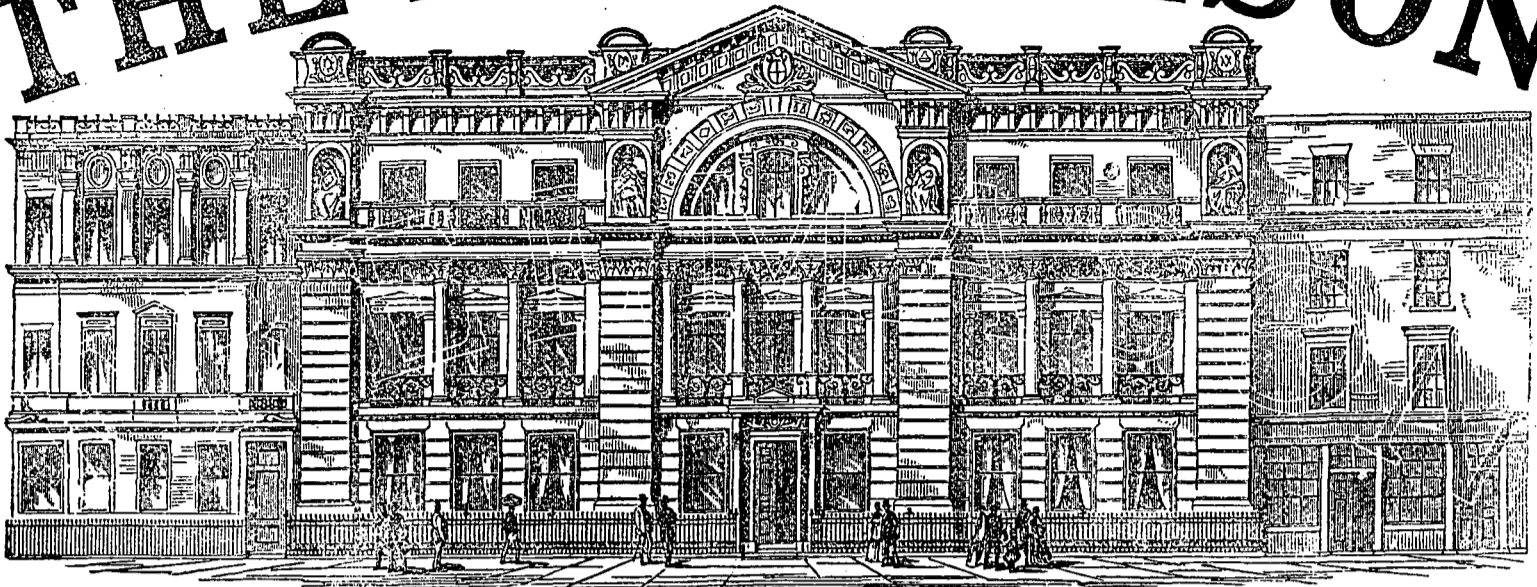


# THE FREEMASON



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## ROYAL ARCH MASONRY.

By THE SON OF SALATHIEL.

(Continued.)

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From Howell's Mythological Dictionary we learn that the figure of the Tau was used by the ancient Egyptians for other purposes than those already indicated, as the following quotation will demonstrate:—

"We have seen how the cross, as well entire as abridged, was the mark of the increase of the Nile, because it was the measure of it. When confined in the hand of Osiris, in the claws of the hawk, or the hand of Horus, it very plainly signified the overflowing of the Nile regulated by the sun, strengthened by the wind, and subject to fixed rules. This cross, in their vulgar writing, as likewise in the ancient Hebraic

characters, in the Greek, and the Latin alphabet, was the letter Tau.

"That the cross or the T, suspended by a ring, was taken by the Egyptians for the deliverance from evil, we may assure ourselves by consulting their practices, which are the surest interpretation of the opinion that governed them.

"They hung it round the neck of their children, and of their sick people; they applied it to the string or fillets with which they wrapped up their mummies, where we still find it. What can in their ideas signify a T placed near those to whom they wished health and life, if not the deliverance from the disease and death, which they hoped to obtain by these superstitious practices?

"Hence, we see how strangely they misapplied those figures, which in their first institution related to the Nile, to husbandry, and to things totally foreign to the applications of succeeding times. This very probably is an introductory key wherewith one might strive to explain part of the meaning which the Egyptians of the later times have given to their sacred writing.

"This custom of the Egyptians appeared so beneficial and so important, that it was adopted by other nations. The children and the sick most commonly wore a ticket wherein was a T, which they looked upon as a powerful preservative. In process of time other characters were substituted in the room of the letter T, which was at first engraved on this ticket, but of which the other nations understood neither the meaning nor the intention. They often put a serpent in it, an Harpocrates, or the object of the devotions in vogue; nay, sometimes ridiculous figures, or even some that were of the utmost indecency. But the name of Amulet (*Amolimentum malorum*) that was given to this ticket, which signifies the removal of the evil, most naturally represents the intentions of the Egyptians, from whom this practice came.

"The above-mentioned practice, we have seen, arose from the instrument used for measuring the height of the inundation of the Nile, being an abridgement of it, and which was considered the salvation of Egypt. A like veneration is bestowed upon this figure, that is the cross, by Roman Catholics; which, like other customs of

the ancients, has probably been adopted by them without understanding its origin, and which they attribute to a different source. A spell, which they no doubt consider more potent, however, is now generally used instead of the cross. This is called gospels, and consists of short passages extracted from the gospels by a priest, which is enclosed in a piece of silk, and tied round the necks of children going to bed.

"The same superstition prevails among the Mahometans.

"Dr. Hume, in Walpole's Memoirs, speaking of modern Egypt, says, 'The general remedy in cases of fever and other kinds of illness, is a saphie from a priest, which consists of some sentence from the Koran, written on a small piece of paper, and tied round the patient's neck. This, if the sick man recovers, he carefully preserves by keeping it constantly between his scull-caps, of which he generally wears two or three. Saphies are very commonly used by the Mohammedans, being considered to possess much efficacy for the body as well as the soul, and occupy the same place in the estimation of the superstitious as did the frontlets of the Jews, and the phylacteries of the early Christians.' Quoted in Russell's View of Egypt, p. 324, New York edition.

"In regard to the sacred writing of the Egyptians, it is not improbable that its characters were originally formed from the figure of the Nilometer, consisting of right angles, and thence considered sacred."

As the Nilometer was used to ascertain the height of the inundation of the river Nile, on which the subsistence of the inhabitants of Egypt depended, the Tau, which represented it, was considered a symbol of life, health, and prosperity, and was supposed to possess the power of averting evil, hence its use as an amulet or charm. Bailey states that the letter T (Tau) was used by captains and heralds, and signed after the names of those who remained alive after a battle; as the letter Theta (Θ) was used as a mark of death, so was T revered as a sign of life.

The veneration which is felt by English Royal Arch Masons for this celebrated hieroglyphic is, therefore, justified by its history and importance.

(To be continued.)

## Obituary.

BRO. ALEXANDER WATT BAXTER,  
M.M. 333, AND P.M. 419,

"What man is there that liveth and shall not see death?"

It has pleased God to remove from this world and from all the present scene of things, one whom we have long regarded with much esteem and honour—Bro. Alexander Watt Baxter, M.M. of Lodge St. George, 333, and a Past-Master of Dunoon Argyll and of Lodge Neptune, 419. He died at Glasgow on the 20th of June last.

From the time of his joining the Craft he took a warm interest in its affairs. In the year 1862 he came prominently before the Scottish Craft, having been instrumental in the formation of the Lodge Neptune, No. 419 (perhaps the most successful lodge of the present time in Scotland), and was installed as the first Right Worshipful Master, to which high office he was elected thrice, and held it for three and a half years. He did not take the office only in name, but entered into it with heart and spirit, being fervently imbued with the principles of Freemasonry, and his heart devoted to adoration of God, the supreme Architect, and good-will towards all mankind. He was never absent from the regular meetings of the lodge, nor on any occasion where his services were called for.

The remains of our lamented brother were interred at Southern Necropolis, Glasgow, on the 23rd of June, and the funeral was attended by about 300 people, including nearly 200 members of the Neptune Lodge, all in Masonic mourning costume. The large attendance of other friends was a manifestation of public respect.

Bro. Baxter was, indeed, esteemed by all who knew him, and day by day he gained on every one's affection. Seldom has Glasgow given to the grave a more worthy citizen, nor the Fraternity a more estimable brother. We mourn over the loss we have sustained, but it would be well also if we could follow the example set before us, with the same earnestness, the same diligence in everything good, the same amiability of character, and the same evident desire for the promotion of every worthy object. May we all take the lesson of his life and death to heart, and may his weeping friends be comforted when they think of the worth of the departed, and of the glorious hopes which surround his place of rest. Let us not forget our motto: "*In God is all our trust*," and let us rejoice in thinking of our brother as one who has gone to dwell in the glorious mansions which have been framed by the hand of the Great Architect of the Universe Himself.

## AMERICAN ANECDOTE.

A Baptist minister, named Elijah Dodson, in the state of Illinois, has been excommunicated by his congregation because he belonged to a lodge of Freemasons. When called before the church to answer this imaginary crime, he proposed the following questions:—

1. Is a moral good a spiritual evil?
2. Is Masonry a sin?
3. If Masonry is a sin, wherein does it consist?
4. Why may I not pursue what course I please, if it is lawful and an advantage to me, provided I do not sin?
5. When I have neither done nor intended harm, why should I be excluded?
6. How can you judge of that of which you know nothing?

His accusers could not extricate themselves from the difficulties involved in these questions; nevertheless the sentence of exclusion was pronounced. On this extraordinary proceeding the *Delaware* (Wilmington) *Gazette*, has the following pertinent remark:—"We will venture to say, that no man who is acquainted with the principles of Masonry will ever aver that they are inconsistent with the precepts of the gospel; and for men to undertake to condemn that of which they know nothing, and censure others for holding principles of which they are totally ignorant, argues the existence of feelings in their own minds which no one can envy or admire."

[The circumstance which gave rise to the above anecdote occurred in the autumn of 1825, and was published in the *New York Evening Post*.]

## PAPERS ON MASONRY.

BY A LEWIS.

## XIV.—MASONRY AND DISPLAY.

"Thus saith the Lord, against all mine evil neighbours that touch the inheritance which I have caused my people Israel to inherit: Behold I will pluck them out of their land, and pluck out the house of Judah from among them."—*Jeremiah*, xii. 14.

These words are being accomplished. Truth is truth, in whatever sense you may veil it. The house of Judah is plucked out with a vengeance. There is too much display in Masonry, and to pure simple styles of architecture have succeeded abominations shocking the sight and offending the heart. Is the cause of the just to be demolished by those who have upheld it?

Do men need outward trappings of state to show what the inward emotions should convey? Are we, to speak without a parable, to have constantly paraded almost every symbol of the Royal Art upon breast ornaments and fingers? That the regalia of lodges should be sumptuous and in conformity with the dignity of the Fraternity is beyond dispute; but it is truly terrible to see it painted on doorposts, emblazoned on cards, and worn upon ordinary costume. Plethora of ornament does not prove the faithful labourer, and working clothes are far more practical in working times. The kid glove era has passed away, and by endeavouring to substitute, in public, a more uniform system of Masonic conduct it is surely true that we cannot be far wrong.

It is well known to the writer that many persons who are covered with shame on interrogation, openly wear emblems on their persons to which in absolute truth they have no other right than that of mere property possession. To what innumerable abuses this practice must lead, it is almost incalculable to say. In themselves, if not misinterpreted, they are not only harmless, but laudable, when in hands entitled to their use and familiar with the responsibilities they imply. But the old adage is ever true, that it is dangerous to play with edged tools. I do not object to jewelry as an ornament in general, but when I see symbols of a significant kind made the common property of unthinking and ignorant minds, I cannot but shudder at what may ensue. I do not apply this to Masonry only; other orders, with which I am more intimately affiliated, admit with sad carelessness similar abuses. I have, in my own experience, compelled by a proper challenge the offenders to denude themselves of their falsely-worn adornments, and I consider it to be the duty of all persons having a regard for their own good repute as citizens, only to sail under colours they may legitimately hoist. Is life, then, mere absolute war, in which it is legitimate to employ every stratagem to forward the mere ends of personal subsistence and advancement? Perish the thought and the practice, as being unmasonic and unhumanitarian! Is it possible to pass through the streets of our great world-town without seeing everywhere the heraldry of Masonry and other similar associations conspicuously staring every one in the face? What is the tendency of this? Does it not lead to clandestine Masonry of the gripping and grasping kind?

A very distinguished and intimate friend of mine—not in reference to Masonry, but to another powerful and benevolent order—told me that it had been necessary, in consequence of certain abuses, to remodel or suppress all that could be remodeled or suppressed, in consequence of the rapacity of the unprincipled. It was done: the effect, my friend told me, was duplex. While it saved the integrity of the order and preserved its funds and dignity, it for a long time paralyzed its energy and suspended its healthy action, but the rogues who won their way into it were effectually excluded and their designs frustrated. I do not expressly say that the society of Masons can apprehend this to the same alarming extent, but is not a prudence necessary on this point?

I will not say what I could say, but surely it is but a little thing I am advocating—a small concession to caution? Why not divest walls and dress of signs, laughable to those unacquainted with their use; erase them from tradesmen's cards, and edict them from every place where they may in real truth exercise a pernicious influence?

Does the drunkard look at the signs on the public-house? Does the smoker find a better flavour from his cigar or pipe because squares and compasses are printed on the wrapping-paper? To compare small things with great—is there any real advantage in a stale conundrum on a tobacco-paper? I question it; and really, with sincerity, advise the use and not the abuse of Masonic and other symbols. It is only where they are engraven on the heart—as they are of millions—that symbols can be even more than the unmeaning scrawl of the wandering idler on the blank wall.

Is not the inheritance too sacred—bequeathed, as it is, by the noblest of beings—to be made a *trade mark* of? The Beni-Israel have inherited it, but did not the Lord pluck out the house of Judah from among them?

There exists another difficulty in the matter: that temporary absence, or surrender of certain houses of business, do not obliterate these marks. A person may

enter, with perfect good faith, and be trading on false pretences. Another designing individual may commit a crying injustice, and yet there only exists the one mode of punishment, which the outside public can mark with no stigma. In some places, the real chief or brother may be absent or otherwise incapacitated, and some pert individual may attempt mystification—a power easily acquired under the circumstances by which we are environed.

How much easier, therefore, to avoid the weak conduct of the latter part of the reign of King Solomon, and not allow the precious heritage to lapse, from the ignoble feeling of outward vanity.

The Preacher, in his sarcastic, cynical, but not unkindly way, said that most, nay, all things, were vanity. Was there not some profound meaning in this? Did it not, in effect, enjoin abstinence from those unrighteous snares and lures which stained the character of the wayfarer who met the strange woman by the wayside?

I feel it to be unjust to make any further use of "the little crooked thing that asks a question." The reply must be certain. It will be this:—Good can never be wrought otherwise than by steadfast direction.

CRYPTONYMUS.

## IS KILWINNING THE BIRTHPLACE OF SCOTTISH MASONRY?

We last week gave an account of the visit of Glasgow St. John's Lodge to Kilwinning and Ayr, extracted from the *Ayrshire Express*, this also appeared in the Glasgow papers, and elicited the following retort regarding the claim set up by the Kilwinning Lodge to be the nursery, mother, or birthplace of Scottish Masonry:—

(TO THE EDITOR OF THE NORTH BRITISH DAILY MAIL.)

Sir,—In your issue of yesterday I read an interesting description of the summer trip of the Glasgow Saint John's Lodge this year to Kilwinning and Ayr. In it, as usual, the remark is stated by the Ayr papers that Kilwinning is "The Nursery of Masonry in Scotland," or as it is otherwise given, "The Birthplace of Scottish Masonry." Now I should like some substantial proof before I accept this statement, because I consider it to be a mistake; further, I consider that in place of Kilwinning being the "Mother" of Scottish Masonry, the Kilwinning fraternity was simply a branch from the 1190 Glasgow fraternity, consequently, however many children the "Mother" may have they had better do themselves the honour of acknowledging Glasgow St. John as the Father or Grandfather. Since the birth of its first child, about the end of the seventeenth century, the "Mother" has been pretty prolific, and has been noways backward, either, in telling it; her busiest time, however, would seem to have been after she had broken troth with the Grand Lodge in 1743. The "Mother's" extant records go back to 1642, but they assert the great loss of an old book of about half a century earlier, which went back to about A.D. 1600. However, it is perhaps as well it is lost, as it might have given data for the real age of the lodge, which would not have coincided very well with the celebrated legend; had the ruins of the old Abbey also been lost, or destroyed, before an exact description of them had been taken, it would have been a good thing for the life of the said legend, but as it is, the Kilwinning ruins distinctly say—the Kilwinning story is but a mere tradition and a mistake. There is also another Mother in Edinburgh whose extant records go back to 1598, but she has the unusual name of St. Mary. "St. John," however, seems to have been the favourite name of those old lodges which existed in and before the 17th century, several of which still exist, as besides the venerable Glasgow St. John's, we have, *e.g.*, the old Melrose and Aberdeen St. John's, both of whom have very old records still extant, the latter having regular minutes from 1670, and even long before that, as testified by the Burg Records of Aberdeen Spalding Club, we find "the masonings of the lodge" of Aberdeen mentioned, viz., on 27th of June, 1483! when "Sanct Nicholace wark" was going on. A circumstance worthy of observation is, that when the Aberdeen masons first went there they were known as "The St. John's fraternity." Besides its branch to Kilwinning, the Glasgow St. John's would seem to have sent another to Melrose, from whence the Aberdeen Masons suppose they originally came, while, again, the Aberdeen brethren claim to have sent "the light" to Stirling and Perth—that is to say, that it was a member of the Aberdeen lodge going south to these places who was the means of erecting the Stirling and Perth lodges. In reference to Kilwinning and Melrose hailing from Glasgow, it must be remembered that Glasgow, in the 12th and following centuries, was the head of the diocese in which these were situated, and Glasgow was the place to which the 1190 Building Fraternity were brought, for which Bishop Jocelyn had to get the consent of the "abbots, priors, and other clergy of his diocese."—I am, &c., W.P.B.

Glasgow, June 30, 1869.

## NEW MASONIC HALL AT SUNDERLAND.

## FOUNDATION STONE PROCEEDINGS.

The following account of these interesting proceedings is taken from the *Sunderland Times* of July 6 :

This afternoon the foundation stone of a new Masonic Hall was laid in Sunderland with all the imposing attendant ceremony when the Masonic Craft participate in those proceedings. Freemasonry, as most of our readers are aware, has taken strong root in Sunderland, where there are four lodges in existence. The oldest of these, according to what is believed to be reliable data, is the St. John's, the time of its origin being doubtful. This was followed by the Phoenix, established in 1755, the Sea Captains (now the Palatine), established in 1757, and the Williamson, established in 1863. Other Lodges appear to have been called into existence, but have since died out, and the masonic records point to a lodge in Monkwearmouth in 1774, called "The Lodge of Harmony." The St. John's Lodge, however, claims to be the senior lodge in Sunderland, and to have existed one hundred and fifteen years.

The members of St. John's Lodge have long desired a hall of their own in which to hold their craft and other meetings. For the last seven or eight years, the lodge was held at the Queen's Hotel, and previous to that in the Phoenix Hall, Queen-street, belonging to the Phoenix lodge. Endeavours were made in various directions to obtain sites, one of these was on the west side of John-street, near the Park, another in the upper part of Villiers-street; sketch plans were prepared, but for unforeseen reasons all these fell through. Ultimately, the present site in Park-terrace, facing the new Park, on the east, was procured, and a more suitable one could not have been had. This terrace promises to be one of the best street lines we will have in Sunderland, and has the great advantage of fronting the new Park, into which it will have an uninterrupted view. Park-terrace will contain several public buildings. At the north end will be the large Victoria Hall, at the south end the Trinity Presbyterian Church, now in progress, with the Masonic Hall a little to the north of the chapel. The hall will be erected by a number of members of the craft, who have formed themselves into the "Sunderland Masonic Hall Company, Limited," with shares of £1 each, upwards of one thousand of which are already taken. The proceeds of a ball and other entertainments are invested in shares for the lodge, and held in the name of the Worshipful Master and his officers for the time being. The total estimated cost of the building is little over £1,500. The plans of the front elevation show a white brick building, with stone dressings, stone strings and cornices, in harmony with the remainder of the buildings in the row. It projects beyond the line of adjoining houses some three or four feet, though not in a manner to detract from the appearance of the other properties, and will not project so far as the chapel at the south end. The front will be pedimented with three tiers of three light windows. Above the second, or ground floor window, is a projecting balcony opening out from the club room on the upper storey. The principal entrance is at the side, recessed about two feet back from the front. Ascending by a flight of seven steps, there is an Ionic portico, with columns on each side, and from the portico three steps lead to the entrance hall. Above the portico is a staircase window, and above that a small dormer window, not of any utility at present, but without which it appears no Masonic lodge is complete. From the entrance hall is a descent by a flight of steps to the basement floor, in which is situate a kitchen 24½ ft. by 13½ ft., and 13 ft. in height, in which will be a large cooking apparatus, capable of providing for 150 people. Immediately behind the kitchen is the refreshment room for the use of the brethren, 25 ft. by 42 ft., and 17 ft. in height. Here the Masonic dinners, for which the Craft is famed, will be held, and this room can be let for the purpose of the meetings of Free Gardeners, Foresters, Oddfellows, and other kindred societies. It will hold, comfortably, 150 people. The east-end is semi-circular in shape, the eastern wall of the building being carried up in that form throughout. On the basement floor will be the wine cellars, &c. On the ground floor, in the front of the building, is a waiting-room of the same size as, and immediately above, the kitchen, and 12 ft. in height; this will be sub-divided on lodge nights for Masonic purposes. Two double doors one on each side of the fire-place, open from this waiting-room to the lodge-room immediately behind. The dimensions of this room are 25 ft. by 42 ft., with a height of 21 feet. It will be ornamented with Corinthian pilasters and full Corinthian columns. At the east end will be a raised semicircular dais, ascended by three steps, and ranged round the semicircle will be placed seven chairs in the form of stalls, for the W.M., P.M.'s, &c. These chairs will be handsomely executed in oak in the Doric style, and above the Master's Chair will be the proper Masonic emblems. Round the sides of the room will be stuffed seats, and the remainder of the seats will be chairs. The room will be lighted with gas, and ventilated by the patent ventilating sun lights, and it will not be used for any

other than Masonic purposes. Above the waiting-room is the club-room, of the same dimensions as the one beneath, and this will be the only apartment on the storey of the Hall. The whole building will be extremely neat and attractive. It has been designed by Mr. John Tillman, architect, and will be carried out by Messrs. T. and A. Cooke, contractors for masonry; Mr. Thomas Armstrong, for joiners' and carpenters' work; Mr. Thos. Atkinson, for plumbers' and smiths' work; Mr. Dauber, for slating; and Mr. Thos. Godfordson, for painting.

The proceedings in connection with the foundation ceremony commenced at two o'clock, when the brethren connected with the four lodges in the town—The St. John's, Phoenix, Palatine, and Williamson—assembled at the new rooms at the Palatine Hotel, attired in full Masonic Craft Costume, where a lodge was opened in the E.A. degree, the necessary instructions and directions were given, and the lodge adjourned. A procession was then formed as follows:—

Police.  
Union Jack borne by an Operative Mason.  
Two Operative Masons.  
Tyler with Sword.  
Brethren not Members of the Province, two and two.  
Brethren of Lodges in the Province according to seniority or numbers, juniors walking first.  
Steward. { Lodge Banner borne by the } Steward.  
                    Junior E.A.  
Brethren of the St. John's Lodge, two and two.  
Builder and Architect with Plans.  
Steward. { Cornucopia with Corn borne by P.M. } Steward.  
                    Ewer with Wine borne by P.M.  
                    Ewer with Oil borne by P.M.  
Director of Ceremonies.  
Secretary with Constitutions.  
Secretary with Plate with Inscription, and Treasurer with Phial and Coins.  
The Corinthian Light, borne by P.M.  
Junior Warden with the Plumb Line.  
The Doric Light borne by P.M.  
Senior Warden with the Level.  
The Perfect Ashler by a Master Mason.  
Steward. { The Chaplain bearing the Sacred } Steward.  
                    Law on a Cushion.  
                    The Ionic Light borne by P.M.  
Deacon. { The Worshipful Master, } Deacon.  
                    Bro. S. J. Wade.  
Sword Bearer, I.G.  
Officers of Provincial Grand Lodge past and present, in Provincial Clothing, according to rank.

Leaving the Palatine Hotel, it proceeded up Toward-road to the site, when an avenue was formed through which passed the officers and brethren. The ceremony of laying the stone was performed by the W.M. of St. John's (Bro. S. J. Wade), and this official having taken his position, the vessels of corn, wine, and oil, were deposited in a pedestal placed for their reception, and an anthem was sung by a choir, containing Messrs. Ferry, Winham, Giesecke, and others, accompanied by a harmonium, during which the upper stone was raised and the lower one adjusted. Prayer was afterwards offered up by the P.G. Chaplain (Rev. Mr. Bulman, of Durham). A bottle containing the *Sunderland Times* and one or two other local papers, an official programme of the day, a scroll inscribed with a list of the directors, and information about the building, current coins of the realm, and a "Masonic Report," was placed in the cavity of the lower stone by the Treasurer, and over this the Secretary placed a plate, on which was the engraved inscription:—"Foundation stone laid by S. J. Wade, W.M., St. John's Lodge, (No. 80), 6th January, 1869. J. Tillman, architect." The cement having been spread on the upper face of the lower stone, the W.M. adjusted the same with a trowel handed him by Mr. M. Douglass, the senior P.M. of the lodge, and the lower stone was slowly lowered, with three distinct stops, while the choir sang the anthem, "Come let us prepare." The true position of the stone having been ascertained by the W.M., and proved satisfactory, he strewed it with the corn, and poured over it the oil and wine from the vessels which were handed to him, with the accustomed ceremonies. Prayer having been offered up, the W.M. inspected the plans of the building, and handed them back to the architect together with the tools used in proving the position of the stone, and desired him to proceed with the completion of the work without loss of time. He then addressed the assembly as follows:—

Ladies and Gentlemen,—You are gathered here today to witness the laying of the corner-stone of this our Masonic Hall, and this is a fitting opportunity for me to say that we, as Masons, are true to the laws of our country, and profess to fear God, who is the great Architect of all things. It is ours to practice universal benevolence to all mankind. It is true that we have amongst us secrets which may not be revealed, yet these secrets are lawful and right. We have now existed for many centuries, and in every age, in this and other countries, the most illustrious names are to be found amongst us. Our Order is founded in truth, it has been the theme of good men of all ages, of all countries—heathen, Jew, and Christian; and whilst thrones and empires have fallen, we have endured in strength, in wisdom, and in beauty, unshaken by time or the assaults

of hate and wrath. Ours is a principle which has no object but the happiness of mankind, and no limit but the extreme of creation. And now, to-day, we have assembled here to build an house for Masonry, or in other words, for God and His truth, and may here in after days be found the cheerful assembly chequering like spots bright and green the desert of lifetime, and in the words of one of our old worthies I would say, "May it become a house for great and worthy men to practise beneficent actions in, and to promote harmony and brotherly love till time shall be no more."

An oration was afterwards delivered by the Chaplain. A collection was made for the workmen, and the National Anthem, brought the ceremonial to an end. The procession reformed and returned to the Palatine Hotel, where the lodge was closed in the usual form.

A banquet was afterwards held at the Queen's Hotel.

## Reviews.

"A Concise Account of St. John's Gate, Clerkenwell," with illustrations, by JOHN WILSON, London: Geo. Chalfert, Langham Chambers, Portland-place. Sixpence.

A most interesting (although much abbreviated) book to the antiquarian, the scholar, and members of the Knightly Orders of Masonry. The antiquity which belongs to this beautifully resuscitated relic of a bygone age, renders an authentic account of its interesting features extremely valuable. Mr. Wilson has, in his exceedingly neat and well got-up little book, gathered into a focus all that is positively known of St. John's Gate, past and present. The book will be read with much interest by those of an antiquarian turn of mind. In this railway age, the remnants of the past being swept ruthlessly away, the more reason exists for the preservation of such as by the mere accident of position at present remain untouched. The Priory of St. John of Jerusalem, around which so many memories gather, has long disappeared, but its gateway still remains, and the student of the past will, we think, be glad to have within a small compass, as here presented, all that is known in reference to it and the once magnificent buildings to which it was formerly the entrance. Several charters in connection with the Priory, with translations, are given, not the least important or interesting being extracts from one given by Philip and Mary, granting to the prior and brethren "the whole of our wood and woodland, called Grete St. John's-wood, lying and about the park of Maribone, in our County of Middlesex," upon a portion of which ancient appanage the St. Marylebone Almshouses now stand. Not merely is St. John's Gate remarkable for its connection with "the once powerful knights, the heroic defenders of Rhodes, and the bulwark of Christendom," but its literary associations with Dr. Johnson and the "Gentleman's Magazine," cannot fail to make it always interesting. The illustrations are also remarkably pleasing. For those who desire a more extended account, an enlarged edition, with a description of the Knights Hospitallers, will shortly be published, neatly bound, for 2s. 6d.

THE warrant of the Star Lodge, 1257, has been granted. It will next month be consecrated at the Marquis of Granby Tavern, New Cross-road, New Cross. Bros. J. Smith, P.G.P., W.M. designate; E. Palmer (33), S.W.; C. J. Hogg (W.M. 58), J.W.; F. Walters (W.M. 871), Sec. It is expected Bro. John Savage, P.G.D., will consecrate it.

BRO. SAMUEL GEORGE COOK (J.D. 871), died on Monday, June 28th, at his residence, 6, Old Woolwich-road, East Greenwich. He was initiated in the Royal Oak Lodge, January 31st, 1866, passed February 28th, 1866, and raised April 27th, 1866. He served the several offices of the lodge up to Junior Deacon, and he was a subscriber to the Male and Female Annuity Fund. He was generally beloved by all who knew him.

TEMPERANCE CHAPTER, 169.—The regular convocation of this Chapter, was held on Tuesday, July 6th, at the White Swan Tavern, 217, High Street, Deptford. Comps. G. Brown, P.Z., as M.E.Z.; F. Walters, P.Z. S.N. as II.; H. G. Buss, P.Z. as J., opened the Chapter. The minutes were read and confirmed. Apologies were received for non-attendance of principals and candidates. The Chapter was closed. Present besides those named, Comps. W. Simmons, P.Z.; J. T. Tibbals, P.Z., S.E.; J. Lightfoot, P.S.; J. Woodlands, 1st Asst.; J. Payne, 2nd Asst.; Record, Pulley, Truslow, Bartlett, and others. Visitors, Comps. H. G. Buss (P.Z., 177), J. Griffin (206), R. Williams (P.S., 1031).

## Reports of Masonic Meetings.

## THE CRAFT.

## PROVINCIAL.

LEICESTER.—*St. John's Lodge, No. 279.*—A second emergency meeting of this flourishing lodge was held at the Freemasons' Hall, on Friday week, under the presidency of the W.M., Bro. Kelly, D.P.G.M., and which, like the former, was well attended, twenty-six brethren being present. The visitors were Bros. Capt. Laughton, No. 422, Gainsborough, and Geo. Toller (W.M.), Baines (Sec.), Partridge (J.D.), Hack, and Moir, of the John of Gaunt Lodge, No. 523. The lodge having been opened in the first degree, a ballot was taken for Mr. Byron Levi Atwood, a Lewis, son of Bro. L. L. Atwood, of this lodge, who was unanimously elected as a candidate for initiation. The lodge was then opened in the second degree, and Bros. W. Taylor, Geo. Pearce, M.D., Porter, and Stannard were called to the pedestal, and having passed a satisfactory examination retired, when the lodge was opened in the third degree, and they were in turn, raised to the sublime degree of M.M., Bro. Crow, Sec. and Org., presiding at the instrument during the ceremony. The lodge was then lowered to the first degree, when Mr. Byron Levi Atwood and Mr. Joseph Roper (the latter of whom was elected at the previous lodge) were severally introduced and regularly initiated into Freemasonry, the chants, as in the previous ceremony, being conducted by conducted by Bro. Crow, and added greatly to its effect. A matter of private business connected with the two local lodges was then discussed at some length, after which a nephew of one of the members was proposed as a candidate for the Order, and the lodge was closed, when the brethren adjourned to refreshment, and enjoyed an hour or two of social intercourse and harmony, Bro B. L. Atwood returning thanks for the entered Apprentices, and Dr. Pearce for the newly-raised M.M.'s

MIDDLESEX.—*Villier's Lodge, No. 1194.*—A regular meeting of this lodge was held at the Northumberland Arms Hotel, Isleworth, on Saturday, the 3rd inst., and was very numerously attended. Bro. E. Clark, I.P.M. occupied the chair, and was supported by Bros. J. Trickett S.W.; R. Gurney, Treas.; R. W. Little, P.M., Sec.; A. A. Pendlebury P.M.; H. Allman, S.D. as J.W.; E. T. Osbaldeston J.D.; F. J. Lancaster, I.G.; T. Smale, D.C.; R. A. Steel, C.S.; W. Harvey, W.S.; F. Walters, P.M.; J. G. Marsh, P.M.; T. Cubitt, P.M.; A. Avery, P.M.; G. Cattel, P. Prov. G. D., Northampton and Hants; Major H. W. Palmer, G. Kenning, E. H. Dalby, E. J. Bailey, I. Jones, B. Glover, L. Ackworth, H. S. Jones, and C. Stephens. The visitors were Bros. H. G. Buss, P.M., 27; W. Mann, P.M., 186; F. Deering, of 619; J. T. Trickett, of 954; and J. H. Hastie, of 1216. The business of the evening comprised the initiation of Messrs. Charles Stephens and Henry Sidney Jones, the passing of Bros. B. Glover, C.E., and L. Ackworth, and the election of officers which resulted as follows:—Bro. J. Trickett S.W., as W.M. for the ensuing year, unanimously, E. Clark, P.M., Treas., and J. Gilbert, Tyler. The auditors elected were Bros. Cattel, Major Palmer and Smale. After the closing of the lodge the brethren adjourned to a capital banquet, and spent a pleasant evening together. This lodge is now one of the first in the metropolitan county.

## IRELAND.

Tralee Lodge No. 379.—The annual summer festival of St. John was celebrated by the brethren of this lodge, by dining at the "Railway Hotel," Killarney, on Thursday, 24th June. A portion of the lodge left Tralee in the morning by car, to visit the far famed "Gap of Dunloe" and the many interesting spots in the vicinity of the ever beautiful "lakes." Eschewing ponies (even one of which was guaranteed by its respective owner to have been the animal on which our Royal Brother the Prince of Wales traversed that wild pass.) they proceeded on foot through the magnificent defile, admiring the grandeur of nature, and not altogether neglectful of those little creature comforts which so help to make an Irishman's day enjoyable. On arriving at the foot of the Gap, boats were in readiness to convey them through the Lakes, Bro. Lambert, Ballyhar, having kindly looked after these important matters. After luncheon at Gleng, the lovely scenery of whose bay never appeared more exquisitely fresh or delightful, the boats were again put into requisition, and after a long sail amid the innumerable islands of the Lakes, landed the party at Ross Island where some other brethren (whose business had prevented their joining at an earlier period of the day) had assembled; proceeding to the Hotel the brethren sat down to a splendid repast, provided by the very efficient manager, Bro. Currie, 245, Dublin. The following were present, viz.:—Bros. R. H. Walpole, I.P.M. (in the unavoidable absence of Thos. Morris, W.M., elect.) in the chair; R. A. Benner, S.W.; F. McCarthy, J.W.; Wm. Benner, I.G.; D. De C. McGillycuddy Jun., P.M., Treas.; Wm. Hill, P.M.; R. Collis, P.M.; R. Day, P.M.; H.

Plan, P.M.; Ben. Piper, T. Collis John Gray, R. Jeffcott, Wm. Graham, C. Johnston, H. Hilder, De Courcy D. Denny, J. Newbold, R. Browne, Thos. R. Lambert, John Huggard, T. Scannell, Tyler, with visitors, Brothers Wallace Stephen Spillage (Her Majesty's Guide), late 373, Killarney. The usual loyal and Masonic toasts having been duly honoured the Brethren separated at an early hour, and departed for Tralee. Some Brothers whose inimitable drollery considerably lightened the long homeward drive, would occasionally dance a real Irish jig, or Highland fling, keeping the Brethren in continued roars of laughter. All expressed themselves highly pleased with the days amusements, and parted hoping for many other pleasant re-unions.

## THE ROYAL ARCH.

## PROVINCIAL.

WEST LANCASHIRE.—*Rowley Chapter, No. 1051.*—An emergency meeting of this chapter was held on Wednesday evening, 30th June, at the Masonic Rooms, Athenæum, Lancaster. There were present E. Comps. Dr. Moore, M.E.Z.; W. H. Bagnall, H.; T. Masson, J.; Comps. Hall, Scribe E.; Heald, as Scribe N.; Barter, Treas.; Whimpray, J. Barrow, Taylor, and Watson. After the chapter had been opened and the companions assembled, the Scribe E. read the circular convening the meeting. The ballot was taken and passed unanimously in favour of Bro. Rev. T. B. Hinde, M.A., as a candidate for exaltation. Bro. Rev. C. S. Hope, M.A., who had been previously elected, was exalted to degree of R.A. by the M.E.Z., the duties of P.S. being performed by Comp. Hall, Scribe E., and the Historical, Symbolical, Mystical lectures given by the Principals. The M.E.Z. proposed Comp. J. Barrow, of Lancaster, as a joining member, and Bro. W. Prosser, F.G.S. of the Rowley Lodge, 1051, Lancaster, as a candidate for exaltation. The labours of the evening being ended the chapter was closed in due form.

## SUPREME COUNCIL, NEW YORK.

We have great pleasure in giving the following masterly report of the Illustrious Bro. Albert G. Goodall, 33°, in *extenso*, and we shall also have some remarks to make by-and-bye upon the condition of Freemasonry in Portugal, as Bro. Goodall has directed our particular attention to the fact that the "Grand Orient Lusitano," to articles upon which undue prominence have been given in one of our contemporaries, is a spurious and illegitimate body:—

REPORT OF ILL. BRO. ALBERT G. GOODALL, GRAND REPRESENTATIVE, ON FOREIGN RELATIONS.

To the Supreme Council of Sov. Gr. Ins. Gen. of the 33rd and last degree Ancient Accepted Rite, for the Northern Masonic Jurisdiction, U.S.A.

"Union, Toleration, Power."

MOST ILL. SOV. GR. COMMANDER.—The last official report I had the honor to submit to the Supreme Council relative to the condition of Masonry in the various Rites throughout South America, and parts of Europe, and the relations of amity established with several Grand Bodies, appears to have had a marked and beneficial influence in making known many important facts by which this and other Sup. Bodies have been able to regulate more understandingly their course of action, and discriminate between the spurious and legitimate working Bodies; and from the great interest exhibited by all those that I have again visited, I am induced to believe that the result of our labors has greatly tended to cement the ties of fraternity among our foreign Brethren, and that they now realize the importance of cultivating more closely the bonds of union with this Jurisdiction, and thus be able to correct the many innovations and abuses that have, in some instances, stigmatised the principles and caused erroneous influence to be exerted through ignorance against the Order at large.

Leaving the City of New York on the 23rd day of October, 1867, V. E., with renewed plenary power for continuing and establishing with all regular foreign Supreme Masonic Bodies intimate relations, I arrived at Rio de Janeiro in the latter part of November following, after a variable voyage, via the West Indies and along the coast of South America.

## EMPIRE OF BRAZIL.

Full details of the history and condition of the Order in this Empire were given in my last report, and on my arrival at Rio de Janeiro I renewed my official relation with the Supreme Council, Grand Orient of Brazil, Valley of Livradio, and communicated the changes and union of the two Councils in this Jurisdiction, and at a regular meeting of their Gr. Body, I had the pleasure of presenting the certificates of Honorary Membership from this Council to the Most Ill. Bro. Joaquim Marcellino de Breto, 33°, Grand Master, Gr. Commander, and Ruy Germack Possollo, 33°, Gr. Sec. A. J.; also the certificate and jewel of Grand Representative of this Council to the Most Ill. Bro. Dr. Alexander José de Mello Moraes, 33°, Gr. Sec. H. E. Their official acknowledgment of same is herewith submitted.

The very cordial and fraternal reception extended to me by members of the Sup. Con. and Subordinate Lodges, as an evidence of their appreciation of the relations of amity so pleasantly existing with this Grand Body, was, in every particular, highly gratifying to myself and complimentary to this Council.

During my stay at Rio, several new Lodges were organized in the An. Acc. Rite, and the interesting ceremonies, large attendance, and eloquent orations, gave evidence that progressive and enlightened principles have been adopted by our Brazilian brethren, and Masonry with its unerring and fixed laws of equality, fraternity, and toleration, is rapidly on the increase, and quietly doing its faithful mission of giving polish to, and elevating the mind of man to the more exalted scale of social virtue, combating ignorance and bigotry, and teaching peace on earth, good will to men.

The work and mode of conferring the degrees has much improved since my previous visit. The frequent habit of *communicating* the third degree had been prohibited by the Sup. Con., and the brethren are becoming better informed in regard to the history, principles and work of the Order, which they have learned is essentially necessary to be recognised and admitted in other rites and Jurisdictions.

"*Benedictinos.*"—This spurious assembly, that became somewhat conspicuous by separating from the regular Body, in 1861, and establishing what they termed a "new order of Masonry," are now gradually on the decline; their political motives, corrupt and irregular proceedings, violation and disregard of established Masonic law and usage, have become generally understood, and many who were induced to join under false representations have left them and been healed or admitted by the regular Body of Lavradio; the aspiring leaders having generally accomplished their private and political aims, have quietly withdrawn, and there is every indication that in a short time this Body will cease to exist, being the usual fate of all spurious assemblies that attempt by deception to practise and inculcate the pure principles of Masonry. It is further gratifying to state, that the Grand Bodies who, by mistake, entered into communication with the "Benedictinos," at once ceased to recognize them on being made acquainted with the facts of their spurious character, and by this prompt course on the part of all well governed Gr. Bodies, we hope ere long to form the united chain for the benefit of the legitimate brotherhood throughout the globe.

## BUENOS AYRES.

From Rio de Janeiro I visited the river Plate, arriving at Buenos Ayres in April last, when that city was recovering from the dreadful cholera epidemic which caused such fearful mortality in that city and surrounding country during the four months previous.

In my previous report I informed the Council of my operations with the Supreme Council and Grand Orient for the Argentine Republic, and the reason why fraternal relations were not then consummated. Immediately after my arrival I addressed an official communication to the Most Ill. Bro. Daniel Maria Cazon, Sov. Gr. Com., requesting to know if they were then ready to enter into relations of amity and exchange representatives with this Sup. Body. A prompt reply was received, stating their earnest desire to consummate the same. The 7th day of May, at 8 P.M., was designated for my official reception, and the fraternal relations and treaty of alliance were then solemnly ratified between the two Grand Bodies. The ceremonies were most interesting, impressive, and the highest honors given to your Representative by the Grand Assembly, which was assisted on that important occasion by the presence of the officers of the District Grand Lodge of England and many Illustrious visitors. The hall was filled to its utmost capacity by members of the Order, and the solemnity of the occasion will long be remembered as one of the brilliant Masonic incidents among our Brethren in that Jurisdiction, and appreciated by your Representative as a bright and favored incident in his Masonic career. The eloquent oration delivered by Ill. Bro. José Roque Perez, Past Sov. Gr. Com. and the Gr. Representative of this Sup. Com., near their Gr. Body, together with other official documents and proceedings, are forwarded herewith.

During the ravages of the fatal cholera epidemic, in the months of December, 1867, and January and February, 1868, when over four thousand persons became its victims, it can well be imagined that there were great distress and suffering in the community, when parents, children and friends were deserted to suffer the horrors of anguish and disease, and die for want of assistance. It was at this trying period that Masonry gave practical evidence of its principles; and on the 16th of December, 1867, there was a meeting of Representatives from the lodges in the city, including those under the District Gr. Lodge of England, who formed the "Sociedad Masónica de Socorros," Daniel Maria Cazon, the Sov. Gr. Com., being the President, and Charles Murray, W.M., Secretary.

(To be continued.)

## ECHOES FROM PORTUGAL.

The following toast was proposed in the Lodge Cosmopolite Orient at Lisbon, in honour of the M.W. Grand Master of the Grand Lodge of Portugal, Count de Paraty:—

BELOVED BRETHREN,

*What is Freemasonry?*

Freemasonry is a great association of men who have made it their task to live in perfect equality, intimately united by the bonds of mutual confidence, mutual esteem, and friendship, under the name of brothers—the sweetest and truest appellation they could attribute to themselves—and to stimulate each other to the practice of benevolence and morality.

Freemasonry is great in the eyes of the generous, good, and honest; it is nothing to the narrow-minded, the wicked, the faithless. It is sublime, it is everything to the wise and virtuous; it is nothing to the ambitious, the covetous, the false. It is great to the sensible man, the sincere, and the generous, who is conscious of the infirmities of man, and who feels the obligation of healing them.

Freemasonry is neither a conspiracy nor a party affair; it neither serves ambition nor deceit. It is order and truth in all things. It hates all vices, it loves every virtue, it is the Godly voice which calleth upon us to love and help each other. It is tranquillity in storms, a beacon in shipwreck, consolation in misfortune; it is, in a word, the true union of nations.

Freemasonry is august; it is everything to those who comprehend it, it is nothing to those whose heart and soul are dead.

Freemasonry is an institution which allows no doubt, no contest, as to its principles. It is the purest and simplest of all institutions. Its principles are such as to agree best with *that reason* so liberally bestowed on us by the G.A.O.T.U.

Freemasonry is neither a religious sect nor a political party; it embraces, however, all parties, all sects, in order to unite all its disciples in one common brotherhood.

Freemasonry is the touchstone for every truth. It is the torch of reason, serving to distinguish good from evil, truth from falsehood, courage from cowardice, and generosity from selfishness. It teaches to conquer the obstacles which ignorance, fanaticism, and prejudice oppose to it.

Freemasonry has no other support, except itself, and the G.A.O.T.U., who created light.

Freemasonry is an institution which entails no expense on any nation; it is a legion of devoted men who combat the enemies of progress and the union of mankind, and whose expenses appear nowhere in any State's budget. Such warriors look for recompense to no one—they find it in the conviction of having endeavoured to do good.

Freemasonry is the knowledge of the human heart, and the practice of all social virtues. Pure from its origin, though for a long time misunderstood, it now pursues its natural course towards the realisation of the principles of liberty, equality, and fraternity. It extends and unfolds itself more brilliantly every day. A little longer, and it will rule the world, become its instructor, and render it happy. Then will this august league have attained its object. Then may all true Masons rest, and look on their work with satisfaction. Until then, beloved brethren, let us not relax in our labours, and, in order to attain that object, let us fill our lodges with zealous, active, faithful, assiduous, fearless brethren; with good citizens and men of conviction and enthusiasm.

M.W. Grand Master Count de Paraty, on the columns of Lodge Cosmopolite are assembled brethren from Portugal, Spain, Belgium, Italy, Holland, America, Germany, Russia, England, and France. This lodge, happily placed under your gavel, M.W.G.M., follows your example in all its labours; its members work zealously at the holy work, for the benefit of mankind, all united by the cement of brotherly love, using all their efforts to further the great structure of general concord. All this proves that the idea of a cosmopolite world is no empty chimera, and confirms the hope that the conquering spirit of Freemasonry will ultimately succeed in embracing the whole human race in one great family of brothers.

M.W.G.M., lead us, so that we may follow your good example. Your noble and brotherly aspiration—that sweet hope of yours—to see all men united in one single family of brothers, will excite our zeal, inflame our hearts, and cause our strength to equal yours, so that, led by you, we may be rendered capable of greater exertions, and finally bring about the realisation of the great aim of the Grand Lodge of Lusitania.

Beloved brethren, this obligatory toast which I have the honour to propose to you is that of our M.W.G.M. We couple with this toast, so dear to us all, that of all the Grand Officers of the Grand Lodge of Lusitania, and of all foreign Grand Lodges. We accompany this toast with our warmest wishes for the prosperity of the Masonic Order over the whole surface of the earth.

## A SKETCH OF THE KNIGHTS TEMPLAR.

By the late Bro. THOMAS DUNCKERLEY, P.G.M. for Hampshire, &c., &c.

After the temple rebuilt by Zerubbabel had remained 575 years, it was pillaged by the Emperor Antiochus, 170 years before Christ; afterwards by Cræsus and Pompey, and at last, totally destroyed by Titus Vespasian, who took Jerusalem by storm, A.D. 74. In 138 the Emperor Adrian rebuilt that city, but had not time to lay the foundation of the temple, for the Persians took it from him, and the Saracens became masters of it A.D. 640. During all this time the *Nethenimes* (a posterity of Gibeonites, condemned by Joshua to be hewers of wood and drawers of water for the temple) distinguished themselves by their virtue, and in time they became Knights of the East, and Royal Arch Masons.

They were esteemed for their retired life and simplicity of manners, their sobriety and charity, and took the name of Essenes. They elected a Grand Master for life, and engaged to worship the true God; to do justice; to be loyal to their sovereign, and obey their Grand Master. These brethren embraced the new law, and became Christians; they retired to Sicily and other places, and in 1020, they were created Knights of the Eastern Star.

In 1083 Godfrey of Bouillon and Peter the Hermit laid a plan for the conquest of Jerusalem. In A.D. 1100 the Christians associated by a solemn vow to establish the Temple in the Holy Land, and the Masonic Knights agreed to retain their ancient signs, to know each other from the Saracens at a distance, in order to avoid surprise. They communicated their signs and words to those only who promised, with the greatest solemnity at the foot of the altar, never to reveal them. That obligation was a sacred bond to keep the individuals of several kingdoms in the same society.

Six millions of people, of different nations, united, and vowed to conquer Jerusalem; they wore the Calvary Cross on the shoulder, and as the Emperor Constantine the Great had in 313 seen the red cross in the air *In hoc signo vinces*, they took that motto; and the word for charging the enemy, *Dieu le veut*. There was also a cross of distinction for the different countries: The English (at that time) wore white, the French red, the Flemings green, the Germans black, the Italians yellow, &c. (from this circumstance, originated the flags of Britain, and other countries.) Many Royal Arch Masons, and Knights of the Eastern Star, who were Christ's faithful soldiers and servants, had built a church on the site where the temple of Solomon had been erected; which they dedicated to St. John of Jerusalem; and when that city was taken by Godfrey of Bouillon, A.D. 1103, he gave the care of the Holy Sepulchre to the Knights of the Eastern Star, with the additional title of Knights Rosa Crucis.

Their duty was to guard the sepulchre, and escort the pilgrims on the road to Jerusalem. In A.D. 1118, King Baldwin the Second instituted the order of Knights Templars of St. John of Jerusalem, in which he incorporated seven Knights Rosa Crucis. After nine years expired, this military order was consecrated by the Pope, and to their vow of obedience to the Grand Master, and charity to the poor, they added celibacy. The Knights Hospitallers, who originated from the Order of St. Lazarus, attended the sick and wounded; they afterwards became Knights of Rhodes, and are at this time Knights of Malta.

After the ninth crusade, A.D. 1272, the institution of Knights of the East and West was established. Those Knights had taken a solemn oath to shed their blood to establish the worship of the God of the Christians in his Temple at Jerusalem, which when they found it impossible to accomplish, they returned to their respective countries; and, in order to establish in their hearts what they could not realize by action, they solemnly engaged not to admit a Brother to the sixth degree until he had given proof of his friendship, zeal, and discretion; and they were created Knights of the East and West by King Edward the First of England (who at that time was informed of the death of his father, King Henry the Third). His Majesty also dubbed them Knights of the Temple of Palestine; for, the infidels having changed or altered the church of St. John to a Mosque, our brethren denominated the Church of the Holy Sepulchre the Temple of Palestine, from its being situated on Mount Calvary, which is without the walls. Immediately after, King Edward returned to England with his subjects and became Grand Patron of Knights Templar, &c., in Britain. The origin and history of the seventh degree, or Knights Kadosh, may not be written.

In 1295, the Pope, as Grand Patriarch of these military and religious orders, directed that the Knights who had served in the crusades should wear a golden cross in future.

## Poetry.

## LOVE AND FAITH.

As an undulating vision  
Rippling through the sleeping brain  
Brings to light the shapes Elysian  
Orbing heaven's eternal plain,

So thy presence doth uncover  
All the glories of my life,  
Glories that enthrone thy lover  
O'er his destiny of strife.

Many wintry hours have passed us,  
Many days of dole and dread;  
Passion's gloom has overcast us,  
Like the pallor of the dead.

Through the tempest purifying  
We have passed, and here we stand!  
Not in desolation sighing,  
But in joy's ethereal land.

Round our hearts' unchanging altar  
We have twined the flowers of love,  
With a trust that did not falter  
In the Majesty above.

Therefore all the passionate trials,  
All our human woes and fears,  
Strengthened but our self-denials,  
Shaped amidst the fall of tears.

In the dimness of probation—  
In the dark of thought's dismay,  
Have we not with exultation  
Hailed the coming of the day?

Thou and I have felt the lightning  
Shearing through our inmost veins;  
Now, the sky of life is brightening,  
Opening its unclouded plains!

Now, the future shines before us,  
Like the sun upon the sea;  
Happiness is trembling o'er us,  
Like a dove that will not flee.

Now, when radiant smiles are round us,  
Like an atmosphere of light;  
Shall we leave the love that crown'd us  
In the darkness of our night?

Life in holy love is living,  
Calm as moonlight in the sky;  
Pure itself, all things forgiving,  
Love like ours can never die!

Welcome Peace! thy robes are trailing  
Through the pathways of my breast;  
Thou art constant and unfailing,  
Calm me into perfect rest!

Heart to heart! a benediction,  
Sounding like a triumph now,  
Charms away our past affliction,  
Clears the shadow from the brow!

Fear thee not, in grief or glory  
I shall ever be the same;  
Love with me shall ne'er grow hoary,  
'Tis an everdaring flame!

Even till life's solemn closing,  
Till the desert we have trod  
Fades, and leaves our souls reposing,  
Childlike in the arms of God.

COSMOS.

## Masonic Miscellanea.

BRITISH CHAPTER, No. 8.—This Chapter had its annual summer banquet at the Crystal Palace, on Wednesday, under the presidency of Comps. Jabez Tepper, Z.; Joseph Stohwasser, P.Z. as H., and Edward Baxter, P.Z. as J. The usual loyal and customary toasts were given, and the Companions spent a happy evening together.

ONE of the Parisian Masonic lodges has sent a memorial to General Mellinet, the Grand Master, asking him to use his influence to procure the release of a number of Masons unlawfully arrested during the late disturbances.

THE forthcoming work by Bro. Wm. J. Hughan will contain:—1. An article on Masonic M.S.S., by Bro. Hughan. 2. A reprint of the Constitution of the Freemasons by the Grand Lodge of England, 1723, being the *first edition* (slightly abridged.) 3. A fac-simile lithographic reprint of Coles' copper-plate edition of the Constitutions, 1728, from transfers from the original in Bro. Hughan's possession. Seventy copies only are to be printed for sale, at 10s 6d. each, and 30 copies for presentation. The work will be dedicated, by permission, to the M.W.G.M., the Earl of Zetland. Subscriptions to be sent to the publisher, Bro. Wm. Lake, Truro, stating name in full and Masonic position.

## Agents.

AMERICA: Bro. J. FLETCHER BRENNAN, 114, Main-street, Cincinnati, Ohio.

CANADA: Messrs. DEVRIE & SON, Ottawa.

CEYLON: Messrs. W. L. SKEENE & Co., Colombo.

CONSTANTINOPLE: Bro. J. L. HANLY, *Levant Times*.

GALATA: IPSICK KAHN, Perchembé-Bajar.

PARIS: M. DECHEVAUX-DUMESNIL, Rue de Harlay-du-Palais, 20, near the Pont Neuf; Editor *Le Franc-Macon*.

And all Booksellers and Newsagents in Great Britain and Ireland.

## Births, Marriages, and Deaths.

## BIRTHS.

BUCHAN.—At 151, West Nile-street, Glasgow, on the 6th instant, Mrs. W. P. Buchan, of a son.

GURNEY.—On the 23rd ult., at 1, Osborne-villas, Richmond, the wife of Bro. R. Gurney, of a son.

REED.—On the 1st inst. at Horseferry-road, Greenwich, the wife of Bro. John W. Reed (Lodge 871), of a daughter.

## DEATHS.

COOK.—On the 28th ult., of heart disease, Bro. Samuel Geo. Cook, of the Royal Oak Lodge, 871, Deptford, aged 48.

IBBERSON.—On June 27, aged 60, Sarah, wife of Bro. Joseph Ibberson, Upper George Hotel, Halifax, S.W. of St. James's Lodge, No. 418.

BROWN.—On July 2nd, in the 77th year of his age, Bro. Thomas Brown, P.M. of the Royal Yorkshire Lodge, No. 265, Keighley, and also a member of the Airedale Lodge, 387, Baildon. Deceased was initiated in 1813, and during his long Masonic career had been a very active and zealous brother. Up to within the last seven or eight years deceased was able to work either lecture, tracing board, or ritual for the three blue degrees, as well as work the R.A. ceremony, and was always willing, either to give instruction to younger members, or attend a Lodge meeting where assistance was required. In 1862, deceased was attacked in the night with a paralytic stroke, which deprived him of nearly the use of one side and caused speaking to be very difficult. His friends then succeeded in electing him an annuitant on the Royal Masonic Benevolent Society, for which he has often expressed his gratitude. In December, 1868, he had another attack, which rendered him so helpless that he had to be carried from bed to a sofa in the daytime, and back again at night, always remaining in the position in which he was placed until shifted. He gradually grew worse, and about a fortnight ago had another attack, which proved too strong for his now weakened frame. He was borne to his last resting-place by a number of his Masonic friends, and followed by a numerous assemblage of relations. Deceased was highly respected by all who knew him.

## BOOKS RECEIVED.

"Le Monde Maconnique," for June.

"The Rosierian" No. 5, for July.

"Quarterly Statement of the Palestine Exploration Fund" to June 30.

"The Michigan Freemason," No. 1, July. Kalamazoo, Mich., Ill.

## The Freemason,

SATURDAY, JULY 10, 1869.

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The Editor will pay careful attention to all MSS. entrusted to him, but cannot undertake to return them unless accompanied by postage stamps.

## THE COFFEE ROOM AND LIBRARY AT FREEMASONS' HALL.

AMONG other improvements consequent upon the erection of the new buildings at Freemasons' Hall, the establishment of a Coffee Room and Library for the use of the Craft occupied no small share of attention on the part of the Committee to whom the superintendence of the work was entrusted. It was considered essentially necessary that suitable accommodation should be provided for those brethren who take an interest in the literary aspects of Freemasonry, and who desire to trace its history from authentic sources. Nearly every Grand Lodge in the United States of America possesses a library, and similar facilities for the acquirement of

knowledge are to be found throughout the Continent of Europe. The Building Committee rightly determined that the Grand Lodge of England should not, for the future, be obnoxious to the reproach that the richest and most powerful Masonic body in the world utterly neglected the intellectual culture of its members. Two handsome rooms have, accordingly, been provided, one to be used as a Coffee Room, where the brethren can obtain refreshments at a fixed tariff, and the other as a Library and Reading Room. The books at present in possession of the Grand Lodge are not very numerous, nor do they comprise what are now recognised as standard works on Freemasonry. Thus, we look in vain for Findel's, Oliver's, Ragon's, or Mackey's works; but there are, nevertheless, several rare and curious volumes well deserving perusal and consideration. The room is also well supplied with the daily papers and periodicals; it is airy, cheerful, and well-ventilated. It will thus be seen that the Building Committee have done their best to accommodate the Craft, and our readers will doubtless expect to hear that the Coffee Room and Library are extensively patronised by brethren residing in the metropolis. We regret, however, that truth compels us to aver that the appearance of a brother in either room is rather a phenomenon than otherwise, and as our object is solely for the good of Freemasonry, we are bound to state the reason why this is the case. A subscription of one guinea per annum is payable for the privilege of using the rooms, and the result is that brethren are practically excluded from the benefits provided.

We desire at once to avow our sympathy with the idea which prompted the Building Committee to recommend the payment of a subscription, as they were naturally anxious that some return should be obtained by Grand Lodge for the heavy expenses incurred in connection with the new buildings. But the experiment has not been successful, very few brethren have subscribed, and the inexpediency of maintaining the tax, for such it is considered by the Craft, is thus fairly demonstrated.

Upon this subject we have heard the sentiments of very many eminent Masons, and all concur in opinion that the Coffee Room and Library should be thrown open to all members of Grand Lodge. We believe the time has arrived for making these views known to the authorities, who, we are certain, will, without hesitation or reluctance, reconsider the present arrangements.

No far as our suggestion is concerned, its adoption will not cause any appreciable loss of income, while, on the other hand, a substantial boon will thereby be conferred upon brethren who are sincerely anxious that English Freemasonry should still maintain its place in the vanguard of human progress and civilisation.

Let us have a real Library, in which the Masonic classics shall find an honoured place. We do not propose that any great expense should be incurred, because the allocation of an annual grant of, say, £20 per annum, for a few years, would, under judicious management, be amply sufficient for the purchase of interesting works. We shall then be able to show our foreign brethren that English Masons are not oblivious of their duty to seek for knowledge and propagate the liberal arts and sciences. We shall then be enabled to crown the material work of our new Masonic Temple with the

enduring laurels of literature, by erecting within its sacred precincts a shrine consecrated to the intellectual faculties, and devoted to the advancement of Masonic knowledge.

## Mulum in Parbo, or Masonic Notes and Queries.

The following extract from Aubrey's "Natural History of Wiltshire," p. 277, a manuscript in the library of the Royal Society, will be read with interest. It appears that Sir Christopher Wren in 1691, was enrolled among the members of the fraternity:—"Sir William Dugdale told me many years since, that about Henry the Third's time, the Pope gave a bull or patents to a company of Italian freemasons, to travell up and down over all Europe to build churches. From those are derived the Fraternity of adopted masons. They are known to one another by certain signes and watch-words; it continues to this day. They have severall lodges in severall counties for their reception; and when any of them fall into decay, the brotherhood is to relieve him, &c. The manner of their adoption is very formall, and with an oath of secrecy.—Memorandum: This day, May the 18th, being Monday, 1691, after Rogation Sunday, is a great convention at St. Paul's Church of the Fraternity of the adopted masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

The earliest recognised specimen of printing in the Greek character is the grammar by Constantine Lascaris, "Grammatica Græca Græcè," printed at Milan, in 1476. The volume consists of seventy-two leaves, of which the first two contain a preface in Greek, with a Latin translation by Demetrius Creten-sis, the editor.—ANTIQUARIUS.

*Crypto*—A word which means secrecy or mystery, from whence we derive cryptographic or secret writing; cryptonymus, or one who conceals his name; crypto-catholicism, the crypt of a cathedral, &c. The Americans call the two degrees "Royal and Select Masters," cryptic masonry, because it is alleged that the ark of the covenant, a pot of manna, the rod of Aaron, and a copy of the Sacred Law were deposited in a dark and secret vault. The late Edgar Allan Poe was an adept in cryptography, or the art of deciphering secret writing. Few ciphers, if any, could elude his penetrating mind.—MYSTES.

The *Labarum* was the celebrated sign which appeared to Constantine in the sky, and which he afterwards adopted on his standard; it is formed by a combination of the letters X and P, these being the two first letters of the name of Christ in Greek; it is simply a monogram and is variously depicted, the P always standing upright, and the X across it, sometimes the upright stem of the P is made to serve as one limb of the X, in which the figure consists of a long upright limb with a cross bar near the top, and the half circle of the P on the top limb above the cross; another style is the P in connection with two palm branches crossed to form the X; or the monogram within a wreath open at the top is another form; another is the monogram within a whole circle of laurel leaves, the wreath of victory, these may be in allusion to the motto said to have been inscribed on the *Labarum* "EN TOYTO NIKA" that is—conquer by this. In the Catacombs there is an example of a Lamb with the *Labarum* resting upon its head, signifying, no doubt—Christ, the Lamb of God. Another interesting example is the X and P in conjunction, within a circle with the six letters *es deus* (i.e. est deus) as a motto, one letter between each limb, this example would therefore read—Christ is God. The X P in *Xpistós* (Christos) is equivalent to Chr. in Christ. In Gibbon's "Decline and Fall of the Roman Empire," cap. 20, p. 299, I find him observing that the derivation and meaning of the word "*Labarum*" is unknown; however, I venture to suggest the following, which has just struck me (although the true meaning may be given elsewhere, if so, I have not seen it), viz.: *Labarum* seems to me to be derived from the Latin *labo*, *labare*, to quail, or to fail in one's courage; which by a course of reasoning easily understood upon reflection, under the circumstances would cause the sign to be called *labarum*, or the *fear-dispeller*; i.e. the cross of Christ, or Christ, is the "*fear-dispeller*." Constantine might say, "When courage fails, a look at the cross of Christ dispels fear, therefore conquer by this." In that sense we can easily perceive what effect it would have upon the minds of the soldiers; and how it came to be depicted, not only upon the grand standard, but also, upon the arms, shields, &c., of the soldiery, would reverence it as a precious talisman. I merely suggest this interpretation at present, and shall be glad to hear any remarks, while I also shall think over it; but I may add that I consider that the true meaning and derivation, whatever it may really be, will be quite simple.—LEO.

# CONSECRATION OF THE NEW HALL OF LODGE NEPTUNE, No. 419, GLASGOW.

The large increase in the number of members, now nearly 700, attached to this Lodge, rendered it actually necessary that a more commodious hall should be selected for the proper carrying out of the functions of the Lodge; and, after a careful search, a very convenient hall was fixed upon at 35, St. James's-street, Kingston, Glasgow. The hall has been fitted up in every way in accordance with Masonic details and requirements, for the proper working of the Craft, and on the evening of Tuesday, 27th June, 1869, it was formally opened. The members and office-bearers turned out in large numbers. The consecration ceremony was conducted by the Right Worshipful Master, Bro. Alexander Macdougall, assisted by the Past Master, Bro. J. B. Wightman, and the Rev Bro. J. Maclean, P.G. Chaplain of Renfrewshire East, with the wardens and other office-bearers, who discharged their various duties.

The following was the ceremonial observed :—

The lodge room having been properly guarded and tyled—it having been ascertained that none but Master Masons were present, visitors were examined, showing their diplomas, and vouched for—the Lodge was then opened, and raised to the third degree. The Chaplain commenced the ceremonial of consecration by offering up a prayer as follows :—

"O adorable Lord God, Maker of all things, and Judge of all men, regard, we humbly beseech Thee, with Thy special favour, this our present undertaking, and grant that the work which we now continue in Thy name, may conduce to Thy glory, and to the good, temporal and eternal, of Thy dependent creatures. Let a scrupulous regard to the obligation which, in Thy name, and under Thine all-seeing eye, shall be herein entered into distinguish all upon whom the privileges of Initiation or Affiliation shall be conferred—that they, abounding in all holy conversation and godliness, may become true and worthy members of the Lodge, and of our venerable Order, and that their practice may, in all things, correspond with their profession."

Response by the brethren—So mote it be!

Grand honours were then given, followed by solemn music.

The Right Worshipful Master, standing with his hands stretched forth over the Lodge, exclaimed, "To the memory of the HOLY SAINTS JOHN, we dedicate this Lodge. May every brother revere their character and imitate their virtues."

Response by the brethren—So mote it be!

Psalm cxxxiii. was read.

Grand honours were then given.

An oration on the "Nature and Objects of Freemasonry" was then given by Bro. Maclean, P.G. Chaplain of Renfrewshire East; followed by an anthem, sung by the brethren.

The Right Worshipful Master then directed the Secretary to read the Charter in favour of the Lodge, and the minutes of the previous meeting; and ordered Psalm xc. 1—7 to be chanted by the brethren.

The Chaplain then offered up the following prayer :—

Great Architect of the Universe! Maker and Ruler of all Worlds! deign, from Thy celestial Temple, from Realms of light and glory, to bless us, in all the purposes of our present assembly.

We humbly invoke Thee to give us at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

Permit us, O Thou Centre of light and life, great source of love and happiness, now solemnly to consecrate this Lodge to Thy honour and glory!

The Chaplain made a pause here, and the following was introduced :—

Response by the R.W.M.—Glory be to God on high!

Response by the brethren—As it was in the beginning, is now, and ever shall be, world without end. Amen.

The consecration elements—corn, oil, and wine—were then sprinkled on the lodge room; after which the Chaplain resumed :—

Grant, O Lord our God, that they who are invested with the government of this Lodge, may be endued

with wisdom to instruct their Brethren in all duties. May brotherly love and charity always prevail among the Members of this Lodge; and may this bond of Union continue to strengthen the Lodges throughout the world!

Bless all our brethren, wheresoever dispersed, and grant speedy relief to all who are either oppressed or distressed.

We humbly commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee and in the love of each other.

Finally, may we finish all our works here below with Thine approbation; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss ineffable.

Responses by the R.W. and Officiating Master—Glory be to God on high!

Response by the brethren—As it was in the beginning, is now, and ever shall be, world without end. Amen.

Grand honours were given, followed by solemn music.

The Chaplain then read part of 2nd Chronicles, chapter vi., verses 12, 14, 17—21, 33 middle, 41; chapter vii., verses 1, 3, 12—18; and 1st Kings, chapter viii., verses 22, 23, 26—30, 43 middle, 60; and chapter ix., verses 3—5.

Anthem, sung by the brethren, accompanied by music :—

To heaven's high Architect all praise,  
All praise, all gratitude be given;  
Who deign'd the human soul to raise,  
By mystic secrets sprung from heaven.  
Sound aloud the great Jehovah's praise;  
To Him the dome, the temple raise.

Grand honours were again given.

The benediction was pronounced by the Chaplain :—

May this Hall, now dedicated to Freemasonry, be ever the Sanctuary of Virtue, Morality, Brotherly Love, Universal Charity, and Benevolence; and may the Great Architect of the Universe bless all here assembled, and all the Brethren throughout the world, henceforth, and for ever. Amen.

The Lodge was then closed in ample form.

## SUPPER.

After the conclusion of the ceremonial the members retired for about an hour, and again assembled together for supper in the hall. The R.W.M., Bro. A. Macdougall, presided, and Bro. the Rev. J. Maclean, P.G. Chaplain Renfrewshire East, discharged the duties of croupier. After the usual preliminary toasts had been disposed of, the Croupier proposed a toast in *memoriam* of their late lamented brother and R.W.M., which was drunk in solemn silence. Thereafter, the toast of the evening, "The Lodge Neptune," was proposed by a brother, and responded to by the R.W.M. A number of other toasts followed, enlivened by songs and recitations, and the evening was happily spent. A number of distinguished brethren were present, and they all parted, after singing "Auld Langsyne."

## ROYAL MASONIC INSTITUTION FOR BOYS.

The following letter has been issued by the Secretary of the above Institution :—

"Office, 6, Freemasons' Hall,  
London, W.C., June, 1869.

"It had been hoped that the Annual Summer Fete held in commemoration of the opening of the new building, might be always regarded simply as a congratulatory assembly of the friends of the Institution, and not rendered subservient to the provision of pecuniary support. The present financial condition of the School, however, necessitates the use of every opportunity for enlisting assistance in the efforts now being made to extricate it from the difficulties with which it is unfortunately still surrounded.

"The great success attending the Anniversary Festival in March last, justified the Committee in redeeming a pledge, publicly given, that the mortgage debt of £10,000 should be redeemed—and notice was accordingly given to pay off that encumbrance in six months from the date thereof, which period will expire in September next.

"The existence of additional liabilities has never been concealed, but it was impossible to state the amount, pending the making up and settlement of the charges and accounts of the various contractors. This having been done, the liabilities

have been ascertained to amount to—in round figures—£9,000. The estimated requirements for the current year, therefore, stand thus :—

Payment of Mortgage Debt .....	£10,000
Interest thereon, three-quarters of a year .....	375
Annual Maintenance .....	4,600
Special Expenditure, say .....	400
Ascertained Liabilities .....	9,000
	24,375
The Festival in March, with the addition from surplus of Stewards' Fund realised....	12,200
Balance from last year.....	1,269
Estimated additional receipts from ordinary sources .....	1,500
	14,969

Deficit..... £9,406

"An analysis annexed, of the proceeds of the recent festival will show that there is nothing unreasonable in the hope, or extravagant in the wish, that this deficit should be realised, seeing that of the estimated numbers of subscribing members of the Order, viz. :—35,000—*three only in every hundred contributed*—while of the lodges *less than one-fourth* were donors to the fund.

"The cost of the new building has been much greater than was originally contemplated, and has reached the amount of £46,000, but this includes the sums paid for entrance lodges and gates, gymnasium, furniture, fittings, drainage, re-construction of roads and grounds, sinking well for provision of water, architects' commission, &c., in all about £10,000; it being universally admitted that this outlay has placed the Craft in possession of a building superior to anything of a similar class yet erected.

"The number of pupils now educated, maintained and clothed is 110, exclusive of 4 admitted by purchase. A re-arrangement of the Dormitories—*without further outlay*, will enable the Committee to admit *twenty* additional boys, but the *consideration* of this most desirable and beneficial extension\* must wait the *extinction of debt*.

"As regards the educational efficiency of the School, the Committee point with pride to the announcement publicly made by Lord Lyttelton, when recently presiding at the distribution of awards to the successful candidates at the Cambridge Local Examination held in December last, that '*Of the 1165 junior Candidates successful at that Examination, Harry William Wildman, educated at the Royal Masonic Institution for Boys, was absolutely primus!*' In the whole of the classes it is gratifying to report also a steady and proportionate progress—while in physical condition, and indeed in every other respect, the school not only does not fear, but challenges, comparison with all other analogous Institutions.

"It may be urged by some that the appeals in connection with this institution are so numerous as to become wearisome. The reply to this is, that there is no desire *unnecessarily* to harass those who have already liberally subscribed, but *there is an intense anxiety* to influence those—*by far the larger number*—who up to the present time have withheld their support. In addition to these, the muster rolls of the various lodges are being numerous added to day by day, and new lodges are constantly being founded. There must, therefore, be an extensive field constantly requiring tillage, and from which there ought to be, *and must be*, sound assurance of support.

"Let however all remember that no great work was ever accomplished save by perseverance and industry—and that with the exercise of these qualities *nothing is impossible*.

"It must also be borne in mind that exceptional circumstances demand exceptional measures. The condition of this school is abnormal, and such as cannot recur. *Once founded*—for that is really the work now being accomplished—the necessity for such an appeal as this will have passed away. To hasten this 'consummation so devoutly to be wished,' let me therefore with all respectful pleading earnestly beg

'Those to give who never gave before,  
'Those who have given to give something more.'

"Believe me very faithfully and fraternally yours,  
"FREDERICK BINCKES, Secretary."

\* How desirable, may be gathered from the statement that there will in all probability be 48 Candidates for Election in October next—including 35 unsuccessful in April last—with *Six Vacancies only*.

## Original Correspondence.

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

## MASONIC MYSTERIES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The letter headed as above, and copied from the *Morning Advertiser* in your impression of the 19th ult., does not yet seem to have been thoroughly answered. I can inform you that a reply was sent to the *Morning Advertiser*, and it was rejected under the plea that a reply had preceded it. In answer to the said letter, it is evident that its author's logic was on the shelf, and not in his brain, when he committed himself in the following flagrant directions, which are the direct deductions of his arguments. He implies:—

1. That the principles of religion comprise no secret (asserted).
2. That the Masonic secrets, if divulged, would do good to mankind in general (assumed).
3. That the said secrets are reserved as a saleable commodity, for the purpose of levying an initiation fee (malicious).
4. That publication of the secrets would be the only sign of their inherent goodness (illogical fallacy).
5. That a society publishing any portion of their proceedings, ought to disclose all (presumption).
6. That a Freemason's degree of benevolence may be reduced to arithmetical terms (absurd).
7. That Freemasons dread the animadversions of non-Masons (simple).
8. That Freemasonry is a society which interferes with the reason and common sense of the nation (utterly false).
9. That Masonic swearing is contrary to religion, law, and right (deficient in classification).

Considering these nine points *seriatim*, it may be easily seen:—

1. That the principles of religion are so thoroughly secret in themselves, that no one can comprehend them in the true sense but those who practise them. The true meaning of the whole religious theory, therefore, is a secret to all except those who have identified themselves with a pious application thereof; like Freemasonry, whose inner truths and watchwords are familiar only to its votaries. Thus in this illustration the vituperator comes upon an image which demolishes the Iconoclast of his own making.

2. This assumption is a result of the necessary ignorance of a non-mason, at which, however, all but the most saturnine Masons would smile. But, further; it argues an unreasonable separation of a part from its whole; for, Freemasonry in its entirety—like religion—may produce a beneficial influence on the outward world, through the benevolence and integrity of its members; whereas, if a few isolated facts—under the name of secrets—were published to the world, they would be to the world unmeaning facts.

3. There seems to be some envy and malice here. Its author should not forget his Horace, however:—*Invidus alterius macrescit rebus opimis*. Is not an initiation fee, besides defraying expenses, a good test of a man's sincerity in declaring his desire to unite himself to this ancient and noble Order? The most valuable commodities are often those for which we have to labour hard and strive ardently.

4. If all that is unrevealed be bad, then our whole mercantile machinery, our *arcana imperti*, and every system of occult telegraphy used conservatively to carry on many businesses, are vicious because they are not made generally known. Who could fail to see the *argumentum ad absurdum* that exists here?

5. If the Freemasons were to publish their secrets along with notices of lodge meetings and chapters; merchants and tradesmen to disclose the meanings of their trade-marks, letters and words; bodies corporate to explain minutely their inner principles of action and springs of success; they would confer a great pleasure on him who thinks they ought to do so; on him who is curious to know, and not wise enough to see any let or hindrance. The mental calibre of a child is sufficient to see the impracticability of such a proceeding. But, to require any society to publish all, because it does so in part, is the highest degree of presumption, and interferes with natural justice and freewill.

6. If Masonic benevolence be decried because it exists in a conspicuous degree, the inveigher must be pitted because of his selfishness; and if he thinks that a Freemason ought to bestow equal charity on all, then he is making himself a would-be master of other men's pockets, and would fain measure all by his own bushel. He conjectures a degree of beneficence, and ignorantly applies it to the Freemasons.

7. It is a weak society that cannot withstand the common scandal which the envious and ignorant are ever ready to fulminate against it; but Freemasonry is especially puissant in that matter, for it is ever maintained in its lofty state through the very cor-

rect process of its own inherent virtues, and its principles rest on, and have their source in, truth.

8. To assert that the "Fraternity of Ancient Free and Accepted Masons" interferes with the reason and common sense of the nation, is to belie history in all ages and countries. Surely he who makes such an assertion has never communed with Clio, or has never given the least credence to her relations! Freemasons are well known as being a conservative body in political matters, not actively engaged in the discussion thereof, but always subservient to, and unwavering in upholding, the powers that be; that being one of the especial charges enjoined in the *Book of Constitutions*. That which interferes with reason must be illogical either in its first principles or in its subsequent procedure, or both. Our calumniator asserts the same, so that his task of proving is rather an unenviable one. And as for the other point, the common sense of the nation, and the *elite* of the nation, has been coincident with Freemasonry from time immemorial—from ancient days, from patriarchal eras, yea from the world's cradle.

9. Our friend's last *hit*, respecting Masonic swearing, is as weak as his other attempts at opposition. Freemasonry having its principles based on religion, is thus solemnised, receives a qualification of reverence, and identifies itself with the laws of righteousness. How then—it may be asked of our friend—can the Masonic oath, and the oath taken in a court of justice be made to differ in respect of moral sanction, seeing that they are equal in all that is grave, good and important? He also avers that it is opposed to law. Then, *Freemasonry* must also be opposed to law. But, we find that it is sanctioned by the law, and that being the case, its laws and regulations must also be so sanctioned, for the whole comprises every part; hence what is affirmed or denied of the whole, must be affirmed or denied of the parts contained in that whole. The Masonic fraternity, therefore, being legalised *in toto*, is also in *parte* truly lawful. If Masonic swearing interferes with *right*, one is almost at a loss to make the reference. If by *right* he meant *natural justice*, then it must be arranged under four heads? viz.:—The right to personal freedom; to the common bounty of heaven; to property; to good government. If it can be shown that the Masonic oath interferes with this or any other domain of political economy, or with the same term construed in any theological sense whatever, it must be the work of the sapient mind that would fain hold up to scorn a society which it may be too unqualified to approach in a more noble way.

In conclusion, our objector thinks that it is irrational and presumptuous to style the Deity "The Great Architect of the Universe," because, as he says, it is a *mechanical* title. If he objects to metaphors entirely as used in the title of God, then I have nothing to say respecting the eccentricity, only that it is a whim of no moment to society. On the other hand, if he have a distaste for anything savouring of mechanism, it may be merely a professional dislike. If he object to the title *per se*, then he also declares warfare against many titles used in the Scriptures, pointing to mechanism, construction, creation.

Like many others, this mal-content desires to *elicit facts* concerning the Craft, would like very much to get to know all for *nothing*, and offers himself as a sort of would be champion, in the event of being favoured. But he is not the sort of pilgrim that is likely to find the *wicket gate*, and continue in the narrow path that leads to one of Truth's great temples.

Yours fraternally,

5th July, 1869.

A. CUTHBERTSON.

## SOLOMON'S TEMPLE v. EGYPTIAN, ASSYRIAN, &amp; PHENICIAN ARCHITECTURE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In THE FREEMASON for May 15th, page 1, "The Son of Salathiel" tells us that Solomon's Temple served as "the model" for "nearly all those wondrous palaces and temples of the ancient world of which such magnificent remains exist even to the present day." In THE FREEMASON for May 29th, page 5, I attempted to prove said statement a mistake, from the fact that Solomon's Temple was not built until between 1012 and 1007 years B.C., long after the Augustan age of Egyptian Architecture had passed; consequently Solomon's Temple was a copy of, not a "model" for. In THE FREEMASON of June 26, page 8, however, "The Son of Salathiel" returns to the charge, and admitting the great advancement of the Egyptians in architecture, &c., says:—"Let 'Leo' read Layard's Discoveries in Nineveh and Babylon—in which he finds many points of resemblance in the plan and general design. The Temple was finished in 7 years, and Sennacherib built his palace at Konyenjik in the same time." Now, I have read Layard before this, and the above quotation is found at page 644 of his work; but, turn it as he will, what can "The Son of Salathiel" make of it? All Layard's remarks merely show that

there were certain points of resemblance between Solomon's Temple and Sennacherib's Palace; but it does not therefore follow that Sennacherib took Solomon's Temple as "the model" of his Palace. Not so, the style of Sennacherib's Palace was that of the Assyrians, in use before Solomon was born; consequently Sennacherib built his Palace in accordance with the usual style of his own country, and so far as Solomon's Temple agreed with this, it was nearly a copy of the Assyrian practice. But Solomon's Temple was not built by Assyrians, it was built by Phœnicians; further, Solomon's structure was a Temple, whereas Sennacherib's was a Palace, (of course Solomon had a Palace also, but we are not speaking of it in the meantime), and from the position of Phœnicia I should expect such a structure as Solomon's Temple to be partly Egyptian and partly Assyrian. Mr. Philip Smith says: "There seems to have been a general resemblance to the Egyptian Temple; but even this is a matter of dispute;" in certain arrangements I am inclined to believe Mr. Smith to be probably correct so far. However we shall be happy to see if any new light is to be thrown on the matter by Lieutenant Warren. One thing we do know, the Sidonians cut his timber and a Tyrian superintended the brasswork. These foreign artificers therefore did not require to copy from Solomon; it was Solomon who required to copy from them. Another remark, which proves the absurdity of placing much reliance upon the "seven years' coincidence of time occupied in building Solomon's Temple and Sennacherib's Palace, is the statement in 1 Kings, vii. chap., 1st verse, "But Solomon was building his own house thirteen years." I think the above shows I justly ridiculed the assertion that "the Temple of Solomon was the model for other ancient edifices." I have read divers works upon the above, and could say more, but I forbear to take up your space, and therefore close this with the remark, that as for the Phœnicians, "their great city of Sidon was already built when Abraham lived in Canaan."

I am, yours fraternally,

LEO.

## THISTLE LODGE, GLASGOW, No. 87.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I had considered that contempt was the best course to pursue towards the letter appearing in your number of the 29th May from a malcontent self-baptised by the gastronomic title of "Taties and Tripe." The former seems to have soured on his stomach, and the latter stuck in his throat, for he really makes a writhing and walloping, poor fellow, hideous to behold. It gives me, and others, however, much relief that he has so favorably crucified the paragraph from the *Herald*, and I feel certain, that such of your readers on either side of the Border, as will take the pains to compare his or their original purulent emanation regarding the occasion, with that report, cannot fail to perceive where the rancorous spirit of acrimony lies. He says he told the truth, and in the proper organ for Masonic news. Your readers will judge whether they or he did so like gentlemen, or enlightened Freemasons; and when you understand they were not of the guests at all, we must accord them many thanks for their kind solicitation in giving it publicity in your columns. Bro. T. and T. again goes about the bush, and says: "It would have been more honorable to have acknowledged that it was a supper to raise a fund to assist a poor old Tyler," &c., &c. Here he again most piteously displays either his gross ignorance, or wilful disregard of truth. The affair was a gratuitous piece of hospitality on the part of the S.W., and the contribution for the old man was altogether an after-thought; and if instead of displaying such unmasonic sentiments towards an old worn-out and bed-ridden brother, who had borne the heat and burden of the day, they had sent their mite to the collection, it might have covered a multitude of sins. If Bro. T. and T., and his peers chose to insist on a public supper, and then directly or otherwise skulk behind the scenes to burk it, and of themselves elect to be disagreeable, they could not surely prevent other social and harmonious souls from meeting together in their own way, and pledging the 107th anniversary of their lodge; and I for one, as the weather is hot, am willing to accept of a duplicate of the same, and drink once more to the prosperity of the Thistle 87.

In conclusion, let me tender your anonymous correspondent and Co., a bit of advice; if they be clean-handed white-gloved Freemasons they will no further seek to assimilate themselves with that loathsome type of mankind, the Hibernian agrarian assassin, or the ruthless uncouth Celt, by hiding to assail their brother man from behind an ambush of "Taties and Tripe," but by the light of conscience, and the light of day, if they have truth for their cause, come boldly to the front and sign themselves honestly, avowedly, and masonically, as I have once more the honor to do and to be,

Yours fraternally,

WM. LAWSON, Sec.

Thistle Lodge, No. 87.

Glasgow, 29th June, 1869.

## THE ORDER OF ST. MICHAEL AND ST. GEORGE.

(From a Supplement to the *London Gazette*, June 29.)  
 COLONIAL OFFICE, Downing-street, June 23.

The Queen having taken into her Royal consideration the statutes of the Most Distinguished Order of Saint Michael and Saint George, bearing date the 31st day of January, 1851, and made under the authority of the letters patent, passed under the Great Seal of the United Kingdom of Great Britain and Ireland, bearing date the 31st day of December, 1850, the operation of which statutes had theretofore been limited to natives of the then United States of Ionian Islands, or of Malta, and to such other persons as should be distinguished as therein mentioned, in connection with the said islands, or with Malta, or with her Majesty's service in the Mediterranean, and being desirous of making such alterations in the said statutes as will enable her Majesty to reward such natural-born subjects of the Crown of the United Kingdom of Great Britain and Ireland as may be persons of conspicuous merit, or may have rendered important services to the Crown within or in connection with any of her Majesty's colonial possessions, has been graciously pleased, in pursuance and in exercise of the power vested in her as Sovereign and Chief of the said Most Distinguished Order, to repeal the aforesaid statutes.

And her Majesty has been graciously pleased by certain statutes, bearing date the 4th day of December, 1868, to ordain that the said Order shall thenceforth as theretofore be styled and designated in all acts, proceedings, and pleadings, as the Most Distinguished Order of St. Michael and St. George; and that it shall as theretofore consist of the Sovereign, a Grand Master, and three several classes of Knights of Grand Cross, Knights Commanders, and Companions.

And to ordain that her Majesty, her heirs, and successors, kings and queens regnant of this United Kingdom, are, and for ever shall be sovereigns and chiefs of the said Order, and that a prince of the blood royal, being a descendant of his late Majesty King George I., or such other exalted personage as her Majesty, her heirs, and successors may thereafter appoint, shall hold and enjoy the office of Grand Master of the Order, who shall be the First or Principal Knight Grand Cross of the same, and that Field Marshal his Royal Highness George William Frederick Charles, Duke of Cambridge, K.G., Commanding in Chief the Forces, be Grand Master of the Order.

And to ordain that the First Class or Knights Grand Cross shall not exceed twenty-five in number; and that the Second Class or Knights Commanders shall not exceed sixty in number; and that the Third Class or Companions shall not exceed one hundred in number, it being competent her Majesty, her heirs, and successors, to appoint any person actually holding the office of governor in any of her Majesty's colonial possessions to be an extra member of either the first or the second classes until a vacancy therein should occur.

And to ordain that the persons to be admitted into the Order shall be such natural-born subjects of the Crown of the United Kingdom of Great Britain and Ireland as may have held or should thereafter hold high and confidential offices within any of her Majesty's colonial possessions, or such other natural-born subjects of the Crown of the United Kingdom of Great Britain and Ireland as may have held or should thereafter hold high and confidential offices, or may render extraordinary and important services to her Majesty, as Sovereign of the United Kingdom of Great Britain and Ireland, in relation to any of her Majesty's colonial possessions, or who may become eminently distinguished therein by their talents, merits, virtues, loyalty, or services, or who then were or thereafter might be appointed officers of the Order.

Her Majesty has also been pleased to ordain that it should be lawful for her Majesty, her heirs and successors, by virtue of the powers to her and them reserved in and by the aforesaid letters patent, to increase the numbers of any of the said classes, and to assign a place in any such class to any person whom her Majesty might think fit to admit into the same.

And to ordain that the following officers should be appointed to the Order:—A secretary and registrar, a king of arms, and officers of arms attendant on the Order, of such number, and resident in such places, as her Majesty from time to time might think fit to appoint: together with other matters set forth in the said statutes.

Her Majesty has further been graciously pleased, in pursuance of the statutes aforesaid, to make the following appointments to the said Order:—

To be an Ordinary Member of the First Class or Knights Grand Cross of the said Order:—

The Right Honourable Viscount Monck, late Governor General of the Dominion of Canada, and Captain General and Governor in Chief of the Island of Prince Edward.

To be Ordinary Members of the Second Class, or Knights Commanders of the said Order:—

Francis Hicks, Esq., C.B., late Governor and Commander in Chief of the colony of British Guiana.  
 James Walker, Esq., C.B., Governor and Commander in Chief of the Bahama Islands.

Major-General Charles Hastings Doyle, Lieutenant Governor of the Province of Nova Scotia, in the Dominion of Canada.

To be Ordinary Members of the Third Class, or Companions of the said Order:—

Charles Cowper, Esq., late Chief Minister of the Government of New South Wales.

William Charles Gibson, Esq., late Colonial Secretary of the island of Ceylon.

Felix Bedingfeld, Esq., late Colonial Secretary for the island of Mauritius.

John Bayley Darvall, Esq., late Attorney General of the colony of New South Wales.

John Sealey, Esq., Attorney General of the island of Barbadoes.

John Lucie Smith, Esq., Attorney General of the colony of British Guiana.

Thomas Skinner, Esq., late Civil Engineer and Commissioner of Roads for the island of Ceylon.

Theophilus Shepstone, Esq., Secretary for Native Affairs in the colony of Natal.

COLONIAL OFFICE, Downing-street, June 25.

The Queen having taken into her Royal consideration the expediency of providing for the admission into the Most Distinguished Order of Saint Michael and Saint George of such naturalised foreign persons as her Majesty, her heirs and successors, shall think fit to appoint, has been graciously pleased by a supplementary statute, bearing date the 3rd day of April, 1869, in pursuance and in exercise of the authority vested in her as Sovereign of the said Order, to ordain that persons of whatever nation or country, who may have been duly naturalised in the United Kingdom of Great Britain and Ireland, or in any of her Majesty's colonies or dependencies, shall be competent to be admitted into the said Order, in like manner as if they had been natural-born subjects of the Crown of the United Kingdom of Great Britain and Ireland.

Her Majesty has been further graciously pleased to appoint, to be an Ordinary Member of the Third Class, or Companions of the said Order:—

Ferdinand Mueller, Esq., M.D., government botanist for the colony of Victoria.

COLONIAL OFFICE, Downing-street, June 30.

The Queen has been graciously pleased to make the following appointments to the most distinguished Order of Saint Michael and Saint George:—

To be Ordinary Members of the First Class, or Knights Grand Cross of the said Order:—

The Right Honourable Earl of Derby, K.G., some time one of her Majesty's principal Secretaries of State having the department of War and Colonies.

The Right Honourable Earl Grey, K.G., some time one of her Majesty's principal Secretaries of State having the department of War and Colonies.

The Right Honourable Earl Russell, K.G., some time one of her Majesty's principal Secretaries of State having the department of War and Colonies.

The Queen has also been graciously pleased to give orders for the following appointments to the said Order:—

To be Ordinary Members of the Second Class of Knights Commanders:—

Paul Edmund de Strzelecki, Esq., C.B.

The Right Honourable Baron Lyttelton, some time Under Secretary of State for War and Colonies.

The Right Hon. Frederick Peel, some time Under Secretary of State for War and Colonies.

The Right Hon. Charles Bowyer Adderley, late Under Secretary of State for the Colonies.

Sir Frederic Rogers, Bart., Under Secretary of State for the Colonies.

Sir Hercules George Robert Robinson, Knight, Governor and Commander in Chief of the Island of Ceylon.

Alexander Tillock Galt, Esq., late Minister for Finance in the Dominion of Canada.

Henry Taylor, Esq., of the Colonial Department.

Thomas Frederick Elliot, Esq., late Assistant Under Secretary of State for the Colonies.

To be an Ordinary Member of the Third Class, or Companions of the said Order:—

George Macleay, of New South Wales, Esq.

## THE BRITISH DRUIDS AND PERSIAN MAGI.

In the general survey which has been taken of human sacrifices in this country we have found a melancholy resemblance in this detestable rite, between the inhabitants of various nations, who could not possibly have acquired it from their intercourse with one another. This common practice must be traced to a higher source; to the depravity and weakness of human nature, degrading into the grossest degeneracy, an institution that probably in its primitive purity, was of divine appointment for

the redemption of mankind. In this and in many other depraved customs, we may perceive a general conformity between the nations of the earth, sufficiently obvious to prove one common origin of all, but not sufficiently distinctive to enable us to mark the various channels through which mankind have passed.

But amidst these general resemblances which idolatry uniformly exhibits, there are several peculiar characteristics which will lead us to associate our British progenitors with the ancient inhabitants of Persia. In the twenty-second chapter of his *Antiquities*, Dr. Borlase has noticed with much precision, several prominent features of this coincidence, and the parallel which he has drawn is too striking to escape our observations.

It was among the secret doctrines of the Druids, that the supreme Deity was too exalted to be confined to temples made with hands. Hence their temples were round, were in general without a covering, and in their worship they formed circles, to intimate that God was to be found in every direction. In this they were resembled by the Persians, who taught that the celestial expanse was their Jupiter, whom they worshipped in the open air.

The Druids taught, that God was too refined to be represented by any figure; and the Persians admitted no statues into their temples. Both the Cornish Druids and the Persian Magi, forbade the introduction of images into their temples. The Druids selected hills and eminences for the places of their worship, and the Magi worshipped their deities on the summits of mountains. The Druids viewed the serpent with much respect, and treated it with veneration, if they withheld from it divine honors; and, as a symbol of the sun, the Persians worshipped the serpent, which they considered as a representative of their god Mithras. The Druids paid divine honours to rocks, from a persuasion that they were inhabited by some divine intelligences; and the Persians taught that their God Mithras was born of a rock. The Druids believed in the transmigration of the soul: and the same doctrine was inculcated by the Persian Magi.

In point of dignity, the Druids were equal to the British kings, and in some respects even superior to them; and the Magi stood in the highest order of the state, and were ranked with the monarchs of Persia. The robes which adorned the Druids were white; the holy sagus was of the same colour; and so also was the sacrificial ball, as well as the oracular horse. In these particulars also the coincidence was preserved. The Persian Magus was decorated with white; the Magi rode upon white horses; the royal robes were white, and the trappings of the horses preserved the resemblance. Ablutions and ritual purifications were as common to both as was the sacrificing of human victims to their gods.

We have already noticed, that the Druids had their sacred fires, of which some vestiges still remain in this country. The Persians also had their holy flame, to which they paid divine adoration, and festal fires which they lighted up at each return of the consecrated season. The uses of these fires were also strikingly similar. The Druids considered them as antidotes against the diseases of cattle; and the Persian extended this powerful virtue to the human body, placing their sick within its genial influence, in order that they might recover. The Druids compelled the inhabitants, at a certain season of the year, to extinguish all their fires, and to rekindle them from that sacred fire which they alone had a right to sell; and with some trifling variations the same custom prevails in Persia even to the present day.

In the art of divination, both the Druids and the Magi were great proficient; the principles and modes were nearly alike; and in all probability their success was much the same. The Druids divined from particular incidents, personal disappointment, and unexpected afflictions; and in these respects the Persians seem to have imitated their conduct, or to have set them an example. The Druids, as we have already seen, had their fatal stone, and the Persians had their artizoe, which was thought to point out the most deserving candidate for the throne. The Druids approached the mistletoe, the varvain, the samolus, and the selago, with many awful scuples; and the Persian considered the mistletoe as a divine plant. With the Druids it was deemed unlawful and profane to cut the mistletoe with anything besides a golden hook; and the Persians had their ghez, or haulm, which they only presumed to cut with a consecrated knife. The Druids considered the mistletoe as a general antidote against poisons, and the selago as a charm against all misfortunes; and the Persians had their herbs, which they considered as preservatives against the power of demons.

Among the ancient Britons, no sacrifice could be offered and no religious rite performed, without a Druid; and among the Persians, it was criminal for any one to approach the altar or touch the victim, before the Magus had gone through the accustomed ceremonies. The Druids excluded the incorrigible from their sacrifices, and considered it as the most

grievous punishment that they could inflict; the Persians also knew the power of excommunication, and cast off the abandoned and impenitent in a similar manner. The Druids instructed their disciples in grottoes and in sequestered recesses; and Zoroaster, the chief Magus of the Persians, communicated his instructions in a cave.

In all the preceding instances, and in a variety of others, the resemblance between the Druids of Britain, and the Magi of Persia, is both striking and wonderful. It may be traced in all the general characteristics of their distinct orders, in the rights of the living, and in the ceremonies observed towards the dead. We may therefore infer, that their general principles were the same; and that, although they differed from each other in subordinate punctilios, the singular conformity which existed, could not have resulted from accidental similitudes.

The principle, however, from which this conformity has arisen, being far less evident than the fact itself, has given rise to various conjectures and much discussion. Mr. Polwhele argues from it, in favour of his own hypothesis, and contends that it affords a commanding evidence in favour of an early colony into Britain from Armenia or its confines; and it must be acknowledged, that its aspect is far from being unfavourable to his cause. Dr. Borlase supposes, that the Druids had some principles and rites that were derived from those of true religion, that had begun with mankind and that were continued through succeeding ages, though somewhat obscured by fable. Other principles and rites, he observes, must have sprung from those general seeds of idolatry, which in process of time polluted the whole Gentile world. But a third sort, he contends, were the product of climate, the effect of invention, and the result of imitation.

Those branches of their principles, rites, and customs, which Dr. Borlase supposes the Druids to have established by imitation, he conceives they derived from the Phœnician merchants, who frequented the Cornish coasts. These merchants, without doubt, were well acquainted with the Persians, as Tyre and Sidon continued for many years the principal marts of their eastern as well as their western trade. And it is not improbable, that the acute Phœnicians, and after them the Greeks, on finding the Druids of Cornwall the dupes of superstition, endeavoured to secure their favour and interest, by enriching their mythology with the fables and absurdities of the eastern nations. It was a profitable trade, to barter superstition for merchandise; to introduce the follies of Persia for the metals of Cornwall; and a proof of something more than common ingenuity, to ensure the protection of power, in proportion to the extent of the imposition which they practised.

Through the same channel we may also perceive how the Druids of this country had acquired some knowledge of the Jewish and Egyptian rites. The Phœnicians traded much with Egypt, and had an opportunity of carrying on the barter of mythology in that country for its more valuable commodities, and of conveying their fables to the most advantageous market. In the meanwhile, the Jews were within reach of their constant observations, and furnished them with an opportunity of exporting many of those rites which God had commanded them to observe. And as the Phœnicians traded with the world, and had an opportunity of noting the various customs, manners, and institutions of mankind, we may fairly infer, that the mixture of truth and falsehood, which we sometimes discover in the records of idolatry, may be, in some degree, traced to this Phœnician channel, in which the conflicting currents seem to have been united.

The Druids of Cornwall being thus circumstanced, we may easily account for the inconsistent parts and principles, of which their creed was formed. They seem to have been ready to lay hold on everything that could promise to decorate their mythology, and extend their influence. Inconsistency was only of a secondary consideration. They alone had the power and ability to interpret any laws; and consequently they knew perfectly well how to impute to the want of discernment in the disciples, any sublime mysteries which had the appearance of inconsistency.

It is plain, however, from hence, that through these innovations, which it is probable the Phœnicians introduced, Druidism must have degenerated from its primitive simplicity. But what the precise effects of these innovations were, we have now no means of comprehending. We know however with certainty, that our British ancestors were idolaters; that they bowed down before inanimate matter, which they considered as the residence of some intelligent agent; and that in some of their sacrifices, their altars were stained with human blood.

Such was the worship, such were the gods, and such were the rites and sacrifices which distinguished the Druids and ancient Britons. Of these Druids and other Britons we have many remains still existing in Cornwall; but through the lapse of time, the particular uses of many are wholly unknown. —*Monthly Illustrated Journal.*

## SINGULAR COINCIDENCE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—I am exceedingly glad to find that an Address delivered by Bro. Little on the 25th February last, and which appeared in No. 1 of THE FREEMASON, is so highly appreciated by a writer called "Dnalox," in one of your contemporaries, that he cheerfully appropriates the ideas as his own.

Thus we find that Bro. Little, in allusion to the universal character imparted to the Masonic Institution by the founders of Speculative Freemasonry in the beginning of the 18th century, writes as follows:—

BRO. LITTLE.

"It is impossible to overrate the results which followed this great change in the theory and practice of the Craft, and the applause of mankind in general is due to those courageous men who, at a period when strife and bitterness prevailed between warring sects, were so far in advance of the spirit of their age, as to discard the intolerance which then separated man from his fellow-men."

Again, in speaking of Freemasonry as an institution which "boldly proclaims that all upright men are brethren. But in awarding the highest meed of praise to the promoters of universality in the Craft, we must not overlook the fact, so interesting to every Masonic student, that a Christian element formerly existed in its precepts and ceremonies."

He then proceeds to state that the Christian or chivalric orders are to be regarded as developments of Freemasonry in a Christian sense.

And further refers to the abuse of Masonic privileges, by designing men in connection with the invention of "pseudo-Masonic degrees which reflected disgrace upon Christianity by preaching a spirit of intolerance," &c.

"DNALOX."

"Dnalox" writes:—"We cannot overlook the fact that this universality is the result of the charges that have been effected in the theory and practice of the order, since its revival in the early part of the eighteenth century."

"The benefits arising from these changes, to the Craft and society in general, cannot be overrated, and the highest honor is due to those, who at a period of bitter political and religious intolerance, boldly proclaimed their free and generous opinion, that all just and upright men are brethren. While ascribing due honor to the promoters of universality in the Craft, we cannot forget that a Christian element pre-existed, which by the elevation of Freemasonry from a sectarian to an universal institution, was diverted into another channel—that of the so-called High Degrees."

"From political and other sinister motives, pseudo-Masonic degrees have been invented of intolerant and pernicious principles," &c.

I remain, yours fraternally,  
ORDO AB CHAO.

## METROPOLITAN MASONIC MEETINGS

For the Week ending July 17, 1869.

## Monday, July 12.

Quarterly G. Meeting Boy's School, Freemasons' Hall, at 12. Lodge No. 879, "Peckham," Edinbro' Castle, Peckham. Mark Lodge 5, "Mallet and Chisel," Horns Tavern, Kennington.

## Tuesday, July 13.

Lodge No. 548, "Wellington," White Swan Tavern, Deptford.  
" 933, "Doric," Anderton's Hotel, Fleet-street.  
Metropolitan Chapter of Instruction, George Hotel, Aldermanbury at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.  
Joppa Lodge of Instruction, Rose and Crown, Bishopsgate-street.

## Wednesday, July 14.

Committee Royal Masonic Benevolent Institution, at 3. Lodge No. 820, "Lily," Greyhound Hotel, Richmond.  
" 1017, "Montefiore," Freemasons' Hall.  
" 1228, "Beacontree," Private-rooms, Leytonstone.

## Thursday, July 15.

Lodge No. 917, "Cosmopolitan," City Terminus Hotel, Cannon-street.  
Red + Plantagenet Preceptory, No. 2, Lyceum Tavern, Strand.

## Friday, July 16.

Lodge No. 813, "New Concord," Rosemary Branch Tav., Hoxton.

## Saturday, July 17.

Audit Committee Boy's School.  
Lodge No. 1155, "Lewis," Nightingale Tavern, Wood-green.

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