

LONDON, SATURDAY, MAY 22, 1869.

MASONIC CELESTIAL MYSTERIES.

By HENRY MELVILLE.

PAPER 8.—OMNIA VINCIT VERITAS.

(Continued from page 384).

The series of seven papers completed, I trust I may be allowed to devote this to affairs of a personal nature.

On my way to England in 1849 I visited Sydney, New South Wales, when I became acquainted with a brother Mason then Master of the Sydney College. He introduced me to two other highly respectable and highly intelligent brothers, both of them W. Masters of the Sydney Lodges. All three were of opinion that my discoveries related to Freemasonry. They obtained from me duplicates of my MSS. These were cut in twain, each half being soldered in a tin case. One of these cases was sent to the Grand Secretary of England the other to the Grand Secretary of Ireland, and in the event of my loss at sea, the two cases were to be brought together and opened in the presence of certain brothers then named. Soon after my arrival in London, I received a kind fraternal letter from the Grand Secretary of Ireland* stating that the case addressed to him had safely arrived—it therefore may be supposed that the packet directed to the Grand Secretary of England also reached its intended destination. On leaving Sydney I requested the two W.M.'s to give me a letter of introduction to the Grand Secretary which they did.

Sydney, 28 March, 1849.

Very Worshipful Sir and Bro.

We the undersigned beg to introduce to you the bearer hereof Bro. H. Melville of Lodge 313, under the Irish Constitution.

Bro. Melville states to us that he has for many years been engaged in the endeavour to discover "*that which was lost*," and that he has "*succeeded in his researches*." He declines imparting to us the mysterious keys by which he believes he has unravelled the "*secrets so long hidden*," but he has given us so much insight into the nature of the theory as to *convince us*, that if true, its promulgation would have the *most important results on society*. By the use of these *apparently fixed keys* he has explained to us *astronomically* the symbols on his Grand Lodge Certificate as well as *passages taken indiscriminately from any part of the Bible*.

* On looking at Sir J. W. Hort's letter, I find he uses the Roman triple cross as symbol of the Grand Secretaryship.

Feeling therefore, that it is most desirable that the subject should be investigated *and the truth or fallacy of the theory admitted or demonstrated*, we have complied with his request for an introduction which may enable him to bring the matter under the notice of the highest and most intelligent of "the Craft" so that such measures may be determined upon as may be necessary in the case.

We remain Worshipful Sir and Bro.,

Yours respectfully,

Isaac Aarons, W.M. 548,

W. Willmington, W.M. 814.*

To H. White, Esq., Grand Sec., Freemasons' Hall, London.

Immediately on my arrival in London, I wrote to the Grand Secretary describing the nature of my discoveries, and stating that I held the introductory letter, and that I would do myself the honour of calling upon him, and delivering it, if he would only intimate the time it would suit him to see me. To this letter I did not receive any reply. I wrote a second; but no answer came. I myself delivered a third at the office in Queen-street, but Bro. White remained silent. I brought with me to England a letter of introduction to Doctor Oliver, I wrote to him stating the conduct of the Grand Secretary, and thus he replied:—

Scopwick Vicarage, 24 Sep., 1849.

Sir and Bro.,

I have been much interested by your letter, and am surprised that Bro. White has not made any reply to your communication. The Craft in this country however is divided into two sections, which I denominate *knowledge* and *ignorance*. Dr. Crucifix is at the head of the former, and Bro. White leads the latter. Dr. Crucifix will therefore be the proper medium for the communication of your *wonderful discoveries*, and by him I am sure you will meet with every gentlemanly attention.

Believe me, Dear Sir,

Truly yours,

Geo. Oliver.

From Dr. Crucifix I did receive every gentlemanly attention: he subsequently became a staunch friend a real brother assisting me, and advising me in my proceedings. Not receiving any reply to my letters from the Grand Secretary I was recommended by Dr. Oliver and Dr. Crucifix to forward to Bro. White the original letter of introduction keeping a copy thereof, which I fortunately did. Both considered that as it was an official communication, the secretary *must* notice its safe delivery to him. I was very much incensed at

* In your issue of 8th May, p. 368, there appears a notice that there is a burning prepared at Freemasons' Hall of old MSS., there called "rubbish." Most probably this letter of introduction and the contents of the tin case will form part of the "rubbish."

Bro. White's conduct, and perhaps in too hasty a mood, wrote—

"Your neglect is disgraceful as a Secretary of a body of men that are seeking after truth: your treatment to me individually is that which a stranger had no right to expect from a gentleman. I have consulted some Masonic friends and am advised by them to forward you the enclosed letter of introduction."

Bro. White remained perfectly insensible to all that could be written; he looked on Masonry as a mercantile speculation, and to him individually a profitable trade, and did not see any prospect of gain likely to accrue to himself from the introduction of any kind of knowledge among the Order—all he desired seemed to be his salary, his pickings and his ease. After expressing myself in such a manner, of course I could not expect otherwise than that enmity should exist between Bro. White, his adherents, and myself, and such was the result during his administration in office, and when he left the animosity was entailed on his successor Bro. W. Gray Clarke. Bro. Clarke, however, although opposed to me acted like a gentleman, but not with the sincerity of a true Mason—his replies to my communications were always evasive and too civil to be pleasant. In a subsequent letter to me Dr. Oliver regrets that I did not make my appearance in the Masonic world ten or twelve years earlier when he would have entered into my views with enthusiasm, but at seventy years of age, and with very indifferent health it was too late for him to enter a new field of research—and he adds,

"I am not at all surprised at Bro. White's conduct. He considers Freemasonry as a commercial speculation, and estimates its value by the amount of money it puts into his purse."

Geo. Oliver.

When I first became acquainted with Dr. Crucifix he was very ailing, and until his death he had hoped to see my discoveries listened to by the intellectual brotherhood—shortly before he expired he wrote me in pencil.

"I write," says he, "in bed—and really cannot enter into the matter further, at least not at present, my very life depends on quiet." And yet he continued writing, for he advises me what to do, and desires me to call upon certain friends, by whom he wished me to be guided.

Before I left England I was introduced to Dr. John Havers to whom I shewed some trifling portion of my discoveries.

10, Bedford Place, Russell Square.
Dec. 29, 1849.

Dear Sir and Bro.,—You requested me yesterday to name three or four brethren to whom you might explain the discovery which you state you have made.

I have to-day seen one or two members of the Craft who will with myself be willing to meet you on any evening to be agreed upon to hear your statement. As I think it would be advisable to apply only to those who are likely to attend, and who have paid some attention to the subject I have applied to *only three or four*, but shall probably be furnished with *another name or two* in the course of the day. If you will see me on Monday or Tuesday, I will give you their names and you can choose for yourself.

I am Dear Sir and Bro.,
Yours fraternally,

Bro. H. Melville.

John Havers.

Bro. Havers was not at all aware of the manner in which my "wonderful discoveries" had been treated by Bro. Secretary White. A meeting was hastily arranged to be held at the Freemasons' Tavern, and the reader may judge of my surprise and vexation when instead of meeting as I fully expected, some half dozen *intellectual* brethren, I was introduced to the Grand Sec. White, and between fifteen and twenty of his most *obsequious friends and supporters*! What could I do? Bro. Havers with the kindest intentions had unwittingly brought me to the slaughter. However I did my best and proceeded to business. As soon as my portfolio was opened Bro. White seized one of my MSS. and retired with it to the further end of the table, where he seemed to be devouring the contents, and there he remained until I was about to retire, when I requested him to return it. Well, I demonstrated the problems given, only three or four of the brothers took any interest in the affair, or came near me, the others amused themselves in divers ways. After I had closed my books, I waited patiently a few minutes to hear what was to be the result, but nothing was proposed or said; nothing was done, and I bowed myself out, I have never since seen Bro. Havers, and probable to this very hour he is not at all aware that I was tacitly immolated by the *section of ignorance* of which the Grand Secretary was the leader!

Twenty years have passed since then, and during that long period I have after intense study discovered that twenty years ago, I knew little or nothing compared to what I am now master of. For a long time after leaving England I did not understand that the Masonic implements, framed

laws, unalterable in the heavens. Twenty years ago I worked mechanically with pieces of tracing paper, and knew not why I so worked—it is very different now! When I bring to mind the kindness I received from some Masons in London, it now surprises me that what I could then shew, should have excited any interest; but if in the infancy of my knowledge I found listeners, how much more ought I now to receive attention and support from intellectual fraternal Masons when I am perfectly mature in the knowledge of the lost science? Bro. Crawford, of Guernsey, whom I have not seen or communed with for a very long season (much to my regret) in a few words, states my present position. In your last number he says:—

“Bro. Melville returns toilworn, friendless, unknown, save by two who had the will, but lacked the adequate power to guide, to sustain his steps in the metropolitan wilderness, where even the steps he took were stayed by sickness which brought him to the verge of the grave, but his hour had not yet come! his mission was still unfulfilled, the knowledge of the rediscovered mysteries lay treasured in his MSS. not far off the door of the Masonic temple awaiting entrance, like the patient of old at the fountain.”

With the aid and assistance of these two really kind friends, I came to England with the understanding that the acquired knowledge should be offered to the Masonic body to whom it formerly belonged. I will now make a few extracts from the circular referred to in the first paper of the series.

The undersigned traversed upwards of fifteen thousand miles expressly to bring the rediscovered Masonic knowledge before the Grand Lodge of England, but was repulsed by the officers when requesting that he might have his discoveries investigated and tested. Failing in obtaining any attention from the Grand Lodge, he appealed to the Deputy Grand Master, Earl de Grey and Ripon, who thus kindly replied to his application:—

“Sir and Brother,—I beg to acknowledge the receipt of your letter of the 11th inst.

“In reply to it I would recommend you to apply to the Grand Registrar, Bro. Æ. J. McIntyre, 3, Middle Temple Lane, whom I have requested to hear what you have to communicate, and to report to me on the subject.

“I remain,

“Yours fraternally,

“DE GREY & RIPON.”

Full of hope, I immediately applied to the Grand Registrar, being at length satisfied that my troubles were soon to be ended. An interview took place, when Bro. McIntyre seemed perfectly astonished. He was shown the move-

ments of the triple tau, and the double triangle on tracing boards covering the celestial planespheres. With a thread from a centre from whence all masons are told to work, he found the rites and symbols of Masonry portrayed in the heavens and gave his certificate at the foot of the annexed document. The laws by which he worked were those constructed with the Royal Arch implements. The rules for framing the laws were not explained to him, nor were references made to any matters unconnected with Masonry. Some brothers may not know what Antinous means: it is merely one of the constellations, and will be found on globes and in the celestial atlases. The following is a copy of the document examined by the Grand Registrar:—

“Antinous represents youth. He is to be initiated according to the Median and Persian laws. He is considerably naked as in Scotch lodges. He is thus prepared:—naturally he has a sock on his left foot, and a sandal is brought by compasses for his right foot, and when required compasses will procure him another sandal for his left foot—well may he go ‘slip-shod’ with these large slippers. Antinous’ neck is at — compasses will cause the cable tau to fit his neck, and draw him backwards to —

LODGE.	Aspirant kneeling before
<i>Easter Sunday—as the sun rises in the east so does, &c.</i>	pedestal
Porch outer	Breast naked
Pedestal or Altar	Hand left above bible
„ Bible on, use compasses	Hand right ditto
„ Compasses above, bible	Grip entered apprentice
right limb	Grip fellow craft
„ Compasses ditto, left limb	Mallet
„ Level above bible, alpha	Apron
„ Level ditto ends	Sash
„ Square above bible	Sprig of Cassia
Outer Guard Tiler with drawn sword	Gauge 24 inch
Lodge tiled	Slip, rotten to the bone
Inner Guard	Eagle’s claw
Worshipful Master sitting	Lion’s paw
Standing to order as Masons	Hiram ab. Eph.
Ex. iv., 3, 4	Lodge closes in brotherly love
	love
	Tiler
	Drawn Sword
	Ex. iv., 6.

So satisfied was Bro. McIntyre with the inquiry that he immediately wrote off hand on the document he had before him—

“I have examined this paper, and find that the symbolic representations on the plane projection of the heavens are accurately pointed out by a system of laws which I at present cannot understand.

“E. J. MCINTYRE.

If brethren believe that Bro. McIntyre wrote

the above they must be satisfied that the Masonic symbolic representations *are recorded* in the heavens, and that they can be accurately pointed out by a system of laws!

A second meeting took place, but unfortunately for me the enthusiasm of the Grand Treasurer had died away. He told me he had had a long conversation with the Grand Secretary, W. Gray Clarke. Strange delays occurred to prevent a third meeting, so that after several months the undersigned discovered there was no intention to prosecute further enquiry, he therefore wrote to the Deputy Grand Master, enclosing a copy of the document signed by the Grand Registrar, and the Deputy Grand Master replied—

"Sir and Brother,—I have received your two letters of the 20th May and 3rd June, and have conferred with Bro. McIntyre upon the subject to which they relate.

"It appears to me that the questions on which you have been in communication with Bro. McIntyre, however interesting in themselves, lie beyond the scope of ordinary masonry, to which alone I have leisure to devote my attention and I regret, therefore, to say that it will not be in my power to enter further into the subject with you.

"I remain,

"Your's fraternally,

"DE GREY."

With such a certificate as that given by the Grand Treasurer, it was impossible to say that my discoveries were not Masonic, although they certainly might be beyond the scope of ordinary Masonry, to which the Deputy Grand Master could alone find leisure to devote his attention. I regret exceedingly that the Deputy Grand Master did not, in a brotherly manner, favour me by informing me to what class of Masonry the knowledge would be acceptable. With his answer all hope abandoned me; I felt sick at heart. Such was the reward for my nearly forty years labour in endeavouring to rediscover the lost mysteries for the benefit of the Order; *such was the compensation received for traversing more than half the world's surface.*

In these printing and publishing times the general impression will be that the Masonic secrets ought to be made known to the world by means of the press, and that all the wisdom of past ages should be obtainable through some penny publication. For centuries past the learned leaders and rulers of mankind thought differently—they secreted the mysterious truths, valuing their price above rubies. The writer is of opinion that the wisdom of past ages was quite

equal to that of the present generation, he therefore believes, as did the ancients (and as Masons still pretend to do), that the now hidden knowledge ought to be secretly and sacredly preserved among the learned, and not divulged to the ignorant multitude. There was formerly an aristocracy in knowledge attained only by initiation and study. Into that order the ignorant, however wealthy, could not enter, and those that were fortunate enough to be among the initiated were bound by the most solemn obligations not to reveal the mysteries entrusted to them.

I yet believe that there are very many intellectual brethren who would gladly examine and study the lost science. The series of papers I have given must convince reasonable minds that there are wondrous mysteries connected with astronomy, and the Grand Treasurer's certificate shows Masonry to be recorded in the heavens. I therefore appeal to the intellectual, and trust they will offer a helping hand to prevent the Grand *Light and Truth* of Masonry from being lost in *impenetrable darkness.*

CHIPS OF FOREIGN ASHLAR.

By J. A. H.

No. 12.—BROTHER SARCHET AND OTHER NORMANS.

We have several times adverted to our old friend, Brother Sarchet, of Guernsey, whose opinions on the relative superiority of Norman to Anglo-Saxon blood have made him somewhat distinguished as the "Ancient Norman." Whatever may be the general estimate of Brother Sarchet's peculiar theories, they are at all events in accordance with the sentimental ideas of the English aristocracy, which, if not less amusing, are still far more rational than the notions of Lord Monboddo respecting monkey-descended men, or the caste prejudices of Americans against negroes. Certainly Brother Sarchet has ever shown his desire to manifest his Norman superiority by extraordinary kindness to Anglo-Saxon brethren visiting the Channel Islands. For nearly half a century has Brother Sarchet been a constant and energetic supporter of the Craft, and during that long period he has laboured as few labour for the extension of Masonry. It is therefore with great regret that we hear of pecuniary afflictions having befallen our excellent old brother, and we hope that for the credit of our Order he will receive all

the assistance the Craft can give him. If Bro Sarchet's declining years should be rendered easier by the aid of one of the noble—we will not say *charitable*, but fraternal institutions—of the Craft it will be a fitting tribute of respect for a life spent in the service of the Order. If we are not misinformed, our talented Brother Gallienne, P.D. Prov. G.M. of Guernsey, intends to solicit the suffrages of Freemasons on behalf of Bro. Sarchet, and we feel assured that at the right time the "Ancient Norman" will stand high on the poll when Masons are called upon to vote. Bros. Dr. Hopkins and R. Wentworth Little, who both know Bro. Sarchet, will doubtless cordially support any effort on his behalf.

As we stood gazing upon the tomb of William the Conqueror in the cathedral at Caen we could not help thinking of Bro. Sarchet—a living proof that not even the lapse of centuries has obliterated the results of the battle of Hastings. But the Normans of our day are a peaceful people, fonder of the pursuits of trade, than of wars of conquest. Caen is a very fine city, built of the famous stone which is quarried there, and celebrated also as the seat of a great university. The English hotel is in the hands of a very worthy Freemason, Bro. Humby, who provides a comfortable home and good fare at exceedingly low prices. There is only one lodge in the town and it is affiliated to the *Suprême Conseil Ancien et Accepte*.

Probably no continental city attracts more lovers of antiquities than Rouen, where every street is filled with relics of the past. In the cathedral rests the heart of William Cœur de Lion, and in the centre of the town is the statue of Joan D'Arc, the "Maid of Orleans," whom Englishmen of the present day rejoice to know did not die the shameful death long imputed to her. The country around Rouen is very charming and full of historic interest. It has always been supposed that Roman Catholics attach especial reverence to the priestly office, and also to the churches consecrated to the worship. "Once a priest always a priest" is a pre-Reformation legal axiom, which has remained in the Church of England until our own day, but it is strange to find in Rouen, Caen, and other French cities, old churches used for stables and other ignoble purposes. This is not pleasant to be seen even by Protestants, and it is certainly a disgrace to France that so many of her antiquities are not more carefully preserved. The cathedral has one modern characteristic which

is noteworthy of the spirit of the age—its spire is of *iron*.

In the *Universal Masonic Calendar* we found it stated that the Royal Order of Scotland had a Provincial Grand Lodge in Rouen, with a personage for Grand Master who rejoiced in the high-sounding name of Hyppolite Joseph Louis Du Thilloul. We therefore inquired about this same Monsieur Du Thilloul, but could not find a brother who knew anything either of the Royal Order or its Grand Master, until an eminent lawyer told us that Du Thilloul had long been *dead*. Perhaps our esteemed Brother Porteous will see the wisdom of omitting in next year's *Calendar* the statement which misled us. The incident caused no little amusement to certain French friends of ours, who evidently put our inquiries down to the insular ignorance of Englishmen. The information in the *Universal Masonic Calendar* is generally so exact and useful that we hope Brother Porteous will excuse our mentioning a little matter for which he is doubtless not personally responsible.

The fashionable summer bathing place of Dieppe is one of the few towns in France which possess buildings dedicated especially to Freemasonry. The Dieppe Masonic Temple is a small but very good one. On Sundays it is used by the English Protestant Church. Bro. Allard, of Dieppe, is a well-informed *frere*, who is always pleased to show attention to strangers. By the way, we met with an English gentleman who had resided some fourteen years in the neighbourhood of Dieppe without learning more of the French language than to say *Combien* when he went out to make purchases.

At Cherbourg we ventured to ask a friend if there were any Masons, when he replied, "No; we will not have such people here." He thought Freemasons were all Republicans, and Cherbourg being essentially Imperialist by reason of the material advantages it has derived from the Empire, he seemed to view our Order with disgust. We found this sentiment to prevail everywhere in Cherbourg, but we hope that the time will come when this important city will not be without a lodge to prove that *Liberté, Egalité, and Fraternité* have nobler meanings than merely to express the effervescence of misguided political passion.

In Havre we attended a lodge held under charter from the *Suprême Conseil*, and shall probably recur again to what we witnessed on that occasion. Among other brethren in Havre we met

Bro. C. Dally, who had the honour to be chosen by Bro. Auguste Beaumont, of Paris, as the original character of one of the *dramatis personæ* of Bro. B.'s celebrated *Masonic Comedy*, of which more anon.

Bro. Dally told us that he was an "English Mason," having been duly affiliated to a lodge in Newcastle-on-Tyne.

Freemasonry in Normandy can scarcely be said to be as vigorous as it is in Brittany, but nevertheless Bro. Sarchet has no reason to be ashamed of his kinsmen. Long life to Bro. Sarchet and the rest of the Normans.

FEMALE MASONRY.

Our accomplished Bro. Auguste Beaumont, of Paris, recently contributed an admirable article to *La Monde Maçonnique* on the subject of admitting ladies to our Order. We have not space to follow Bro. Beaumont through his carefully written consideration of the *pros* and *cons*, but we propose to say a word or two on what must ere long become a very important question in England. In America the mothers, wives, daughters, and sisters of Freemasons are eligible to receive two degrees—those of the *Eastern Star* and *Herione of Jericho*. The latter degree is often given in England, and we know some ladies who are not a little proud of the distinction. In France some of the lodges confer degrees on ladies who are denominated *white* or *adoptive* Masons, and we have seen sisters whose appearance was a credit to the Craft, and who looked exceedingly handsome in the white *cordon* of the Order.

The chivalrous honours which Freemasons pay to the fair sex have long been celebrated:—

"We're true and sincere
And just to the Fair,
Who will trust us on any occasion;
No mortal can more
The ladies adore,
Than a Free and an Accepted Mason."

It has been supposed that ladies were not safe receptacles for our secrets, and hence they have been rigourously excluded from our Order. An ancient Masonic song says:—

"But here we stop awhile, to toast
Our Master's health and Warder's both,
And warn you all to shun the coast
Of Sampson's shipwrecked fame and troth.
His secrets once to wife disclosed,
His strength was fled, his courage tamed;
To cruel foes he was exposed,
And never was a Mason named."

The English Craft can point to the Hon. Mrs. Aldworth as one instance, at least, of the fidelity of a female Freemason, and our American brethren assure us that the lady Masons in the United States are undeviating in their fealty to their vows. Referring to Mrs. Aldworth, we are reminded that in an old work, entitled *The Freemason Stripped Naked*, there is a curious allusion to the duties of the Inner Guard, in which it is stated that candidates are prepared in a certain way "to see that a woman has not imposed herself on the society, as there is, it is said, a lady at this time in Ireland who tricked the brethren, went through the ceremonies, and is as good a Mason as any in the kingdom." From this it would appear that when Mrs. Aldworth became a Freemason her initiation led to some alteration in the mode of preparing candidates for their reception. The popular version of the affair does not, however, credit Mrs. Aldworth with having "tricked the brethren" in this way, but asserts that, having hidden herself where she could overlook an assembled lodge, she was on discovery made a Mason to prevent other consequences.

Deference to the fair sex runs through all Masonic traditions, and has been embodied in many a song of the Craft:—

"We love our country and our king;
We toast the ladies, laugh, and sing."

Again it has been written of old:—

"Ye British fair for Beauty famed,
Your slaves we wish to be;
Let none for charms like yours be named
That love not Masonry.
This maxim, dames, does prove full well
That Masons never kiss and tell."

Another toast which is at least a century old is as follows:—

"A health to our sisters let's drink
For why should not they
Be remembered, I pray,
When of us they so often do think.
When of us they so often do think."

There are reasons so numerous and weighty why ladies cannot be admitted to Freemasonry, as existing among men, that we need not discuss an idea never likely to be seriously entertained. But we see every reason for advocating the system of female-Masonry as practised in America and France. To man and wife united in the bonds of true affection it will ever be pleasing to feel that they were one in love for Masonry. Too often

ladies are prejudiced against our Order. They regard it as simply an organised conspiracy against their rights and influence, and if "White Masonry" did no more than to convince our mothers, wives, daughters, and sisters, that Freemasonry is worthy of their admiration, great good would be the result. At present we may often say:—

"Ye married ladies, 'tis a happy life,
Believe me, that of a Freemason's wife,
Though they conceal the secrets of their friends,
In love and truth they make you full amends."

The exemplification of the principles of the Craft in the lives of its members is undoubtedly its highest recommendation, but when all is done that a Mason can do to justify his Order, the wife, or sister, as the case may be, will retort:—

"But I'm a woman—and, when I say that,
You know will talk—although we know not what.
What think you, ladies, ain't it very hard,
'That we should from this secret be debarred?
How comes it that the softer hours of love
To wheedle out this secret fruitless prove?—
For we *can* wheedle when we hope to move—
What can it mean? why all this mighty pother?
These mystic signs, and solemn calling brother?
'That we are qualified in signs is known:
We can keep secrets, too—but they're our own."

It may safely be said that if ladies were allowed to tread on the lowest ladder of the sacred mysteries they would become the most enthusiastic of Masons. Why then may we not hope to see Sister Freemasons in England? Had we adoptive Masonry among us it might be universally utilised in the extension of Masonic charities, and the development of nobler works of mercy than have yet been attempted. We, ourselves, know many ladies who would be only too glad to identify themselves with the Craft if opportunity offered, and we hope that ere long some of the great dignitaries who ornament the Order may be "up and doing" in the matter. Meanwhile, we say to our feminine friends:—

"Ladies be gracious to the mystic arts,
And kindly take the generous Mason's parts;
What though they quote old Solomon's decree,
And vainly boast that through the world they're free?
With ease you humble the presumptuous braves,
One kind regard make all these free men slaves."

THE Ancient Order of Foresters has forwarded an additional contribution of £440 to the National Lifeboat Institution, on account of their second lifeboat, which is to be launched in Sunderland in the beginning of August next, in the presence of some thousands of Foresters, who are to assemble on the occasion from all parts of the North of England.

NUMBERS.

By ANTHONY ONEAL HAYE.

(Continued from page 362).

Five is another of the sacred numbers of Freemasonry. Its symbolical properties are many and curious. It is formed by a combination of the Duad with the Triad, of the first even number with (excluding unity) the first odd one, 2 + 3. In the school of Pythagoras, it represented Light, and among his disciples, a triple triangle, forming the outline of a five pointed star, was an emblem of health, because being alternately conjoined within itself, it constitutes a figure of five lines. Among the cabalists, the same figure with the name of God written on each of its points and in the centre, was considered talismanic. The number five was among the Hebrews a sacred round number, and is repeatedly used as such in the Old Testament, as, for example, in Genesis xliii. 34, xlv. 22, xlvii. 2; Isaiah xvii. 6, xiv. 18, xxx. 17. "This usage," says Gesenius, "perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other Oriental nations, among whom five minor planets, and five elements and elementary powers, were accounted sacred." Among Freemasons, five is more particularly symbolical of the five Orders of Architecture, the five human senses, but still more of the Five Points of Fellowship. Five furthermore denoted light, nature, marriage, the latter because it was made up of the female two and the male three, whence it is sometimes called a hermaphrodite number.

Six was an emblem of health, and the symbol of justice, because it was the first perfect number, that is, one whose aliquot parts of six, which are three, two, and one, are equal to six. "The Grand Architect's Six Periods," is an expression used by Masons to designate the six days of Creation. Our Masonic books dilate upon them as a proper means of stimulating the Mason to industrious labour during the week, that he may be enabled to rest upon the Sabbath, to contemplate the glorious works of Creation, and adore their great Creator.

Seven—This number is one of the most important in all the ancient theologies and mysteries. It is frequently used as a mystical and symbolical number in the bible, as well as among the principal nations of antiquity, such as the Persians, Indians, Egyptians, Greeks and Romans. The

reason for the preference of this number for sacred use by Pythagoras has been found in its consisting of *three*—the number of the sides of the triangle—and *four*—the sides of a square, these being the simplest rectilinear figures. Another reason appears to be astronomical, or rather astrological, viz., the observation of the seven planets, and the phases of the moon, changing every seventh day. In innumerable instances in the Old Testament and later Jewish writings, the number is used as a kind of round number. In the New Testament we have the churches, candlesticks, stars, trumpets, spirits, all to the number of seven, and the seven horns and seven eyes of the lamb. The same number appears again either divided into half ($3\frac{1}{2}$ years, Rev. xii. 5, xi. 3, xii. 6, &c.), or multiplied by ten. In tradition, fable and history, we find the Seven Wise Men, the Seven Dolours of the Virgin Mary, the Seven Sleepers, the Seven Wise Masters, the Seven Warders of the World, the Seven Years War, the Seven Champions of Christendom, the Seven League Boots, the Seven Hills of Rome, the Seven Stars, the Seven Metals, the Seven Sons, the Seven Brothers, the Seven Sisters, seventy Israelites went to Egypt, the exile lasted seventy years, there were seventy elders, and at a later period there were supposed to be seventy languages, and seventy nations upon the earth. Among the Greeks then seven was sacred to Apollo and Dionysos, who, according to Orphic legends was torn into seven pieces; and it was particularly sacred in Euboea, where the number was found to pervade, as it were, almost every sacred, private or domestic relation. On the many ancient speculations which connected the number seven with the human body, and the phases of its gradual development and formation, its critical periods of sicknesses—partly still extant as superstitious notions—it is unnecessary here to dwell. The Pythagoreans made much of this number, giving it the names of Athene, Hermes, Hephaistos, Heracles, the Virgin unbegotten and ungetting (*i.e.* not to be obtained by multiplication) Dionysos, Rex, &c.

Among the Hebrews, the etymology of the word shews its sacred import; for from the word "*shebang*" (*seven*) is derived the verb "*shabang*" (*to swear*), because oaths were confirmed by seven witnesses, or by seven victims offered in sacrifice, as we read in the covenant of Abraham and Abimelech (Gen. xxi., 28). The radical meaning of *shebang* is sufficiency" or "fulness," and the

number seven was thus denominated, because it was on the seventh day that God completed all His work of creation; and "hence," says Parkhurst, "seven was, both among believers and heathens, the number of sufficiency or completion." There is a frequent reference to this number in Scripture. The Sabbath was the seventh day. Noah received seven days' notice of the commencement of the Deluge, and was commanded to select clean beasts and fowls by sevens. Seven persons accompanied him into the ark. The ark rested on Mount Ararat on the seventh month. The intervals between despatching the dove were, each time, seven days. The tower of Babel was said to have been elevated seven storeys before the dispersion. The walls of Jericho were encompassed seven days, by seven priests, bearing seven ram's horns. Solomon was seven years building the Temple, which was dedicated in the seventh month, and the festival lasted seven days. The candlestick consisted of seven branches. Furthermore, "If Cain be avenged sevenfold, Lamech seventy and seven." Abraham pleaded seven times for Sodom. He gave seven ewes to Abimelech for a well of water. Jacob served seven years for Rachel, and also another seven years. Joseph mourned seven years for Jacob. Laban pursued after Jacob seven days' journey. The seven years of plenty and the seven years of famine were foretold in Pharaoh's dream by seven fat and lean beasts, and seven ears of corn. The children of Israel were to eat unleavened bread seven days. The young of animals were to remain with the dam seven days, and at the close of the seventh to be taken away. By the old law, man was commanded to forgive his offending brother seven times, but the meekness of the Saviour extended his forgiveness to seventy and seven. The three *Regalim*, or Pilgrim festivals (Passah, festival of weeks, and tabernacles) lasted seven days; and between the first and second of these feasts were counted seven weeks. The first day of the seventh month was a "Holy Convocation." Every seventh year was directed to be a year of rest for all things, and at the end of seven times seven years commenced the jubilee. They were to observe a feast seven days, after they had gathered in their corn and wine. Seven days they were to keep a solemn feast, as they had been blessed in the works of their hands. Every seventh year the land lay fallow. Every seven years there was a general release from old debts, and bonds men were set free. Every seventh year the

law was directed to be read to the people. If they were obedient, their enemies should flee before them seven ways; if disobedient, their enemies should chase them seven ways. Hannah, the mother of Samuel, in her thanks, says, that the barren hath brought forth seven, as some Jewish writers say that his name answers to the value in the Hebrew word, which signify seven.

Seven of Saul's sons were hanged to stay a famine. Jesse had seven sons, the youngest of whom, David, ascended the throne of Israel. The number of animals in sundry of their obligations were limited to seven. Seven days were appointed for atonement on the altar, and the priest's son was appointed to wear his father's garment seven days. Among the heathen, the number seven was equally sacred. Cicero, in his *Dream of Scipio*, calls it "*Qui numerus rerum omnium ferè nodus est*" (the binding knot of all things): and Plato in his *Timæus*, taught that the soul of the world (*amina mundana*) was generated out of the number seven. There were the seven ancient Planets, seven Pleiades, and seven Hyades. Seven altars burnt continually before the god Mithras. The Arabians had seven holy temples. There were seven heavens. The Hindoos supposed the world to be enclosed within the compass of seven Peninsulas. The Goths had seven deities, viz., the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week. In the Persian mysteries were seven spacious caverns, through which the aspirant had to pass. In the Gothic mysteries, the candidate met with seven obstructions, which were called the "road of the seven stages;" and finally, sacrifices were always considered as more efficacious when the victims were seven in number. Man changes every seven years. Shakespeare, that godlike genius, whom nothing escaped, has the "Seven Ages."

"All the world's a stage,

And all the men and women merely players.
They have their exits and their entrances;
And one man in his time plays many parts:
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms;
And then the whining schoolboy, with his satchel
And shining morning-face, creeping like snail
Unwillingly to school. And then, the lover;
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then, a soldier;
Full of strange oaths, and bearded like a pard,
Jealous of honour, sudden and quick in quarrel;
Seeking the bubble reputation

Even in the cannon's mouth. And then, the justice,
In fair round belly, with good capon lin'd
With eyes severe, and beard of formal cut,
Full of wise saws and modern instances,
And so he plays his part. The sixth age shifts
Into the lean and slippered pantaloon,
With spectacles on nose, and pouch on side;
His youthful hose well saved, a world too wide
For his shrunk shank; and his big manly voice
Turning again towards childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness, and mere oblivion,
Sans tooth, sans eyes, sans taste, sans every thing."

In Freemasonry, seven is an essential and important number, and throughout the whole system the septenary influence extends itself in a thousand different ways. A brother is taught by it to forgive his erring brother not seven times, but seventy times seven.

In Rosicrucianism, the seven horns denote unbounded plenty, unlimited power, the seven eyes, perfect knowledge, seven lamps, revealed light, the raising of the curtain of ignorance, the seven pipes, harmony, the music of the spheres; the seven pillars, strength and stability. The great light is represented by seven lamps of fire, seven thunders, seven lightnings, seven stars, &c. &c., are each symbols of trouble, destruction, ministers &c. &c. This number is variously represented by a triangle placed upon a square, a seven pointed star, and by dots placed in peculiar positions. Letters are sometimes placed for it.

Eight was esteemed as the first cube ($2 \times 2 \times 2$), and signified friendship, prudence, counsel, and justice. It designated the primitive law of nature, which supposes all men to be equal.

Nine was called *teleios*, or perfect, finished, because nine months is the period required for the perfection of a human being in the womb before birth. This is a peculiarly sacred number with Freemasons. It has the peculiarity of always reproducing itself by multiplication, as will be seen by the following table:

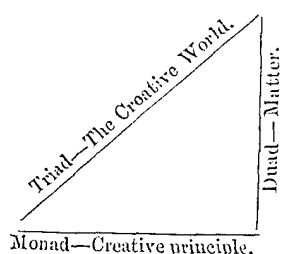
$$\begin{aligned} 2 \times 9 &= 18, \text{ and } 1 \text{ and } 8 = 9 \\ 3 \times 9 &= 27, \text{ and } 2 \text{ and } 7 = 9 \\ 4 \times 9 &= 36, \text{ and } 3 \text{ and } 6 = 9 \\ 5 \times 9 &= 45, \text{ and } 4 \text{ and } 5 = 9 \\ 6 \times 9 &= 54, \text{ and } 5 \text{ and } 4 = 9 \\ 7 \times 9 &= 63, \text{ and } 6 \text{ and } 3 = 9 \\ 8 \times 9 &= 72, \text{ and } 7 \text{ and } 2 = 9 \\ 9 \times 9 &= 81, \text{ and } 8 \text{ and } 1 = 9 \end{aligned}$$

Whence they viewed it as an emblem of matter, which, though continually changing its form, is

never annihilated. It was also consecrated to the spheres, because the circumference of a sphere is 360 degrees, and 3 and 6 and 0 are equal to 9. In Freemasonry, 9 derives its value from its being the product of 3 multiplied into itself; and consequently, in Masonic language, the number 9 is always denoted by the expression 3 times 3. For a similar reason, 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed as sacred numbers in the higher degrees.

Ten was denominated Heaven, because it was the perfection and consumation of all things, and was constituted by the union of One, the monad, or active principle; Two, the duad, or passive principle; Three, the triad, or world proceeding from their union; and Four, the sacred tetractys; thus,— $1 + 2 + 3 + 4 = 10$. Hence ten contained all the relations numerical and harmonic.

The Pythagoreans extended still further their speculations on the first three numbers—the monad, the duad, and the triad. The monad was male because its action produces no change in itself, but only out of itself. It represented the creative principle. The duad, for a contrary reason, was female, being ever changing by addition, subtraction, or multiplication. It represents matter capable of form. The union of the monad and the duad produces the triad, which signifies the world formed by the creative principle out of matter. This world, Pythagoras represented by the right-angled triangle, because the square of the longest side is equal to the squares of the two other sides, and the world, as it is formed, is equal to the formative cause and matter clothed with form. Thus—



In Symbolic Masonry, three, five, and seven are mystic numbers; as is nine, in Royal Arch Masonry. In the ineffable degrees, nine, with its products, such as twenty-seven and eighty-one, are sacred.

THE Poet Laureate (who has just been elected an honorary Fellow of Trinity College, Cambridge) has a new volume nearly ready. Tennyson is, perhaps, the most fastidious of authors as regards his productions, and has a printing-press at home, so that his works are composed by his own hands as well as his own head. His copy comes to the publisher in type.

MASONIC NOTES AND QUERIES.

HERALDIC BADGES.

I am glad to read Bro. Haye's article at page 369. I wish I could agree with him in this last reference to the Hospitaller Arms; but as the authority for the shield I last referred to, carries us back to the Grand Mastery of Raymond de Puis, who died in 1160, whilst no one knows better than Bro. Haye that the suppression of the Templars occurred in 1307, I am unable to do so. Bro. Haye says that at the latter date the Hospitallers "assumed the red cross." This, no doubt, is an accidental error for "red field." The above dates, however, show that the field of the arms was red at a period nearly two centuries anterior to the suppression of the Templars.

I shall be glad to see an article from Bro. Mackersy explaining the blue cross said to be worn at this time by the Roman Knights of St. John. I have never heard, excepting from Bro. Haye, of any such cross. The cross of the Papal Order of St. Gregory has a blue enamelled centre; so has that of the remodelled Order of the Golden Spur; and the badge of the Order of Pius IX. is a hexagonal blue enamelled star; but I know of no blue cross worn by any grade of the Order of St. John, in any of its present branches.

Whilst on the subject of these Orders, let me refer for a moment to the very exaggerated statement of Bro. Melville at page 365, that—"Every Order of Knighthood of more than 200 years standing derived its origin from Masonry." Can it be beneficial to our ancient and honourable Craft to set forth claims of this sweeping and preposterous description? I will not occupy your space by any reference to the Orders included in Bro. Melville's wonderful statement, nor to his equally startling heraldic assumptions. I fear, if the Heralds of this day knew no more of the subject than Bro. Melville appears to do, their *trade* would not be quite so *profitable* as he assumes it to be. Bro. Melville states that the Order of the Bath "yet shows that its origin was derived from Masonry." He identifies his statement with the *present* Order of the Bath, because he instances the use of the title *Companion*, and he tells us what he supposes they wear.

The present Order of the Bath was founded by King George I., on the 25th May, 1725, so Bro. Melville may at once ease his mind of any further speculations about the British Museum. There were at first only 38 Grand Officers and Knights of the Bath, the grade of *Companion* not being known until the ordinances of the 2nd January, 1815. I have seen very many Companions of the Bath wearing their insignia, but I *never* saw one wear a sash, and there is no such thing as a *star* appertaining to their grade.

It is almost a coincidence that on the evening of your press day, I was dining, at a regimental mess, with three Companions (two military crosses and one civil) of the Bath, but no sash appeared. I shall probably meet them again on Tuesday, and will not fail to inquire what, and where, is the sash. I have presented my copy of the Statutes of the Bath to the library of the Supreme Grand Council, 33° (which I recommend to the aid of literary and inquiring brethren) and so cannot refer to it.—LUPUS.

CHANGING NUMBERS OF LODGES.

The History of the Royal Athelstan Lodge, No. 19, by Bro. William M. Bywater, gives a curious instance of the taking up of an old number of an extinct lodge by a junior Lodge. The Athelstan took up the No. 10 of an extinct York Lodge in 1792, for which it paid £5 5s. to the Charity Fund. Its own number, 159, was granted in 1805 to the Prince of Brunswick Lodge. Here is a disturbing cause in Masonic history.—H.C.

MASONIC LOGIC; OR, MASONRY = FREEMASONRY?

Many consider that, by calling the designers of our old cathedrals "speculative Masons," and calling the craftsmen who executed the work "operative Masons," they thus show evidence of the existence of Freemasonry or "speculative Masonry," say six or seven centuries ago; but such logic won't stand, simply because conceiving the design and drawing it out was as much a needful portion of the work as laying the foundations; and, so far as the 13th century craftsmen or designers were concerned, the one had about as much to do with our present "Freemasonry" as the other; neither having the least idea of such a thing. And, as may be seen by the extract at page 308 of the Magazine, which I gave from the Spalding Club work, the "maister of wark" sometimes executed in his own person the duties of designer and operative at one and the same time, as the extract says, "to do al car concerning the said wark that accordis til a maister of wark, baith in labouring of his awyn personn, devysing," &c.

The fact of the matter is, as it seems to me, our "Freemasonry" is a new institution, with new ideas, which sprang into life about the beginning of last century. Only, as the old operative Masonic lodge was chosen as the stem upon which to graft this new idea, said operative lodge therefore considers itself entitled in some measure to be regarded as the parent of the young idea. However, a man's age does not count from the time when his father was born, but from the time when he was born himself, consequently the real age of "Freemasonry," *per se*, counts from the time when the aforesaid grafting took place. A peasant might have a son who might rise to be a king and the founder of a race of kings of his own blood, yet said king's successors would have no right to date the establishment of their line any further back than the election or coronation of their founder—the peasant's son.

The similarity in the nomenclature, which was adopted by the founders of our system of Freemasonry, and which assisted in giving it a better start, has tended to the current confusion of ideas. Further, many ideas, &c., which had been in use in bye-gone times, amongst long extinct societies, being sought out and incorporated with the new institution, has misled many, causing them to consider that said institution itself (*i.e.*, Freemasonry) must therefore be old; but such is not the case, any more than the carrying away a lot of stones from the Parthenon and building them into the new Glasgow University would make it, therefore, two thousand years old. An archæologist could say, "the carving on these purloined stones must have been executed in Grecian times; but, as we perceive from their surroundings,

their position *in situ* is quite recent." I must here close my present remarks on "Masonic Logic," and beg to enclose the following poem on "Modern Logic," which many brethren may never perhaps have had the pleasure of perusing.—W. P. BUCHAN.

"MODERN LOGIC."

"An Eton stripling training for the law—
A dunce at syntax, but a dab at *taw*—
One happy Christmas laid upon the shelf
His cap, and gown, and store of learned pelf,
With all the deathless bards of Greece and Rome,
To spend a fortnight at his uncle's home.
Arrived, and past the usual 'How d'ye do's?'
Inquiries of old friends, and college news:—
'Well, Tom, my lad, what saw you worth discerning?'
And how goes study, boy—what is't your learning?'
'Oh, Logic, sir; but not the worn-out rules
Of Locke and Bacon—antiquated fools!
'Tis wit and wranglers' logic;—thus, d'ye see,
I'll prove to you as clear as A, B, C,
That an eel-pie's a pigeon:—to deny it,
Were to swear black's *white*.'—'Indeed! let's try it.'
'An eel-pie is a pie of fish?'—'Well—agreed.'
'A fish-pie may be a Jack-pie?'—'Proceed.'
'A Jack-pie must be a John-pie—thus 'tis done,
For every John-pie is a Pigeon!'
'Bravo!' Sir Peter cries—'Logic for ever!
It beats my grandmother—and she was clever!
But hold, my boy—it surely would be hard
That wit and learning should have no reward.
To-morrow, for a stroll, the park we'll cross,
And then I'll give you, Tom, a high-bred horse.'
'A horse!' cries Tom; 'blood, pedigree, and paces!
Oh, what a dash I'll cut at Epsom races!'
He went to bed, and wept for downright sorrow,
To think the night must pass before the morrow;
Dreamed of his boots, cap, spurs, and leather breeches,
Of leaping five-barred gates, and crossing ditches:
Left his warm bed an hour before the lark,
Dragged his old uncle fasting through the park:—
Each craggy hill and dale in vain they cross,
To find out something like the expected horse,
But no such animal the meadows crossed:
At length, beneath a tree Sir Peter stopped—
Took a bough—shook it—and down fell
A fine large chestnut in its prickly shell—
'There, Tom, take that.'—'Well, Sir, and what
beside?'
'Why, since you're booted, saddle it, and ride.'
'Ride! What?—A chestnut!'—'Ay, come get across;
I tell you, Tom, that chestnut is a *horse*,
And all the horse you'll get!—for I can show,
As clear as sunshine' that 'tis really so—
Not by the musty, fusty, worn-out rules
Of Locke and Bacon—addle-headed fools!
All maxims but the wranglers' I disown,
And stick to one sound argument—*your own*.
Since you have proved to me, I don't deny,
That a pie-John is the same as a John-pie—
What follows then, but as a thing of course,
That a horse-chestnut is a chestnut-horse?' "

FREEBORN.

It is much to be regretted that brethren will jump at conclusions instead of working them out. When in this country and others there were serfs, slaves, adscripti glebæ, villains, &c., in the country, and

burghers in the towns—the latter were free, and some were freeborn. To admit a serf to the privileges of a guild, was to expose the guild and burgh to hostilities from the baron to whom the serf belonged, and hence it was necessary to ascertain the quality of the candidate, and that none but freeborn men were admitted. A genuine relic of the middle ages, to be identified by any ordinary student of their history, is made a plaything for fanciful inquirers.—LIBER.

GOthic ARCHITECTURE; CHRONOLOGICAL TABLE.

The following is taken from Mr. Sharpe's "Seven Periods of English Architecture :"—

	From A.D.	to	A.D.
1. Saxon Period - - - - -	-	-	1066
2. Norman, or Romanesque Period	1066	-	1145
3. Transitional Period - - - -	1145	-	1190
4. Lancet Period - - - - -	1190	-	1245
5. Geometrical Period - - - -	1245	-	1315
6. Curvilinear Period - - - -	1315	-	1360
7. Rectilinear Period - - - -	1360	-	1550

—W. P. BUCHAN.

MEDAL.

In "Notes and Queries," 4th S. III., p. 427, "Belfast" writes:—"Any information a brother could give me relative to the medal I describe would much oblige. Obv. CAROLVS. SACKVILLE. MARGISTER. F.L. NATTER, 1713. His bust. Rev. A.B. ORIGINE. Nude figure (the Genius of Secresy?) left arm resting upon the column; the cornucopia in the hand; the plumb rule, the level, the square, and other emblems of Masonry at his feet."

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

MASONIC CELESTIAL MYSTERIES.

"OMNIA VINCIT VERITAS," VERSUS "FORTIOR QUI MELIOR."

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

Dear Sir and Brother,—*"Omnia vincit veritas,"* when you can get it; but truth lies at the bottom of a well, and it is not every one who can bring it out; therefore, *"fortior qui melior,"* he is the better man who can do so.

For this some time back, Bro. Melville has been writing upon the wonderful subject of "Celestial Mysteries," his object being, as he says, to enlighten his brethren; but as the letters, &c., which have appeared lately in your columns show, his success would seem to have been but small; in fact, some have taken the liberty of asserting that Bro. Melville's "light" has been but "darkness visible." This has raised Bro. Melville's ire, who at page 391, waxing fierce, throws his gauntlet on the ground, daring any one *in propria persona*, to take it up. *Ergo*—as a humble contributor to the Magazine, I lift it, and shall touch him up a bit. Bro. M. gives out that he is writing for the purpose of imparting instruction to his benighted brethren; but I am sorry to say that, although I read all his articles, I as yet have received none—from him. In case this was owing to my reading them over too hastily, I, a few nights ago,

sat down and perused them all over again, and, for Bro. Melville's sake, I am very sorry to say that, having done so, the conclusion I came to was that the style of Bro. M.'s articles was far too mystical for common mortals to comprehend or receive any benefit from. I was also almost half-ashamed of my own ignorance of, or incapacity to understand, such a sublime subject as "Masonic Celestial Mysteries," and asked a few of my acquaintances if they could make anything of it; but, lo! they were as bad as myself; consequently, this set me a thinking, and, remembering that I could with pleasure and edification peruse the works of some of the best scholars of the day, who have (what Bro. M. seems to want), viz., the art of making you understand what they mean, thereby imparting to their readers the knowledge which they possess, my courage rose, and, to Bro. Melville's delight, no doubt, I do not intend to use here a *nom de plume* or attack him from "behind a wall," but face to face.

Bro. Melville writes a great deal about the "points," but he forgets a most important one—viz., to write to the "point." Another silly custom he has, is a pretended anxiety lest he should unwittingly disclose any sacred or important "point." As a Freemason, I beg to express my disgust at this pretension. It is, I consider, a poor, transparent, and unmanly attempt at imposition. Bro. Melville says "the points must not be divulged." Bosh! Let Bro. Melville publish or tell all the mysterious points he knows (?); only let him do it in a more concise and intelligible manner than he has yet done. If he cannot do so, the sooner he follows the example of Eve and "elopes" the better.

The great use of language (when used by anyone who desires to impart instruction) is to speak so as that what you mean may be easily and at once understood by those to whom you are addressing yourself; so also, if possible, ought it much more to be with writing; and if said writing be intended to be understood by those *for whom* it is written, the meaning of every sentence ought to *them* to be as clear as day; "light" sparkling from every word and period; the writer being a "sun," and his writing a "diamond." Bro. Melville, however, seems not to have got the length of understanding this, he being simply a "cloudy moon" shining upon a piece of coal, *alias* a "black diamond;" were there sufficient *heat* in him to set the coal on fire, we might get up a temporary bit of a sparkle; but, no, there is nothing to be seen or felt throughout the whole expanse but "darkness visible."

Bro. M. asks that such portions of his writings as appear "inconsistent or incomprehensible" should be pointed out to him, and he will, if in his power, "render them more lucid." But the great difficulty I find is to discover any substantial portion that is *comprehensible*, at least to ordinary minds. There is one *wise* remark, however, which I shall extract, viz., "The tropic of Capricornus ending where the tropic of Cancer commences, and consequently Capricornus commencing where Cancer endeth." This could only be equalled by another "Masonic Celestial Mystery which I shall give—unless, indeed, Bro. M. has *discovered* it before me—viz., the day endeth where the night commences, consequently the day commences where the night endeth.

I must refrain from encroaching further upon your space; and, therefore, handing back to Bro. Melville his glove, I would, on behalf of myself and other Masonic students and readers of the Magazine, say to him—either write more sensibly and lucidly or not at all. *Au revoir.* Yours fraternally,

W. P. BUCHAN.

BRO. MELVILLE'S ARTICLES.

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

Dear Sir and Brother,—I must ask room for a few more words to exhibit another instance of the mis-statements or mistakes of Bro. Melville as put forth in his paper, No. 6, in your last number. I am not meditating any reply to the marvellous absurdities exhibited in that paper. Frize or Friz, Friga or Frig, may rest in peace as far as I am concerned, and so may the “only one crooked or bent sword in the heavens, that of Tyler; the full blade of which the Masonic laws place with Friga on Good Friday—or, to be minutely correct, it is placed within one degree of the Goddess.” “Can such things be, and overcome us like a summer cloud, without our special wonder?” I have looked for a date to these papers in the vain hope of finding some clue to the place from which they come, but have been disappointed, and can only give a random guess. Is it Hanwell? or is it Earlswood?

The mistake which I wish to point out in this last paper is so glaring, so conclusive as to the ignorance of Bro. Melville, or, at all events, some of the subjects of which he treats, that it requires but a very few words in contradiction. The statement is that the Order of the Bath was derived from Masonry, and the proof given is that Companions of the Bath wear sashes pendant from their left shoulders and Companions of the Royal Arch do the same! Again, Companions of the Bath wear stars on their left breasts, and Companions of the Royal Arch wear a double triangle on theirs! Oh! *Jam satis!* I have only to say in reply to this sad rubbish that it is contrary to fact—that Companions of the Bath do not wear sashes pendant from their left shoulders, nor from any other part of their august persons! There is no such thing, nor anything approaching to it, worn by them at all; and, as I happen to be one of them myself, I suppose even Bro. Melville will admit I do not speak in ignorance, when I say so.

Yours fraternally, SENEX.

P.S.—One word in reply to Bro. Danum. He is quite right. Chap. 2, v. 19, of course. A *lapsus pennæ*, I infer, either by printer or myself.

P.M.'S AND THE WORKING BRETHREN OF LODGES.

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

Dear Sir and Brother,—I thought the correspondence on this question was closed, but it seems to be revived in your number of this day by “O.P.,” whose remarks require notice. I suspect that he has an advantage in knowing who I am, whereas, with respect to him, I am still in ignorance, beyond an assurance that his Masonic position and knowledge are such as to entitle his opinion to respect, and having his own testimony to the same effect, I freely accord it to him.

I am quite aware that, as appointments are too often made, a brother whose Masonic powers and experience are very limited may be able to append a string of letters to his name, and I have repeatedly commented in your pages on the impropriety of giving rank to brethren who have not merited it by regular attention to duties, by acquirement of the rituals, and by study of the Constitutions of the Order. I never vote for brethren to take the chair of a lodge who are deficient in these respects. Therefore, I should not think of citing the opinions of such men as authorities; indeed, in referring to those whom I have consulted, I said as much; and thus “O.P.” has no right to insinuate to the contrary. I can assure him that the brethren whose opinions I have sought do not belong to this class; and, in reply to the charge of partiality in preferring the conclusions of ✠ B ✠ to his, I think I am safe in observing that I recognise the signature, and that, if correct, I place great reliance on his judgment, as one of the most practical, skilful, thoughtful, and intelligent Masons I know. I was silent on what “O.P.” terms the *main point* of his letter, because it was of no use to repeat the remarks upon the subject, previously dealt with in my letter on page 270, and I have in my possession documents from others expressing similar views.

Permit me to add that I have *not set at defiance any laws*, as I have read them and appreciate their object; nor, I trust, have I shown *any disrespect to my superiors*. In this I am sure the R.W. the Prov. G.M. of Devon will bear me out; for, though I know it to be the common practice, I have not repeated that to which he “called my attention,” a phrase with which he corrected my remarks on what I considered a *censure*. On the contrary, I have in vain endeavoured to ascertain his wishes on several matters, by putting definite questions to him for my guidance, in order that I may act on his replies, but succeeding only on one point, which I will mention, especially as “O.P.” charges me with childishness. I agree with your correspondent as to his opinion of “the baby work of placing a second pedestal in front of the W.M.” This is not *my* proposal, but which I am told that I must adopt in this province, being compelled thereto by an authority which I am bound to obey (notwithstanding the charge of defiance on my part), and by the W.M. of a lodge in which I have been called upon to render assistance. When I inquired what I was to do in working the installation ceremony, in place of the retiring Master whose duty it is, in any lodge in which I have not served as W.M., I was informed by the same authority, that “two raised seats are usually prepared for such a ceremonial.” I can only say that I never saw such a provision made, nor is there one platform in a hundred on which there is sufficient space.

That the original object I had in view may not be forgotten, of which there appears a risk, allow me, in conclusion, to repeat that I have not claimed a *right* to preside in a lodge, of which I am not a P.M., in precedence of its own P.M.'s, though a member of it, and P.M. of other lodges; but I feel that I may occupy that position, without impropriety, when requested to do so by the W.M., with the sanction of the I.P.M., P.M.'s, and Officers. In this view I am supported by the opinions of the Grand Registrar and Grand Secretary, conveyed to me in writing. Never-

theless, I unhesitatingly yield to the wish of the P.G.M., and have not expressed an intention to do otherwise in this province.—Yours fraternally,
May 15th, 1869. H. H.

BIBLICAL REFERENCES.

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

Dear Sir and Brother,—In compliance with the request of "Excelsior," I have much pleasure in forwarding a further list of passages from the Bible that we used to read in lodge in the "olden time," and I confess I much regret that their use (or the use of a large portion of them) has been discontinued. I may add that I have heard them read in the presence of both Parsee and Mahomedan brethren, without objection or comment. I have omitted, for reasons which you will easily understand, to specify the particular verses which were read where chapters were not given in their entirety; but brethren of the degrees mentioned will have no difficulty in recognising those which are most applicable. I have mentioned some degrees, now, I believe, quite unknown amongst any but aged Masons; but I am writing of what I saw, and heard, and participated in, close on 50 years since. *Eheu! fugaces labuntur anni!*

Passages from the Bible as formerly read:—

Entered Apprentice.—Psalm 133; Ruth, chap. 2; Corinthians, chap. 13; and one verse of another chapter forgotten.

Fellow Craft.—Judges, chap. 12; Exodus, chap. 17; I. Kings, chap. 7.

Master Mason.—Genesis, chap. 6.

Past Master (a degree no longer given, except on nomination to the chair).—Job, chap. 29; Psalm, 137; Amos, chap. 7.

Ark and Mark (a degree, I believe, no longer recognised).—Genesis, chaps. 6, 7, 8, 9; Peter, chap. 2; Psalm, 118; Matthew, chap. 21; Mark, 12; Luke, 22; Acts, 4; Revelation, 2; Ezekiel, 44.

Super-Excellent Degree (now, I believe, little known).—Exodus, chap. 31, 13, 14, & 3; Numbers, chap. 16; Genesis, 32; and several others, needless perhaps to detail.

Red Cross of Babylon (now little worked, I believe).—Ezra, chaps. 1, 5, 6; Nehemiah, 2, 4; Haggai, 1; Daniel, 2.

Royal Arch.—I. Samuel, chaps. 16, 3; Exodus, 3, 6, 14; Genesis, 17, 33; Leviticus, 8; Numbers, 16; Proverbs, 2, 3; Haggai, 1.

Yours fraternally, SENEX.

MASONIC CELESTIAL MYSTERIES.

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

Dear Sir and Brother,—When the Pope has betaken himself to cursing, there is not much doubt about his being in the wrong.

Bro. Melville, of course, maintains that he is in the right about King Charles's execution, and that he knew all about it, and said so, but it was a very clumsy joke to give so much space to such an illustration of the old and new style.

Bro. Melville is quite right to treat anonymous critics with contempt; an anonymous critic has no business to find out about dates. He ought to have given his name, and then he could be abused.

Yours fraternally,
ANONYMUS not ANONYMA.

THE MASONIC MIRROR.

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

MASONIC MEMS.

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

GRAND LODGE OF MARK MASTERS OF ENGLAND AND WALES, AND THE COLONIES AND DEPENDENCIES OF THE BRITISH CROWN.—The half-yearly communication of this Grand Lodge will be held at Freemasons' Tavern, Great Queen-street, Lincoln's-inn-fields, on Tuesday, June 1st.

THE consecration of the Kennard Lodge (No. 1,258), will take place at the Clarendon Hotel, Pontypool, on Thursday, the 3rd June; Bro. Bartholomew Thomas is the W.M. designate.

THE last meeting for the session of the Masonic Archaeological Institute will be held at Freemason's Hall on Friday evening, the 28th inst., when the paper to be read will be by Bro. Hyde Clarke, Hon. Treasurer, on the "History and Relations of Freemasonry in France."

WE have just been informed of a very gratifying fact, viz., that the distinguished Masonic author, Bro. D. M. Lyon, of Ayr, has had permission granted him by St. Mary's Chapel Lodge, No. 1, Edinburgh, to examine its ancient records, extending back some three centuries, and that ere long we may hope to read extracts from such valuable documents in this MAGAZINE. We believe the publishing of the History of "Mother Kilwinning" will, in consequence, be retarded for some months, to enable Bro. Lyon to do justice to his present undertaking, but in the end the Craft will undoubtedly benefit by the delay, as it is likely that the Records of Mother Kilwinning may be confirmed in many instances by those of St. Mary's Chapel Lodge. It is impossible to over-estimate the importance of Bro. Lyon's labours in Masonry.

ROYAL MASONIC BENEVOLENT INSTITUTION.—The votes of brethren are solicited on behalf of Hannah Barnes, aged sixty-nine years, widow of the late Bro. Richard Barnes, who was initiated in the Kent Lodge, No. 15, on the 20th of September, 1824, and continued a subscribing member to October, 1862, being a period of 38 years; served the office of Master in the years 1827 and 1828; was Treasurer to the lodge 35 years. Joined the United Mariners' Lodge, No. 30, on the 4th of November, 1827; served the office of Master in the years 1831 and 1840; also Treasurer to this lodge 21 years, and subscribed thereto 35 years. Was exalted in the Jerusalem Chapter, No. 185; joined the Union Waterloo Chapter, No. 13, in 1830; served the office of M.E.Z. on two occasions; and resided at No. 48, Hoxton-square. The case is strongly recommended, and the following brethren have consented to receive proxies:—R. Shackell, P.P.G.P., Hants, 274, Essex-road, Islington; and C. C. Gibbs, W.M., 15, Romney Villas, Elms-road, Dulwich. Proxies will also be received by Mrs. Barnes, 48, Hoxton-square.

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.

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.

ROYAL MASONIC INSTITUTION FOR GIRLS.

DISTRIBUTION OF THE PRIZES.

The following report of the annual distribution of prizes was omitted from our last for want of space.

The annual visit of the Stewards to the Girl's School at Battersea-ridge, is one of the most interesting Masonic events of the year, inasmuch as it is always numerously attended, not only by members of the Craft, but their fair sisters, who feel an especial pleasure in visiting a place where the daughters of our poorer brethren receive that training and education which are to fit them for the after duties of life and take their station in society with all the advantages which, in this institution, are freely imparted to them. Here, too, the visitors have an opportunity of seeing the order, regularity, and practical working of the school, the neatness of the children, but above all the truly affectionate spirit which appears to pervade the entire establishment. If it is one of our great principles, and essential that brotherly love should be one of our distinguishing characteristics, that great and corresponding virtue is here manifest to all, for the children appear to truly love each other. The kindly matron, Miss Jarwood, is regarded with sincere affection, and the name of Miss Davis, the amiable and talented governess, is a household word, enshrined in their hearts, and only to be uttered with that respect which is justly due to it. At the same time, we ought not to omit another name, with which the success of the institution is bound up, and that is Bro. Patten, the able, painstaking, and indefatigable Secretary, who is ever courteous to the visitors, and is most energetic in his desire to make all happy and comfortable who honour the institution on these occasions. It is his earnest wish, in common with all others connected with the school, that members of the Craft should take an opportunity of visiting this beautiful home of their female children, open to them at all times, and there they will see the happy results of what they have done in carrying out the great principles of our Order, and it cannot fail to stimulate them to increased exertions for the future.

This year the annual visit was appointed for Friday, the 7th of May, and fortunately the day was fine, with now and then a bright sunshine adding brilliancy to all around. From the Clapham Junction, where railways to all parts of the kingdom "most do congregate," it is but an easy walk to the school, which is soon observed, after quitting the station, standing on a high and commanding situation, whilst the well known emblems seen near the summit of the central tower, soon inform those who are approaching that it forms one of those institutions which are the boast and pride of our Order, and serves to show even those of the outer world that Freemasonry is "something more than a name." On arriving at the school, and passing through a well kept garden to the principal entrance, on the threshold you are met by Bros. Udall, Patten, Muggaridge, and several members of the House Committee, who all give you and the ladies by whom you are accompanied, a cordial and friendly greeting, and after this, if you had any doubt as to the genuine warmth of your reception, you will observe the word "welcome" conspicuously displayed wherever you go, and the same generous feelings are fully apparent during the whole of your stay within these walls. After perhaps a ramble in the garden and orchard, which are both models of "order and propriety," and only to be seen to be admired, you return to the large exercising hall, where all the children are assembled to await your coming, and at once a deep impression is made on the mind when you look at their cheerful and rosy faces, their neat blue dresses, and the entire absence of anything like a badge of charity upon them. It is true they are all dressed alike, but if seen individually elsewhere, there is no indication whatever of it, and a well-dressed tradesman's daughter might be proud of the neatness by which they are distinguished. In this hall also, you find Miss Davis, the governess and her assistant, with four pianos, upon which the children play, sometimes three at each, and with a precision that astonished many of the visitors who were proficient in the use of that instrument. The following programme of music was performed:—

The Heavens are Telling (Haydn) 16 hands on 4 pianos.

How Beautiful upon the Mountains (Anthem).

The Lord is Great (Haydn) 16 hands on 4 pianos.

See the Conquering Hero comes (Handel) 24 hands on 4 pianos.

Thème Anglais, 16 hands on 4 pianos.

Whither has the Woodthrush flown (Hatton) Part song.

Aubade (Heller) 8 hands on 4 pianos.

Minuet from symphony in E flat (Mozart) 8 hands on 4 pianos.

I. Lombardi (Verdi) 16 hands on 4 pianos.

Thème Favori Italien, 8 hands on 4 pianos.

All among the Barley—Part song.

Gavotte in G (Sebastian Bach) 8 hands on 4 pianos.

Le Carnaval de Venise, 16 hands on 4 pianos.

March de l'Opéra Idomenio (Mozart) 24 hands on 4 pianos.

God Save the Queen, 8 hands on 4 pianos.

The whole of these pieces were excellently performed, but particularly the Minuet from Symphony in E (Mozart), and a selection from "I Lombardi" were greatly applauded.

The company and children then retired to the school-room, where a recitation of poetry in English and French took place, and received renewed marks of approbation. At the conclusion, Bro. Benjamin Head, P.G.D., in the absence of Lord Leigh, who was detained in Warwickshire by public business, took the chair, when the following distribution of prizes took place:—

Edith Geraldine Collis, the gold medal for general proficiency, given annually by Bro. William Paas; also three guineas, given annually by Bro. Winn, as part of five guineas, the Canonbury Prize.

Bro. Head, in placing the riband, to which was attached the gold medal, round Edith Collis's neck, congratulated her on the high honour she had attained, and expressed a hope that it would be an incentive to her through life to go on in the same course. She leaves the institution in September next.

Ada Fanny Triggs, the silver medal for good conduct, given annually by the institution. Also, two guineas, given annually by Bro. W. Winn, as part of five guineas—the Canonbury Prize.

Edith G. Collis, for passing in honours at the Cambridge examination; Ada F. Triggs, ditto; Emily Redgrave, ditto; Ellen L. Winter, for passing at the Cambridge examination; Jane A. Rumbow, ditto; Ellen G. Baxter, ditto; Florence Redgrave, French; Mary A. J. Stevens, music; Mary Burditt, ditto; Emily H. Stopher, writing and map drawing; Frances M. Feast, general usefulness; Elizabeth H. Banks, ditto; Emily S. Woolnough, order and neatness; Elizabeth Henderson, Needlework; Alice A. Smith, do.; Kate Tappolet, general proficiency, 2nd class; Elizabeth Hutchinson, French, 2nd class; Eliza Clarke, general proficiency, 3rd class; Lucy Caparn, do., 4th class.

By Bro. John M. Clabon for good conduct:—Harriette A. M. Jordan and Catherine L. Dickens.

By Henry F. Bowker, Esq., for religious knowledge, as distinguished at the Cambridge examination:—Emily Redgrave, who stands first on the list of all the junior girls examined in that subject, and Edith Geraldine Collis, who stands fourth.

By Bro. Rev. P. H. E. Brette, D.D., for French, as distinguished at the Cambridge examination:—Ada Fanny Triggs.

Bro. Raynham Stewart, for dictation:—Maria S. Gillard, 1st class; Marion F. Wood, 2nd class; Helena Thorpe, 3rd class; Cara B. Fletcher, 4th class.

By Mrs. Peckett, for music:—Emily Redgrave. By Mrs. Brette, for Music:—Elizabeth S. Saunders.

By Mrs. Crick, for elocution:—Augusta Maud Dickens and Annie Gorton Winter.

By Bro. Joseph Starkey, for drawing:—Edith Geraldine Collis, as distinguished at the Cambridge examination, standing first on the list of all the junior girls examined in that subject.

By W. Maitland, Esq., for calisthenics:—Ellen E. Henry.

At the conclusion of the distribution of the prizes, the chairman addressed a few words of congratulation to those who had obtained prizes, and encouragement to others who had not been so fortunate, and said he had great pleasure in being a member of the committee of such an institution.

Bro. Udall, P.G.D., moved a vote of thanks to Bro. Head for presiding on that occasion, which was carried by acclamation.

Bro. Head returned thanks, and said he hoped to meet those assembled for many years to come.

Bro. Bone moved that a vote of thanks should be given to Miss Jarwood and Miss Davis, for the kindness, care, and attention they had paid to the children.

Bro. Clabon, P.G.D., seconded the motion, which was unanimously carried.

The company then retired to the tea-room, where they were supplied with tea and coffee, after which they returned to the recreation hall, where the children went through their calisthenic exercises, marching in open and close columns, and a

number of other evolutions. These were all performed with wonderful precision, showing the great care that Miss Davis has bestowed upon this branch of their studies and exercises, and the whole gave the most unqualified satisfaction.

A festival hymn, and "Where the bee sucks," were then sung, followed by "God Save the Queen," which brought the examination business to a close; but afterwards the visitors and pupils joined in dancing, which was kept up until ten o'clock, when the visitors retired, highly delighted with the pleasures of the day, although almost an unanimous promise was made that the visit should be repeated on many other occasions.

[In our report of the Festival for the Girls' School, by a typographical error, the names of Miss Jarwood and Miss Davis were inaccurately described as "Mrs." in each case.]

METROPOLITAN.

UNION WATERLOO LODGE (No. 13).—The last regular meeting of this lodge for the season was held on Wednesday, the 12th inst., at the Masonic Hall, William-street, Woolwich. The lodge was opened in due form by the W.M., assisted by the officers and brethren, at 6.30 p.m. Among the members present we noticed—Bros. I. Graydon, W.M.; W. Applebee, S.W.; G. Davis, J.W.; G. Cook, P.M. & J.D.; T. Hosgood, I.G.; C. Norman, P.M. & Sec.; Henderson, P.M. & Treas.; Hadley, P.M.; Tattershall, P.M.; Denton, P.M.; Champion, P.M.; Pickering, P.M.; Lee, Rickerd, Lodge; Russell, sen.; Russell, jun., and several others whose names we were not able to obtain. Visitors: Bros. C. Hosgood, P.M. 192; Bickerstaff, P.M. 700; Goddard, P.M. 700; Rowland, P.M. 700. The minutes of the last meeting were read and confirmed, and the lodge was opened to the second degree, and Bro. Russell was then interrogated as to his proficiency in this degree, and those interrogatories were answered in a very pleasant manner, demonstrating that the members of this lodge keep the ancient landmarks of Freemasonry in view. Bro. Russell then retired, and the lodge was opened to the 3rd degree, and Bro. Russell was admitted and raised in a very masterly manner by the W.M. to the degree of M.M. Bro. C. Hosgood, P.M. 192 (*cum privilegio*) took the chair, and, assisted by the officers of the lodge, gave the late Bro. Broadfoot's working of the 3rd degree, such working giving great satisfaction to the true lovers of the science. We may observe, that the W.M. of this lodge, having the welfare of his lodge and the fraternity at large at heart, invited Bro. C. Hosgood to give, *viva voce*, the working now so much in use in London to the members of his lodge, so that the two workings might reflect mutual light and convey mutual instruction:—

"Smit with the love of sister arts they came,
And met congenial mingling flame with flame.
Like friendly colours see them both unite,
And each from each, contract new strength and light."

Bro. C. Hosgood then said, before he left the chair he begged to tender his grateful thanks to the W.M. and the officers of this lodge for their kind assistance, likewise to the P.M.'s and brethren for their attention and silence, and he would ever bear in mind the kind manner in which he was always received by the P.M.'s and members of this lodge, and it was a great pleasure to him to witness the able working of the W.M. and officers of this lodge. A vote of thanks was then proposed by the W.M. to Bro. C. Hosgood for his working of the M.M. degree, and such vote was carried *nem dis*. *Labor Omnia Vincit*.

ROYAL ATHELSTAN (No. 19).—The last meeting for the season of this lodge was held on Thursday, the 13th inst. Owing to the report not reaching us until late in the day on which we go to press, we must defer giving it *in extenso* until next week's issue.

BRITANNIC LODGE (No. 33).—The annual meeting of this lodge for the installation of the W.M., and the appointment of the officers, was held at the Freemason's Hall, on Friday, the 14th inst. Lodge was called at four o'clock punctually, and the W.M. being in the chair, proceeded to open the lodge according to ancient custom, and with prayer. The following were present:—Officers: Bros. J. Glegg, W.M.; F. W. Shields, S.W.; A. J. Church, J.W.; T. A. Chubb, Sec.; J. Glaisher, S.D.; M. Ohren, J.D.; G. England, Dir. of Cers.; J. Pierce, Assist. D.C. P.M.'s: Bros. Strapp, W. Smith, C.E., and J. S. Pierce. Members: Bros. R. Fairlie, W. A. Rose, J. Church, F. Pendred,

J. W. Bright, T. M. Rumble, W. Gammon, J. Chynoweth, G. England, jun., G. Furness, F. G. Finch, W. T. Sugg, J. D. Ridley, — Young, J. N. Sharpe, F. Ashcroft, R. Cope, C. Pawley, F. A. Paget, S. G. Browning, A. W. Snow, E. Palmer, J. Ricks, F. D. Banister, G. Beaman, C. Horsley, T. B. Sparks, J. Davis, J. H. Norman, W. Webb, W. Clouston, W. G. Graig, E. Burke, J. James, C. W. Turner, T. Spencer, and R. J. Clarke. Visitors: Bros. Walters, P.M., No. 73; Jennings, W.M., 452; A. Crombie, P.M., 187; Larecomb, P.M., 788; W. T. Jones, 704; W. J. Norfolk, 181; May, 376; F. F. Giraud, P.M., 133; Hervey, G.S.; H. G. Buss, P.M., 27; J. Snaby, 1,261; F. Bigg, P.M., 66; Hammerton, 225; and G. Rodrigues. The minutes of the last meeting having been read and confirmed, the W.M. proceeded with the business mentioned in the summons, viz., the raising of Bros. Joseph Wright and William Gammon, and the initiation of Mr. G. W. Stephenson, into the mysteries of Freemasonry; both ceremonies were well and ably done. The lodge was then opened in the third degree, and the brethren who were not entitled to remain having withdrawn, the installation of the W.M. elect, Bro. F. W. Shields, was then proceeded with by the Board of Installed Masters, under the presidency of Bro. J. Glegg, the retiring W.M., who performed the ceremony in a very marked manner. The board having been dissolved, the brethren were re-admitted, and saluted the W.M., who proceeded to appoint his officers for the ensuing year, viz.:—Wm. James Glegg, I.P.M.: A. J. Church, S.W.; J. Glaisher, J.W.; Magnus Ohren, S.D.; T. A. Chubb, Sec.; G. England, Dir. of Cers.; J. Pierce, Assist. Dir. of Cers.; Lewis Crombie, Treas. These officers being present, were duly invested, Bro. Frederick Walters delivering the addresses in a very admirable manner. After several propositions had been discussed, the lodge was closed in the usual form, and the brethren retired to banquet at the Freemason's Tavern, which was served in Bro. Gosden's best style. The usual loyal and Masonic toasts were given, and a very pleasant evening spent, enhanced greatly by the excellent singing of Bros. Lawler, Carter, Donald King, and Barnby.

HERVEY LODGE (No. 1,260).—An emergency meeting of this very promising young lodge was held at the George Hotel, Walham Green, on Wednesday, the 12th inst. Bro. G. King, jun., W.M., in the chair of K.S., supported by his officers, viz., King, S.W.; P. H. Jones, J.W.; W. H. Weaver, S.D.; W. Wigmore, J.D.; E. Garner, I.G.; Speight, Tyler; Ayshford, Treas.; W. Garner, Sec. *pro tem*; Parker, Org.; Czarnecki, and others, and amongst the visitors we noticed Bros. S. W. Figg, and Baber. The lodge having been opened in due form, and the minutes of last meeting read and confirmed, the W.M. then proposed, and the S.W. seconded the election of the following V.W. and W. brethren as honorary members, having all the privileges of membership, in consideration of services rendered to the lodge, viz.:—The V.W. Bro. John Hervey, G.S.; the W. Bros. Jabez Hogg, P.G.D., P.M., 172; Hyde Pullen, P.G.S.B. and P.D. Prov. G.M., Isle of Wight; John Emmens, P.G. Purs., P.M. and Sec., 172, P.M. 813; William Smith, C.E., P.G.S., W.M. 1,238, P.M. 26, 33, 840, &c.; all were unanimously elected; also, Bros. Benjamin Dickinson and William Freeman, as joining members. The following brethren having been balloted for, and being present, were duly initiated into the mysteries of the Craft in a very admirable manner by the W.M., Messrs. Thomas Dominick Tully, Joseph Webb, Alfred Arthur Moore, and Walter Roberts Mallyon. Bro. S. W. King, W.M. of Old Concord Lodge, then requested permission to assume the chair, and raise Bro. Dickinson a member of his lodge, who could not be raised for some time owing to that lodge not meeting during the summer months, and permission being granted, Bro. Dickinson was duly raised to the sublime degree of M.M. by Bro. King, in his usual faultless manner. The lodge was then lowered, and several propositions for initiating and joining having been received, it was closed in form, and with solemn prayer, and the brethren adjourned to refreshment, and after spending a very pleasant evening, separated at an early hour, delighted with the whole of the proceedings and arrangements of this young lodge.

INSTRUCTION.

METROPOLITAN CHAPTER OF INSTRUCTION.—A convocation of this chapter was held at the George Hotel, Aldermanbury, on the 19th inst. Present: Comps. S. Foxhall, Z.; Nichol, H.; Tanner, J.; Dr. Woodman, N.; Smith, P.S.; and Neshmer, 1st Assist. The ceremony of exaltation having been worked by the

principals and Comps., the chief in R.A. Masonry, Comp. J. Brett, then worked the first section, after which, the R.A. jewel, and explained the solids, which called forth high encomiums from the companions present, by the impressiveness of the delivery. Comps. Levy and Keyworth were then elected as joining members, and the convocation closed in due form, and adjourned to Tuesday next, at the hour of seven p.m., when we can promise a Masonic intellectual treat to those companions who attend.

DOMATIC CHAPTER OF INSTRUCTION (No. 177).—The opening meeting of this chapter was held at the Horn's Tavern, Kennington, on the 15th inst. Present: Comps. R. W. Little, P.Z.; C. Hosgood, H.; Nunn, J.; Webb, N.; Mayo, P.S.; Dodd, 1st Assist. S.; and Marsh, 2nd Assist. S. Members present: Comps. J. Brett, Smith, Allman, Clark, and others. The chapter having been opened, the ceremony of exaltation was worked by Comp. Little, assisted by the principals and officers. After which, Comp. J. Brett worked the two first sections in his usual faultless manner. Five members were then proposed and accepted for joining, and we may state, for the information of the companions in the south of London, that the next meeting will take place on Saturday, the 29th inst., at eight p.m., and every alternate Saturday throughout the year. When we inform the companions that Comp. R. W. Little is the Preceptor, and Comp. W. Dodd, Scribe E., it will be a guarantee for good working, and faithful records being kept. The officers for the 29th inst., will be Comps. C. Hosgood, Z.; Nunn, H.; Clark, J.; Mayo, N.; Dodd, P.S.; Smith, 1st Assist. S.; Allman, 2nd Assist. S.; and J. Marsh, Candidate.

MIDDLESEX.

ROYAL UNION LODGE (No. 382).—The usual bi-monthly meeting of this lodge took place on Monday, 17th inst., at the Masonic Hall, Uxbridge. Bro. G. Fehrenbach, W.M., in the chair of K.S., opened the lodge in due form, assisted by his officers, as follows:—Bros. H. Coulton, S.W.; Jaquin, J.W.; Lonsdale, S.D.; J. L. Coulton, J.D.; W. Coombes, P.M. and Hon. Sec.; Claissen, P.M., Treas.; Cloake, I.G. Members present—Bros. Adams, P.G.P.; W. Smith, C.E., P.G.S.; Weedon, P.M.; Wirtzfeld, P.M.; Claissen, P.M.; Horsley, P.M.; Codner, P.M.; Line; E. C. Woodward, J. Woodward, Coulton, Limbert, &c. Visitors—Bros. Morley, Brown, W.M., 933; Wriest, P.M., 753; Baker, J.W., 167; Frost, P.M., 704; Lover, P.M., 211; Hodgkinson, 219 (Scotland). The minutes of the previous meeting having been read and confirmed, the business named on the summons was proceeded with—viz., the raising of Bros. Holliday and Short, and the initiation of Messrs. D. Chisolm and W. Blockley. Two members having been struck off the books for non-payment of dues, and several other matters having been discussed, the lodge was closed in form, the brethren afterwards adjourned to banquet, to which forty-two sat down, and a very agreeable evening was spent, most of the members returning to town early.

PROVINCIAL.

BERKS AND BUCKS.

READING.—*The Grey Friar's Lodge* (No. 1,101).—This lodge, which was established in this town four or five years ago, held its anniversary festival on Tuesday, the 18th inst. The installation of the W.M. for the ensuing year also took place on that day. The installation festivals of this lodge have always been very successful, but on this occasion more than usual interest was attached to the gathering as the Prov. G.M., Sir Daniel Gooch, Bart., M.P., was present. The lodge was held at the Masonic Hall in the afternoon, and was very numerously attended; between 60 and 70 brethren assembled. The principal business before the lodge was the initiation of Mr. Alfred Gooch (son of Sir Daniel Gooch), and the installation of Bro. R. C. Hurley as W.M. Both of these ceremonies were performed by Bro. W. Biggs, and his style was on this occasion even more impressive and more felicitous than usual. A full report of this interesting meeting will be given in our next.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Lodge* (No. 1,051).—An emergency meeting of this lodge was held at the Masonic Rooms,

Athenaeum, Lancaster, on Friday evening, the 14th inst. In the unavoidable absence of the W.M., the chair of K.S. was occupied by W. Bro. Dr. Moore, Prov. G. Supt. of Works; there were also present, Bros. Bagnall, P.M., as I.P.M.; Hall, S.W.; Mercer, J.W.; J. Hatch, S.W. 281, as S.D.; G. Sly as J.D.; Taylor, I.G.; Watson, Tyler; Armistead, and W. J. Sly, E.A.P. The circular convening this meeting having been read, and other preliminary business transacted, Bro. W. J. Sly was passed to the second degree by the acting W.M. The labours of the evening being ended, the lodge was closed in due form.

ROYAL ARCH.

LANCASHIRE (WEST).

LANCASTER.—*Rowley Chapter* (No. 1,051).—The regular meeting of this chapter was held at the Masonic Rooms, Athenaeum, on Monday evening, May 17th. There were present the following companions:—Moore, Z.; Bagnall, H.; Mason, J.; Hall, Scribe E.; Whimpray, as Scribe N.; Mercer, P.S.; Bell, Assist. S.; Taylor, and Watson, Jan. The minutes of the preceeding meetings were read, confirmed, and signed by the principals. The ballot was taken for candidates for exaltation,—Bros. C. S. Hope, of the Underley Lodge, No. 1,074; W. R. Kilburn, E. Simpson, P.M., and William Heald, all of the Lodge of Fortitude, 281. They were declared to be unanimously elected. Bro. Heald being in attendance, was duly exalted to the degree of K.A. There being no other business before the chapter, it was closed in due form.

LEICESTERSHIRE.

LEICESTER.—*Chapter of Fortitude* (No. 279).—The members of this chapter met in quarterly convocation at the Freemason's Hall, on Friday, the 15th inst., for the installation of principals and other business. Among those present were Comps. Kelly, P.Z., and P.G.H., as M.E.Z.; Wear, M.E.Z., as H.; Kinder, P.Z., as J.; Rev. John Spittal, H., and M.E.Z. elect; L. A. Clarke, J., and H. elect; C. Stretton, E.; Partridge, N.; Toller, P.S.; Stanley, A. S.; Atwood, Moor, Sculthorpe, and others. The first business, after the confirmation of the minutes, was the installation of the principals, accordingly a Board of Installed Principals was constituted, and the Rev. J. Spittal having been presented, was in ancient and solemn form installed and invested into the office of M.E.Z., and had the charges, &c., delivered to him by Comp. Kelly, P.G.H. The installation of the principals, H. and J. was postponed until the next meeting, owing to Comp. Clarke not arriving until the board of installed principals was closed, and to the absence of Comp. G. H. Hodges in Paris. On the conclusion of the ceremony of installation, the other officers for the year were invested as above. A ballot having been taken for Bro. Edwin J. Crow, of St. John's Lodge, No. 279, and for Bros. J. G. F. Richardson, and F. Parsons, of John of Gaunt Lodge, 523, they were declared duly elected. The two latter were not in attendance, being absent from town, but Bro. Crow having been readmitted, was duly exalted. The ceremony was, for the first time, most efficiently performed by the Rev. J. Spittal, M.E.Z., and G. Toller, P.S. The historical, symbolical, and mystical lectures were afterwards delivered by Comp. Kelly. It was announced that a warrant having been granted for the De Mowbray Chapter to be attached to the Rutland Lodge, No. 1,130, at Melton Mowbray, the ceremonies of consecration and installation would take place on Friday, the 28th inst. There being no further business, the chapter was closed with prayer, and the companions adjourned to the banquet, under the presidency of Comp. Spittal, M.E.Z., who is the highly esteemed vicar of St. Andrew's, Leicester, and a son of the late Sir James Spittal, formerly Lord Provost of Edinburgh, and Dep. G.M. of Scotland.

MARK MASONRY.

LEICESTERSHIRE.

MELTON MOWBRAY.—*Howe Lodge* (No. 21).—The annual festival for the installation of W.M., appointment of officers, &c., was held at the George Hotel, on Thursday, the 13th inst., the Rev. W. Kay Robinson, W.M., in the chair. Among the other members present were:—Bros. Kelly, R.W. Prov. G.M.

(honorary); Rev. W. Langley, S.W. & W.M. elect; Douglas, J.W.; Sharman, Sec.; Bright, S.D.; Markham, J.D.; Fash; Mann, I.G.; Ferneley, Org.; Selby, Turville, and others. The lodge having been opened, a ballot was taken for Bro. Rippin, of the Rutland Craft Lodge, No. 1,130, as a candidate for advancement, who was duly elected, but was prevented attending. The chair was then taken by the P.G.M., who, on the Rev. Bro. Langley being presented as W.M. elect by his predecessor, proceeded to put to him the preliminary questions, after which a Board of Installed Mark Masters was constituted, and the Rev. brother was duly installed into the chair of Adoniram. On the return of the brethren he was proclaimed and saluted, and he then appointed and invested his officers. Votes of thanks having been passed to the Rev. Bro. Robinson for his services as W.M. (he being elected an honorary member), and to the R.W. Prov. G.M. for his attendance, the lodge was closed and the brethren adjourned to the banquet.

KNIGHTS' TEMPLAR.

GRAND CONCLAVE.

A Grand Conclave was held on Friday, the 13th inst., at Head Quarters, 14, Bedford row, London, at three o'clock, Sir Knt. W. Stewart, the M.E. and S. Grand Master, presided, assisted by the Rev. J. Huyshe, D.G. Master. There were present the following Provincial Grand Commanders and Grand Officers:

Sir Knt. C. J. Vigne.....	Dorsetshire.
" W. W. B. Beach, M.P.	Hampshire.
" H. Murray	China.
" Capt. N. G. Phillips.....	Suffolk.
" J. Rawson	D.P.G.D. China.
" R. J. Spiers	" Oxford.

GRAND OFFICERS.

Sir Knt. Earl of Limerick	G. Prior.
" the Rev. E. Moore	G. Prelate.
" J. Tepper	1st G. Capt.
" Sir P. Colquhoun.....	G. Chancellor.
" W. Tinkler	G. Vice-Chancellor.
" J. Lavender	G. Registrar.
" W. F. Harrison	G. Chamberlain.
" the Rev. G. Ross.....	G. Hospitaller.
" J. E. D. Jameson.....	Assist. G. Dir. of Cers.
" F. W. Mitchell.....	G. Provost.
" Rev. Spencer Stanhope ...	G. Almoner.
" G. Lambert	G. Warden of Regalia.
" C. Fendelow.....	1st G. Expert.
" H. Thomas	1st G. Standard Bearer.
" the Rev. A. Bruce Frazer	3rd G. Standard Bearer.
" Major-General Doherty ...	1st G. Aide-de-Camp.
" W. R. Mabey	1st G. Herald.
" J. R. Poulter	2nd G. Herald.
" W. Ganz	G. Organist.
" W. Tinkler	G.M.'s Banner Bearer.

The G. Master, after taking his seat upon the throne, opened the Grand Conclave in due form.

The G. Registrar called the muster roll.

The minutes of the last Grand Conclave, in December, were read and confirmed.

The following report of the committee to Grand Conclave was then read:—

"Most Eminent and Supreme Grand Master: Your committee has the honour to report that the state of the Order is satisfactory.

"Your committee has not judged fit to withhold any longer the warrant from the Union de Molai, at St. John's, New Brunswick, already four months under suspension on representations made from Scotland.

"Three new warrants have been granted since the Grand Conclave in December, 1868, viz.:—The Ancient Elbor at York, in the province of North and East Yorkshire; the Tancred, at Cambridge; and the Hurontario, at Collingwood, Ontario, in the Dominion of Canada.

"The Beauceant has been revived at Birmingham, on the occasion of the Provincial Grand Conclave held for Staffordshire and Warwickshire, on the 12th of February last, by your Grand Chancellor in charge of those provinces.

"One encampment is in abeyance, viz., the Frederick of Unity of London, which has been called upon to surrender its warrant; making the total number of encampments under your banner at home and in the British possessions abroad 106.

"You have been pleased to rank confer the Past Prov. Grand Commander on Captain Clerke of the 21st Regiment, for services rendered in the West Indies, and to create Ceylon a province under the command of Major Alexander Crowder Crookshank.

"Sir Knight Shuttleworth having tendered his resignation of the office of Grand Vice-Chancellor, which he had held for many years, you have been pleased to appoint Sir Knight Tinkler to succeed him in his duties.

"The convention with Ireland was ratified on the 19th January, whereby the Order is consolidated in the three kingdoms.

"Your committee regrets to remark the systematic neglect of one of the most important statutory provisions respecting annual returns. By far the greater number of encampments treat all requests for regularity in this respect with simple disregard. It is needless to say that the executive is paralysed by such conduct; and your committee is of opinion that nothing short of stringent measures will bring these encampments to a sense of their duty, and of their obligation of obedience. This neglect is the more reprehensible, as the statute regulating the making of annual returns of encampments is not a new one, but has been in existence for years, and, moreover, is in the category of those statutes with which it is the peculiar duty of officers of encampments to make themselves acquainted.

"Your Grand Treasurer having been obliged to leave England on business, transferred the duties of his office, and the balance in his hands, to Sir Knight J. Tepper, First Grand Captain, with the approval of the Grand Master. It will be now for Grand Conclave to confirm by its vote, should it think fit, the Sir Knight in question in the office he was so suddenly called upon to assume, or to elect some other to undertake that responsibility.

"The balance in the hands of the Grand Treasurer depute to the end of the financial year in March amounts to

"Benevolence Fund	96 7 4
Total	£237 8 0

"A motion out of this latter fund will be duly made in favour of Mary Griffiths, and is recommended for acceptance.

"By Order of the Committee of Grand Conclave,
"† P. MAC C. DE COLQUHOUN, Grand Chancellor."

The D.G. Master moved, and Sir Knt. R. Costa, Past 1st G. Capt., seconded, and it was resolved unanimously, that the report be received and adopted and entered on the minutes.

A grant from the benevolent fund in favour of the daughter of a deceased knight was moved by Sir Knt. R. J. Spiers, D. Prov. G. Commander, Oxford, and seconded by Sir Knt. W. W. B. Beach, M.P., Prov. G. Commander for Hauts, was carried unanimously.

Sir Knt. Capt. J. H. Clerke, of the 21st Regt., attended, and did homage on receiving the rank of Past Provincial Grand Commander.

The G. Master then appointed the following knights Grand Officers for the ensuing year, and assisted by the Assist. G. Dir. of Cers., invested them with the insignia of their office:—

Sir Knt. Lord Skelmersdale	G. Senechal.
" Earl of Limerick	G. Prior.
" Colonel Peard	G. Sub. Prior.
" The Rev. E. Moore	G. Prelate.
" Major-General Doherty ..	1st G. Captain.
" T. Mansel Talbot	2nd G. Captain.
" Sir P. Colquhoun, LL.D.	G. Chancellor.
" W. Tinkler.....	G. Vice Chancellor.
" J. Lavender	G. Registrar.
" J. M. Wike	G. Chamberlain.
" C. Fendelow	G. Hospitaller.
" Captain Lamert	G. Director of Cers.
" J. E. D. Jameson	Assist. G. Dir. of Cers.
" M. Rhodes	G. Supt of Works.
" Foster Gough, LL.D. ...	G. Constable.
" J. Taylor	G. Provost.
" J. Duffield	G. Almoner.
" G. Lambert	G. Warden of Regalia.
" J. Hampson	1st G. Expert.
" F. B. Jennings	2nd G. Expert.
" S. P. Spiers	1st G. Standard Bearer.
" J. Wordsworth	2nd G. Standard Bearer.
" T. Berry.....	3rd G. Standard Bearer.
" C. A. Newnham.....	4th G. Standard Bearer.
" Captain Phayre	1st G. Aide-de-Camp.

Sir Knt. R. Churchill	2nd G. Aide-de-Camp.
" E. Morris	1st G. Capt. of Lines.
" H. Smith	2nd G. Capt. of Lines.
" W. R. Mabey	1st G. Herald.
" J. R. Poulter	2nd G. Herald.
" Wilhelm Ganz	G. Organist.
" J. Forrester	G. Sword Bearer.
" C. F. Roe	G. Master's Banner Bearer.

Sir Knt. J. Tepper, Past 1st G. Capt., was unanimously elected G. Treasurer, on the motion of Sir Knt. the Earl of Limerick, seconded by Sir Knt. the Rev. Spencer Stanhope.

The G. Master nominated Sir Knts. the Earl of Limerick, G. Prior; the Rev. E. Moore, G. Prelate; J. H. Law, Past. G. Chancellor, and R. J. Spiers, Past. G. Captain, to be members of the Committee of Grand Conclave.

Sir Knts. W. F. Harrison, Capt. Lamert, M. C. Sim, Charles Fendelow, and J. Taylor were elected by Grand Conclave Members of the Committee.

The G. Almoner collected the alms, and the Grand Conclave was then closed in ample form.

The G. Master, the D. G. Master, and his principal officers and other knights, afterwards partook of an excellent banquet at the Freemasons' Tavern.

IRELAND.

OMAGH.—*Tyrone Encampment.*—The Quarterly meeting of this encampment was held on the 13th inst., at the White Hart Hotel. A council of the Knights of the Sword, Knights of the East, Knights of the East and West, was opened at three o'clock, p.m., when the above degrees were conferred on R.A. Comps. A. Price, 891; C. J. Coleman Jones, 891; W. H. Morrison, 891; D. Lucas, 186. The ceremonies were ably performed by Sir Knt. Col. Dawson, M. Debnay, Hamilton, Wilson, Love, Orr, McElroy, Beatty, J. Dougherty, Equery, at seven o'clock. The Knights Templars' encampment was opened by Sir Knt. W. F. Black, P.G.R. ✠ E. Commander, assisted by Sir Knts. Dr. Thompson, Dr. Love, Col. Dawson, Dr. West, C. Scott, S. Adair, A. McElroy, Rev. R. C. Donnell, W. Wilson, W. Beatty, W. S. Orr, J. Hamilton. The minutes of the previous meetings were read and confirmed, and the report of Committee on Qualifications of Candidates was accepted, when Sir Knts. Price, Jones, Morrison, and Lucas, were installed, proclaimed, and saluted as Knights Templars, afterwards the degrees of Knight of Malta and Mediterranean Pass were given. The following R.A. Comps. were proposed: R. Gibson, 473; E. Gamble, 891; R. Davies, *M.D.*, 187; and T. Davies, 187, for the quarterly meeting in August. The E. Commander, Sir Knt. W. T. Black, was pleased to order that the hour of meeting should be changed to three o'clock p.m., so that the brethren coming from a distance to attend, might be able to return to their homes by the last train same day. He much regretted the absence of Sir John M. Stewart, *Bart.*, Prov. G.M., and several others who could not conveniently attend in consequence, and hoped the change would meet with the approval of all the members, and ensure a large meeting in August. Public business prevented his being present at the meeting of the council at three o'clock. Alms were collected, and encampment closed with prayer, after which the Sir Knts. retired to refreshment, which was supplied with the usual good taste of, and reflected credit on, Bro. Mullin, the proprietor of the White Hart Hotel. The usual loyal and Masonic toasts were given with honours. "The Healths of the newly-installed Sir Knights," was well received and ably responded to; they all expressed themselves much gratified with the days' work and the friendly reception they met with, and hoped to attend the next meeting in August. Sir Knt. Dr. Thompson, in proposing "The Health of the E.C.," congratulated his brother Sir Knights in having such a zealous and efficient Mason to preside over them. It was with the greatest satisfaction he saw him for the first time as a Prince Grand Rose Croix. The very handsome donations given to the Orphan Schools by Bro. Black showed more eloquently than he could express, the kindly feelings and charitable disposition towards the orphans of his deceased brethren, and the interest he took in the success of the Order. He called upon them to give this toast the full Masonic fire.—Air, "God bless the noble band." Sir Knt. Black in thanking the Sir Knights present for the friendly and enthusiastic reception they gave his health, said it was a great satisfaction to him to have been present at the distribution of prizes in Dublin a short time ago, and to see the happy faces of those little rosebuds, as his eloquent Bro. Plunket called

them; it was a sight not easily forgotten, and to create a desire in the breast of every Freemason to contribute his mite towards such a laudable object. It was also very pleasing to see the progress of this encampment, and the efficiency of the officers he had the honour of presiding over; they would gladly hear that their lodge and chapter were very highly spoken of, no doubt owing to their very efficient Secretary, Sir Knt. Col. Dawson. It showed the position this encampment has attained by the number of candidates who had joined from the adjacent counties, many of them from over sixty miles, and he could inform them it was no joke travelling from the west of Ireland on an "outside Irish jaunting car," in such rough weather; nothing but their zeal for Masonry, and desire for more light could have induced them to undertake such a journey. He was very sorry indeed that Sir Knts. H. Lyons Montgomery, Prov. G.M. West Connaught, and Captain Jenkins were unavoidably absent. He begged again to thank them all most heartily, and to propose "The Healths of the Officers of this Encampment." Sir Knts. Thompson, Dawson, Orr, Beatty, and Delany returned thanks, the latter Sir Knight declared that no pressure from without, neither "pastoral" nor "allocation," would prevent his attending either lodge, chapter, or encampment. Sir Knts. Dr. West and Morrison added much to the harmony of the evening by singing several Masonic and popular songs.

ANCIENT AND ACCEPTED RITE.

GRAND CHAPTER.

A meeting of the Grand Chapter K.H., was held at the Freemason's Hall, Great Queen-street, on the 19th inst. Colonel Clerk presided, and the following Ill. Bro. Members of the Supreme Grand Council were present:—Bros. Vigne, M.P.S., 33°; Vernon, Ill. Lt. G.C., 33°; Capt. Phillips, Ill. G. Treas., 33°; Col. Clerk, Ill. G. Chan., 33°; Sandeman, Ill. G. Sec., 33°; Rev. W. H. Bowyer, Ill. G. Chap., 33°; Ryds, Ill. Capt. of G., 33°; Capt. A. W. Adair, Ill. G.I.G., 33°; and Sir M. Costa, Ill. G.I.G., 33°. The following members also attended:—Bros. Hyde Pullen, 32°; Montague, 32°; R. Costa, 32°; Glaisner, 31°; J. M. Wike, 31°; Henry Murray, 31°; Capt. A. Bennett, 30°; William Birch, 30°; C. S. H. Clerke, 30°; C. W. Griffiths, 30°; W. E. Gumbleton, 30°; C. Horsley, 30°; G. Lambers, 30°; F. H. McCalmont, 30°; Capt. J. R. Molinex, 30°; Capt. A. Montgomery, 30°; Capt. E. A. N. Royds, 30°; Capt. A. B. Frazer, 30°; T. Birchall, 30°; Radcliffe, 30°; Jameson, 30°; Starkey, 30°; and Spencer, 30°. The following is a list of candidates admitted to the 30°: Bros. C. Fox Roe, R. B. Lewis, John Taylor, J. J. Forrester, J. Forrester, and W. R. Callender. After the ceremony, a very satisfactory statement of the condition and funds of the Order was made, and the president congratulated the members upon their prosperity.

Obituary.

THE LATE BRO. CAPT. PATRICK DEUCHAR, R.N.

In the death of Bro. Patrick Deuchar, which took place at Edinburgh on the 11th inst., the Ancient Lodge of Edinburgh, No. 1, has lost its oldest member—one of whom it may truly be said that he was a Pillar of the Craft, venerable for age, honourable for service, and rich in private virtues and graces. His removal has also rendered vacant the office of Grand Director of Ceremonies in the Grand Lodge of Scotland, which our deceased brother has held since 1849. Captain Deuchar was one of six brothers—the celebrated Craftsman, Alexander Deuchar, being another—all members of No. 1. At the period of his initiation (December 5th, 1806), he was a midshipman on board H.M.S. *Seahorse*, and subsequently fought under Nelson at Trafalgar, and served also in the Walcheren expedition. He left the navy shortly after the downfall of Napoleon, and was as a shipmaster engaged for many years in the West India trade. On retiring into private life he took a lively interest in the business of his mother-lodge, to nearly every office in which it was his privilege to be elected. He has now, full of years and honours, at the ripe age of 84, joined the "silent lodge," leaving behind him a name that will long be held in affectionate remembrance by the sons of St. Mary's Chapel.

MEETINGS OF THE LEARNED SOCIETIES.

MONDAY, 24th May.—Royal Geographical Society, at 8.30.—Anniversary meeting.

TUESDAY, 25th May.—Institution of Civil Engineers. President's conversazione.

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

LIST OF LODGE, &c., MEETINGS FOR WEEK ENDING 29TH 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 23rd.

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

Monday, May 24th.

LODGES.—Royal Somerset House and Inverness, F.M.H.; Castle Lodge of Harmony, Willis's Rooms, King-st., St. James's; Unity, London Tav., Bishopsgate-st.; Tower Hamlets' Engineers, George Ho., Aldermanbury.—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; 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; —CHAPTER.—Robert Burns, F.M.H.—MARK MASONRY.—Lodge of Instruction, Kent, Lyceum Tav., Strand.

Tuesday, May 25th.

LODGES.—Tuscan, F.M.H.; Moira, London Tav., Bishopsgate-st.; Industry, F.M.H.; Prince of Wales's, Willis's R., St. James's; Southern Star, Montpelier Tavern, Walworth.—LODGES OF INSTRUCTION.—Strong Man, White Horse, Little Britain; Pythagorean, Prince of Orange, Greenwich; Faith, Fisher's Restaurant, Metropolitan District Railway, Victoria Station; Domatic, 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.—CHAPTER.—Cyrus, Ship and Turtle, Leadenhall-st.; St. James's Union, F.M.H.—CHAPTER OF INSTRUCTION.—Metropolitan, George Ho., Aldermanbury.

Wednesday, May 26th.

LODGES.—Antiquity, F.M.H.; Mount Moriah, F.M.H.; United Pilgrims, Horns' Tav., Kennington; Prince Frederick William, Knights of St. John Ho., St. John's-wood; High Cross, White Hart Ho., Tottenham; Temperance in the East, Private Assembly R., 6, Newby-pl., Poplar.—LODGES OF INSTRUCTION.—Eastern Star, Royal Ho., Burdett-st., Mile-end-rd.; Confidence, Sugar Loaf, Great St. Helens; Merchant Navy, Silver Tav., Burdett-rd., 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; Zetland, Adam and Eve Tav., Kensington.—CHAPTER OF INSTRUCTION.—St. James's Union, Swan Tavern, Mount-st., Grosvenor-sq.

Thursday, May 27th.

Gen. Com. Fem. School, F.M.H.—LODGES.—William Preston, Star and Garter Ho., Putney.—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.; 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.—Canonbury, George Hotel, Aldermanbury.—CHAPTER OF INSTRUCTION.—Joppa, Prospect of Whitty Tav., 57, Wapping-wall.—KNIGHTS' TEMPLAR.—Encampment: Temple Cressing, Horns' Tav., Kennington.

Friday, May 28th.

LODGES.—Universal, F.M.H.; Jerusalem, F.M.H.; Royal Alfred, Star and Garter Ho., Kew-bridge, Ealing; Finsbury, Jolly Anglers, Bath-st., St. Luke's.—LODGES OF INSTRUCTION.—Robert Burns, Union Tav., Air-street, Regent-st.; St. Luke's, Pier Ho., Chelsea; Temperance, Victoria Tav., Victoria-rd., Deptford; Union's (Emulation Lo. of Improvement for M.M.), F.M.H.; United Pilgrims, Horns' 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; Doric, Three Cranes, Mile End-rd.; Rose of Denmark, White Hart, Barnes, Surrey; Metropolitan Lo. of Instruction, George Ho., Aldermanbury.—CHAPTER.—Belgrave, Andertons' Ho., Fleet-st.

Saturday, May 29th.

CHAPTER OF INSTRUCTION.—Mount Sinai, Union Tav., Air-st., Regent-st.

PROVINCIAL.

DORSET.

SHERBORNE.—Mon., Lodge: Benevolence, Town Hall.—SHAFTESBURY.—Thurs., Lodge: Friendship and Sincerity, Grosvenor Arms Ho.—BRIDPORT.—Thurs., Lodge: St. Mary, Bull Inn.

EAST LANCASHIRE.

BOLTON.—Thurs., Lodge: St. John, Three Tuns Inn, Moor-la.—MANCHESTER.—Lodges: Mon., Robert Burns, F.M.H.; Wed., Integrity, F.M.H.; Strangeways, F.M.H. Thurs., Shakspeare, F.M.H.—SALFORD.—Thurs., Lodge: Harmony, F.M.H.—TODMORDEN.—Wed., Lodges: Harmony, Ma. Ha.; Fri., Prudence, Ma. Ha.

WEST LANCASHIRE.

BLACKPOOL.—Mon., Lodge: Clifton, Clifton Arms.—GARS-TON.—Wed., Lodge: Harmony, Wellington Ho.—LIVER-POOL.—Wed., Lodges: St. George, Adelphi Ho., Ranelagh-pl.; Derby, Ma. Temple. Thurs., Downshire, Royal Mersey Yacht Ho., 90, Duke-st.—WIGAN.—Tues., Lodge: Anti-quity, Royal Ho., Standish-gate.

OXFORDSHIRE.

BANDURY.—Mon., Lodge: Cherwell, Red Lion Ho.—OXFORD.—Lodge: Wed., Apollo University, Ma. Hall.—CHIPPING-NORTON.—Thurs., Lodge: Bowyer, Ma. Hall.

WARWICKSHIRE.

BIRMINGHAM.—Tues., Lodge: Elkington, Ma. Ro., Newhall-st. Chapter: Athol, Ma. Ha., Severn-st. Wed., Lodge: Leigh Lodge of Rifle Volunteers, Ma. Ro., Newhall-st.—ASTON.—Wed., Lodge: Holte, Holte Ho.—ALCESTER.—Wed., Lodge: Apollo, Swan Ho.—NUNEATON.—Thurs., Lodge: Abbey, Newdegate Arms.

SCOTLAND.

EDINBURGH AND METROPOLITAN DISTRICT.—Mon., Lodge: St. Clair, F.M.H. Tues., Lodge: Defensive Band, 14, Water-loo pl. Thurs., Lodge: Caledonian, Albert Ho.; Fri., Lodge: Trafalgar, New Ship Ho., Leith.—GLASGOW.—Mon., Lodge: St. Clair, 19, Croy-pl. Tues., Lodges: Union and Crown, 19, Croy-pl.; Athole, 213, Buchanan-st.; Glasgow, Antigua-pl. Fri., Lodge: St. Mary, Ma. Ha., Partick.

IRELAND.

DUBLIN.—Lodges: Mon., No. 153, F.M.H. Tues., No. 4, F.M.H.; No. 6, F.M.H. Wed., No. 125, F.M.H. Thurs., No. 50, F.M.H.; No. 500, F.M.H.—LONDONDERRY.—Wed., Lodge: Prov. G.M.'s Lodge, Ma. Ro., Strand-rd.—BELFAST.—Mon., Lodge: Belfast, "Weirs," Davis-st.

[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.]