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LONDON, SATURDAY, AUGUST 5, 1871.

MASONIC "DAMES."

By Bro. D. MURRAY LYON.

Interest in the legendary history of Operative Masonry was a few years ago revived by the reproduction by Bro. William James Hughan of the Cole edition of the "Constitutions of the Freemasons," with an admirable epitome, chronologically arranged, of the MS. Constitutions. In his recent exhumation of unpublished records of the Craft,* the same eminent masonic authority has fallen upon a copy of the MS. Constitutions that had been preserved by the York Lodge, bearing date 1693, and possessing peculiarities the chief of which he thus describes and dilates upon: "...Before the Special Charges are delivered, 'The one of the elders taking the booke, and that he or shee that is to bee made a Mason shall lay their hands thereon, and the charge shall be given.' This reference is unquestionably to a female being admitted, and has caused no little surprise in some quarters: we do not, however, see anything to

* "Masonic Sketches and Reprints. 1. History of Freemasonry in York. 2. Unpublished Records of the Craft. By William James Hughan, P.M. No. 131, Truro, etc. With Valuable Appendices, containing MSS. from the British Museum, etc., never before published. New York: Masonic Publishing Company, 626 Broadway. 1871."

excite astonishment, because, as we have before stated, this Manuscript must not be judged simply by the date when the copy was written. It is likely enough a transcript of a much older document, and in former times the Guilds, from which the Crafts evidently sprung, admitted both sexes. We are not prepared to advocate the opinion that the women, as with the men, were admitted into the Mysteries of Masonry.... There is [in the MS. in question] more than one reference to the "Dame" as well as the Master, especially in the "Apprentice Charge," the like of which we have not read before, and is a strong support of our views that women really did at times employ Masons as the Masters did. We believe then, under certain conditions, in early times, women were admitted in the Masons' Guilds as well as into others, and were generally the 'wives of daughters of Gild Brothers,' who did not, however, take part in its administrations or councils. Bearing this in mind, the clause in the MS. of York, 1693, is fully explained, and is at once an evidence of its antiquity, as the custom to admit women into the Guilds appears gradually to have been discontinued as years rolled on. It is the only Masonic MS. we know of that mentions such a clause for women."

In other than Bro. Hughan's hands the appearance in the Manuscript under consideration of the noun "shee" might have been held as evidence that in the olden time it had been a custom of the Masonic Fraternity to initiate females. But the ground are here too slender upon which to build such a theory, and Bro. Hughan, it will be seen, does not adopt it. The introduction of "shee" into this particular copy of the Constitutions appears to us to have been either through an error in the transcription of the pronoun "they," or from a desire to make the directions anent the manner in which the charges were to be given and the oath administered harmonise with what we conceive to be an interpolation of the word "dame" in conjunction with that of master. Taken in connection with the context, the substitution of the article "the" for the adverb "then," is unquestionably the fault of the copyist. We are of opinion that the introduction of "shee" proceeded from the same cause, for even had "dame" been in the original, there would have been no necessity for converting they into she in the sentence referred to, seeing that the injunction given to apprentices as to their duty to the

"dames" in whose employment they might be, in no way implies that it was the practice for these dames themselves to be initiated. The variations of expression and orthography that are to be found in existing copies of the ancient Constitutions, are due in great measure to the mistranscription, ignorance, or whim of copyist.

The reference that is made in certain clauses of the Manuscript of 1693 to an entered apprentice's obligation to protect the interests of his "master or dame," *i.e.* mistress, clearly indicates that at that time it was lawful for females in the capacity of employers to execute mason work.

A similar custom obtained in Scotland, where widows, and failing sons, daughters of freemen masons, were, under restrictions which varied in different localities, allowed to exercise the privileges of burgesses in the execution of mason-work. In ratifying their ancient statutes in 1660, the Ayr Squaremen Incorporation, whose deacon had been a party to the St. Clair Charter of 1628, "enacted that every freeman's daughter shall pay in all tyme comeing to the deacone and this tred for hir fredome the soume of aught pound scotts with ane sufficient dinner, and this ordinance to stand in force in all tyme to come. The stranger quho maries hir to have the benefit off this allenerly."

In the case of female members of Scottish Incorporations the "freedom of craft" carried with it no right to a voice in the administration of their affairs. Neither was their presence required at their enrolment, although their entry-money was double that of members' sons.

The records of Mary's Chapel, so far as we are aware, afford the only instance of a Scotch *Lodge* acknowledging the lawfulness of a female occupying the position of "dame" or mistress, in a masonic sense, and from the following minute of the Lodge of Edinburgh it will be observed that it was only to a very limited extent that the widows of master masons could do so:—

"Edr., 17 of Apryle, 1683. The whilk day, in presence of Thomas Hamiltone deacone and John Harvy warden, and remanant masters of the masone craft, in corroboracione of the former practise quhich was of use and wont amongst them it is statute and ordained that it shall be in no tyme or in no wayes leithsome for a widow to undertake workes or to imploy journeymen in any

maner or way, but if such work as ancien customers of the deceased husbands or any other owner who may out of kyndnesse offer the benefite of their work to the sd widoes be offered unto them, then and that caice it shall be leithsome to them to have the benefite of the work providing alwayes that they bespeake some freeman by whose advyse and concurrance the worke shall be undertaken and the journeymen agreed with, quhich freeman is hereby charged to be altogether inhibited to participate of the benefite arriessing from the sd work, under the paine of doubling the soume reaped and arriessing to them by the sd work unjustly and ta the prejudice of the sd widoues and contrare to the intent of the masters mette for this tyme; and lykeways to underly the censure of the deakon and masters in all tyme coming, if they shall think it expedient to punish them for their malversatione and circumvention of the sd widoues. Written and subscribed by order and with consent of the deakon, warden, and masters, by Ar. Smith, Clerk."

OUR PATRON SAINT.

The traditions of Masonry teach us, that Masonic Lodges in ancient times were dedicated to King Solomon, that they were thus dedicated from the building of the first Temple to the Babylonish captivity. From that time to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second Temple; and from that to the final destruction of the Temple by Titus, in the reign of the Emperor Vespasian, they were dedicated to St. John the Baptist.

June 24th, is the Feast of St. John the Baptist, which has been commemorated by Masonic Lodges from time immemorial. It is well that the Craft maintains this ancient practice, and still holds sacred the memory of our noble and pious Grand Master. As long as the Craft holds in reverence the character of their patron saints, John the Baptist and John the Evangelist, and keep themselves as near as may be within the lines of rectitude which their example has left us, Masonry will maintain its name and reputation for good.

We propose to give a short sketch of the life and character of him whose day we celebrate.

John the Baptist was of the priestly race by

both parents; for his father Zacharias was himself a priest of the course of Abia, or Abijah, and Elizabeth was of the daughters of Aaron. The divine mission of John was a subject of prophesy many centuries before his birth. His birth was not according to the ordinary laws of nature. His birth was proclaimed to Zacharias by an angel sent from God; but Zacharias and Elizabeth being well stricken in years, Zacharias doubted, and for his want of faith was made dumb. The birth of John preceded by six months that of the Saviour. When eight days old the child of promise, according to the law of Moses, was brought to the priest for circumcision, and as the performance of this rite was the accustomed time for naming a child, the friends proposed to him Zacharias, after his father, but the mother required that he should be called John, a decision which Zacharias, still speechless, confirmed by writing on a tablet "his name is John." The judgment for his want of faith was at once withdrawn, and he was no longer dumb. God's wonderful interposition in the birth of John had impressed the mind of many with a certain solemn awe and expectation. He was in due time taken to the deserts of Arabia, the land of the "East," from whence came the wise men to pay their tribute to the young child Jesus, and placed under the care and tuition of these wise men, where he was not only educated, but prepared by self-discipline, and by constant communion with God, for the wonderful office to which he had been divinely called. It was there that these sages of the East initiated John into the learned mysteries and occult sciences of that day, and where he was raised to the sublime degree of a Master Mason, and taught the great principles of its moral science. The appearance of the holy Baptist was of itself a lesson to his countrymen; his dress was that of the old prophets—a garment woven of camel's hair, attached to the body by a leathern girdle. His food was such as the desert afforded—locusts and wild honey—thus by his dress, teaching humility and condescension, and by his food, temperance and self-denial. And now the long-secluded hermit came forth to the discharge of his office. His supernatural birth, hard ascetic life, his reputation for extraordinary sanctity, and the generally prevailing expectation that some great one was about to appear, were sufficient to attract to him a great multitude from every quarter.

Every Bible reader is conversant with John's

ministry, and we need not recapitulate that portion of his life.

His ministry, however, was brought suddenly to a close by his tragical and untimely death. In daring disregard of the divine laws, Herod Antipas had taken to himself the wife of his brother Phillip; and when John reproved him for this, as well as for other sins, Herod cast him into prison. The place of his confinement was the castle of Machærus, a fortress on the eastern shore of the Dead Sea. Nothing but the death of the Baptist would satisfy the resentment of Herodius. A court festival was kept at Machæras, in honour of the king's birthday. After supper, when the king was full of wine, the daughter of Herodius came in and danced before the company, and so charmed the King by her grace, that he promised with an oath, to give her whatsoever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instruction to an officer of the guard, who went and executed John in prison, and his head was brought to feast the eyes of the adulteress whose sins he had denounced. Thus fell, by ruffian hands, another great and good man, whose memory the Craft delights to honour. The names of the two martyred Grand Masters, who yielded up their lives rather than forfeit their integrity, will be held in sacred remembrance by the Fraternity as long as time shall last, and their example be held up before the neophyte as worthy of all emulation.—*Masonic Mirror*.

THE MYSTIC BEAUTIES OF FREEMASONRY.

In continuation of some thoughts to which we have given expression in these columns on various subjects, which we have designated as being among "the Mystic Beauties of Freemasonry," we propose this week to continue the same, and call the attention of our Masonic friends, first to Hieroglyphics.

From the first formation of society, mankind have endeavoured to find out methods of preserving the memory of such events and discoveries as they imagined would be interesting to posterity. In primitive times it was customary to plant a grove, to raise an altar or heap of stone; to in-

stitute games and festivals; and to compose a kind of song to perpetuate memorable events. Tradition then supplied the place of writing; fathers explained to their children the motives of such practices and institutions, and informed them of the events which had occasioned them.

Nations were not then populous; they had few necessities, few arts, and little commerce; consequently their ideas and languages could not be very copious. As mankind grew more numerous, their knowledge and their business increased, and it became necessary to invent more precise and commodious methods of attesting facts. The first attempt towards writing, if we may be allowed to use the term, was the representation of material objects. After this, some ingenious nations invented more artificial methods; the most celebrated of these was that of hieroglyphics, of which the Egyptians are esteemed the inventors. Learned men have frequently been found in an error about the first use of hieroglyphics. They imagined that the Egyptian Priests invented them, to conceal their knowledge from the vulgar. But this mistake has arisen from not attending to the change of circumstances. It is easy to prove that the Egyptians at first only used hieroglyphics to transmit the knowledge of their laws, their customs, and their history, to posterity. It was nature and necessity, not art and choice, that produced the several kinds of hieroglyphic writings. They were an imperfect defective invention, suited to the ignorance of the past ages. The Egyptians used them because they knew not letters. If this people had first invented alphabet writing, they would have been too sensible of its excellence to use any other. This error about the use of hieroglyphics came from the Greeks. It was late before they had intercourse with the Egyptians, and none before alphabetic characters were in use. The hieroglyphic writing at that time was abandoned by the bulk of the nation. It was then that the Egyptian priests, whose examples have been strictly adhered to by the learned of antiquity, invented a peculiar kind of hieroglyphics in order to conceal the tenets of certain institutions from those who had not been admitted into the order. Nor would they, on any account whatever, draw the veil that enveloped their mystic symbols to any initiate until pledge of fidelity had been given never to divulge their secrets to an uninitiate.

Those examples have been widely adopted and implicitly retained by our fraternity for the purpose of concealing their mysteries. The hieroglyphics, like the Sybil's leaves, containing the secrets of the Masonic Society, appear to the world as indistinct and scattered fragments; they however, convey to Masons an uniform and well-connected system of morality.

We shall now draw attention to the three Grand Offerings or Sacrifices.

1st.—The history of Abraham's proceeding to sacrifice his only son at the command of God, is affecting in the highest degree, and sets forth a pattern of unlimited resignation that every one ought to imitate in these traits of obedience under temptation, or of acquiescence under afflicting dispensations which fall to our lot. Of this we may rest assured, that our trials will be always proportioned to the power afforded us; if we have not Abraham's strength of mind, neither shall we be called upon to lift the fatal knife against the bosom of an only child. But if the Almighty arm should be stretched forth against him, we must be ready to resign him and all we hold dear to the Divine will. This action of Abraham has been censured by some, who do not attend to the distinction between obedience to a special command and the detestably cruel sacrifices of the heathen, who sometimes voluntarily, and without any divine injunction, offered up their children under the notion of appeasing the anger of their gods. An absolute command from God himself, as in the case of Abraham, entirely alters the moral nature of the action, since He and He only, has a perfect right over the lives of his creatures, and may appoint whom he will, either angel or man, to be the instrument of destruction. That it really was the voice of God which pronounced the command, and not a delusion, might be made certain on Abraham's mind by means we do not comprehend, but which we know to be within the power of Him who made our souls as well as our bodies, and who can control and direct every faculty of the human mind; and we may be assured that if He was pleased to reveal himself so miraculously, He would not have a possibility of doubting whether it was a real or imaginary revelation. The sacrifice of Abraham appears to be clear of all superstition, and remains the noblest instance of religious faith and submission that was ever given by a mere man; which proved so satisfac-

tory to God, that he appointed a ram, which he discovered to Abraham, caught by his horns in a thicket, as a sacrifice to be offered up instead of his son Isaac, and which the father of the faithful most gratefully offered up as a burnt offering to his benevolent Creator.

2nd. The mediatorial sacrifice offered up by King David upon the threshing floor of Araunah the Jebusite, which proved so acceptable to the Wise Disposer of human events, that He, of his unbounded wisdom, and goodness, put an end to the plague, which at the time destroyed from Dan to Beersheba, seventy thousand men, occasioned by David's imprudence in having the people of Israel numbered, contrary to the command of the Most High. For when the angel stretched out his hand upon Jerusalem to destroy it the Lord repented him of the evil, and said to the angel that destroyed the people, "It is enough; now stay thine hand." And the angel of the Lord then stood by the threshing floor of Araunah the Jebusite. And David spake unto the Lord, when he saw the angel that smote the people, and said, "Lo I have sinned, and I have done wickedly: but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." And Gad, David's seer, came that day to David, and said unto him, "Go up, rear an altar to the Lord, in the threshing floor of Araunah the Jebusite." And David, according to the saying of Gad, went up, as the Lord commanded, and he purchased the threshing floor and the oxen for fifty pieces of silver. And David built there an altar unto the Lord, and offered burnt offerings and peace offerings. So the Lord was entreated for the land, and the plague was stayed from Israel. And David saw that his sacrifice was acceptable unto the Lord his God. Whereupon he exclaimed: "This is the house of the Lord God, and this is the altar of the burnt offering of Israel!"

3rd. The dedication of Israel's holy temple. At the solemnisation of this grand and sacred fabric, King Solomon assembled the elders of Israel and all the head of the tribes, the chief of the fathers of the children of Israel, and a mighty congregation of all nations, from the entering in of Hamath unto the river of Egypt. And Solomon hallowed the middle of the court that was before the house of the Lord; for there he burnt offerings, because the brazen altar would have proved insufficient to contain the multitudes of the intended offerings. The elders of Israel being assembled, they attended the king at Mount Zion, where the ark of God's covenant was then kept, which the priests took up upon their shoulders; the Levites, according to their several designed ranks, carried the tabernacle with all the holy vessels of Moses.

Then the priests conveyed the ark of the covenant of the Lord unto its place to the oracle of the house, into the most holy place, even under the wings of the cherubim; which, being done, the priests returned from that mysterious place, one hundred and twenty of them with silver trumpets; and they blew their trumpets in the court, accompanied with symbols, psalteries, harps, and instruments of music, whilst the singers, who stood at each end of the altar, lifted up their voices and sung—

"For he is good; for his mercy endureth forever."

Then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God. Then the king, standing upon his brazen scaffold before the altar, and looking towards the clouds of glory, said: "The Lord hath said that he would dwell in thick darkness, but I have built a house of habitation for Thee, and a place for thy dwelling forever." And the King turned his face to all the people as they stood, and blessed the whole congregation of Israel; then, turning from the congregation, he said: Oh, Lord of Israel! there is no God like thee in heaven nor in earth, continually showing mercy to thy servants that walk before thee with all their hearts: therefore, O Lord God of Israel! hearken unto the supplication of thy servant, and of thy people, when they pray towards this place, even from heaven; and when thou hearest—FORGIVE.—*Pomeroy's Democrat.*

MASONIC JOTTINGS, No. 80.

BY A PAST PROVINCIAL GRAND MASTER.

PRIMARY NOTIONS.

The primary notions of many Oxford and Cambridge Masons I have found to be, that the original principle of the Revival Freemasonry was a universality, comprehending all religions, in which there is a belief in the Great Architect of the Universe, in a future state of reward and punishment, and in the moral Law.

OUR FIRST LECTURES AND CHARGES.

Intelligent English Brothers, who know anything of the Biography of our chief Founders, will have wanted no examination of the archives of Grand Lodge, to come to the conclusion that our first Lectures and Charges were Christian.

THE OLD LECTURES, THE OLD CHARGES.

A brother writes, that as regards the Christianity of the English Lodges, the old lectures

1720) lag behind the old charges (1723). My brother's words lack explanation.

COMMINGLING IN LODGE OF ALL DENOMINATIONS OF CHRISTIANS.

A brother writes that the principle of the comingling of all denominations of Christians in the Mason's Lodge, was first established by the English Fundamental laws of 1723. Then my brother adds, was seen the sublime spectacle, of Roman Catholics and Protestants, Trinitarians and Socinians, Episcopalians and Presbyterians, Lutherians, Calvinists, Arminians and Jansenists, meeting as brothers in the temple of the glorious architect of Heaven and Earth.

A QUESTION.

Can any brother say when the stars and other symbols borrowed from the Firmament were first incorporated with the Masonic system? Is it natural to suppose that this would be done by operative Masons? Craft Notes.

THINGS ESSENTIAL TO SALVATION.

Upon the subject of things said to be essential to salvation, Christian Masons of the present century do not think altogether as Christian Masons of the last century thought.

HINDOO FREEMASONRY.

Hindooism is a Pantheism. Hindoo Freemasonry cannot therefore be true Freemasonry now, any more than it was in those remote ages, when Hindooism is said to have just ceased to be a Monotheism.

MOHAMMEDAN FREEMASONRY, PERSIA, ARABIA,

Mohammedan Freemasonry is said to be widely distributed in Persia and in Arabia. In Persia it is estimated that there are about 50,000 Mohammedan Freemasons. In Arabia it is estimated that there are about 20,000 Mohammedan Freemasons.

THOUGHTS.—ACTIONS.

Brother,—Our duties admit of a two-fold division; the one as regards our thoughts; the other as regards our actions. Duty as regards our thoughts is frequent meditation upon the great architect of the universe and his attributes, and the study of his wonderful works. Duty as regards our actions is charity, the charity of christianity and not less the charity of masonry.

BROTHER FINDEL AND THE CHARGES OF 1723.

The erroneous construction put by Brother Findel on the charges of 1723 has been known to the Past Provincial Grand Master for Kent three years and upwards. Somewhere in the Freemasons

Magazine Brother Findel writes—if a member of the Craft will read the first of the old charges of 1723, he may perceive that Freemasonry embraces all free men, of good report, of every faith with the same love; that our freemasonry has for its object to unite all good men, or men of honour and truth, and thus become the centre of opinion, and the means of conciliating true friendship amongst persons that must otherwise have remained at a perpetual distance.

GRAND LODGE OF THE CITY OF YORK 1734.

Lord Crawford, Grand Master 1734, made an encroachment on the jurisdiction of the Grand Lodge in the City of York, by constituting two Lodges within their district; and by granting without their consent, three deputations, one for Lancashire, a second for Durham, and a third for Northumberland. This encroachment, the Grand Lodge in York highly resented.

MASONIC NOTES AND QUERIES.

OUR PERIODICAL.

A young brother, one of those disciples of Themis who "pens a stanza when he should engross;" writes that some contributions to his favourite periodical resemble the "pellucid mountain rill," but that others resemble "the turbid flow of a town gutter." He hopes that there will be a long continuance of the former, and that editorial zeal and good taste will speedily effect a discontinuance of the latter.—A PAST PROVINCIAL GRAND MASTER.

THE ROYAL ARCH. THE MANNINGHAM LETTER. A MASONIC STUDENT.

The ensuing passage is taken from one of "A Masonic Student's" communications to our periodical, 29th August, 1868. "It may be said that Bro. Manningham decides the controversy of the Royal Arch. We must, however, remember that the controversy is, after all, more a matter of words than of any very antagonistic views. It will depend upon what Bro. Manningham means by the "Master's Degree." If he, as I believe, understood the old full third degree, with its first and second parts, then—"cedit quietio."—A PAST PROVINCIAL GRAND MASTER.

A MASONIC LITERARY CONTROVERSY.

Dear Friend,—My answer to your enquiry is that during the last three years, or thereabouts, I have been often told that communications, such as those signed "Pictus" and "W. P. B.," "Freemasons' Magazine," vol. xx., pages 350, 351, have deterred instructed, but timid brethren from engaging in our Masonic literary controversy.—A PAST PROVINCIAL GRAND MASTER.

THREE ASSERTIONS AND THEIR ANSWERS.

See a communication, "Freemasons' Magazine," vol. 24, page 249.

First assertion. The four old London Operative Lodges were neither acquainted with, nor practised our system of speculative Freemasonry, before A.D. 1716-17.

Answer.—This would be very strange. We have been shown both by English and German Masonic Historians, that the four old London Lodges there called Operative Lodges only, established the Grand Lodge of 1717, and gave to it their system of speculative Masonry, which thereupon became our system of speculative Masonry.

Second assertion. The four old London Lodges were simply made use of by Doctors Desaguliers and Anderson in founding our present system. They naturally required some foundation upon which to build, and they found it in these four old Lodges.

Answer.—The four old London Lodges were not the foundation upon which our present system was built; but they were and they constituted the present system itself.

Third assertion. These four old London Lodges, observe, were neither the structure, nor the stones out of which the structure was built; they were merely the foundation upon which it pleased the architect to raise the structure.

Answer.—These Lodges were both the stones and the structure, and had been both the stones and structure time immemorial. All the four old Lodges have not yet ceased to be such stones and structure as is shown by our Grand Lodge Records and Preston's illustrations.—CHARLES PURTON COOPER.

THE LEVEL OF TIME.

Freemasonry, amongst its beautiful and sublime lessons, teaches us that life on earth is only of limited duration, and each candidate is impressed in symbolic illustration, that "we are all travelling on the level of the time to that undiscovered country from whose bourne no traveller returns."

The object of this teaching is to influence man to lead a virtuous life, to look upon God as the *summum bonum* of perfection, who doeth all things well, so that after the termination of his pilgrimage on earth, after a life well spent in useful employment, he may enjoy a happy blissful future in the realms of cloudless eternity. Well would it be that Freemasons would only rightly consider the import of the expressive and significant lesson taught in the illustration of the Level! What a glorious, happy thought it is, that we are not as the flower that withers, or the tree that is cut down! Our bodies truly will be consigned to the narrow house of death, but there is no confining the immortal spirit. More free and untrammelled into thought in the earthly life will be the spirit when divested of mortality. Is it not our duty to wear the white lambskin in our daily life, in our commingling with the world and with those who share our best affections, so that the spirit when disenthralled from its earthly tabernacle, pure, unspotted and unpolluted, may enter into the spiritual realm to enjoy the association of the angelic throng? Life has its joys, but the joys of a life of virtue and goodness endure forever. Time cannot efface or rub out the influence of a good deed. A life of virtue and usefulness is rewarded on earth, and its happy effects go with us beyond the grave. Let each Free-

mason live up to the teachings of the Society, and all who do so will, when life's scenes are over, be welcomed into the land of unfading flowers by blessed, happy spirits who have gone before. This life is but of limited duration. It is a probationary state. To live well, so as to be acceptable to our Heavenly Father, is our duty here. It ought to be to us a most pleasing duty, which we should strive for with all our soul, might and strength. If our heart is in the right place, and we learn the lessons of Freemasonry well, we will, with all the powers of our soul and mind, strive to merit the approval of Him from whom all goodness and blessings proceed.—*Pomeroy's Democrat.*

BRO. FINDEL DEFEATED BY THE CORYPHEUS OF THE 1717 THEORISTS.

An Entered Apprentice (Oxford) has sent me a paper, of which the following is a copy:—

"On the 16th July, 1870, there appeared this jotting in the columns of the 'Freemasons' Magazine.' 'The end of ancient Masonry is thus described by Bro. Findel in his valuable history—here then we are at the end of ancient Masonry. The Operative Masons, who, for a long time past, had been gradually decreasing in number, now acknowledged that it was out of their power to continue the existence of their Fraternity any longer. They had fulfilled their mission by carefully preserving their ancient laws, traditions and ceremonies, and transmitting them as a heritage to the Grand Lodge of England.'"

On the 30th July, a communication was made to our periodical by the Corypheus of 1717 theorists,

"The quotation given from Bro. Findel's History of Freemasonry appears to me to be one of his mistakes. The idea seems to me to have a good deal of the imaginary in it—more, it is highly calculated to mislead. I think very highly of Bro. Findel's work, but I would try to discriminate between fact and fiction were I giving quotations from it.

The Corypheus, it will be seen, differs in opinion with Bro. Findel; and readers of the 'Freemasons' Magazine' are well aware that difference of opinion with the Corypheus in a matter of literary controversy is equivalent to a defeat.* Alas! poor Brother Findell."—A PAST PROVINCIAL GRAND MASTER.

Obituary.

We regret to announce the death of Lieut.-Col. H. A. Bowyer, Provincial Grand Master for Oxfordshire, which occurred at his residence, the Grange, Steeple Aston, Oxfordshire, on Saturday, 29th inst. Our esteemed brother has suffered for a considerable time, we understand, with cancer in the tongue. He was greatly respected among the fraternity, to a large number of whom he was personally known. For many years he had taken a lively interest in all the charitable institutions connected with our order. In the year 1854, he was appointed Prov. G. Master by the M.W.G.M., the Earl of Zetland. He has therefore ruled over that important Province for upwards of sixteen years. We hope in our next to be able to give a more lengthened notice of the Masonic career of our late distinguished brother, who was also connected with the Knights Templar and the Ancient Rite.

* See the communication "The 1717, theory, a dialogue." "Freemasons' Magazine" vol. 22, page 489.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by Correspondents

THE MARK DEGREE.

TO THE EDITOR OF THE FREEMASON'S MAGAZINE AND MASONIC MIRROR.

Dear Sir and Brother,—I am sorry to have to have to observe that the further *evidence* brought forward by Bro. Kerr upon this subject, as recorded at pages 97 to 100 of your columns, is in my opinion, also full of mistakes, as I shall proceed to show.

The old operative Lodges, or Masonic friendly Societies were *not* unwilling "to commit anything to writing," for we have laws and statutes, minutes, &c., still extant which were written between one hundred and fifty, and three hundred years ago, and from their contents we find no evidence that our system of degrees and ceremonies was practised then, but, instead, *proof to the contrary*. When saying so, I, of course, mean that brethren are to read them as they actually stand in the old books, not as they may *wish* them to stand. *E.g.*, at page 98 Bro. Kerr says: "The minute of 1598 says, 'that no Entered Apprentice or Fellow Craft be received or admitted into the the Lodge without the number of six Masters, and two Entered Apprentices, the Wardens of that Lodge being *two* of the same six Masters.'" Now, upon turning to page 442 of Laurie's "History of Freemasonry," where a copy of this "minute" occurs, we find that Bro. Kerr has quite misrepresented matters, for, it there reads—"Item, That na *Maister* or Fellow-of-Craft be ressavit nor admittit without the number of six Maisteris and tua enterit Prentessis, the Wardane of that Ludge being *ane* of the said six." So we here see that Bro. Kerr has substituted "Entered Apprentices," for "Maisters," and "two" Wardens while there is only "ane" mentioned! He of course, I suppose wishing to keep up the idea that the present system of Senior and Junior Wardens was in vogue then, but such was not the case, as the above helps to prove. Further, Bro. Kerr's idea that the Entered Apprentices were not present, is simply groundless, as the "minute" distinctly shows they were bound to be present in order to make what was done legal; seeing, therefore, that Apprentices were present when "Maisters or Fallows-of Craft" were "ressavit or admittit," it follows that what was being done then was not the giving of "degrees" as with us now, but the granting of *privileges*,

Bro. Kerr also gives a description of certain emblems which are cut on the sill of the second window, on the south side of the choir of Glasgow Cathedral, which "symbols," he says, were cut in "1559" but if we turn to page 505 of the "Freemasons' Magazine" for December 25th, 1869, we find that he is not only wrong as to the date actually cut there, but he is also all at sixes and sevens regarding his description of them. There is no "sun;" the ladder has *five* steps, not "three," and the finger does not point to it, but to the eye. I went up to the Cathedral to-day to have another look at these, and I must say that in my opinion, the true date when these "Symbols" were cut is much nearer 1756 than

"1556." They are no older than last century, whatever less.

As to the Lodge Edinburgh Journeymen, there is no proof that either it, or the Lodge Marys' Chapel, worked our *degrees* of Entered Apprentice and Fellow Craft so early as about 1707, nor was our degree of Mark Master and its ritual known to either at that time. In the use of marks then the Masons were simply on a par with other Craftsmen, merchants, &c., who used them *inter alia*, for marking their goods, and, although a fee was eligible for recording a mark, there were then no more secrets about it than there is about the trade marks at present in use by manufacturers, &c. Bro. Kerr's statement that the "Mark Master was the Master of the Fellow Crafts' Lodge," and "the Master Mason presided over the entire Lodge of three *Degrees*," is, in my opinion, pure imagination.

An operative Masonic Lodge, two hundred years ago, was composed of Masters in their trade, Fellows, and Apprentices, and it could admit penticles who were not Craftsmen, but the purposes of meeting were to admit members just as other trade societies of the period might do, so that those admitted might work at that particular trade, not to work our *Degrees*. Penticles, or non-Masons had an interest in the funds, and in many cases got on as Master of the Lodge, but they never got our degree of Master Mason before 1717 as it was not in existence before then, and, although worked in *London* then, it was not known to many Lodges until years after that date, so that a gentleman in the seventeenth century getting the honorary title of Master Mason no more became possessed of the secrets of our master degree thereby, than did Edward, or several of the other English kings, when they became honorary Master Tailors.

As to the idea thrown out that the Secretary of the "Royal Order of Scotland" had documents above two hundred years old, referring to what is now called "speculative" Masonry. I consider there is very little in it; more especially as I am not aware that the "Royal Order" has the slightest satisfactory proof of such an antiquity as "above 200 years," about one hundred would be more sensible like, so far as I am able to judge. However, if older *prove* it.

At page 98, Bro. Kerr also says "These Rules of 1598 were promulgated during the time the head of the Rosslyn family was Hereditary Grand Master Mason." Now, in justice to the Grand Lodge of England, as well as to others, I must say that this is another mistake, as, after perusing the two Roslin "Charters," it appears to me that "the head of the Rosslyn family" is no more entitled to the title of "Hereditary Grand Master Mason" than I am. The present Earl of Rosslyn *is*, I am happy to say "Grand Master Mason," but as for *hereditary* Grand Master that is another matter, there was no Grand Master in Scotland before 1736.

As to Bro. Kerr deducing evidence of antiquity from the wording of our Mark ritual, I am astonished at him, he might as well say that Shakespear's tragedy of Julius Cæsar was nineteen centuries old, because the scene, &c., is laid in Julius Cæsar's time. And as to our Master degree being simply an "astronomi-

cal problem," that is another far-fetched notion, only equalled by Bro. Melville's grand discoveries!

Before closing, allow me to observe that some of the most sensible remarks made in connection with this degree have been made by the Rev. Bro. G. R. Portal. I do not mean to say that I back him up in everything, only he has come pretty near the truth on more occasions than one in regard to its antiquity.

Yours fraternally,
W. P. BUCHAN.

MASONIC INSUBORDINATION IN THE HIGHER DEGREES.

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

Dear Sir and Brother,—

Two papers have just been put into my hands, one signed "Libertas," and the other headed "Spurious Masonry," with the exception of a different head and tail, these two effusions are identical, so that one, and the same answers will do for both. Admirable as Bro. A. G. Mackey, M.D., generally is, he is too much given to take things on trust, and there never was a better proof of it than when he penned the sentence, commencing "The York Rite," for had he searched a little deeper, he would, like Bro. Hughan, have found that the assertions of the friends of the York Rite had no foundation whatever. The rest of the extracts are of a piece with it. The interpolations which as "Libertas" owns, are a tissue of malignant libel, scandal, and falsehood. So malignant is the libel in the Irish production, that had Dr. Crucifix been alive, not one of these men would have dared to have penned it. All know the fable of the "Dying Lion and the Donkey" but, perhaps these brave penners may yet find a young lion in the way.

Now hear what Bro. J. G. Findel, the Author of a "History of German Literature," and Editor of "Die Bauhütte," says of Dr. Crucifix," page 400:—Dr. R. H. Crucifix, a London Surgeon, was born in 1797, in Holborn, and was initiated into the Burlington Lodge, in 1829. In 1830 was Chairman of the Bank of England Lodge. In 1834, edited the "Freemasons' Quarterly Review." After 16 year's labour he established the Asylum for Aged and Infirm Masons. His opinion had always much weight with the fraternity. In 1835, was J.G. Deacon. About 1836, was chosen a honorary Member of the Trinosophes, in Paris, and also of many Lodges in England and Scotland, was one of the Revising Committee of the Boys' School, was Treasurer to the Asylum, and on the House Committee of the Female Charity. In 1841, a banquet was given in his honour, and a silver candelabrum presented to him.

And this is the Brother that "Libertas," and acolytes delight to libel, and why? Because perhaps of the prevailing instinct that pushes the low extreme to hate the high one. The non-possessors of Masonic Charity votes cannot bear the effulgent light of the great luminary of organised Masonic Benevolence.

The concluding paragraph of "Libertas" letter, gives a clue to the object of the effusion, for he evidently without a shadow of authority, (for his encampment does not go with him; and there is not one of the old warrants that conveys the rights and powers he claims), wishes to be recognised as the great Lama, of new system of Masonry, that is to confer every mortal thing that has ever been, or is to be heard of; the end will most probably be that, instead of being called the great Lama, he may get the nick name of "Snarler" from the resemblance of the whole thing, to the oft-to-be-seen picture of the little barking cur, and the Newfoundland. We all know how the big dog treats the cur.

If there be one fact more patent than another to soundral well posted Masonic historical students, it is that the Rose Croix system was very ancient, compared with Templary, and that there was no connection whatever between the two, and this fact has been acknowledged by the Knights Templar, as in this country; who have never attempted to work the Rose Croix Degrees. And there is not one of the old Templar warrants which authorizes the working of them; confusion there is, but it is a confusion that would puzzle no first class student, such as Bro. Hughan, for example; but perhaps the very best proof is that all the ancient Conclaves enrolled themselves under banners of the Grand Conclave of England; and that all of them with the exception of the Jerusalem and the Baldwyn, Bristol, have for the sake of peace and harmony been received as Rose Croix Chapters under the banners of the A. and A. Rite for England and Wales, and the Dependencies of the British Crown, and even the prominent members of the Jerusalem wished it, and the Baldwyn entered into negotiations with the A. and A. Rite some time back.

This false "Libertas" must be one of those Communistic firebrands, who delight in destruction and in violating every law and right that interferes with their lust for power; for, not content with violating his O. B. he makes use of the G. Conclave as far as it suits his purpose, and when its rules and regulations interfere with him, he deliberately ignores them, and without the slightest compunction, so elastic is his conscience, that he violates his Templar O. B., both to the S. Conclave, and to the Jerusalem Encampment; for he has received no authority from G. Conclave to start the "Council of Ancient Rites," neither is he authorized by the Jerusalem Encampment to do so, nor has he any right as one of its members, to galvanize a body, which if it ever existed in the form now given it, has long since been legally dead.

We now come to the last paragraph of this mendacious paper, and it would be interesting to know whether among the signers of the two papers there are any of those Irish Masons who were blackballed by the Members of the Palatine Chapter, Rose Croix, Manchester, and the individual who was expelled the order by the vote of the Members of the same Chapter for unmasonic and unbrotherly conduct: one thing is very certain, these virulent attacks did not begin until after the blackballing.

To conclude, for my own part, I would sooner be governed over a little despotically by a body of gentlemen, each member of which has been honoured both by her Gracious Majesty, and by all the governing Masonic Bodies, than by a set of men whom nobody ever heard of, and I believe the very great majority of Anglo-Saxons, in all parts of the world, indulge in the no doubt great error, that the mild despotism of an educated and gentle class is far preferable to the brutal tyranny of a howling mob, and its Communistic Leaders.

Yours fraternally,



MASONIC SAYINGS AND DOINGS ABROAD.

In the Spanish Lodge of Panama, Estrella, No. 33, José L'faure Bravo was installed as W.M., he is also chief of the Rose Croix Chapter. After the installations a banquet was held at the Grand Hotel.

At the Isthmus Lodge of Panama, No. 28, the following were installed:—Bros. A. R. Hughes, W.M.; A. Kelleman, S.W.; J. Smith, J.W.; H. Eurban, Treas.; R. Macdonald, Sec.; J. Cotter, S.D.; and Diego Briggs, J.D.

THE MASONIC MIRROR.

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

MASONIC MEMS.

It was announced that on Friday, 5th inst., the Prince of Wales would be installed in Dublin, as Grand Patron of Freemasons in Ireland.

The Supreme Council 33°, of the A. and A. Rite, were most cordially and enthusiastically received by the members of the order in Lancashire, when they last week visited the Rose Croix Chapters, at Sheffield, Manchester and Liverpool. Not only were a large number of Masons enrolled under their banners, but they consecrated a new chapter of Rose Croix at Bolton, which promises to become, under the able guidance of Bro. Brockbank, very influential and numerous. The week ended with a 309 K.H. Chapter at Liverpool, at which a large number of Rose Croix Masons were advanced and the High Chancellor of the order of the Temple &c., Sir P. M. C. de Colquhoun took the opportunity of so many prominent Members of the Grand Conclave being in Lancashire to open and attach to the Liverpool K. T. Encampment, a Priory of Malta.

The Provincial Grand Master of Cumberland and Westmoreland has announced that the Provincial Grand Lodge will be held at Kendal, at the latter end of September, or, the beginning of October.

SOUTH EASTERN MASONIC ASSOCIATION.—NEW CROSS BRANCH.—The twenty-first draw recently took place, resulting in favour of Bro. H. A. Stacey, who transferred it to Bro. W. West Smith, O.T. the latter brother selected a Life Governorship of the Boys' School. Many more draws have yet to take place before the termination of the Society. The Masonic Charities have already received 200 guineas from this association, in addition to the 200 guineas already paid, have to receive nearly as much more, and that in less than three years.

ROYAL MASONIC INSTITUTION FOR BOYS.—OCTOBER ELECTION FOR 1871.—The Votes and Interests of the Governors and Subscribers are earnestly solicited on behalf of Earnest Lewis Ralling, Aged 8 Years, Son of the late Bro. Thomas Ralling, for 33 years connected with the "Essex Standard," as Reporter, &c., who died, after a long illness, at the early age of 40, on the 28th January, 1869, leaving an invalid Widow and Eleven Children—nine Sons and two Daughters—six of whom are entirely dependent upon their eldest Brother for support. Bro. Ralling was initiated into the Angel Lodge, No. 59, (now 51), Colchester, in 1853, and was a Subscribing Member up to the time of his decease. The Application is strongly recommended by Bros. the R.W. R. J. Bagshaw, Provincial Grand Master for Essex; Andrew Meggy, Deputy Prov. G.M. of Essex; V.W. the Rev. C. J. Martyn, Prov. G. Chap of England; Rev. E. I. Lockwood, D. Prov. G.M. of Suffolk. Proxies may be sent to Mrs. Ralling, Military Road, Colchester.

A Provincial Grand Lodge of Mark Masters for the Province of York was held at the Masonic Hall, St. John's Place, Halifax, on Wednesday, August 2nd, 1871. The Provincial Grand Lodge was received and entertained by the Fearnley Lodge, No. 58.

Craft Masonry.

ENGLISH CONSTITUTION.

METROPOLITAN.

ALBION LODGE (No. 9).—The Summer Banquet of this lodge was held on Wednesday, the 19th ult., on the arrival of the brethren at the Green Lanes, a good and substantial luncheon was provided, to which ample justice was done, they then proceeded to the Crown at Broxbourne, where a sumptuous collation and dessert of the most recherché description, was provided by Bro. Beningsfield, the room and table being artistically and tastefully decorated with flowers. The chair was taken by Bro. W. H. Baylis, W. M., who was supported by Bro. H. Albert, S.W.; Morton, J.W.; Past Masters E. Coste, S. Coste, Willey, H. Young, Friend, H. Mitchell, Sec., and Bros. Farrer, H. B. Clarke, L. B. Harvey, &c. Bro. E. Coste, I.P.M., proposed the toast of the W.M. The lodge having been in existence over one hundred years, it was a source of pleasure to inform the brethren that it was the birthday of the W.M., and he hoped he would be spared for many years to enjoy health, long life and prosperity, for he was one who was highly respected not only in, but out of Masonry. The W.M. in reply, said he thanked the brethren for their kind expressions, for he felt they were sincere. It certainly was a proud position to occupy the chair of that lodge. He regretted there was not a more numerous assemblage; but he was pleased to see those who were present so thoroughly enjoying themselves. Bro. H. Friend, responded to the toast of the Past Masters, Bro. J. R. Foulger, P.M. 177, returned thanks for the Visitors. After dinner the brethren roamed about the delightful garden, and after partaking of tea and coffee, returned to town.

ROYAL OAK LODGE (No. 871).—The regular meeting of this Lodge was held at the White Swan Tavern, High Street, Deptford, on Wednesday, the 27th ult., when there were present:—Bros. W. Andrews, W.M.; J. Hawker, P.M.; J. Truelove, P.M., F. Walters, P.M., Sec.; W. Myatt, S.D.; G. Andrews, J.D.; S. O. Lewis, I.G.; J. Bayin, P.M., Tyler; H. Tason, W. Shaw, G. Horman, R. Harris, M. J. Simmons, H. J. Dawe, J. J. Parkes, R. Harman, F. G. Vohmann, F. G. Skinner, and R. Whiffen. The Visitors were Bros. J. Roper, 147; F. Whiffen, 548; C. Williams, 392, Scotch Constitution. The business of the evening included the raising of Bro. F. G. Skinner, and the passing of Bro. F. G. Vohmann, and Revising the Bye-Laws. The future meetings will be held after next October on the fourth Thursday, instead of the fourth Wednesday.

LODGE OF ASAPH (No. 1319).—The brethren of this Lodge met on Monday, at the Freemasons' Hall, present, Bros. E. S. Jones, W.M.; Charles Coote, S.W.; J. Chamberlin, J.W. Jas. Weaver, P.M., P.G.O. Middlesex, S.D.; W.A. Tinney, D.C.; C. S. Jekyll, I.G.; T. A. Adams, P.G.P.; F. Ledger, P.M.; H. J. Tinney. The Lodge was opened and the minutes were read and confirmed. The ballot was taken for the admission of Mr. E. H. Reynolds, who was duly initiated into the Order. Bros. Graves, Wright, Castell, and Horton were raised and Bros. Farnie and Compton were passed. The election of W.M. for the ensuing year then took place, the choice of the brethren falling unanimously upon Bro. C. Coote, P.M. and S.W. Bro. C. Coote, jun., was re-elected Treasurer, Bros. H. J. Tinney, Wright, and Ball were elected Auditors. Bro. Gilbert, Tyler, was reelected.

PROVINCIAL.

CHANNEL ISLANDS.

JERSEY.—Cesaré Lodge, (No. 590)—The monthly meeting was held at the Temple on Thursday, July 27th, at 7 p.m. The Lodge was punctually opened by Bro. Gregg, W.M., assisted by Bros. Du Jardin as I.P.M.; Buisnell, S.W.; Oatley, P.M. as J.W.; Pallot, J.D., P. Binet, Jun. S.D. as I.G., Schmitt P.M. and Sec., in the presence of Bro. Long, P.M. 958, about a dozen members and Bros. Dr. Hopkins P.M. &c. and Cox, as visitors. Subsequently many other arrivals took place. Bro. P. Le Sueur, occupied his chair of J.W., P. Binet Jun. his as S. D., Pinol Jun. D.C. acted as I.G., Renouf took his place as I.P.M. Past

Masters Viel, Dodge, P. Binet, Draper, Scott, and about 40 other members were present. The minutes of the previous meeting were read and confirmed. Bros. G. F. Bensa, Pinel Sen., and P. Le Masurier were examined, entrusted, and dismissed for preparation. The Lodge was opened in the 2nd degree. The Candidates were re-admitted and passed as F. Crafts by the W.M., the working tools explained by the S.W. The Lodge having been resumed in the 1st degree, the chair was taken by Bro. Schmitt, P.M., who with his usual skill and energy, performed the ceremony of initiating Mr. Feray, Bro. Carreé, a personal friend of the Candidates, acting as J.D., and the working tools being explained by the J.W. The chair having been taken by the W.M., instead of the usual charge, Bro. Schmitt delivered a special and eloquent address on the principles and practice of masonry to the four candidates of the evening, which was listened to by all with close attention, and elicited marked tokens of approbation. Before sitting down, Bro. Schmitt alluded in complimentary and feeling terms, to the presence of Bro. Dr. Hopkins, his past services when a resident in Jersey, and a subscribing member of the Lodge, and his continued efforts for the benefit of the Craft elsewhere, concluding by proposing his election as an Honorary Member. Bro. Binet, P.M., seconded the resolution and it was carried by acclamation. Bro. Dr. Hopkins briefly responded and the Lodge was closed at 9.40. The Brethren then adjourned to the banqueting room for the ordinary moderate refreshment. The writer of this report, a visitor, could not but be struck with the order and regularity of the whole proceedings, the large attendance during the summer season when many Lodges are deserted or closed, the facility with which the officers went through their work, the kindly feeling and enthusiasm which prevailed. In isolated cases such scenes occur occasionally, but here they appear to be constant, having been sustained through a course of many years, recalling to the mind of the reporter the many occasions in which as a member he had participated in the labours of this large and useful Lodge. Another point especially struck him, namely the numerous instances of father and son sitting together as brethren, generally the latter having been induced to join the Craft by parental example, but sometimes the reverse being the case, as evinced in one of the initiations of the evening.

In the course of the proceedings, printed copies of the following were distributed among the brethren, thus justifying the conduct pursued by the Lodges of Jersey during several past years from 1863, and which was often commented upon in the pages of the "Freemasons' Magazine."

"Jersey, 18th May, 1871."

Whereas, on the 12th day of November 1868, I, James John Hammond, late Provincial Grand Master of Jersey, did cause to be printed, and circulated, an advertisement, of which the following is a copy:—

"WILL SHORTLY BE PUBLISHED,
A LETTER.

ressed to the Members of the Young Men's Christian Association,

Being a warning to all Christian Young Men to abstain from joining the Society (Fraternity) of Free and Accepted Masons; proving that the said Society is antagonistic to Christianity, opposed to the doctrines of the new Testament, eschewing that sacred book from its meetings, and destructive both to body and soul."

I, the undersigned, do hereby solemnly declare and attest, that when I penned the above, I was labouring under great mental disquietude, greatly affecting my bodily health and spirits.

I feel I cannot longer abstain from endeavouring to repair the great injustice I committed on that occasion, to correct the falsity of the several statements contained in the above circular, and to make as far as possible, a full and entire reparation to every Member, individually and collectively, of the Society of Ancient, Free and Accepted Masons.

I do also most emphatically deny that Freemasonry is antagonistic to Christianity, it being the very handmaid of religion, and that the principles it inculcates are altogether in strict accordance with those contained in the New and Old Testaments.

How I came to state that the Bible was excluded from our Meetings, passes my comprehension, as that sacred volume is always open on the pedestal during lodge hours.

As to the destruction of body and soul, nothing is further from

the truth, as the doctrines and precepts contained in that Holy Book, are always clearly and forcibly recommended to each novitiate as the unerring guide of his faith and conduct.

Witness my hand, this 18th day of May, 1871.

J. J. HAMMOND,

* Late Provincial Grand Master for Jersey.

To the Members of the Young Men's Christian Association, St. Helier, Jersey.

ESSEX.

MALDON.—*Lodge of St. Peter*, (No. 1024).—The annual Festival of this Lodge was held at Maldon on Thursday, 20th ult. The brethren assembled at the Masanic Hall, at two o'clock, and the usual preliminaries having been gone through, Mr. Abraham Francis, farmer, of Goldhanger, was duly initiated a member of the craft. Bro. T. C. Wigg, the W.M. Elect, was then installed, the ceremony being impressively performed by Bro. F. G. Green, P.M. The W.M. then proceeded to invest his officers for the ensuing year, as follows: Bros. J. J. Hawkins, S.W.; J. Quihampton, J.W.; W. Humpherys, Treasurer; F. G. Green, Secretary; J. F. Kemp, S.D.; R. G. Coombe, J.D.; I. Ratcliff, I.G.; and G. Huxtable, Tyler. The business of the Lodge being over, the brethren adjourned to the Blue Boar Hotel, where a sumptuous banquet was excellently served by Bro. W. Hickford, the host. The usual loyal and Masonic toasts followed, and much regret was expressed that several counter attractions, coupled with the fact of the Prov. G. Lodge having been so recently held in Maldon, combined to prevent the attendance of many brethren either in Lodge or at the festive board. The following were present:—Bros. T. C. Wigg, W.M.; J. J. Hawkins, S.W.; W. Humpherys, P.M., Treasurer, F. G. Green, P.M., Secretary; J. F. Kemp, S.D.; S. C. Bastow, T. C. Wigg, G. Aldham, R. J. Francis, A. Francis, Moffatt, and G. Huxtable, 1024. Visitors—Bros. T. J. Ralling, Secy., and W. S. Sprent, D.C., 51; Jos. Nicholls, S. W. 256; W. Calthorpe, W.M. and T. Eustace, J.W. 697.

KENT.

BROMLEY.—*Acacia Lodge* (No. 1314).—The installation meeting of this lodge was held on Tuesday, 11th inst., at the Bell, the W.M., Bro. Alfred Avery, occupied the chair, and was ably supported by Bros. Knott, S.W.; Williams, Treas. and J.W. pro tem.; E. Coste, P.M. Sec.; J. W. Avery, W. H. Avery, W. H. Baylis, W. Holland, Sutton, Laskey, Chubb, Wyatt, Bailey Lovett, Jaccard, Boden, Kingston, &c. The Lodge having been opened, the minutes were read and confirmed. Bros. Jaccard, Boden and Kingston, were passed. Bro. Thos. Knott, S.W., and W.M. elect, was then presented to the lodge, and the ceremony of Installation was performed by Bro. Alfred Avery, the retiring W.M., in a solemn and impressive manner. On the re-admission of the brethren, the newly-installed W.M. having been saluted in the three degrees; proceeded to invest his Officers as follows, viz., Bros. Williams, S.W. and Treas.; S. Wells, J.W.; E. Coste, P.M., Hon. Sec.; Manger, S.D.; Seamen, J.D.; Deering, I.G.; Wyre, Dir. of Cers.; Jordan, Org.; Bavin, Tyler. The lodge was then closed, and the brethren sat down to an excellent banquet, provided by Bro. Sutton. The room was decorated with great taste under the superintendence of Bros. William Harling Baylis, and Wm. Holland (who are both members of the Lodge). Over the Master's chair was placed the Acacia Tree, and above the Royal Standard and the Union Jack entwined, with the words "Success to the Acacia Lodge," and medallions of the initials of the W.M. and Past Masters of the Lodge, Bros. Baylis and Holland. Round the room were flags of all nations. On the removal of the cloth, the usual loyal and Masonic toasts were given, including that of the B.W. Prov. G. Master, Viscount Holmesdale; Bro. Dobson, D.G.M. The toast of the W.M. was proposed in eloquent and flattering terms by Bro. A. Avery, I.P.M., who suitably returned thanks. Bro. A. Avery received as a mark of regard and also for the high estimation he is held in by every brother in the Lodge, a P.M. Jewel. The visitors were Bros. F. Walters, P.M. 73; D. H. Jacobs, P.M. 27; Fenwick, P.M. 429; C. J. Sutton, P.M.; 1,107; E. Dobson, P.M.; 72; J. Leex, 176; W. H. Green, 619; Brook, 975; White, P.M. 72; W. J. Laing, P.M. 45; J. H. Wynne, P.M. 101; C. Lacey, P.M. 174; A. Ransom, W.M. 1050; Henry, 19; J. Chubb, 126; H. Grey, 716; R. Fry, 1050; J. H. Penfold, 1174; Weeks, 742; H. Searle, 906; Thomas, 1196; G. A. Smith, 619, and others.

ROYAL ARCH.

SUPREME GRAND CHAPTER.

The Quarterly Convocation of Grand Chapter was held on Wednesday, 2nd inst., at Freemasons' Hall.

In the absence of the Grand Principals, the Chair of Grand Z. was occupied by Comp. the Hon. Robert Hamilton, Dist G. Supt. Jamaica; The Rev. C. J. Martyn, P.G. Principal Soj., as H.; S. Rawson, P. Dist. G. Supt. China, as J.; Pulteney Scott, P.G.S.B., as Scribe E., in the absence of Comp. J. Hervey; John Savage, P.G.S.B., as Scribe N.; Rev. J. Brownrigg, as Principal Sojourner; C. C. Dumas, P.G.S.B.; and E. Snell, P.G.S.B., as Assistant Sojs.; Joseph Smith, Dir. of Cers.; C. B. Payne, G. Janitor; Col. Whitwell, M.P., G.S.N.; There were also present Comps. Benj. Head, P.G.S.B.; H. Browne, P.G.S.B.; E. Snell, P.G.S.B.; H. Muggeridge, P.G.S.B.; John Savage, P.G.S.B.; Bradford, P.G. Dir. of Cers.; C. J. Martyn, P.G.S.B.; C. C. Dumas, P.G. Standard Bearer; Andrew Hollman, P.G. Standard Bearer; E. H. Patten, P.G.S.B.; Joshua Nunn, P.G. Dir. of Cers.; and other Past Grand Officers. Comps. John Bellerby, 171; F. Adlard, P.Z. 214; John Boyd, Z. 145; G. Bolton, P.Z. 169; G. Brown, 169; M. P. L. Park, H. 173; John Lightfoot, H. 160; Lewis Merrick, Z. 543; G. States, P.Z.; W. Smith, *CE.* P.Z. 33; W. Watson, P.Z. 25; W. Carpenter, P.Z. 177; A. D. Loewenstark, P.Z. 73; J. R. Sheen, 180; G. H. Cattel, J. 189; E. Cox, J. 12; M. Cooke, P.Z. 534; E. H. Patten, P.G.S.B.; W. West Smith, H. 79; Henry Ash, H. 77; Jas. Stevens, P.Z. 720; H. Massey, H. 619; C. A. Cottebrune, P.Z. 77; F. Walters, P.Z. 73; Jas. Self, Z. 214; Alfred Pondlebury, P.Z. 1056; H. Reed, Z. 733; W. Bourne, Z. 749; E. J. Barron, P.Z. 214; R. Spencer, P.Z. 3; F. Binckes, P.Z. 10; G. Pymm, H. 748; J. W. Avery, Z. 419; J. J. Sabine, Z. 73; C. Moutriez, Z. 11; H. Littaur, P.Z. 188.

The Grand Chapter was opened punctually at seven o'clock.

The minutes of the previous meeting were read and confirmed.

The following report of the Committee of General Purposes was then presented as follows:—

The Committee of General Purposes beg to report that they have examined the Accounts from the 19th April, 1871, to the 17th July, 1871, both inclusive, which they find to be as follows:—

To Balance 19th April.....	£416	12	7
„ Subsequent Receipts	251	9	0
	£668	1	7
By Disbursements during the Quarter	£123	6	8
„ Purchase of £200 Consols at 93½ and Commission	187	10	0
„ Balance	357	4	11
	£668	1	7

which Balance is in the hands of Messrs. Willis, Percival and Co. Bankers of the Grand Treasurer.

The Committee have likewise to report that they have received the following Petitions:—

1st. From Companions George William Russell as Z, William Pearl as H., John William Minchin as J, and nine others, for a Chapter to be attached to the Lodge Faith, Hope and Charity, No. 1285, Ootacamund, Madras, to be called the "Excelsior Chapter," and to meet at Ootacamund.

2nd. From Companions the Right Hon. Earl Vane as Z, James Kench as H., Henry William Lindus as J, and six others, for a Chapter to be attached to the Lodge La Tolérance No. 638, London, to be called the Vane Chapter, and to meet at Freemasons' Hall, London.

3rd. From Companions Daniel Pretto as Z, William Richard Bull as H., George Phillips as J, and seven others, for a Chapter to be attached to the Harmonic Lodge No. 355, in the Island of St. Thomas, West Indies, to be called "The Zetland Chapter," and to meet in the town of Charlotte Amelia, St. Thomas, West Indies.

The foregoing petitions being in all respects regular, the committee recommended that the prayers thereof be respectively granted.

Petitions have also been received—

4th. From Companions John Woodward Barret as Z, Charles Horsley as H, Christian Gilbert Constantius Stahr as J, and seven others, for a Chapter to be attached to the Acacia Lodge, No. 1399, Potter's Bar, Middlesex, to be called "The Acacia Chapter," and to meet at the Railway Hotel, Potter's Bar.

5th. From Companions John Thomas Moes as Z, William Hammond as H, Samuel Wickens as J, and six others, for a Chapter to be attached to Lebanon Lodge, No. 1326, Hampton, Middlesex, to be called "The Lebanon Chapter," and to meet at the Lion Hotel, Hampton.

These petitions are regular in form, but inasmuch as the lodges to which the Chapters are proposed to be attached were only respectively consecrated in the months of May and June in the past year, the committee cannot recommend that the prayers thereof be granted, as they are still of the opinion expressed in their report to Grand Chapter of the 19th January, 1870, that it is not desirable that a Chapter should be attached to a lodge which has been consecrated for a less period than three years, and they again submit their opinion for the consideration of Grand Chapter.

The committee have also received a petition from the Unity Chapter, praying to be detached from the Fowey Lodge, No. 377, Fowey, Cornwall, and to be attached to the St. Andrew's Lodge, No. 1151, Tywardreath, Cornwall. Both lodges having given their consent, the committee recommend that the prayer of the petition be granted.

The committee have also received a petition from the Beadon Chapter, 619, Dulwich, praying for permission to remove the Chapter from the Greyhound Inn, Dulwich, to the Masons' Arms Tavern, Masons' Avenue, Basinghall Street, in the City of London. As it appears from the statement of the Petitioners that they are compelled by circumstances to remove from their present place of meeting, the Committee recommend that the prayer of their Petition be granted.

The following notice of Motion has been given by Companion Mathew Cooke, P.Z. No. 534:—

"That whilst this Grand Chapter recognizes the private right of every companion to belong to any extraneous Masonic organisation he may choose, it as firmly forbids now, and at any future time all Companions while engaged as salaried officials under this Grand Chapter to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite, the Rites of Misraim and Memphis, the spurious orders of Rome and Constantine, the schismatic body styling itself the Grand Mark Lodge of England; or any other exterior Masonic organisation whatever (even that of the Order of Knights Templar which alone is recognised) under the pain of immediate dismissal from employment by this Grand Chapter."

(Signed) W. PULTENEY SCOTT, President.

Comp. Joseph Smith moved that the report having been printed, and placed in the hands of all the Companions present, be taken as read, which was agreed to.

Comp. J. Savage then moved that the report be received and entered on the minutes, which was also carried.

Comp. Rawson called attention to what appeared to him, to be an omission from the report of the Committee. He begged to inquire whether the question, which had been discussed at the last Convocation, relative to the position of Colonial Companions, and the Principal Chairs, had received the attention of the Committee, and whether any decision had been come to, as he had understood that the subject was to have been brought forward at the present Convocation of Grand Chapter.

The Acting M.E.Z. understood that a substantive motion was to have been presented, but it did not appear that that had

been done, and, therefore, the subject could not be discussed.

The recommendations of the committee, relative to the petitions for new Chapters was next taken into consideration.

In the case of the Excelsior Chapter, to be attached to Lodge Faith, Hope and Charity, meeting at Ootacamund, Madras, it was moved by Comp. Savage, and carried that the prayer of the petition be granted.

The applications for the Vane Chapter, London, Zetland Chapter, St. Thomas, West Indies, were also granted.

Upon the petition for Acacia Chapter, Potter's Bar, it was moved by Comp. J. Walters, that the Petition be granted, he said that although the Lodge had only been consecrated in May of last year, it was in a flourishing condition, and the want of a chapter was much felt by the companions resident in the neighbourhood. He called attention to the fact that the committee, two years ago, had recommended the grant of a charter in connection with a Lodge that had been established no longer than that now applying. He pointed out the inconsistency in refusing the charter in the present instance.

Comp. Loewenstark seconded the proposition.

Comp. Joshua Nunn objected to the observations made by Comp. Walters. The Committee, he stated, had fully considered the subject, and he for one strongly objected to the granting of charters for chapters to lodges so recently established. He enquired of the Grand Scribe E. how many members there were on the role of the Acacia Lodge, and how many of them resided at Potter's Bar.

The Grand Scribe E. could not give the information, as there was no return, but we understood it to be stated that there were about 20 members, very few of whom resided at Potter's Bar.

Comp. J. J. Sabine, called attention to the committee having in the same report, recommended the granting of a charter for a chapter to be attached to a very recently formed Lodge, (No. 1285).

Comp. J. Savage, stated that the subject had received the serious attention of the committee, and that for various reasons which he stated, it was undesirable to attach chapters to lodges until the latter had been in existence at least three years and it was proved that they were in good working condition; then under ordinary circumstances they would be independent of any extraneous aid in filling the Principals' Chair. There would then, probably be three Installed Masters, who would be eligible, and it was fairly presumable that they would require such time to obtain sufficient knowledge of the ceremonials to enable them to perform the work. Comp. Savage considered it a matter of the greatest importance that this subject should be thoroughly understood and legislated upon. He remembered, some thirty years ago, when the Robert Burns Lodge, (now No. 25), was applied for, it was only after considerable discussion, it was agreed upon, although the lodge was then a very influential one, numbering over one hundred members, he believed, for many years prior to that period, no new chapter had been consecrated. It was not until about ten years ago, the policy of Grand Chapter had been relaxed, and that numerous new Chapters were established. Comp. Savage concluded by calling attention to the unsatisfactory state of many of those Chapters that had been recently established. He warned the companions against the wholesale granting of charters, and hoped that the present application would be refused.

Comp. S. Rawson objected to one point raised by Comp.

Savage, against the granting of the charters. He pointed out that Past Masters in the Lodge although not Past Masters of the Lodge, were eligible for the Chairs of the Principals. He would impress this fact upon the Grand Chapter, in the interest of the colonial brethren and companions.

Comp. Sabine urged various reasons why the warrant should be granted.

Comp. E. Snell objected to the granting of the Charter, as the number of the members of the lodge was so small, and he believed it undesirable to grant the Charter for the reasons stated by the committee.

Comp. Stevens supported the motion of Comp. F. Walters, in an able speech, stating that there was no other Chapter in the neighbourhood. He considered that every lodge should have a Chapter attached to it, provided the number and rank of the members would enable a Chapter to be worked.

Comp. Dr. Self also supported the motion, believing the granting the present application would be desirable.

The Acting Grand Z. summed up the arguments, and put Comp. Walter's motion as an amendment to the report of the Committee, ruling that that was the proper course.

On the votes being taken, there were, for granting the Charter, 15; against 25.

The amendment was therefore lost.

The M.E.Z. then put as a substantive motion the recommendation of the committee, referring to the petition, No. 4, which was carried, 25 voting for the motion, and 15 against it.

The charter was therefore refused.

The M.E.Z. was then asked whether the decision in the preceeding case was to be considered as applying to the petition, No. 5

The M.E.Z. decided that the two petitions must be considered separately, and that a vote must be taken upon the petition No. 5 for a Charter to be attached to the Lebanon Lodge, No. 1326, Hampton.

Comp. F. Walters, moved, as an amendment, that the prayer of the petition be granted, and stated that although the Lebanon Lodge was only a month or so younger than the Acacia, the objections that may have had weight in the decision in the former case could not apply in the present instance, as there were several competent Past Masters, members of the lodge, and a large proportion of the members resided near to the place of meeting. He trusted Grand Chapter would make an exception in favour of the present petitioners.

Comp. J. J. Sabine in seconding Comp. F. Walters's amendment, suggested that if such difficulties were thrown in the way of companions and members of the Craft, who were desirous of completing their Master Mason degree, he feared it would lead to great dissatisfaction and schisms amongst Royal Arch Masons.

Comp. Savage objected to the granting of the prayer of the petition. He would not take up the time of Grand Chapter by repeating his objections, which applied in greater force in the present instance, he saw nothing in the statement of the mover and seconder to alter his opinion, and he felt that the recommendation of the committee must be supported.

Comp. Stevens proposed that the subject be referred back to the committee, as he considered it of grave importance that the subject of granting Royal Arch Warrants should be considered in a more liberal spirit.

The M.E.Z. ruled that Comp. Stevens was out of order.

Comp. the Rev. C. J. Martyn supported the views of the committee and confirmed what had been mentioned by Companion Savage, as to the state of many chapters both in London and elsewhere.

Comp. Whitwell, G.S.N., who had arrived late, asked an explanation as to the state of Lebanon Lodge.

Comp. E. Cox also enquired as to the Members of the Lodge Lebanon, how many were eligible for the Principals' Chairs, and some other questions.

The G. Scribe N. could not give the information desired, as no return had yet been made to Grand Lodge.

Several companions in favour of the petition having rose to reply.

The M.E.Z., ruled in this case, that these questions must be answered by the proper officer of Grand Chapter.

Comp. E. J. Barron supported the committee, and pointed out that there was no inconsistency, as alleged, in granting the charter for the Indian Chapter.

Comp. J. Nunn took up the several points urged by the several companions, in favour of granting the charter, answering each seriatim, and pointing out the weakness of the case made out by the supporters of the petition.

The M.E.Z. then stated the question before the Grand Chapter and put the amendment.

There were 12 votes in favor of granting the prayer of the petition, and 26 against it.

The original vote was then put, when the numbers were. For the refusal of the charter, 26. against it, 12.

The M.E.Z. then announced that the prayer of the Petition was refused.

Comp. J. J. Sabine then moved that so much of the report of the committee as related to petitions 4 and 5, and the paragraph immediately following in which it stated that, "it is not desirable a chapter should be attached to a lodge that has been consecrated for a less period than three years," be referred back for re-consideration, and in shortly stating his reasons, reiterating the opinions he had expressed when seconding the amendment of Bro. F. Walters, with reference to the Lebanon petition.

Comp. Stevens seconded the motion.

Comp. E. Cox asked if it was competent for any companion to move that the report be referred after the several recommendations had been received, considered and confirmed.

The M.E.Z. ruled that Comp. Sabine was in order, his motion being [an amendment, which was] put, thereof being 16 for and 27 against.

It was then moved and seconded, that the report, including the recommendation contained in the paragraph referred to, be adopted by this Grand Chapter, when there were 26 for the motion, and 10 against.

The recommendation of the committee was therefore adopted by a majority of 16.

The Grand Scribe E. next read the recommendation of the committee with reference to the Unity Chapter, which was carried.

The application of the Beadon Chapter to change the place of meeting was also complied with.

The Scribe E. then announced that the next business was the motion of Comp. Matthew Cooke:—

Comp. Matthew Cooke then brought forward the motion of which he had given notice, as follows:—

"That whilst this Grand Chapter recognises the private right of every companion to belong to any extraneous Masonic organisation he may choose, it as firmly forbids now, and at any future time all companions while engaged as salaried officials under this Grand Chapter to mix themselves up in any way with such bodies as the 'Ancient and Accepted Scottish Rite,' the 'Rites of Misraim and Memphis,' the spurious orders of 'Rome and Constantine,' the schismatic body styling itself the 'Grand Mark Lodge of England,' or any other exterior Masonic organisation whatever (even that of

the Order of Knights Templar which alone is recognised) under the pain of immediate dismissal from employment by this Grand Chapter."

Comp. Cooke stated that the subject was one of the greatest importance. He had also given notice of a similar motion in Grand Lodge, and hoped in each instance the subject would receive due consideration, and that a decision in accordance with his views should be arrived at by Grand Chapter.

After Comp. Cooke had concluded, Comp. F. Binckes protested against some of the expressions used by Comp. Cooke in support of his motion, when the M.E.Z. said that the time had not arrived for Comp. Binckes to speak upon the motion, as it had not been seconded.

A companion rose to second the motion for the purpose, he said, of affording an opportunity for discussion, but sat down again without having done so.

The motion not having found a seconder, the subject dropped, whereupon

The M.E.Z. closed the Chapter in form.

METROPOLITAN.

JOPPA CHAPTER (No. 188).—A regular Convocation of this Chapter was held at the Albion Tavern, Aldersgate Street, City, on Monday the 24th ult. There were present Comps. J. Abrahams, Z.; Rev. M. B. Levy, H.; S. Pollitzer, J.; H. M. Levy, S.E.; J. Rosenthal, S.N. W. Littaur, E. P. Albert, J. Lazarus, S. Lazarus, P.Z.'S. and Comps. H. F. Isaac, A. Mellish, R. Ord, G. Faulkner, M. Littaur, E. S. Jones. The chapter was opened and the minutes of the former Convocation were read and confirmed. A ballot was then taken for the admission of Bro. F. Platt, No. 188, which proving unanimous, he was duly exalted. This being the night for the election of the M.E.Z. and other officers, the following was the result, viz; Comps. Rev. M. B. Levy, M.E.Z.; S. Pollitzer, A. (J.); S. V. Abraham, P.Z. Treasurer; M. Emanuel, P.S.; H. M. Levy, S.E.; J. Rosenthal, S.N.; G. Smith, Janitor. The resignation of two companions was accepted with regret. A sum of two guineas was proposed from the funds of the Chapter for the purpose of presenting the M.E.Z. with a P.Z. jewel on his retirement from office, which was augmented by subscriptions from the brethren. The Chapter was then closed, and the companions sat down to an excellent banquet, provided by Bro. Jennings, and superintended by Comp. Keeping. On the removal of the cloth the usual loyal and Masonic toasts were given, the M.E.Z. very ably presiding. The toast of "The newly exalted" was responded to by Comp. F. Platt. Com. Littaur proposed the toast of "the M.E.Z.," who duly responded. Comp. T. H. Gore, P.S.E. 262, responded for the visitors. The M.E.Z., in proposing the toast of "the newly elected M.E.Z.," said the companions could not have made a better selection. His working, and his high mental attainments, qualified him to occupy the position in which he had been elected. The Rev. M. B. Levy, in returning thanks for the manner the toast had been proposed and received made some appropriate metaphorical allusions to the beauties of the order. His great aim, he stated, was to raise the prestige of the Chapter, and he would do all in his power to promote its interests. The toast of the P.Z.'s was responded to by Comp. Littaur; and Comp. H. M. Levy returned thanks for the officers as S.E., and in responding, said although elected to the office of J., he felt it a great pleasure to resign that office in favour of Com. S. E. Jones, who was more entitled to it, not only by his able working, but also by seniority. The Janitor's toast concluded a very agreeable evening.

MASONIC FESTIVITIES.

GRAND MARK LODGE BENEVOLENT FUND ANNUAL FESTIVAL.

The annual Festival of the Benevolent Fund of the Grand Lodge of Mark Master Masons of England and Wales, the Colonies and Dependencies of the British Crown, took place on Friday, 28th ult., at the Crystal Palace, Bro. J. C. Parkinson, Junior Grand Warden, in the chair.

There were present the Grand Master, Bro. the Rev. J. R. Portal, Bro. George Elliot, M.P. and Mrs. Elliot; Bro. Colonel Burdett; Mrs. J. C. Parkinson; Bro. Fraser Rae and Mrs. Rae; Bro. Glover; Bro. Hansard and many others whose names we were unable to obtain, through the absence of the Grand Secretary from town, and the consequent impossibility of obtaining access to the List. Ladies as well as gentlemen sat down to this dinner—a novelty in masonic banquets—which appeared to be highly appreciated by those present. A most elegant banquet was supplied by Messrs. Bertram and Roberts.

The Chairman said: Ladies and Brethren, I now in proposing the toast of the evening, ask you to drink Prosperity to the Mark Benevolent Fund, and propose to explain as briefly as possible why we are here, who we are, what we claim, and to what we aspire. It has been asked what is Mark Masonry? What does the Mark Degree mean? Is it something different to Freemasonry? Is it opposed to Freemasonry? These problems are happily very easy of solution. This Mark Degree, the existence and usefulness of which we celebrate to night, is composed exclusively of men, who, being Freemasons already, and having the ritual, the traditions, the objects, and the privileges of their order deeply at heart; associate together under a distinct banner, but without abating one iota of their loyalty to the supreme rulers of the Craft, without renouncing a single privilege, and certainly without jeopardizing a solitary landmark. But for the better comprehension of the position of Mark Masonry and its relation to that general Freemasonry to which all Mark Masons necessarily belong, I feel tempted to draw upon an experience I acquired during a recent tour in the East. There, in ancient Egypt, that land of mystery and old renown, side by side with hoary monuments of antiquity, and having the yellow sands wherein these have for thousands of years found a resting place and a home, their original purposes doubtful and the very names of their authors forgotten, runs the most famous of Canals. In that strange country, the enterprise of man has, as you know, pierced the desert and turned a peninsular into an island. Over the arid waste where the camel, the jackal, the ibis, and the Bedouin have held uninterrupted sway through the long grey centuries, argosies from every sea now make stately progress. Science has triumphed, the waters of two oceans are united; and the benefits to civilization and to humanity will be incalculable. Let this Suez Canal stand for general Freemasonry; carrying on its broad bosom rich freights, knitting the nations of the earth more closely together, bringing about a more cordial understanding between those separated by time and space, and performing the god-like function of peace on earth and good-will towards men. But running side by side with this glorious artificial sea is another and smaller stream, created by the same agencies, reaching the same points, of service to same mariners, and marking its progress through the sandy way by a line of tender foliage, always beautifully fresh and green. This bears the attractive title—a title in which one may trace some of the poetic imagery of the East—the Sweet Water Canal, and consists of a refreshing stream which was brought through the desert artificially, when the works of the more important canal were being carried out, and with beautiful smiling vegetation, luxuriant gardens, and the goodly fruits of the earth in its train. If we adopt an image not unfrequently used by the theologian, and speak of the world as a desert; if we claim for general Freemasonry the beneficent powers and objects of the general link which has made the East and West one, then we may, I think, fairly regard Mark Masonry as the smaller stream running side by side with its powerful neighbour, interchanging benefits, never obtruding itself, but still welcoming heartily all who choose to partake of its refreshing waters. The Benevolent Fund, which we are cultivating now, upon which the presence of so many fair ladies sheds a benign influence, and particulars of which will be read to you by Bro. Binckes, is the line of

tender foliage, marking the benefits conferred by this degree on those who have been overtaken in the desert, and who, parched and weary, are sorely in need of sustenance and help. We hope by your favour to increase our means of usefulness this evening, and I will first add that what this Fund gives it gives quickly. There is no waiting, no inquisitorial sifting of necessities; but directly we are satisfied that a brother is deserving, and in need, we render him all the assistance our means afford. Ladies and Brethren, I give you success to the Mark Benevolent Fund. After the usual loyal toasts, Bro. J. C. Parkinson, the Chairman, gave "The health of the Grand Mark Master Mason, the most Worshipful Bro. the Rev. G. R. Portal." He remarked history is not wanting in salient examples of able Churchmen who have also been leaders in secular life—of ministers of religion who have been powerful officers of state. In Freemasonry the theory and sound practice of which embrace the broad elementary truths of religion, and which is yet an organisation rejoicing in secular aims and conferring temporal benefits, there is, I think, a special appropriateness in the fact of a clergyman being elected by the free votes of his brethren to fill the leading place among them. I believe we have no less than ten clergymen of the Church of England among our company to night; and it seems to me to blend the two sides of Freemasonry very happily when we find ministers of religion busying themselves with its working details, besides affording to the outer world convincing proof that there can be nothing in our order which is inimical to man's highest and holiest interests. In the Rev. Grand Master of the Mark Degree, we have a brother greatly gifted with the ruling or administrative faculties; one who learnt the art of governing in the cold shade of opposition, and who did not forget the precious lessons when the opportunity came for him to wield power. Our Grand Master brought, moreover, to the discharge of his high trust, a mind skilled in controversy, stored with classical knowledge, and exercised in the most sacred of functions—that of assuaging the sorrows, and guiding the aspirations of the human soul. Need I add that our Grand Master came to us possessed of a strong will, ardent convictions, indomitable courage, and a goodly stock of shrewd hard common sense. These be promising qualities out of which to evolve a prosperous reign, and I beg, as your mouthpiece, to thank the Grand Master for his judicious and constitutional rule, and to call upon you to drink bumpers to his health.

The amount subscribed was about £110. [We shall next week publish the exact amount, and the names of the principal donors, with further details of this meeting which, we may say, was a very successful one.]

THE MARK DEGREE IN ENGLAND.

(Continued from page 100).

Bro. Mackersy: I think we have got now the historical character of the Degree, and a *resumé* of the whole proceedings connected with its working in England, to lay before our constituents. I would almost be disposed to suggest that we adjourn till 11 o'clock to-morrow, when we could have these proceedings read to Col. Burdett, and consider what we are to do. Probably the course we should take would be that each Delegate report them to the body he represents, or perhaps Earl Percy will take a report to Grand Lodge of England of what has passed at this Conference, and then it may be that Grand Lodge of Scotland and Ireland may each direct a report of these proceedings to be submitted and ask for a formal deliverance by the Grand Lodge and Chapter of England. If the Grand Lodge of England still adhere to their former opinion, then Grand Lodges of Scotland, Ireland, and America act for themselves.

Earl Percy: I should have some difficulty in reporting to Grand Lodge of England, because I am not a member of this committee as representing that body.

Bro. Mackersy: At any rate the Grand Lodge of Scotland and Ireland may report to Grand Lodge of England.

At the adjourned meeting of the Conference held in the library of the Freemasons' Hall, on Tuesday, April 4th, 1871, there were present: Bros. Col. Burdett, in the chair (G. Ch. of Ireland), L. Mackersy, A. Kerr, W. Mann, W. Hay, T. Entwistle, The Rev. G. R. Portal, W. W. Bench, M.P.; F. Binckes.

The Chairman apologised for his absence yesterday, which he

very much regretted, and explained that though he had been requested by the D.G.M. of Ireland to represent him at the Conference, the D.G.M. had not informed him of the day on which the Conference would meet. As representative in this country to its Grand Lodge of the Grand Lodge of Ireland, he felt bound to attend to the business of the Lodge which accredited him. Before going on with the proceedings of the day he wished the Conference to understand that he attended merely as a representative of Ireland to hear what took place, and that nothing he or the Conference might say or do was to be taken as binding Grand Lodge or Chapter of Ireland. These bodies would decide for themselves after hearing the conclusion the Conference had arrived at. The Grand Master was anxious that there should be a kindly feeling between the Supreme Bodies of both countries, and that each should carry out the views of the order, as far as possible.

Bro. Mann stated that it was quite understood that no body was bound by what took place. The members of the Conference merely came to converse for the purpose of ascertaining the views of the different parties and to report to the bodies they represented what was done.

The Chairman said No; but Grand Chapter of Ireland wished it particularly to be understood that they were not bound by anything that was done at the Conference. The Chairman further said that Bro. Binckes had been kind enough to wait upon him last night in consequence of his absence, which he so much regretted, and explained all that took place at the meeting of yesterday.

Bro. Portal thought the most important portion of them was Bro. Kerr's statement which contained some highly interesting archaeological information concerning the Mark Degree.

The Chairman: The Royal Arch Chapter of Ireland gave the Mark Masons Degree under the Royal Arch Warrant. They have no Mark Warrant. The degree is given to Master Masons and Royal Arch Masons. It is worked under the Royal Arch Chapter, and that Chapter, from what they have seen in different publications, are rather inclined to be jealous of some of the Orders that are now worked in England.

Bro. Hay: The Mark Degree is also worked under the Royal Arch in Scotland.

The Chairman: We acknowledge the certificates of other Mark Lodges, only the governing body in Ireland is the Royal Arch Chapter.

Bro. Kerr here read the minutes read by him yesterday.

The Chairman: That is very much in accordance with the working in Ireland. They have not the power to work it unless they have a Royal Arch Chapter warrant.

Bro. Portal: Now, shall I say a few words as to what was left open from yesterday as to the origin of this Grand Lodge. These papers concerning it are exceedingly fragmentary. I cannot make out from them by what process this Mark Grand Lodge in 1856 came into existence. All that I can find in relation to that is the minutes of the first meeting, which simply contain a list of the officers appointed at that first meeting. In 1857 definite action seem to have been taken. In that year Lord Leigh, by advertisement in the "Times", summoned all Mark Masters in England to come to London to a Meeting, and he takes the chair, and a very interesting debate takes place upon the Mark Degree in the course of which he proposes to appoint a committee which should settle under what future government the Mark Degree in this country should be in consequence of the Grand Lodge of England having refused to take the Mark Degree under its jurisdiction. Bro. Havers (everybody who knows anything about Grand Craft Lodge knows the great influence he had there) makes a long speech on the subject, in which he "objects to Lord Leigh, a Provincial Grand Master, taking the chair at the meeting; tells him that it is a breach of his Masonic obligation, disputes the antiquity of the Degree altogether; and denies that it had ever been under the jurisdiction of Grand Lodge;—(well, that is just our contention that it never was)—and desired that the Brethren should not be misled, but should understand the fact that the Degree was a recent and modern innovation, and never formed part of Ancient Freemasonry. Asserted that a heavy responsibility rested with Lord Leigh and with the meeting, if they lightly forgot the O. B. taken by every Master of a Lodge on being installed, and the memorable declaration of their ancestors in 1813. Contended that, mindful of his oath, he must resist any innovation upon the ancient plan of Freemasonry, and that Masonry consisted solely of Three

Degrees, including the Royal Arch. That our Brethren of the 'Lodge of Reconciliation,' in 1813, did not make anything new, they only declared what the pure landmarks had been. That the Scotch, Irish, and American Masons who practiced the Mark Degree, took their Masonry from England, and their adopting this Degree proved that they had not kept to the purity of English Masonry." Lord Leigh, in spite of that, got a committee appointed, and that committee made a Report. The report of that Committee was this:—"That they bear in mind that the object of its appointment was to ascertain by a fair representation of the different sections of Mark Masters at present dissatisfied the views of those different sections as to the means to be adopted to promote unity and uniformity in the Craft. After careful consideration, the Committee recommend as follows:—1st. That all bodies of Freemasons in England and Wales which have heretofore actually met and worked as Lodges of Mark Masters, whether under a warrant of Constitution or immemorial custom, or otherwise, should form a union. 2nd. That this union of Lodges should be represented by an assembly of their Masters, Past Masters and Wardens, and be governed by such regulations as this representative assembly shall approve and by no other. 3rd. That every Mark Master who shall give proof of having served the office of Master of a Lodge of Mark Masters, or of having conferred the Degree upon two or more Brethren previously to the Quarterly Communication of the United Grand Lodge of England in June, 1856, shall be deemed to be a Past Master of a Lodge of Mark Masters, and form part of this Assembly, provided that he join, or be recognised as a member by, any such uniting Lodge." The next thing that happens is that a circular is issued by Lodges holding warrants from Grand Chapter of Scotland in 1858, previously referred to by Bro. Binckes.—(Appendix C.)—From that time Lodges dropped in year by year to this union. At the present time we are acting under the authority given us by time-immemorial Lodges which have placed their previous independent authority in our hands as is the case with all Grand Lodges. A Grand Lodge is nothing more than a Union of several Lodges which vest in one the power which each formerly had separately. The Lodges that gave in their adherence conferred the Degree before independently. They are these:—

Northumberland and Berwick	Newcastle-on-Tyne.
Royal Cumberland	Bath.
Kent	London.
Prince Edward	near Halifax
Friendship	Devonport.
Minerva	Hull
Benevolent	Stockport.
Portsmouth	Portsmouth
Roberts	Rochdale.
Knights of Malta	Huckley.

Of the Lodges originally holding charters from Scotland, there are:—

Bon Accord	London.
Thistle	London.
Cheltenham and Keystone	Cheltenham.
West Lancashire	Liverpool.
Southwark	London.
St. Mark's	London.
Langley	Cardiff.

We have now upwards of 130 Lodges under our control. The Grand Masters have been Lord Leigh, Lord Carnarvon, Lord Holmesdale, Bro. Beach and myself. That is the position of matters as regards Mark Lodge. I do not know that it matters how it came into being, because whatever flaws there may have been in the beginning, they have been done away with and amended by the adhesion of all these lawful Lodges which have placed their authority in our hands, which is the authority we now exercise.

Bro. Entwistle: I agree with what Bro. Portal has said, that it is of no importance whatever, except that in taking this character of a governing body, our true position should be defined.

The Chairman: The Grand Lodge of Ireland is anxious that this Grand Lodge should be recognised. Now this Grand Lodge is not recognised by Grand Craft Lodge of England, and before Grand Chapter of Ireland do anything they would like to have it recognised by Grand Lodge of England. The Duke of Leinster is the Grand Master, of all bodies purporting to be Masonic in Ireland. Every order there, from the 33^d to

the Entered Apprentice, is under his control, and any order goes up by Masons is relinquished, if he objects to it. I know at one time there was an attempt to establish an order there, the "Red Cross of Constantine," and I was applied to by Bro. Shekleton to take it in hand, and was obliged to call a meeting in Dublin and request the Brethren to relinquish it till it was recognised and sanctioned by the Duke of Leinster. Therefore you see the G. M. has complete control over the whole Masonic order.

Bro. Portal: What Bro. Shekleton wishes, is that all the Degrees should be recognised as in Ireland, not only the Mark, but the Templar and the 33°. They wish to have all recognised—the present unrecognised Degrees.

The Chairman: If a man is suspended or expelled in any way in one Degree, all the other bodies do the same with regard to him; and the Duke of Leinster is the head of each governing order.

Bro. Portal: They all say, We agree to expel or suspend any one expelled or suspended in either of the others, as we have now done by our treaty with the 33° and the Templars and the others.

The Chairman: And I hope some day you will do the same with the Order of Constantine and all the others.

Bro. Portal: So that we shall have taken the first step to unity.

Bro. Hay: I think the position that the Mark Degree occupies at present is not at all satisfactory, because it is not easily reconciled with the tradition of the degree itself or with the whole of Masonic tradition. It does not fall into the proper place that the Grand Lodge of Scotland would prefer that it should occupy in the order of the history connected with the Degree, that is with the F. C. In the 2nd and 3rd Degrees reference is constantly made to acts and circumstances relating to what you consider to be a superior order of F. C. (namely Mark Masters), which is also acknowledged by the Grand Lodge of England in portions of its ritual.

The Chairman: There was a strong endeavour made in 1856 to bring it in as an adjunct to the F. C. Degree.

Bro. Hay: It is a great mistake to isolate this Degree.

The Chairman: I imagine that it was through that that this Mark Grand Lodge sprang up. I think it would be a very difficult thing to get Grand Craft Lodge now to make any alteration whatever.

Bro. Hay: Perhaps there would then be the same difficulty in Scotland. The Grand Chapter of Scotland would probably be prepared to give up the Mark Degree to Grand Lodge. Your difficulty might be greater in Ireland. The only other bodies that would be affected by it are the Grand Chapter of Canada and the Grand Chapters of the United States of America.

Bro. Portal: You see you are proposing an enormous innovation in the existing Masonic system.

Bro. Hay: I think it is a restoration instead of an innovation. The Mark Degree according to the laws of the Grand Lodge of Scotland has its proper place assigned to it, and is made consistent with its history. No doubt all the speculative Masonry came out of the Operative Masonry, and in Operative Masonry Lodges were presided over by men of superior intelligence, by ecclesiastics engaged in the building of churches, and by architects who employed and immediately superintended those operatives, and who would naturally try to invest the art of Masonry, so useful to them, with a religious or mysterious character, and also to convey instruction to their operatives by those symbols they would most readily comprehend. Probably this system of Speculative Masonry is now extended much beyond what it was then, but there cannot be a doubt that it existed in connection with the ceremonies, and formed part of their mysteries, otherwise those ceremonies would have been without meaning. We certainly derive our Speculative Masonry from the practice of our Operative Lodges. This Mark Degree comes in its natural order in the Old Operative Lodges, and forms an important link in the chain of Masonry as it is practised in England, Ireland, Scotland, Canada, and the United States; and I think it is a pity to have the Mark Degree out of its place, the Grand Lodge of England ought to restore this Degree to its proper place in the middle of Masonry as a second part of the F. C. Degree.

The Chairman: If that is the case you would confer the Degree before that of Master Mason.

Bro. Portal: That is what we objected to. Lord Leigh says, in a circular issued 7th May, 1867:—"It is sufficient for me to

draw attention to this fact, that the Grand Lodge of England, in the Report of its committee, decided in March, 1856, to admit our working into their system; and if the proceedings of the Grand Lodge on that occasion had been confirmed at the Quarterly Communication in June, no other authority would have been desired for the government of Mark Masters. Partly from conscientious objections based on the principles promulgated in 1813, by the 'Lodge of Reconciliation,' and partly from the disapproval by Mark Masters, Members of the Grand Lodge of England, of what they considered the improper manner in which it was proposed to confer the Degree, the proceedings were not confirmed."

Bro. Hay: I cannot understand the Mark as a Degree unconnected with F. C.

Bro. Portal: I believe the Mark to be purely operative Masonry. The Master Masons were Masters of Lodges. The present Master Mason's Degree is a new thing and we did not and cannot approve of the Mark Master's Degree which qualifies its members to rule over operative Lodges, being put below the present Master Mason's Degree, which does not any longer consist of Masters of Lodges. In no jurisdiction throughout the world is the Mark Master's Degree conferred on any but a Master Mason. It would be a violation of Landmarks to do so, and we could not consent to it.

Bro. Hay: I rather think that the Master's Degree is really derived from the Mark Masters. You give a separate Degree to your Masters of Lodges which we have not got.

Bro. Binckes: I thought it was universally conceded, Bro. Hay, that up to a moderate date we had but the Entered Apprentice and the F. C.

Bro. Hay: That was formerly our position in Scotland; we had only one Master for several Lodges. It is a modern thing to confer a Master Mason Degree on every F. C.

Bro. Mackersy: I was going to propose a resolution to be come to by this Conference. I took the liberty of explaining yesterday the very anomalous position in which the Mark Degree stands in England, and the very great practical inconvenience which it presents in Scotland and Ireland, on account of the position it holds, and what a misfortune it is as regards countries so closely connected that there should be a practice of this kind in England differing from Scotland and Ireland; because as I then explained, visitors coming to us from England are in a different position from those coming from Ireland. In the Chapters of Scotland we are compelled to commence by giving the Mark Degree to candidates, and we have other Degrees, one of which is called the Excellent Degree. When an Irish Mason comes to visit us he is introduced at once; but when an English Mason comes we are compelled to ask him to remain outside the Lodge until the Royal Arch Chapter is opened; this is very disagreeable to us, and it must be very disagreeable to the visiting companion from England. We are all desirous of doing something which will bring matters to a better working footing in the three countries. Now, I think there can be no doubt that if the Grand Lodge and Grand Chapter of England will accord to the Degree the same recognition as is accorded to it by the Grand Chapters of Scotland and Ireland, all difficulty will be obviated, because we should be all working in the same way; and we in Scotland could receive English visiting brethren during all our ceremony, as we do our Irish, Canadian, and American Brethren. I should propose that the brethren present report to their respective constituents the proceedings of this Conference, with a recommendation that these Grand Bodies should report to the Grand Lodge and Chapter of England these proceedings, and should ask the Grand Lodge or Chapter of England if they will recognise the Mark Degree as a part of Ancient Freemasonry; or if they will agree that it be given separately as they see fit. I know it may be said in answer to this that the matter has been twice before the Grand Lodge of England—once, when it was recommended to adopt a resolution to the effect that this was a graceful appendage to the Second Degree, and might be worked, although it was not considered a part of Ancient Freemasonry; and on another occasion, when the minutes of the meeting were non-confirmed on the ground that the recognition of this agreement would interfere with the Constitutions of the Grand Lodge of England, which declare that there are only three Degrees in Freemasonry including the Royal Arch.

Bro. Binckes: And again in 1864.

Bro. Mackersy: When we asked the question of the Grand

Lodge of England in 1865, and sent a memorial asking if they would either recognise the Grand Lodge of Mark Masters or the Degree. Therefore it might be said, why recommend our respective Grand Bodies to go to Grand Lodge and Chapter of England again? The reason I would recommend this course, is that now we have more information to submit to the Grand Lodge and Chapter of England than was contained in any of the documents laid before them at that time. I cannot say, of course, with regard to the first time the matter came before Grand Lodge, to what extent the report of the Committee went.

Bro. Binckes: It was a joint Committee of Grand Lodge and Grand Chapter.

Bro. Mackersy: We do not know what evidence was laid before the Grand Lodge of England at that time.

Bro. Binckes: I will tell you as far as I know. Some of them who were appointed on the Committee were not Mark Master Masons. They were eminent Masons, and some of them took the Degree in the Albany Lodge, Isle of Wight; some in the Bon Accord here; and they had all the information that they could collect, what they knew and what they saw for themselves in taking the Degree. On that they made their Report.

Bro. Mackersy: I think we have got before us now the grounds on which the Grand Lodge of Scotland held that the Mark Master's Degree formed a part of the F. C. Degree. Whether this may have the effect of altering the determination of the Grand Lodge of England I cannot say; but at any rate we have now in this Conference every scrap of evidence that can be adduced; and if the Grand Lodge of England say now that they will not under any circumstances recognise the Mark Degree, then the other bodies will determine what they will do with regard to Mark Masonry in England. But looking to the great purpose of the uniformity of working, I think we should make one and a last attempt, and by laying a report of these proceedings before them they will be put in possession of everything that can be said. That was not so in the memorial from the Grand Chapter of Scotland. It was merely a narrative of facts connected with the Constitution of the Grand Mark Lodge, but we did not go into any of the details which Bro. Kerr gave us yesterday, and these I should like very much to be submitted to the Grand Lodge of England. It is a matter of extreme importance to get a uniformity of working in the three countries, and therefore I should wish to propose a resolution to that effect.

Bro. Portal: I wish it to be distinctly understood that in giving my assent to a resolution which may possibly result in a renewed application to Grand Lodge to recognise the Mark Degree, I do not acquiesce in such renewed application, on these grounds: First of all I think it is rather derogatory to the dignity of a body who have asked a question and received a plain answer to repeat the question in five years. As a member of the Craft G. L. of England, I should object to any alteration of those Articles of Union as adopted by the Lodge of Reconciliation, which accurately laid down what the working should be, because it would simply, theoretically at any rate, break up our whole system, it fact it would destroy the Grand Lodge which, was founded on those Articles of Union, and a fresh Grand Lodge would be created. Those Articles of Union would not join us together any longer. I should also consider it contrary to my obligation to the Grand Mark Lodge to sacrifice their independence which has existed from time immemorial in this country. It is perfectly indisputable that for at least 100 years Mark Lodges have existed in England, independent altogether of the Grand Craft Lodge. They have never been claimed by the Craft Grand Lodge: That has been stated three times by that body, in 1856, in 1865, and on the confirmation of those minutes. I object, therefore, to sacrifice the independence of the Mark Degree by putting it under the Craft Grand Lodge; and as there are several points in which, according to our working, we think we possess privileges, viz.: in the triennial appointment of our Grand Master, and in the appointment of our Provincial Grand Masters by the Provincial Lodges, we should be unwilling to place ourselves under a jurisdiction which does not manage its affairs in that way. I have also to remark that in America as well as in England, the Mark Lodges work as separate Lodges, though in America they receive separate warrants from Grand Chapter. Therefore, I should object to the Mark Degree being mixed up with the Fellow Craft Degrees as it is now worked, being the middle, in place of the principal Degree in Masonry, instead of preserving the independence which it has always possessed in this country, and which to a great extent it

possesses in the United States of America. With regard to its being a part of the F. C. Degree, it is strange that it should not be known in France, in Denmark, or in Germany; and while I freely admit that Fellow Crafts have from time immemorial, from the time of James I. and long before that, always used a mark, I believe that as a Degree, such as we now have it, it has never been worked at all till within a hundred years. That accounts for its being unknown in France, Denmark, and Germany. Some countries do work it, and some do not, but nowhere is it given in a Fellow Craft Lodge, or put below the Degree of a Master Mason, who was originally of course the Master of a Lodge, and upon whom when elected this Degree was conferred to qualify him to preside over his Operative Lodges. Therefore, for all these reasons I do not wish to be understood, in assenting to this resolution which has been proposed by Bro. Mackersy to assent to a renewed application to Grand Lodge to absorb this Degree.

Bro. Mackersy: I think Bro. Portal's remarks would come with much greater effect to his own Mark Grand Lodge, when these proceedings are reported to it. All that this resolution does is to propose that we lay the proceedings of this Conference before our constituents. Every one of them may say they do not see the necessity to go further in the way of consulting the Grand Lodge and Chapter of England. I wish merely to report our proceedings with that view.

Bro. Portal: It conveys a recommendation on our part.

Bro. Mackersy: I am not putting it in the form of a recommendation. Then as to the alteration of the Articles of Union, as I explained before with regard to Scotland, we are more strict than you are in England, because you recognise the three first Degrees and the Royal Arch, while we recognise the three first Degrees only. Now that evidence may be laid before the Grand Lodge of England.

Bro. Portal: That will not alter what was decided by the Lodge of Reconciliation.

Bro. Mackersy: If you hold this to be a part of the F. C. Degree it is no breach of the articles.

Bro. Entwistle: They say "without addition or subtraction."

Bro. Mackersy: It did not appear to me that it would interfere with the strict words of your resolution.

Bro. Portal: Yes, that is the very ground on which the application was rejected last time.

Bro. Entwistle: Although I should not object personally if this matter could be worked by the Grand Lodge. I know that in Lancashire the Brethren would prefer to have an independent jurisdiction. Even when the matter came forward before, the rejection of the Mark Degree by Craft Grand Lodge was quite satisfactory to them. I know that is the general feeling. It will be no use going to Grand Lodge, we might as well not go at all. I would prefer that Grand Lodge should recognise the Degree, so that it might be worked without introducing dissensions of very great magnitude, but I am convinced that the Brethren in Lancashire would prefer a separate Grand Body.

Bro. Portal: I should wish to add to what has just been stated, that there was a hostile feeling on the part of the Craft Grand Lodge so long as it was supposed that we wished to force ourselves into the Craft system, and the moment that was given up, the best possible feeling has prevailed, which is evinced by the fact that the Deputy Grand Master, Lord Carnarvon, is a Past Grand Master of the Mark, and by Lord de Grey writing this letter which you have already heard read and in which he says, "Brethren composing the Mark Degree are necessarily Master Masons, and as such they will at all time have his best wishes." Now, that letter never would have been written five years ago. If any such proposal as this were made, it would again, and I think justly, provoke a feeling of acrimony.

The Chairman: It appears to me that this has been very forcibly brought before Grand Lodge, and considered and rejected. I think it would be lost time to take it before them again. At that time no Mark Grand Lodge was constituted, I think it would create a great deal of dissatisfaction among an immense number of Brethren who have office in the Grand Mark Lodge and who adhere to it.

After a discussion as to the terms in which the motion of Bro. Mackersy should be put, it was worded as follows:—
Resolved,—

2. That in the event of all, or either of, the Sister Grand Lodges and Chapters considering it advisable to bring the proceedings of this Conference before the Grand Lodge and Grand

Chapter of England, and of the latter Grand Bodies declining to recognise the Mark Degree, or, in event of its being considered unnecessary to approach the Grand Lodges and Grand Chapter of England, the Grand Lodges and Grand Chapters of Scotland and Ireland, be recommended to recognise a governing Body in England over the Mark Degree.

Bro. Hay seconded the motion, which was put and carried unanimously.

Bro. Portal: I should like, now we have arrived at this stage, to put before the Delegates the fact that there are certain Degrees which are parts of the Irish and Scotch systems, such as the Excellent Master. I do not know if there are any others.

Bro. Mackersy asked whether there was a P.M. Degree worked in Ireland.

The Chairman: Excellent, Super-Excellent, and Royal Arch. A Brother must now be a Master Mason six months before he can take the Royal Arch Degree. (v. Book of Constitution.)

Bro. Portal: At present an English Royal Arch Mason has not got the Excellent and Super-Excellent Degrees, nor has he got the Degree of Knight of the Sword. None of these Degrees are given under our Royal Arch system at all.

The Chairman: Knights of the East, Knights of the West, Knights of the East and West, and Knights of the Sword are under the Templars.

Bro. Mackersy: They are Jewish Degrees with us.

Bro. Portal: What we want is the assistance of the Grand Chapter of Scotland and Ireland. If we concur in these Degrees being worked in this country, I am anxious too that they should be worked in concert with you, and I would ask you to suggest the series in which they should come, and what the body should be called whether a Council of Rites or otherwise, under which they should be worked.

After a short adjournment at this stage the Conference again assembled.

Bro. Portal: Before the Conference breaks up, I wish to recur to this point. There are certain Degrees which are worked under the Royal Arch systems of Scotland, Ireland, and America, which are not worked in England, and the want of which prevents Royal Arch Masons from England getting admission to Royal Arch Chapters in Scotland, Ireland, and America respectively. I am desirous, with the concurrence of the Grand Chapters of Ireland and Scotland, that some organisation should be established in this country for working those Degrees; and I should like to ask the representatives of the Grand Chapters of Ireland and Scotland if they would be prepared to concur with me in the creation of some body, either to be called "The Council of Excellent Masters," or any name that might be agreed upon, for working such Degrees as the Excellent, Most Excellent, and Super-Excellent Master, and the Knights of the Sword, and of the East, and of the East and West, so that Royal Arch Masons leaving this country may be furnished with all those Degrees under the Royal Arch system, which the Royal Arch Chapter of England does not include.

Bro. Mackersy: On behalf of the deputation from the Grand Chapter of Scotland, I would say I sympathise very much personally with Bro. Portal's remarks; but our instructions had reference to the Mark Degree only. We will, however, report his views to our constituents, and thus he will get them brought before the bodies to which Bro. Portal refers.

The Chairman: That will depend a great deal upon what the English Royal Arch Chapter does, because it will be for them to say whether they will confer the Degrees that are conferred in Ireland. You see, if the Grand Royal Arch Chapter will confer the Degrees of Excellent, Most Excellent, and Super-Excellent Masters, those who take the Degrees will be able to go into a Chapter in Ireland.

Bro. Portal: The question is whether it would not be advisable that some organisation should be formed.

The Chairman: That those Degrees should be given by some body in this country. That depends on the different governing bodies here.

Bro. Portal: I should like to work in accord with the Grand Chapters of Ireland and Scotland. I should wish everything to be done with the full cognisance of those Grand Chapters, so that when the Degrees are taken under this organisation, those

who take them will be considered as properly advanced to those Degrees.

The Chairman: If these Degrees were given by any other governing body in this country, the brethren on whom they are conferred would be admissible of course in Ireland and Scotland.

Bro. Mann: There seems to be a difficulty in carrying it out with reference to the Excellent and Super-Excellent, and the Ark Mariners and Princes of East and West. These can only be given in Scotland to a Royal Arch Mason, or to some one who is in course of being made a R. A. Mason. Now, if you constitute an organisation or create a sort of institution of rites or degrees where you confer the Ark Mariner Degree for instance, then you create, as it were, a Royal Arch Mason. Now I am afraid if you set agoing an institution like this, we should be getting into a state of confusion.

Bro. Portal: The Ark Mariner lately has been worked in this country, being given to Mark Masters only. As regards the Excellent and Super-Excellent Master's Degree, no doubt it would be necessary to make a rule that it should only be given to Royal Arch Masons.

Bro. Beach: There is a considerable similarity in the working in Scotland and Ireland, America, and Canada, and if certain points of want of similitude were conceded, the whole of the working might be made almost identical or uniform. The English working seems to be the only working different to a general system prevailing through the rest of these countries. Hitherto Grand Lodge and Grand Chapter of England have laid down the abstract rule that no new Degree shall be considered or recognised, because at the time of the Union certain conditions were agreed to and insisted on. They have had no special reason since that time to reverse the decision at which they then arrived. They did so on one occasion with reference to the Mark Degree, but on the confirmation of the minutes, they repeated their own deliberate opinion. But if they were to be approached in a different manner, and told that though they might believe these Degrees to be intrinsically of no importance as the integrity of Freemasonry goes, but that a general system of uniformity being arrived at, if they could be induced to join or consent to a general system, the whole of the system of Freemasonry of these various countries might be made almost uniform; then I think a degree of influence would be brought to bear, to which hitherto they have been strangers. There would be two courses for them to adopt, the one would be to give a tacit acknowledgment of them. They might be told that if they would not consent to work them themselves—which they might reasonably consent to do—they should give a consent to some organisation which would take the position they themselves were not anxious to occupy. That seems to me a most desirable state of things to arrive at; and I, for myself, considering the number of Masons in England who are interested in promoting such a change, see no reason why it should not be promoted and arrived at.

Bro. Binckes: To approach the Grand Lodge and Grand Chapter of England with any chance of success would seem to be hopeless.

Bro. Beach: If we could see our way to uniformity with the working of other countries—which seems to be very nearly arrived at—Grand Lodge and Grand Chapter might be approached very differently to what they have hitherto been.

Bro. Portal: I am afraid they would not, for this reason, that in the Articles of Union they draw a distinction between two classes of Masonry, so to speak, what they call Orders of Chivalry. The Orders of Chivalry they give a loop-hole to be worked in their Lodges—pure and ancient Freemasonry they define to be worked as then settled, and with no additions. However, you will kindly bring this question before your Grand Chapter, and no doubt Bro. Burdett will do the same as regards Ireland—that we are anxious that a R. A. Mason leaving this country should be thoroughly furnished with power to enter Lodges and Chapters in Scotland, Ireland, and America.

Bro. Mackersy: It is very disagreeable to exclude English Masons, as we are often compelled to do.

Bro. Portal: Before the Conference separates, I must express my thanks to the brethren from Scotland and Ireland for coming here. Our time has not been thrown away, for we have arrived at a mutual understanding; and I cannot help thinking that this is the beginning of a far better and more fraternal feeling between the brethren of this Degree than existed before.

(To be continued.)

REVIEWS.

"Freemasonry: its History, Principles, and Objects." London: Bro. J. Hogg.

A Reprint from the Rectangular Review, containing, *inter alia*, remarks upon "The importance of rightly understanding Freemasonry." "Symbolical Teaching and Secret Doctrines of Freemasonry," &c.

"Nasmith's Practical Linguist," English. London: David Nutt.

"Nasmith's Practical Linguist," German. Vols. I & II. London: David Nutt.

The above are recently added to the already numerous list of works for facilitating the study of English and Foreign Languages. The System of instruction is based entirely upon natural principles of learning to speak, read, and write. The author has been assisted in the German work by Herr James Wolach, Mrs. Frederick Bevil, Herr H. Hoffman, and Herr E. Schinzel. The German Grammar of the Rev. J. G. Parks has also been laid completing the series, based upon the same system.

"The Elements of Plane and Solid Geometry," By H.W. Watson, M.A. London:—Longmans & Co.

This is one of a series of Elementary works on Mechanical and Physical Science, forming a set of Text-books of Science adapted for the use of artisans, and of students in public and other schools. This series is Edited by T. M. Goodheve, M.A. Lecturer on Applied Mathematics at the Royal School of Mines, and formerly Professor of Natural Philosophy in King's College, London.

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"Explanatory Mensuration for the use of Schools, By the Rev. A Hiley, M.A. London:—Longmans & Co.

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LIST OF LODGE MEETINGS &c., FOR WEEK ENDING AUGUST 12TH, 1871.

METROPOLITAN LODGES AND CHAPTERS.

Monday, August 7th.

LODGE.—Asaph, Freemasons' Hall.

Tuesday, August 8th.

LODGES.—Wellington, White Swan Tavern, Deptford; Stanhope, Thicket Hotel, Anerly

Wednesday, August 10th.

Royal Masonic Boys' Institution, at 3.

LODGES.—Mac Donald, Head Quarters 1st Surrey Rifle Corps, Brunswick Road, Camberwell; Beacontree, Private Rooms, Leytonstone; Hervey, Iron School Room, Walham Green; St. John of Wapping, Gun Tavern, High Street, Wapping.

Thursday, August 11th.

LODGES.—Upton, Spotted Dog Tavern, Upton, Essex; Finsbury Park, Finsbury Park Tavern, Seven Sisters' Road, Holloway.

Saturday, August 13th.

LODGE.—Caveac, Radley's Hotel, Bridge Street, Blackfriars; Granite, Freemasons' Hall.

METROPOLITAN LODGES AND CHAPTERS OF INSTRUCTION.

A number of Lodges and Chapters of Instruction do not meet during the summer months, we shall, therefore discontinue the publication of our usual list until the re-commencement of the season. We shall, however, give the announcements of those Lodges and Chapters of Instruction which continue to meet during the summer on receiving authoritative intimation thereof.

The following Lodges of Instruction, we are informed by the Secretaries, meet all the year round:—

ROYAL UNION LODGE (No. 382), Horse and Groom, Winsley Street, Oxford Street, at 8. Bro. T. A. Adams, Preceptor.

PANMURE LODGE (No. 720), Balham Hotel, Balham, Fridays at 8. Bro. John Thomas, Preceptor.

WESTBOURNE LODGE (No. 733), Horse and Groom, Winsley Street, Oxford Street, Fridays at 8. Bro. Ash, Preceptor.

STRONG MAN, St. John's Gate, Clerkenwell, Monday, at 8. Bro. Terry, Preceptor.

ST. JAMES'S, (No. 765), Gregorian Arms Tavern, Jamaica Road, Bermondsey, Fridays at 8.

TO CORRESPONDENTS.

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

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

Our Correspondents, and especially our Foreign Exchanges, are requested to Address in full to

"The Editor of

The Freemason's Magazine and Masonic Mirror,
19, Salisbury Street, Strand,
London, W.C."

Letters and Papers addressed, "Freemasons' Magazine, London, although mostly reaching us are liable to miscarriage, and, are invariably delayed in delivery.

ERRATA.—In the history of the Indefatigable Lodge, No. 237. Last week, it is stated that a plan for a lodge was approved in 1870, which should have been 1810.

In the "Freemasons' Magazine" of July 8th appears a report of Lorne Lodge, Sutton. This should have been headed the Frederick Lodge of Unity, recently removed from Croydon to Sutton. The error arose from the fact that the brother furnishing the report neglected to state the name or number of the lodge. The editor not being aware of the removal, on reference came to the conclusion that it must be the Lorne Lodge, that being the only lodge recorded as meeting in Sutton.

The reports of Harrow Lodge, No. 1310, and Bardett Coutts Lodge, No. 1278, were received too late for insertion in the present number.