

it follows the most ancient constitutions of the operative brotherhood, a connection which it mildly impressed upon the aspirant at every step. The term Cowan for an irregular Mason is not used by them, and is probably a Scottish introduction, such as Bro. R. N. Gould indicates to have been introduced into the London Grand Lodge by Bro. James Anderson, an Aberdeen man.

I shall have to confine myself to very slight notices of the ceremonial. Every grade had its emblematic, Hailing, and Penals, and at opening and closing these were what is termed "worked up," as is yet done in some of the high grades, which is thus shewn to have retained an old custom and not to have adopted a new one. An exception is made to this at the opening of a M. M. Lodge, for a reason which will be obvious to every Master, they were only worked up at the close. The batteries alluded to the years employed at the temple, and the steps are plain in correspondence, hence we can understand the sneers of Bro. Lawrence Dermott, the Secretary of the "Ancients" when he compares those of the "Moderns" to a drunkard's hornpipe. The Masters title is "W.M. in the East."

At initiation there was a sham introduction without ceremony, and when certain questions were answered, he was returned for dew preparation, the presentation being that the candidate "wishes to have, feel and receive part and portion, of all the rights and privileges of this W. L., erected to God, and dedicated to the Holy St. Johns, as others have done who have gone this way before him." An introduction which agrees with the orders of the Temple and St. John, and there is evidence that York did hold St. John's Lodge, prior to the formation of G. L. in 1717.

The Fellow-Craft aspirant is tested in his knowledge of Operative Masonry, with the square, level and plumb rule.

The Master's Ceremony is much more dramatic than our present re-

lation, and is full in its detail, and especially in that portion out of which the three Elu degrees have been formed on the continent. Parts during the oration are dramatically gone through; and the end of it is that Solomon constitutes 12 brethren, into a new "casual degree of M.M."

The *Lecture* of the 1° consists of 7 sections, and many of the questions and answers though not found in other systems, are yet agreeable to modern teaching though they do not hesitate to draw christian inferences. A question in the first section,—"Who amongst Masons are best entitled to knowledge?" The answer is "Those who are justly considered F. & A., and have been Exalted to the R.A. degree, and knighted in a Masonic Encampment." And in addition to the well known account of the dedication of Masonic Lodges at relative periods to K. S. & Z.; they are said in christian times to have been dedicated to the Baptist, and Evangelist. It is further said that during the Palestine Wars the Knight Masons joined the Order of St. John of Jerusalem and placed themselves under St. John's protection. The fifth section contains a reference which is now only known to readers of Dr. Oliver's works; in which each degree is said to have "twelve original or standing points," without which no reception in any degree can be legal, and these 12 points are compared with the origin and characteristics of the 12 tribes of Israel.

The *Lecture* of the second degree consists of three sections, and commences with a letter of greeting addressed by King Solomon to all Israel, pointing out that there is a certain problem in geometry, and that whoever should discover it would be appointed Superintendent of his intended building, as it would enable him to erect 3, 4, and 5 rows of chambers. The problem to which this is an allusion is that of the 47th of the 1 book of the collection of Euclid. The only man capable of this discovery was H. A. B. who laid the plan before the King and