

North Connaught, 5; and South Connaught, 5); 57 in the Colonies, &c.; and 7 in military corps (4th and 5th Dragoons, 12th Royal Lancers, and 20th, 23rd, 26th and 29th regiments). In Victoria there are 17 lodges; in New Zealand, 15; in Brisbane, 18; Tasmania, 8; and Ceylon, 4.

Of Royal Arch Chapters there are 147 on the roll, two less than last year, the Grand Officers generally being composed of different brethren to those of the Grand Lodge. The Hon. Judge Townshend, LL. D., is the "King," which corresponds with our Z. The High Priest is Dr. Griffin, and the "Chief Scribe" is Comp. Welland. The titles differ in part from all other Grand Chapters, the second in Ireland being the first in America. In no country, however, and in few so much as in Ireland, is there more attention paid to instruction by official sanction, both for the Craft and Arch. Of the K. T. Preceptories there are 41, twelve being held in Dublin. H. R. H. Duke of Connaught is the Great Prior. There are thirteen Rose Croix Chapters, seven meeting in Dublin. The names of all the members are given in the Calendar under each chapter, as also those of the 28th (Knight of the Sun), 30th, 31st, 32nd, and 33rd degrees. The 32nd is limited to 16, the 31st to 15, and the 30th to 30, exclusive, in each case, of those who belong to the degrees beyond. The "Ancient and Accepted Rite of Freemasonry," as respects Ireland, has some peculiar features, about which we may have a few words to say another time. The "Masonic Female Orphan School" was founded in 1793, there being now seventy-two pupils provided for. The "Boys," started in 1867, has now forty-five in the School. The Archbishop of Dublin, Grand Chaplain, is one of the Chaplains for each institution. The subscriptions are, in part, collected by honorary "local treasurers." An excellent plan, we think. — *London Freemason.*

UNSECTARIAN FREEMASONRY.

It was undoubtedly a sound forethought on the part of those who founded the modern system of Freemasonry which induced them to exclude all discussions of a religious, political or controversial character from its gatherings; if it had not been so we question whether Speculative Masonry would have existed so long as it has done; while we are convinced it would never have attained its present high position as a power for good in the world. As Freemasonry is constituted it is possible for all creeds, all parties, all nationalities, and all classes of the community to meet on terms of equality under its banner, and nowhere can we find another institution which confers so many privileges upon its members, or allows so much freedom of thought and action among those who pledge adherence to it; indeed, the world does not contain another so beneficent in its aims, or so cosmopolitan in character. Masons can, and do, enjoy themselves among themselves, and if they choose to place a barrier around their doings, so as to keep away those who have not regularly sought a participation in their mysteries, they are not wholly selfish in their actions. While they strive to help all who need it within their mystic circle, they do not forget there are others outside, who have claims equally pressing, if not equally deserving of recognition. It is but natural Freemasons should consider that those within the Order have the first claim on their sympathy, although, as far as possible, they practice charity to the world at large, and if the Order does not attempt the relief of all distress, and the redress of all grievances, it is because it is impossible for its members to do more than a share, although we are justified in saying it already accomplishes more than would fall to its lot, provided an equitable distribution were possible.