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THE ROSICRUCIAN

AND

MASONIC RECORD.

Edited by BRO. ROBERT WENTWORTH LITTLE, S.M.

Author of "Royal Arch Masonry," &c.

ASSISTED BY

BRO. WILLIAM ROBERT WOODMAN, M.D., SEC.-GEN.



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THE EIGHTY-SEVENTH ANNIVERSARY FESTIVAL

Will be held on WEDNESDAY, 12th MAY, 1875, on which occasion, Bro. the Right Honourable DAVID H. STONE, Lord Mayor of London, has most kindly consented to preside.

The Names of Brethren willing to act as Stewards will be thankfully received, and every information afforded by

R. WENTWORTH LITTLE,
Secretary,
5, Freemasons' Hall, W.C.

THE ROSICRUCIAN

AND

MASONIC RECORD.

[*Commenced July 1st*, 1868.]

The Masonic Charities.

THE first Masonic Festival of the year has been held, and the result has realized our sincerely expressed hope that an "overflowing list of subscriptions would reward the labours of the Stewards" who supported the Royal Masonic Benevolent Institution on the 27th ultimo.

It is an additional proof, if one were needed, that the liberality of the brethren has not diminished, and that when the claims of our Masonic Charities are fairly placed before the Craft, the requisite pecuniary aid will always be forthcoming. We are informed that, as an acknowledgment of the generous donations announced at the Festival, the Committee of the Institution have determined to add no less than *twenty-two* annuitants to the number to be elected in May; and we understand that with this increase, the total number of aged Masons and widows receiving the benefits of this admirable Fund will amount to no less than TWO HUNDRED AND FORTY-SIX, including in this number a few widows, who, for a time, receive half their late partners' annuities. This is something to be proud of; but there are still many applicants, and some must, of necessity, be "left

out in the cold" for the present. Renewed effort must be our watchword, if we desire, not merely to maintain our Institutions in the prosperity which they now enjoy, but to extend their advantages to every deserving candidate in the future. Our exertions must not flag for a moment.

Reviews of Books.

History of the Lodge of Tranquillity, No. 185, &c. By John Constable, W. M.; with a Preface by W. J. Hughan, P. M. 131. London, Charles Skipper & East.

We bear ready testimony to the praiseworthy zeal and intelligence which Brother Constable has brought to bear upon the preservation of the records of his Lodge, and we can only wish that other brethren similarly gifted would copy so excellent an example. We can scarcely hope to obtain clear views of the position and status of the Craft in past generations, unless the minutes of old Lodges are investigated with the care which Brother Constable has bestowed upon those of "185," and the result of such investigations is, in the highest sense, historically valuable. Brother Hughan, with his usual literary *esprit de corps*, has assisted Brother Constable's labours with a most interesting preface. To both the thanks of the Craft are due.

A Defence of Freemasonry. By A. F. A. Woodford, M. A. G. Kenning, 198, Fleet Street.

The recent attacks upon Freemasonry, and more especially those which have proceeded from the Papal camp, have induced Brother Woodford to enter the literary arena, and to hurl back the bolts which have been sped from the armoury of the enemy. We have no hesitation in saying that he has performed his task most ably. The objections urged on various sides against the Craft are analyzed and critically dissected, and no impartial reader can rise from the perusal of the work

without the conviction that Brother Woodford is a perfect master of the subject. His arguments cope with the calumnies of our opponents in logical sequence, and we cordially recommend every Freemason who desires to champion the Order when unjustly assailed, to procure a copy of this "Defence of Freemasonry," as a *resumé*, so to speak, of his brief.

Onward!

NOT a word of the Past! It has perish'd,
Gone down in its beauty and bloom;
Yet because it so proudly was cherish'd,
Shall we sigh out our years at its tomb?
Let us wrest from the Future the guerdons
That to resolute purpose belong;
Let us fling from our spirits the burdens,
And quit us like men, and be strong!
Then, up from your torpor, ye sleepers!
The dream you are dreaming deceives;
Go forth to the field with the reapers,
And garner the prodigal sheaves.
Put hands to the plough of ENDEAVOUR,
Plant foot on the deep-furrow'd track;
Set face to the future and never
One wavering moment look back.
For none who despairingly centre
Their thoughts on the By-gone, and ban
The *Present*, are fitted to enter
The on-coming kingdom of man!

PRESTON.

Egypt:

ITS ARTS AND ARCHITECTURE THIRTY-FOUR HUNDRED YEARS AGO.

By M. W. Alfred, A.M., M.D.

ANCIENT THEBES may be looked upon as the inmost envelope of the mysterious soul of this mighty nation.

In order to show the high state to which the Arts and Architecture had arrived in Egypt *thirty-four hundred* years ago, we need only examine the exhumed ruins of ancient *Thebes*. So in demonstrating the design and skill of the Supreme Artificer of the Universe, we need not seize upon the universe, but take simply the human eye. This is truly an optical instrument of great perfection. The fact that it adjusts itself to objects, near or remote, so as to produce a correct image of them on the expansion of the optic nerve, whether at one yard, ten, or a hundred yards' distance, demonstrates an infinite skill in optical inventions. The contracting pupil, the arrangement of the crystalline lens in the aqueous humour of the anterior chamber of the eye, and in fine, the whole instrument, is a most wonderful and useful production. That the eyes are the result of *design* is manifest in this, they are formed and adapted to the light *before we see*.

An examination of the ruins of *Thebes*, that once great and beautiful city, whose mouldering ashes inspire the beholder with astonishment, demonstrates the fact, that the Arts, especially the mechanical arts, were in a state of great perfection. There lie thousands of the most valuable "monuments of antiquity, upon which the utmost exertions of human genius have been employed." Those massive columns, so beautifully designed from base to capital, and whose rich architecture and entire entablature were replete with grandeur, no age has ever excelled. This great city displayed in its works of sandstone, marble, red porphyry, and rosy granite, erected into mighty temples, more of the genius of Egypt *thirty-four hundred* years ago, than any, if not all, its other cities. The sculpture of her vast sphinxes, and the greatness of her carved obelisks, attest her superiority. Here stood the Temple of Karnac. The central nave of its hypostylic hall, as restored by the Egyptian commission of Napoleon Bonaparte, is most exquisitely grand and beautiful. And the long avenue of rams

carved and resting on vast blocks of marble, forming the boundaries of the passage to the Temple, and ending where many a beautiful caryatid supported the rich projections looking down upon this entrance, all together possess a sublimity which Art has never excelled.

"At Essebouah stood a Temple palace, the avenue of which was formed by a double row of lions, emblematic of courage, ever on the alert." This avenue terminated in a double magnificent pylon, which was supported by "eight gigantic statues of Rameses." He ordered subterranean temples (*speos*) cut in the rocks, which contain his image, seated at the remote extremity of the sanctuary.

An *artesian well* was constructed by his command, some three thousand years before that at *Artois*, in France, from which the name is derived.

From a monumental *stela*, or stone of testimony, on which the orders of the King were reproduced for the benefit of his subjects, we learn, by the translation of the Orientalists *Birch* of England, and *Lenormand* of France, the facts relating to this well, which we transcribe. "When he (Rameses) had subdued the land of Ethiopia, trodden the Libyans beneath his sandals, and rooted his sceptre among them, after terror had overwhelmed Wentnour and the Akars, the living and life-bestowing god, the representative of Seth and Ammon, the guardian of truth approved by Phrah,* the dictator and defender of the land of Kemi, the child of the gods, the beloved one of Ammon, Rameses, the eternal life-giver, descended at Memphis to accomplish toward the divine *Triad* of that city ceremonies of thanksgiving. On the twenty-fourth day of the month *Paoni*, in the third year of his reign, as he was seated on his throne of purest gold, and with his head adorned with two ostrich plumes, emblematic of justice, was causing the names of the regions from which gold was obtained to be registered in his presence, and was giving orders that the roads leading to them and unprovided with water, should be supplied with fountains, there was mentioned among others, the country of Okaou, where gold abounded, but the route to which was utterly destitute of springs. His Majesty was informed of the distress of the workmen employed in the extraction and preparatory washing of the precious metal, many of whom had perished of thirst on the way thither. At this moment, the

* Or Pthah.

officer of the palace whose business it was to lead visitors to the foot of the throne, breaking silence, announced to Rameses that the leading personages of the Okaou country were present, and humbly awaited the favour of an audience. "Behold them, O King, with their arms uplifted toward thy throne, and drawing nigh with reverence to look upon thy sacred features, in order that they may unfold to thee the deplorable condition of their country, and beseech thy limitless power to remedy it."

Permission to speak having been accorded to the chiefs of Okaou, they said: Thy power has no bounds; it is like the power of Mandou and of Ammon, whose depository thou art here below. If thou wert to give orders to the night, the light would instantly appear. We come then in all haste to implore thy Majesty to do something in behalf of these gold-mines, since thou art he who dost shine, at present on the throne of the world. Thou wilt not reject our prayers, thou who hast but to say to the mountains *spring*, and they leap forth. In order to behold the abyss of the waters, the heavens fly open at the sound of thy voice, *for thou art the sun made flesh*, all of whose orders are obeyed, all of whose words are made good, O thou, our lord and master." * * * * * Rameses replied: "Your request is just; as you have declared, there has been no well dug near this road since the reign of the gods, and *it is my will* that a well be made there to yield water without ceasing, as though it sprang from the exhaustless bosom of the Nile. The gods who have heaped favours upon me, and who have flooded my heart with joy, will help me in this circumstance. Under their protecting auspices, I proclaim then an order to pierce a living well at one of the intermediate stations of the road that leads from the Nile to Okaou. Let this order, copied by the scribes on duty, be reproduced and published by the aid of the chief of the transcribing bureau in my double dwelling of light, and let a copy of the order be sent to the royal son of my land of Koush, who continues charged with its execution." * * * * * The waters spouted four cubits above the soil, and afterward twelve cubits, according to the word of Rameses: "The king of waters has hearkened to the king of the earth, and the well has been fortunately terminated, and abundant waters leap from its mouth and pass on to a distance to fertilize the surface of the desert, and to quench the thirst of the parched traveller."

This transpired early in the reign of Pharaoh, and before

Moses fled from Egypt to the Priest of Midian, and was inscribed on this *stela* full half a century before the ten commandments were engraved on the two "tables of stone," which Moses hewed out. (Deut. xxxi. 9.) These quotations also show (not only that *artesian* wells were produced by the Egyptians, whenever needed 3,400 years ago or while the Jews were in Egypt) that the art of writing and the engraving of laws on tables of stone was a common practice in Egypt.

About 1,500 years B.C. the Egyptian empire arose to its highest condition in arts, sciences, and prosperity. I have myself seen an *autography* written in those palmy days. Some five hundred years after this, the Hebrew people attained their highest strength and dignity as a nation. The revolt of *ten* of the twelve tribes immediately after the death of Solomon, crippled its energies, and struck a blow from which it never recovered.

The Hebrew nation, however, *never* acquired such distinguished eminence in the arts and in architecture as the Egyptians acquired, five hundred years before the zenith of Hebrew prosperity in the days of Solomon.

Diodorus, who wrote a history of *Egypt, Persia, Syria, Media, Greece, Rome, and Carthage*, before Christ forty-four years, has left us the description of a monument which was first deciphered by Champollion, who proved it identical with the Rameseum at *Thebes*. He says: "At the distance of ten *stadia** from the first tombs, where, according to tradition, the queens of *Thebes* are buried, there stood the tomb of Osymandyas. At its entrance rose a floor in marble stone, its breadth was two *plethra*, and its height forty-five cubits. After passing it one entered a square peristyle each side of which measured four *plethra*. It was not sustained by columns, but by animals carved in solid blocks of stone, sixteen cubits in height, and carved in the ancient style. The entire ceiling, consisting of one single stone, was studded with golden stars upon a field of azure. At the end of this peristyle there was a second entrance and a pylon like the former one, but adorned with variegated carvings of perfect workmamanship. Beside this second portico there were three statues, each chiselled from a single block of the hard and tinted stone of Syene. One, representing a person in a sitting posture, was

* A stadium is 606¾ feet. The distance was about a mile and forty-three rods.

the largest of all the statues in Egypt. * * * Upon it could be read the following inscription: '*I am Osymandyas, King of the Kings. If any should wish to know who I am, and where I repose, let him surpass one of my works.*' There was also another monolithic statue representing the mother of this king separately. It was twenty cubits in height, with three diadems on its head, to indicate that the personage commemorated had been the daughter, wife, and mother of 'kings.'" * * * CHAMPOLLION, applying the description of Diodorus to the ruins of the *Rameseum* put together from its fragments, shattered as they were, the pretended tomb of Osymandyas. Excepting the dimensions, exaggerated as ever by classical antiquity, he rediscovered every particular; the double pylons, the court of the *colossus*, which must have measured thirteen yards in height, the hall of the caryatides, the galleries, the colonnades, giving access into the interior apartments, and even the library with its ultramarine-blue vault, studded with golden stars, and decorated with an astronomical picture. Moreover, he was enabled to detect in the mural paintings a majestic concordance with the poem of *Penta—our*, and to decipher in several legends dedicated to the great Deity Ammon–Ra, these characteristic words, "The habitation of *Rameses Mei Ammon* in the Oph of Thebes."

From all these great historical facts, entombed for more than 3,000 years, and providentially recovered from the misty grasp of oblivion, and spread out before us, under the auspicious beams of the glorious orb of day, heightened by the intelligence and progress of the nineteenth century, shall we learn nothing? Shall we, like the bat or owl prefer darkness to light, and night to day? If faith is the soul's organ of light, *truth* is her only source of illumination.

Our Spiritual Heavenly Father never requires us to lay violent and murderous hands on the *reason* He has so munificently given us, for fear it will lead us to know something of Him and of ourselves. He did not create the light, and these *eyes* of ours that we should keep them shut or tear them out, but open them on the bright scenes of glory and majesty which surround us, and through which He makes himself known to us. "For the wrath of God is revealed from heaven against all ungodliness* and unrighteousness, BECAUSE THAT

* Greek ἀσέβειαν,—from Α, negative, and ΖΕΒΩ, to venerate; literally *irreverent*. No appellation of Deity is found in the word, as it is in the English.

WHICH MAY BE KNOWN OF GOD is manifest *in them;* for *God hath showed it unto them.* For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Rom. i.)

Truly did Paul say: "That which may be known of God is manifest in man," as well as in the universe. How closely is that man related to the lower order of beings, who beholds the many manifestations of the Deity, in and around himself, and still entertains no emotions of veneration toward Him. Intelligent men have ever held the Supreme Being in reverence, though scattered over every land, and every isle of the swelling sea. Though they have differed in *forms* of worship, their devotion has been much the same. No one will call in question the sincerity of devotion, even among the rude and barbarous men of our race.

We oppose the limited idea that all who differ with us are idolaters and ignorant of God. To discard this narrow theology *Freemasonry* admonishes us. We are charged with the guilt of acknowledging a Mahometan to be a brother! Does he not believe in the God of the Hebrews? Do not we who call ourselves Christians also adore the God of Abraham? Is there not as wide a difference between our *forms* of worship and those of the Hebrews, as there was between theirs and those of the Egyptians or Hindoos? Still we believe in the God of the Hebrews. Perhaps, if we knew all, we should find that we believe in the same supreme power which the Egyptians and Hindoos worshipped. Who knows but what their God is our God?

Where is the man whose penetrating eye can look down deep into the soul of the Hindoo, and ascertain that in that soul there exists no reverence, no affection for the Deity? Omniscience alone can scrutinize the heart. Who shall presume to know that that spirit has no fellowship, no sympathy with the father of spirits? Who? The man who asserts his knowledge in this regard, sits in judgment on the soul of a fellow being. More than this, he pretends to scan the operations of the Divine Spirit, and trace its mysterious influences. Charity and humanity, broad and deep as the race of man, are far better qualities of mind than proscription and condemnation.

> "For modes of faith let graceless zealots fight,
> He can't be wrong whose life is in the right."

More love and less bigotry would much improve the world. To accomplish this desideratum, so devoutly to be wished, Freemasonry extends her limitless and kindly aid. She, the venerable herald of peace and concord among men, unites in indissoluble ties of friendship, men of every language and clime, and religion, upon the firm foundation of human fraternity and God's paternity. To Him, therefore, we all with reverence most humbly bow.—*The Michigan Freemason.*

Records of the Craft.

MEMORANDA OF THE BEDFORD MASONIC LODGE, No. 157.

COLLATED FROM THE RECORDS BY BROTHER JAMES HARRIS, SECRETARY, AND CONTINUED BY BROTHER ALFRED THRUPP, SECRETARY.

Continued from p. 23.

IN January, 1809, the thanks of the Lodge were voted to Br. Farrant for his second valuable present, consisting of crimson velvet, silver fringe and tassels, for a cushion for the Master's desk; and to Br. R. Jones, W.M., for having the same made up and presented to the Lodge.

The sum of £7. 4s. was paid for repairing and beautifying the furniture and ornaments of the Lodge.

On the same evening the thanks of this Lodge were voted to Br. Harris, Secretary, for his present of ancient manuscripts, on parchment, containing the original charges, and part of the lectures on Craft Masonry.

In March, 1810, the thanks of this Lodge were voted to Br. Ireson, P.S.W., and to Brothers Stewart and Bologna, jun., for their valuable present of a Lodge-board, exceedingly well designed, for the first and second degree, and painted by Br. Massey.

In February, 1811, the sum of £10. 10s. was unamiously voted from the funds of the Lodge (which was increased on the following Lodge night to £31. 10s. by a voluntary subscription of the members) for purchasing a silver embossed cup and cover, to be presented to Br. Rice Jones, W.M., as a mark of their esteem, and in approbation of his zeal, ability, and exertions in promoting the regularity and general prosperity of the Lodge, during the different periods he presided as W.M.

In February, 1812, the sum of £15. 15s. was voted from the funds, for purchasing a set of brass candlesticks of the Doric, Ionic, and Corinthian orders; the old marble candlesticks were ordered to be repaired and used in

the Lodge of Instructions ;* but that they, the jewels and furniture, be considered the property of the Lodge.

In April, the Bye-Laws were ordered to be printed for the use of the members.

In December, notice was received from the Grand Secretary that it was the intention of the Grand Lodge to present to the Earl of Moira, A.G.M. (previously to his departure for India), a Masonic emblem, ornamented with diamonds, of not less value than 500 guineas, as a mark of the esteem and veneration he was held in by the Craft in general ; to which the Lodges under the constitution of H. R. H. the Prince Regent were solicited to contribute. The Bedford Lodge, truly sensible of the great merits of the A.G.M. ; resolved that the sum of £5. 5s. be given from their funds to the aforesaid subscription.

In April, 1813, H. R. H. the Prince Regent having signified his pleasure to decline the situation of Grand Master, and take upon him the title of Patron of the Craft, H. R. H. the Duke of Sussex, D.G.M., was unanimously elected to that high office ; and notice was given that Lodges would be held at the Tavern, on the 7th, 10th, and 11th of that month, for the purpose of installing all Grand Officers, Masters, and P.M. of Lodges, on producing proper certificates of election to the chair.

The M.W.G.M. was installed on the 12th.†

In August, the Lodge resolved, that an address of congratulation (properly engrossed) be presented to H. R. H. the Duke of Sussex, on his accepting the office of M.W.G.M. ; to which a most gracious answer was returned.

In December following, the Master, Wardens, and Past Masters of the Lodge were summoned to attend a Grand Lodge, where they had the pleasure of seeing the articles of Union between the two great bodies of Masons in England, signed, sealed, and exchanged, by their Royal Highnesses the Duke of Sussex, M.W.G.M., on the one part, and the Duke of Kent, M.W.G.M., on the other.

In January, 1814, in consequence of the Union, the number of the Lodge was changed to 257.

Messrs. Wm. France and Thomas Banting, upholsterers to the Royal Family, were recommended to be made Masons in this Lodge, by our M.W.G.M.

In March, the thanks of this lodge were voted to Br. Abbot, Treasurer, for his present of a silver P.M. jewel, to be worn at the Lodge of Instructions.

In April, instructions were received from the Grand Lodge, that in future the sum of £1. 1s. should be paid to the general funds of charity, out of the initiating fees of every candidate admitted into Masonry ; 5s. for every Mason joining a Lodge he was not made in ; and 1s. per quarter for every subscribing member. It was also ordered that all Lodges under the Constitution should provide collars for their respective officers ; and that the

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* The Lodge of Instructions meet every Monday night at seven o'clock precisely, during the months of January, February, March, April, May, June, November, and December.

† The ancient custom of installing Masters, which had in many cases been neglected, was at this period revived, and for the future ordered to be strictly attended to in all Lodges.

members do provide themselves with badges suitable to their respective degrees, and both agreeable to the instructions given for that purpose.

In conformity with the above instructions, it was unanimously resolved that the initiating fee should be raised to £4. 14s. 6d. ; the joining fee to £2. 7s., and the quarterly subscription to 7s. 6d. ; the suppers to 3s., including malt liquor, lights, and fire ; port wine. 6s. per bottle ; sherry, 6s. 6d. ; waiter, 10s. 6d. per night ; and Tyler, 10s. 6d. It was also resolved that regular Lodge meetings should be held on the second Wednesday in the month, instead of the first.

In June, it was unanimously resolved that the sum of £15. 15s. be paid from the funds of the Lodge for a silver tankard, masonically ornamented and properly inscribed, as the gift of the Lodge to Br. James Harris, as a mark of the esteem he is held in by the members in general, and for the zeal and attention he has paid to the prosperity of this Lodge, during the period of sixteen years that he has held the office of Secretary.

In February, 1815, the thanks of the Lodge were voted to Br. Dalrymple, S.D., for his handsome present of three elegant hirams in ebony, and a set of movable jewels, ornamented and inscribed.

In May, the names and places of abode of the members of the Lodge were registered for the second time with the Clerk of the Peace, by Brs. Jones and Harris, in conformity to the Act of Parliament for that purpose.

In the same month, Br. Fowler, Tyler of the Lodge, was dismissed for drunkenness, and repeated neglect of the duties of his office.

In November the thanks of the Lodge were voted to Br. Clark, for his present of a lamp, masonically ornamented.*

In December, 1816, it was resolved, that the thanks of the Lodge, engrossed on vellum, framed and glazed, be presented to Br. R. Jones, W.M., as a further testimony of the respect the members of this Lodge entertain for him.

In May, 1817, Brother Captain D. E. Bartholomew, R.N., Companion of the Order of the Bath, and a Member of this Lodge, presented by the Secretary, Br. Harris, to our Illustrious Grand Master, H. R. H. the Duke of Sussex, &c. &c. &c., at Kensington Palace, a large flag, on which were emblazoned, on a deep blue ground, the emblematical figures or designations used by the Knights Templars, or Knights of Malta, captured by him when Lieutenant and Commander of His Majesty's gun-brig *Richmond*, of 14 guns and 64 men and boys, from *L'Intrépide*, French privateer, of 18 guns and 180 men, commanded by Monsieur Babastro, which vessel was attacked the 5th of February, 1812, in a bay near Vera, on the coast of Grenada, was taken possession of by the boats of the *Richmond*, and blew up ten minutes afterwards, her crew having previously escaped on shore. H. R. H. accepted the same with his usual condescension, and expressed his thanks to Captain Bartholomew and the members of the Bedford Lodge, for what he considered a valuable present.†

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* To be used in Masters' Lodges.

† The above flag was flying at the mast-head of *L'Intrépide* when taken possession of, supposed a private signal to the shore.

The Inquisition during the Reign of Ferdinand.

THE following extract from Llorente's "History of the Inquisition" will doubtless interest our readers:—

Jansenism and Freemasonry particularly occupied the Inquisition under Ferdinand VI. The Jesuits called those persons Jansenists who did not adopt the opinions of Molina, on grace and free-will: their adversaries designated them as Pelagians. These parties reciprocally accused each other of favouring heresy. But the faction of the Jesuits prevailed during the reign of Philip V. and his successor, because their confessors were of that order.

Freemasonry was an object entirely new to the Inquisition. Clement XII. had expedited on the 28th of April, 1738, the bull *in Eminenti*, in which he excommunicates the Freemasons. In 1740 Philip issued a royal ordinance against them, and many were arrested and sent to the galleys. The inquisitors took advantage of the example, and treated the members of a Lodge discovered at Madrid with great severity. The punishment of death was decreed against Freemasons in 1739, by the Cardinal Vicar of Rome, in the name of the high-priest of the God of peace and mercy! Benedict XIV. renewed the bull of Clement in 1751. Fray Joseph Torrubia, examiner of books for the holy office, denounced the existence of Freemasons, and Ferdinand published an ordinance against them in the same year, in which it was said, that all who did not conform to the regulations contained in it would be punished as state criminals guilty of *high treason*. Charles III., then King of Naples, prohibited the Masonic assemblies on the same day. The following pages contain the notice of a trial of this nature, which took place at Madrid in 1757.

M. Tournon, a Frenchman, had been invited into Spain, and pensioned by the Government, in order to establish a manufactory of brass or copper buckles, and to instruct Spanish workmen. On the 30th of April, 1757, he was denounced to the holy office as suspected of heresy by one of his pupils, who acted in obedience to the commands of his confessor.

The charges were: 1st. That M. Tournon had asked his pupils to become Freemasons, promising that the *Grand Orient* of Paris should send a commission to receive them into the order, if they should submit to the trials he should propose, to ascertain their courage and firmness; and that their titles of reception should be expedited from Paris. 2nd. That some of these young workmen appeared inclined to comply, if M. Tournon would inform them of the object of the institution. That in order to satisfy them, he told them several extraordinary things, and showed them a sort of picture on which were figured instruments of architecture and astromony. They thought that these representations related to sorcery, and they were confirmed in the idea on hearing the imprecations which, according to M. Tournon, were to accompany the oath of secrecy.

It appeared from the depositions of three witnesses, that M. Tournon was a Freemason. He was arrested and imprisoned on the 20th of May. The

following conversation, which took place in the first audience of *monition*, may be interesting to some readers. After asking his name, birthplace, and his reason for coming to Spain, and making him swear to speak the truth, the inquisitor proceeded :—

Question. Do you know or suppose why you have been arrested by the holy office ?—*Answer.* I suppose it is for having said that I was a Freemason.

Q. Why do you suppose so ?—Because I have informed my pupils that I was of that order, and I fear that they have denounced me ; for I have perceived lately that they speak to me with an air of mystery, and their questions lead me to believe that they think me a heretic.

Q. Did you tell them the truth ?—*A.* Yes.

Q. You are then a Freemason ?—*A.* Yes.

Q. How long have you been so ?—*A.* For twenty years.

Q. Have you attended the assemblies of Freemasons !—*A.* Yes, at Paris.

Q. Have you attended them in Spain ?—*A.* No ; I do not know if there are any Lodges in Spain.

Q. If there were, should you attend them ?—*A.* Yes.

Q. Are you a Christian, a Roman Catholic ?—*A.* Yes ; I was baptized in the parish of St. Paul, at Paris.

Q. How, as a Christian, can you dare to attend Masonic assemblies, when you know, or ought to know, that they are contrary to religion ?—*A.* I did not know that ; I am ignorant of it at present, because I never saw or heard anything there which was contrary to religion.

Q. How can you say that, when you know that Freemasons profess *indifference* in matters of religion, which is contrary to the articles of faith, which teach us that no man can be saved who does not profess the Catholic, Apostolic, and Roman religion ?—*A.* The Freemasons do not profess that *indifference.* But it is *indifferent* if the person received into the order be a Catholic or not.

Q. Then the Freemasons are an *anti-religious* body ?—*A.* That cannot be ; for the object of the institution is not to combat or deny the necessity or utility of any religion, but for the exercise of charity towards the unfortunate of any sect, particularly if he is a member of the society.

Q. One proof that *indifference* is the religious character of Freemasons is, that they do not acknowledge the Holy Trinity, since they only confess one God, whom they call the *Great Architect of the Universe*, which agrees with the doctrine of the heretical philosophers, who say that there is no true religion but *natural religion*, in which the existence of God the Creator only is allowed, and the rest considered as a human invention. And as M. Tournon has professed himself to be of the Catholic religion, he is required by the respect he owes to our Saviour Jesus Christ, true God and man, and to his blessed mother, the Virgin Mary, our Lady, to declare the truth according to his oath ; because in that case he will acquit his conscience and it will be allowable to treat him with that mercy and compassion which the holy office always showed towards sinners who confess : and if, on the contrary, he conceals anything, he will be punished with all the severity of justice, according to the holy canons and the laws of his kingdom ?—*A.* The mystery of the Holy Trinity is neither maintained nor combated in the Masonic Lodges : neither is the religious system of the natural philosophers approved or rejected ; God is designated as the Great Architect of the Universe, according to the allegories of the Freemasons which relate to architecture. In order to fulfil my promise of speaking truth, I must repeat, that in the Ma-

sonic Lodges nothing takes place which concerns any religious system, and that the subjects treated of are foreign to religion, under the allegories of architectural works.

Q. Do you believe as a Catholic, that it is a sin of superstition to mingle holy and religious things with profane things?—*A.* I am not sufficiently acquainted with the particular things which are prohibited as contrary to the purity of the Christian religion; but I have believed till now that those who confound the one with the other, either by mistake or a vain belief, are guilty of the sin of superstition.

Q. Is it true that in the ceremonies which accompany the reception of a Mason, the crucified image of our Saviour, the corpse of a man, and a skull, and other objects of a profane nature, are made use of?—*A.* The general statutes of Freemasonry do not ordain these things: if they are made use of, it must have arisen from a particular custom, or from the arbitrary regulations of the members of the body, who are commissioned to prepare for the reception of candidates; for each lodge has particular customs and ceremonies.

Q. That is not the question; say if it is true that these ceremonies are observed in Masonic lodges?—*A.* Yes, or no, according to the regulations of those who are charged with the ceremonies of the initiation.

Q. Were they observed when you were initiated?—*A.* No.

Q. What oath is it necessary to take on being received a Freemason?—*A.* We swear to observe secrecy.

Q. On what?—*A.* On things which it may be inconvenient to publish.

Q. Is this oath accompanied by execrations?—*A.* Yes.

Q. What are they?—*A.* We consent to suffer all the evils which can afflict the body and soul if we violate the oath.

Q. Of what importance is this oath, since it is believed that such formidable execrations may be used without indecency?—*A.* That of good order in the society.

Q. What passes in these lodges which it might be inconvenient to publish?—*A.* Nothing, if it is looked upon without prejudice; but as people are generally mistaken in this matter, it is necessary to avoid giving cause for malicious interpretations; and this would take place if what passes when the brothers assemble was made public.

Q. Of what use is the crucifix, if the reception of a Freemason is not considered as a religious act?—*A.* It is presented to penetrate the soul with the most profound respect at the moment that the novice takes the oath. It is not used in every lodge, and only when particular grades are conferred.

Q. Why is the skull used?—A. That the idea of death may inspire a horror of perjury.

Q. Of what use is the corpse?—*A.* To complete the allegory of Hiram, architect of the temple of Jerusalem, who, it is said, was assassinated by traitors, and to induce a greater detestation of assassination and other offences against our neighbours, to whom we ought to be as benevolent brothers.

Q. Is it true that the festival of St. John is celebrated in the Lodges, and that the Masons have chosen him for their patron?—*A.* Yes.

Q. What worship is rendered him in celebrating his festival?—*A.* None; that it may not be mingled with profane things. This celebration is confined to a fraternal repast, after which a discourse is read, exhorting the guests to beneficence towards their fellow-creatures, in honour of God, the great architect, creator, and preserver of the universe.

Q. Is it true that the sun, moon, and stars are honoured in the lodges?—*A.* No.

Q. Is it true that their images or symbols are exposed?—*A.* Yes.

Q. Why are they so?—*A.* In order to elucidate the allegories of the great, continual, and true light which the Lodges receive from the great Architect of the world, and these representations belong to the brothers, and engage them to be charitable.

Q. M. Tournon will observe that all the explanations he has given of the facts and ceremonies which take place in the Lodges are false and different from those which he voluntarily communicated to other persons worthy of belief; he is therefore again invited, by the respect he owes to God and the Holy Virgin, to declare and confess the heresies of *indifferentism*, the errors of *superstition*, which mingle holy and profane things, and the errors of *idolatry*, which led him to worship the stars: this confession is necessary for the acquittal of his conscience and the good of his soul; because if he confesses with sorrow for having committed these crimes, detesting them and humbly soliciting pardon (before the fiscal accuses him of these heinous sins), the holy tribunal will be permitted to exercise towards him that compassion and mercy which it always displays to repentant sinners; and because if he is judicially accused, he must be treated with all the severity prescribed against heretics by the holy canons, apostolical bulls, and laws of the kingdom. —*A.* I have declared the truth, and if any witnesses have deposed to the contrary, they have mistaken the meaning of my words; for I have never spoken on this subject to any but the workmen in my manufactory, and then only in the same sense conveyed by my replies.

Q. Not content with being a Freemason, you have persuaded other persons to be received into the order, and to embrace the heretical superstitions and pagan errors into which you have fallen?—*A.* It is true that I have requested these persons to become Freemasons, because I thought it would be useful to them if they travelled into foreign countries, where they might meet brothers of their order, who could assist them in any difficulty; but it is not true that I engaged them to adopt any errors contrary to the Catholic faith, since no such errors are to be found in Freemasony, which does not concern any points of doctrine.

Q. It has been already proved that these errors are not chimerical; therefore let M. Tournon consider that he has been a dogmatizing heretic, and that it is necessary that he should acknowledge it with humility, and ask pardon and absolution for the censures which he has incurred: since, if he persists in his obstinacy he will destroy both his body and soul; and as this is the first audience of *monition*, he is advised to reflect on his condition, and prepare for the two other audiences which are granted by the compassion and mercy which the holy tribunal always feels for the accused.

M. Tournon was taken back to the prison; he persisted in giving the same answers in the first and second audiences. The fiscal presented his act of accusation, which, according to custom, was divided into the articles similar to the charges of the witnesses. The accused confessed the facts, but explained them as he had done before. He was desired to choose an advocate, but he declined this, alleging that the Spanish lawyers were not acquainted with the Masonic Lodges, and were as much prejudiced against them as the public. He therefore thought it better for him to acknowledge that he was wrong, and might have been deceived from being ignorant of particular doctrines; he demanded absolution, and offered to perform any penance imposed upon him, adding, that he hoped the punishment would be

moderate, on account of the good faith which he had shown, and which he had always preserved, seeing nothing but beneficence practised and recommended in the Masonic Lodges, without denying or combating any article of the Catholic faith.

The fiscal consented to this arrangement, and M. Tournon was condemned to be imprisoned for one year, after which he was to be conducted under an escort to the frontiers of France ; he was banished from Spain for ever, unless he obtained permission to return from the king or the holy office. During the first month of his imprisonment, he was directed to perform spiritual exercises, and a general confession ; to spend half an hour every morning in reading the meditations on the book of *Spiritual Exercises* of St. Ignatius de Loyola, and half an hour in the evening in reading the considerations of Father John Eusebius Nieremberg, in his work on the *Difference between Temporal and Eternal ;* to recite every day part of the Rosary of Our Lady, and often to repeat the acts of faith, hope, charity, and contrition ; to learn by heart the catechism of Father Astete, and to prepare himself to receive absolution, at Christmas, Easter, and Pentecost.

A private *auto-da-fé* was celebrated in the hall of the tribunal, in which M. Tournon appeared without the *sanbenito*, and signed his abjuration, with a promise never again to attend the assemblies of the Freemasons.

M. Tournon went to France, and it does not appear that he ever returned to Spain.

The society of Freemasons has occupied the learned men since the middle of the seventeenth century, and the number of fables which have been published concerning it have confused the subject and done much injury to it. The mysterious initiations of this order first began to attract observation in England during the reign of Charles I., who perished on the scaffold in 1649. The enemies of Cromwell and the republican system then established the dignity of *grand master* of the English Lodges, to prepare the minds of the Freemasons for the re-establishment of the monarchy. William III. was a Freemason, and though the dynasty was changed by the accession of George I., it does not appear that Freemasonry was suspected in England. It was introduced into France in 1723, and Ramsay, a Scotchman, established a Lodge in London in 1728, giving out that the society had been founded in 1099, by Godfrey de Bouillon, King of Jerusalem ; preserved by the Knights Templars, and brought to Edinburgh, where it was established by King Robert Bruce in 1314. In 1729 the order was introduced into Ireland. Holland received it in 1731, and the first Lodges were opened in Russia in the same year : it appeared in Boston in America in 1733, and in several other towns of the New World subject to England. It was also established in Italy in that year, and two years after Freemasons were found at Lisbon.

I believe the first severe measure against the Freemasons in Europe was that which was decreed on the 14th of December, 1732, by the chamber of Police of the Chatelet at Paris : it prohibited Freemasons from assembling, and condemned M. Chapelot in a penalty of six thousand livres, for having suffered them to assemble in his house. Louis XV. commanded that those peers of France, and other gentlemen who had the privilege of the *entry*, should be deprived of that honour, if they were members of a Masonic Lodge. The Grand Master of the Parisian Lodges, being obliged to quit France, convoked an assembly of Freemasons to appoint his successor. Louis XV., on being informed of it, declared that if a Frenchman was elected, he would send him to the Bastile. However, the Duke d'Antin was chosen, and after his death, Louis de Bourbon, prince of Conti, succeeded

him. Louis de Bourbon, duke de Chartres, another prince of the blood, became Grand Master.

In 1737, the Dutch prohibited the assemblies of Freemasons as a precautionary measure, without charging them with any crimes ; the members of a Lodge assembled, they were arrested and prosecuted, but they defended themselves with so much energy, that they were acquitted, and the prohibition revoked.

The Elector Palatine of the Rhine also prohibited the order in his States, and arrested several members at Manheim, in consequence of their disobedience.

John Gaston, Grand Duke of Tuscany, published a decree of proscription against the Lodges in the same year. This prince died soon after, and the Masons again assembled : they were denounced to Pope Clement XII. This pontiff sent an inquisitor to Florence, who imprisoned several members of the society ; but Francis of Lorraine, when he became Grand Duke, set them at liberty. He declared himself the protector of the institution, and founded several Lodges in Florence, and other towns in his States.

FREEMASONS IN DANGER.

Notwithstanding the indifference displayed with regard to Spanish affairs the threatening attitude of the new Government should awaken our most jealous attention. The friends of religious freedom should be more particularly careful, lest in lending their plaudits to Don Alfonso, they should encourage our Government to recognize prematurely the Spanish king. As we refused to recognize the Republican form of government, proclaimed by a regularly-constituted and representative Assembly, when Amadeo resigned the crown of his own free will, we have still less reason to acknowledge a king who as yet reigns only by virtue of a *pronunciamiento*. It is necessary first to ascertain whether the nation really approves the restoration, and whether the professed constitutionalism of the new *régime* is not merely an insidious mask wherewith to hide the forthcoming advent of priest rule. The demonstrations of loyalty which have greeted the new king are notoriously unreliable, and it would be even more hazardous to rely on the liberal declarations of the king and his ministers than on the exuberant acclamations of the crowd.

Repression and prosecution are now the order of the day. Republican and Protestant papers have been swept away. At Cadiz the Protestant church was closed, and its pastor insulted by the authorities. In Madrid a zealous parochial official has refused to register the birth of a child, because its parents were Protestants ! The numerous Protestant schools established at Barcelona, Seville, and Cadiz are daily expecting to be dissolved. On the other hand, the Catholic clergy are flattered on every occasion ; and we trust the May-day frequenters of Exeter Hall will be duly impressed by the assiduous "bowing down of images" performed by the king at every stage of his journey. Finally, we should mention that last, though not least, among these affronts to the cause of liberty, the clerical influence so far triumphed over the king's councillors, that it was resolved, a few days ago,

to suppress all the Masonic Lodges throughout Spain, and a decree was about to be issued dissolving the society. Though persecution, even of the most stringent character, would never destroy the germs of a society now too firmly impressed on Spanish soil, much inconvenience, and perhaps suffering would result, should the decision of the Ministry be carried out. This, however, is not probable for the moment, as the foreign representatives have already protested against the decision ; and it is said that Mr. Layard urged with great energy that such an act would create the worst impression in England, where the Prince of Wales himself had been appointed Grand Master. Though the storm has thus been momentarily averted, the Freemasons of Spain feel far from secure. They know that if the ministers, Salaverria, Orovio, and Molino, can overrule the wiser councils of the Premier, Senor Canovas del Castillo, the society, to which so many Englishmen belong, will lose its Spanish branch, or, mayhap, Don Alfonso will lose his crown.—*Weekly Dispatch.*

MASONIC MEETINGS.

On the 13th ult., the Holy Palestine Preceptory K. T. met at 33, Golden-square. Comp. Bennie was installed as a Knight, and several Templars were promoted to the Order of Malta by Major Shadwell H. Clerke, Great Sub-Prior. The Knights elected Colonel Burdett Preceptor and R. Wentworth Little, the present E. P., as Treasurer for the ensuing year.

On the 14th ult. the Metropolitan College of the Rosicrucian Society held its quarterly meeting at the Regent Masonic Hall, Regent-street, under the presidency of Frater H. C. Levander, Master of the Temple. One aspirant, Bro. Lea, was admitted to the grade of Zelator.

On the 14 ult., Bro. C. Duke, P.M. 40, was installed W.M. of the Abbey Lodge, No. 1184, Battle, by Bro. Dr. Trollope, P. Prov. G.W. Sussex, in the presence of a large number of visitors from London, Hastings, Sevenoaks, &c., including Bros. J. Boyd, P.G.P. ; H. Dicketts, P.G. Steward ; R. Wentworth Little, P.M. ; E. Palmer, P.M., and H. Venn, P.M.

The Whittington Lodge, No. 862, met at Anderton's Hotel on the 18th ult. Several brethren were passed and raised, and Mr. H. Holland was initiated.

On the 22nd ult., Bro. Griffiths Smith, P.M., 21, was installed W.M. of the Fitzroy Lodge, No. 569, by Bro. Peter Matthews, at the Head-quarters of the Honourable Artillery Company, Finsbury. Bros. Rucker, S.G.D., and Philbrick, *Q.C.*, P.G.D., were among the visitors.

The Old King's Arms Lodge held its installation meeting at Freemasons' Hall on the 25th ult. Bro. W. Lane was installed as Master by Bro. Marsh, P.M.

The Festival of the Royal Masonic Benevolent Institution was held at Freemasons' Hall on the 27th ult., under the chairmanship of the Earl of Shrewsbury and Talbot, when the subscription lists amounted to the sum of £6,630. 13s. 6d.

The General Committee Dinner Club, in connection with the Royal Masonic Institution for Girls, held its seventh quarterly meeting at Free-

masons' Tavern, on the 28th ult., when Bro. Herbert Dicketts, P. G. Steward, occupied the chair. Six new members were elected, and the Treasurer announced that four sums of five guineas each had been paid to the institution in the names of the first four chairmen, in accordance with the rules, and that the amount for the fifth chairman's life subscribership would shortly be in hand.

THE Duke of Connaught Lodge, No. 1524, was consecrated at the Sisters' Tavern, Pownall Road, Haggerston, on the 29th ult., by Bro. R. Wentworth Little, assisted by Bros. Brett, Boyd, and Buss. The first W.M. is Bro. W. H. Lee, and the Wardens are Bros. T. C. Chapman and H. Lister.

BRO. T. A. Adams's annual ball was held at Willis's Rooms on the 2nd inst., and was numerously attended by his friends.

THE Supreme Grand Chapter assembled at Freemasons' Hall on the 3rd inst., and granted charters for nine new chapters then applied for. Comp. H. D. Sandeman presided.

ON the 4th inst. Brother W. Lamble was installed W.M. of the Egyptian Lodge, No. 27, at Anderton's Hotel. Over eighty brethren were present at the banquet.

THE Era Mark Lodge, No. 176, was consecrated at the Bridge-house Hotel, Southwark, on the 5th inst., by Bro. R. Wentworth Little, G.M.O., assisted by Bros. Levander, G.R. of M., and Sabine, P.A.G., D.C. The first W.M. is Bro. Moss, and Bros. Dubois and Dr. Langley are the Wardens.

ON the 9th inst. the Doric Lodge, No. 933, met at Anderton's Hotel, and the W.M. elect, Bro. Ayton, was duly installed by Bro. T. J. Barnes, P.M., the father of the Lodge. During the evening Bro. J. G. Stevens made an effective appeal on behalf of the Girls' School, and Bros. Binckes and Little supplemented his remarks.

MASONIC ITEMS.

WE regret having to announce that Brother Don Manuel Ruiz Zorilla, Past Grand Master of Spain, has been banished from his native land by the new Alfonsist Ministry.

THE Lord Lieutenancy of the county of Stirling has been conferred by her Majesty upon Brother the Earl of Dunmore, Representative from the Grand Lodge of Hungary to the Grand Lodge of Scotland.

THE Annual Assembly of the Grand Conclave of Knights of the Red Cross of Constantine will be held at the Regent Masonic Hall, Regent-street, on Monday, the 1st of March.

A MEETING of the Grand Mark Lodge is convened for the purpose of nominating a Grand Master in the room of Earl Percy, whose period of office has expired. The meeting will take place at 2, Red-Lion-square, on the 23rd inst., at 3 P.M.

THE Royal Union Lodge, No. 382, Uxbridge, will celebrate its jubilee on the 15th of March, when we hope to publish a sketch of its history.

THE Earl of Rosslyn, P.G.M., has been appointed Representative to the Grand Lodge of England from the Grand Lodge of Scotland.

Brothers T. Trollope, *M.D.*, of St. Leonard's, and S. B. Ellice, of Sheffield, have been admitted to the grade of Zelator in the Rosicrucian Society, Metropolitan College, by the S. M. Frater R. Wentworth Little.

NOTES AND QUERIES.

About eleven hundred years ago, when the last of the Ghebers were driven out of Persia, many of them settled along the western coast of India. They are now, perhaps, the most opulent class in Bombay, where they are styled Parsees, or fire-worshippers. It is said that more than four thousand years ago their prophet Zoroaster lighted the fire they still keep burning. They believe in one Most High and Supreme Being, and pay great veneration to the three other elements besides fire. Every morning their orisons are directed to the rising sun. The Parsee priests are called Magi. There are at present in Bombay and in Western India generally several Parsee Masonic Lodges, and their members are most enthusiastic Masons.

The following definition of Freemasonry is given in an old Masonic catechism :—

Q. What do you mean by Masonry ?

A. That great and universal science which includes every branch of human knowledge, but more particularly that part which, in conformity with the precepts of antiquity, teaches us the knowledge of ourselves, and enjoins us to discharge our several duties as members of society.

Godfrey Higgins states in his "Anacalypsis," that the last time the old Lodge at York met in the cathedral crypt of that city, was on Sunday, the 27th May, 1778. This Lodge worked the Royal Arch and Templar degrees.

The Cryptic Rite, as practised in America, consists of but two degrees, viz., the Royal Master and the Select Master, although in several States a degree pirated from the ancient and accepted rite, and styled the "Super-Excellent Master," is added. In England all three have been adopted, with the addition of the Most Excellent Master, the sixth degree in the York Rite, chiefly for the reason that it is desirable to consolidate cognate degrees under one and the same jurisdiction, and thereby prevent the establishment of petty so-called Grand Bodies.

The Science of Architecture is divided into five orders, viz., the Tuscan, Doric, Ionic, Corinthian, and Composite. The Doric is so called from Dorus, its founder, and of this order the temple of Theseus at Athens, built some years before the battle of Marathon, and still nearly intact, is a favourable specimen.

The Doric order, from its masculine grandeur, is best adapted for works of great magnitude.

The Ionic was invented by the Ionians, and its characteristics are lightness and elegance. The temples of Apollo at Miletus, of Diana at Ephesus, and of the Delphic oracle were all of this order.

The Corinthian was first used at Corinth, as its name betokens, and combines the beauty and simplicity of the other two Grecian orders.

The most perfect models of this order extant are to be found at Rome, in

the columns of the temple of Jupiter Stator. The origin of the beautiful capital of the Corinthian Order is ascribed to the following circumstance :—

A young Corinthian lady, who was about to be married, fell sick and died. Full of affection and compassion, the nurse under whose care she had been brought up, hurried to the tomb of the departed beauty, and placed upon it a basket, containing some vases filled with the flowers of acanthus, a flower which the deceased maiden valued during her life, and which had been cherished by her fostering hand. To preserve from the injury of the weather the tender plants which adorned the untimely grave of her dear mistress, the old nurse covered the basket with a tile, through the extremities of which in the ensuing spring, when vegetation was renewed, the stalks and leaves of the growing plants forced themselves, but being kept down by the weight of the tile, assumed a form similar to the sweeps of the volutes in architecture. Callimachus, a famous sculptor of that age, passing by the tomb, admired the manner in which the flower encompassed the basket, and immediately formed, after that model, the capital of the Corinthian column, in which the tile was represented by the abacus, the leaves of the acanthus by the volutes, and the basket by the body of the capital.

The Tuscan order originated in Tuscany, and is nearly allied to the Doric. It does not, however, possess the ornaments of the frieze and capital which distinguish the latter order. The Trajan column at Rome belongs to the "Tuscan."

The Composite order, as its name implies, combines the beauties and properties of the other orders ; it resembles more especially the Corinthian order, in which beauty is so happily allied with the utmost perfection of simplicity and strength.

A Craft Mason is but half a Freemason ; he represents the traditions of an ancient and honourable guild of operatives, but only in part can he claim association with the nobler body, who in all ages and among all nations have striven to preserve in purity the teachings of revealed religion, and in the practice of the strictest rules of morality and virtue, have endeavoured to worship the Most High in spirit and in truth.—*From an Address by Comp. S. Leith Tomkins, Z.* 1118.

Symbolism of the Circle.—The circle being a figure which returns into itself, and having therefore neither beginning nor end, it has been adopted in the symbology of all countries and times as a symbol, sometimes of the universe and sometimes of eternity. With this idea in the Zoroastic Mysteries of Druidism, the temple of initiation was circular. In the obsolete lectures of the old English system it was said, that "the circle has ever been considered symbolical of the Deity ; for as a circle appears to have neither beginning nor end, it may be justly viewed as a type of God, without either beginning of days or ending of years." It also reminds us of a future state, "where we hope to enjoy everlasting happiness and joy." Masonry consecrates the symbolism of the circle to itself in the teachings of its great emblem, the point within the circle ; where the common explanation is, that the point is an individual Brother, and the circle the boundary line of his duty ; but whose true explanation is, that the symbol is derived from the ancient sun worship, where the point would represent the solar orb, and the circle the illimitable universe which he illumines and vivifies. But the sun is really a symbol of God, and the universe bears the same relation to space that eternity does to time ; and hence we get back to the primitive symbolic idea, that the circle is a symbol of eternity.—*Mackey's Freemason.*

TRIANGULAR CHAIN.—One of the legends of Freemasonry tells us that when the Jewish Masons were carried as captives from Jerusalem to Babylon by Nebuchadnezzar, they were bound by triangular chains, which was intended as an additional insult, because to them the triangle or delta was a symbol of the Deity, to be used only on sacred occasions.—*Craftsman.*

SCINTILLATIONS.

ROYAL FAVOUR.—A low fellow boasted in very hyperbolical terms that the king had spoken to him; and being asked what his Majesty had said, replied, "He bade me *stand out of the way.*"

A READY RECKONER.—A mathematician being asked by a wag, "If a pig weighs 200 pounds, how much will a great boar (*bore?*) weigh?" he replied, "Jump into the scales, and I will *tell you immediately.*"

PADDY'S LOGIC.—"The sun is all very well," said an Irishman, "but the moon is worth two of it; for the moon affords us light in the night-time, when we *want it*, whereas the sun is with us in the day-time, when we have *no occasion for it.*"

CUTTING ON BOTH SIDES.—Lord B——, who sported a ferocious pair of whiskers, meeting Mr. O'Connell in Dublin, the latter said, "When do you mean to place your whiskers on the *peace establishment?*"—"When you place your tongue on the *civil list!*" was the rejoinder.

A BOOK CASE.—There is a celebrated reply of Mr. Curran to a remark of Lord Clare, who curtly exclaimed at one of his legal positions, "Oh, if that be law, Mr. Curran, I may burn my law-books!"—"Better *read* them, my lord," was the sarcastic and appropriate rejoinder.

EQUALITY.—Some one was praising our public schools to Charles Lamb, and said, "All our best men were public school men. Look at our poets. There's Byron, he was a Harrow boy—." "Yes," interrupted Charles, "and there's Burns—he was a *ploughboy.*"

GOOD SPORT.—A gentleman on circuit narrating to Lord Norbury some extravagant feat in sporting, mentioned that he had lately shot thirty-three hares before breakfast. "Thirty-three *hairs!*" exclaimed Lord Norbury; "zounds, sir! then you must have been firing at a *wig.*"

A FOREIGN ACCENT.—When Maurice Margarot was tried at Edinburgh for sedition, the Lord Justice asked him, "Hae you ony counsel, mon?" "No." "Do you want to hae ony appointed?" "I only want an interpreter to make me *understand* what your lordship says."

MEASURING HIS DISTANCE.—A browbeating counsel asked a witness how far he had been from a certain place. "Just four yards, two feet, and six inches," was the reply. "How came you to be so exact, my friend?" "Because I expected *some fool* or other would ask me, and so I measured it."

AN ATTIC JEST.—Sheridan inquiring of his son what side of politics he should espouse on his inauguration to St. Stephen's, the son replied, that he intended to vote for those who offered best, and that he should wear on his forehead a label, "To let." "I suppose, Tom, you mean to add, *unfurnished,*" rejoined the father.

OBITUARY.

On the 16th January, Bro. William Elyard Walmisley, P.G.S.B. of England.

On the 21st ultimo, Bro. William Ibbetson, P. Prov. G.S. of Works, West Yorkshire, aged 50.

On the 22nd ultimo, Bro. Captain William T. Kinnersley, of Binfield Manor, Berks.

On the 25th ultimo, Bro. George Myers, P.M. 108, aged 71. Bro. Myers was the builder of the Masonic Boys' School.

On the 25th ultimo, the Countess of Carnarvon.

On the 6th instant, Bro. the Earl of Yarborough, aged 40.

ANSWERS TO CORRESPONDENTS.

J. L.—Yes; the present Duke of Leinster is a Mason. He was, we believe, when Marquis of Kildare, initiated in the Apollo University Lodge, No. 357, at Oxford, many years ago, but has never taken an active interest in the craft.

T. Burdett Yeoman.—Thanks for verses duly to hand.

Our best thanks are tendered to Brother Hughan for kindly granting us permission to reproduce, in these columns, his admirable "Introduction" to "Memorials of the Masonic Union of 1813," a boon of which we will gladly avail ourselves in due course.

The Transactions of the Metropolitan Rosicrucian College are to hand—too late for publication in this number.

NOTICES.

Notice to the Press.—Excepting articles, the right of reproducing which may be reserved by their authors, we very cordially extend the privilege of quotation or republication from the Rosicrucian to *all* our contemporaries, *provided* they will be good enough to acknowledge the source from whence the extracted information is derived. For ourselves we shall consider it a point of honour to give credit to whom credit is due.

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A few approved Advertisements can be inserted in the "Rosicrucian and Masonic Record."—For terms apply to the Editor.

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THE SEVENTY-SEVENTH ANNIVERSARY FESTIVAL

Will be held on WEDNESDAY, 30th JUNE, 1875, on which occasion the Right Honourable the EARL OF CARNARVON, M.W. Pro-G.M., and R.W. Provincial Grand Master of Somerset, has most kindly consented to preside.

The Names of Brethren willing to act as Stewards will be thankfully received.

Every information may be obtained from

FREDERICK BINCKES,
Secretary,
6, Freemasons' Hall, W.C.