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## RANDOM NOTES ON FREEMASONRY.

*A Lecture delivered before the Members of the Royal Sussex Chapter of Perfect Friendship, at Ipswich, on Wednesday, the 5th June, 1872.*

BY BRO. EMRA HOLMES, 31°.

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(Continued from page 366).

Mackey thus writes on Jehovah, the ineffable name of God. "Josephus in writing upon this subject, uses the following expressions, whereupon God declared to Moses his holy name, which had never been discovered to men before, concerning which it is not lawful for me to say more." Inobedience to this law, wherever the word Jehovah occurs to a Jew in reading he abstains from pronouncing it, and substitutes in its place the word Adonai or Lord. In consequence of the people thus abstaining from its utterance, the true pronunciation of the name was at length lost. Nor is the question yet definitely settled, some Orientalists contending, on orthographical grounds, that Jehovah is the true pronunciation, while others, on the authority of certain ancient writers, assert that it was pronounced Jao.

Some learned Jews even doubt whether Jehovah be the true name of God, which they consider to have been irrecoverably lost, and they say that this is one of the mysteries that will be revealed only at the coming of the Messiah. They attribute this loss to the sinful habit of applying the masoretic points to so sacred a name, in consequence of which the true vowels were lost. They even relate the legends of a celebrated Hebrew scholar whom God permitted to be burnt by a Roman Emperor, because he had been heard to pronounce the holy name with these points. This dispute is not likely to be terminated by a reference to ancient authorities, among whom there is too great a discrepancy in relation to the name to be easily reconciled. Irenæus calls it Jaoth; Isidore says it is Jodjod; Diodorus Siculus, Jao; Clemens of Alexandria, Ja; and the Samaritans, Javah. The Grand Elect, Perfect and Sublime Masons tell us that the pronunciation varied among the patriarchs in different ages. Methusalah, Lamech, and Noah

pronounced Juha; Shem, Arphaxed, Selah, Heber, and Peleg, pronounced it Jeva; Rue, Serug, Nahor, Terah, Abraham, Isaac, and Judah, called it Jova; by Heyrom, and Ram, it was pronounced Jeva; by Salmon, Boaz, and Obed, Johe; by Jessie, and David, Jehovah, and they imply that none of these was the right pronunciation, which was only in possession of Enoch, Jacob, and Moses, whose names are therefore not mentioned in this list. The Jews believed that this holy name, which they held in the highest veneration, was possessed of unbounded powers. "He who pronounced it," say they, "shakes heaven and earth, and inspires the very angels with astonishment and terror." There is a sovereign authority in this name; it governs the world by its power. The other names and surnames of the Deity are ranged about it, like officers and soldiers about their sovereigns and generals; from this king-name they received their orders and obey. "The Rabbins call it *Shem Hamphorash*, the unutterable name, and say that David found it engraved on a stone while he was digging the foundations of the earth. Manasseh Ben Israel states it as the opinion of the Cabalists, that Jehovah is not only the name of the divine essence, but that it also denotes the Azeluthic world, or word of emanations, which contain the ten Sephiroth, or emanations from the Deity, which compose the universe, according to the Rabbinical Philosophy. The pronunciation of the name was preserved and transmitted by the Essenes, who always communicated it to each other in a whisper, and in such a form, *that while its component parts were known, its connected whole still remained a mystery.* It is said too, to have been the pass-word in the Egyptian Mysteries, by which the candidate was admitted to the chambers of initiation. The modern Jews say it was engraved on the rod of Moses, and enabled him to perform his miracles, and they attribute all the wonderful words of Jesus Christ to the prophecy of this incommunicable name, which they say he stole out of the temple and wore about him." Touching the antiquity of the Arch, Mackey says, writers on architecture have until within a few years been accustomed to suppose that the invention of the arch and keystone were not anterior to the era of Augustus. But the researches of modern antiquaries have traced the existence of the Arch as far back as 460 years before the building of King Solomon's Temple, and this completely reconciled Masonic tradition with the truth of history. Bro. Capt. Warren, in his excavations beneath the Temple of Jerusalem, has discovered several arches of most ancient date. He came across a chamber which he supposes to have been a Masonic Hall—and found stones marked with the marks of the time of King Solomon. These facts must be full of interest to Royal Arch and Mark Masons. It is said that the Jesuits, finding Masonry leading to Infidelity, invented or at least altered the Rose Croix degree, which is strictly Christian and Trinitarian. Some think on the other hand that it originated with the Rosicrucians. If the tendency of the Craft is towards deism or infidelity (which however, I do not admit) then there is a necessity for the higher degrees to neutralise that tendency and to act as a counterpoise to the free thinking

views of many who call themselves Masons—but who are not so truly at heart. I could never understand the unreasoning hatred of Roman Catholics towards our order—for there is little doubt that in the middle ages, the Freemasons were Roman Catholics—and I suppose it is only to be accounted for by the fact that auricular confession, which is the key to Romanism, is set at nought by the Mason, who cannot reveal the secrets of the Craft even to a father confessor. I received a letter from a nun some little time since, which is so characteristic that I should have liked to read it—but time is pressing. Antient Masonry was pure deism—Medieval Masonry, Catholic. Some Freemasons trace the order to an astronomical,\* and others to an arkite origin, and probably there is the impress of both upon it—but I boldly affirm that there is nothing inimical to the Roman Catholic religion in Freemasonry and indeed the higher degrees are, if anything, favourable to it. Faber, who sought an Arkite origin for every thing, says, that the initiations into the mysteries of the ancients scientifically represented the mystic descent into Hades, and the return from thence to the light of day, by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure.

They all equally related to the allegorical disappearance or death or descent of the Great Father at their commencement, and to his invention, or revival, or return, from Hades, at their conclusion. They were, says Warburton, the learned Bishop of Gloucester, "a school of morality and religion, in which the vanity of polytheism and the unity of the First Cause were revealed to the initiated. Bro. Longstaff,

\* There are a series of most interesting papers, forming the report on the evidence given at a conference of delegates from the Grand Lodge of Scotland, the Grand Chapter of Ireland, and the Grand Lodge of Mark Masters, on the subject of the position of the Mark Degree in England, published in the *Freemasons' Magazine* commencing in July, 1871, to which the attention of Masonic students is directed. In that portion of the report, published July 29th, Bro. Kerr, who is speaking on the antiquity of the Mark, and its connection with the Fellow Craft Degree, says:—"There is a very general idea, I am sorry to say, that the third degree is quite a modern invention, while it is the best authenticated portion of the three degrees. It is simply an astronomical problem, showing the state of the heavens at the time the foundation-stone of the temple of Solomon was laid. We have notes of it in Scotland. I recollect seeing it worked out upon two large terrestrial and celestial globes by an eminent astronomer. The globes were properly rectified, and the state of the heavens minutely noted. The signs and words of the degree were obtained, and the reason of the implements being used in the legend of the Third Degree, also the name being thrice repeated, why the ear of corn and the waterfall are depicted, and the directions in which the procession moves. It has proved itself to be one of the best authenticated of the three degrees. The astronomer asked whether I would mind leaving the notes with him. I did so, and he afterwards informed me that he went over the whole with a very learned Professor, who expressed his opinion that it was evidently a very ancient system of some kind or other. He did not care whether it was Masonry or what it was; it appeared to be of undoubted antiquity." These gentlemen were not Masons, and your readers will, I dare say, agree with me that that fact rather adds to than takes from the interest of the statement.

in the article I have before quoted from the Kingston Annual, admits that the A. and A. Rite is "certainly the most widely diffused and probably the oldest of modern rites," that the Rose Croix is one of the oldest and most generally practised of the philosophical degrees; it is found in all the principal rites, and where it does not exist in name its place is supplied by others whose symbols do not materially differ from it. It is the Rose Croix (Royal Order) of Scotland. Of its origin we have no satisfactory account. Its ceremonies are of the most impressive character and figuratively conduct the candidate through the Valley of the Shadow of Death accompanied and sustained by Faith, Hope, and Charity, to his final reception into the abode of life, light, and immortality. It is in fact a Christian form of the third degree. Bro. Longstaff is not correct in saying, however, that the Royal Order of Scotland is the same as the Rose Croix, and were he a member of that order, which is said to have been founded by Robert the Bruce, he would know he was wrong. There is a connexion, as there is with the Templar degree but it is more or less remote, as the brethren of the Rose Croix (who in their ritual by the way are called Rosicrucian Knights) know full well. In the article quoted it is likewise stated that, *The Rite Françoise*, (a modification of which, the *Rite Ancient Reformé*, is practised in Belgium and Holland) was established by the Grand Orient of France about the year 1786, and consists of seven degrees; *Apprenti*, *Compagnon*, *Maitre*, *Eossis*, *Elu*, *Chevalier d' Orient*, and *Prince Rose Croix*, which is identical with the 18° of the Antient and Accepted Rite. Sweden has so isolated herself from the rest of the Masonic world that we know but little of her system; it consists of some nine degrees, the 4° and 5° are termed St. Andrew's Masonry, and are founded on a Scottish legend. The members of the higher degrees are *Freres de la Croix Rouge*, and form the Grand Chapter Illuminé, presided over by the King. In 1811, Charles XIII. conferred on the Craft the highest compliment it has ever received, by establishing the order of knighthood which bears his name; it is conferred only on Swedish Masons of distinction, and the number of knights is limited to twenty-seven, exclusive of three Ecclesiastics and the Princes of the Blood Royal. As a rule Freemasonry is practised in Germany in its original purity, the High Grades finding but little favour. The *Grosslands loge von Deutschland* adopts the Swedish Rite, and a few Grand Lodges work systems of their own. The opposition Grand Lodges in Germany no doubt accounts for Bro. Findel's onslaught on the higher degrees practised by some of them. The perfection of Masonry is Christian. The Egyptian and Eleusinian mysteries were funereal in character, and a learned friend of mine, the Rev. R. N. Sanderson, M.A., 30°, is of opinion that all point to a Death and Resurrection, a sort of antetype of the Death and Resurrection, by which we are saved. If this theory be correct then Christian Masonry is the true representative of those mysterious foreshadowings which the antients had of what was to come and which they celebrated in dramatic ceremonies, and often accompanied with much that was bad, perhaps prophesying what they did not under-

stand. The traditional history of the 3° is said to have been charged at the building of the Temple of Solomon—from the death of Bacchus or Dyonisius to that of H. A. B. I am reminded of an anecdote from "Wood's Natural History of Man," I think it is called . . . . . The Becuanas and their religious ceremonies on the death of a Prince . . . . . The Royal Sign amongst some African tribes, in an exactly similar way with our own. My friend Dr. Tristram \* speaking of some Arab chiefs, says, he found they had Masonic signs almost identical with ours, but bearing a different signification. The legend of the 3° is said to be in the Talmud, Dr. Oliver is my authority. Bro. Buchan, the Iconoclast of Masonry—has been endeavouring for some time past to prove that Masonry did not exist before 1717—that we have in fact no past, and that our noble history is but a fable from beginning to end. That Brother stated in the *Freemason* now some months since, "for years after joining the Masonic fraternity, I generally speaking behaved in the popular idea of its history, rise and progress, but no sooner did I begin to examine into these thoroughly than I was obliged to throw them up, and as it was with Masonic ideas in 1868, so has it been in religious matters in 1871. Investigation into, and thought upon both, has led me up to a departure from the popular ideas. The Bible, as we now have it, is simply in great measure a mere collection of Hebrew pamphlets, full of interpolations and alterations upon the works of the original authors. It is also simply a Jewish literary production, and as such, liable to exactly the same criticism as the literary productions of any other people, whilst the inspiration contained in it is just the same as that found in Shakespeare, Luther, Milton, Newton, Scott, Watt, or Gladstone. The language speaks for itself, and I think that the man who denies the inspiration of the Scriptures is hardly the teacher whose words we should reverence, or whose opinion we should accept as to the history and the aims of our venerable and venerated institution. In these days of utilitarianism it is often asked what is the use of Freemasonry? What good does it do? It is useless for us to answer, "we have our great Masonic Charities" because the reply is, so have other bodies with not half the pretensions of the Freemasons. What nobler work than the fostering and study of architecture and archæology, the restoration of the church built by our ancestors! The Masons of Bristol, under their esteemed Provincial Grand Master, the Earl of Limerick, (one of the most distinguished members of the A. and A. Rite) have set a noble example. They have recently restored the Lady Chapel of St. Mary's Redcliffe, the grandest parish church perhaps in England, at a very great cost—and they took part in laying the foundation stone of the new nave to their Cathedral. We can all do something in this way to show the world we are not degenerated sons of the Mediæval Masons—for we can always help with our money, if not with our hands at the restoration of those beautiful and historic fanes reared by the wisdom and piety of

\* The Revd. Canon Tristram, 18 degree, L.L.D., F.R.S. Author of the "Great Sahara," the "Land of Israel," "Natural History of the Bible."

our ancestors. Wherever a Masonic lodge is situated near to some grand old church going to decay—its members should be the first to help with loving hands to rebuild the sacred edifice, if they believe in the history of their order. Did time permit it, I could enlarge upon the science of symbolism, portrayed as it is in our sacred buildings, especially interesting to us Masons—and to the curious Masons Marks found scattered over the cathedrals and temples in Europe and Asia. Many of these marks, in countries most remote, are almost identical—pointing to a solidarity, a community whose purpose, aims, history and origin were one. Some years ago, when the Hartlepool Church (founded by one of the Bruces, ancestors of King Robert, about 1100 A.D.) was undergoing restoration, I was one of a number of Freemasons on the committee. We discovered upon some of the stones forming the foundation of the chancel, and which had been buried for 700 years—marks almost identical with some found in Notre Dame Cathedral. I would refer any brother interested in this subject to "Laurie's History of Freemasonry in Scotland," and to the *Builder* of March 27th and June, 26th, 1869, where he will see a collection of these marks and the places where they are found, also to that valuable work, Mackay's *Lexicon of Masonry*.\*

One word as to the Constitutions of Grand Lodge, and the appointment of Grand Officers. I think it will be generally admitted that the appointments to office are unsatisfactory. Men become members of Grand Lodge of whom the Craft knows nothing—and who, I venture to say, know as little about the Craft—noblemen are pitch-forked into the W. and S., who have never been Masters of Lodges, contrary to the constitutions, and young gentlemen, simply because they are related to those highest in office, are made rulers of the Craft, the first principles of which they are lamentably ignorant of. Office is almost entirely restricted to London Masons, whilst men like "Lupus" and Bro. Hughan, who are ornaments to the Craft, and whose research and learning have done so much for Masonry, are left out in the cold. What office had Dr. Oliver, the most learned Mason of his time in Grand Lodge? What position does Dr. Beaumont Leeson (I suppose the greatest Mason living), hold at the present time? I say that Grand Lodge might very well take a lesson of the Grand Lodge of Mark Masters, which authorises every Lodge under its sway to nominate a brother to office. By this plan, provincial Masons of worth might hope to attain the purple and Grand Lodge would become, what it certainly is not at present, a truly representative body. One word more. There is an impression abroad which should be removed. Freemasonry is a benevolent but not a benefit society. We succour the distressed amongst us, but we do it in secret. No man has a right to come amongst us and demand assistance as he would from an Oddfellow's Lodge. Benefit societies, most excellent institutions in their way, are mainly of use to the working classes. I speak in the presence, I believe, of some valuable members of one of the most powerful institutions, and I

\* Published by Griffin and Co.

know that you will admit that Orange Lodges were founded by Freemasons, and bear a certain Masonic character. Indeed I am told that there are traces of the second degree in both, but I think it is a pity that these societies should imitate our titles, and usurp our dignities. The Orangemen particularly, have formed Lodges of Black Knights, and the Temperance people, an Order of Good Templars, which are only stupid imitations of our Knight Templar degree. They say that imitation is the sincerest flattery, and so we must not quarrel with our neighbours, for testifying to our worth.

One word more and I have done, I want to remind you, brethren, of your privileges and obligations. Whilst I would strongly insist upon the declaration that the candidate for initiation into our mysteries, is unbiassed by any mercenary or other unworthy motive, and whilst one cannot help regretting that many have sought for admission within our portals simply for what they could get out of Masonry. Still I will say that we ought all of us to serve our brother first, and the world outside afterwards. I am a great advocate for the "clannishness" of Masonry. If I am in a town where there are half-a-dozen tradesmen or professional men, whose assistance I required, and one was a Mason, and another was not, I would go to the Mason, as to a friend, in preference to him who was not one of us, for all I wanted. And this, I think we ought to do, serve our brother first, and then our neighbour or friend afterwards. I think we are often too careless as to those whom we admit to our Order. A whole article might be written on the right use of the ballot in excluding unworthy persons from the benefit of the Order. The importance of this has been recognised recently in the Grand Conclave of Knights Templar, which has passed a wise and salutary law, requiring the names of all candidates for admission to that distinguished Order, to be first submitted to the Provincial Grand Commander or his Deputy, without whose sanction no one can be installed as a member of that chivalric body. The ballot is used too sparingly in our lodges, and men are admitted in this country and Scotland who would not be admitted elsewhere.

I strongly recommend to the attention of the young Masonic Student, "The Kingston Masonic Annual," from which I have already quoted, the first number of which came out in 1871, with Bro. Longstaff as Editor, and our learned Bro. Hughan as principal contributor. There is a very interesting article in it on the visit of a brother to a Prussian Lodge. He states that the Prussian Lodges do not advance the brethren as quickly as the lodges in England, a brother has to be an apprentice (Lehrling) for one year before he can be passed to the second degree, and must remain a Fellow Craft (Geselle) for two years before he can be raised to the sublime degree of a Master Mason; and all that time, three full years, the brother has no voice in the lodge, but is simply there to learn. Bro. Strömer, the author of the article, adds, "this system may seem rather hard, and I think myself, should at least be somewhat modified, at the same time, we cannot but acknowledge that the German lodges teach their members something, and improve, or at least endeavour to improve, the minds of the brethren by lectures, &c."

The Editor in an article, "Freemasonry and its Rites," says, "In Great Britain and America men are admitted into the Order far too indiscriminately, without due inquiry into their character. The fact of being a Mason should be a passport anywhere, as a just and upright man. Would it were so! With less attention paid to mere ritual, and more instruction in the objects of the Society, we may hope for better things. The formation of the Archaeological Institute is a step in the right direction. Every lodge should be, not as is now too often the case, only a manufactory of Masons, but an assembly of brethren met together to expatiate on the mysteries of the Craft, and mutually to improve their minds." Another matter is the election of W.M. Masters of lodges should be men of some position and character. I cannot too strongly insist upon this. The disgust which many intellectual men have felt towards the Craft has often arisen from the impotence and low position of its rulers. A man who would be scouted if he offered himself for any public office on the ground of incapacity is thought good enough for the government of a lodge. The remedy is in the hands of Masons themselves, and with them rests the blame when improper persons intrude themselves into office. We should be careful also, not to be too ready to exhibit ourselves to strangers as Freemasons. Many people now-a-days go about with Masonic rings and pins, who are not of us, and lead the unwary to speak of matters which should only be mentioned within a tiled lodge. Remember that the simplicity of Masonry and Masonic signs, whilst it constitutes one of the greatest charms, also renders the young Mason liable to be imposed upon. Remember that a very small portion of Masonry is learnt in the lodge. One must diligently read the Masonic publications, particularly such ably conducted papers as the *Freemason*, to know anything of the progress of Masonry—and one must not forget that we sought initiation from a desire for knowledge—and to render ourselves more extensively serviceable to our fellow creatures. Finally, brethren, remember that what we first asked for, and what were Goethe's last words, "Light! more Light!" I beg to thank you for your kind attention to my poor attempt at a lecture. It is given with a view to make you more curious about, and more interested in our great institution, and if I have succeeded in suggesting one thought, which may bear fruit and benefit our noble Order, I am amply repaid.

HOLLOWAY'S PILLS.—The business of life of late years has become so intricate and contentious that without good health, success is impossible. Epidemic diseases, both infectious and contagious, through negligence, cause woful devastation. The alarming increase of deaths from fever and diarrhoea should be a warning to every one to subdue at once any irregularity tending towards disease. Holloway's Pills should now be in every household, to rectify all impure states of the blood, to remedy weakness, and to overcome impaired general health. Nothing can be simpler than the instructions for taking this corrective medicine, nothing more efficient than its cleansing powers, nothing more harmless than its vegetable ingredients. Holloway's is the best physic during the summer season.—ADVT.

"I was suffering greatly a few weeks ago from severe pains about the kidneys and excessive weakness in the back, accompanied with a nauseous sickness, and had been confined to my bed some weeks, when a friend who had long known and experienced great benefit from the use of your Vegetable Pain Killer brought me a bottle of it, which I used with the most favourable results.—A SURGEON, *Woodside, Aberdeen*, Oct., 1867.—To P. Davis & Son, London, W.C."

# FOOTSTEPS OF FREEMASONRY; OR, FREEMASONRY IN RELATION TO AUTHENTIC HISTORY.

By W. VINER BEDOLFE, M.D., J.D. 1322. Hon. Sec.,  
Sphinx Lodge of Instruction.

(Continued from page 306.)

In the last chapter we arrived at, and treated of the third degree, which we may readily perceive divides itself into three parts.

- 1st. The ancient part already treated of.
- 2nd. The philosophic portion.
- 3rd. The traditional portion.

Whatever division of opinion may exist as to the epoch of 1723, none exists that those respected restorers of our ancient Craft, did act upon certain traditions. It has been our business to trace these traditions to their source.

As has been already observed, the three degrees resembled each other up to a certain point. In the second portion of the third degree however, a new idea commences, a spiritual element is developed, and it becomes not purely pagan, not simply philosophical, not Christian, and yet each faith may with curious eye see its own reflected therein.

The peculiar sign of the third degree being in common use among the Romans (as shown by their writings,) certainly from the time of Horace to that of Aulus Gellius, or from Augustus to Adrian, the period to which we might with propriety refer this change, would be about that epoch when Christianity arose.

It was at this wonderful period, and in the midst of the frightful calamities that the ambition and rapacity of the Romans let loose upon the earth, both in their foreign and civil wars, that the movement inaugurated by the recent conquest of Greece shone strongly forth, and the fire of Grecian genius filled the world, as it has often done since with its glory. This was the age to which Augustus gave his name, and when a galaxy, never excelled, of men of genius arose, the idols of all time.

It was however also then that many, sickened by the misery of the times, retired and cultivated philosophy in peace. Others strove to revive, in the institutions which remained, the doctrines and practices of their fathers, and in researches, like our own, nothing is more important than to apprehend clearly the characteristics of thought and feeling, which mark successive epochs.

I believe, therefore, we shall not be far out in supposing, that at this time the third degree received its peculiar philosophic character, that under the influence of Grecian ideas it raised its eyes from earth to heaven, and that the doctrine of death, and the rising again to earthly life, the object of our third degree became formulated. So far, also, as I can learn, see, or critically know, we have no reason to suppose it to be a recent innovation, but on the contrary, there is intrinsic evidence, that it took its rise in that wonderful period to which we have just alluded.

We may now ask, what are the leading points to decide us? They are, the glimmering light, and the rising star, as narrated in our mysteries, and the only source to which we can attribute them are the the Mysteries of Eleusis, which about that time became revealed to philosophic research, and the Persian mysteries of Mithias. (that is of the magic or wise men of the East,) which had recently arrived at Alexandria, and then spread their teachings through the western world.

Of the mysteries of Eleusis, we may remark, that they were celebrated at a town of that name near Athens. The origin is lost in that remote antiquity, when nature was regarded as the almost transparent veil of the spiritual world.

The story is this, Pluto, God of the inferior regions, desiring a spouse, carried off Proserpine, daughter of Ceres, by force to Hades. His kindness soothed her fears, and as Claudian sings, she entered the Adamantine gates, and assumed her milder reign, with such weird pomp as Tartarus alone could show. Cereberus hushed, Radamanthus like Bovill rested from his labours, Tantalus assuaged his thirst, Ixion reposed by his weary wheel, and, Oh joy to Hell, the Cynic philosopher (Conscience) ceased for the hour from his trade.

In this teaching, Proserpine became to the Pagan world the Grand Triune Goddess, being Luna in Heaven, Diana on Earth, and Hecate in Hell, the Goddess of the Dead. On discovering her loss her mother lighted a torch at Mount Etna, and having in vain sought for her through Heaven and Earth, descended into Hell, and it was the rising of this star or tordo which indicated her worship throughout the world, the great *Diana of the Ephesians*.

The ceremonies are described as representing the descent of Proserpine into Hell, and the appearing of a bright and rising star, signified her re-aring to earth, so fervently looked for by her devoted worshippers. The poet Claudian thus describes the holy furor,

Gressus removete, profani  
Jam furor humanos nostro de pector sensus  
Expulit, &c.

Away, O profane! for holy desire has banished from my soul all mortal care. Behold the temple trembles, the rising light appears to herald the Divine advent.

Homer and Virgil have both described the journey down this grand but dreamy road, and this symbol of the descent into Hell, so popular in the heathen world, has even crept into the dogmas of the Christian Church, for it is hard to find warrant for it in the sacred canon. It is not strange, therefore, that Masonry has likewise taken up this idea, and the tradition or imperfect recollection of it have descended from that ancient period.

To deny it does not remove the difficulty, but would throw upon us the charge of travestieing.

The other system, which seems to throw most light upon our doctrine, is the system of Mithras, or the Sun worship. This system was combined with and established by Cyrus in his college of the Magi. These mysteries, says Schlegel, were "not so much an hereditary social caste, as an order or association, divided into various and successive ranks;" in fact, much resembling our own.

Their chief devotion had reference to a light, and was doubtless brethren of this order, then newly-established in Europe, who are stated to have seen "the star in the east which heralded our Lord."

We learn, however, from writers of the time, that by dabbling in divination and nativities, the Order soon fell into contempt.

Thirdly, About this period the Christian religion was also being propagated.

It is difficult for us at this period to realise the immense influence exerted for so many ages by these Eleusinian mysteries, and the strictness with which the secrets were kept. Even in the reign of Augustus, Horace writes:—

—“Vetabo, qui Cereris sacrum  
Vulgarit arcanæ,” &c.

“If any one shall have divulged the mysterious rites of Eleusis, I denounce him; he shall not enter under my roof, or sail in the same swift bark.” This is pretty strong, but does not equal that famous curse which elicited from my uncle Toby, the half-whistled remark, “Our army swore terribly in Flanders.” Still the greatest curses were involved on all who violated the secrets, and as we learn in the Bacchanalian mysteries, even sometimes death.

From these Eleusinian mysteries the initiated were supposed to derive sweeter hopes than other men enjoy, and believed the great Triune Goddess would endow them with her divine wisdom here, and favour after death. Hence parents were desirous of having their children initiated, as a sort of baptism, by which they were devoted to greater sanctity of manners, and to a desire to be distinguished by what was then called virtue, and by whatever was holy in the pagan world. They, therefore, told of a future life, and of the immortality of the soul.

In fact, we must study this influence as the best guide to a knowledge of their domestic ideas and life, and Gellius gives striking illustrations of their influence on female tastes and conversation.

It is not, therefore, surprising that the Masonry of that day, that is of the Christian era, should become inspired by the teachings and doctrines which surrounded it, even as the Jewish reli-

gion became modified by the sojourn in Babylon.

The emblematic teachings of Masonry in the third degree are purification, with the doctrine of the resurrection alluded to in an obscure manner. Now, all this bears no remote allusion to those once popular mysteries. If we did not obtain this doctrine “even to the darkness of death,” from this source, whence do we obtain it, for death is not dark to the Christian?

Bishop Warburton says, the ancient mysteries had three objects:—

1. To commemorate the origin of civilisation.
2. To inculcate the doctrine of future rewards and punishments.
3. To reveal the doctrine of the Deity.

An eminent French writer also adds that the great object was purification—hope in a future life. Take which we will, this is the philosophical meaning of our third degree.

To those versed in the literature of ancient Rome, the peculiarities of the age of Augustus, the previous and succeeding centuries will recur to them. It was there that men divided themselves, and avowed it, into philosophic sects, as we do now in religion, thus Horace calls himself “unum e grege epicuri” a “hog from the sty of Epicurus,” and of nearly all the great men the sect is indicated. Thus Cato was a stoic, Porphyri a (Christian writer) a Platonic, Cicero was a stoic in his younger days, but having edited the works of Lucretius, is supposed to have adopted the doctrines therein contained of Epicureanism, the world may judge whether his “*De Senectute*,” or book on old age does not bespeak a more genial and kindly heart than his earlier ones, for in all times pure hearts make right prayers. Nevertheless Grecian teachings were bad for Rome.

Cicero, referring to an old Roman, says, “but virtues such as these are not now to be found, for new doctrines are introduced, you hear them at your feast, they talk them even in the demimonde, and those who who maintain that the way to glory is through toil are now solitary.”

Talk indeed of modern sects, there is nothing new under the sun, for the jargon of ancient ones outdid them all.

Plato denied the world could be governed without geometry, whilst his opponent Lucretius, whom Mr. Disraeli loves to quote, declared it to be merely a fortuitous concourse of Atoms, without any government at all, or as Pope originally wrote it

“A mighty maze and all without a plan.”

Some, it seems could not at all understand the many saving clauses for Cicero, says, “I wonder that Antiochus should not see the difference between the Stoics and the peripatetics.” In contrast we may place the practice of our divine Pythagoras, there again I must quote Cicero on the nature of the Gods. “There chiefly do piety and religion flourish in our souls when we are occupied in divine service.”

We may further judge from writers of that age how a Freemasonry analogous to our own, and quite distinct from the trade societies, sodalities, and religious mysteries, extensively prevailed, thus Plautus, a writer of the first century, in his comedy of the “*Swaggering Captain*” writes

Pulatio.—“From the initiated you conceal them, but in me you may trust.”

Melphidippa.—“Give me the sign and password, (symbolum et memoraculum) if you are one of the Jacchi.”

Now on turning to Cicero, in his work on the Laws, and conversing with his friend, refers to this very society, into which both he and his friend had actually been initiated, as also into another referred to.

These societies (remarks Cicero) are among the many admirable and divine things the Athenians have established to the advantage of human society, for there is nothing better than the mysteries by which we are polished and softened into politeness from the rude asperities of barbarism.”

“Justly indeed are they called initiations, for by them especially are we initiated into the grand principles of life, and gain not only the art of living agreeably but even that too of dying with a better hope.”

It was doubtless to similar Lodges St. Paul

alluded, when in his reference to “Gentiles, who show the law of God written on their hearts, for he uses the word ‘acroatai,’ a term especially used to designate the hearers, or initiates of Aristotle.”

Its very remarks on the mysteries, especially in writing to the Ephesians, celebrated for their mysteries of Diana, show, that in all probability, he had been actually initiated into one or more of these quasi-Masonic institutions.

We have already pointed out that Mark Anthony was W.M. of a Lodge, which had signs and bye-laws, and wore an apron.

That Cato “squared the conduct of his life by the rule of reason,” and now we pointed out that Cicero and his friend were not merely stoics or epicureans, but actually belonged to Lodges like our own, with Masters and Wardens like our own, with signs and passwords, such probably as I have already indicated, and with doctrines and practice or working so nearly allied to what we possess and ought to obey, that for my own part I fail to observe the difference.

Let us then delight to feel that we are one with them, recollect that these men still exist, and although (we being admitted to still higher mysteries), our circles with the Grand Lodge above may not be identical we may yet anticipate “How sweet t’will be in concert to adore,  
With those who made our mortal labours light,  
To hear the word we feared to hear no more,  
To see the mighty dead revealed to sight,  
The Bactrian, Samian sage, and all who taught the right.”

Such indeed are our doctrines and the teachings of the third degree.

In our next we purpose to illustrate the “Traditional history.”

#### TRANSFER OF THE BARD OF AVON LODGE TO MIDDLESEX.

On Saturday, the 8th inst., the pleasant little water-side town of Staines was the scene of a most interesting Masonic ceremony, attended by brethren known in every-day life as *literari*. The occasion was the opening in Middlesex of the Bard of Avon Lodge, transferred from Shakespere's native town to be henceforth a summer lodge.

The first Worshipful Master was Bro. J. C. Parkinson; the Senior Warden, Bro. George Elliot, *M.P.* for North Durham; the Junior Warden, Captain Burgess, (Secretary for the International Aid Society for the Sick and Wounded in War); W. Roebuck, *C.E.*, Treasurer; R. Wentworth Little, Secretary; the Senior Deacon, Sir Henry Anderson, *K.C.S.I.*; the Junior Deacon, Dr. F. Ramsay; the Inner Guard, R. G. Glover, *P.M.* 181.

The transfer from Warwickshire to London of this celebrated Lodge has been warmly supported by the Masonic authorities of the two provinces, and Bro. Wentworth Little, *P.G.* Secretary for Middlesex, has been indefatigable in the cause of uniting the literary Masons of London with a lodge closely associated with our great bard's name.

After the lodge ceremonies, in the course of which the installation of Bro. Parkinson was performed in a most impressive manner by Bro. R. G. Glover, *P.M.* 181, (of which the new W.M. is also a *P.M.*) letters were read from Lord Leigh and Colonel Burdett, the Provincial Grand Masters of Warwickshire and Middlesex, cordially approving of what had been done in the transfer of the lodge, and congratulating Bros. Parkinson and Elliot upon their lodge beginning its new life under these favourable auspices. Bro. Parkinson gave a signal proof of his Master-ship by raising Bro. Dr. Steele, and his fine working delighted the assemblage, among whom were the Grand Registrar of the order, Bro. Eneas McIntyre, *Q.C.* the Grand Secretary; Bro. J. Hervey; Bro. Thomas Fenn, *P.A.D.C.*; Bro. Dr. Rhys Williams, Edmund Yates, and many others.

On the brethren being called from labour to refreshment, (when they partook of an excellent banquet served by our host of the Angel Hotel), the health of the W.M. was proposed in eloquent



terms by Bro. McIntyre, together with "Prosperity to the Bard of Avon Lodge."

The Worshipful Master, in responding, made an interesting Shakspearean speech. He said, after thanking the brethren for the compliment paid to him, no Englishman but might be proud to preside over a society which inscribes the "Bard of Avon" on its banner; no Mason but must be interested in tracing an affinity between our great national poet and the Craft, and in claiming him as brother! Before proceeding to demonstrate that Shakspeare was a Mason, or laying before you the evidence upon which my theory rests, let me first claim for the Bard of Avon Lodge a peculiar propriety in setting this great light prominently before the Order. This lodge hails from Stratford in Warwickshire, and its meetings have been held at that Red Horse, which Washington Irving's Shakspearean pilgrimage made famous, and it bears a poetic title which we may be sure the great dramatist would have been proud to own. For in the town by that silver stream, "gentle Shakspeare" was born. There he lived his generous youth, and loved, and wooed, and won, and gave his "hostages to fortune." From it he went forth, in early manhood, to battle with the world, to acquire moderate fortune, and to achieve illimitable fame. Thither, too, he retired, right lovingly, in his vigorous prime, already weary of the glare and bustle of the playhouse and the capital, to lead a simple yeoman's life, on land which the first fruits of his honourable industry had gone to purchase, and the possession and enjoyment of which, with the esteem and regard of early friends and neighbours was his ambitions modest goal. There, too, after "life's fitful fever, he sleeps well," his tomb a Shrine at which the intellect, the genius, the learning, and the culture of the wide world pay willing homage, his name a watchword, and his works his monument. (Loud cheers.) Brethren of the Bard of Avon Lodge, it is important to remember, that this is nearly all we know respecting Shakspeare. (Hear, hear.) Ben Jonson makes passing reference to the marvellous conversational powers of his brother poet, but beyond the broad outline I have given, biography is at fault, and the most assiduous students and commentators have not been able to do more than dash in a bit of local colour here, supply a few names and dates there, and then—either confess their ignorance, or invent some stupendous and widely improbable theory. (Laughter.) Thus, essays have been written and arguments advanced to prove that Shakspeare was a lawyer, that he was a soldier, that he was a priest, that he was a physician, that he was combination of all four (laughter), while others sapient students have discovered that he never was at all—(loud laughter)—that Shakspeare the author never existed, and that the works attributed to him really fell from the pen of that Lord Chancellor whom Pope described as "the greatest, wisest, meanest of mankind." Brethren, it is not for us to meddle with the too acrimonious disputes of these great critics and discoverers! It is not for the Bard of Avon Lodge to plunge into that turbid sea. (Laughter.) Be it rather our pleasing duty to collate some of the passages in Shakspeare which have a Masonic bearing, and to thus base our claim to hail him as a brother upon the imperishable testimony of his published works. (Cheers.) It is not to be expected that these passages will be plain and outspoken, beyond the possibility of doubt. Shakspeare, we may be sure, was not one to "wear his heart upon his sleeve for daws to peck at," or outsiders to make merry over, and when the Craft claims him as a Mason, as I have known some of its thoughtful members do, on the strength of the passage, "I will visit thee at the lodge" (laughter), I say at once that the evidence is insufficient. For this is said in *Twelfth Night* by a man addressing a woman, and it is clear from the context that if the visit were made, and the grip followed—(laughter)—it was not of a Masonic character. It is rather in hidden than in open allusions that we shall best trace the Masonic mind of Shakspeare. (Hear, hear.) Thus, when the Archbishop in *Henry the Fifth* alludes to the "Singing Masons," it seems clear that when the brethren of his day were called from labour to refreshment, their hours were lightened in the charming way in which Bro. Harding has lightened ours to-night. (Cheers.) When the

servant in the *Winter's Tale*, after speaking of Antolycus, alludes to "working on the square," the symbolism is obvious; when we have in *Twelfth Night* one addressing another as "Worshipful Master," one of our most familiar lodge titles is used; and when Mrs. Quickly, in the *Merry Wives of Windsor*, desires that the "Chairs of Order" shall be scoured, what "Chairs of Order" can she mean, but those of the Worshipful Master and Wardens of the Lodge, which doubtless met at the Garter Inn, at Windsor, or the Boar's Head Tavern, in East Chepe. These are so many illustrations of Shakspeare's familiarity with our Masonic language, symbols, and signs, and an even stronger illustration, and one to which I must allude, for obvious reasons, in the presence of a fellow craft, without comment, is to be found in *King John*, where Hubert with a fine remembrance of a solemn degree says, ". . . They whisper one another in the ear, and he that speaks doth grip the hearer's wrist." (Cheers.) Such my brethren, are the broad indications of the case, which, we are I think, justified in putting before the Craft, not as complete, but as one worthy of careful and reverent consideration. (Cheers.) If it should be said, that it is not conclusive, our reply must be—Help us to make it stronger!—aid us by your researches, give us the benefit of your Shakspearean and Masonic studies and meanwhile, extend to us, that amount of credence which Shakspeare himself demanded for his dramatic universe, and in his words, "Piece out our imperfections with your thoughts, and give imaginary puissance." (Cheers.) If after all, opinion should be divided, if there should be still some who are not absolutely convinced of this "Bard of Avon's" right to claim Shakspeare as a brother, the broadly Masonic character of his teachings, and our own good fortune in assembling under his honoured name—(cheers)—are points upon which no question can arise. (Cheers.) Brethren, the "Bard of Avon" has migrated from Warwickshire to Middlesex a second time. May it, in the usefulness of its teachings, in the permanence of its fame, and in its beneficial influence over the hearts of men, follow, at an humble distance, the great exemplar whose name it bears, and may it, like his immortal works, flourish in unfailling wisdom, strength, and beauty, long after the human agencies composing it have passed away, and are in dust. (Loud cheering.)

Bro. Edmund Yates responded for the visitors, and the Senior Warden made a most effective speech, Masonic in all its bearing and views, in responding for the Officers.

Bro. J. C. Warden, of Stratford-on-Avon, at the request of the Worshipful Master, proposed "The Health of Lord Leigh, the Prov. Grand Master of Warwickshire," and this was most heartily responded to, as was the toast of Col. Burdett, given by Bro. R. Wentworth Little.

The banquet was excellently served by our host of the Angel, and the rest of the evening was most pleasantly spent.

### Multum in Parvo, or Masonic Notes and Queries.

THE ORDER OF CHARLES XIII. OF SWEDEN.

I observe in the interesting and clever lecture of Brother Emra Holmes, published in your last issue, a statement which, perhaps inadvertently, would lead to an inference that this Order is a Masonic High Grade. Brother Holmes says:—"The Grand Lodge of England, in its corporate capacity, does not recognise the higher degrees, though many of its most distinguished members belong to them, notably the Prince of Wales, Knight of the Masonic Order of Charles XIII. of Sweden." I feel quite clear that Bro. Holmes would be anxious that no wrong inference should be drawn, even on a small point, and would wish to have his statement freed of any misapprehension. I therefore venture to supplement Bro. Holmes with the explanation that the Order of Charles XIII. of Sweden, is not a high degree of Freemasonry; but a public Royal Order of Sweden, differing only from any other public State Order in having been founded as a compliment to the Craft, which, in Sweden, is peculiarly esteemed. It is conferred only

upon distinguished Masons of high grade, but is not *per se* a Masonic degree, or a Masonic decoration. It is essentially a public Order in honour of Masons. We have an example in our own country of the restriction of an Order to particular classes. The Bath was instituted in its modern form on the 18th of May, 1725, as a military Order. The statutes of the 2nd January, 1815, declare that the third-class companions "shall be composed of officers holding commissions in his Majesty's service by sea or land." By a subsequent statute of the 14th April, 1847, the Order was extended to the Civil Service. It is a misfortune, that in this great country there is no public Order of merit for the reward of those who have deserved well of their kind by their exertions in science, arts, manufactures, or humanity.—LUPUS.

### THE MARK GRAND LODGE, AND REPRESENTATION AT GRAND CHAPTERS.

As it is something quite new in the history of the Mark degree for the Grand Lodge of Mark Masters to agree to an interchange of representatives, we furnish our readers with the text of the first of its kind ever issued. The Grand Chapter of Pennsylvania has the honour of inaugurating so desirable a Masonic work, and we hope its example will soon be followed by others equally anxious to promote "Peace on earth, and goodwill towards men." Already the Grand Chapter of Iowa has recognised the Mark Grand Lodge, and the Rev. G. Raymond Portal, M.A., is its appointed Grand Representative.

Holiness to the Lord.

We,

Charles Eugene Meyer, Esquire,  
Most Excellent Grand High Priest

of the

Most Excellent Grand Holy Royal Arch Chapter  
of Pennsylvania,

And Masonic jurisdiction thereunto belonging

To our trusty well-beloved brother and  
companion

WILLIAM JAMES HUGHAN,  
Past Grand Overseer,

Past Master Mark Lodges, No. 78, &c.,  
Truro, Cornwall, England.

Whereas, the Most Excellent Grand Holy Royal Arch Chapter of Pennsylvania, desire to cultivate a more intimate and fraternal correspondence with the Grand Lodge of Mark Master Masons of England and Wales, &c.; and believing that the ties of brotherly affection may be strengthened, the prosperity of the Masonic fraternity promoted, its unity, integrity, and strength protected, its utility and honour confirmed by the appointment and reception of grand representatives. Therefore, be it known that, reposing the greatest confidence in your zeal, fervour, and skill in the Masonic art, we do, by virtue and in pursuance of the powers and authorities in us vested, hereby nominate, constitute, and appoint you, our said beloved brother and companion William James Hughan, Grand Representative of our Most Excellent Grand Holy Royal Arch Chapter of Pennsylvania, and Masonic Jurisdiction thereunto belonging, near the Grand Lodge of Mark Master Masons of England and Wales, and the colonies and dependencies of the British crown, for the purposes herein mentioned and set forth.

Given under our hand and the seal of our Grand Holy Royal Arch Chapter at the City of Philadelphia, in the Commonwealth of Pennsylvania, this Second day of February A.D., 1872, A.J. 2402.

[Seal.]

CHARLES EUGENE MEYER,  
Grand High Priest.

[Seal.]

JOHN THOMSON,  
Grand Secretary.

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## Births, Marriages and Deaths.

## MARRIAGE

Mc KENZIE—AYDEN.—On the 17th June inst., at Syon Park Cottage, Isleworth, by special licence, Bro Kenneth R. H. Mackenzie Esq., (Cryptonymus), M.D., LL.D., F.S.A., P. Cos. S., &c., to Miss Alexandrina May Alice Maud Ayden.

## Answers to Correspondents.

All communications for The Freemason should be written legibly on one side of the paper only, and, if intended for insertion in the current number, must be received not later than 10 o'clock a.m. on Thursdays, unless in very special cases. The name and address of every writer must be sent to us in confidence.

P. M.—A Past Master is entitled to the prefix of "Worshipful," and is always so described in lists of P. G. Officers to distinguish him from those who have not passed the chair, and who are consequently styled "Brothers" only.

It however seems unexpedient not to say, pedantic to use the word "Worshipful" on every occasion when addressing, or alluding to, a Past Master.

The following articles and communications have been received, and will appear next week:—"Lesson and his Masonic Conversations"; Presentation to Bro. Wool, F.S.A.; Presentation to Bro. E. J. Crow, Mus. Bac.; Obituary:—Bro. Jesse Taylor. Report of Mark Lodge, Gibraltar. Letters from J.A.C., 1013; and Sp\*ns\*r.

## The Freemason,

SATURDAY, JUNE 22, 1872.

The Freemason is published on Saturday Mornings in time for the early trains.

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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.

## MASON'S MARKS.

I am induced to call the attention of your readers to the interesting subject of Masons' Marks, which, though it has hitherto so far, to some extent, been overlooked, both by Archaeologists and Freemasons, deserves in truth the most careful study, and the most attentive consideration. Not indeed that the matter is entirely new, or has altogether escaped the notice of architectural students. Such is not the case.

Didron and Viollet le Duc, Mr. Ramee and Geo. Godwin, the Chevalier de Silva, and our lamented brother, E. W. Shaw, have all, at different times, attempted to elucidate this confessedly obscure and difficult question.

But yet there has been so far, no regular or systematic treatment of the subject by any writer whatever, only, if I may so say, casual efforts and

partial attempts to illustrate what is so patent to all Archaeologists, and which yet hitherto has received no complete or satisfactory explanation.

For Masons' Marks, be it remembered, are found at this very hour, on the most ancient ecclesiastical and other buildings, in all countries of the known world, and no one, who is conversant with ecclesiastic architecture, or has patiently studied the buildings of antiquity, is, or can be ignorant of their existence.

In truth, whether it be in Egypt or the Holy Land, in Asia Minor or in India, in Mexico or Peru, in Germany or France, in Spain or Portugal, in England or Scotland, on Grecian temples, or on Roman walls, there are these Marks still to be found, as clear and deep as when first engraved on the smooth ashlar by the cunning hand of the Craftsmen of other ages, having outlived alike the effects of weather and the lapse of time.

What then do these marks represent?

They have surely been cut into that "speaking stone" for some specific purpose! Yet what is that purpose?

Is it for trade organization, or secret symbolism?

To answer these questions rightly, constitutes the chief difficulty of the case, but as I believe that they in truth represent the continuation and preservation of the building solidarities of earlier and later ages, and demonstrate unmistakably the existence of the Masonic Guilds, I have thought it well to call attention to our present state of information on the subject, which, though it be, to some extent, limited and imperfect, may yet be naturally increased and advanced by fresh collection of the marks themselves, and additional contributions of facts and data.

I would just add here, that I trust the day is not far distant, when the collections and drawings of our lamented brother, E. W. Shaw, who for years, carefully and scientifically studied the whole question of Masons' Marks from a Masonic point of view, and has made the largest collection of them in this or any other country, may be properly edited and submitted to the cognizance of the Craft.

It has frequently been asked of late years, how Masons' Marks arose, and what was their real meaning, what in truth they are intended to represent? whether they are only arbitrary signs, simply chosen for the convenience of the workmen, or whether they are to be traced in any way to some special form of alphabetical or symbolical arrangement, which was intended to represent both the outward tokens and the inner teaching of the Masonic Guilds.

Mr. Magois said, some years ago, that he believed the earliest form of Masons' Marks was alphabetical, and that some of the earliest marks he had seen, represented the "earliest forms of the Greek alphabet."

It has since been pointed out that the letters of the Etruscan and the Coptic alphabets, and what are called "Runes," or Runic letters, give us marks which are still even used by operative Masons, and which were very largely used in other days. I believe it moreover to be perfectly true, that other ancient alphabets have furnished their contingent of Masons' Marks. It

has however been said by a Portuguese writer, the Chevalier de Silva, that these marks are not Masonic, had no Masonic meaning, and were made simply on account of the special customs and convenience of the Operative Masons.

He puts it in this way, "To enable the payments to be made to so large a number of workmen without mistake, to know exactly those who had the various duties assigned to them, the workmen shaped their blocks one after another, and to avoid confusion in their work, were in the habit of marking each block with a *given sign*, as representing their signature, so as to show how much was due to them. The use of these signs passed from father to son, and as it was usual for sons to follow the same profession as their fathers, hence the similarity of marks seen on buildings in the Provinces of Portugal. We may learn that the stone cutters of a certain locality took part in the construction of other buildings in the same style in different places, and by the date of the construction we may even find out where the workman was first employed.

Our supposition of this point carries us still further, for it shows us how many workmen of the same family have worked together on the same building at the same time.

To find out this, it is sufficient to observe the second mark added to the special sign used by them, which will always be the same for the whole family. These marks were usually a zero (Fig. 1), a triangle (Fig. 3), a disc (Fig. 2), or a small cross (Fig. 4).

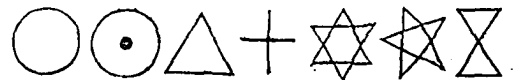


Fig. 1. Fig. 2. Fig. 3. Fig. 4. Fig. 5. Fig. 6. Fig. 7.

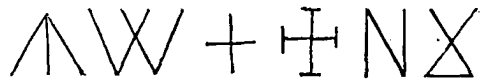


Fig. 8. Fig. 9. Fig. 10. Fig. 11. Fig. 12. Fig. 13.

Whether the Chevalier's theory be correct or not, these statement of his are very interesting and important in themselves. Mr. Geo. Godwin, in his able paper, seems to doubt the reality of the Chevalier's conclusions, as he says, "my own opinion, expressed long ago, is, that the second mark probably belonged to the Overseer, and I see no reason to change it, although this, like other points in connection with the marks, is by no means certain.

I have met with four stones in one wall, nearly close together, each bearing *two* marks, and the *whole eight* marks different. In the south transept of York Cathedral there is a stone with *three* marks on it, and so there is in Strasburg Cathedral."

Without then attempting to decide where two such learned "doctors differ," I think, that the right deduction from what has been stated is simply this, that these marks have been employed from the earliest ages by members of the Operative Masons' Craft, and for whatever purpose they really were used and perpetuated, they serve at any rate to evidence the existence of a world-wide fraternity of Masons.

Whether there was in addition, any symbolical meaning or teaching attached to the marks,

which some writers have called "Masonic Hieroglyphics," I do not yet feel prepared, decisively to say.

Mr. Dove maintained that there was, and has put forth, in some able papers in the *Builder*, what he believes the marks were intended to convey of hidden lore, but as it always appears to me unsafe to dogmatize, especially on uncertain data, I prefer to leave this part of the subject in abeyance altogether for the present, and to wait patiently for further light and clearer evidence.

Now it is very remarkable, that, what we are accustomed as Masons to term our special Masonic Symbols, are to be found as Mason's Marks on many building, especially ecclesiastical, and in widely distant countries.

For instance, the "Hecapla" (Fig. 5), or double triangle, or Solomon's Seal, is still to be found in Egypt, India, and Asia Minor, and on many cathedrals and churches in England, Scotland, France, Germany, Spain, and Portugal.

The Pentalpha (Fig. 6), has been found in the Holy Land, at Jerusalem, and elsewhere, in Spain and Portugal, at Stragsburg Cathedral, in Switzerland, and very largely both in Scotland and England.

The Hour Glass Mark, as it is called, (Fig. 7), is to be seen at Carthage and in Asia Minor, in Spain, in Portugal, in France and Switzerland, in England and Scotland, and specially on three of our ruined Abbies in Yorkshire, namely, Kirkstall, Roche and Fountain.

The mark (Fig. 8), like the broad arrow of our Government, is still to be traced at Jerusalem, and in Egypt, in many of our English Cathedrals, and in many ecclesiastical buildings both at home and abroad.

The mark (Fig. 9) is often seen in the Holy Land, in Germany and Portugal, in Spain and France, and in many of the Cathedrals in England and Scotland.

The simple (Fig. 10) is found almost universally, and may be discerned on the stones of Egyptian Pyramids, as on Roman walls, and may be noticed in India and Asia Minor, and in the Holy Land, at this very hour.

The (Fig. 11) foliated so to say, is often found in Spain and Portugal, Germany, France, and England.

This well-known mark (Fig. 12), is one of the most commonly used of all the Mason's Marks, while the half hour glass as it is named (Fig. 13) is constantly to be seen by students, both at home and abroad.

Mr. George Godwin mentions that the Marks attached to the names of the "Bricklayers and Tyler's Company," of date 1580, are to be found in England, France, the Tyrol, Switzerland, Sweden, Germany, Austria, Spain and Portugal, on buildings of long anterior date.

Now I need not go through the long list of Marks, as would be indeed impossible in this short and hasty communication, for their number is very great.

Perhaps we may realize somewhat, how great is really the number of Masons' Marks, if we call to mind Mr. Street's statement, in his "account of Gothic Architecture in Spain," that he had himself counted sixty marks on the stones of the famous Church of St. Jago de Compostella, and we shall do well, I think, also to

note what he further says on this subject.

The Masons seem to have worked together in large bodies, and the walls are marked in all directions with the signs which, then as now, distinguish the work of each Mason from that of his neighbour; but I have been unable (save in one or two cases) to detect the mark of the same mason on more than one work, and from this it would seem to be probable that the masons were stationary, rather than moveable in their habits."

I may observe, that this account of the Spanish Masons is entirely opposed to what are so far known of the habits of the French, German, and English Masons.

And then as I said just now, the number of Masons' Marks is very large, it does not seem to be at all difficult, to ascertain the great number of them. When attention has been called to the subject, and we are enabled carefully to study the previous collection of Masons' Marks, we shall soon be enabled to divide them into alphabetical or national, or family groups, as the case may be, and we shall be convinced, I feel persuaded, when we have all the facts of the case before us, that they after all do but serve to demonstrate the universality of the Masonic Guilds, and that there was one principle of uniformity and unity running through all the marks used by the handicraft Masons, and which served to bind them together, however widely severed, as members of a great world-wide order.

And though there may have been, as doubtless there were, local and national marks by which the various members of the different guilds were able to know and designate their own work, and that of other masons, who came at special times from other countries, to do some specific work, and who were members of other sodalities, yet, I venture to repeat, that, as a general rule, the Mason's Marks we see in the great ecclesiastical buildings in this and other countries at the present hour, whatever may have been their use as tests of work done and wages to be received, were nevertheless the outward signs and symbols of that inner bond of secrecy and organization, which seems from the earliest times to have specially distinguished all the building confraternities of the world.

And thus it was, as I believe, that, the Guilds of Freemasons in all countries, using the same marks, and recognising the same tokens, were kept together in their separate yet cosmopolitan organisation, though the changes of time and the convulsions of society, and were enabled to raise in all their beauty of ornamentation and skilfulness of execution, these mighty and noble buildings, which still exist in this and other countries, attracting both the admiration and the wonder of all, who gaze on their perfect proportions and realize both their excellence of workmanship and their unity of design.

I trust, that this, my very imperfect contribution on so interesting a subject, may draw from some abler hand a still clearer communication, which will serve to throw light on a subject, full of increasing interest to every archaeological student, and to every intelligent Freemason.

A MASONIC STUDENT.

London, June 12th, 1872.

## REPORTS OF MASONIC MEETINGS.

### Craft Masonry.

#### METROPOLITAN.

MACDONALD LODGE (No. 1216).—This lodge met at the Lodge Rooms, at Head Quarters of First Surrey Rifles, Camberwell, on Wednesday, the 12th inst., when there were present:—Bros. G. Waterall, W.M.; S. Wagstaff, I.P.M.; James Stevens, P.M.; Newingham Bridges, S.W.; W. J. Messenger, J.W.; J. J. Curtis, Sec.; J. H. Hastie, S.D.; M. S. Larlham, J.D.; F. H. Cozens, Org.; T. W. Carnell, I.G.; A. S. Fletcher, Steward; also Bros. Haggard, Doulton, Hale, Allen, Gray, Harper, Ross, Fountain, Grant, &c.; and visitors, Bros. T. White, P.M. 22; G. J. Brittain, 183; John Read, P.M. 720; and W. C. Crick, P.M. 657. The lodge having been opened in the three degrees, Bros. Cozens and Doulton were raised to the M.M., Bro. E. Eldridge was passed to the second degree. The initiates proposed at former meeting were not in attendance. Several matters of Masonic business having been disposed of, amongst which was an important provision for a sustentation fund to secure repairs and additions to the elegant lodge furniture, the brethren adjourned to supper, and passed an agreeable hour in honouring the usual loyal toasts, and in promoting harmony.

#### HAMPSHIRE.

ALDERSHOT.—*Aldershot Camp Lodge* (No. 1331).—The regular meeting of this lodge was held in the Royal Hotel, on the 4th inst. Bro. J. Fenn, W.M. presided, and was supported by the following brethren:—C. Carnegie, I.P.M., and Treas.; Captain Richardson, R.E., S.W.; A. Mc Kenzie, J.W.; R. White, Sec.; J. Hanley, S.D.; Denison, J.D.; Anderson, I.G.; Swann, Org. There was a good muster of the brethren, and several visitors. The lodge was opened in form, in the first degree, and the minutes of the last regular lodge, read and confirmed. The lodge was then opened in the second degree, and Bros. Silk, and Moore, candidates for the sublime degree, were questioned respecting their knowledge of the previous degree, which, proving satisfactory, they were entrusted, and retired. The lodge was then opened in the third degree, and Bros. Silk, and Moore, were raised to that degree; Bro. Capt. Richardson presenting the working tools. The lodge was then closed down to the second and first degrees. A vote of condolence was passed, sympathising with Bro. Osmond, P.M., in the great loss he had sustained by the death of his wife. Some further business having been transacted, the lodge was closed in peace, harmony, and brotherly love.

#### HERTFORDSHIRE.

WALTHAM CROSS.—*Gresham Lodge* (No. 869).—The installation meeting of the above lodge was held at the Four Swans, Waltham-cross, on Saturday, the 8th inst., the W.M., Bro. James Forsyth, P. Prov. G. Supt. of Works, in the chair of King Solomon, who in his usual impressive manner, initiated Messrs. H. Lister, Geo. Culum Marchant, Alfred Nicholls, and Geo. John Baker, into the Light of Freemasonry, the charge being given in an excellent manner by Bro. Hy. Muggeridge, P.M., 192. The S.W., Bro. Capt. Barnes, was then presented for installation, the unanimous votes of the brethren having designated him as the Worshipful Master for the ensuing year. The ceremony was performed by Bro. W. E. Gompertz, P.M. 862, P. Prov. G.P., Herts, in a very impressive manner, indeed it has seldom fallen to our lot to witness the ceremony of installation so ably conducted. The W.M. having been saluted in due form, the following officers were invested:—Bros. F. D. R. Copestick, as S.W.; Joseph Copestick, J.W.; John Grocott, Treas.; W. E. Gompertz, Sec.; W. C. Barnes, jun., S.D.; A. C. Wylie, J.D.; W. H. Etherington, I.G.; J. Lewis, O.; T. Chapman, Steward. A jewel was voted to the immediate P.M., for the earnest attention paid to

the welfare of the lodge during his year of office. The lodge was closed, and the brethren adjourned to a capital banquet, served by Bro. Hunt, and although the inclement nature of the weather prevented the brethren from enjoying the beautiful gardens attached to the hotel, a good display of flowers and fruits gathered therein, in some measure compensated. The cloth being removed, the usual loyal and Masonic toasts were proposed by the W.M., and heartily responded to by the brethren, intermixed with some capital songs. Among the visiting brethren were:—Bros. Thos. Rac, Lodge 35, America; W. Kibble, P.M. 715; G. Bilby, P.M. 517; Cardwell, P.M. 3; R. Wright, P.M. 504; P. Prov. G.S.D., Herts; Cummings, 534; Hill, 45; C. C. Taylor, W.M. 141; G. Maby, 820; Wallinton, J.D. 860, H. Birdseye, J.W. 715; Kneville, 49; Wagstaff, P.M. 1216; H. W. Gompertz, 1364; Henry Muggeridge, P.M. 192 and 715; Sherville, 25; Dunthorne, 141. Altogether, the meeting was a most enjoyable one.

#### LEICESTERSHIRE.

LEICESTER.—*St. John's Lodge* (No. 279).—The regular monthly communication of this lodge was held at the Freemasons' Hall on Wednesday evening, the 5th inst., Bro. E. J. Crow, Mus. Bac., W.M., presiding, assisted by the following officers and brethren:—Bros. C. Stretton, P. Prov. G.R., P.M.; S. S. Partridge, P. Prov. G.R., S.W.; R. W. Widdowson, J.W.; Wm. Weare, P.M., Treasurer; J. Halford, J.D.; C. E. Stretton, J.G.; and Bro. Toller, P.G.S., P.M.; Wm. Sculthorpe, W.M.; F. J. Baines, J.W.; W. B. Smith, P.G., Treasurer, members of the John O'Gaunt Lodge; and J. B. Hall, W.M.; C. J. Wilkinson, S.W.; A. Cooper, Secretary; J. H. Johnstone, P.M.; S. P. Ekin, P.M.; Rev. W. T. Fry, and W. Wilkinson, S.D., visitors from the Commercial Lodge, No. 1391. The chief feature in the business of the meeting was the passing of Bros. S. Tebbutt, and J. Edmonds, to the degree of Fellow Craft. The candidates received the explanation of the principles of the degree from the Worshipful Master, who earnestly endeavoured to impress their minds with the serious truths which are illustrated by the tools and instruments of architecture, and other symbolic emblems transmitted to us through succeeding ages, and strongly recommended to their attention the study of the liberal arts—that valuable branch of education which tends so effectively to polish and adorn the mind. On the motion of Bro. Stretton, I.P.M., the sum of fifty pounds was unanimously voted to the Masonic Hall building fund. Other unimportant business having been disposed of, the lodge was closed in regular form for the summer recess.

LEICESTER.—*Commercial Lodge* (No. 1391).—The fifth meeting of this new lodge was held in the Freemasons' Hall, Halford Street, on June 8th. The following officers were present:—Bros. James B. Hall, W.M.; Samuel Proby Ekins, S.W. and P.M.; John Halford, J.W.; J. H. Johnston, P.M.; W. T. Fry, M.A., Chap.; George Clifton, Sec.; Arthur Cooper, Asst. Sec.; Walter Wilkinson, S.D.; A. J. Chamberlain, J.D.; L. L. Atwood, Dir. of Cers.; C. Johnson, (P.M. 461), Org.; G. T. Cable, I.G.; Jas. H. Ward, Steward, and other members of the Lodge. The Lodge was opened in due form, when Bros. Mason, and Alfred Chamberlain, were raised to the sublime degree of Master Masons, also Bros. James George Crofts, Benjamin Moore and J. M. Brown, were passed to the degree of Fellow-Craft. A good number of visitors were present; not only the W. Masters, and the several brethren of the two sister lodges of the town, but also many brethren from Birmingham, amongst whom were Bros. W. Pringle, W.M. 925; W. Hale, P.M. 1031; W. Lapcote, S.W. 925; James Lakin, J.W. 925; T. Walker, Sec. 925; Wm. White, I.G. 925; C. D. Taylor, 925; W. G. Moore, 1031; E. T. Brewton, 1180; E. A. Webster, Sec. 1150; Benjamin Fulwood, Thomas Leavey, 925; and Thomas Corbett, 1016.

#### YORKSHIRE (NORTH AND EAST.)

At a special Provincial Grand Lodge of the N. and E. Ridings of Yorkshire, held in the York Lodge 236, at York, on Wednesday, 23rd May, 1872.

The Worshipful Deputy Provincial Grand Master then proposed that the following address be presented to Her Majesty:—

To the Queen's Most Excellent Majesty.

May it please your Majesty,

We, the Freemasons of the North and East Ridings of the County of York, in Provincial Grand Lodge assembled, beg leave humbly to approach your Majesty with every feeling of duty and devotion to your Majesty's Royal Throne and Person, and to offer our most heartfelt congratulations upon the recovery of His Royal Highness the Prince of Wales from his late dangerous illness.

Whilst entertaining the deepest sense of gratitude to The Almighty Disposer of all events, that, in answer to a Nation's Prayers, He has been graciously pleased to restore His Royal Highness to health and strength, we earnestly pray that He will shower down His choicest blessing, upon your Majesty and the Royal Family, and that your Majesty may belong spared to reign over a loyal prosperous, and contented people.

Which was seconded by Bro. J. Malam, P.M. 1248, and carried unanimously.

The Worshipful Deputy Provincial Grand Master then proposed that the following address be presented to his Royal Highness the Prince of Wales:—

To His Royal Highness the Prince of Wales, Most Worshipful Past Grand Master of Freemasons of England.

May it please your Royal Highness,

We, the Freemasons of the North and East Ridings of the County of York, in Provincial Grand Lodge assembled, desire to offer to your Royal Highness our sincere and cordial congratulations upon your happy recovery from your late severe and protracted illness.

Whilst rendering our heartfelt thanks to the Supreme Ruler of the Universe that He has graciously listened to a Nation's Prayer, and has mercifully restored your Royal Highness to health and strength, we fervently supplicate Him that your valuable life may long be spared to be an honour and ornament to our order, and a blessing to this great Nation.

Which was seconded by W. Bro. Holland, Provincial Grand Treasurer, and carried unanimously.

The Worshipful Deputy Provincial Grand Master then proposed that these Addresses be engrossed on vellum, signed, and presented to her Majesty and His Royal Highness the Prince of Wales by the Grand Master, which was seconded by W. Bro. Rev. H. V. Palmer, M.A., Provincial Grand Chaplain, and carried unanimously.

#### YORKSHIRE (WEST.)

BRADFORD.—*Shakespeare Lodge*, (No. 1018).—The usual monthly meeting of this lodge was held at the Masonic Hall, Salem Street, on Wednesday, June 12th, at 7 o'clock. The lodge was opened in the first degree, by Bro. A. Nicholson, W.M., when the minutes of the last lodge meeting were read and confirmed. The balance sheet for the year was also passed, and other business done. Bro. B. Broughton, S.W. 302, who had kindly acceded to the request of the brethren of the Shakespeare Lodge to do so, delivered a lecture on the "principles and advantages of Freemasonry," and it was gratifying to see the interest felt by the numerous attendance of the brethren, as well as by the many visiting brethren from other lodges. The lodge-room was quite full, and we noticed amongst those present:—Bros. Bannister, P.M. 1018, P.G.S.B.; S. O. Bailey, P.M. 600, P. Prov. S. of W.; C. H. Taylor, P.M. 302, P. Prov. G.S.D.; W. Mawson, P.M. 302, P. Prov. S. of W.; Rev. Loosemore, 974; William W. Barlow, W.M. 302; R. Richardson, W.M. 974; Rev. Chute, 974; Taylor, P.M. 600; H. O. Mawson, P.M. 302; Booth, W.M. 387; and Rev. Webb, 974. Bro. B. Broughton commenced his lecture at 8.15, and was most attentively listened to by the

brethren, who were seemingly spell-bound for the fifty minutes occupied by him in its delivery. The lecture (which must have taken much time and care in preparation) was most interesting and instructive, and was greatly appreciated, and applauded, by all present. At its conclusion, a vote of thanks was proposed by Bro. Jno. Ward, P.M. 600, P. Prov. G.D., in eulogistic terms, he stating that as an old Mason he had felt greatly edified and delighted by it, and was sure that every brother present shared the same sentiments. Bro. Ed. Clifton, P.M. 1018, seconded the proposition, also bearing testimony to the great advantages to be derived from such able brethren devoting the time requisite for the preparation and delivery of such lectures. Bro. Broughton, in thanking the brethren for their kindly feeling displayed towards him, took occasion to state that he had been actuated by a desire to stimulate others to imitate him in doing what they could for their respective lodges; and that should his address have that effect, he should feel amply repaid for the time he had devoted to the subject. The brethren afterwards adjourned to their refreshment room, on the invitation of Bro. A. Nicholson, the W.M., and there partook of a very *récherché* supper provided for them. The W.M. presided, and went through the duties devolving upon him at the festive board, as he had done those of the Lodge, in a very efficient and laudable manner. He was supported on his right by the Rev. Bros. Loosemore, and Chute, 974; and Bros. H. O. Mawson, P.M. 302; Henry Ward, P.M. 1018; B. Broughton, S.W. 302; W. Wroe, P.M. 1018; and on his left by Bros. Edward Clifton, P.M. 1018; William W. Barlow, W.M. 302; R. Richardson, W.M.; Pentalpha, 974; W. Mawson, P.M. 302, P. Prov. S. of W.; and C. H. Taylor, P.M. 302, P. Prov. G.S.D. The usual loyal and Masonic toasts were drunk, including that of the Visiting Brethren, coupled with the names of Bros. William W. Barlow, W.M. 302; R. Richardson, W.M. 974; and B. Broughton, S.W. 302; each of whom respectively, felicitously responded. At eleven o'clock the proceedings of this most enjoyable evening were brought to a close, by the W.M. giving the Tyler's toast, and we can congratulate this young, but flourishing and united lodge on its great prosperity.

#### Royal Arch.

#### CHANNEL ISLANDS.

JERSEY.—*Césaire Chapter* (No. 590).—The anniversary convocation of this chapter was held at the Masonic Temple, on Thursday, the 13th inst. Comp. Jn. Oatley, M.E.Z. opened the chapter, assisted by Comps. A. Viel, H.; Ph. Binet, P.Z. as J.; A. Schmitt, P.Z., P.G.S.E., E. &c. Amongst the visitors, we noticed Comps. P. N. Benzam, P.Z. 244; W. Adams, P.Z. 244. After the confirmation of the minutes, a conclave of Installed First Principals was formed under the the direction of Comp. A. Schmitt, assisted by Comps. Jn. Oatley, Adams, Benham, W. H. Manuel, and Ph. Binet, when Comp. A. Viel was installed in due form as M.E.Z., and Comp. J. Oatley, P.Z., was inducted into the chair of J. On the re-admission of the Companions, the S.E. invested the following Companions as officers for the year ensuing, viz., G. J. Renouf, N.; W. T. Carrington, P.S.; Ph. Binet, 1st A.S.; Jn. Wakeham, 2nd A.S.; Jn. J. Durell, P.Z., Treas.; D. Le Geyt, Ast. S.E.; H. Du Jardin, Jan.; Comp. Jos. Gregg's, installation as H. was deferred to Thursday, next, owing to his unavoidable absence. The annual report of Audit Committee was presented by the S.E., which was approved. Moved by the S.E., seconded by Comp. J. Oatley, and resolved unanimously; that another donation of £5 5s. be granted to Royal Masonic Institution for Boys. On the motion of Comp. A. Schmitt, seconded by Comp. J. Oatley, the following resolution was adopted unanimously and by acclamation, viz.:—Considering that our talented Bro. and Comp. Wm. J. Hugan, is one of the most indefatigable and efficient expounders of the intrinsic value of our institution by gathering and dissecting the still remaining scattered Masonic



records with that profundity of sound critical analysis which has rendered him universally known in the literary Masonic world, both in Europe and America. Considering that his leisure time is devoted to Masonic researches and historical essays which have great and just claims to our consideration. Considering also, that the eminent services of that laborious brother in disseminating light, truth and knowledge of our order—his unwearied exertions at all times to uphold by example and by word the dignity, prestige, and importance of our ancient fraternity as well as to promote the welfare of the Craft at large, justly and deservedly entitle him to some acknowledgement of our grateful and affectionate regard and esteem. We therefore, cordially propose, that the dignity of an Honorary member of this chapter be conferred upon our distinguished and worthy Brother and Companion, W. J. Hugan, of Truro, Cornwall. All business being concluded, the chapter was closed in due form, and the Companions adjourned to refreshments, and a most agreeable evening was spent, the toast of the two Hon. Members, Dr. H. Hopkins, and W. J. Hugan, was not forgotten.

#### ISLE OF MAN.

DOUGLAS.—*Athole Chapter*, (No. 1004).—The annual installation ceremony in connection with the Royal Arch Chapter of the Athole Lodge, 1004, took place on Tuesday, 2nd inst., at four o'clock. The Principals installed were Comps. R. Tuton, Z.; Webb, H.; and J. J. Harwood, J., the retiring Principal being Comp. H. P. Mayle, P.Z., G. M. Lofthouse, P.Z., acted as the Installing Master of the three Principals, and did his work in the admirable letter perfect style for which he is distinguished amongst local Masons. He was ably assisted by Comps. E. W. Stocker, P.Z. of Southport Chapter, 613; and H. P. Mayle, P.Z. of the Athole Chapter. At the conclusion of the ceremony of installation, the newly-installed first principal exalted Bro. J. Lambert into Royal Arch Masonry, Comp. W. Harris ably fulfilling the office of P.S., and G. M. Lofthouse, P.Z., giving the concluding lecture in a most impressive manner. The newly-invested officers of the chapter were Comps. G. C. Heron, P.S.; T. Handley, S.E. and Treas.; J. Berrill, S.N.; and J. Lanaghan, Janitor. The banquet took place the same evening at the Victoria Hotel, where a most elegant repast was prepared for the companions by the proprietor, Mr. T. Martin. After the usual loyal and Masonic toasts were given, Comp. E. W. Stocker, P.Z., replying for the "Visitors," took occasion to remark upon the praiseworthy efficiency displayed by all who had taken prominent part in the ceremony of the evening, making particular mention of the exaltation ceremony, performed by the newly-installed Z., Comp. R. Tuton, as being something unusual and noteworthy, and as speaking well for his zeal and alacrity in mastering the duties of his office. Altogether a most enjoyable evening was spent by the companions of the Chapter; the proceedings were conducted in such a manner as to warrant a belief in the steady and sure advance of the principles of the Masonic order in Douglas.

#### Mark Masonry.

##### KENT.

DOVER.—*Dover and Cinque Ports Lodge* (No. 152).—For some years past Freemasonry has been advancing with great rapidity in Dover, and on Thursday afternoon a Mark Masters' Lodge (Dover and Cinque Ports, No. 152), was inaugurated with much success at Northumberland House, the residence of Bro. W. Forster. There were present V.W. Bro. Binckes, G.M.S., P.G.J.W.; and Bros. Burgess, 7; Finch, 129; Stanley, 84; Fuhr, 129; G. Page, 129; Le Forest, 75; Captain Athorpe, R.E. 86; Osment, Fairthorough, W.M., 147; G. J. Smith, 129; Stretch, 84; Forster, 199; T. A. Terson, 199; Wilson, 199; Baker, 199; Prebble, 1,203; Elms, 199; Igglesden, 199; T. W. Fry, 199; Tucker, Evans, 1,096; Grunwald, 199; and

King, 199. The consecration was most admirably performed by Bro. Binckes, who also advanced twelve brethren to the degree of M.M.M. Bro. Fairthorough was installed as W.M. of the Cinque Ports Lodge, and he appointed the following brethren as his officers:—Bros. Stanley, S.W.; Osment, J.W.; Magrath, M.O.; Fuhr, S.O.; Forster, Registrar of Marks and Treasurer; T. A. Terson, Hon. Secretary and S.D.; Wilson, J.D.; Baker, D.S.; and King, Tyler. The brethren then adjourned to the Harp Hotel, where a magnificent banquet was prepared by Bro. Fry. The whole affair was a most brilliant success, mainly through the exertions of Bros. T. A. Terson, and Forster, who, we are pleased to observe, are elected to the respective offices of Secretary and Treasurer. Thanks are due to Bro. Forster for the use of his drawing-room, which was handsomely decorated for the occasion. Meetings will be held monthly. From twenty to thirty members have already been enrolled, and we feel confident that the lodge will shortly become one of the most flourishing and influential in the country.

#### Red Cross of Constantine.

PREMIER CONCLAVE OF ENGLAND.—The anniversary assembly of this conclave was held at Freemasons' Tavern, on the 3rd inst., and was well attended. Sir Knt. Angelo J. Lewis, M.A., the M.P.S. presided, and was supported by Sir Knts. W. E. Gumbleton, J.P. G.H.C.; Revd. C. W. Spencer Stanhope, W. H. Hubbard, J. G. Marsh, and other distinguished members of the order. After the usual ballot, Bro. Percival Reginald Hobson was installed as a Knight of this ancient branch of chivalry, and proclaimed accordingly, the historical oration being given by the High Prelate, Rev. C. W. Spencer Stanhope. The M.P.S. then called upon Sir Knt. Cubitt, P.M.P.S. to present Sir Knt. G. Kenning, M.P.S. Elect, for enthronement, and the usual questions having been asked and satisfactorily responded, to the M.P.S. Elect was enthroned by his predecessor, Sir Knt. Lewis in a very able manner. Sir Knt. Moss was then inducted into the chair of Viceroy, to which he had been elected—and the officers were invested as follows: Sir Knts. E. Sillifant, S.G.; G. A. Taylor, J.G.; J. W. Barrett, H.G.; T. Cubitt, P.M.P.S., Treas.; R. W. Little, P.M.P.S., Rec.; T. B. Yeoman, H.P.; Rev. C. W. Spencer Stanhope, Orator; H. Parker, Org.; G. S. Haines, S.B.; J. S. Banning, H.; J. Gilbert, S. The Aides being Sir Knt. R. S. Lines, and W. H. Scott. The resignation of Ex-Sheriff Jones, who has been a member of the conclave since 1865, was then announced, and received with great regret—but as the worthy knight has recently purchased an estate in Wales he felt unable to continue his engagements in Metropolitan Masonry. The conclave was then closed, and the knights sat down to a banquet, which did the utmost credit to Bro. Francatelli, as the manager of the Freemasons' Tavern. The viands were extremely good, and also well served—the wines with the exception of the hock, were very fair indeed, and in some instances really excellent—altogether the banquet was a great success. After the removal of the cloth, Sir Knt. John Dyer, whose fine voice is much appreciated by the conclave, sang the "National Anthem" accompanied by Sir Knt. Parker, on the piano-forte, all the knights of course upstanding. Lord Bective's health was warmly received, as was also the toast of the Grand Council, for which Sir Knt. Hubbard responded. The health of the popular M.P.S. was next given, and in acknowledging the toast Sir Knt. Kenning gracefully alluded to the services of his predecessor in the chair, adding that he had great pleasure in placing upon the breast of Sir Knt. Lewis that testimony of goodwill which he so amply merited (cheers), and he further said, that the Past Sovereign's Jewel which now became the appanage of Sir Knt. Lewis, would be supplemented by the gift of a signet ring, or locket, as might be most agreeable, to that worthy knight. Sir Knight Lewis rose amidst great applause, and, although disclaiming any special merit for having learned

his work, and endeavoured to do his duty, felt, nevertheless, that the kind feeling shown towards him by the conclave, would be a stimulus to greater exertions for the benefit of their beloved order, in the welfare of which he took a deep and lasting interest. He exhorted the officers to make themselves thoroughly acquainted with the ritual, and to go forward, hand-in-hand, in perfecting the aims of christian chivalry, and he hoped that out of the two thousand members now upon their rapidly increasing roll, none would be found to prove recreant to their vows, or backsliders from those great principles which were at once the foundation and glory of the whole Masonic structure. (Immense applause.) The health of Sir Knt. Hobson was then given from the chair, in a neat and effective speech, and the newly-installed companion expressed his thanks in cordial terms, for the fraternal greeting he had received. Sir Knt. Hobson afterwards sang a capital hunting song, with a spirit-stirring chorus. Sir Knt. Marsh responded for the Past Sovereigns, of whom five were present, and Sir Knt. J. Read, Viceroy of the Roman Eagle Conclave, No. 6, replied for the visitors. The health of the officers was then drunk with enthusiasm, and Sir Knts. Moss, Sillifant, Barrett, Yeoman, and Haines, returned thanks. The musical arrangements of the meeting were entrusted to Sir Knt. Henry Parker, who conducted them in his usual efficient manner, and it is only just to add, that the harmony of the evening was greatly indebted to the vocal exertions of Sir Knts. Moss, Marsh, Dyer, Hobson, and other obliging companions. The Sentinel's toast having been given, the knights separated, fully satisfied with the proceedings attendant upon their very happy re-union.

#### Ancient and Accepted Rite.

##### SUFFOLK.

IPSWICH.—*Victoria Chapter Rose* H.R.D.M.—A special meeting of this chapter was held at the Masonic Hall, Ipswich, on Friday, the 7th inst., for the purpose of installing Bro. the Rev. C. Gordon Browne, B.A., of Godmanchester, as also to present Ill. Bro. the Rev. R. N. Sanderson, 30°, M.A., P.M.W.S., with a jewel for his services to the chapter, and to receive a deputation from the Supreme Council, 33°. The meeting was called for seven, but it was nearly eight o'clock before sufficient brethren had mustered to open chapter. The want of punctuality on the part of the E. and P.P. was freely commented upon. Amongst those present were:—Ill. Bros. Captain N. G. Philips, 33°, L.G.C., S.G.C.; Rev. R. N. Sanderson, 33°, P.M.W.S.; Emma Holmes, 31°; and Ex. Bros. W. T. Westgate, M.W.S.; C. T. Townsend, P.M.W.S.; P. Cornell, R.; G. Cresswell, &c. The chapter being opened, and Bro. the Rev. Gordon Browne having previously signed the Golden Book, received the preliminary degree in an adjoining chamber; he was received, obligated I.T.N.O. T.H.A.U.T., installed and perfected Knight of the Pelican and Eagle, and Sovereign Prince Rose Croix. The beautiful ceremony, which only wanted the addition of music, and the presence of members to make it truly imposing, was performed by Ill. Bro. Sanderson, with his usual skill and ability, the Most Ill. L.G.C. sealing the neophyte with the seal of Perfection. Bro. Westgate then proceeded to present Ill. Bro. Sanderson with the handsome gold jewel of a P.M.W.S., (supplied by Bro. George Kenning,) in the name of the chapter, speaking in very complimentary terms of his services in the higher degrees. Bro. Sanderson in acknowledging the gift said, he should be proud to wear it whenever he might do so, not as a token of his own merits, but as an evidence of the goodwill of the E. and P. Princes who formed the chapter. Ill. Bro. Emma Holmes gave notice that at the next meeting of the chapter he should move that the fee for installation and perfection should be raised to £6 6s., which should include clothing to be provided by the Chapter. He proposed this because he had observed a great want of uniformity in the clothing of the brethren, which could only be secured by adopting the course he suggested. The third point having been given, and the

newly perfected brother received into the mystic circle, the excellent brethren retired to the adjourned dining-hall, where an elegant supper was served. In responding to the toast of the newly-installed Prince, Bro. Browne spoke in glowing terms of the beautiful ceremony he had just witnessed, expressing his belief, that Masonry could never have been the creation of man, but, to his mind, an inspiration direct from above. A most harmonious evening was spent.

### Original Correspondence.

[The following arrived too late for insertion in our last issue.]

IPSWICH, June 13, 1872.

DEAR SIR AND VERY EXCELLENT BROTHER,—

Though I think I might have been consulted prior to the publication of a correspondence. I certainly intended to be private, however much you may justly have implied the contrary. I must defer to your superior experience, as you deem such a course desirable for the benefit of Freemasonry in general, yet I should myself have been tempted to fear it would tend rather to increase "unpleasantness," if such exists between the two orders. There are, however, one or two points in your letter I feel bound to take up in justification of myself, and of an order to which several brethren of the highest Craft and other rank belong.

You assert that you "cannot understand how brethren, who have sworn allegiance to the Grand Lodge of Mark Masters, can take a part in the propagation of a rite outside her pale, consistently with their obligation." Surely the following considerations can lead to but one conclusion. If the Grand Mark Lodge enter into a treaty with the Grand Lodge of the Royal Ark Mariners, if the Supreme Grand Commander of the latter order is made a Deacon in Grand Lodge of the former, then I argue the the Grand Mark Lodge most assuredly recognises the existence of the R. A. Mariners, as an order possessing a jurisdiction, legitimate, yet separate from her own. As a consequence, consistency with sworn allegiance, cannot be imputed to myself or others, who have taken the Ark Mariner's Degree; still further, if I add the assertion that never, either in receiving or conferring the degree, have I heard or suffered the powers and privileges of the Mark to be questioned or infringed.

As to the sufficiency of Bro. Moreton Edwards' authority to confer the degree, that of course is a question it would be presumptuous in me to discuss, I leave the vindication of his sovereignty to the Supreme Grand Commander, and the Grand Lodge of R.A.M., and I feel confident that this clause of your reply will be answered by an abler pen than mine own. I will merely refer you, for information on this point, to Bro. E. H. Finney, the Dep. G. C., and J. O. Oxland, the Grand Senior Warden.

Your sentiments as to the multiplication of Grand Lodges, I fully endorse, and I only hope the motion of Bro. Edwards, with the amendment of Bro. Stevens in Grand Mark Lodge, at which I was present, and a report of which appears in the *Freemason* of June 8th, will lead to the amalgamation of the two degrees, an issue which I most earnestly desire, and as far as can lie in my power, most strenuously strive to further.

Lastly, I would add, that my first letter was addressed to you more than a month ago, before I became aware that the Treaty which I enclose was, if not a dead letter, at all events not entirely adhered to. Had subsequent events not come to my knowledge, I might have hesitated longer in venturing to address you, but let me again assure you, it was written in no spirit of animosity, (such I gratefully see you do not impute to me,) but merely from an over anxious zeal perhaps to do the duties of an office entrusted to me, and by the request of my higher officers.

I can only hope that the publicity you have given to this correspondence, a publicity I should have been the last to court, far from increasing the unnecessary bickering and unpleasantness of which you speak may tend to further the in-

terests of the two Orders, and to hasten the time when they shall both be worked under one jurisdiction, that of the M.W. Grand Mark Master Mason. For I cannot agree with some of my own chiefs, (to whom you refer I know not,) that the Ark ceremonial is unworthy of a name, but rather believe it would be a pity that a degree, doubtless of antiquity, and certainly widely prevailing abroad, should be entirely lost.

Assuring you of my grateful appreciation of the kind sentiments you express towards me, and of the courtesy you have displayed in your reply to what may have appeared a presumptuous letter of one so much your junior.

I have the honour to be, Dear Sir and Very Excellent Brother, yours fraternally,

CHRIS. V. CHILDE,

I.G. of R.A.M., Suffolk.

To Bro. Emra Holmes.

### PIC NIC OF THE HARMONIC LODGE, (No. 216.)

The annual "out" of this highly prosperous and excellent lodge took place on Thursday, the 13th inst., and, in every respect, eclipses all former excursions in connection with it. Good weather and a merry company foreshadowed a pleasant trip, and the result was fully equal to the most sanguine expectant.

By the kindness of Mr. J. O. Binger, three saloon carriages were placed at the disposal of the party on crossing to Birkenhead, and on their arrival at Chester the pic-nickers were conveyed by stage carriages, to the grounds of the Marquis of Westminster, Eaton Park, across the celebrated Iron Bridge, and subsequently to the quiet little village of Aldford. Here, an excellent dinner was provided by Mr. and Mrs. White, of the Grosvenor Arms, Bro. J. Jones, W.M., occupying the chair, and the vice-chair was occupied by Bro. Beesley, S.W.

After the usual loyal and patriotic toasts, Bro. Pickering, P.J.G.D., proposed, in happy terms, "Success to the Harmonic Lodge," which was acknowledged in eloquent terms by the W.M.

The toast of the "Past Masters" was given by Bro. Fowler, and responded to by Bros. McKune and Skeaf.

Bro. G. Rigby Smith, with his usual suavity, proposed the health of "the Marquis of Westminster," referring to the kindness which he had displayed that day, in allowing the party to visit his house and grounds.

The toast was drunk in bumpers; and in reply, Mr. Parsonage said the Marquis was always glad to see parties such as that, enjoy themselves thoroughly, and he kindly allowed them the privilege of seeing over the house and gardens.

"The Ladies" was given in appropriate terms by Bro. Councillor D. Campbell, which was acknowledged by Bro. Ardran.

Dancing afterwards commenced to the strains of the Chester quadrille band, and after an ample tea and cold collation, the party returned by the same route to Liverpool, were they arrived shortly before 10 o'clock, every one being delighted with the excursion, which had passed off without a single hitch.

Special credit is due to Bro. Moore, of No. 516, who acted as Secretary to the pic-nic committee.

### GRAND FANCY FAIR IN LIVERPOOL.

Charity is the very essence of all true Masonry, and therefore the intelligence that the splendid sum of £20,000 has been realised by the recent fancy fair in Sefton Park, on behalf of the Southern Hospital, must rejoice the hearts of the whole body fraternal throughout the world. A noble institution—because it helps the helpless, and gives succour to the needy—has thus been greatly enriched, and the people of Liverpool deserve immense credit for thus excelling all former efforts in a similar way. The fair in

Prince's Park, in 1849, on behalf of the three principal institutions, realised upwards of £9,000; that on behalf of the Stanley Hospital, in Stanley Park, two years ago, nearly £6,000; which might have been greatly increased if the committee had not been burdened with the expenditure resulting from one or two mismanaged departments; but now, through the presence of royalty, the untiring zeal of the ladies, an energetic and enterprising executive and the cordial support of every class of the community, the full proceeds of the third great Liverpool fancy fair, have reached an amount which it will be difficult to exceed in any future undertaking of a similar kind. It may in passing be interesting to note that the very first monetary contribution towards this grand total were made by Dr. Costine, and Bro. Dr. Sheldon, both of the Stanley Hospital, who each sent £10 10s., with their warmest wishes for the success of the scheme. The actual receipts amounted to £25,053, and so well were things managed, and so liberal the assistance given by the public, that the expenses reached only £5,000, of which about half was for tents, booths, stands, &c. The admission to the park brought £5,967; the bazaar, £12,134; the flower show, £1,083; the sports, amusements, &c., £1,321; and the refreshments, £3,243. Bro. Pearson (the Mayor), Mr. E. Lawrence, and Bro. Councillor Campbell, with the others workers, of both sexes, have all done nobly, and they deserve the hearty thanks of the whole community for their exertions on behalf of the sacred cause of charity.

### THE LONDON AND MIDDLESEX ARCHÆOLOGICAL SOCIETY.

The last evening meeting of the session was held at the University College on Monday, 17th inst., Mr. J. W. Butterworth, F.S.A., in the chair. There was a large attendance of members.

The following interesting objects were sent for exhibition.

By the Clockmakers' Company, through Mr. Deputy Atkins, their valuable collection of watches and watch movements, several silver cups and tankards, also the original charter of incorporation granted by King Charles I., 22nd August, 1631, beautifully emblazoned, having a portrait of the king in full coronation robes in the right-hand corner; the seal is almost perfect. The original grant of arms, conceded to them 31st January, 1672, and their bye-laws; ordinances bearing the signatures and seals of Thomas, Lord Coventry, Lord Keeper of the Great Seal; Sir Thomas Richardson, Knight, Lord Chief Justice of the King's Bench, and Sir Robert Heath, Knight, Lord Chief Justice of the Common Pleas.

By Bro. G. Lambert, F.S.A.: Several examples of early watches, in an excellent state of preservation.

By Sheriff Bro. Sir John Bennett: The perfection of clockwork, two piping bullfinches.

By Mr. J. G. Waller: A plan of Bruges, taken by Marcus Gerardus in 1562, the architectural details of which being so minute and clear, that the principal buildings are seen as in a photograph.

By Mr. Frank A. Burt: A black cinerary urn, which, when found, contained ashes; the other, a gutlurum, or water-jug of a light-coloured ware.

Mr. J. E. Price, F.S.A., the honorary director, in the course of some remarks upon the interest attached to this discovery, stated that they were found, at a depth of twenty feet, in King Edward-street, formerly called Butcher Hall-lane, and were enclosed by red tiles, indicating a Roman tile entombment, and, although now within the City limits, must, when deposited, have been extra-mural. In 1842, a large quantity of Samian pottery fragments of urns, &c., were found at this precise spot, near to a chalk wall at least five feet thick, doubtless a portion of one of London's mediæval walls.

Mr. W. H. Overall, F.S.A., read a paper upon

the history of the Clockmakers' Company, and the early art of clock and watchmaking, and described the charter, grant of arms, &c., belonging to the company.

Bro. G. Lambert, F.S.A., read a paper upon the several methods used by the ancients for measuring time.

Mr. Deputy Atkins pointed out some of the most curious specimens exhibited by the Clockmakers' Company.

A vote of thanks was passed to the Clockmakers' Company, to Bro. Sir John Bennett, and the several gentlemen who had contributed to the interest of the meeting.

A special vote of thanks was passed to the honorary director (Mr. J. E. Price, F.S.A.), for the continued interest taken by him to make these meetings not only successful, but instructive, and, at the same time, entertaining.

### ANDERSON'S BOOK OF CONSTITUTIONS.

BY BRO. LEON HYNEMAN.

We deem it a most unfortunate omission in Bro. James Anderson, not giving to the world, in his 1723 Book of Constitutions, some information in regard to the formation of the London Grand Lodge, in 1717. His omission to do so, may cause many persons to doubt the brief, incomplete and insufficient statement, published in 1738.

It has, to say at least, a suspicious look, as if the whole story was fabricated, and that no such organization took place in 1717. There is not a word said in relation to it in the 1723 publication, no reference to it whatever, no allusion to any such body having been formed in any sense, and yet six years had passed from that time, according to his statement in 1738, when the 1723 Book of Constitutions was published. It is reasonable to believe that if such an event had taken place, and in which he must have been a prominent actor, that Anderson would not have mentioned it in his 1723 Book of Constitutions. In our opinion, the story told in 1738 is a made-up tale, and an imperfectly told one, considering it took twenty-one years to manufacture it. The 1717 organization is and has been universally received by the Masonic Fraternity, and we do not remember ever having seen it questioned, although Anderson is the only authority, no other writer of that period, so far as we know, has noticed such an event as having taken place, and Anderson, only, as we have stated, twenty-one years afterwards.

An event so important as the inauguration of a new Grand Lodge on the revival of the fraternity, as it is asserted, and all the lodges except four had died out, ought certainly to have been mentioned by Anderson in this first book he published six years afterwards, especially as he was one of the originators, was a member of the Grand Lodge, reports himself as Master of a Lodge, and author of the Book of Constitutions.

The story of the formation of the new Grand Lodge is briefly told, and remarkable for its brevity: In the Convention, if it may be so called, "the oldest Master Mason" was put in the chair. He was Master of a Lodge. Anderson does not give his name, and hence, the world of Masons must ever remain in darkness in regard to the name of that mythical person, the oldest Master Mason. At the head of the list of the twenty Lodges whose Masters and Wardens signed their names to the "Approbation" to the Book of Constitutions, 1723 edition, is the name of Thomas Morris, senior Master. If he was that oldest Master Mason (now the Master of a Lodge) why did he not give his name, particularly as in his brief report in 1738 he reports the above quotations twice in the same way, parentheses included. Anderson could not have forgotten the name in the interval between the two publications. But it is only an inference that he may have been that oldest Master Mason. That oldest Master Mason may have died in the interim between 1717 and 1723.

In that pretended organization of a Grand

Lodge, Anderson not only puts him in the chair in the Convention, but at the constituting of the Grand Lodge, which took place "before dinner," and, after he had "proposed a list of proper candidates," "Mr. Anthony Sayer, Gentleman," was elected "Grand Master of Masons, who being forthwith invested with the Badges of office and power by the said Oldest Master, and installed, was duly congratulated by the assembly, who paid him the Homage." It would seem that a person occupying such an important position, on such a momentous occasion, and being the chief actor throughout, that his name ought to have been given to the world as a matter of public and Masonic history. To leave posterity in doubt as to who that prominent individual was, and to publish the name of the person elected Grand Master, who was only a gentleman, does not speak well for Bro. Anderson's Masonic taste nor for his literary reputation. If that dinner was eaten at the "Goose and Gridiron Alehouse," where the Assembly held its meeting, and the aforesaid transactions took place, it might be inferred that the Rev. Brother had imbibed to freely, or the exhalations from the malt, or more potent liquid, had rendered his senses oblivious as to the transactions before dinner, and Rip Van Winkle like, his memory faintly came back to him twenty-one years afterwards, and he could only recollect partly the events of that important and august occasion; but the name of that oldest Master Mason, the life and soul of that whole assembly, had gone out of his memory altogether, never to be recalled. Were there no records to refer to. No minutes kept in which the name of that important personage, the most prominent actor throughout those interesting events, appeared? We make these inquiries to ascertain if there are any records existing of that doubtful movement; because, in all our readings we have not seen any mention of the name of the distinguished Brother who occupied the chair, and invested the Gentleman, elected Grand Master of Masons, with the badges of office and installed him into the chair of King Solomon.

We have carefully examined the two Books of Constitutions, the 1723 and 1738 editions, of which the Rev. James Anderson claimed to be the author, and we unhesitatingly assert, notwithstanding the universal credence of the Masonic fraternity and faith in Anderson's Books of Constitutions as of the highest Masonic authority, that no more contradictory and unreliable books of authority were ever published by any institution. We include in our statement, not only the history, which few Masons, read but the ancient charges, which are the accepted gospels of the Masonic Fraternity in all lands where Freemasons are found. It has been frequently said that Freemasons generally are credulous, and accept as true all the myths, traditional stories, symbols and their illustrations, as veritable truths, and this not only applies to the great masses who seldom read and less seldom think of the import of Masonic teachings, and whose Masonry is only and best displayed at the festive board, but applies equally to a great number who do read and claim to be intelligent, as well as teachers, and many authors of books on Freemasonry. We have yet to see a Masonic book written in the United States, that is not in the main, a mere compilation of the thoughts of previous writers with their fabulous myths and traditions incorporated, as if these were beyond question or criticism. Anderson, Webb, Cross and Oliver, have furnished generally the matter out of which recent writers make books on Masonry, but all are written in the same train of thought, without manifesting any independence of mind or original conceptions. A searching investigation as to the truth of any past statement is very seldom entered upon. Investigation, comparison, analysis, seem to be out of the province of Masonic study, and yet "false facts," as Anderson, the great falsifier has it, anachronisms and errors of every kind, intentional to mislead, abound in all of the past and recent works on Masonry. Freemasonry needs earnest, close and critical investigators, such as Bro. Hughan, of England, Findel of Leipzig, and a few others, to establish a Masonic Literature to comport with our pretensions as an institution of science, and to conform and correspond to the truly excellent and humanizing principles upon which Freemasonry is founded.—*Voice of Masonry.*

### THE GRACES OF THE CRAFT.

My muse shall sing no sanguin'd warrior's name;—

Shall praise no red field's melancholy fame;—  
Bloodless the victories shall be—I sing,  
Tales of good deeds shall wake my tuneful string.

No gloomy dirge;—but my bright theme shall be  
The glory of the Ancient Craft!—Freemasonry!

O Brotherhood of Love—of faithful trust—  
Lock that will hold fast hearts, and never rust;  
Hands that shall never fail the weak to guard,  
And hearts unto the woe-worn never hard;—  
Ever the drooping one to raise and cheer,  
Or weeping stand beside his solemn bier;—  
With ear awake to sorrow's feeblest cry,  
And feet that never pass the fallen by.

Of old, Three Graces had the highest praise,  
Among the scions of the old world's race;—  
To-day the Craft herself with triple crown  
Of Charities is graced—to her renown.  
One day, where bosky dells gem Surrey's glades,  
Where trees ancestral fling their cooling shades—  
I passed along—and, as I passed beheld  
The Home which Masonry hath built for eld;  
When tottering age may gently dwell in peace,  
Till death from all Earth's sorrows gives release.  
Never may Want unto his threshold come;  
But easeful rest for ever glads his home:  
He softly glides adown life's later way,  
And feels no ill, save nature's calm decay.

A second time I journey'd, anear the city's towers,

And saw a band of maidens fair, at play among the flowers,

Each gaily clad in garments bright, of heaven's own spotless hue,

And in the little darlings' eyes—the height of joy shone through.

These were the tender orphans of our brothers who have gone,

From the Earth unto the presence of the Great and Mighty one;

And each of these sweet children—in the Order of her Sire

Finds home, and friends, and every joy, that mortal can desire;

In comfort dwells—neath anxious care—with those who train the mind,

Amid the paths of learning, the best delights to find.

The third Grace of the ancient Craft, the Boys' School then I found,

Northward by green and pleasant lanes, where flowery meads abound.

With joy and with an honest pride, may swell the Mason's heart;

As he looks upon the lofty pile—that gem of builder's art!

And higher yet his pride may grow, when by love it was, he knows,

That for orphan sons of Brothers gone, the noble fabric rose.

These children of the Brotherhood, throughout each happy day—

In meet proportion give the hours, to work or healthful play;

On Virgil's stately steps they pore, or Schiller's sounding song,

With earnest zeal they triumph o'er old Euclid hated long:

Or where the sports are held, they strive, in many a sturdy game,

The muscle and the limb to train, and nerve the supple frame;

That when to age mature they come, their healthy minds may be,

In healthy bodies fitly framed, from puny weakness free.

I could prolong my song for aye—my heart is bound to speak,

E'en though my tongue be feeble, and although my words be weak;

For Brother's love—the Mason's Crown—is heav'n's best gift to man,

The gift that more than all can cheer this life's fast fleeting span.

So let the Good Craft flourish, with its love and truth sublime,

As long as our own land endures—unto the end of time.

J. B.

## Masonic Tidings.

## BRITISH, FOREIGN, AND COLONIAL.

BRO. F. BINCKES has been appointed by the Grand Royal Arch Chapter of Canada, their representative at the Grand Lodge of Mark Master Masons.

**PRESENTATION TO A PAST MASTER.**—Prompt recognition of valuable service is not the least prominent feature of the brotherhood, and as evidence of this may be noticed the presentation of an illuminated address to Bro. Joseph Skeaf, P.G.O. of the province of West Lancashire, and P.M. of the Harmonic Lodge, No. 216. Bro. Skeaf, during his Masonic career, has rendered excellent musical service, and fulfilled the duties of the chair of No. 216, last year, in a manner which has elicited the approbation and admiration of every brother under his authority. In recognition of his valuable work, the brethren of the Harmonic Lodge, at their last meeting, presented him with a splendid illuminated address, accompanied by a handsome P.G.O.'s jewel. The address was as follows:—"To Bro. Joseph Skeaf, I P.M. Harmonic Lodge, No. 216, P.G.O. of West Lancashire, from the officers and members of the Harmonic Lodge, No. 216, accompanied by an Organist's jewel, in recognition of his musical ability, and uniform kindness, in rendering valuable services to this his mother lodge. The address was subscribed by Bros. J. Jones, W.M.; J. McKune, P.M.; T. Armstrong, P.M.; J. Beesley, S.W.; G. R. Smith, J.W.; W. Laidlaw, Treas.; J. Turner, Sec.; T. W. Willett, S.D.; A. C. Whyte, J.D.; J. Maddock, D.C.; J. North, I.G.; I. Nicholson, S.; W. F. Naylor, Org.; W. H. Ball, Tyler. The address was illuminated by Mr. James Orr Marples, Liverpool and London Chambers, in a highly artistic manner, Masonic insignia occupying each corner, and the sacred quotation, "Behold how good and pleasant it is for brethren to dwell together in unity," occupying spaces at the side of the address—which are peculiarly appropriate, as Bro. Skeaf has written a Masonic anthem of great beauty, and taken these words as his groundwork. The address was presented in an effective manner by the W.M., and was acknowledged with great feeling and sincerity by Bro. Skeaf.

**GENERAL POST OFFICE.**—The heads of the various departments in the General Post Office, together with various officials connected with the telegraph departments, and the Peninsular and Oriental Mail Company, gave a dinner on Monday evening, at Willis's Rooms, on the occasion of his retirement after twenty-five years' service, to Bro. Edmund Yates, late chief of the missing letter office. Mr. Frank Scudamore, C.B., occupied the chair. Mr. Yates contemplates visiting the United States in August.

**ALDERMAN AND SHERIFF BROTHER SIR F. W. TRUSCOTT** and Sheriff Bro. Sir John Bennett have issued invitations to a large circle of friends, including the whole of the members of the Corporation, to meet Her Majesty's Judges, at a grand banquet, on Thursday the 27th inst., at Freemasons' Tavern. The number of invitations is thus much larger than usual, this being the first time the honour has been extended to the whole of the Corporation.

## METROPOLITAN MASONIC MEETINGS.

For the Week ending Friday, June 28, 1872.

The Editor will be glad to have notice from Secretaries of Lodges and Chapters of any change in place or time of meeting.

## SATURDAY, JUNE 22.

Lodge 1364, Earl of Zetland, St. Thomas's Hall, Hackney. Roman Eagle Red Cross Conclave, Anderton's Hotel, Fleet-street.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dille, Preceptor. Sphinx Lodge of Instruction (1329), Stirling Castle, Camberwell, at 7.30; Bros. Thomas and Worthington, Preceptors.

Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

Manchester Lodge of Instruction, Yorkshire Grey, London Street, Fitzroy-Square, at 8; Bro. Ash, P.M., Preceptor.

## MONDAY, JUNE 24.

Lodge 831, British Oak, Beaumont Hall, Beaumont-square, Mile-end.

Chap. 188, Joppa, Albion Tavern, Aldersgate-street.

" 905, De Grey and Ripon, Angel Hotel, Great Ilford. Mount Calvary K.T. Encampment, Freemasons' Tavern.

Sincerity Lodge of Instruction (174), Railway Tavern Fenchurch-street Station, at 7.

Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.

Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.

Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.

British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.

St. James's Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street, (opposite the Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.

Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Willey, P.M. 1155, Preceptor.

St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

West Kent Lodge of Improvement (1297), St. Saviour's College, Stansted-road, Forest-hill, at 7.30; Bro. H. W. Lindus, Preceptor.

## TUESDAY, JUNE 25.

Audit Committee, Girls' School, at 2.30.

" 186, Industry, Freemasons' Hall.

" 259, Prince of Wales, Willis's Rooms, St. James's.

" 1348, Ebury, Morpeth Arms Tavern, Millbank.

Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.

Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 8; Bro. John Thomas, Preceptor.

Faith Lodge of Instruction, Refreshment Rooms, Victoria-st. (opposite Westminster Palace Hotel) at 8; Bro. C. A. Cottebrune, Preceptor.

Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

Prince Fredk. William Lodge of Instruction (753), Knights of St. John Tavern, St. John's Wood; Bro. F. G. Baker, Preceptor.

Dalhousie Lodge of Instruction, King Edward, Triangle, Hackney, at 7.30. Bro. J. Saunders, Preceptor.

Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.

Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton, (W.M. 1227), Preceptor.

St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

## WEDNESDAY, JUNE 26.

Lodge 2, Antiquity, Freemasons' Hall.

" 507, United Pilgrims, Horns Tavern, Kennington-park.

" 754, High Cross, Seven Sisters Tavern, Page-green Tottenham.

" 898, Temperance in the East, 6, Newby-place, Poplar. Chap. 13, Union of Waterloo, Freemasons' Hall, William-street, Woolwich.

" 820, Lily of Richmond, Greyhound Hotel, Richmond. Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; Bro. J. Robt. Nash, Preceptor.

United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales's Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.

New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.30.

Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8. Bro. T. A. Adams, Preceptor.

Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham at 8; Bro. David Rose, Preceptor.

Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

Stanhope Lodge of Instruction, Thicket Hotel, Anerly, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

## THURSDAY, JUNE 27.

General Committee Girls' School, Freemasons' Hall, at 4.

Lodge 34, Mount Moriah, Freemasons' Hall.

" 60, Peace and Harmony, London Tavern, Bishopsgate-st.

" 65, Prosperity, Guildhall Coffee-house, Gresham-st.

" 858, South Middlesex, Beaufort House, North End, Fulham.

Chap. 177, Domestic, Anderton's Hotel, Fleet-st.

Mark Lodge 3, Keystone, Ship and Turtle, Lendehall-st.

" 118, Northumberland, Grotto Hotel, Twickenham.

The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanation of R.A. Jewel and Solids, part sections.

Fidelity Lodge of Instruction (3), Yorkshire Grey, London-st., Tottenham Court-road, at 8; Bro. T. A. Adams, Preceptor.

Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7.30; Bro. John Thomas, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

Whittington Lodge of Instruction (862), Crown Tavern, Holborn, at 8; Bro. Lewis Alexander, P.M. 188, Preceptor.

Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

## FRIDAY, JUNE 28.

Chapter 749, Belgrave, Anderton's Hotel, Fleet-st.

Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.

Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.

Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.

Royal Standard Lodge of Instruction (1298), The Castle Tavern, Holloway, at 8; Bro. R. Lee, (P.M. 193, W.M. 1298), Preceptor.

Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Westbourne Lodge of Instruction (733) Horse and Groom, Winsley-street, Oxford-street, at 8.

Metropolitan Lodge of Instruction, Portugal Hotel, Fleet-street, at 7; Bro. Brett, Preceptor.

Belgrave Lodge of Instruction, Duke of Wellington Hotel, Spring-gardens, Charing-cross; Bro. Pulsford, Preceptor.

Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.

Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-st., at 8; Bro. W. Watson, Preceptor.

Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales's-road, N.W., at 8.

St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.

United Pilgrims Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

St. James's Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8; Bro. Howes, P.M., Preceptor.

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