

# THE MASONIC MAGAZINE:

A MONTHLY DIGEST OF

FREEMASONRY IN ALL ITS BRANCHES.

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## Monthly Masonic Summary.

GRAND Chapter has met and separated, with nothing very striking to notice or comment upon. There have been numerous and pleasant gatherings of the Provincial Grand Lodges of Norfolk, of Essex, of Staffordshire, and Jersey. Four new lodges have been consecrated—the Lodge of St. Matthew, No. 1447, Barton-on-the-Humber; the Royal Military Lodge, No. 1449, St. George's Hall, Canterbury; the Bagshaw Lodge, No. 1450, Buckhurst-hill; St. Alphege Lodge, 1431, Solihull, and other new lodges are announced.

At Liverpool the late worthy mayor, Bro. E. Samuelson, P. P. S. G. D. for Cheshire, attended divine service at St. Stephens, Byrom-street, accompanied by several of the corporation, and by about 150 of the brethren, in order to enable the congregation to pay off the debt remaining on the church. The sermon was preached by Bro. the Revd. G. Battle, D.D., Principal of Freshfield College, and the collection amounted altogether to £58 1s. 0d.

We are glad to observe that our very worthy and worshipful Brother, J. R. Stebbing, has been complimented by a public dinner and presentation at Southampton.

In the "Freemason" notice has been called to a recent most unbecoming attack on Freemasons by the Roman Catholic Bishop, Dr. Brown, and we shall all join in the expression of the hope that this is the last time our peaceful and inoffensive Order may be subjected to such an unmerited accusation. We are also glad to notice the timely warning of the "Freemason" against surreptitious rituals, which are utterly valueless and most objectionable in every way.

IN Scotland the Quarterly Communication of the Grand Lodge took place on the 3rd instant, when Sir Michael Shaw Stewart, Bart., was nominated as the M.W. Grand Master Mason; R.W.P.G.M., the Earl of Rosslyn, Substitute Grand Master; Captain J. T. Oswald, of Dunniker, Senior, and the Earl of Kellie, Junior Grand Warden. Three charters were petitioned for, for new lodges; two were practically granted, and one remitted for further consideration.

THE most important subject to which the Grand Lodge of Scotland can turn their attention to is that of the annual subscription, for Scotch Masonry will never be on a satisfactory footing until their system of payments to the lodges be materially amended and altered.

WE are glad to record the resuscitation, under much of present *esprit* and future promise, of the Royal Arch Abbey Chapter, No. 76, at Paisley. May success attend it.

IN Ireland the Revised Constitutions are to come before the Irish Grand Lodge this month, and we hope to give a full account of the proceedings in our next month's summary.

It has often been remarked how little we know of Irish Freemasonry, but we will hope that such apparent want of mutual interest will not be allowed to continue, as it does not really exist, and has arisen mainly, we believe, from circumstances, to use a well-known phrase, over which English and Irish Masons had "no control."

IN France a very remarkable contest is apparently going on, and one which may affect the influence of the "Grand Orient" of France, or the Governing Grand Lodge,

very materially. The Grand Orient was composed of delegates of 270 lodges, and of representatives from 56 "ateliers" of the high grades. Of the 270 lodges, 25 are in other countries. It has recently been decided in the Grand Orient in its General Assembly, which began Monday, September 22nd, and ended Saturday, September 27th, by 111 votes to 99, to exclude the "ateliers," which represent the high grades, from the representation, and to abolish all payments except from the lodges. Thus it would seem as if the Grand Orient had fallen back upon the organization simply of Craft Masonry. But as this resolution has been carried by the small majority of twelve votes, it is just possible that it may be yet reversed. We shall watch the future proceedings of the Grand Orient with deep interest.

THE Dutch Freemasons are a very flourishing body, but of their proceedings we know little or nothing. Before long we hope to present our readers with some items of intelligence from Holland.

FROM Mexico comes the account, sad in itself, that Freemasonry there, instead of being a harbinger of peace, is as it were the cause of continued enmity and opposition amongst the Brethren. Surely it is a deplorable fact, as Bro. Huber justly calls it, that the three Mexican Orders or jurisdictions, the "Ancient and Accepted Scotch Rite," the "National Mexican Rite," and the "Ancient Modified Scotch Rite," have mutually excommunicated each other, and have forbidden the Masons of one organization to associate with the members of the other two rites. It puts us in mind of the triangular duel in "Midshipman Easy," and in a remarkable degree of the Kilkenny cats. We only hope that they may not lose—as in that flourishing country the contesting cats are said to have done—their "caudal appendages."

IN Brazil the struggle is still continued between the Roman Catholic hierarchy and the Freemasons, but we have no doubt whatever of the eventual triumph of Freemasonry.

IN Roumania the lodges seem to be slowly forming, but have to contend with many obstacles.

WE have received a very interesting publication from Montevideo, called the "Acacia," of which some extracts appear in a later page of the Magazine. It would seem that there are nine lodges in Montevideo, under a Grand Orient; one under the Grand Orient of France, and the Acacia under, it is stated, the Grand Lodge of England.

WE have also received a Masonic magazine from St. Domingo, by which it would appear that there are four apparently co-equal organizations, "cuerpos constituyentes" (constituent bodies), under a "Grand National Central Orient" of all the Orders. Of this Grand Orient, Jacinto de Castro is the G. Master, and the G.S. Federico Ramirez y Morales. Of the Symbolical Order, Domingo Rodriguez is the G. Master, Noel Henriquez the D.G.M., and José de Jesus Castro the G.S. Of the Perfect Order, Manuel de Jesus Garcia is the G.M., and Andrés Maria Aybar the G.S. Of the Philosophical Order Luis Cambiazo is the Grand Commander of the Grand Consistory, the Deputy G. Com. José de Jesus Castro, and George Mansfield the G.S. Of the Administrative Order there is at present no head, but Federico Ramirez y Morales is its G. S. Freemasonry in St. Domingo seems therefore to be a union of Craft Masonry with the high foreign grades, formed probably on some of those systems which at one time had such an extensive existence in Continental Freemasonry.

THE EDITOR.

REFLECTIONS  
ON THE PRESENT CONDITION  
OF MASONRY IN TEUTONIC AND  
LATIN COUNTRIES.

BY BRO. KENNETH R. H. MACKENZIE.

After some years of stormy war, of angry controversy and violent recrimination, there appears afar off some gleam of the Star of Peace for Europe. Not that peace of universal toleration to which our Masonic labours tend, but at least something better than a hollow truce.

It is not, however, to religious and social affairs that the present remarks apply. However the fact of citizens being members of the great Masonic fraternity may affect their ideas upon religion, politics, and social life, they do not take any active part as Masons in such matters, and if they have at times been betrayed, as in Paris during the Commune, into a show of political action, they have as soon retreated from so false a position. But there is no reason why some consideration of the peculiar condition of Masonry amongst the Latin and Teutonic races should not receive attention from those who pursue the contemplation of history.

In all authentic history the characteristics of the North and South of Europe have had due justice done to them. Even so far back as the era of Tacitus, that acute and wise historian rendered due justice to the exemplary character of those outer barbarians whose descendants have won such supremacy in the world's affairs, as soldiers, artists, philosophers, historians, and men of science, under their various names of Germans, Anglo-Saxons, Swedes, Danes, and even Czechs. Nor, geographically, should we omit the Russians, although events have rendered that empire as yet self-contained.

But who can fail to note the marvellous difference between Freemasonry as pursued and understood by the Latin mind and the Teutonic? In the former, it has ever shone with a tinsel kind of

glory, not without a certain amount of enthusiastic verity, but of a grimly spasmodic sort, covetous of distinction, and jealous of rivalry; the various works professing to enlighten the world on the principles and practice of Masonry have borrowed all sorts of ludicrous and illusory details from what has been put forth as Freemasonry, and thus ceremonies which gain their true value and dignity rather from the upright and steadfast character of those who take part in them, than from anything otherwise special, have become a bye-word and a jest among the outside thoughtless public which laughs at a play as ridiculous, when it is performed without its having front seats and opera glasses. These presumed ceremonies, in the eyes of such men, constitute the essence rather than the mere outward form of Masonry, and hence the continuous opposition of those whose interests are darkness rather than light gains strength in unexpected quarters. It is not long since the writer of the present lines saw it gravely stated that all the united strength of the Freemasons of Great Britain had only been able to produce two schools and a few almshouses. But it might well be asked if that were all, what other association of unbiassed men ever produced results so great? There is security in the future that all Masonic institutions shall at least not be warped from the intentions of their founders. Private charity has accomplished much in this country to be ultimately absorbed in fees to Charity Commissioners, and salaries to intelligent secretaries, clerks and the like. Unnumbered institutions founded by the generosity of individuals for the benefit of the poor, are now notoriously diverted for other purposes. It is fortunate for the well-being of our schools that their existence does not depend upon misconstrued bequests or contested wills; our schools depend rather upon that ever-living fount of charity of which the Masons were the discoverers, adorners and custodians.

To say, however, that two schools

and a few almshouses are the only results of the labours of the English Masonic Fraternity is a mistake. There are known to Freemasons, thousands of founts of charity and good-will ever flowing—in an associative form—for smaller yet not less necessary purposes, and the individual sense of charity to other beneficial institutions is certainly not checked by the fact of being connected with Freemasonry. If the lists of public charities are examined, most of the donors and many of the trustees and unpaid administrators of our national charities will be found to be among those most active in promoting the objects of Freemasonry itself. I am not now speaking of persons in official positions whose work in the world demands a certain “sacrifice of fortune” but of wholly private and undignified persons whom industry or other advantages have blessed with means.

It may fairly be asked whether if these persons had not become instinct with the spirit of Freemasonry—charity itself, they would have contributed so greatly towards the assistance of their fellow country men and women? The very fact of there being so many well-administered hospitals, bounties and charities, has hitherto precluded the necessity of the establishment of more Masonic institutions of a charitable nature throughout the land. All the remarks here made of England, hold good in a similar sense of Scotland and Ireland, and of our vast dependencies. Besides, would it not savour a little too much of the exclusive for Freemasons, let us say, to establish institutions such as Hospitals and the like, and limit their utility to the possession of certain knowledge and certain credentials, withheld by various causes from others as deserving of aid and as much in want of it?

But where it is not invidious to supplement or rival national charity, the Freemasons do not show themselves behind any other bodies of a similar kind. These, without similar historical antecedents, such as the Foresters, the Odd Fellows

and others, have done the same; witness the Masonic and other Life Boats which have been launched at various of our ports—here there has been a proper spirit of emulation at work, no doubt instigated at first by the example shown by the Freemasons.

No doubt in some things, Masonic effort has not been crowned with success. Masonic Clubs are, if they ever are to exist, as yet things of the future, but when the lodges themselves so largely partake of the Club spirit, this is not a matter of wonder. As a man is not restricted save by his means from belonging to any number of lodges, and is even invited to partake of the labours, and share the social intercourse of lodges of which he is not a member, a specific Club is unnecessary. Is this, however, not in a great measure represented by the numerous Masonic halls now erected in different parts of the country?

It is a matter of some desirability, however, that our maritime centres should especially be furnished with something like Masonic offices of reference whither brethren might repair on landing, and find upon due verification of their Masonic character, temporary and not too expensive homes. The ruling powers of the Craft might be induced to lend a willing ear to such undertakings, involving little expense, and offering great advantages.

Such institutions, either existing or *in futuro*, however, can only be expected to establish themselves and flourish in places where the Teutonic element as above defined, in contradistinction to the Latin element, prevails. How widely different is the mode of action among our Southern brethren. Some mystic Grand Orient exists in almost every country, but, how difficult it is of access! and when entrance is effected how cool the reception. We have every year paraded before us long lists of these Grand lodges, but how feeble is the light of humanity they afford to the brother in want of their light and warmth. Miserable controversy about office takes the place in too many instances of that cheerful

unanimity shown in the Grand Lodges of Germany, Denmark and Sweden. In France at the present time there is absolutely no Grand Master at all—the Grand Orient of that country, long trammelled by Grand Masters imposed by political chiefs, having abolished the difficulty at the sacrifice of that dignity, although it is hardly to be conceived that France lacks men competent and worthy of wielding the powers usually entrusted to such individuals. As to single instances of Masonic kindness and liberality, of course, there is no lack, but it cannot but be felt that as a body Freemasons seem wanting in that *esprit de corps* we find nearer home or in the North. This may arise perhaps in some degree from difference in rite although in essentials there can be no distinction whatever. True it is, however, that England, Scotland and Ireland, contrast with France, Italy, Spain, and Portugal to great advantage in this particular. In the United States, however, the English Mason is ever sure to find a congenial welcome, and if there be one tie closer than that of a common origin which binds British Freemasons to the Freemasons of the New World, it is to be found in the feeling of hearty hospitality which is so marked a characteristic of our Transatlantic brethren. Allied to us in blood, they are equally allied to us in heart by the honourable reception they accord to all who hail from our own country.

If we turn to Germany, we see the same influences at work. German Masons are proud to acknowledge their brethren from the United Kingdom, and vie with us in those good works which it is our glory and privilege to promote. This is not the occasion on which to point to German Masonry as affording other useful and desirable examples, but we may at least refer to their literature and the care with which they hedge round Masonic advancement. There is the utmost heed taken that German Freemasons in their several grades shall, at least, know more of the art than its mere shell—their lodges of instruction become

real schools of Freemasonry in which the wisest and most accurate of Masons may seek further instruction without a blush. This applies equally to that very Masonic country—Sweden, where the highest in rank from the King downwards are active Masons, "bright" in the very best sense of the term. That country must be regarded as truly Masonic, when it has set aside one of its highest marks of state recognition and favour, in the Order of Charles the Thirteenth.

Instances of foreign liberality should, however, be cited here to show how largely the Masonic spirit works in the hearts of our Continental brethren. In Holland, the Lodges *Labien Aimée* and *La Charité* relieved a brother with one hundred and fifty gold ducats, besides redeeming his clothing, discharging his lodgings, and defraying his expenses on his journey to Mictau, in Courland. Six months after, this brother returned the money accompanied with a letter of thanks, couched in such polite and pathetic language that the most obdurate heart must have burst into tears on hearing the letter read. At the Hague, a purse was made up of one thousand guilders for the relief of a foreigner, whose house and effects had been destroyed by fire.

At Eisenach, in Germany, under the patronage of the Lodges *Des trois Glaives*, they have a school for the tuition of poor children of all classes—seven hundred children as long since as 1840 received a thoroughly good education there.

At Prague, in Bohemia, the brethren have erected an extensive asylum for poor Masonic children and orphans, called St. John the Baptist's Asylum, where the children are educated in religion, reading, writing, universal geography, technical drawing, and other branches; while the girls are taught house-wifery, spinning, knitting, sewing, and other female arts. A similar school exists at Cassel.

At Ernden, in Holland, a collection is made on St. John's day among the fraternity, and the proceeds are sent to

the guardians of the various religious denominations, to be distributed among their poor. In Saxony, seventeen thousand and six dollars was collected in one year, for the education of poor children of every creed, and on one occasion when a famine was anticipated in Saxony, the Dresden, Leipzig and Sachsenfeld lodges opened a subscription for the relief of the needy, when upwards of two thousand poor families were relieved, who, in all probability, must have perished through want. Such institutions are being continually formed throughout Germany, Denmark, Sweden and Holland.

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#### POST PRANDIAL SPEECHES.

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Some time back a friend of mine observed with reference to our weekly Masonic reports, that they mostly contain nothing but the account of good dinners and bad speeches. I resented the imputation warmly on behalf of my assailed Fraternity, and said, what I believe is true, that as a general rule very few after dinner speeches are good for much, and that therefore we were not at any rate worse than our neighbours, nay, further, that I consider our Masonic speeches considerably above the average of others reported elsewhere, in those innumerable festive gatherings which delight the heart and the digestion of Britons.

But when I am speaking, as it were, both confidently and conscientiously to my Masonic "Clientèle" to-day, when like the parson who was asked why he pounded the cushion so vehemently, and who replied because "I feel so happy to think that my arguments are unanswerable by my congregation," I have the privilege of speaking, and you my kind readers of listening, I feel bound to admit, that, I think we may all of us much improve this "staple commodity" of our Masonic literature and that there is some little room for complaint by an "outsider," who endeavours to judge of Freemasonry by

the printed reports of our "feast of reason and flow of soul." Take for instance one of these usual and flowery reports we see so habitually in the columns of our excellent hebdomadal contemporary "The Freemason," published "auspice et impensis G. Kenning." We shall see that it is the report of the Lodge of Geniality, 1690, (do not look for it in the Masonic Calendar), of which our excellent and esteemed brother, C. W. P. Tomkinson is the W.M.

We have a *short* account of the work of the lodge generally condensed into a few telling sentences, such as "Henry Dixon being duly admitted saw the light of Freemasonry;" or, "the lodge being opened in the second degree, Bro. Thomas Carter was passed to the degree of Fellow Craft;" or, "the lodge being opened in the third degree Bro. Arthur Godby was raised to the sublime degree of a M.M.," and then observe what follows in a clear "trenchant" style. "After the transaction of the usual business the lodge being closed down to the first degree, it adjourned to a 'recherché' banquet which does great credit to the stewards and the caterer." And then succeeds a long account of the orations.

The loyal and Masonic toasts having been drunk, the W.M. calls on Bro. Stokes to propose a toast. Now there always is in each lodge one brother who is, or is supposed to be by his friends and by himself the orator of the lodge. The French have an officer called an "Orateur," and it might be a question whether we might not institute such a valuable adjunct to our present Masonic officialism, and if as time rolls on "sisters" are admitted within the bosom of our meetings, and as the French so neatly say "Les loges androgynes" get the upper hand, who can predict or estimate the effect a female orator might have upon the nerves of soft-hearted elderly, or highly sensitive and sympathetic younger brethren? We should probably then be in the predicament of Paddy who said, "Och! its

mighty strange but I never can answer a faymale, she shuts me up completely. It must be the eyes."

And so in the lodge of Geniality, 1690, our worthy Bro. Stokes, is the orator "par excellence." Of course Brother Stokes rises at once and proposes the W.M., expatiating on his merits personal and Masonic, and producing long continued plaudits. Probably Brother Stokes dilates "more suo" on the value of Freemasonry, and resumes his seat amid loud and repeated cheers. Now and then one hears a remarkable climax and anti-climax. A brother was "discoursing" excellently well on Freemasonry at a lodge banquet I attended in "auld lang syne," and had made what you may call a good hit.

It is not given to many speakers to be able to make more than one good hit on the same occasion and the wisest course for any speaker is having brought in his point to sit down.

But my brother of old went on, and at last he travelled far away, and landed us and himself under the shadows of the pyramids of Egypt. "Amid the temples of the East, amid the pyramids of Egypt, amid the walls of Jerusalem, amid the climes——" and here the orator paused and who could prompt him? Nothing was left for him but "ferre gradus retrorsum"—to "hark back"—and so he did, but when having repeated the same passage he reached the fatal "climes" again, he again pulled up, and as a young and thoughtless brother then observed to me "he's staked," after an unconnected sentence or two he sat down having spoilt an admirable speech by not knowing that best of all knowledge in a speaker—where to "halt." Of course the W.M. replies assuring the brethren that he knows he is not worthy to be compared with the P.M., or Bro. Stokes—here there is a loud cry of no, no—but he does his duty, &c., and hopes to hand over his lodge, &c., and trust for a continuance of the support of his brethren &c.

Then Bro. Jones proposes Bro. Dawkins, and Bro. Dawkins proposes

Bro. Tickle, all shining lights in the lodge and out of it, and then the W.M. proposes the visiting brethren. This is generally the infliction of the evening. If Bro. Tollemache, who has orders enough for three earthly potentates, would alone reply, all would be well, but the Bro. Tollemache of the evening almost invariably says, "I leave the rest of the visiting brethren to return thanks for themselves," and hence we are too often doomed to a succession of hopeless platitudes, and of "feeble forcibles."

One of the best replies I ever remember in its way, was made years ago by a brother who was the last to return thanks of a long list of visiting brethren. Having once been a serving brother he was not expected to make much of a speech, but looking at us he said, in a way I can see still, "W.M. and brethren one and all, I return you my hearty thanks, I drink all your good healths, I empty my glass, and I look toward you." The shout of merriment I can almost still hear, which arose from that genial gathering in a good old lodge, but where alas, "sic transit gloria mundi," many of its members are no longer "to the fore," or are "got married," or have given up Masonry, or are like the writer waning fast into the "sere and yellow leaf." I am bound to confess, that I have heard more nonsense talked about the indispensable toast "the Ladies," than on any other subject. Why should it be so? Surely it is a subject on which all that is true and touching, all that is warm-hearted and effective might be said at a meeting of us male bipeds. But yet such is not the case. I have heard ladies termed "ethereal habitants of another hemisphere," those "fairy emanations whose smile is blessing, whose frown is destruction," "the charmers of our homes, the sharers of our fortunes," "and the spenders" said a young bachelor brother aloud, "the greatest ornament of the hall, the mansion, and the cottage," and the "ball room" remarked a young officer Mason. They have

been called in my hearing "Birds of Paradise," and "liquid stars," "gentle coruscations," and "sweet breathed flowers," and we once were gravely told by an eloquent brother, that, as a married man he was enabled to say every woman was at heart a Freemason.

Perhaps the most effective speech I ever listened to on this most fascinating of topics, was that delivered by an old and excellent W.M. years ago, "Brethren, I give you the ladies, the least said the soonest mended, God bless them all."

Now all I have said to-day, though spoken jestingly "currente calamo," is meant to suggest an improvement in our after dinner speeches. My belief long has been, that as there is no disease without a cure, so there is no abuse without an amelioration. I think that we might greatly improve our post prandial orations, if only our W.M.'s would pay a little more attention to the subject of our toasts, and the speakers they call on to address the brethren. A speech to be effective should be clear, concise and to the point, enforcing the moral and adorning the tale, and by a careful selection of topics there is no reason whatever why our Masonic after dinner gatherings should not be most really and truly what we cannot say they are now, alike improving, and intellectual as well as amusing. By the appropriate choice of the brethren who understand what they are talking about, the general claims of Masonry, its archaeological, or benevolent, or mystical character might be effectively handled, the charities duly commended, and the ladies not forgotten.

I hope all that I have said will be taken in good part by my brethren, my only wish is their welfare and edification, and if I am too long or too prosy they must attribute it to weakness of words not of intention, and must ascribe alike the faltering accents and the failing powers to the inevitable approach of old age.

MENTOR.

A TALE OF "MISTERY" AND OF "HAWE."

[BY AN IRISH BROTHER.]

The Lodge is all assembled now,  
The Master's in his place,  
The Wardens to their chieftain bow  
With much of mystic grace;  
The loyal craftsmen gathered there,  
Soon fill the closed room,  
While round are seen those emblems fair,  
Our lodges all assume,  
When met at some convenient hour,  
Or maybe at "high noon,"  
Or in all the mellowed light and power  
Of a radiant full moon!

At once a solemn stillness seems  
To envelop that stately scene,  
Such as will often follow dreams  
Which to us by night have been,  
Beyond a most peculiar knock  
At the due closed door,  
And the grave ticking of the clock,  
All is silent evermore.  
And the watchful Tyler standing there,  
Proclaims with guarded mien,  
That none but Freemasons will ever dare  
To be heard or to be seen.

The Master in his glittering chair  
Fulfills his solemn rite,  
In ancient words all good and rare,  
Which Masonic hearts delight;  
As from point to point he moves along  
The quaintly traced floor,  
Or these symbols old and strange prolong  
Their spell, with tyld door.  
And thus in their witching mystery  
The hours pass away,  
And to that ancient history  
All listen pleased to-day.

And so old Time has speeded by  
With each ceremony strange,  
Until to refreshment hours nigh  
Fraternal minds do range,  
But the faithful Master all intent  
Upon his work that night,  
Still labours on with true content,  
With all his main and might,  
Declaring with majestic tone,  
In words we all revere,  
That we may another Brother own  
In our fellowship sincere.

When following soon upon the knock,  
Which others then repeat,  
A sound is heard within the clock,  
A sob—a sigh—a bleat;  
And as the gallant Inner Guard  
Opens the walnut case,  
(Oh, for the pen of our laureate bard!),  
He sees a female face!  
Like a "preux chevalier" at arms,  
He lifts the fainting She,  
And 'mid the fears and the alarms  
Of that grave aproned company.



He places her gently on a chair,  
 Before the grim conclave,  
 And gives her "vinegar" and air,  
 And does her forehead lave  
 With water, until upon her cheek  
 The colours soon revive,  
 And the dame at once begins to speak  
 And prove that she's alive.  
 Oh, mighty power of the tongue  
 Which rules Freemasons still,  
 Whose utterance evermore has flung  
 Delight o'er good and ill!

An alarming silence reigns around,  
 As in whisper'd accents low,  
 With their eyes all bent upon the ground,  
 The pallid Deacons go  
 On some dim errand of the Master  
 Beyond the portal there,  
 And each heart it beats the faster  
 For the poor woman fair;  
 As each Brother, of ages ruder,  
 Stern laws of ancient date  
 Remembers, for each intruder,  
 What *must* be the hasty fate!

But before the Master speaks the doom  
 Of that culprit grave that night,  
 He looks benignly round the room,  
 And his eyes are full of light  
 As he says in accents trembling,  
 "Your attention now I crave,  
 For in truth without dissembling  
 The situation's very grave  
 In which the advent of this stranger  
 Has placed our ancient Craft,  
 The difficulty and the danger——"  
 And here the fair one laughed.

"Oh, sir," says she, "now let me speak,  
 And don't say any more,  
 For tho' I was compelled to shriek  
 Behind that walnut door,  
 I'm not the least alarmed at all,  
 So pray at once begin,  
 I shall bear the fate which may befall  
 Her who listen'd that clock within;  
 But this I offer now to you,  
 I'll your lodge this moment join,  
 And be to it a sister true,  
 And put on your apron 'foin.'"

The Brethren drew their breath, all fear  
 And distress had pass'd away,  
 The Inner Guard brush'd away a tear,  
 The Master look'd quite gay.  
 They open'd the lodge both there and then,  
 And made her a Mason there,  
 And welcomed her again and again,  
 As a sister dear and fair;  
 And clothed with the apron lined with green,  
 She graced the lodge that night,  
 A prettier Mason ne'er was seen,  
 Nor face or form so bright!

And when the "sance" it was ended,  
 And to "refreshment" nigh,  
 The noble "Phalanx" wended  
 In courage calm and high,  
 And the Master proposed their Sister's name  
 To the loyal craftsmen all,  
 The rejoicing shout of their glad acclaim  
 Resounded thro' the hall,

Until that "Sister" gaily said,  
 Though in words with feeling rife,  
 "I once had thought to have lost my head,  
 But to-day's the proudest of my life."

Some say indeed that the explanation  
 Was simply this in truth,—  
 That the lady was good-looking,  
 And in her freshest youth;  
 And that as Freemasons ever, ever  
 Adore the ladies now,  
 And that as Freemasons never, never  
 Disown a classic brow,  
 True to their ancient teaching,  
 And loyal to their creed,  
 When they saw a female was beseeching  
 Their aid in time of need,

They at once in chivalry antique,  
 Raised her from doubt and fear,  
 And did as loving brethren seek  
 To hail a sister dear,  
 That henceforth with them together,  
 For many and many a day,  
 Thro' good and evil weather,  
 She might travel on her way;  
 And often and often in later days,  
 Sister Aldworth was well known,  
 And with much of pleasure and of praise,  
 Freemasons claimed her as their own.

MORAL.

VERY ALARMING!

Now ladies all attend to me,  
 And learn a moral from my tale,  
 You who abhor all secrecy,  
 And oft some helpless wight assail  
 With queries and with mocking jest  
 About the Mason's "secret" now,  
 About those "signs" he guards the best,  
 The emblem and the vow;  
 We could not now the mery show  
 We did of olden date  
 To her who would our secrets know,  
 No—yours would be a horrid fate!

Yes, believe me, if you ever seek,  
 Within a clock's tall case,  
 With throbbing heart and paling cheek,  
 Whatever be your grace,  
 To find out what Masons say or do,  
 When in their lodge room still,  
 When loyal hearts and brethren true,  
 The mystic sanctum fill,  
 I repeat, if a lady fair we find  
 In a clock, without remorse,  
 Without a word or soft or kind,  
 The doom will be put in force.

Now whether my tale be all too long,  
 My moral is, I fear,  
 So I will not further the legend prolong  
 Of an old and buried year.  
 But I would add, oh, ladies fair,  
 You Sisters yet can be  
 To those who here and everywhere  
 In Freemasonry can see  
 The Tie which binds us, one and all,  
 Thro' all the days of time,  
 And whatever any may befall,  
 In a Brotherhood happy and sublime,

THE NEW MASONIC HALL AT  
PHILADELPHIA.

The opening of the new Masonic Hall in Philadelphia, is a subject which calls for more than a passing notice in our Masonic press. It has been alluded to in the "Freemason," but we have thought well, as the Magazine is intended, as well for past "diggings" as for present events, to call the attention of our readers to these very laudable, we may add unexampled labours and this happy achievement of our Pennsylvanian brethren.

The new Hall at Philadelphia according to a Philadelphia journalist in the "Public Ledger," was built by the Pennsylvanian Freemasons, who, according to the last Grand Lodge report, numbered 36,185 members in good standing, belonging to 345 lodges. At the close of the last Masonic year, the warrant of the latest lodge constituted was numbered 517, the difference being caused by lodges that have gone out of existence or being merged into others, or by the numbers of some of the Chapters that originally took warrants from the Grand Lodge, Pennsylvania contains, next to New York, the largest number of Masons of any State in the Union. The order is governed by the Grand Lodge, over which presides, at this time, Samuel C. Perkins, of Philadelphia, the Grand Master, who is also chairman of the Building Committee who have conducted the erection of the Temple. Grand Master Perkins, who is also president of the Public Buildings' Commission, and is a well-known lawyer, comes of good Masonic stock, his father having been Grand Master of Masons in Pennsylvania. The Deputy Grand Master of the Order, Alfred R. Potter, is a son of the late Bishop Potter, and member of the well-known firm of Bunting, Durborow and Co. Robert Clarke is the Senior Grand Warden. These are all Philadelphians, as also are the Grand Treasurer and Secretary. The Junior Grand

Warden is James Madison Porter, of Easton, a leading lawyer there, and a son of the late Governor Porter. Thomas Brown, the Grand Treasurer, is a plumber. John Thompson is the Grand Secretary. Charles Schneider—like his father and grandfather before him—is the Grand Tyler.

Whilst built by the Grand Lodge of the State for the Masons of Pennsylvania, the work has, however, really been done by the Masons of Philadelphia, who have mainly furnished the means, and will chiefly bear the expense of carrying it on. There are in Philadelphia fifty-nine lodges, which had, at the time of the last Grand Lodge report, 10,848 members. These lodges, with a few exceptions, will hold their meetings in the new Temple, the rule being to hold a stated meeting once a month, and special meetings whenever emergency may require it. The exceptions are lodges meeting in the suburban districts of Manayunk, Germantown, Frankford and West Philadelphia.

THE LODGES IN PHILADELPHIA.

These Philadelphia lodges are the following, the number of their warrants, name, membership, according to the last published Grand Lodge report, and the name of the Worshipful Master now in office being given for each.

No.	Name.	Membership.	Master.
2	Number Two	201	H. G. Ramborger
3	Number Three	241	Geo. Megee, Jr.
9	Number Nine	189	Saml. Whittle
19	Montgomery	288	Wm. A. Sinn
51	No. Fifty-one	213	Charles Hart
52	Harmony	189	Wm. H. Dickson
59	Washington	382	Wm. H. List
67	Concordia	227	Mor'cai D. Evans
71	La Fayette	269	Wm. B. Landon
72	Philadelphia	227	J. H. Windrim
91	Columbia	169	Geo. W. Seeler
114	Solomon's	243	J. H. Weston
115	St. John's	244	T. H. Woodward
121	Union	254	Saml. W. Wray
125	Herrmann's	216	Aug. C. Keidel
126	Rising Star	190	E. C. Mitchell
130	Phoenix	324	H. A. Reeves
131	Industry	94	Jno. E. Squires

No.	Name.	Membership,	Master.
134	Franklin	168	David B. Taylor
135	Roxborough	179	Saml. Thornton
155	Mount Moriah	387	D. W. Heppard
158	Meridian Sun	427	Michael Kelley
186	Eastern Star	414	Chas. S. Ulrich
187	Integrity	267	Ken'rd H. Jones
211	Kensington	347	Alfred Clegg
230	Richmond	246	J. E. Christian
246	Shekinah	364	Alex. E. Newitt
271	Keystone	213	Samuel Davis
274	Hamilton	182	Benj. F. Bitner
289	Orient	161	Geo. H. Griffith
292	Frankford	279	Alf. W. Garsed
295	Melita	191	S. M. Clement
296	Mitchell	217	Amos H. Hall
359	Humboldt	89	Victor Kaick
368	Corinthian	68	Alfred Smith
369	Williamson	214	A. J. Macarty
380	Pennsylvania	90	P. B. Calvert
384	Richard Vaux	68	Jno. J. Redifer
385	Oriental	120	B. F. Pierson
386	Apollo	250	Jas. T. Lindsey
393	Vaux	210	A. W. Gayley
402	Perkins	142	R. McCambridge
419	W. B. Schneider	192	L. W. Wallazz
432	No. 432	82	John B. Tobin
436	Mozart	106	Wm. Steffe
441	Potter	179	Ezra E. Griffith
444	Philo	46	J. W. Hampton
449	Ivanhoe	71	George Bennett
450	Stephen Girard	110	Henry H. Kirk
453	Welcome	75	Frank Lawrence
456	Covenant	67	F. C. Garrigues
470	Palestine	46	Fred. Stehle
481	St. Paul	88	C. Matthews, Jr.
482	Athelstan	61	J. D. Miller
487	R. A. Lamberton	47	Jas. E. Kryder
491	Excelsior	90	John L. Benson
493	Crescent	74	Horace F. Bunn
500	W. C. Hamilton	61	George Carnell
506	Jerusalem	—	George F. Borie

59 Lodges 10,848 Members

Jerusalem Lodge, No. 506, at Frankford was organized since the report was made, and therefore no statement of membership is given. It was the offshoot of another lodge, its membership being elsewhere included in the above schedule.

This total of nearly eleven thousand Freemasons represent the strength of the order in Philadelphia and the people who have united in building the Temple. They num-

ber among them, men in every walk of life—the clergy, the bar, the medical profession, merchants, manufacturers, tradesmen, mechanics and working men—all banded together in what is probably the strongest and most influential combination in the civilized world, and is based upon a broad and substantial foundation of charity and mutual help. As a description of it in detail appeared in the "Freemason," we need not repeat it to day, but we think, the editor of the "Masonic Keystone," also published in Philadelphia, and purely a Masonic paper, and admirably edited, is fully justified when he says there never before have been such immense gatherings of the Craft, from so many and distant jurisdictions. There has never been, since our Grand Master, King Solomon's time, so gorgeous a Temple erected; and we are confident there was never exhibited such unbounded enthusiasm by Brethren, Companions and Knights, as each in turn entered in possession of their respective parts of the new Masonic Temple.

The grandest scene of all, and the one which attracted universal attention, was the procession, which on Friday preceded the dedication. Twelve thousand Brethren stood six abreast in a line which extended for the distance of some three miles on Broad Street, from Spruce Street up to and beyond Columbia Avenue. It was a magnificent body of men. All the best classes of the community was represented. There were governors and ex-governors, congressmen and ex-congressmen, mayors and ex-mayors, merchants and tradesmen, clergymen, and physicians, lawyers, and journalists—representatives of every leading calling, and exemplars of eminence in every profession. The wisdom and wealth of King Solomon, and the ability of the artificers of Hiram, King of Tyre, seemed both to have descended to modern times, and been represented by individuals in the ranks. There was weight of character as well as of wealth

and numbers. The procession would have been a notable one had it been only one-tenth as long as it was, merely on account of the men of whom it was composed. They were men who are usually not seen outside of their counting-houses and offices and manufactories—men accustomed to be leaders, but who on this occasion were proud to be followers, in a Masonic procession. Such was the material of the whole line, out of which every lodge was composed. No discrimination could be made in favour of the appearance of any distinct lodge. There was a unity of character and standing apparent, which is rarely if ever seen in any other than a Masonic procession. The dedication ceremonies seem to have been very impressive, and the scene in that stately hall, called the Corinthian Hall, 105 feet long, 51 feet wide, and 50 feet high, and which seats 400 brethren, must have been striking, and not to be forgotten by those who witnessed them. Without going into too lengthy details, we think the following account from the "Keystone," which we have received through the fraternal courtesy of the editor, Brother Clifford MacColla, which may interest our readers.

The Grand Master took the Oriental Chair, and the Grand Officers their respective stations and places.

Grand Lodge was now opened in ample form.

Prayer by Rev. Brother J. J. McIllyar, Grand Chaplain.

Vocal music.

PSALM CXXVII., 1.

"Except the Lord build the house, they labor in vain that build it."

The chairman of the sub-committee on plans, estimates and materials, of the Building Committee, Brother Henry J. White, then advanced with the Architect, in front of the station of the Grand Master, and addressed him as follows:

R. W. GRAND MASTER: "Let me present to you Brother James H. Windrim, who has completed the

labors confided to his care, and now desires to surrender the implements entrusted to him when the Corner-stone was laid, and to return the designs furnished him from the tressel-board, and which he has faithfully carried out to the entire satisfaction of the Building Committee."

The Architect then addressed the Grand Master as follows:

R. W. GRAND MASTER: "Thanking you for the honor conferred when I was chosen to be Architect of this New Masonic Temple, I have respectfully to inform you, that the work is now completed, and to return to you the implements entrusted to me when the Corner-stone was laid, and to express the hope that the designs upon the tressel-board which have been furnished to me from time to time, will be found to have been faithfully carried out."

The Grand Master then addressed the Architect as follows:

BROTHER JAMES H. WINDRIM: "Let me congratulate you, my brother, upon the successful completion of your arduous labors, and to assure you of the entire approval of the Grand Master of the manner in which you have executed the important trust confided to you; and to thank you, in the name and on behalf of the R. W. Grand lodge of Pennsylvania, and the Craft throughout this jurisdiction, for the skill, industry and fidelity which you have displayed during the entire progress of the erection of this noble Temple."

Vocal music.

PSALM CXXXIII.

"Behold how good and how pleasant it is for brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments.

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore."

The R. W. Grand Master, Bro. Samuel C. Perkins, then delivered a stirring Masonic Address, in which he welcomed the distinguished Brethren from other jurisdictions, to our dedication services, and invited all to participate as members of the great Masonic family which is co-extensive with the world, knowing no lines of separation. He also spoke in eloquent terms of the great cause which gathered so many brethren together—the Dedication of the Temple; and compared it with the greater dedication of our Grand Master, King Solomon's Temple,

three thousand years ago. This address was listened to with the deepest interest, and its extemporaneous warmth of feeling evoked the largest praise. A gem of vocal and instrumental music followed, entitled, "Sons of Art," as follows :

O! sons of art, man's dignity to you is given;  
Preserve it man's: it falls with you, with you  
ascends to heaven!

The hollowed themes  
Of Magian dreams  
Founded in wisdom's vast creation,  
Gliding like rivers, find their ocean,  
That great harmonious plan.

Eternal truth, though oft rejected,  
Exists not ever unprotected:  
She finds a refuge with the tuneful throng.  
She there appears in all her glory—  
Mighty when veiled in mystic story.  
She wakes the lay of lofty voices.  
And over all her foes rejoices,  
Her vengeance flashing peals in song.

To your free mother homage render;  
Boldly to gain her height aspire;  
Enthroned she dwells in radiant splendour,  
No other crown than her's desire.  
While you her thousand paths are tracing,  
Press onward, keeping truth in sight;  
Come all together, stand embracing,  
Before the throne where paths unite.

This music was magnificently rendered by the combined orchestral and vocal choirs, under the direction of Bro. Aaron R. Taylor, of Mozart Lodge.

The R. W. Grand Secretary then said :

R. W. GRAND MASTER: "It is the desire of the fraternity to have this New Masonic Temple dedicated to Freemasonry, according to ancient usage and custom.

The R. W. Grand Master directed the Grand Officers to assist in the ceremony; and the Grand Stewards to uncover the lodge, and illumine the lesser lights.

There was instrumental music while the Grand Stewards were attending to this duty.

The procession of Grand Officers of the Grand Lodge of Pennsylvania was next formed by the Grand Marshal, and there was vocal music, with accompaniment, while the first procession was made round the lodge.

PSALM CXXXII, 15.

"I will abundantly bless her provision: I will satisfy her poor with bread."

When the R. W. Grand Master arrived at the East, the procession halted and the Consecration Prayer was delivered by Rev. Bro. John Chambers, D.D., Grand Chaplain, as follows :

Almighty, Eternal, and loving God, the Supreme Ruler of the Universe, the Divine Architect of all things, we come into Thy gracious presence in the way which Thou hast appointed. We call upon our souls, and all that is within us, to be stirred up to adore and magnify Thy great and holy Name. We thank Thee that our lives and health have been continued unto us, and that we are allowed to meet each other on this solemn and important occasion, to dedicate this magnificent Masonic Temple to the glory and honour of the one living, true, and eternal Jehovah. Here may Thy name ever be honoured; here may good and true men only be added to the sacred Fraternity, each in his place, following the landmarks so beautifully laid down in Thy blessed Word, each, with plummet-exactness, standing erect before all men—ever square in their actions by the word of truth as revealed to man in the Holy Bible, and never failing to circumscribe their words and deeds towards God and man.

Bless, we implore Thee, the Grand Officers of the Grand Lodge of Pennsylvania, and the Grand Officers of all the Grand Lodges represented here on this grand occasion, and mercifully bestow Thy gracious benedictions upon the Masonic Fraternity, from the rising to the setting sun, and from the rivers unto the ends of the earth.

Suffer not, we beseech Thee, thou God of mercy, that the Masonic ear should ever become deaf to the cry of the distressed, nor that the Masonic hand should ever be closed when needy brethren ask for help. So influence the hearts of the Universal Brotherhood, that the widow and the fatherless in their distress shall never plead in vain.

O, thou Father of all good, grant that all who may be chosen to rule over this Grand Lodge, be good men and true, and ever under the special guidance of Thy Divine wisdom, Within the walls of this Temple, now being dedicated to Thy honour and glory, there be but one heart and one mind in their love and obedience to Thee, thou Lord of heaven and earth; and when our work on earth is done, and well done, then by Thy gracious favour, bid us "Welcome" to the Temple not made with hands, eternal in the heavens, to dwell with Thee for ever. *Let not one be missing.* We implore Thee for Thy Name's sake. Amen.

*Response by the Brethren.*

Vocal music.

"Glory be to God on high, on earth peace, goodwill towards men."

The R. W. Grand Master then said :

"In the name of the supreme and eternal God, the Grand Architect of heaven and earth, to whom be all honour and glory. I dedicate this Temple to Freemasonry."

Rev. Bro. George W. Maclaughlin, Grand Chaplain, strewed corn over the lodge; and the grand honours were given.

Vocal music, with accompaniment, while the second procession was made round the lodge.

PSALM XV., 1, 2, 3, 4, 5.

"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill.

"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

"He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.

"In whose eyes a vile person is contemned; but he honoureth them that fear the Lord.

"He that doeth these things shall never be moved."

When the R. W. Grand Master arrived at the East, the procession halted.

The R. W. Grand Master then said :

"In the name of the supreme and eternal God, the Grand Architect of Heaven and Earth, to whom be all honour and glory, I dedicate this Temple to Virtue and Science."

Rev. Bro. Thomas S. Johnson, D.D., Grand Chaplain, then sprinkled wine upon the lodge; and the grand honours were given,

Vocal music, with accompaniment, while the third procession was made round the lodge.

PSALM XLI., 1, 2.

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

"The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies."

When the R. W. Grand Master arrived at the East, the procession halted,

The R. W. Grand Master then said :

"In the name of the supreme and eternal God, the Grand Architect of heaven and earth, to whom be all honour and glory, I dedicate this Temple to Universal Benevolence."

Rev. Bro. Henry S. Getz, Grand Chaplain, then poured oil upon the lodge; and the grand honours were given.

Vocal music, with accompaniment.

PSALM CIV., 15, 1.

"Wine that maketh glad the heart of man, and oil to make his face to shine and bread which strengtheneth man's heart.

"Bless the Lord, O my soul."

The R. W. Grand Master returned to the Oriental Chair, and the Grand Officers resumed their stations and places.

The Invocation was delivered by Rev. Bro. Leighton Coleman, Grand Chaplain, as follows :

O Lord God, there is no God like unto Thee, in heaven above, or in the earth beneath, who keepest covenant and mercy with Thy servants, who walk before Thee with all their hearts.

Let all the people of the earth know, that the Lord is God; and that there is none else. Let all the people of the earth *know* Thy *name* and fear thee.

Let all the people know, that this house is built and consecrated to Thy name.

But will God indeed, dwell on the earth? Behold the heaven and heaven of heavens, cannot contain Thee; how much less this house that we have built?

Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer of Thy servant and Thy people.

That Thine eyes may be open toward this house night and day, even toward the place consecrated to Thy name.

And hearken Thou to the supplication of Thy servant and of Thy people; and hear Thou in heaven Thy dwelling-place; and when Thou hearest forgive.

For they be Thy people, and Thine inheritance. For Thou didst separate them from among all the people of the earth, to be Thine inheritance.

*Response by the Brethren.*

Vocal music.

"The Lord is gracious, and His mercy endureth for ever."

The Blessing was invoked by Rev. Bro. William Suddards, D.D., Grand Chaplain, in these words :

"Blessed be the Lord, that hath given rest unto His people. The Lord our God be with us as He was with our *fathers*. Let Him not leave us nor forsake us; that He may incline our hearts unto Him, to walk in all His ways, and to keep His commandments, and His statutes, and His judgments, which He has commanded."

Vocal music, with accompaniment.

PSALM CXXXVI., 1, 7, 8, 9, 23, 24, 26.

"O give thanks unto the Lord; for He is good: for His mercy endureth for ever.

"To Him that made great lights: for His mercy endureth for ever.

"The sun to rule by day: for His mercy endureth for ever.

"The moon and stars to rule by night: for His mercy endureth for ever.

"Who remembered us in our low estate: for His mercy endureth for ever.

"And hath redeemed us from our enemies: for His mercy endureth for ever.

"O give thanks unto the God of heaven: for His mercy endureth for ever."

The R. W. Grand Master then directed the Grand Stewards to cover the lodge, and there was instrumental music while the Grand Stewards were attending to this duty.

R. W. Past Grand Master Bro. Robert A. Lamberton then delivered an Oration.

RIGHT WORSHIPFUL GRAND MASTER AND BRETHREN:—By a usage which is so time-honoured as to have attained the force of law, the ancient and honourable fraternity breaks its seclusion only for Masonic purposes. Living in the beneficent lives and deeds of its world-wide membership, and in the order, peace, and harmony of the lodge, it covets retirement. Never proselyting, never forsaking its own quiet ways to win the multitude, it rarely appears in public procession. Through its whole system flows a calm and equable pulse, which quickens to the low voice of charity, but is unstirred by popular excitements. Self-poised, with raiment spotless and teachings pure, walking in its own silent paths, guarding its mysteries, preserving its customs, keeping close to its landmarks, it awaits the Masonic occasion to appear on the streets, and then, as in all ages before us, it is ready, as of old, to be seen and known of all men.

Such an occasion is that of to-day. And as we have assembled to dedicate and consecrate this Temple, our traditions, linked to our ceremonies, bring before us another scene, when were gathered together in Jerusalem "the elders of Israel and all the heads of the tribes, the chiefs of the

fathers and all the men of Israel," to the grandest and most sublime dedication of all time.

The seven years of labour were over. The toil of the craftsmen was ended. The quarries had contributed their stones, Tyre its master workman and purple, Lebanon its cedar and fir, the East its gems, and Parvaim its gold. No sound of hammer or axe or any tool of iron had been heard within the sacred precincts. In its majesty and beauty the finished Temple stood, walls and roof, with their golden sheeting, lustrous with the radiance of the meridian sun. It awaited the presence of the Cloud, the baptism of Jehovah.

With the sound of the cymbal, the psaltery, the harp, and the trumpet, there rises the ascription of praise, "For He is good, for His mercy endureth for ever." As the dedication prayer is offered by the wisest of our race, we hear him pleading with the covenant-keeping and mercy-showing God, that when Israel is put to the worst before the enemy, when the heaven is shut up and there is no rain, if there be dearth in the land, or pestilence, or blasting, or mildew, whatever sore or whatever sickness there be, hear, then, the supplications of Thy people which they shall make in this place; hear Thou in heaven Thy dwelling-place, and when Thou hearest, forgive. He prays, too, "for the stranger who is not of Thy people, but is come from a far country for Thy name's sake, and Thy mighty hand and Thy stretched out arm; if he come and pray in this house, then hear Thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to Thee for, and that all people may know Thy name, and fear Thee, as doth Thy people Israel." The prayer is ended, the fire comes down from heaven and consumes the burnt offerings and the sacrifices, and whilst the glory of the Lord fills the Lord's house, once more there ascends

from the bowed and worshipping multitude the refrain, "For He is good, for His mercy endureth for ever."

Three thousand years have gone since that memorable day. Tyre, whose "antiquity was of ancient days," "whose merchants were princes, and whose traffickers were the honourable of the earth," has become "a place for the spreading of nets;" "the noise of her songs has ceased, and the sound of her harps is no more heard." Jerusalem has been the prey of the spoiler, oppressed and made desolate, and over her shines the pale light of the crescent. The ancient and chosen people have been peeled and scattered among the nations. The Temple has vanished, the sanctuary has been trodden down, the Shekinah has departed, but He to whom the prayer of Solomon was offered still lives, the same yesterday, to-day, and for ever. Him we reverently and devoutly adore. He has guided and protected our fraternity during the ages of the past, preserving it amid persecution and when beleaguered with enemies, keeping it pure amid corruption, free under oppression, and faithful among the faithless. With His ancient people we acknowledge his goodness and mercy, and as we dedicate this house in His name, it is meet that we entreat that His eyes may be open towards it night and day.

It is within the lore of no man living to show by satisfactory evidence the beginning of Freemasonry. It has been sought in vain by the antiquary, and has eluded the search of the archaeologist. Even our own esoteric traditions, transmitted to us orally for many generations hoary with age, impressed with the marks of earliest times, carrying us so far back that the memory of man runneth not to the contrary, speak not of its birth, but of a remote period when in vigorous existence it was performing its works. Well said, our eminent Brother, De Witt Clinton: "Its origin is lost in the abyss of antiquity. No his-

torical records, no traditionary accounts, can with certainty point out the precise time, the place, or the particular manner of its commencement."

On this occasion it were idle to indulge in vague conjecture as to that which is wrapped in mists of obscurity, or to theorize with Anderson, Preston, Oliver, Findel, Woodford, Mackay, and others of our distinguished scholars as to what cannot be proved. Rather let us, as powerful in members and influence we establish this Temple as the centre of our Masonic system in Pennsylvania, recall a few pages of the history of Freemasonry in this Commonwealth, with mention of the names that are written therein.

A Masonic lodge was in existence in Philadelphia certainly in 1732, for in that year, from a contemporaneous account of the fact, William Allen, Recorder of this city, was elected "Grand Master." It has been generally supposed that such lodges as existed before 1734 were not Masonically constituted, but were formed by voluntary associations of our brethren. But there is persuasive evidence that at least one of these lodges was duly organized. On the 5th of June, 1730, His Grace, Thomas, Duke of Norfolk, Grand Master of England, granted a deputation to Daniel Cox, Provincial Grand Master of "the Provinces of New York, New Jersey and Pennsylvania," with full power and authority to constitute the Brethren (free accepted Masons) now residing, or who hereafter shall reside in those parts, into one or more regular lodge or lodges as he shall think fit, to cause them to keep the Feast of St. John the Evangelist, and dine together on that day, and conferred upon him generally all the customary prerogatives under like appointments. Although no record remains of his acts, yet he seems, contrary to the hitherto accepted belief, to have exercised his official functions. In a letter still in existence, dated November



17, 1754, from Henry Bell, of Lancaster, to Thomas Cadwallader, of Philadelphia, this passage occurs: "As you well know, I was one of the originators of the first Masonic Lodge of Philadelphia. A party of us used to meet at the Tun Tavern, in Water Street, and sometimes opened a lodge there. Once, in the fall of 1730, we formed a design of obtaining a charter for a regular lodge, and made application to the Grand Lodge of England for one, but before receiving it we heard that Daniel Cox, of New Jersey, had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey, and Pennsylvania. We therefore made application to him, and our request was granted.' The dispensation to this lodge was doubtless issued late in 1730 or early in 1731. If granted at all, it must have been before the 24th June, 1732, for by the terms of the appointment of Daniel Cox, his power as an appointed Grand Master extended but for "two years from the Feast of St. John the Baptist," next ensuing the date of the deputation.

On the 30th April, 1733, a deputation was granted by Anthony Browne, the sixth Viscount Montague, Grand Master of England, to R.W. Henry Price, as Provincial G.M. of New England and dominions and territory thereunto belonging. On the 30th July of that year, at the Bunch of Grapes Tavern in Boston, the R.W.G.M. was duly invested and congratulated, and "St. John's Grand Lodge" was then formed. The lodges in Philadelphia, doubtless desiring to place themselves under the immediate jurisdiction of that Grand Lodge, accepted and recognized the power of R.W.G.M. Price to appoint Benjamin Franklin as the Grand Master. Massachusetts authority gives as the date of this appointment the 24th June, 1734. From a contemporary account, it is certain that on that day at the celebration of the Feast of St. John the Baptist, he appeared as "Grand Master."

Franklin evidently had doubt of the regularity of the powers of the lodge or lodges over which he exercised authority for signing himself as G.M. on the 28th of November, 1734, he wrote from Philadelphia to the "R.W.G.M. and Most Worthy and Dear Brethren in Boston," referring to news from London that at a Grand Lodge held there in August of that year, Mr. Price's deputation and power were extended over all America, congratulating him thereon, and requesting, "in order to promote and strengthen the interests of Masonry in this province (which seem to want the sanction of some authority derived from home, to give the proceedings and determinations of our lodge their due weight,)" that a deputation or charter be granted by the R.W.G.M. Price, "by virtue of his commission from Britain, confirming the brethren of Pennsylvania in the privileges they at present enjoy," and this he asked might be "accompanied with a copy of the R.W. Grand Master's first deputation and the instrument by which it appears to be enlarged." In a private note sent with this letter he complained that there were some false and rebel brethren "about to set up a distinct lodge in opposition to the old and true brethren here," and that "the craft is like to come into disesteem among us unless the true brethren are countenanced and distinguished by some such special authority as herein desired."

(To be continued.)

POST OFFICE TELEGRAPHS.—Statement showing the total number of messages forwarded from postal telegraph stations in the United Kingdom during the week ended the 1st November, and during the corresponding week of 1872—November 1st, 1873, 335,859; November 2nd, 1872, 312,045; increase in the week of 1873 on that of 1872, 23,814.

THE weekly return of metropolitan pauperism shows that the total number of paupers last week was 99,447, of whom 34,869 were in workhouses, and 64,578 received outdoor relief. Compared with the corresponding weeks in the years 1872, 1871, and 1870, these figures show a decrease of 4,959 16,642, and 32,099 respectively. The number of vagrants relieved was 651, of whom 433 were men, 177 women, and 46 children under sixteen.

MS. MASONIC CONSTITUTIONS  
(OR CHARGES) No. 3.

THE "SLOANE MS. NO. 3848." (MS. G  
HUGHAN'S CATALOGUE) A.D. 1646.

[Copied direct from the original in the British  
Museum.]

(Continued from page 162.)

And this Sonne Solomon conferred both charges and Manners; yt his father had given to Masons; and thus was ye worthie Craft of Masons conferred in ye Country of Jerusalem; And in many other Kingdomes: Glorious Craftsmen walkeing abroade into divers Countres; Some because of Learninge more craft; And other some to teach these craft; And so it befell that a curious workman; who was named Ninius Greacus & had beene at ye makeinge of Solomon's Temple; and came into France; & there taught ye craft of Masonrie; to ye men of France that was named Charles Martill; hee loved well this Craft and drew to him this Nenius: Greacus; and learned of him ye Craft; and tooke upon ye charges and Mannrs and afterwards by ye grace of god hee was elected Kinge of France; and when hee was in his Estate hee tooke many Masons; and made Masons there yt weare none; and sett ym in worke and gave ym both charges and mannrs & good payment; wch hee had learned of other Masons; and conferred ym a charter from yeare to yeare to hold there assembly, and thus came ye Craft into France; All this while England was voyde, both of any Charge or Masonrie; vntill ye time of St Albons; and in his time ye King of England that was a Pagan; And hee walled ye Towne wch is now called St Albons; and soe in Albons time a worthie Knight; was cheife Steward to ye King & had gou'nt of ye Realme; and alsoe of makeinge ye Towne Walles; and hee loved Masons well; & chesished them; & made there paymnt right good standinge wages, as ye Realme did require. For he gaue ym every weeke iijs. vjd. to there double wages: before yt time through all ye Land a Mason tooke but 1d. a day, And next to yt time yt St Albons mended it; hee gott ym a Charter from ye King and his counsell; and gaue it ye name of assembly & there at hee was himselfe; and made Masons; and gaue ym charges as you shall heare hereafter. After ye decease of St Albons

there came greivous wars into England; through nations; soe yt ye good rule of Masonrie was destroyed; untill ye time of King Athelstone; yt was a worthy King in England and hee brought ye Land into good rest & peace againe; and hee builded many great workes & Castles and Abbies; and many other Buildings; and hee loued Masons very well; & hee had a sonne yt was named Ladrian; and hee loued Mason much more then his Father. For hee was full of practice in Geometry; wherefore hee drew himselfe to Commune wth Masons; and to Learne of ym ye craft; and afterwards for ye Loue hee had to Masons; & to ye craft yt hee was made Mason himselfe.

And hee gott of his Father ye King a charter, and commission to hold every yeare an assembly where they would with in ye Realme; and to correcte wth ym selves statutes and trespasses; if it weare done wt him ye craft; and hee held himselfe assembly at *York* and there hee made Masons, and gave ym charges and taught them the mannrs of Masons; and commanded that rule to bee holden evr after: And to them to ye charter & commission to keepe; and ordained yt it should bee ruled from King to King: when this assembly was gathered together; hee caused a cry to bee made; yt all Masons both yong & old yt had any writinge or understandinge of ye charges that weare made before in this land, or in any other Land; yt ye should shew ym forth and there was in some French, some in Greeke, & some in English; and sune in other Languages; and ye intent thereof was found; & thereof hee commanded a booke to bee made hou ye craft was first found & made, & commanded that yt should bee read and told when any Masons should be made; and to give him his charge; and from that time untill his time Masonrie untill this day hath beene kept in yt former ordr as well as men might gourne ye same; and furthermore at dyus assemblies hath beene put to and aded certaine carges; more by ye best advices, of Mastrs and fellowes.

Heare followeth the worthie and godly oath of Masons. Every man that is a Mason take Heede right well; to this charge; if you find yorselve guilty of any of these; yt you amend you; againe especially you yt are to bee charged take good heed that you may keepe this charge; for it is a

great perrill for a man to forseweare himselfe on a booke.

1.—The first charge is that you shall bee true man to God; and ye holy church; and that you use noe heresie nor error by your vnderstandinge or by teaching of a discreet man.

2.—Alsoe you shall bee true Leighman to the King without treason or falshood, and that you shall knowe noe treason, but that you amend it if you may; or else warne the King or ye counsell thereof.

3.—Alsoe you shall bee true one to another that is to say to every Mr & fellowe of ye trust of Masonrie; yt bee Masons allowed; & that you doe to them as you would ye should doe to you.

4.—Alsoe that noe Masons bee theife in companie soe far forth as you shall knowe.

5.—Alsoe every Mason shall keepe true counsell of lodge and chamber; and all other counsell that ought to bee kept by ye way of Masonrie.

6.—Alsoe that you shall bee true vnto ye lorde and Mr. that you serue, and truly to see for his pitft & advantage.

7.—Alsoe yt you doe noe vilanies in that house whereby the Craft shall bee slandered.

These bee charges in generall wch every Mason should hould both Maistrs and fellowes.

Nowe I will rehearse other charges in singular for Mrs. and fellowes.

1.—First that noe Maister shall take upon him any Lords worke or other worke, but that hee knowe himselfe able and cunninge to pforme the same, so yt the craft have noe disworpp but that ye lord may bee serued and that truly.

2.—Alsoe that noe Maister take any worke but he take it reasonable, so yt ye lord may bee truly serued wth his owne good, & yt Mr. to liue honestly; and to pay his fellowes truly there pay as the manner of ye craft doth require.

3.—Alsoe that noe Maister nor fellowe shall supplant others of there worke; (that is to say) if ye haue taken a worke, or stand Mr of a Lords worke you shall not put him out of it; if hee bee able of cunninge to pforme ye same.

4.—Alsoe that noe Mr. nor fellowe take any apprentice; to bee allowed his apprentice; but for seaven yeares; and yt ye apprentice bee alsoe of his birth and limbs as hee ought to bee.

5.—Alsoe that noe Mr. nor fellowe take allowance to bee made Mason without ye ascent of his fellows yt at the least five or sixe; and hee that shall bee made Mason; to bee able our all Syers; (yt is to say) that hee bee free borne, and of good kiured and noe bondman; and yt hee have his right Limes as a man ought to haue.

6.—Alsoe that noe Mr. put a Lords man to taske yt is vsed to goe to Joyrney.

7.—Alsoe every Mason shall give noe pay to his fellowes but as hee shall discerne; soe that hee bee not be deceived by falce workemen.

8.—Alsoe that noe fellows slander other falsly behind his backe; to make him loose his good name or worldly goods.

9.—Alsoe yt noe fellowe within the Lodge or without answer and other vngodlily without reasonable cause.

10.—Alsoe ev'ry Mason shall pfer his elder and put him to worshipping.

11.—Alsoe that noe Mason shall play at Hazards or any other unlawful game; whereby they may bee slandered

12.—Alsoe that noe Mason shall bee a common Rybold in lecherie; to make ye craft slandered; and that no followe goe into ye Towne where is a Lodge of followes; without owt a fellowe wth him; that may beare him witnes; that hee was in honest Companie.

13.—Also yt every Mr. and fellowe come to ye assembly if it bee within fiftie myles; about him; if hee have any warninge; and to stand at ye reward of Mrs. and fellowes.

14.—Alsoe that eu'ry Maistr and fellowe if the haue trespassed, shall stand at ye reward of Mrs. and fellowes to make them accord if ye way, but if ye may nott goe to ye Common Lawe.

15.—Alsoe that noe Mason make moulds square or rule to any rough Lyers.

16.—Alsoe that noe Mason sett noe layes within a Lodge or without to haue to mould stone; wth noe mould of his owne workinge.

17.—Alsoe when ye come our ye country to sett them on worke as ye manner is (yt is to say) if they haue mould stones in place; hee shall sett him a fortnight in worke; & give him his hire; and if there bee noe stones for him; Then refresh him wth some money; to bring him to ye next Lodge.

18.—Alsoe you shall & ev'rye Mason shall serue truly ye workes; and truly make an end of yor workes, bee it taske or Joyrney; if you may haue yor pay as you ought to haue; These charges that wee haue rehearsed & all other yt belongeth to Masonrie you shall keepe; to ye uttermost of yor knowledge; soe helpe you God & by the Contents of this booke.

Finis p me,

EDUARDO SANKEY,

decimo sixty die Octobris,

Anno Domini, 1646.

A FAMILY FIRE ESCAPE.—Mr. J. Scott, of 21, Newton-road, Westbourne-grove, has patented an ingenious machine, which admits of rapid and easy escape to the street in case of a sudden alarm of fire. The inventor claims for it many advantages, among which is its superiority over the public escapes, as the machine can be conveniently stowed under a bed, and occupies no more space than is covered by a moderately-sized box. The machine is a flexible canvas shoot strongly fixed to an iron rim, which forms its mouth, and is so adjusted as to admit of ready access to the bag. A strong iron stanchion, adjusted to the rim, admits of its being fixed to a window; the shoot is then allowed to gently drop, and is seized by some one outside. The person descending has merely to stretch knees and elbows out, by which means the rapidity of transit can be regulated, and in a few seconds he is deposited safely on the ground. In case excess nervousness should prevent anyone from following the inventor's directions, a too rapid descent can be prevented by the person at the bottom of the shoot twisting it for some distance, and gradually unfolding the twist as the occupant descends. A circular issued by the inventor states that the family escape "can be used effectually in a quarter of a minute."

### Our Archaeological Corner.

As the Magazine is intended for all communications of an archaeological bearing or of antiquarian interest, and as we always learn much from the undoubted records of building operations in this country, I have thought well to reprint the following interesting extract, which has been some time in my possession, as several very striking facts arise out of its perusal as regards the operative crafts in England during the reign of Henry VIII.

A. F. A. WOODFORD.

#### COLLECTANEA CURIOSA, 1781, (Vol. 1, page 204.)

OUT OF THE JOURNAL BOOK OF THE EXPENCES OF ALL THE BUILDINGS OF CHRIST CHURCH COLLEGE, OXON, WHICH I HAD OF MR. PORE, OF BLECHINTON.

Paid to William Thomas, Plummer, of Oxford, for lvi. lb. of solder at 4d. the pound.

Spent about the femerell of the new kitchen, and sundry gutters pertaining to the same, xviii. viiid.

It appeareth there that the walks about Christ Church Medowe were made of the earth that was digged for the foundation of the College

Payments made for the making, framing, and kerving of the new vault of the roof of the quere within the aforesaid College.

Costs and expences done there from the ninth day of November, in the xxth year of the reign of our Sovereign Lord King Henry VIII., unto the xxixth day of the same month.

#### Friday's Quarry.

Quarries at *Cotteswold, Barrenton, Edinton, Burford, Stowe the Old, Sherburne, Brockynnton, Leper's Quarry* at *Taynton, Lambert's Quarry*.

For mending of a glass window in the Choristers' Chamber, iiiid.

Paid to Thomas Hewister, for carriage of earth and rubble from the fayre gate and the new stepull, to fill the ditches on the backside of the College, clvi. loads at a penny the load, by computation xiiiis.

Payments there for the making, carving, framing and garnishing the vault of the roof of the new church of the said College.

Paid to William Frere, of Oxford, for

the new making, mending and repairing of the highway leading between Boll *Shipton* and the Cross standing upon *Hedington* hills, for the more speedy conveyance of stone, timber, and lime, to be carried from sundry places to the said work, over and above xvl. paid by the hands of Mr. Nich. Townly, Priest, master of the said works, and by a book of parcels thereof, made by the said William Frere, then being purveyor of the said works, doth particularly appear at large xxxiiii/ viiis. v<sup>d</sup>.

Item for viii. locks and xvi. keys of sundry sorts and prices, for the doors of the four new lodgings at the hall end, and the south town, and the fish houses, and other doors, xviii. iiiid.

Item, for six plates for the griffin's foot standing upon the femerell of the kitchen, pondering xvii pounds and a half, iis. iid. quad.

Item, for two stays for the vane of the said griffin, xix<sup>d</sup>.

Item, for a stay bar for the church door, pondering xvii. pound, iis. id. ob.

Item, for mending and repairing of old locks and hinges to serve for doors in Peckwater's inn, for the masons' lodgings, xviii<sup>d</sup>. ob.

Item, to James Fleming, &c., for making scaffolds for the taking down of the old stepull, iiis. 4<sup>d</sup>.

Item, to William Hobbs and Richard Cooper for bringing in of the bell-frame in their drinking time, iid.

To haymakers for the cart horses in Frideswide Mead, xxs.

Paid to John Adams, Free Mason, for carriage of 124 loads of gravel from St. Giles's to the works, at iii<sup>d</sup>. the load, xxxis. And to Thomas Hewister for like carriage of 143 loads from St. Edmund's well to the work, at the like price, xxxviiiis.

To Jo. Norton for xxvi. C. paving tiles of yellow and green, for the new hall, at iiis. viiid. the hundred, vii. xv<sup>d</sup>.

To James Nicholston, of *London*, Glazier, for xlvi. of my Lord Grace's arms, set up in the windows of the new hall of the said College, at vis. viiid. the piece, xv. xiiiis. viiid. And for 246 bends or poses, called *Dominus mihi Adjutor*, set up in the same windows, at xiid. the piece every one, xii. s. vi<sup>d</sup>.

To Thos. Hastings, &c., for helping the Plummer at Wallingford to take down old lead there with other stuff, and set-

ting up of the same in safe custody, xxxvis. iiiid.

Item, for two crows for the Carpenters to take down the bells with, pondering xvii. lb., iis. id. ob.

Costs upon the new frame of the alms-house wrought at *Kirtlyngton*, Lyme Hills at *Kirtlyngton*, *Stannion*, *Beckley*, *Hedington*.

To Thos. Watlington, Warden of the Carpenters, for making, planking, and rayling of the new bridge standing over the water in *Cowley Mead*, between St. Edmund's well and the east side of the said College; with the making of two new gates, one of them containing twelve foot in length or wideness, another twelve foot in height, and the other containing eight foot in height and ten foot in wideness, one of them standing near unto St. Edmund's well, the other standing near unto a place called our Lady in the Wall.

To Jo. Mylls, Edward Arnald, Rich. Styll, Christopher Lecch, Robert Haule, Jo. Staggole, Jo. King, Jo. Andersey, and other Free Masons and Setters, in reward for their diligence in applying of their labour in setting upon the new town at the east end of the new hall of the said College, on Saturday after their hour accustomed to leave work, xiiid.

Paid to Mr. David Griffiths, Priest, for his stipend for wages, as well for keeping of the Monastery of St. Frideswide and saying of divine service, after the suppression of the same unto the first stalling of the Dean and Canons in the said College, as for his labours in overseeing of workmen daily labouring there, in all by the space of thirteen months, as by a letter made at my Lord Grace's commandment, directed to the Dean of the said College, doth appear vii.

Mr. Roland Messenger, Controller of the Works.

Mr. Jo. Smith, Auditor of the Works.

To Robert Carrowe for drawing and laying of xiiicd. of boards in lodgings at the alms-house and at *Glociter College*, at xiiid. the C., by convention, cxiiis. vid.

Also paid to Tho. Cowper and Philip Lentall, Clerks to the Auditor of the said works, for their diligence as well in casting and trying of all the said books, from the first beginning of the said works unto the breaking up of the same, in all by the space of five years, lxvis. viiiid.

The whole sum of all the buildings can-

not be gathered hence, because the book wanteth the beginning and ending, but as much as may be I have gathered the whole sum of that book, out of the particular expences and sums as they are cast there at certain times, which in that book are called xvnes, *i.e.* as I suppose Quindens, because at every fifteen days' end the whole expences of those fifteen days are summed up and set down at the end. The beginning of the first fifteenth in that book is wanting, but the ending of it is there, namely, upon the ivth day of November, whereof the charge ariseth, as in the same appeareth, unto cexviii. xv. vid. ob.

The second Quinden is from Nov. xiv., 20 Hen. VIII., to Nov. xxivth. Expences 166l. 19s. 1d.

The twenty-fourth Quinden is from xth Oct., 21 Hen. VIII., to Oct. xxivth.

Then follow some additional expences.

Whereby it appeareth that this Journal containeth only one year's expences and no more. Sum total of the expences whereof for the building were 7835l. 7s. 2d.

From whence may be computed the whole of what was laid out, the College having been five years in building.

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A FAC-SIMILE of the now very rare map, entitled "Civitas Londinum," a survey of the cities of London and Westminster and the borough of Southwark, by Ralph Agas, in the reign of Queen Elizabeth, will shortly be issued, accompanied by a biographical account of its author and a critical and historical examination, by Mr. W. H. Overall, of the work and of the several so-called reproductions of it by Vertue and others. It will be published by Messrs. Adams and Francis.

ORPHAN WORKING SCHOOL.—The Assistant-Secretary of the Orphan Working School, Haverstock-hill, under the direction of a sub-committee of the charity, has undertaken to deliver a course of Lectures in the suburbs of London, with a view to put the working arrangements and passing claims of the Institution prominently before the benevolent public. One of these lectures was given at the Lecture Hall, Sydenham, on Monday, the chair being taken by the Hon. and Rev. A. Legge, M.A. The school was founded at Hoxton in 1758, for the maintenance and education of twenty boys at first, and afterwards of twenty girls. On its removal to the City-road twenty-five years after, the accommodation was nearly doubled. The present commodious building, at Maitland-park, was erected in 1847 for 200 children, and enlarged in 1860 so as to enable the committee to receive 200 additional scholars, should sufficient funds be provided. There are now in the school 238 boys, and 128 girls, but it is hoped that the full complement will shortly be received if the appeal now being made, is adequately responded to by the sympathising public. Specimens of needlework, writing, mapping, &c., were exhibited during the evening.

## CURIOUS OLD ATTACK ON FREEMASONRY.

(Continued from page 160)

A SHORT DICTIONARY EXPLAINING THE PRIVATE SIGNS OR SIGNALS USED BY THE MEMBERS OF THE SOCIETY OF FREEMASONS UPON PARTICULAR OCCASIONS, DIGESTED IN AN ALPHABETICAL ORDER.

*Ankle*.—A member to touch the right leg as he goes along the streets, brings a member (if he sees him) from his work on the top of a steeple. To touch the ankle of the left leg, brings him down to talk from any other part of the church.

*Back*.—To put the right hand behind him, fetches a member down from any other edifice that is not built to an holy use; and to put the left hand behind him, signifies that the member must come to the public-house nearest the place where he is at work, whether it be tavern, ale-house, or the like.

*Belly*.—To put the right hand on it is a sign for the member to be in the Mall, in St. James's Park, in an hour; and to put the left hand upon the belly, is a sign for his being in Westminster Abbey in two hours.

*Breast*.—To clap the right hand upon the right breast, is a signal for a member to meet him that makes it in St. Paul's Cathedral at the time of morning prayer; and to clap the left hand upon the left breast, signifies you will be in St. Paul's Cathedral at the time of evening prayer.

*Button*.—To rub the right hand down the coat buttons, is a sign for a member to be upon the Royal Exchange at the beginning of Change time; and to rub the left hand down the coat buttons, signifies he shall be at the Sun Tavern, in Threadneedle Street, as soon as Change is over. Also to rub the right hand down the waistcoat buttons, signifies he must be at the Horns ale-house, in Gutter Lane, at nine of the clock the next morning; and to rub the left hand down the waistcoat buttons, signifies that you must be at the same ale-house at eight of the clock next night.

*Calf*.—To rub the calf of the leg with either hand, the member to whom the signal is made must be walking, precisely at two, by the fountain in the Middle Temple; and to rub the calf of the left

leg with either hand, signifies you must meet him at four in the afternoon, on the King's Bench Walk in the Inner Temple.

*Cane*.—To swing it, signifies the member must be at home at his own house at seven in the evening; and to hold the ferrule of the cane upwards, he must be at home at his own house next morning, till nine of the clock.

*Cheek*.—To scratch your right cheek with either hand, signifies the member must be in Lincoln's Inn Walks at eight of the clock next morning; and to scratch his left cheek with either hand, signifies he must be walking under the Chapel of the same Inn next day, about dinner-time.

*Chin*.—To touch the chin with the right hand, signifies the member must be at Old Man's Coffee-house at one of the clock past noon; and to touch the chin with the left hand, signifies he must meet him at Young Man's Coffee-house at five of the clock in the afternoon.

*Coat*.—To hold up the lappit of the right side of the coat, signifies the member must be in Gray's Inn Walks at seven of the clock next morning; and to hold up the lappit of the left side of the coat, signifies you must be at the same place next day, about four of the clock in the afternoon.

*Dog*.—If the member that makes the sign has a dog with him and calls him to him to stroke him, it signifies that the Member to whom the sign is made must be in the long Piazza in Covent Garden, at two of the clock in the afternoon.

*Ear*.—To take hold of the right ear with either hand, signifies the member must be at St. James's Coffee-house at three of the clock in the afternoon; and to take hold of the left ear with either hand, signifies he must be at the same place by six in the evening.

*Eye*.—To rub the right eye with either hand, signifies the member must come to his house that makes the sign by seven o'clock next morning; and to rub the left eye with either hand, signifies that he must go to the same place at dinner-time.

*Foot*.—To shake your right foot, signifies that the member must be at the Dial in the Privy Gardens at Whitehall, at nine of the clock next morning; and to shake the left foot, signifies he must be at the same place next day, about four in the afternoon.

*Forehead.*—To touch the forehead with the right hand, signifies the member must be at the Devil Tavern, in Fleet Street, at eleven of the clock in the morning the next day; and to touch the forehead with the left hand, signifies he must be at the same Tavern next day, about nine of the clock at night.

*Glove.*—To hold up a glove with your right hand, signifies the member must be walking in the Piazza of St. James's Palace next day at ten in the forenoon; and to hold up a glove with the left hand, signifies he must be walking at the same place next day, about five in the afternoon.

*Hat.*—To clap either hand upon the crown of the hat, signifies the member must be at the Bell Tavern, in King's Street, at Westminster, by eight of the clock next morning; and to pull the hat off, signifies that he must be at the same Tavern next day, at seven of the clock in the evening.

*Heel.*—To touch the heel of either shoe, with either hand, by lifting it up, signifies that the member must be at the King's Arms, in Southwark, precisely by noon.

*Inkhorn.*—To pull an inkhorn out of the pocket, and hold it up, signifies that the member must be at the Fountain Tavern, in the Strand, by six of the clock in the evening.

*Knee.*—To touch either knee with either hand, signifies the member must be walking upon the Parade, in St. James's Park, about four of the clock in the afternoon.

*Leg.*—To shake either leg, signifies the member must be in the Pit of Drury Lane Playhouse, by seven of the clock in the evening.

*Lip.*—To touch either lip with either hand, signifies the member must be walking on the north side of Leicester Square, by three of the clock in the afternoon.

*Money.*—To put money out of one hand into t'other, signifies the member must be in the Pit of Lincoln's-Inn Playhouse, by half an hour after six in the evening.

*Neckcloth.*—To play with the neckcloth, with either hand, signifies the member must be walking in Bloomsbury Square, about three of the clock in the afternoon.

*Odd.*—To make an odd figure, 1, 3, 5, 7, 9, with chalk, on any place, signifies the member must be in the Pit of the Opera-house, in the Haymarket, by seven of the clock in the evening; but if the figure be even, as 2, 4, 6, 8, then the member must

be walking on the Tarrass Walk, in York Buildings.

*Paper.*—To send a piece of paper done up like a letter, tho' there is nothing writ in it, signifies the member to whom it is sent must be at the Buffler's Head Tavern, by Charing Cross, at four of the clock in the afternoon.

*Queen.*—To send a letter with only the word Queen writ in it, signifies the member to whom it is sent, must be at the Queen's Head Tavern, within Temple Bar, by six of the clock in the evening.

*Ruffle.*—To play with one of the ruffles with either hand, signifies the member to whom the sign is made, must be near the Fountain, in Lincoln's-Inn Square, by two of the clock in the afternoon.

*Shin.*—To rub either shin with either hand, signifies the member must be at the One Tun Tavern, in the Strand, betwixt the hours of seven and eight of the clock at night.

*Snuff Box.*—To toss a snuff-box out of one hand into t'other, signifies the member must be walking in Guildhall, about three of the clock in the afternoon.

*Sword.*—To put either hand upon the hilt of the sword, signifies the member must be at the Half-Moon Tavern, in the Strand, by eight of the clock at night.

*Thumb.*—To hold up the thumb, be it of the right or left hand, signifies that the member (if it is not term time,) must be walking against the Court of Common Pleas, about two of the clock in the afternoon.

*Vincent.*—To send a letter with only the word Vincent writ in it, signifies the member must be in the Tap-house of the George Inn, in the Borough of Southwark, about seven in the evening.

*Watch.*—To pull a watch out of the fob, signifies the member must be walking by Buckingham House, in St. James's Park, about one of the clock in the afternoon.

*Wig.*—To play with the bottom of the wig with either hand, signifies the member must be at the Oxford Arms Tavern, in Ludgate Street, between the hours of three and four of the clock in the afternoon.

*Xenophon.*—To send a letter with only the word Xenophon writ in it, signifies the member must be walking at the corner of Lincoln's-Inn-Fields, which is against the Duke of Newcastle's house, about three of the clock in the afternoon.

*Youth.*—To send a letter with the word

Youth writ in it, signifies the member must be walking behind the Banqueting house, in Whitehall, at four of the clock in the afternoon.

*Zachary.*—To send a letter with only the word Zachary, writ in it, signifies the member must be at the Sun Tavern, in King's Street, in Westminster, at eight of the clock at night.

FINIS.

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### ADDRESS

*Of the V. F. Sir Knight Colonel W. J. B. McLeod Moore, Grand Cross of the Temple, Grand Prior of the Dominion of Canada, delivered to the Sir Knights assembled in Grand Priory at the Masonic Temple, Kingston, on the 14th August, A.D. 1873.*

Officers and Members of the Grand Priory :—Some twenty years ago, when on an official military visit to this city, I had the pleasure of forming the acquaintance of a Masonic brother well known to you all, the present preceptor of the premier Knights Templar Encampment in Canada, the "Hugh de Payens" of Kingston, who on learning that I was one of the grand officers of the "Grand Conclave of England" suggested to me the idea of establishing the Order here on a constitutional basis. To Sir Knight James Alexander Henderson, D.C.L., Q.C., &c., the first Templar installed by me in Canada, and now the Senior Past Provincial Deputy Grand Commander of the former Provincial Grand Conclave all honour is due as your earliest pioneer. It is both a pleasing and a curious coincidence that here in the good city of Kingston, where the order was first founded in Canada, we should again meet to mark a new era in our history, one which prognosticates a great and brilliant future. To me while it is a gratifying reminiscence to look back at our early history, it is at the same time necessarily a painful one when I think how many of the old familiar forms who then assisted me have passed from amongst us, never to return. The memory of two of them

will long be remembered with kindly and fraternal feelings, Sir Knights Col. Alex. Gordon, Royal Engineers, and Doctor Richard Dowse, Inspector General of Army Hospitals. The former has left behind him a lasting memento to the Templars of Kingston in having instituted the "Gordon Order of Merit" for members of the "Hugh de Payens" to commemorate the revival of the order upon an old Templar organization which was formerly attached to the St. John's Craft Lodge in the city; to this circumstance the motto "Resurgam" on the Gordon Cross alludes, and the ante-dating of the warrant to 12th February, 1824. Our old and esteemed frater Doctor Dowse who I had known intimately years before in one of the garrisons of the West Indies, died lately in Plymouth, England, honoured and respected, at the good old age of 83. And now another true Templar has gone to his final rest full of years and honour; Sir Knight Captain Thompson Wilson, of London, Ont., is no longer here to assist in our councils and cheer us with his kind and genial greeting. The Queen has lost a stout old soldier, the Craft a zealous and warm-hearted brother, who with open hand and generous heart was ever ready to assist the unfortunate and distressed. Captain Wilson who died at London, Ont., on the 20th October last, was born at Penrith, Cumberland, 12th April, 1791, a scion of a family long known in the parish of New Abbey, near Dumfries, Scotland. His great uncle being the noted William Patterson who conducted the Darien Expedition in 1700, and who, on his return to England, projected the first plan of the Bank of England. Our late Brother Knight served in the Royal Artillery throughout the whole Peninsular War, was present at the ever memorable battle of Waterloo and was stationed some years in the West Indies. On leaving the Army in 1837, he settled near London, Western Canada, when he rendered during the troubles of that period, from his old military experience,



valuable services and assistance to the government.

He was a Past Deputy Grand Commander of this Grand Priory, and the first Eminent Commander of the "Richard Cœur de Lion" Encampment of London. Initiated into Freemasonry in a lodge attached to the 5th Regiment of Foot in the year 1816, raised to the degree of a Master Mason in Lodge 406, 91st Regiment, in 1817, exalted to the Royal Arch degree in Argyle Chapter of same Regiment, September, 1818, installed a Knight Templar, 20th May, 1821, in Social Encampment, No. 85, Manchester, now extinct; attained the 18° or Rose Croix degree at Woolwich, Kent, in 1861, and the 33° of the A. and A. Rite, April, 1870. He held also the rank in Canada of a P.D.D. Grand Master, and Past Grand First Principal of the Grand Chapter of Canada. It can be truly said of him that he was a just man, a valued and tried friend, an honour to our Order, a brave and gallant old soldier, whose name will be always fresh in the memories of those who were proud to claim him as a brother Knight, as well as cherished by me, as that of a personal and kind friend, one who warmly supported and consistently carried out my views for the advancement of the Templar Order in Canada.

The re-organization of the Order so long contemplated, and now accomplished in England, having given rise to much controversy, and even censure and misapprehension amongst some of its members, as regards the motives and intentions of the supreme authorities, who devised and are now carrying out the scheme of revision, requires that I should endeavour to point out to you, as far as my experience and knowledge will permit the object of the recent changes in an Order so highly honoured as to be under the patronage of Her Most Gracious Majesty the Queen, and presided over by our future Sovereign. The circular I lately issued was intended firstly to draw your attention to the subject, which I now propose fully

entering upon, and to that end will have to crave your patience and attention for a short time. The fact cannot be disputed that no matter how correct and praiseworthy may be their motives, yet all who undertake the difficult and unthankful office of *Reformers*, must make up their minds to opposition and censure from the prejudice and ignorance of those who wedded to their own long pre-conceived ideas, cannot and will not allow themselves to be convinced to the contrary, no matter how clearly the eligibility of the contemplated reform, may be pointed out.

You are aware that for some years past, a movement has been on foot to endeavour to restore the Order of the Temple, as far as the customs of the age will permit, and assimilate it as nearly as possible to its former position and character; for this purpose a committee was formed from our three national Templar bodies in the empire, and the recent regulations issued by the "Covent General," a body emanating from and depending upon them, are the result of these deliberations. It is to be regretted that Scotland, although agreeing to the convention, should, at the last moment, have failed to take part in the happy result of the negotiations; from, it would appear, a morbid dread that her independence would be absorbed by England, under the name of union; this certainly never could have been contemplated, the terms of the treaty giving Scotland equal power with England and Ireland. Unity would have created uniformity of laws and ritual, thus giving the Order greater dignity and standing; it is, however, to be hoped and earnestly desired, that Scotland will re-consider her decision and join the "Covent General." Careful investigation has shown that the Scottish Order cannot establish any other claim to the title of Templar, which it does not derive from the same source as that of England and Ireland. The long established and well-known enthusiastic loyalty of her Knights, does not admit for a moment, the supposition that they

intended to offer even the semblance of a slight, to the jurisdiction of our Royal Grand Master, or throw any obstacle in the way of again restoring the cosmopolitan character of the Order, and amalgamating the different nationalities under one governing head.

It is acknowledged generally by members of the Order who have interested themselves in its history, that many irregularities, both in government and practice, have crept in. Connected as it is with the Masonic fraternity, much of Masonic-like matter has been introduced which did not exist in the constitutions and rituals of the ancient Order, and to get rid of these it was necessary to look back and revert as much as possible to the ancient statutes and constitutions, and assimilate the old forms, ceremonies and nomenclature to our present system. Assuming as we do the title, and asserting a claim to be considered as the representatives of the old Order of the Temple, it is surely incumbent upon us to adopt and adhere in every respect as nearly as possible to the original regulations and customs. I myself always regarding it, *not* as a degree of Masonry properly speaking, but a revival of the Chivalric Order, preserved by its connection, for convenience and security sake, with Freemasonry, have long advocated the revision that has now taken place, and hope to see shortly much that is unsuitable struck out of the ritual, and a complete return to the ancient form of reception.

A great deal of unnecessary discussion, and in my opinion futile arguments, have been advanced against the omission of the word "Masonic" from the Templar nomenclature, it being asserted that by so doing the order has completely disconnected itself with Freemasonry, and is now an illegal secret society. To me it appears absurd to say that the mere dropping of the name "Masonic" makes us a different order; for if this argument holds good, then the Templars of Scotland have for many years been illegal, having long abolished the prefix "Ma-

sonic." But there does not appear to be the slightest intention to repudiate the Masonic connection, or to separate from the ancient and noble institution of Freemasonry; on the contrary, the Masonic qualification has been increased, and in this sense we are still Masonic Knights Templar. The attempt made some years ago in Scotland to sever the connection was a signal failure, and so unwise and impolitic a measure is not likely again to be brought forward.

Neither can I clearly see in what way the order will now become amenable to the civil law in England against secret societies other than Masonic, more than it has ever been. The constitutions of English Craft Masonry say that it consists of three degrees and *no more*, including the Royal Arch, so that we must have always been under the ban of the law; but if I am not much mistaken, "Encampments" were returned in the declaration required by law as a body of "Master Masons" practising a christian Masonic rite.

Constituted as we are, we are not a *secret* society in the common acceptation of the word, but an honourable and loyal christian order whose principles are fully and publicly known, although the ceremonies of admission were *not*, or are they now, published to the world at large.

Traditionally, our Order of the Temple represents the glorious old military and religious brotherhood of that name; the Masonic tradition being, that at the suppression of the Templars in the early part of the 14th century, some of their number sought and found refuge and held conclaves in the society of Freemasons, and that their meetings are represented in our present institution, although some writers repudiate this assertion and treat it as a mere fiction, on the dictum "That everything is more than doubtful that cannot be conclusively proved." I can hardly agree to this argument as regards the connection of Templarism and Freemasonry; for as far as anyone can show to the contrary, the two bodies have been long

and intimately connected, but from the lapse of time, destruction of records, and the necessary secret nature of the fraternity, no documentary evidence can be produced as to when the Masonic body first assumed, if it was an assumption, the right of creating Knights Templar; consequently it is incumbent upon anyone denying the legitimacy of our claim to bring proofs of it, and show conclusively that the attaching a Templar organization to the Masonic institution is of late date, and long subsequent to the outward suppression of the Templars by the princes of Europe. The mere fact that Grand Bodies of Masonic Templars were only formed at the close of the last century, is no proof that the Templars had not been long previously connected with Freemasonry. My own conviction leans to the correctness of our tradition, as there does not appear any other way of accounting for the existence of small bodies of the order being attached for so long a period to Masonic lodges, except by believing that some of the Knights and their followers sought at the time of their persecution the protection of the Masonic fraternity; and from this circumstance it may be assumed we derive our existence as representatives of the ancient chivalry of the Temple.

Objections have been raised to the new titles of "Grand Crosses" and "Commanders," as an innovation upon the simplicity of the ancient order, there being no such titles formerly. They have, however, the precedent of belonging to the state orders of Knighthood, and have been long used by the Scottish Templars, and were honourable distinctions amongst the Knights of Malta. These honours are to be limited and substituted for honorary past rank, and only conferred by H. R. Highness the Grand Master, as special marks of his approbation for services rendered to the order.

At his installation he was pleased to add my name to that of the Royal personages and the few members of distinguished rank on whom he first

conferred the title of Grand Cross. The honour I fully appreciate, not alone as such to myself, but as the highest compliment H. R. Highness could pay to the Templars of Canada through their Grand Prior.

The apron, in my opinion a most ridiculous badge for the representatives of a military body, is at last abolished. So far back as 1852, when I attended the Sup. G. Conclave in London, the subject was then discussed of substituting a sash round the waist, in imitation of the mystic *ceinture* or *white linen girdle* worn by the Knights of old, and if I mistake not the motion was actually carried, but by some unaccountable misunderstanding, was not acted upon. The only advocates for retaining the Masonic badge of the apron, were those who merely looked upon the order as a high degree of Masonry, neither knowing or at all caring for its origin or history, and who considered the putting off the apron and dropping the prefix Masonic as actually shutting them out from the pale of Masonry.

Substituting the titles of "marshal" and "constable" for the modern military rank of captains (first and second), and "chaplain" for "prelate" is only reverting to the old nomenclature in the order. The Templars never had amongst their members devoted to the sacred offices any higher title than chaplain, and those amongst them advanced to the rank of bishop did not assume the title of Grand Prelate of the Order of the Temple.

As we are now known under the name of the United Orders of the Temple and Malta, it becomes necessary for each preceptory to hold a priory of Malta. The introduction of the Malta order into that of the Templar is comparatively very modern, irrespective of the legendary amalgamation, and many errors have been disseminated with respect to it by visionary and enthusiastic Masonic writers, asserting as facts, wild theories of their own relating to the supposed common origin of Freemasonry, and the old military orders of

Knighthood. It has been stated that our Maltese ritual was brought from the Island of Malta; this I can positively say is not the case, for in 1849 I was the first to introduce the Templar order there, and we did not work any degree of Malta. I have had for a long time in my possession, Malta Rituals said to have been used by the Templar encampments in the last century, but I could find no trace whatever in Malta that any such rituals had belonged to the old Knights or that they knew anything about our encampments. It is from the Scottish Masonic degree of Knights of Malta our present ritual has been principally compiled.

The historical lecture introduced is interesting and instructive, showing the origin in Palestine of the great rival military sister order to the Temple, the Knights Hospitallers of St. John of Jerusalem, their migration to the Island of Rhodes, and subsequent retirement to the Island of Malta. This order gave the first idea of Hospitals in England where they were called "Stranger Houses," and afforded shelter to the weary traveller, as well as to the sick. The original noble and praiseworthy object of ministering to the wants of the destitute for which the order was founded, (although they afterwards became a military and canonical order like the Templars) is literally carried out at the present time in London by the sixth or English Langue of the legitimate branch of the old order of St. John of Jerusalem. I may mention the name of one of its members a "Knight of Justice," who is an honorary grand officer of this Grand Priory, Sir Knight Richard Woolf, of St. Amand preceptory, in the ancient city of Worcester, of which preceptory I have lately been highly gratified by being elected an honorary member.

I announced to you in my circular, that the committee appointed by me at the meeting of Grand Priory in 1870, "to deliberate upon such questions and proposals as may tend to promote the interests of the order in Canada, and

that the results of these deliberations be embodied in a respectful memorial, to be submitted to the Supreme Grand Conclave," had forwarded their memorial already communicated to our different preceptories, which I duly enclosed with out comment or alteration to the Arch Chancellor in England, and received an official reply assuring me that the claims put forward will be taken into favourable consideration at the next meeting of the Convent General, this I consider most satisfactory.

The re-organization of the order, at once pointed out the way to gratify the long expressed wish of the majority of Canadian Templars for self-government, without severing the connection with the parent body which I could not have assented to. The time appears to have arrived when we ought to have our own affairs more immediately under our own control. We understand our wants and wishes much better than can be done at a distance, and on many matters it is necessary to legislate differently. Edicts and regulations which are neither approved of or necessary here are viewed in the mother land by a very different light, with her old associations, her aristocracy, and her great social distinctions.

The Dominion of Canada forming a portion of the great British Empire, should not be called a *dependency*, it is just as much an integral part of the Queen's sovereignty as England, Scotland, and Ireland, and should possess the same privileges. Canada is no longer a colony in the common sense of the word, and her influence is on the daily increase.

With the Templars in the neighbouring enlightened and great Republic, the fraternal feeling existing between us continues to increase, and a convention is now under treaty with them and England similar to that effected by the latter with Scotland and Ireland. H. R. Highness the Grand Master, to mark his approbation of these amicable and harmonious relations, has paid a graceful compliment to the General Grand Encampment, by creating their Grand

Master, Sir Knight John Quincy Adams Fellows, a Grand Cross of the order of England.

The Templars in Sweden, of whom His Majesty the King is Grand Master, show the same anxiety to reciprocate fraternal relations. The Order there, which is based similarly to our own on the Masonic system, is recognized by the State and Court. The Emperor of Germany and other Continental Royal Personages are members, and have joined heartily in doing honour to the jurisdiction of His Royal Highness the Prince of Wales.

The first step having been so auspiciously taken to purify our order, it is hoped will lead to carrying out a scheme which, by amalgamating other jurisdictions, would form a most powerful and useful body, bringing under one head different nationalities, as in the ancient times, without interfering with their individual political allegiance.

I am happy to announce that the order in the Dominion continues prosperous and satisfactory. I visited in Toronto lately the "Geoffrey de St. Aldemar," and "Odo de St. Amand" preceptories and was gratified to find so many members in attendance who received me with characteristic kindness and hospitality. I also, in company with the Deputy Grand Prior, E. Sir Knight S. B. Harman, visited the new preceptory of "St. John the Almoner," Whitby, Ontario, and in justice to the preceptor Sir Knight Geo. H. Dartnell, wish to express my great satisfaction at the manner in which the preceptory is fitted up, and the correct way all the duties of the officers were performed.

From the village of Petrolia I received an application from several R. Arch Masons residing there, citizens of the United States, requesting a dispensation to be allowed to join the order in one of the United States commanderies. I did not feel justified in granting this permission in consequence of one of our preceptories being at an easy distance from Petrolia—the "Richard Cœur de Lion" of London. I therefore informed

them that as all members of the order installed in Canada were eligible to join commanderies in the United States and vice versa, it would be better for them to apply to the Preceptory at London, where no difficulty would be thrown in the way of their admission.

The question as to whether the term "Knights Templar" or "Knight Templars" is most correct, having been asked me, I can only refer all interested, to the long and able discussions in the proceedings of U. States commanderies. Our usage is "Knights Templar." But I have been surprised to see in numerous instances the plural of the latin word "Frater" spelt *fraters* instead of *Fratres*. If I remember right, in my school-boy days this would have been counted a *maximus*.

Since our last annual assembly the "William de la More the Martyr" Encampment has been struck off the roll. This body having ceased to meet for sometime, V. E. Sir Knight T. D. Harington, returned to my custody the warrant, which I subsequently surrendered to the former Grand Conclave of England.

It is much to be deprecated that the practice has of late years become so common of rushing into *print* on almost every occasion. The proceedings of our private meetings, and correspondence now frequently find their way into newspapers, and are thus exposed to the impertinent criticism and satirical remarks of those who neither know nor care about our customs, motives or antecedents. The recent sneering and satirical articles which appeared in some of the English papers on the installation of H. R. Highness ought to be a warning to avoid such publicity. The correspondence also in the Masonic press indulges *too much* in the controversial and *too little* in the true Masonic element.

Sir Knights, your patience must be nearly exhausted, I will conclude then by assuring you how much the re-union here to-day in Kingston has gratified me and brought back pleasing recollec-

tions of the time when we first established the order in Canada. May I hope that my frequent admonitions to be careful whom you admit into your ranks has not been in vain; the regulations for the admission of Candidates are clearly and distinctly laid down in the new statutes, and are sufficiently stringent to keep out the unworthy; Preceptories have the remedy in their own hands and on them must rest the onus should any ineligible member be admitted amongst us.

In the discharge of our Knightly profession let us be governed by the old principles of honour and chivalry, justice and truth, and may we the Templars of the present day, the fratres representing the grand old religious and military order, stand forth as champions to espouse and maintain the Holy Christian Faith, and be the ready and faithful protectors of the "innocent" the "destitute" and the "holpless," ever remembering in our respective avocations through life the solemn vows that bind us to the Order of the Temple.

Fratres, I am always, D. V. † S. A.

‡ W. J. B. McLEOD MOORE.

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### Reviews.

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"The Sphinx," a charming collection of sketches, by Dr. Emile Besetzny, showing the antiquity of Freemasonry in and about the neighbourhood of Vienna. The author, who, in addition to having a most refined and elegant style, possesses great archaeological knowledge, which he wisely displays in conducting his readers to some old church, now to an ancient castle, then he discovers some valuable casket, all of which he shows have a Masonic origin.

The book has additional value from the pen of a man like Besetzny, who is justly considered as perhaps the most intellectual of the Austrian Freemasons. The zeal, energy and devotion with which this brother works, have already made him celebrated in his own country as well as abroad. Perhaps nowhere in the world are the Craft more sincere in the reality of

their work, and in the science and philosophy of their arts and mysteries, than in the "Humanitas," which represents the Royal Grand Lodge of Vienna. Masonry has only been permitted in the capital of Austria for a very short time; yet it has taken root and sprung up with the rapidity of Jack's beanstalk of our nursery days.

The profits of the work have been generously set aside to found and support an asylum for "foundlings," an extra inducement for the many German brethren in England to purchase the talented and amusing pamphlet.

It is with deep regret that want of space prevents us from dwelling any longer on the excellencies of the "Sphinx," but we strongly recommend it to the notice of all who read and understand German.—L.

The "Zirkel" is an excellent weekly Masonic newspaper, published at Vienna, always full of interest and information. It is the special organ of the "Humanitas," or the Vienna Grand Lodge, if we are correct in calling it a Grand Lodge. Its present proprietor is Bro. J. F. Schmeberger, and its responsible editor is Bro. Julius Bründl. We hope from time to time to call attention to some of its Masonic papers and intelligence.

We have received from Montevideo several numbers of an interesting Masonic journal, called the "Acacia." In order to give our readers some idea of this new Masonic blossom from the ever-green tree of Masonry, we translate from the Spanish the following striking preface on "Hope":—

"In the midst of the stormy night of Life, when the dark clouds appear to bear down upon our soul—when the future is a chaos, the present a desert, and a dark mournfulness the past—when we feel as if we were sunk in an unfathomable abyss—when our strength seems to leave us, and the elements oppose themselves to our frail bark—when the light fails us and we are tossed to and fro at the mercy of the tempest, as if abandoned by Providence—then at the bottom of our agitated soul a torch brightens, which gives to it heat and life.

"Sweet Hope? flame of consolation, which lightens up resignation in our sad breasts, under the same clouds of an ad-

verse destiny! What would become of us, often launched into the midst of the storms of the world, if a ray of Thy divine and consoling light did not support us? Spark which has fallen from the aureole of our Creator, who in His supreme wisdom permitted the contests which serve but to support our spirit in its mingling with the clay—ah, how lovely thou appearest to the grief-stricken soul!

“The man who does not hope denies the Supreme Being. In himself he recognizes his own beginning—in the tomb he sees his end. In the arrogance of his own wisdom he levels himself to the beasts, but then of this world he sees nothing more, because without the light of Hope the soul cannot ascend to eternity, or understand its own existence.

“And yet what would be life without Hope to us short visitants of a portion of clay, which was no sooner animated with life than it found it had to wage war against enemies more formidable than itself? What object directed the formation of man and of the universe but this sweet hope?

“We cannot, indeed, conceive Heaven without the tie which unites it to eternity. We see that all is perishing—we understand how short is life—we recognize in it only a chalice more or less bitter, which we hold but to pour out the evil which weighs us down—and then, for what are we to live? Why have we been born? Are we playthings of a vengeance, or are we taught that we are slaves to the great Creator? If Hope did not exist, this would be the exact reasoning of the intelligent human being, and just would be the exclamation of his despair. This world would represent the government of the spirit of ill, and man would be doubting and deprecating his Maker.

“But the Creator found another object. God was glorified in His works. He created man that he might adore Him, and understand his own greatness. He wished not that man should be shipwrecked on the voyage which he had to undertake, and so He placed at the bottom of his soul the light which should guide him to His heavenly mansion—*Hope*.”

From St. Domingo we have also received more than one number of the “Masonic

Beehive,” a little paper full of interest, which reflects great credit on our Montevidean Brethren.

Bro. Hubert, of Paris, has sent us his recent numbers of “La Chaine de l’Union,” which we trust will receive due encouragement and support from the French Freemasons. We also specially recommend it to those of our Brethren who understand French, as it will be full of information and novelty for them. We wish Bro. Hubert good speed and all success in his arduous, and, we fear, unremunerative undertaking.

We have received from America several files of the “Philadelphia Keystone,” a most admirably conducted paper, by Bro. McCalla, and we could wish to hear that it received, as it deserves, the names of some English subscribers.

We have also to acknowledge the due receipt of “La Monde Macconnique,” which has reached its fifteenth year of existence, but which we fear is hardly known to many of our English Freemasons.

Let us hope that the day is coming when Masonic literature may be more generally interchanged, and above all, more generally appreciated and studied. W.

Our excellent Bro. Whichcord, the architect for the National Safe Deposit Company, has in the course of his subterranean excavations, got together a very interesting collection of British and Roman Pottery and other remains. The Foundation Stone of the New Buildings was laid by Bro. Sir Sydney Waterlow, on Monday, November 4th.

ROMANO-BRITISH REMAINS.—Mr. E. W. Brabrook, F.S.A., 1, Elm-court, Temple, and Mr. John E. Price, F.S.A., 53, Beresford-road, Highbury, New Park, Honorary Secretaries of the London and Middlesex, Archaeological Society, University College, Gower-street, London, W.C., write to us with reference to the recent discoveries of Romano-British remains at the site of the National Safe Deposit Company’s premises, Mansion-house. They state that an opportunity is afforded for inspecting the collection between the hours of 1 and 3, from Monday, the 24th to Saturday, the 29th November, inclusive, at the offices of Mr. J. Whichcord, F.S.A., the architect, 12, Queen Victoria-street. Admission will be by tickets only, which will be forwarded in answer to any applications that may be made to Mr. Brabrook or Mr. Price, by letter, at the addresses given above.

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