volume. If Masonry formerly consisted of stone cutting, the lost secrets might probably relate to engineering matters or to sculpture, but no Mason ever saw plans or specifications in a lodge when at work, nor did any servant when sweeping the lodge, ever discover any chips of brick or stone or remains of mortar, after the brethren had done their work. Leaving out of the question the trowel which is never used in a lodge, the other tools therein required are certainly not adapted for “practical Masonry or architecture† but it may be said that these that

are now used are only symbolical. Allowing then that the art of cutting stone in some particular manner was the ancient mysterious knowledge, then to prevent the uninitiated from learning the art, pass-words and gripes might be necessary as well as certificates as to the efficiency of the workmen in the Craft, but assuredly the sacred and solemn obligations and the bible, would not be required merely to preserve a monopoly among any particular members of a ‘Trades’ Union* No indeed! Friga Masons are not of such handy Craft origin, and *Officina Sculptoris* and *Cela Sculptoris vel Praxiteles* in the celestial charts shew to what class of Masonry they belong†

When the absurd notion of operative Masonic astronomers became confounded with their being workers in bricks, stone, and mortar, it is impossible to determine; because formerly nothing relating to the Order could be written or printed. Reason induces the belief that Masonry included all clerical or educated men, and among the number were, of course, the Roman priesthood; as a confirmatory proof, to this very hour the Romish ritual is beautifully preserved in the heavens, and no celestial chart or globe is ever published that has not the upright Roman cross, and on that cross is invariably either INRI or IHS; and, what is more, the most important star of that cross is combined with Friga on “*venere-die-sainte*.” It is well known the Catholic clergy will hold no communion with the Masonic brethren, and after their leaving the Order it is possible they may have assisted in degrading the brethren by comparing them to handicraftsmen—this must be mere conjecture, but certain it is that one order of the Roman priesthood, and the most influential order too, viz., that of the Jesuits, is believed to have possessed at one time certain wonderful secrets as regarded the welfare of mankind; and what can be more important than the lost mysteries of Masonry? The knowledge that the Catholic priesthood once possessed these mysteries, which to

diffident about making themselves known. Can such anonymous nonentities enter a Masonic lodge? they ought to be able so to do before they can give an opinion on Masonic matters!

* In Melbourne Victoria, there is a Grand Annual Festival of ‘Trades’ Unions when all Craftsmen with flags flying and other decorations, parade through the city. Melbourne being a rapidly increasing city there are of course great numbers of stonemasons, all of whom wear on the occasion the Masters apron—not one of them belonging to the Order of Freemasons!

† Praxiteles the statuary died about about 288 before Christ—Tab. of memory.

* Fleming et Tibbins French Dic, Paris 1849.

† Perhaps some of the mystagogues who in Masonic notes and queries secret themselves from personal responsibility under anonymous appellations, will explain in what manner the triple taw and double triangle are used in “practical Masonry and architecture.” Some persons fancy they can write on any subject no matter what; it is a pity such clever people are generally so

themselves are become lost, may account for their inveterate persecution of Masonry. Masons formerly trembled lest their secrets should become known, and now the Catholic priesthood tremble lest the Masons should rediscover that lost knowledge which will destroy (if it may be so termed) the motive power that gives impetus to Papal authority, which openly rules that with the multitude dark ignorance shall triumph over light and truth. Psalms, 43, 3 & 4. During the early part of the present century a conclave was held of scientific Europeans and Brahmins. The Europeans endeavoured to draw from the Eastern sages what was the nature of their secret knowledge; but at their initiation the Jesuitical Brahmins were taught to be cautious. In despair the Europeans asked, "should truth be told?" and the reply was, "*Yes! but to the Brahmins only!*" Brethren are aware that Brahmins are Freemasons, but probably they are not aware of the origin of their name. The Hebrew אב *ab* means "*father*," and ראם *ram* "*elevation*." Ram gives Ramah, and *Ab* is indifferently pronounced *Ab* or *Be*, so that אברהם *is Be or B'ramah*, and אברהם *is our Abraham*. From אב or אבה *Aba* comes Abbot and Abbey, and אב is the Jews sign of Leo. By the Masonic laws Leo becomes united to the same point in the heavens with Capella. Capella is a conventional church or Saxon minster, thus the minster and the Abbey become conjoined; and at sunset in the west there is West Minster Abbey; and there, at the very same point, is the platen of "Guttenberg's printing-press, on l'atelier typographique," and it may be seen in any celestial atlas! Job 19, 23.

When brethren receive the apron there is a short but graphic speech addressed to them; the words are considered mere ritual, but that was not the case formerly. Every order of knighthood of more than 200 years standing derived its origin from Masonry: several of these orders yet languish under what some call speculative Masonry; to these as well as to the Craft lodges, is the knowledge lost, and nothing remains with them but forms, ceremonies, and decorations. Heraldry was Masonry blazoning forth celestial truth, legible only to the initiated brethren; now Heraldry is an unmeaning science, but a very profitable trade! All ancient Heraldic symbols were of celestial origin; what they now are even Heralds themselves cannot tell. There is one Order of Knighthood that yet shows that its origin

was derived from Masonry; it is that of the Bath. Without entering into minute proof, let it suffice to observe that the *Companions* of the Bath wear sashes pendant from their left shoulders. That *Companions* of the Royal Arch wear sashes pendant from their left shoulders; and, certainly, if Figure 852 in the Grand Egyptian Gallery of the British Museum is any authority for antiquity, then must the Royal Arch sash be more ancient than that of the Bath, for Figure 852 is that of the Celestial Tyler Mercury, and he has the Royal Arch sash hanging from his left shoulder. *Companions* of the Bath wear stars on their left breasts, and the Royal Arch *Companions* wear the double triangle on their left breasts, and among astronomers the double triangle denotes a star of the first magnitude. The Convocations of the Bath and Arch are called Chapters, and the motto of the Bath is "*Tria juncta in uno*," and with the Arch, "*We three do agree*." Masons surely will not consider that the Order of the Bath derives its origin from stone cutters and mortar spreaders. The Bath *Companions*, including Her Most Gracious Majesty, might object to hold companionship with common workmen, but they would glory in being descendants from the Goddess of Love, and being of the Order of Friga Masonry!

Modern Craft Masonry, as it is now generally understood, came into vogue about the same time that St. Paul's Cathedral was finished. It is known that Sir Christopher Wren was Grand Master of that building and Grand Master of Masonry, and it is possible that the combination of the Masterships assisted the belief that *Masonry* was the mere building in bricks, stone, and other materials. Blue Lodge Masons even yet consider their fraternity were employed in the building of St. Paul's, and so they were Celestially! It has been shown that St. Paul's was built on the foundation of a temple of Diana, and as Diana and Friga are the same star, the Friga or Freemasons may have been expected to erect the new edifice. St. Paul's is a Celestial Blue Lodge, and also a Royal Arch edifice; it is erected compliant with the cardinal points, with entrances at the north, south, and west. Ezek. 44, 1 to 3. In the east is the altar for sacramental bread, or the pedestal for the Bible. The altar pavement, it is said, was Sir Christopher Wren's masterpiece; there in Mosaic work were mathematical figures. In later years some "Ignorant Learned," not knowing the meaning of these figures, had the pavement torn

up to allow of improvements; thus, in violation of common sense, sacrilegiously did they destroy the sacred landmarks of the Grand Master! Over the altar or pedestal under the roof is the glory of the rising sun, and, "as the sun rises in the east, &c., so does, &c., &c." Near thereto in a circle is the triangle or plumbal line. In the choir is the reading desk on the outstretched wings of the Roman eagle *Aquila*. Isaiah 40, 31. The pavement of the building is formed of marble, black and white squares, very similar to those engraven on Masonic certificates. The upper building is beautifully illustrative. There are two domes; one symbolises the semi-sphere, reckoning from the equator; the other dome, more properly the cupola, reckoning from the ecliptic circle. The poles or centers of the semi-spheres could only allow that of the ecliptic to be over that of the equator at the summer solstice, which as described symbolises heaven in the sign Cancer! * Celestially above the Cupola is a little lodge, or temple, or Capella, and above, at the summer solstice, is the "exaltation of the cross," or the ball and cross as described in Paper 2 as being the symbol of Friga or Venus, the Goddess of Love, who rises at Easter from the ocean when, in other words, she is "*lady or mistress of the sea*," AVE MARIA! †

The inner dome is verily a Royal Arch, without any centre or keystones of any kind, and some 50 or 60 years back through the centre was suspended from Capella a rope, the end hanging directly over a brass plate engraven Jos. 2, 15. Until 1802, on raising the brass plate beneath, was a cube or square altar, but this in 1802 was sacrilegiously removed elsewhere, and the body of a dead warrior was placed there in its stead. It may hereafter be considered a matter of wonder that the Grand Master, a successor of Sir Christopher Wren, did not protest against the sacrilege; but from what took place about the year 1820, the Duke of Sussex must be exonerated from blame, inasmuch as he knew not what they did. Luke 23, 34. Over the southern porch is a Phoenix rising from its ashes; ‡ and, although this may be seen by anyone from St. Paul's Churchyard, yet

few of the officials belonging to the building know there is such a heathenish thing" about the place.* The Phoenix can be seen in any Celestial Atlas, and, as it is under Aries, it consequently rises with the eastern equinox every year, and thus is explained the rising of the fabulous bird from Arabia (darkness). More minute particulars respecting the *Cathedra of Lune dan* must not be given publicly.

From what has been shown, it is hoped that intellectual brethren will be of opinion that their Order did not spring from ordinary workmen, but that they, the brethren, are actually descendants of the most influential and the most learned of men, who by means of truth and wisdom ruled the rulers of the earth. Oh! ye *priestly* Masons, what misery have ye entailed to mankind in consequence of your losing the mysterious truths of heaven!

THE KNIGHTS TEMPLARS.

By ANTHONY ONEAL HAYE.

(Continued from page 350.)

BOOK IV.—CHAPTER XVII.—(contd.).

Meanwhile, the bloody work went on in other districts, and the Templars ascended, through the fires of their martyrdom, to that peace denied them on earth. Peter de Courtenai, Archbishop of Rheims, presided at the Council of Senlis. Nine Templars were consigned by it to the flames, after refusing all the King's offers. Bernard de Farges, Archbishop of Rouen, presided at the Council of Ponte-de-l'Arche, and consigned several Templars to the flames. In Lorraine, Duke Thibault executed a great number, and appropriated their goods. The Archbishop of Sens convened a second assembly on the 18th August, and ordered four other Templars to be burned at the Porte Saint Antoine. It is supposed that no less than a hundred and thirteen Templars, from first to last, were burned at Paris. The spectacles presented by these ecclesiastical tribunals were of a most distressing character. Many aged and illustrious Knights, who had, in the battle-fields of the East, won fame in combat with the infidel, who would have dashed one against a thousand in

* Of course the Ecliptic pole, being over the pole of the equator, has only reference to the charts of astronomers, the actual poles being ever the same distance from each other.

† Ave Maria Lane. Paternoster-row and Amen-corner!

‡ Phoenix is from the Greek. In Hebrew it is Tamar or Tamar, a palm tree. See Cruden's Concordance

* This was an expression of one of the servants of the Cathedral when asked where the Phoenix could be seen, "No such heathenish things allowed about this building."

the cause of the Cross, now appeared pale and trembling before these villanous priests. At first, they withdrew their confessions, maintained their innocence, and were sent back to their prisons, where the rack and the fiendish tortures of the hell-born Dominicans broke down their courage and constancy. Writhing with pain, they were again brought before the tribunals, where they admitted whatever was asked of them, acknowledged their guilt, humbly expressed their sorrow and repentance, and were then absolved and reconciled to the Church. The blood boils as we peruse the pages of this infamous process; and had the historians of those times, peeped within the four walls which formed the tomb of living Templars, they would have found nine-tenths of them maniacs, reduced to that state by priestly cruelty. What does the Holy Father the Pope, write to the Bishops of countries, where the innocence of the Templars did not require to be proved, and who openly scoffed at the crimes alleged against the Order? "The Bishops and delegates prudently neglected the means of obtaining the truth. *We, therefore, expressly order them to employ torture against the Knights, that the truth may be readily and completely obtained.* The Pope claimed to be the Saviour's Vicegerent on earth! Are we far wrong in supposing him to have been the devil's?

On the 3rd November, the Bishop of Mende and the Archdeacons of Rouen and Trent assembled at Paris, the others from various causes being unable to attend. They demanded if any one was present to defend the Order; but no one appeared, and their sittings were adjourned till the 27th December. On that day, they summoned William de Chambonnet and Bertrand de Sartiges to assist at the hearing of witnesses. The Templars demanded the presence of De Boulogne and De Pruino, but were informed that these priests had solemnly and voluntarily renounced the defence of the Order, and revoked their retractions; that De Boulogne had escaped from prison and fled; that De Pruino could not be admitted as a defender of the Order, as he had been *degraded at the Council of Sens*. De Chambonnet and De Sartiges thereupon refused to assist at the sittings, and, not to prejudice their appeal to the Pope, retired. The Commissioners continued their proceedings till the 26th May, 1311, and examined two hundred and thirty-one witnesses, the greater number being Serving Brethren of the Order.

About two-thirds of these acknowledged the principal charges against the Order; the denial of Christ and spitting on the Cross were generally confessed, but many declared that they had spitten *beside* it, not on it: and also that they had denied God with their lips, but not with their hearts. It must be kept in mind, that the witnesses who thus deposed had been picked out from all parts of France by the King's agents, and were those who had proved most timid before the Councils. When brought before the Commissioners, the terror under which they were labouring was easily seen, both in their words and actions. Many began by declaring that they would not vary from what they had deposed to in the Provincial Council; while others were bold enough to revoke their confessions, declaring that these had been drawn from them by torture, and maintained the innocence of the Order. Others retracted their Confessions before the Commissioners; but, shortly after, having in the interval been well tortured, returned and retracted their retractation. We have not space to enter into a minute investigation of the evidence of these witnesses. One instance will suffice.

John de Pollencourt, the thirty-seventh witness, commenced his deposition by declaring, that he persisted in the avowals which he had made before the Bishop of Amiens, touching the denial of Christ, &c. The Commissioners, however, being struck with his paleness and agitation, told him to speak the truth, and not to persist in his confession, if it was false, assuring him that neither they nor their notaries would reveal anything that he said. Encouraged by this, he then replied,—*"I declare, on the peril of my soul, and on the oath which I have taken, that, at the time of my reception, I neither denied God nor spat upon the Cross, nor committed any of the indecencies of which we are accused, and was not required to do so. It is true that I have made confessions before the Inquisitors, but it was through the fear of death, and because Giles de Rotangi had, with tears, said to me, and many others who were with me in prison at Montreuil, that we should pay for it with our lives, if we did not assist, by our confessions, in destroying the Order. I yielded, and afterwards I wished to confess myself to the Bishop of Amiens. He referred me to a Minorite friar. I accused myself of this falsehood, and obtained absolution, on the condition that I would make no more false depositions in this affair. I*

tell you the truth. I persist in attesting it before you. Come what may of it, I prefer my soul to my body." De Pollencourt, however, reckoned without the Inquisitors in this statement; for, three days after, he again appeared before the Commissioners, revoked all he had uttered, spoke of the cat which used to appear at the Chapters, and said that if the Order had not been abolished he would have quitted it. Can there be any doubt of his having undergone the torture, in the interval between his first and second appearance before the Commissioners?

A few of the witnesses testified to the Head being worshipped in the chapters, but they could not agree regarding its description.* One said it was like that of a man with a long white beard; another, that it was like a woman; while another declared it to be the head of one of the 11,000 virgins. One witness gave the following account of it, which he said he had had from a secular Knight at Limisso, in Cyprus. A certain nobleman was passionately attached to a maiden, but, being unable to overcome her repugnance for him, he took her body, after her death, out of the grave, and cut off her head, and while thus engaged, he heard a voice, crying, "Keep it safe, whatever looks on it will be destroyed." He did as desired, and made the first trial of it on the Grissons, an Arab tribe, which dwelt in Cyprus; and whenever he uncovered the head, and turned it towards any of their towns, the walls instantly fell down. He next embarked with the head for Constantinople, having determined to destroy that city. On the way, his nurse, out of curiosity, opened the box which contained the head. Instantly there came on a terrific storm, the ship went to pieces, and nearly all who were on board perished. The very fish vanished from that part of the sea. This story reminds us of the Gorgon's Head and the Box of Pandora, in heathen mythology. The same incident will be found recorded by the old chroniclers, who are, however, silent regarding the possessors of the head. Another of the same witnesses had heard a similar story. The common tradition in the East, according to his statement, was, that in old times, before the rise of the Spiritual Orders of Knighthood, a head used to appear in a certain whirlpool called Setalia, when the ships near it were placed in imminent danger. The evidence, although not expressly stating it, would lead us to suppose

that the Templars had possessed themselves of this head, but no one seems to say that they made use of its formidable powers.

Peter de la Palu, a bachelor in theology of the Order of the Preaching Friars, the 201st witness, gave this remarkable evidence in favour of the Order. "I have been present at the examination of several Templars, some of whom confessed many things contained in the said articles, and some others totally denied them. For many reasons it appears to me that greater credit is to be given to those who denied, than to those who confessed."

(To be Continued.)

MASONIC NOTES AND QUERIES.

CHIPS OF FOREIGN ASHLAR.

I write without "scruple or diffidence" to correct a remark made by your correspondent, J.A.H., on the above subject in your last number, page 348, col. 2. He there says,—*"When will England cease to take an enemy into their mouths to steal away their brains? a question Shakespeare asked, and which is still unanswered."* With all due respect to J.A.H., and to say nothing of his strange grammar, I would refer him to Shakespeare's play of "Othello," where he will find that the poet does not ask so stupid and foolish a question. With respect to mine host of the Bible Hotel, at Amsterdam, inquiring, "with the utmost politeness," if the sight of drunken men did not remind us of England, I think the fellow ought to have been kicked for his insolence, and I do not coincide with J.A.H. in his sympathetic exclamation, "Alas! it did." Surely we are not so besotted a nation as to go crying stinking fish all over the world. It is not usually the case for the keeper of a "public" to insult his customers by remarking on the drunken habits (supposing such to exist) of their countrymen. At any rate, I should recommend all Englishmen (and especially Freemasons) to avoid quaffing their "bumpers of Schiedam" at the hostelry of the polite and free-spoken landlord of the Old Bible at Amsterdam.—DANUM.

BIBLICAL REFERENCES.

Your correspondent, "Senex," has fallen into an error (or, perhaps, it is the printer) in his reply last week to the incomprehensible writing of Henry Melville on Celestial Mysteries. "Senex" refers to the Book of Ruth, chap. 19, when, in fact, there are but four chapters in the book. Perhaps his reference is intended for chap. ii., v. 19, or to chap. iv., v. 7.

On the subject of biblical references, permit me to point out one which may have some Masonic significance. I refer to I. Kings, chap. xx., v. 32, 33, in which are the words, "He is my brother," and "Whether anything should come from him, and they did hastily catch it." The passage is interesting, and worthy of consideration. I know it has been usual for kings to address each other as brothers; but, in this case, there seems something more than that; and the question is whether the allusion is to Masonry. I point out the passage, and leave the consideration of it to others.—DANUM.

* The legend, from which this absurd charge was concocted, will be found narrated in Hoveden's Annals for the year 1191.

FREEMASONS' BALLS.

Cardinal Cullen has again distinguished himself by an onslaught upon our balls. In 1863 he broke forth against such of the Romish faithful who should presume to attend such in a manner not unworthy of the Cardinal Archbishop in "The Jackdaw of Rheims:"—

"He cursed him at board, he cursed him in bed;
From the sole of his foot to the crown of his head.
He cursed him in sleeping, that every night
He should dream of the devil, and wake in a fright;
He cursed him in eating, he cursed him in drinking,
He cursed him in coughing, in sneezing, in winking;
He cursed him in sitting, in standing, in lying;
He cursed him in walking, in riding, in flying;
He cursed him in living, he cursed him in dying!
Never was heard such a terrible curse!
But what gave rise to no little surprise,
Nobody seemed one penny the worse!"

This is the 19th Century, the age when Reason has taken the place of gross Superstition. Yet here we have a man, who, from his position in the Church, we presume has some little education, holding himself up, in nonsensical tirade, to the laughter of the enemies of the Papacy, and the scandal of Rome. What can there be in a Masonic Ball so fearfully destructive to the morals of Roman Catholics? Why does Father Paul not forbid his faithful children to forego dealings with Freemasons? Surely, if a ball is bad, commercial dealings must be worse. While we pity the senile ravings of the Vatican, as the vituperation of a poor old silly man, contempt is all we have for Paul, Cardinal Cullen; for ignorance, falsehood, bigotry, and blasphemy only merit contempt. It is a notorious fact that no other Bishop has followed the insane conduct of Cardinal Cullen, and that many condemn it.—A. O. HAYE.

MASONS' MARKS.

It is generally understood that these were the marks denoting the labour of individuals when working under bondage. At Wolomoloo, near Sydney, is a very extensive building, and on almost every stone can be seen Masons' marks: some are monograms, but generally they are hieroglyphics, such as Andrews' cross, the Roman cross, the square, the triangle, double triangle, &c. The antiquarians of Sydney (for there are antiquarians even there) are sadly puzzled to account for these marks. Some 40 odd years back, when residing at the Mauritius, I visited Sydney, and there actually saw the workmen at work, and marking the stones as described. They certainly were under bondage, and had regular task work, and each Mason when he had dressed or squared a certain number of stones, had the surplus time for his own benefit. All were mark's men. There were very few of the children of Israel among the number, for in those ancient times the Jews had little inclination to manual labour. The greater number were children of Erin, of the Emerald Isle.—HENRY SAXELBY.

MASONIC MEMORABILIA.

W.P.B. says (p. 269),—"Valuable manuscripts burnt by unscrupulous brethren, 1720." Is he aware that a burning is being prepared at Freemasons' Hall of old MSS., there called "rubbish," which might give good results to investigators.—K.S.

HERALDIC BADGES.

When I used the word "cavillists," I used it in a strictly "Pickwickian" sense. "Lupus," who is a celebrated antiquarian and herald, besides being one of our best read Craftsmen, is one to whom, in strict language, such a term cannot apply. I may state, however, that he and I are, while agreeing or differing, arguing from different epochs of history. The shield of the original Hospitallers was a white cross on a black ground, but upon the suppression of the Templars, they assumed the red cross. I think Addison, in his "Temple Church," states this to be the case. I have not the work by me at present to verify. A blue cross is worn by the Roman Knights at present, and Bro. Mackersy, G.S.E. Scotland, when in Rome, saw several so decorated. Everything changes, decorations as well as manners, and while the crosses of the officers of the present Knights of Malta are white, subordinate crosses are blue. But Bro. Mackersy doubtless can supply "Lupus" with information on this point. I may add that on the question of Heraldic Badges I am shaky, not having given the subject much attention, and in writing my first note, it was more with the intention of obtaining information than imparting it.—A. O. HAYE.

MASONIC PERSECUTION.

Freemasonry is considered by many to be a mysterious science, therefore any writing anent it should be in a mysterious manner, which I suppose is the reason why a commonplace or simple individual, such as I am, can find so little definite in Bro. Crawford's letter at page 332. At page 289 I asked him "to mention the *date* he refers to" when the "Romish Church branched off from Freemasonry?" but, so far as his letter is concerned, I am no wiser than ever. The idea of the "Romish Church branching off from Freemasonry!" It would be a large "branch." If they were ever connected, it would be more like it to say that Freemasonry branched off from the Church of Rome.

In the 13th and former centuries the Church of Rome was in many respects a goodly tree; but it got rotten at the core, and many of its branches dropped off, striking roots into the soil for themselves. Luther was a Roman branch, but he dropped off. However, be that as it may, there was no Freemasonry, such as we now have it, previous to the Reformation; in fact, Freemasonry (which is a different thing from operative Masonry) is a new institution of about the beginning of last century, which when it sprang up was condemned by Rome—not in "dread of its abuse of the *mysteries*" (?) but—for the reasons I formerly stated at page 207. As a proof of the new existence of Freemasonry, we find that the Pope Clement XII., A.D. 1738, in his Bull, saying, "We have learned, and public rumour does not permit us to doubt the truth of the report, that a certain Society has been formed under the name of Freemasons into which persons of all religions and all sects are indiscriminately admitted," &c. These words of Clement with other things, contain good evidence of the then newness of "Freemasonry." The Roman Church had little to fear from the old operative freemason *alias* freeman-mason, *per se*; but when Freemasonry, or speculative Masonry, as some call it, arose about a century and a half ago, Rome

soon found another enemy against its bigotry springing up, and the instinct of self-preservation led it to attempt to crush it; but it failed, aye, and it will fail. The Tyrant has waded exultantly through the blood of the good, the noble, and the true (even of its own members), declaring its eternal antipathy to light and progress; but his days are numbered. "Mene, Mene, Tekel Upharsin." He may sit in his cave biting his nails with rage, and scowling at the passers by, but his old power is gone. However, "distance lends enchantment to the view," and we therefore find many who fancy the old man is still in the full bloom and vigour of his youth, they are unable to perceive the props by which he is upheld, and their heated imagination leads them to fancy the effete humanity a God, and the crumbling dwelling a new Jerusalem.

We pity the poor slaves of Rome, who, throwing aside, or virtually despising, the liberty (not licence) they have in Jesus Christ, prostrate themselves before their brother mortals, licking the dust off their feet with grovelling servility. When will our Roman Catholic brethren receive sufficient light to enable them to perceive how foolishly they are selling their birthright—their manhood? Speak of Negro slavery in America! what is it in comparison with the bondage of Rome? Neither a man's soul nor his body is his own when he comes under the yoke of Rome. The chains of Rome are often gilded, but they are also ten times heavier than any Negroes'. The Negro, however, could say he was a slave only through compulsion; but thousands of Rome's slaves are such *by choice*, and truly the return they receive, is indeed a most miserable mess of potage. Let us trust, however, that the day is drawing nigh when our brethren will not be as mere stones upon which the rays of the sun or the moon are all one, but be men, with courage to use the light, to judge for themselves, and with sufficient *discrimination* to perceive what is due to their manhood in contradistinction to the usurpations of their priestly taskmasters, whose insolence of course grows apace, as their pretensions, however absurd, are tamely submitted to; then will our Catholic brethren duly understand and know how a man can be a good Christian, and also a—FREE-MASON.

BRO. MELVILLE AND PICTUS.

I quite agree with the remarks of Pictus in the last week's Magazine about Bro. Melville. If what Bro. Melville has written is a fair sample of the remainder, all I can say is, he will not have me for a convert, as I fail to see any light on Masonry in any of his articles. When he does mention Masonry (which is rarely done, as his talk is mostly about unmasonic matters), he makes mistakes, and so I shall refuse to "pin my faith" up to his dictum. Page 305, April 17th, *e.g.*, Bro. Melville writes,—“No living English brother ever heard read a single verse (of the Bible) in open lodge.” I know this to be an error, as I have been present as a visitor at a lodge within the last four years, and heard a Psalm read, and know also the members do so every time they meet. What is more, this is not an *exceptional* case.

I have carefully examined Bro. Melville's articles, and have come to the conclusion that he, Bro. Godfrey, and Bro. Crawford are better fitted for the

former's "Celestial Empire" than to discuss Masonry with Pictus, or, in fact, to lower themselves to dwell in the region of common sense or pure Freemasonry.—RES NON VERBA.

FREEMASON—DERIVATION OF THE WORD.

I confess that when Bro. W. P. Buchan gave me his explanation of the word "Freemason" before he sent it to the Magazine, I thought it very probable the true one. Since then, however, Bro. C. J. Carleton, of Dublin, has shown me an old book, entitled "Hiram; or, the Grand Master Key to the Door of both Ancient and Modern Freemasonry," published about a hundred years ago, in the appendix to which it is stated that "the word FREE was added because they (the Masons) taught their art to the *free-born* only." This definition, which is strictly in accordance with the ancient style of address, "Enter *free* and of good report," seems to me to settle the question.—J.A.H.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

UNIFORMITY OF RITUAL.

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

Dear Sir and Brother,—I quite agree with your correspondent Δ , page 232, that now the amalgamation of the British branch of the United Orders of the Temple and Hospital has been happily effected, no time should be lost in establishing uniformity of ritual, the absolute necessity for which, and a thorough revision of the Order must be apparent to all who have its true interest at heart. The absurdities that from time to time have crept in since its connection with Freemasonry too clearly show how little was known or understood of the ancient ceremonies. Viewed merely as a *high* degree of Freemasonry, Masonic usages have been adopted quite foreign to its original formation. Unfortunately it happens that, from the facility of admission afforded as a Masonic degree, the government of the Order is frequently entrusted to persons whose social rank, pursuits, and attainments render them totally unfitted for the position, and who have helped to perpetuate the evils complained of, and bring into disrepute the noblest of the ancient Orders of Chivalry.

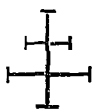
It has been long a subject of regret that more stringent rules have not been enacted, and the social rank (as well as Masonic) defined of candidates; but constituted as society now is, great care will be required in drawing the line necessary to maintain the Order in its proper position and avoid wounding the feelings and prejudices of worthy Masonic brethren. We must, however, look forward hopefully to the committee of the three kingdoms on ritual and observances.

I will now briefly endeavour to point out what appears to demand correction.

What can be more preposterous than the name "Royal, Exalted, Religious, and Military Order of Masonic Knights Templar?" Why not adopt the Scottish title, "Religious and Military Order of the Temple." The term encampment is quite modern, and incorrect, adopted no doubt when detached and

independent bodies of the Order first connected themselves with the Masonic fraternity. Preceptory for the Temple and Priory, or Commander for the Order of St. John or Malta, ought to be the designation. The title of Prelate is also a modern innovation; Chaplain was the only name by which brethren ordained for religious duties, and exempt from military service, were known in the Order. Captains of Columns and Lines are not to be found amongst the titles. In the costume, since the ridiculous appendage of the apron has been superseded by the surcoat or tunic, a move has been made in the right direction, but why not add the red skull cap and spurs, which would be in accordance with ancient usage. Discontinue the theatrical black silk gauntlets, and substitute the buff leather ones—a distinction in the costume of the Chaplain is necessary.

The jewels or insignia of the Order demand consideration. The silver star now worn, was *never* a badge of the ancient Order, and is but a paltry affair at best. The old authors on the Orders of Knighthood, say:—"Les Chevaliers du Temple ils étoient vetus d'un habit blanc, et par dessus ils partoient selon, les un une croix patriarchal rouge potence, et une croix a huit points, aussi, rouge et bordu d'or selon les autres." This cross has the extremities concave, ✠ to show the eight points, and this varies from our cross patée. The cross patriarchal, with



the white habit, appears to have been given them when they first made their professions to the Patriarch of Jerusalem, but when they exempted themselves from obedience to him they changed the cross patriarchal to a block one of eight points, with an orle or bordure white, and this has been adopted by the Scottish Templars. Your correspondent, "Lupus" who wrote so interesting a letter on heraldic badges, page 248, will find mention of this cross in "Andrew Flavine, Theatre of Honour," Book ix., p. 7, and also in a note on the Beauseant in the "Statutes of the Scottish Templars,"—bearing testimony, as I do, to the correctness of the remarks of "Lupus" on the armorial bearings of the Hospitallers, I cannot agree with him that the present cross for a Prior of the Masonic Order of Malta (borrowed from the Ordre du Temple of France), is at all inappropriate, for here we have the true eight pointed white cross of Malta, charged with the red cross of the Templar, thus combining the two Orders, as practised in England.

For the armorial bearings of English Knights, Bro. Oneal Haye has suggested, page 150, an excellent augmentation by placing (as I now understand him) the cross of the Temple and St. John on a chief parted in the centre by the shield of England, the three golden lions.

The old ceremonies of a reception, and the rituals used in the three kingdoms will require to be carefully examined to form a correct and uniform one, based on historical accuracy. The Orders are now viewed in their true character, as *chivalrie*, and the fable of their origin as secret high degrees of Masonry quite discarded.

These remarks refer equally to the Order of Malta, the ritual adopted in England being capable of great improvement. It is the same, with some trifling alterations, as that used in Scotland, where it has

been known since the end of the last century, and then spoken of as of long standing.

The late Judge Waller Rodwell Wright, who was at one time Grand Master of the English Templars, in a report to the Grand Lodge of England, from the Island of Malta, stated, that although there was evidence of a lodge of Freemasons having existed there amongst the Knights in the middle of the last century, Freemasonry was not connected with the Order of St. John. We are, therefore, led to believe that the present Masonic Order of Malta was derived, with that of the Temple, from Scotland, where the two Orders were united, and existed as State Orders to the period of the Reformation, when their scattered members associated themselves with the Masonic fraternity.

I am satisfied that any brother interested in the Orders will agree with me that, as far as the altered state of society permits a return to correct usages and customs cannot be too strongly advocated.

9th April, 1869.



CANADA.

MASONIC PERSECUTION.—WITNESSES TO THE TRUTH.

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

Dear Sir and Brother.—Another contributor to "Notes and Queries," page 330 of your Magazine, alluding to the re-discovered mysteries, asks whether Bro. Melville "is not trying to impose upon the public," verily the question is an invidious one, persecuting a brother—a scholar—whose truth alone performed the herculean task of disintegrating from the lumber, the historic *débris* of by-gone ages—the sacred mysteries which the distinguished historian, the late Bro. Oliver, with singular foresight and perspicuity, so far knew were held secret by the Order, that he ingeniously declared they had been long, long lost.

Had your contributor, with brotherly courtesy, gone, to and earnestly sought "light," from Bro. Melville, on the subject of the sacred mysteries, and had he been thereafter competent to *prove* their fallacy, then and not until then, he would have been amply justified in denounced their author as an "impostor."

"Take nothing for granted" is the sage's advice to students, but it is not by denials, however lustily uttered, any more than by analytical inaction that students can ever hope to solve problems, or test the properties of simples.

Your contributor ignores the sage's advice, for he disregards evidence, and passes sentence without even giving the accused the benefit of a doubt; what would have been said of the judge in the case of Miss Saurin, had he not devoted the most patient, the most undivided attention to the most minute testimony for days in succession, before summing up and pronouncing judgment thereon?

In the case of Bro. Melville, the Grand Registrar bears witness he had been shown by him that the "ceremonies" were registered in heaven! and who in their philosophy could ever before have dreamt

thereof? The Deputy Grand Master bears further witness that the matters concerning the Craft referred to by Bro. Melville were beyond the scope of ordinary Masonry. The Deputy Grand Master does not, be it noticed, dissent from these matters, but with remarkable *naïveté* observes they were not within that usual routine of Masonry to which he was accustomed. The paper on the Astrolabe affords abundant evidence of Bro. Melville's scientific achievements, which alone place him as far above suspicion as they do above the degrading charge of imposition.

Apropos of that paper, your contemporary, *The Freemason*, of the 17th ult., reproaches Bro. Melville for coupling his discoveries respecting the Astrolabe with his intercommunication with the Grand Registrar and the Deputy Grand Master respecting the ceremonies and mysteries of the Order.

It is certainly to be regretted that Bro. Melville did connect the two subjects in the same paper, the twain were, in an archaeological sense, one and the same; but in a purely Masonic one, the author might have treated them separately; he may, it is presumable, have thought the one vehicle, containing the two, would announce not only the important discovery in the British Museum, but would moreover announce the unsuccessful results of his application at Masonic head-quarters. The paper, nevertheless, casts no shadow over the fair fame of his lordship, whose courteous letter in the first instance, so won the mind as to unprepare it for the disappointment conveyed in his lordship's next letter.

Your same contemporary saith truly, the Craft are proud to fraternize with his lordship, whose statesman-like qualities and Masonic beneficence are themes of general laudation, and your correspondent cannot relinquish the belief that his lordship may yet become a zealous patron of the author of the Astrolabe, when he calmly reads the paper thereon, and reflects at leisure on the extraordinary nature and value of his scientific re-discoveries.

It is not often that men are found to dedicate some thirty or forty years of their lives to the re-discovery of a lost science. Here and there biography tells of some memorable example of the pursuit of knowledge under difficulties, while such example is made more and more impressive by the narrative of sustained mental energy, of physical endurance, of sufferings, too incident, alas! to protracted scientific exploration.

The sad tale of the recent death, from want, of M. Isidore, the famed painter, at Paris, after completion of the picture that is to immortalise his name, points its own instructive moral.

Let, then, your contributors, as well as all brethren of high and low degree, bear in mind the Divine injunction, "The labourer is worthy of his hire." By so doing, they will respond to the advertised call for contributions to the Palestine Exploration Fund, without which the subterranean researches must be discontinued, while they will, duly weighing the evidence of the scientific results of Bro. Melville's exploration, conclude that they are of the highest order of merit, entitling him not only to the homage, but to the honorariums of brethren.

Yours fraternally,

W. CRAWFORD.

OUR CARDINAL AND THE DUBLIN GRAND MASONIC ASSEMBLY.

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

Dear Sir and Brother.—I had fondly hoped to have enjoyed the pleasure of being present at the Grand Masonic Ball in Dublin, but I have been most wofully disappointed. His Reverence, the Cardinal, who, I suppose, must have been suffering from a most untimely fit of the gout, and would therefore be unable to attend personally and watch over us, interdicted our presence there altogether. Now was not that a shame! here was I all ready and looking forward to meeting the "brethren of the mystic tie," and with them tripping it gayly on the light fantastic toe, and had also my dear old grandmother—who is worth twenty cardinals—engaged to watch over me; but no, it would not do. Then as for my intended partner, Tom, I think he was worse than I. How he did bless the cardinal and his poor feet! "Sure, Nelly a cushla," says he, "we could surely dance without the ould cardinal beating time; besides, darling, we might easily have got a basin of holy water to wash our feet with after it was done, which would have effectually counteracted any pollution acquired; but if I only thought our Holy Father, the Pope, sanctioned the cardinal's doings, I would turn Protestant to-morrow, and worship as was done in the early ages of the Church, before cardinals were invented. Excommunicated if we go to the Masonic Ball! What next? I suppose a man will have to carry an indulgence continually in his pocket, before he presumes to kiss his sweetheart—just think of that!" "No," added Tom, "I won't be a slave," and I said—well, I said, I won't be a nun.

Yours fraternally,

MASONICA.

P.S.—If I don't get to the next Masonic Ball, I am much mistaken, or I will know the reason why.—M.

BRO. MELVILLE AND HIS DISCOVERIES.

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

Dear Sir and Brother,—Among the many services which you have rendered the Masonic public, is the printing in the *Freemasons' Magazine* of the papers of Bro. Melville. These have been rejected on all hands, and we have consequently heard a great deal about the wonderful discoveries of Bro. Melville, and the shameful neglect of this great man by Masonic authorities and men of science. We were consequently in the unpleasant difficulty of having a grievance of this kind kept up, until at length it would have been generally believed that Bro. Melville's discoveries are of real value, and that he is a persecuted individual.

However incompatible it would have been for any scientific body to have countenanced in any shape such papers as those of Bro. Melville, they came legitimately within the domain of your public journal. They are matters of public interest, publicly talked about; you were justified in making them known, and in allowing them to be discussed, and we see what they are. They are a full justification for every man of education and common sense who has rejected pretensions without foundation, and which cast ridi-

cule upon Masonry and Masons. What a disgrace would it be upon us in the present day if we kept secluded from the world of learning such a vast body of knowledge as is assumed by Bro. Melville. Fortunately it is not so, nor is it possible to persuade Masons or the public that it is possible for illiterate men by becoming initiated as Masons, and eating more or less good or bad dinners, to acquire mysteriously such knowledge as Masons and non-Masons can only acquire by hard study.

What Masons can have as their specialty is this, if they choose to avail themselves of it, that they may attain to that height of philosophy and of human learning which consists in the cultivation of virtue. This has always justly been regarded as the highest learning, and this even the most illiterate Mason may acquire and practice. For this we keep our own organization, we choose our own candidates, and adopt our own forms, and are only so far in the nature of things mysterious and exclusive as we are separated from those who cannot or will not belong to us.

As to Bro. Melville's pretensions, however much they may impose upon himself and others who know nothing of the subjects on which he treats, their assertion has been sufficient to convince every man of moderate information. No wonder that Bro. Melville claims so much when he knows so little. Hence we hear about Assyrian and hieroglyphic discoveries, unknown to such great scholars as Bro. Oppert and others, who have spent the labour of lives on these matters. It is difficult to make the general public understand the true nature of Bro. Melville's position in Syro-Egyptian studies. Luckily, he has in his last favoured us with a more familiar example.

Some pages of your last number are taken up to show that men of education do not know when Charles the First was beheaded. They state on 30th Jan., 1649, whereas Bro. Melville shows from contemporary documents that it was on the 30th Jan., 1648.

I am almost ashamed to take up your space with such matters, for if a schoolboy in this day does not understand it, a man of Bro. Melville's age ought to know better. When anyone spends his days in the British Museum Library, as Bro. Melville does, copying books and MSS., he is expected to profit by the ordinary books of reference.

30 Jan., 1648, and 30 Jan., 1649, are both right, and both the same thing when rightly understood. In 1648 and 1649, the 30 Jan., 1649, was the 30 Jan., 1648, because the year then, and for 1700 years, did not begin on the 1st of Jan. as Bro. Melville supposes, nor did it so begin until long after. Bro. Melville will, perhaps, explain how it is that September, the 9th month, means the 7th, October the 8th, November the 9th, and December the 10th. When the year was made to begin on the 1st of January, then such a date was indicated as 30 Jan., 1648-9. Gradually, as the change was accepted, this form was dropped, and in all our new books the date is entered, 30 Jan., 1649, but Bro. Melville will find histories enough with 1648 respectively, 1648-9 and 1649.

All Bro. Melville's surmises consequently fall to the ground. As to Bro. Melville's unpublished and mysterious discoveries yet to be communicated, there is no need to pay one farthing for their elucidation, or to

propagate them through our lodges. We can rest contented with what we have.

Yours fraternally,

P. M.

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

Dear Sir and Brother.—With reference to the remarkable paper contributed to your issue of the 1st inst., by Bro. Henry Melville, commenting upon discrepancies as to the date of the martyrdom of King Charles I., I beg to point out that all well-informed persons are aware that no discrepancy whatever on the point has ever existed. In its issue of the 16th of February, 1861, the *Times* drew public attention to the fact, that from old times the English civil and legal year commenced upon the 25th of March, a circumstance which at once explodes the mare's nest upon which Bro. Melville has laid so much stress; while the following paragraph from Timbs' "Things not Generally Known," eighth edition, Kent and Co., London, 1859, page 165, completely does away with any credit for accuracy as an antiquarian and man of research, which unthinking persons might feel disposed to accord to that brother. It is headed

"THE HISTORICAL AND LEGAL YEARS.

"Remarkable examples of the confusion produced by two modes of computing dates, are afforded by two of the most celebrated events in English history. King Charles I., is said by most authorities to have been beheaded on the 30th of January, 1648; whilst others, with equal correctness, assigned that event to the 30th January, 1649. The Revolution, which drove James II. from the throne, is stated by some writers to have taken place in February, 1688; whilst according to others, it happened in February, 1689. These discrepancies arise from some historians using the *civil and legal*, and others the *historical year*; although both would have assigned any circumstance after the 25th of March to the same years, namely, 1649 and 1689.

"To avoid, as much as possible, the mistakes which this custom produced, it was usual to add the date of the historical to that of the legal year, when speaking of any day between the 1st of January and 25th of March, thus:

"Jan. 30, 164⁸/₉ { i.e., 1648, the civil and legal year.
 { i.e., 1649, the historical year.

or thus: January 30, 1648-9.

"This practice, common as it has long been, is nevertheless frequently misunderstood; and even intelligent persons are sometimes perplexed by dates so written. The explanation, however, is perfectly simple; for the lower or last figure always indicates the year according to our present calculation."

Yours fraternally,

PROVINCIAL G.M.

3rd May, 1869.

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

Dear Sir and Brother,—Like "Senex," I am compelled to say that the tremendous discoveries (?) of Bro. Melville are still "Masonic Celestial Mysteries" to me. Bro. Melville may be entitled to high honour for something or other which he has done, but what that something is has not yet been shown in the ill-constructed and involved sentences which form his articles. Probably Bro. M. has been so busy "discovering" the said something that he has had no time to study the ordinary and commonplace discoveries of Lindley Murray and other grammarians.

Yours fraternally,

A STONE OF THE TEMPLE.

May 1st, 1869.

THE MASONIC MIRROR.

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

MASONIC MEMS.

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.

UNIVERSAL MASONIC CALENDAR FOR 1869.—A few remaining copies of the second edition are for sale at a reduction of 20 per cent.

PORTRAITS of the Rt. Hon. the Earl of Dalhousie, K.T., G.C.B., M.W.G.M. Mason of Scotland, can now be obtained at this office, price 3s. 6d. each. A few copies, with ornamental border and Masonic emblems printed in gold, on large size paper, can be had, price 10s. 6d.

MASONIC ARCHÆOLOGICAL INSTITUTE.

The fourth meeting of the members of this institute was held on Friday, the 30th ult., at Freemasons' Hall, Great Queen-street, when the following paper was read:—

A DESCRIPTION OF A CHURCH IN THE CITY OF HANNOVER.

By Bro. GNOSPELIUS.

Amongst old churches on the continent, ascribed to the Freemasons, the principal church in the city of Hannover deserves the place of honor. Towering above the heads of the inhabitants of that ancient city, reaching up to the skies, Colossal Masonic Hieroglyphics are to be seen, beckoning the wandering brother from afar, and inviting him into the friendly old town, where the Royal Art is still highly valued, and brotherly hospitality awaits the stranger, now as in the olden time.

The church of St. James and St. John was, according to an old chronicle of this year 1695, in the course of building in 1284. The town was commenced in 1350, the town part of it is a square of solid masonry, of which each side runs up into a triangular gable; above them rises a copper-covered spire. On three of the gables there is a colossal circle; on the western one the triangular surface is quite plain, having only the face of a clock, evidently a modern one, in the centre. On the southern and northern gables the circles are *white*, and enclose a gigantic double triangle, or cabalistic sexagon (the symbol of the elements); in the centre of this is the face of a clock. On the east side, not profaned by a clock, there is, within the *white* circle a *red*, colossal Pythagorean Pentagon—(the symbol of Divinity, the flaming star of the Freemasons)—built into the gable. Furthermore we find on each gable, just under the upper point of it, but over the large *white* circle, a large cross, built into the wall, and under the large circle two smaller ones, one surrounding a cross, the other a kind of γ .

On the south-wall of the church itself is a sun-dial with the year 1555 on it, and the letters HBAS., between which are seen the γ and the square with a masons level across. Of this dial the old chronicle, mentioned above, says:—

"On the outside of the church is to be seen a sun-compass, put up, towards the south, by the late Hansen Buntingen, who was a very industrious goldsmith, one who loved his art, and was well acquainted with the compasses and the square, and the great secret there is therein."

At the foot of the tower, on the west side, there is a small, narrow door, on which another triangular gable rises. On each side of this gable is a pillar, bearing a statue; on the right that of St. George, killing the dragon, and having on his arm a peculiarly shaped shield, with a Templar-cross on it;—on the left St. James, in the dress of a pilgrim, the left hand pressed to the heart, the fore-finger extended, and pointing to an anchor resting on his breast.

The door opens into a narrow passage, leading into the church, and at the end of it, just under the organ-loft, there is a tablet with the following inscription:—

"Turris principium tria CCC numerant L et ovum."

"Gratia Romana fuit et pestis triduanna Funera flens polis hæc tria millia munsibus in sex.

Tunc stimulus Stoicos fuit U.R. torquens et Hebræos."

The commencement of the Tower dates from 1350. Then there was Roman absolution and a three years' pest; this town wept in six months over three thousand corpses, and at that time the fire was a sore thorn unto Stoics and Hebrews.

Lastly we find, hanging on the wall to the left in the chancel, near the high altar, a very large, extremely old, carefully carved wooden dish, with the bleeding head of St. John upon it. It is highly ornamented and painted in bright colours, in good preservation, and has on the broad rim around the dish, the following inscription in quill monk-letters. Baptista Sanctus Johannes.

What Freemasons, knowing the history of Masonry and what many learned, thoughtful brethren believe they find in it, can look at this remarkable building and pass by, without being struck by it?—That the church was built under the supervision of Freemasons is evident from the hieroglyphics on the gables of the town, and the dish with the head of St. John; further that the building was under the care of Freemasons in later times, is probable from the dial by Bunting, and the account of it in the old chronicle.

When I beheld this venerable old pile many things crossed my mind, which I do not like to keep from my brethren, begging them, however, not to misinterpret what I say.

The tablet with the latin inscription must, I think, refer to the Templars as being the stoics destroyed by fire; their persecutions did indeed commence in France, between 1309 and 1314, but were continued in other countries almost up to the middle of the century. This is what the old chronicle says. But a Freemason must be struck by the use of the word "UR," instead of "ignis." In Anderson's Book of Constitutions it is said:—

"Abram was instructed by Sem and Heber, who in UR. in Chaldea occupied themselves with mathematics." And in the first volume of the "Signal shown," page 61, we read:

"Who was Hiram? An able artificer from Tyre. His father's name was Ur; his mother was a widow of the tribe of Naphthali."

Now as we also find a Templar-cross, not an ordinary Christian cross, on the shield of the statue of St. George, and as we know, from Anton's History of the Templars, that the Church of St. George, at Hildesheim was a Templar-Church, it is by no means improbable that this Church of St. George at Hannover, was likewise a Templar Church.

But how does it happen that in a church of the Knight-Templars there should be so many parts of Freemasonry? Especially how comes the old dish with the head of St. John (which unfortunately has no date on it) there? I was irresistibly reminded of the celebrated Head of the Templars, which played such a prominent part in the history of their persecution, and about which learned historians have given themselves so much trouble, some calling it the head of Mohammed, others that of Solomon, nay of Satan himself. What if the head, which the Acolytes were made to kiss, had been a St. John's head on a dish, which in the awful stillness of the night, in a dimly lighted church, might easily appear to young, timid knights to be the devil's head, or the image of some idol, especially if the explanation of the mysterious ceremonies they were passing through was, as it is not improbable, reserved for some future time? What if the four feet of the Devil's-head, so often mentioned in their confessions, were portions, say the feet of the gigantic, curiously wrought dish? The Templars were accused of blaspheming the Redeemer and his cross in their ceremonies. What if they looked on St. John the Baptist as the man who first brought new light into the world of spirits and thus was their first redeemer?

I have tried in the plainest terms to express the thoughts that suggested themselves to me; but perhaps some more learned brother, who may have other sources of information at command, can give historic value to my suppositions; I have therefore felt bound to state them.

From Blumenhagen's "Maumischer Nachlass," Hannover, 1840.

In the course of my studies and inquiries on the subject of Freemasonry, nothing has struck me more than the indifference of most brethren, with regard to the origin and extinction of the present lodge system in Europe and America. Many and frequent are the questions asked as to the antiquity of the Order; the annals of Turks, Egyptians, Hebrews, are searched, and

referred to; Abraham, nay Noah is often called a Mason, and yet many of us do not even know with anything like certainty who our forefathers were only some 150 years ago, and what they then taught. Lodges no doubt exist of undoubted antiquity, many of them working still in the very localities where they worked centuries ago, and they are in so far of course to be called duly authorised; others can refer to their patents or charters, granted by the modern Grand Lodge of England; but no where have I found satisfactory reference to the source. Whence this modern Grand Lodge derived its knowledge; its authority as a representative body we all know, dates from 1717; but what became of the lodges which continued to work under the name of "ancient lodges" up to the last quarter of the last century, and of their doctrine few ask. In like manner we find continental and American Lodges, working after the most varied rituals, bearing a certain sort of resemblance in the three St. John degrees, then diverging into almost innumerable higher degrees, most of them not knowing whence they have what they practice, beyond perhaps some patent or charter signed by some unknown person. It is true that in such branches of the Order as have written rituals, the ritual itself is or should be enough, as containing evidences of the antiquity and continuity of the system, that is, its own story; yet even with regard to such systems, the antiquarian who wishes to have something like an unbroken chain of outward evidence, has much to do to get hold of the true links.

Of such links there is one which attracted my special attention—I well remember it—many years ago, when I still served merely in the outer courts of our temple. It was the well authenticated description of a medal, struck in Florence, in the year 1733, in honour of Charles, Lord Sackville, Duke of Middlesex, son of Lionel Cranfield Sackville, Duke of Dorset, who founded the first lodge in Florence. On the obverse of the medal is Sackville's bust, with the inscription: Carolus Sackville, Magister Florentinus; on the reverse is the God of Silence, (Harpocrates), with a flower over the forehead, the forefinger of the right hand resting on the lips; the left hand holds the horn of plenty, filled with flowers and fruit, and the figure leans against a broken column, at the foot of which are seen to the right a cube and several Masonic tools, to the left the mysterious Eleusinian Casket, the Snake, the Hyrsus of Bacchus, and a pick-hammer. The inscription at the top is "ab origine."

What questions did not this medal suggest to me! How came it to pass that in the earlier part of last century, at the very time when in his own country the dissensions between two rival divisions of the Order had risen to such a height, that most valuable documents were destroyed rather than that they should be profaned, an English nobleman should be found in Florence, establishing a lodge, the first in Italy? On this medal I saw symbols testifying to a much more ancient system of teaching than any that England has known, under the guidance of its modern Grand Lodge; the very name of the Master, in honour of whom the medal was struck, was sufficient to connect him with Thomas Sackville, who in 1561, during the reign of Queen Elizabeth, was Grand Master at York.

Subsequent studies have satisfied me that my youthful fancies were not very wide of the mark, and the importance of the medal was not very long ago confirmed, when I had the opportunity of inspecting another one, corresponding with the one above described in so far, that the reverse was exactly the same, though the obverse had on it, instead of Sackville's bust, three figures surrounding an altar, fasces on each side, above the inscription: "Deprima silere," and below, "Tres ad unum." This medal was moreover hollow, and contained within it ten allegorical woodcuts, (mark the numbers), seven separate ones, and three hanging together.

I would therefore call the attention of my brethren, who may have greater opportunities of research than I have, to the interest attaching to a few points in connection with this Charles Sackville. For instance, can it be ascertained to what English lodge he belonged before he left for Italy: to what system did that lodge belong, ancient or modern; are any family records of the Sackvilles in existence, bearing on the connection which other members of that family may have had with Freemasonry? And though I may perhaps be addressing those to whom what I have mentioned is nothing new, I do not think I can do wrong in concluding this paper by expressing my strong conviction of the necessity of systematic researches into what I may call the profane or outer history of our Order, as of the utmost consequence in times like the present, when mere traditions have

ceased to be looked on with respect, and when nothing can claim serious attention unless supported by external as well as internal evidence. By turning "backwards" we shall also follow the indications given in certain of our ceremonies, and best find out how old things have become new, and new things again old, during that wonderful continuance from the remotest ages, which we may perhaps some day be able fully to establish as the characteristic of our Order.

(To be Continued.)

METROPOLITAN.

ROBERT BURNS LODGE (No. 25).—This prosperous lodge, so well known for its admirable working, met at Freemason's Hall, Great Queen-street, on the 3rd ult. The W.M., Bro. Herbert Dicketts in the chair, supported by Bros. C. A. Long, S.W.; Adams, J.W.; Thomas Arnold, S.D.; Thomas Wingham, J.D.; E. W. Long, I.G.; W. Watson, P.M., W. S.; John Dyte, P.M.; W.S.; J. W. Lyon, P.M., Sec.; John E. Welsh, P.M., Treas.; and C. Bennett, P.M. The W.M. passed Bro. Froggatt and raised Bro. Potter. John Saivard was balloted for, accepted, and initiated in the Order. Amongst the visitors we noticed:—Bros. Grant, 235; Long, 188; Jones, 718; Terry, 221; and Dawson, 188. The manner in which the ceremonies were performed by the W.M., elicited the admiration of the brethren. Five guineas was voted to the Masonic Lifeboat, and five guineas to a brother. The lodge being closed, the brethren sat down to a banquet served in the style which has often carried the highest praise for the Freemason's Tavern Company. After the usual loyal and Masonic toasts, the W.M. gave "The Visitors," which was responded to by Bros. Long, No. 188; Dawson, 188; Terry, 228; Grant, 235; and Jones, 715; who all spoke in terms of high commendation respecting the working by the W.M. and his officers. The musical arrangements were under the management of Bros. Dawson and Bayne, and gave the utmost satisfaction. Bro. Moss, and several of the brethren, also contributed to the harmony of the evening.

PERFECT ASILAR LODGE (No. 1,178).—A meeting of this lodge was held at the Gregorian Arms Inn, 96, Jamaica-road, Bermondsey, on Thursday, the 6th inst., the W.M., Bro. F. H. Elsworth, taking his place at five o'clock precisely. The business was not of a very heavy character, but the ceremonies that were gone through were performed in the usual faultless manner by the respected W.M. The lodge being closed, the usual banquet followed.

GOLDEN RULE LODGE (No. 1,261).—*Consecration.*—This lodge was consecrated on Thursday, the 6th inst., at the Great Western Hotel, Craven-road, Paddington, in the presence of some very eminent members of the Craft. Bro. Muggeridge, P.M., the well known Preceptor of the Stability Lodge of Instruction, and P.M. of several lodges, was appointed by the M.W.G.M. as consecrating officer. There was a numerous attendance of brethren from different lodges, amongst whom we noticed Bros. Henry Muggeridge, Frederick Bigg, John Sunley, A. G. Sharpe, J. J. Harris, E. Addis, S. Cornish, D. Newsham, A. Williams, R. Cross, M.D., G. Beaman, M.D., William Smith, C.E., P.G.S.; E. H. Fennell, 969; J. H. Cox, 49; Newton Jennings, W.M. 452; S. Pidcock, 90; P. Matthews, 569; W. Birdseye, 715; C. Wycke, 715; C. Jenkins, 27; A. Partridge, 22; P. Gowland, 569; C. A. Long, 136; M. Wolfsky, 286; H. Birdseye, 715; C. Collard, 190; W. Jones, J.D., 704; E. Patten, P.G.S.B.; J. Emmens, P.G.P.; Fred. Adlard, P.G.S.; T. P. Griffin, W.M. 20; J. Hervey, G.S.; C. Thompson; W. E. Storer, 715; J. Gale, 715; J. Miles, S.W. 49; C. Moutrie, P.M. 11. Soon after half-past three o'clock, the brethren were assembled, and a procession was formed, the juniors proceeding first, headed by the Dir. of Cers. The lodge was then opened in the three degrees, and the usual formal inquiries and documents were read, and the assent of the brethren obtained to the new officers named in the warrant, viz., Bros. Joseph Eglese, W.M. designate; John Sunley, S.W.; A. G. Sharpe, J.W. Bro. Muggeridge, the presiding officer, then delivered a very impressive oration, which was listened to with the deepest attention. Bro. Jennings, at the harmonium, assisted by Bro. Long, and other non-professional singers then sung the anthem, "Behold how pleasant and how good," after which Bro. Joseph Eglese, W.M. designate, was presented to the presiding officer. The rest of the

consecration ceremony was then performed in the usual manner. Bro. Muggeridge then proceeded with the ceremony of Installation, and the Acting G. Sec. presented the new Master to the presiding officer to receive at his hands the benefit of installation. Bro. Muggeridge having recited the qualifications for the Master's chair, the Secretary, *pro tem.*, read the customary questions, to which Bro. Eglese gave his assent. The brethren below the chair retired, and a Board of Installed Masters was formed, when Bro. Joseph Eglese was installed in due form into the chair of K.S. as W.M. of the Golden Rule Lodge for the ensuing year. The other brethren were then admitted, and the W.M. received the customary salutes in the three degrees. The W.M., after this, proceeded to appoint and invest his officers as follows:—Bro. Dr. Beaman, No. 33, Treas.; Bigg, P.M., No. 66, Sec.; J. J. Harris, S.D.; P. H. Cornish, J.D.; A. H. Williams, I.G. The W.M. addressed his officers in appropriate speeches, and the Consecrating Master then concluded his labours by several admirable addresses, and thereupon the W.M. made the usual inquiries, and several initiates and joining members were proposed, and the lodge was closed according to ancient custom with solemn prayer; the brethren then adjourned to the banquet. We must reserve until next week the conclusion of the report of this interesting meeting, as the lateness of the hour at which the meeting broke up prevents our adding more on the present occasion.

PROVINCIAL.

HAMPSHIRE.

WINCHESTER.—*Lodge of Economy* (No. 76).—The regular monthly meeting of this lodge was held on Wednesday, the 28th April, when there were present during the evening, Bros. Harris, W.M.; Everitt, P.M., as S.W.; Sheppard, J.W.; Sherry, P.M., Treas.; Stophar, P.M., Sec.; Whale, S.D.; Penton, J.D.; Priddis, I.G.; Oakshot, P.M.; Warner, Barratt, Lumsden, Pyle, Sealey, Elliott, Blackmore, and a visitor, Henry Warren, of Domestic Lodge, No. 177. The minutes of the previous lodge having been read and confirmed, the Secretary read a notice which had been received from the G. Sec., Bro. J. Hervey, calling attention of brethren of lodges to Bro. Clabon's scheme for disposing of a portion of the money of the Fund of Benevolence, and which scheme would have to be discussed at the next meeting of Grand Lodge, to be held on the 2nd of June. Some introductory conversation took place on the subject, and Bro. Sherry expressed a desire that the brethren should read themselves up in the matter, and then gave the following notice of motion:—"That the scheme proposed by Bro. Clabon for appropriating a portion of the Fund of Benevolence to other than the purposes for which it was created, be taken into consideration and discussed at our next monthly meeting, on the 26th of May." Proposed by Bro. Stophar, and seconded by Bro. Sheppard, P.M., "That suppers be held at the regular lodge meetings in February, May, August, and November, instead of every month, as at present." Carried unanimously. Bro. Sherry solicited the votes for the Benevolent Institution on behalf of Bro. Charles Fletcher, No. 18 on the list, and for Mary Guy, No. 5 on the widows' list, intimating his intention of being present at the election on the 21st May, and would feel obliged by any brethren sending him their votes. The ceremonies of the lodge were then proceeded with, and Bro. Fred Isaac Warner having served his time as an entered apprentice, proved his proficiency, and was passed to the degree of a F.C. Bro. Henry Pyle also having proved himself worthy, was entrusted with the pass word, &c. leading from the second to the third degree, was prepared and raised to the sublime degree of a M.M. The lodge was declared from the third to the second, and from the second to the first degree, and finally closed at 9.15 p.m.

LANCASHIRE (EAST).

MANCHESTER.—*Strangeways Lodge* (No. 1,219).—The first installation of this young and prosperous lodge since its consecration, took place on Wednesday, April 28th, and caused a large attendance of members and visiting brethren. The lodge was opened in due form by Bro. Colville, P.M., and after the minutes of the last meeting were read and confirmed the balance sheet of the past year, and the list of assets, were sub-

mitted to the brethren, and proved highly satisfactory. Bro. H. T. Baldwin, W.M., P. Prov. G.S.B. of Cheshire, then took the chair, and Bro. J. Hart, P.M., presented the W.M. elect, Bro. Bennett, who gave his assent to the ancient charges in due form. The brethren below the chair having retired, a Board of Installed Masters was formed, and Bro. Bennett was installed as W.M. by Bro. Baldwin with all appropriate ceremony. The following officers were then invested with their respective badges of office, and addressed by Bro. Hart, P.M.:—E. Hardon, S.W.; Locke, J.W.; Colville, Treas. (re-elected); Potts, S.D.; Rogers, J.D.; Rev. E. Lang, Chap.; Andrew, Sec.; Sampson, I.G.; Alcock, Tyler. The following brethren who had presented the lodge with donations of Masonic furniture, &c., received an illuminated extract from the minutes, tendering them a vote of thanks, viz.:—Bros. Thomas Muirhead, for a complete set of oak chairs, pedestals, &c.; Needle, Rogers, Sampson, Pratt, and Matier. There being no further business, the lodge was duly closed, and the brethren adjourned to a sumptuous banquet, provided by Bro. Riley, of the Assize Courts Hotel, where the lodge is held. The usual loyal and Masonic toasts were given and duly honoured. Bro. Hart, P.M., in the name of the W.M., presented the I.P.M., Bro. Baldwin, with a P.M.'s jewel and collar, as a small token of the high appreciation in which he is held, not only by the brethren of this lodge, but by every member of the Craft in the province of East Lancashire. Bro. Baldwin returned thanks in a most eloquent manner, and trusted the Great Architect of the Universe would long spare him to instal many more worthy brethren of that lodge in the oriental chair of K.S. Bro. Colville, P.M., Treas., was also presented with an appropriate jewel for the very efficient manner in which he had discharged the duties of Treasurer during the past year, to which office he is again elected. In returning thanks, Bro. Colville spoke of the prosperous state of the lodge, and assured the brethren that nothing on his part should be omitted to perpetuate that happy condition. Bro. Lang, Chap., proposed the "Visiting Brethren," among were Bros. Brocklehurst, P.M., 204; Eastwood, W.M., 317; Radcliffe, W.M., 992; Nathan, P.M., 204; Guttridge, P.M., 1,055; Rostrow, W.M. elect., 1,030; Beard, 287; and Stephen Smith, P. Prov. G.S.W. of East Lancashire. Bro. Beard, who has been a Mason for upwards of fifty years, returned thanks. The toast of "The Masonic Charities" was proposed by Bro. Harwood, and responded to by the brethren in a most practical manner; twenty-five guineas being subscribed on the spot, towards making the lodge a Vice-President of the Boys' Schools. After spending a delightful evening, enlivened by songs and recitations, the Tyler's toast brought the meeting to a close at almost eleven o'clock.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.—*Northern Counties Lodge* (No. 406).—The members of this lodge held their annual meeting on Wednesday, the 21st of April, at the Freemason's Hall, Bell's Court, Newgate-street, for the installation of Bro. John Frederick Frölick, elected as W.M. at the monthly meeting on the 7th of April. The brethren met at three o'clock p.m., and the lodge was opened by the W.M., Bro. John Ridsdale, assisted by his officers, viz.: Bro. Frölick, S.W., W.M. elect.; Youll, J.W.; Punchon, P.M., P.Z., and P. Prov. G.S.W. of Northumberland and Berwick-on-Tweed, Treas.; J. Cooke, Sec.; Ludwig, P.M., P.Z., and P. Prov. G.R. of Northumberland and Berwick-on-Tweed; J. Jensen, P.M., 406 and 48, P.Z., 406, and P. Prov. G.S.B., of Northumberland and Berwick-on-Tweed, and several other members of the lodge. Amongst the visitors present were, Bros. White, Emulation Lodge, London; A. C. Mott, *Lieut. R.N.R.*, of lodges 148, 241, 1,013, and 1,086, P.M., P.Z., P.G.S.D., and P.G.S.N. of West Lancashire; Thomas Anderson, P.M., 541, and P.G.J.W. of Northumberland and Berwick-on-Tweed; Anthony Clapham, P.M., P.Z., of 24, 48, and 406, P. Prov. G.J.W. of Northumberland and Berwick-on-Tweed, and P. Prov. G.R. of Durham; T. S. Strachan, 24 and 285, P.M. and P.Z. of 406, and P. Prov. G.J.D. of Northumberland and Berwick-on-Tweed; and Thomas Smith, P.M. of 541 and 424, and P. Prov. S.D. of Northumberland and Berwick-on-Tweed. After the minutes had been read and confirmed, and the ballot taken for two candidates, who were duly elected, Bro. A. C. Mott, at the request of the W.M., Bro. Ridsdale, took the chair, and Bro. J. F. Frölick was presented to a Board of Installed Masters by Bro. Ridsdale, P.M., and J. Jensen, P.M., &c., and received at the hands of Bro. Mott the benefit of

installation. The ceremony was performed by this distinguished brother in his usual impressive and solemn manner, which has already gained for him a name as the first installing Master in West Lancashire. The great attention the brethren gave to the charges, &c., only proved how very much interested they were, and expressed themselves highly delighted with the proceedings, and at the conclusion of the ceremony their satisfaction gave vent in a burst of applause to Bro. Mott. The W.M. appointed and invested his officers as follows:—Bros. John Ridsdale, I.P.M.; J. G. Youll, S.W.; R. Ross, J.W.; W. Punchon, P.M., &c., Treas.; J. Gjenre, Sec.; J. Jensen, P.M., &c., Dir. of Cers.; Wm. English, S.D.; Thomas Wilson, J.D., and Senr. Steward; G. L. de Poitiers, I.G.; Wm. Hughes, Junr. Steward; and J. S. Trotter, Tyler. Before the lodge was closed a vote of thanks was recorded to Bro. White for the pains and trouble he had taken in obtaining votes in order to get a daughter of a deceased member of the lodge into the Girls' School. After the lodge was closed, the brethren dined together at Bro. Miller's, Queen's Head Hotel, Pilgrim-street, and passed a very pleasant evening, which was enlivened by songs from several brothers, and they separated at ten o'clock.

SOUTH WALES (EAST.)

SWANSEA.—*Indefatigable Lodge* (No. 237).—The R.W. the Provincial Grand Master having signified his intention of paying an official visit to this lodge on Tuesday last the 27 inst., the brethren assembled in unusual number to show respect to the esteemed chief of the Province, and to give him the hearty and fraternal welcome with which he is always greeted when he favours any of his lodges with his presence. The lodge was opened at half past seven o'clock by the W.M. Bro. George B. Broch, at which hour the spacious room was crowded with members. At eight o'clock the R.W. the Provincial Grand Master Bro. Theodore Mansel Talbot, accompanied by the Deputy Provincial Grand Master Bro. Edward J. Morris, and attended by a goodly array of Provincial Grand Officers, entered the lodge, and was received by the brethren with all due form and ceremony. The R.W. the Provincial Grand Master having acknowledged the cordial reception accorded him, availed himself of the opportunity to decorate Bro. Charles Bath, P. Prov. S.G.W. and P.M. of this lodge, with the charity jewel, which by the by-laws of Provincial Grand Lodge is presented to every brother serving the office of Steward from this province, as its representative at the festivals of the boy's and girl's schools. The W. Master then gave the brethren a most interesting account of the proceedings at the inauguration festival at Freemasons' Hall, whereat he had assisted as the representative Steward from this lodge. Among those present on the occasion, were: the W.M. Bro. G. B. Broch, the R.W. Prov. Grand Master Bro. T. Mansel Talbot, the Dep. Prov. G.M. Bro. Edward J. Morris, Bros. F. D. Michael, P. Prov. S.G.W., Charles Bath, P. Prov. S.G.W., James G. Hall, P. Prov. J.G.W., C. J. Heartley, Prov. G. Chap., J. D. Davies, P. Prov. G. Chap., W. M. Rees, Prov. G. Treas., W. Whittington, P. Prov. G. Sec., G. Allen, P. Prov. G. Sec., Thomas Powell, P. Prov. G. Dir. of Cers., P. Donaldson, P. Prov. G. Dir. of Cers., E. Fricker, P. Prov. G. Org., Geo. T. Stroud, J. Jones Hewson, J. T. Nettell and Geo. Bradford, Prov. Grand Stewards, W. T. Canton, W. E. Brown, W. Jones, W. Phillips, T. Robinson, Middleton, Thomas, Green, Butterfil, Andrew, Ternou, Spencer, Davies, Rogers, Michell, &c. At the close of the lodge business the brethren adjourned to their refreshment room, and a most agreeable evening was spent, the W.M. presided, and gave the customary loyal and Masonic toasts with much animation. The proceedings were pleasantly diversified by some excellent singing contributed by Bros. Jones, Hewson, Middleton, Green, W. Jones, &c., and Bro. Edward Fricker, P. Prov. G. Org., ably presided at the pianoforte.

SCOTLAND.

EDINBURGH.

GRAND LODGE.

The usual quarterly communication was held on Monday, the 3rd inst., at Freemason's Hall, George-street, Edinburgh, at six o'clock p.m. In the absence of the M.W.G.M., Earl Dalhousie, the Depute, S.G.W. Bro. Mann, occupied the throne. After Grand Lodge had been opened in form, the minutes of the pre-

ceding meetings of Grand Lodge and of the Grand Committee had been read, several communications were received, and the routine business connected with Grand Lodge having been disposed of and proxy commissions read, presents from Grand Lodge of England, Canada, France, and Iowa were announced and ordered to be acknowledged. A petition was presented to reponne Lodge St. Peter, Galston. Petitions for charters were received from Lodge Mount Hermon, Barrard Inlet, British Columbia; Australasia, Melbourne; St. Andrew's-in-the-East, Shanghai, all of which charters were ordered to be granted. A commission in favour of Bro. Capt. W. H. Ramsay, as representative of the Grand Lodge of Tennessee, at Nashville, U.S., was read, and Bro. Capt. Ramsay was then accepted and introduced.

The acting G.M. intimated that the duplicate bust of the P.G.M., Bro. Melville, had been completed and was now placed on its pedestal in the hall, the original having been presented to Lady Whyte Melville at the last St. Andrew's Festival. Of the four notices of motion upon the business paper the last was withdrawn, and the third, which was moved by Bro. H. Thallon, Proxy Master 162, seconded by Bro. D. M. Dunlop, R.W.M. 392, relating to the alteration of the salaries of the G. Sec. and G. Clerk, was, after a short discussion, referred to the Grand Committee.

The first motion was by Bro. A. Mac Dougal, R.W.M. 419, seconded by Bro. J. Mathieson, S.W. 178, "That a motion tabled 3rd February, and passed on 4th May, 1867, suspending a brother being passed without serving him with a copy of complaint, said motion be and is hereby recalled," which was discussed at considerable length, and when put to the vote had but some dozen supporters and about sixty dissentients. The motion was therefore negatived.

The second motion was by Bro. James Wallace, Proxy Master 440, seconded by Bro. Archibald McTaggart, Proxy S.W. 27., "That Grand Lodge shall accept of 2s. 6d. each for recording the members of Mother Kilwinning entered by her prior to this date; and that, after date 2nd February, 1868, Mother Kilwinning shall pay 6s. for recording and diplomas, until Grand Lodge shall see fit to alter the present existing law for the regulation of the same; but that in any case Mother Kilwinning shall always pay in the ratio of 6s. to 8s." The subject was very ably discussed by the respective advocates *pro* and *con*, and after various modifications had been proposed and amendments made, a compromise was agreed to, which appeared to be quite satisfactory to all parties, by which Mother Kilwinning will have to pay 7s. per member for recording and diploma.

The sitting of Grand Lodge having been prolonged beyond the usual hours, the consideration of further business was deferred, and Grand Lodge was closed in form, and with an invocation.

CHANNEL ISLANDS.

GUERNSEY.

DOYLE'S LODGE OF FELLOWSHIP (No. 84).—The customary monthly meeting of this lodge was held on the evening of Wednesday, the 14th of April last. The following members were present:—Bros. Gallienne, P. Dep. Prov. G.M.; Gardner, W.M., in the chair; Martin, I.P.M.; Guilbert, P.M.; Smithard, P.M.; Churchouse, P.M.; Stickland, P.M.; Willcocks, P.M.; Glenecross, S.W.; Millington, J.W.; Parker, S.D.; Muntz, J.D.; Lucas, as I.G.; Sarchet, Sec.; Clarke, Assist. Sec.; Carey, Barter, Collings, Abbott, and Sharpe. Visitors:—Bros. Warren, P.M., No. 476; Smythson, P.M., 168; Newberry, 168; Barker, 168; Carré, 168; Le Poidevin, 168; De Carteret, P.M., 168; Brown, P.M., 168; and Wakley, P.M., 243. The lodge having been opened, and the minutes read and confirmed, Bro. Sharpe, F.C., was balloted for and admitted as a joining member. Bro. Collings, E.A., a candidate for passing to the second degree, was then examined in Masonry, and his answers to the several questions put to him being eminently satisfactory, he was dismissed for preparation. On his re-admission into the lodge he was duly passed to the degree of F.C. The W.M. was equally happy in the discharge of his duties as at the last previous lodge, when he initiated Bro. Collings. The lecture on the tracing board was given by Bro. G. Gallienne. A letter from a needy brother wishing to emigrate with his family, was read by the Assistant Secretary, in it he asks pecuniary assistance to help

him to carry out his project. The application was well considered, and ultimately ordered to stand over until the next meeting for inquiry, and more particular information. The Assistant Secretary mentioned that the sum subscribed towards the Zetland Commemoration Fund had been forwarded and its receipt acknowledged. A vote of thanks was voted to Bro. Clark for the efficient manner in which he had carried out the duties of Steward—thanks well earned for these exceptional duties, and well deserved by, and we believe freely accorded to him, for the admirable and business-like manner in which he handles his more regular duties of Assistant Secretary. The lodge was closed in solemn form, and the brethren, with few exceptions, repaired to the banqueting room, where the usual good cheer awaited them.

ROYAL ARCH.

METROPOLITAN.

VICTORIA CHAPTER.

An emergency convocation of this ancient Order of Freemasonry, was held on Thursday the 29th ult., when a highly respectable assemblage of the members of this, the highest degree in Freemasonry, recognised in Grand Lodge, congregated in the chapter-rooms at the George Hotel, Aldermanbury, at 5.30 p.m. Among the members present we noticed Comps. C. Hosgood, Z., W. Oliver, H., W. Clark, I., W. Long, N., Gotthiel, P.T., Nezmer, Ist. Assist. S.; Forge, 2nd. Assist. S., J. Brett, P.Z. Treas.; A. Pendlebury, P.Z., Scribe E; R. W. Little, P.Z.; S. Hubbard, P.G.; J. J. Carney; G. Kenning; H. Bolliter; L. Musto; &c. Among the visitors were—J. Smith, P.G. Dir. of Cers. of Grand Chapter; W. Smith, C.E., P.Z.; R. Cottebrune, P.Z.; R. Tanner, N.; J. Harvey, C.C.; T. Ruthven and W. Wilcox.

The chapter, having been opened in ancient form the Comps. were admitted, and a ballot taken for the following brethren—W. R. Baker, 192; E. Roberts, 192; J. Bright, 192; W. Ashby, 1,056; R. Ferguson, 177. Such ballots being in their favour, and those brethren being present, they were admitted and exalted into Royal Arch Masonry.

The mystical lecture was delivered by Comp. C. Hosgood, Z., the symbolical by Comp. J. Brett, and the historical lecture by Comp. A. Pendlebury, and we may here observe that for the correct rendering of the ritual and impressiveness of delivery, it could not be surpassed. And this is the secret of the great success which attends this chapter, which has within the last two years risen to its present state of perfection, and we feel confidently assured that if the companions generally were fully alive to the importance of prosecuting their studies in Royal Arch Masonry with the same efficient zeal that we have so gratefully experienced in Craft Masonry, and make themselves acquainted more fully with the details of this the highest acknowledged degree under the constitution of the Grand Chapter and Grand Lodge of England, they would reflect no greater honour on Royal Arch Masonry than they would upon themselves. We were pleased to witness the accession of five novitiates to this flourishing chapter.

The M.E.Z. then arose, and proposed that a vote of thanks be recorded on the minutes to Comp. J. J. Cauey in furnishing this chapter with such splendid regalia, and on presenting the chapter with a silver trowel; also a vote of thanks to Comp. G. Kenning, for a complete set of books including the volume of the Sacred Law, which that companion presented to the chapter; and likewise to Comp. W. Long, for the handsome written scroll. Such votes were carried unanimously by the companions.

There being no other business before the chapter, the same was closed in ancient form, and the companions adjourned to the banqueting hall, and the companions in full Royal Arch clothing sat down to a banquet, which was on the most *récherché* description, supplied by the host of this old and now noted house for Freemasonry.

The cloth having been removed the M.E.Z. gave the first toast which is always received amongst Royal Arch Masons with that loyalty so characteristic of this noble Order, and was received and responded to in a manner worthy of Royal Arch Masons.

The next toast was that of "the Earl of Zetland," the M.E.G.Z. of the Order.

Comp. Hosgood said the noble earl had presided over Royal

Arch Masons for a period of a quarter of a century, and had endeared himself to all Royal Arch Masons, and had made himself the friend of every Mason who respected the dignity and excellency of our noble institution.

The next toast the M.E.Z. said he had the honour to propose was that of a noble earl, who was more noble by his virtues than his birth, the protector and ornament of this sublime degree, "Earl De Grey and Ripon, the G.H., and the rest of the Grand Officers," and he would couple with that toast the name of one who he felt sure when they heard it, it would carry with it the enthusiasm of all hearts, that of our worthy Comp. Joseph Smith, P.G. Dir. of Cers. of G. Chapter, the occupying of which had been productive of so much good to Royal Arch Masonry. It was a name that came like a household word, not only to Royal Arch Masons, but also to every Craft Freemason, and he, on behalf of himself and the companions of this chapter, begged to tender to their worthy Comp. J. Smith, their thanks for this courteous visit, trusting ere long that the same would be renewed.

Bro. J. Smith was warmly greeted by the companions, and said after the many kind words the M.E.Z. had said, he felt at a loss to reply in adequate terms, but, he felt quite sure that it would be a circumstance of the most gratifying nature to that nobleman the Earl De Grey and Ripon, that his name had been so enthusiastically welcomed, and it was equally gratifying to him to witness the beautiful ceremonies so ably and faultlessly rendered. Life is thus rendered grateful by its courtesies, and its duties lightened by a grateful appreciation of the integrity and fidelity, with which they are discharged. It must be very pleasing to the members of this chapter to know companions J. Brett, P.Z. and Treasurer of this chapter, that his services has been rewarded at Grand Lodge, and there could be little doubt ere long his services as a Royal Arch Mason of which he is so able an exponent will be recognised in Grand Chapter.

The M.E.Z. then proposed the health of the visitors, and said this chapter was honoured this Evening by some of the most distinguished Royal Arch Masons; among whom were Comps. J. Smith, P.G. Dir. of Cers.; W. Smith, C.E., P.Z.; A. Cottebrune, P.Z.; R. Tanner, N., &c. J. Ruthven. In proposing this toast the M.E.Z., said, the fraternity at large were greatly indebted to Comp. W. Smith, the Editor of that valuable journal the FREEMASONS MAGAZINE AND MASONIC MIRROR, and said it was a publication which was not only an honour to the Craft, speaking in a literary point of view—but which has been of the greatest utility to Masonry. It has been the means of collecting all the scattered rags of Masonry into a focus, thus illuminating every subject, and illustrating every point wherein information was required, and those who have been able to witness the herculean labours of this worthy Mason, in endeavouring to promote the interest of Freemasonry, can alone appreciate the value of this worthy Companion. Comp. Hosgood, then dilated upon the excellencies of the other visitors, and said he would propose without further preface the healths of these Comps who had honoured this chapter by their presence.

Comp. W. Smith, P.Z., then replied on behalf of the visitors.

Comp. R. W. Little then took the gavel, and in a most excellent speech expatiated upon the many excellent qualities of the M.E.Z., who he stated had rendered so much good to this chapter in raising it to its present proud position. He would ask them to be upstanding and drink "The Health of Comp. C. Hosgood, the M.E.Z. of this Chapter."

Comp. C. Hosgood on rising was received in a very flattering manner, and said in discharging this debt of gratitude to Comp. R. W. Little in proposing his health in such glowing terms and likewise to the companions in responding to it so enthusiastically, it would ever be his study to deserve a continuance of the same, and said it would be ignorance not to know, and knowing it would be affectation to conceal, that our noble Order had been denounced by externs as leading to excess. Those who evince their hostilities against Freemasonry do so because they cannot penetrate its secret, and thus "*Damnatio quod non intelligunt.*"

"Truth shall yet be heard. No human power

Can stifle or corrupt her purposes.

Through superstitious gloom her voice is heard.

It pierces through the vale of barbarous ages.

The prejudice of time, the venal lay,

Full impotent before its God-like sound.

It pierces e'en the silence of the tomb.

Bursting the barriers of icy death.

And injured virtue walks triumphant forth

Free from the taint of calumny or crime."

Masonry never can be injured but by Masons, for every word, sign, and circumstance of Freemasonry teaches morality. Are not the robes worn by Masons emblems of that purity of heart and rectitude of conduct which should actuate all those who are admitted to its mysteries? Pope says of the great luminary of the heavens, "Even from the sun may livid deaths descend." Masonry is a great social compact uniting all sects and creeds, who believe in the great Architect of the Universe, into one bond of brotherly love and friendship. Friendship, so common in the profession of men, and so uncommon in its practice. It is that virtue which all approve, but to which none but approved virtue can pretend. It is the lot of few to deserve, as it is uncommon among men to bestow the gifts of friendship. To relieve the distressed is a duty incumbent on every man, particularly Freemasons, who are linked together by one indissoluble bond of friends. Hence, to soothe the unhappy, sympathise with their misfortunes, compassionate their miseries, and restore peace to their troubled and agitated minds, is the first aim Masons have in view, and on this they form their connection and establish friendship. It is a consolation that whatever objection may be raised against the mysteries and secrets of Freemasonry, Masons can as easily refute the one as they can remove the other. Let their faith be governed by the volume of the sacred law, and their lives regulated by the Divine precept contained therein, they will render a more complete answer to any charge that can be brought against him, than can be adduced by the acuteness of reasoning, the flowers of rhetoric or the charms of eloquence. The externs I would observe are candid enough to admit that they believe Masonry to be a charitable institution; so far they are right—for the most eminent of all theological virtues, charity is the very keystone of the whole Masonic structure; but if they will enter the temples of Masonry and dive into its mysteries, they will also learn that it teaches truth and science, faith and hope, and shedding its light throughout the habitable globe, it proves itself an universal tie. It is the asylum where the care worn traveller finds a refuge from the storms which agitate and desolate mankind—there the traveller finds the good and true Samaritan ready with the corn, wine, oil, to relieve merit and virtue in distress. There also is adored that great light in Masonry the Great Jehovah, the Eternal Ruler of the Universe, the elemental life the primordial source of all its principles, the very spring and fount of all its virtues.

The M.E.Z. said he had now the honour to propose the health of the Exaltees—viz., Comps. W. Ashby, W. R. Baker, E. Roberts, R. Bright, and J. Ferguson.

The M.E.Z. said it was a very pleasing duty to him to propose the healths of these worthy companions. He, the M.E.Z., having had the honour to initiate three of them into Freemasonry, and it now gave him the greatest pleasure in exalting them into the highest degree in Masonry, and felt sure, as they had made themselves proficient in Craft Masonry, they would become bright luminaries in R.A.M., and he would wish them to remember the sole scope and aim of every companion is to seek and propound truth and science, and forgive and forget offences, to love and edify and assist one another, while any dispute which a zeal too ardent may elicit should soon disappear to make room for the general good, while the spontaneous avowal of those who were in the wrong are attended by instant reconciliation, and brings back the pristine concord and peace among its members. He would not then go over the several duties of a Freemason, but, suffice it to say, the best man made the best Mason, and he would ask the companions to be upstanding and drink the healths of those five exaltees.

Comp. W. Ashby said on behalf of himself and the rest of the newly exalted companions, he begged to tender his heartfelt thanks, and he could assure them it was the first time since he had been a Mason, he had been served with two banquets on the night. The one in the chapter was a Masonic intellectual banquet for the mind, while the other in the banqueting hall was for the body, and what little he knew of Masonry he certainly must prefer the first, for these were:

"That science pure with deepest wisdom fraught,
Which angels' lips in Eden's vale had taught.
That secret art, that illustrative rite
First named in honour of its emblem light.
But known to modern ages as our free
Accepted science, Masonry."

The M.E.Z. then proposed the "Health of the I.P.Z. Comp.

A. Pendlebury," and said that worthy companion had won the esteem of every member of this chapter, by his faultless working and urbanity of manner. He would ask them to drink the health of that worthy companion.

Comp. Pendlebury, replied in an appropriate speech.

Comp. C. Hosgood, the M.E.Z., then said he had now a pleasing task to perform, which was to propose the health of the officers of this chapter, and in so doing, should not detain them long, because the subject did not require it. If he (the M.E.Z.) had left anything to their imagination in the preceding toasts, he should not do so on this occasion as they had the personifications in this instance before them. Neither would he attempt to pass any eulogium on the officers of this chapter whose correct rendering of the ritual were the admiration of the fraternity at large. But in justice he must mention the name of one officer of this chapter, who had just received grand honours from the M.W. the G.M. He would say without fear of contradiction, that the appointment of the worthy Treasurer, (Comp. James Brett,) to the A.G.P. of Grand Lodge, was the most popular appointment, and reflected the greatest honour on the advisers of the M.W. the G.M. For the annual appointment of Grand officers, very materially influences the proceedings of the year, not so much by the rank in life of those selected, as by their Masonic attainments, and the manner in which those attainments will at least for the current period of office, become available assets in the general stock of Masonic deliberation. The time of this worthy companion is devoted entirely to Masonry in the disseminating of those principles which are the guide of every mason, and should be the unerring standard of his practice. The pride of being the exclusive possessor of knowledge does not in the least influence him, for he freely imparts his mental store to all who desire it, and that without fee or reward—feeling himself amply repaid in the consciousness of having performed his duty. He the M.E.Z. would not say any more in bringing this toast to their notice, because by so doing he should undervalue the subject itself—by acting as if it required the stimulation of strong argument. Having said thus much in bringing this toast to your notice—"Truth and Justice," demanded I could not say less—I now propose to you "The health of the Officers of the Victoria Chapter, coupling with it the name of Comp. J. Brett."

Comp. James Brett then rose, and on thanking the M.E.Z. and companions, adverted to the unsolicited honour which had been conferred upon him by the M.W. the G.M., and expressed his gratitude for the same, and begged of the companions to be strict observers of the laws and established customs of our noble order, and called the attention of the companions to the laxity which had prevailed in the admission of persons who could do but little credit to Masonry, and ever bear in mind that the chief ornaments of Masonry were rectitude of conduct, and the practice of all the moral virtues that adorn mankind, which he strongly recommended to all present, and he earnestly hoped their meritorious career would create emulation in their successors, so that when the billowy ocean of life had ceased to roll, they would shine as a glorified constellation adorning the firmament above.

The Janitors toast was then given, and brought the evening to a close with that harmony and satisfaction which characterises the fraternity.

The companions separated at an early hour, fully bent on the extension and practice of the virtues of loyalty, morality, brotherly love, and benevolence which have ever been the great objects of Masonry to inculcate, and of its laws to enforce.

MEETINGS OF THE LEARNED SOCIETIES.

MONDAY, 10th May.—Royal Geographical Society, at 8.30.—Papers to be read: "The Gulf Stream in high latitudes," by Adml. Irving; 3. "Surface temperature of the North Atlantic," by Nicholas Whitley, Esq.; 3. "On open water in the Polar Basin," by Capt. R. V. Hamilton, R.N.

TUESDAY, 11th May.—Institution of Civil Engineers, at

WEDNESDAY, 12th May.—Society of Arts, at 8.

LIST OF LODGE, &c., MEETINGS FOR WEEK
ENDING 15TH MAY, 1869.

(Abbreviations.—F.M.H., Freemasons' Hall; M.H., Masonic Hall; Tav., Tavern; Ho., Hotel; R., Rooms; L., Lodge; St., Street; Sq., Square.)

METROPOLITAN.

Sunday, May 9th.

LODGE OF INSTRUCTION.—Joppa, Rose and Crown, Fort-st., Union-st., Bishopsgate.

Monday, May 10th.

LODGES.—St. George's and Corner Stone, F.M.H.; Fortitude and Old Cumberland, Ship and Turtle, Leadenhall-st.; St. Alban's, Albion Tav., Aldersgate-st.; Confidence, Andertons' Ho., Fleet-st.; Peckham, Edinboro' Castle, Peckham Rye; Leigh, F.M.H.—LODGES OF INSTRUCTION.—Union Waterloo for M.M.), King's Arms, Woolwich; Temple, Old George, St. Mary Axe; Justice, Royal Albert, New Cross-rd., Deptford; Old Concord, Turk's Head, Motcombe-st., Belgrave-sq.; Sincerity, Cheshire Cheese, Crutched Friars; St. James's Union, Swan Tav., Mount-st., Grosvenor-sq.; Industry, Dick's Coffee House, Fleet-st.; Salisbury, 71, Dean-st., Soho; Camden, Adelaide Tav., Haverstock Hill; Westbourne, Running Horse, Duke-st., Grosvenor-sq.; Crystal Palace, City Arms Tav., West-sq., Southwark; High Cross, White Hart Ho., Tottenham; Tower Hamlet Engineers, Duke of Clarence, Commercial-road, East.—CHAPTER.—Panmure, Loughborough Ho., Loughborough-rd.—MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

Tuesday, May 11th.

LODGES.—Old Union, Radley's Ho., Bridge-st., Blackfriars; Burlington, Albion Tav., Aldersgate-st.; St. Michael's, Albion Tav., Aldersgate-st.; Nine Muses, Clarendon Ho., Bond-st.; Wellington, White Swan, Deptford.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District, Railway, Victoria Station; Domestic, Palmerston Arms, Grosvenor-park, Camberwell; Jordan, Alwyne Castle, Canonbury; Yarborough, Green Dragon, Stepney; British Oak, Silver Lion Tav., Pennyfield, Poplar; Dalhousie, Royal Edward, Triangle, Hackney; New Wandsworth, F.M. Ho., New Wandsworth; Royal Union, Hotel de Cologne, Haymarket.—CHAPTERS OF INSTRUCTION.—Metropolitan, George Ho., Aldermanbury.—MARK MASTERS.—Kent, George Ho., Aldermanbury.

Wednesday, May 12th.

Festival of the Royal Freemasons' School for Female Children.—Com. R.M.B. Inst.—LODGES.—Fidelity, F.M.H.; Union Waterloo, Ma. Ha., William-st., Woolwich; Kent, Three Tans Tav., Southwark; Vitruvian, White Hart Tav., College-st., Lambeth; Justice, White Swan Tav., Deptford; Euphrates, George Ho., Aldermanbury; Merchant Navy, Silver Tav., Burdett-rd., Limehouse; Lily Lodge of Richmond, Greyhound, Richmond; Montefiore, F.M.H.; Beacontree, Private Room, Leytonstone; Hervey, George Hotel, Walham-green.—LODGES OF INSTRUCTION.—Eastern Star, Royal Hotel, Burdett-street, Mile-end-road; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tavern, Burdett-road, Limehouse; United Strength, Bull and Gate, Kentish Town; Prince Frederick William, Knights of St. John's Tav., St. John's Wood; New Concord, Rosemary Branch Tav., Hoxton; St. Mark's, Mawby Arms, Mawby-st., S. Lambeth; Peckham, Edinboro' Castle Tav., Peckham Rye; Temperance in the East, George the Fourth, Catherine-st. Poplar.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.

Thursday, May 13th.

LODGES.—Regularity, F.M.H.; Friendship, Ship and Turtle Tav., Leadenhall-st.; Bank of England, Radley's Ho., Bridge-st., Blackfriars; Copper, Marine Ho., Victoria Dock, West Ham; Upton, Spotted Dog, Upton, Essex.—LODGES OF INSTRUCTION.—Fidelity, Yorkshire Grey, London-st., Fitzroy-sq.; Kent, Duke of York, Borough-rd., Southwark; Globe, No. 10, Old Bond-st.; United Mariners, Three Cranes, Mile-end-rd.;

Vitruvian, White Hart, College-st., Lambeth; St. George's (for M.M.), Globe Tav., Royal-hill, Greenwich; St. John's, Hollybush Tav., Hampstead; Manchester, Berkeley Arms, John-st., Berkeley-sq.; Tranquillity, Sugar Loaf Tav., Gt. St. Helen's, St. Mary Axe; Whittington, Crown Ho., 41, Holborn; Royal Oak, Royal Oak Tav., Deptford; City of London, Shepherd and Flock Tav., Bell-alley, Moorgate-st.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitby Tav., 57, Wapping-wall.

Friday, May 14th.

LODGES.—Britannic, F.M.H.; Caledonian, Ship and Turtle Tavern, Leadenhall-street; Bedford, F.M.H.—LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-street, Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Stability, Guildhall Tav., 33, Gresham-st.; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horn's Tav., Kennington; Wellington, Lord Duncan Tav., Broadway, Deptford; Belgrave, Hand and Racquet, Whitcomb-st., Leicester-sq.; St. James's, Gregorian Arms, Jamaica-row, Bermondsey; Lily, Greyhound Ho., Richmond; Ranelagh, Windsor Castle, King-st., Hammersmith; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.—KNIGHTS TEMPLAR.—Grand Conclave, the Hall, 14, Bedford-row; Faith and Fidelity, F.M.H.

Saturday, May 15th.

LODGES.—Lewis, Nightingale Tav., Wood Green.

PROVINCIAL.

DORSET.

LYME REGIS.—*Mon.*, Lodge: Montague, Lion Ho.—*Bourton*.—*Thurs.*, Lodge: Science, Red Lion Inn.—*Weymouth*.—*Fri.*, Lodge: All Souls', Ma. Ha.—*Poole*.—*Fri.*, Chapter: Amity, Ma. Ha.

EAST LANCASHIRE.

SALFORD.—*Mon.*, Lodge: Zetland, Royal Veteran Inn, Stanley-st.—*MANCHESTER*.—*Wed.*, Lodge: Caledonian, F.M.H.—*Thurs.*, Lodge: St. David, F.M.H.

WEST LANCASHIRE.

LANCASTER.—*Wed.*, Lodge: Fortitude, Music Ha., Leonard's-gate.—*LIVERPOOL*.—*Mon.*, Lodge: Sincerity, Ma. Temple, *Tues.*, Lodge: Merchant's, Ma. Te. *Wed.*, Lodge: Temple, Ma. Te.—*CROXTETH*.—*Thurs.*, Lodges: United Service, Ma. Te.; Harmonic, Adelphi Ho.

CHESHIRE.

BIRKENHEAD.—*Thurs.*, Lodge: Mersey, Masonic Chambers, 1, Hamilton-sq.

OXFORDSHIRE.

ABINGDON.—*Thurs.*, Lodge: Abbey Co. Ch.

WARWICKSHIRE.

RUGBY.—*Mon.*, Lodge: Rectitude, To. Ha.—*BIRMINGHAM*.—*Mon.*, Lodge: Howe, Ma. Ro., Newhall-st. *Tues.*, Lodge: Faithful, Ma. Ro., Newhall-st.; Emulation, M.H., Severn-st.—*WARWICK*.—*Tues.*, Lodge: Shakespeare, Ma. Ro., High-st.—*KENILWORTH*.—*Wed.*, Lodge: Stoneleigh, King's Arms.—*BIRMINGHAM*.—*Fri.*, Knights Templar: Howe Encampment, Ma. Ro., Newhall-st.

SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—*Mon.*, Lodges: St. Stephen, University Ho.; St. Clair, F.M.H. *Tues.*, Lodge: St. Mary's Chapel, Ship Ho. *Wed.*, Lodge: Canongate, Kilwinning, St. John's Chapel. *Thurs.*, Lodge: Journeymen, 80, High-st.; Caledonian, Albert Ho.—*GLASGOW*.—*Mon.*, Lodge: St. Clair, 19, Croy-pl. *Tues.*, Lodge: Athole, 213, Buchanan-st.; Neptune, 46, Clyde-pl.; Glasgow, Antigua-pl. *Wed.*, Scotia, 170, Buchanan-st.; St. George, 213, Buchanan-st. *Fri.*, Lodge: St. Mary, Ma. Ha., Partick.

IRELAND.

DUBLIN.—*Mon.*, Lodges: No. 80, F.M.H. *Tues.*, No. 245, F.M.H. *Wed.*, Nos. 120 and 143, F.M.H.

[This information is extracted from the "Universal Masonic Calendar," and brethren who may detect any inaccuracies are respectfully requested to communicate the same to the Editor.]