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M.W. Grand Master of England.

**THE RIGHT HON. THE EARL OF ROSSLYN,**

M.W. the Grand Master Mason of Scotland.

**AND THE GRAND MASTERS OF MANY FOREIGN LODGES.**

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RELIGIOUS ASPECTS OF FREEMASONRY.

NO. I.—FREEMASONRY & CHRISTIANITY.

BY BRO. WILLIAM JAMES HUGHAN,

P.M. 131, Provincial Grand Secretary Cornwall, &c.

Of late, lengthy discussions have been conducted by brethren in the pages of Masonic magazines on the religious aspects of Freemasonry, both at home and abroad. Some are firm believers in Freemasonry being Christian even at the present day, while others are so strongly opposed to its being a religious institution at all that they actually advocate the removal of the *Volume of the Sacred Law* from the Master's pedestal, and the substitution of the *Book of Constitutions* in lieu thereof! It would be a mistake to suppose that the former only number among their ranks the Christians who adorn our Fraternity, for among the *latter* there are many brethren who make a profession of Christianity, and what is more, practise its glorious precepts of Faith, Hope, and Charity.

The differences of opinion arise from contrary views of the *character* of Freemasonry; and the errors of judgment, we think, is a consequence of confounding the *scope* of the Society with its origin or nature. We neither accept the narrow belief of those who would restrict membership of our Craft to Christians, nor do we share the opinion of some who think that Freemasonry would be advanced by the removal of the Holy Bible from the lodge; and for the following reasons:—

I. Freemasonry, as a guild, had a *Christian* origin. We presume this will not be doubted; but as we do not enter on the inquiry in a disputatious mood, but simply as a humble student desirous of stating the result of his researches and of expressing his fears of the revolutionary tendencies of some Masons equally earnest as himself to uphold what they believe to be genuine

Masonry, we will glance a little at the evidences for the assertion made. All the old *Constitutions* confirm the fact, and recognise *Christianity*. The old Rules at York, A.D. 1370, speak of "He Goddy's Malyon and Saynt Petirs." The MS. in the British Museum, Bib. Reg. 17 A.I., f. 32, 14th or 15th century, says as follows:—

"*Plures Constitucioes*

"That whose wol connec thys Craft and come to a state

He most love wel God, and holy churche algate."

\* \* \* \* \*

"*ars quatuor coronatorum.*

"Suche mawmetys he hade yn hys dawe, To tume the pepul from Crystus lawe, But they were stedefast yn Cryste's lay And to here craft, withouten may

\* \* \* \* \*

So he dede that tyme other also, Of dyvers craftes mony mo. Through hys grace of Crist yn heven He commensed yn the Syens seven.

\* \* \* \* \*

"And when thou herest the belle ryng

To that holy sakerynge

Kneie ze most, both zyng and olde

And bothe yor hondes fayr upholde

And say thenne yn this manere

Fayr and softe, without bere—

'Jhesu Lord, welcome thou be,

Yn forme of bred, as y the se'.

Now, Jhesu, for thyn holy name

Schulde me from synne and schame."

There are many instances more in the same MS. as the foregoing. The next oldest is

"Add. MS. No. 23, 198," late in the 15th

century (in British Museum):—

"but be-

hoveth hem fyrst princypally to God and holy church & all halowis and his mastr. and his felowes as his aine brotheryn."

The Harleian, Sloane, and Lansdown MSS. in the British Museum, containing the old charges of the 17th century, commence with an invocation to the "Holy and undivided Trinity" much as follows:—

"The myght of the Father of Heaven With ye wisdom of the glorious Son Through the goodness of the Holy Ghost Yt be three in one God, &c. Be with us att our beginning And give us grace so to govern us in our living Yt we may come to His bliss That ne'er shall have ending." Sloane MSS. 3323, f. 209, A.D. 1659.

The commencement of the Rawlinson, York, and Scotch MSS. agree almost verbally with the foregoing, and contain so many references to Christianity that the recognition of that religion by our ancient brethren must be accepted as a fact. The Fraternity were to be "True to the wholy Church." The initiates were sworn upon "The wholy Scripture," and the "Helpe of God" was invoked during the obligation.

The Constitutions of Edinburgh-Kilwinning of about 1670 conclude thus:—

"These charges that wee have now rehearsed unto yow, and all others that belongeth to Massons, yow shall keep, so help yow God and your haly-doome."

In the readable "Recollections of the Lodge at Thornhill," Bro. D. Murray Lyon observes as follows:—

"Theism is said to be the religion of Freemasonry. Theoretically this may be so; but, in practice, the Kilwinning Fraternity ignore this cosmopolitan characteristic of the Order, and substitute in its stead a feature (not, however, till after the initiate has crossed the threshold of the lodge) which effectually *debars Turk or Jew from a full participation in their work.*"

We object to such an exclusiveness in the present era of Freemasonry, and strongly believe in admitting to our mysteries neophytes irrespective of their creed, colour, or clime, so long as otherwise they are worthy. This broad view, however,

is not shared generally by many belonging to the old lodges in Scotland even *now*. That it *was* Christian only early in the last century, and before then, we take it as proved. The past we cannot alter; but, surely, the present being in our own hands, we can open wide the threshold of the Craft to good and virtuous men, whether Jews, Turks, or Christians. Bro. D. Murray Lyon further states (in confirmation of our first proposition)—

That the Eglinton MS. "held the Wardens of lodges answerable to the *Presbytery* for all offensis committed by the 'maissions subject to the ludgis' over which they were placed; and to the Deacon and Warden of Kilwinning was it 'given' . . . to put forth of their societie and company . . . all persoins disobedient ather ta the *Kirk, Craft, Counsall, &c.*"

This MS. is dated 1599. There is a MS. in the archives of Mother Lodge Kilwinning of about A.D. 1670. Bro. Lyon informs me that the following sentence in the charges to Prentices embraced in this MS. clearly shows the Roman Catholic faith to have been that of the Craftsmen to whom the Mason oath was administered prior to the Reformation:—

"That you shll be a trew man to God and the *Holy Church*, and that you use no heresie nor error, to your understanding or discredit man's teaching. . . . So help me God and the Holy Dame."

The commencement of this old manuscript is as follows:—

"The might of the Father of Heaven And the wisdom of the Glorious Sonne Through the grace and goodness of the Holy Ghost That been three persons and one God Be with at our beginning, and give us grace for to govern us here in our living That wee may come to his bliss that never shall have ending. Amen."

In the "Laws and Acts of Parliament" (Edinburgh, 1682) we read that the sums of money

"Employed by any corporation, guild, fraternity, company, or fellowship of any mystery, towards the maintenance of any priest, anniversary, obit, lamp, light or the like"

had to be "paid yearly as a rentcharge to the King."

The Constitutions of the German Masons of Strasbourg, according to our friend Bro. Findel, provide that

"No Craftsmen or Master shall be received in the Fraternity who goes not early to the Holy Communion, or who keeps not Christian discipline" (A.D. 1459).

But enough has been said to prove Freemasonry *was* Christian before the 18th century. From A.D. 1716, and mostly throughout that century, it was Christian in its character and ceremonies. Of this we have many proofs—a *few* of which will now be presented. The first printed work that was issued after the "Revival" on Masonry was the "Operative Constitutions of A.D. 1722;" the only copy we know of being in the possession of Bro. R. Spencer, London. It commences thus:—

"The Almighty Father of Heaven, with the wisdom of the Glorious Son, thro' the Goodness of the Holy Ghost, Three Persons in one Godhead, be with our Beginning, and give us his Grace so to govern our lives, that we may come to his Bliss, that never shall have end. Amen."

The next printed work published was the one of A.D. 1723, viz., "Constitutions of the Grand Lodge of England." In this volume will be found a number of charges purporting to be extracted from the "Ancient Records of Lodges Beyond Sea, and of Those in England, Scotland, and Ireland." It is a curious fact that these charges were in reality a compilation of the Rev. Dr. James Anderson, from various documents; but in such a *free manner* that



in many respects in their new garb they are quite the opposite to the *originals*. These charges by the Rev. Dr. Anderson have never been surpassed for simplicity, beauty, and universality by any ritual-makers since, and deserve to be held in high esteem by the Craft *now*, as in the past. But we are certain that the same liberal spirit did not actuate the members of the lodges, nor did the brethren who added to our ceremonies after the Revival dispense with the *Christian references* in the ceremonies of the Craft. Much of the old rituals were quite unsuitable to be worked *before* or by any but Christians, and the earliest rituals are palpably *Christian*. The ancient Sloane MS. 3329, f. 142, declares "He yt was caryed to ye highest pinnicall of the temple of Jerusalem" to be greater than a Freemason. "The Holy Chapell of St. John" is mentioned, and the asseveration "So help you God, and by the contents of this book" concludes the MS.

But we need not particularize on this head, as all conversant with the rituals of Freemasonry during the last century will be aware of their Christian tendency. Since the "Union of A.D. 1813" a more general arrangement of the rituals has taken place, and the members of the Fraternity of the present day are alive to the claims of the Institution as respects its universality. Indeed, unless as an unsectarian Society, it could not possibly succeed in its exalted mission, and hence we strongly believe in the friends of the Order who endeavoured to so alter the ceremonial parts of the reception of candidates as to permit of "Jews, Turks, and Christians" being admitted on an equitable equality, and in the most fraternal spirit. Even now, however, the observant Mason can detect references which certainly may be traced to Christianity; and we hope no religionist will complain if such suits not his views, as it is wholly impossible to utterly obliterate Christian and Jewish explanations in the rituals, without creating an entirely new institution. As Christians, we now hold out the right hand of fellowship to men of all religions and creeds who believe in God, the Creator of the Universe, and in future rewards and punishments, and are glad to see them joining the Masonic Order, if otherwise worthy. On this broad basis we think we shall be excused in maintaining that Freemasonry had a Christian origin, and still perpetuates the evidences of such a birth, although to promote "Peace on earth and goodwill towards men," its votaries are now content by simply acknowledging these facts, and recognise beyond all sectarian differences and bickerings that, in the liberal and universal sense in which our ceremonies must be understood, *all* religionists are eligible for admission into our Order if they believe in God and practise the sacred duties of morality.

#### ROYAL MASONIC INSTITUTION FOR GIRLS.

The regular monthly meeting of the General Committee of this Institution was held on Thursday, December 29th, at Freemasons' Hall, Bro. J. A. Rucker, V.P., in the chair, Bros. Major Creaton W. Young, Frederick Walters, Edward Cox, Geo. Cox, J. R. Sheen, W. Farnfield, H. Massey, Samuel Noble, and E. H. Patten (Secretary), were also present.

The minutes of the previous meeting were read and unanimously confirmed.

The cases of eight candidates for election were considered; one withdrew, one stood over, and, finally, six were added to the list for next April, which closed at twenty-three candidates.

There will be vacancies in the institution for six pupils on that election.

#### ENCYCLOPEDIA METROPOLITANA.

BY BRO. C. G. FORSYTH.

(Continued from page 685, vol. 3.)

Col. Todd mentions its existence on large blocks of the walls at Mundore, and on some ancient medals in his possession, dug up at Oogein, containing the symbols of the twenty-four zain apostles. (They occur also in many of our own Gothic buildings, as, for instance, in the Abbey Gate at Bury St. Edmunds, erected about 1377.) In a representation of Diana of Ephesus joined with Isis and Seraphis, it appears over the right shoulder of Seraphis; it is afterwards found with many other Masonic emblems among the Templars. Many of the ancient statues of the heathen divinities discovered in Egypt, Greece, Persia, and Hindustan, also in America, are decorated with superb aprons; and the Levitical priesthood, we are informed, wore girdles or aprons composed of the three colours, blue, crimson, and purple; but the Freemason may find a more recent and more probable origin for their decorated vesture in the leathern aprons of their operative brethren. The Egyptian mysteries were among the most celebrated; the priests, especially at Memphis and Heliopolis, were noted for their learning. In consequence of their repute, many philosophers and persons of rank from all nations sought to be initiated, and afterwards introduced some of the peculiar rites into their own countries. Thus Lycurgus, Solon, Pythagoras, and others, intermingled them with their own doctrines. Even Moses is said to have been initiated, and to have applied in the worship of the true God such forms as he thought might be useful for the conduct of the Levites, establishing at the same time certain proofs in order to keep them more distinct from the rest of the people, which proofs are supposed to have existed undivulged until the time of King Solomon, and, indeed, until the troubles of the Jews commenced, when they became partly known to the conquerors. Among the Druids, the priesthood of the Celtic nation, we find similar rites, secret probations and obligations to secrecy, with hidden doctrines similar to those of the Magi, the Gymnosophists, the Brahmins, the Chaldeans, and the priests of Egypt. The same may be traced in the rites of Vitzliputzli in Mexico, and Pacha Camai in Peru. From Egypt the religious mysteries would naturally travel to Greece with the earliest colonisers, or would soon follow them. The celebrated mysteries established at Eleusis in great splendour in the reign of Erichthonius, the year B.C. 1500, are better known to us than any other, in consequence of the numerous allusions to them in different old writings. They were afterwards carried to Rome, where they flourished until suppressed by Theodosius the Great in the beginning of the fifth century; but so popular were they even after that time, that traces of them were to be discovered. In all cases, the candidate had to undergo severe and lengthened trials, sometimes even death ensued. At the commencement of his probation, he was purified by ablution, and admonished to lead a new life, founded on the strictest rules of virtue. He was led in darkness through winding avenues, with gloomy recesses, and startled at every step by terrific noises—the howlings of wild beasts, the hissing of serpents, and other strange cries. His resolution was put to the proof by the infliction of bodily suffering. According to Tertullian, a drawn sword was opposed to him on his entrance into the Mythriac cavern, from which he occasionally received wounds—his progress was fearful, through night and darkness. Voices heard, now whispering, now bursting into thunder. Intermittent flashes of tremulous light exposed to his affrighted view scowling faces and terrible spectres; sounds of grief and lamentation for the departed God were heard, and as the time of probation (which was sometimes protracted at intervals for many days) drew to a close, the severity of his trials increased. The earth quaked beneath his feet, and he was left apparently suspended over an abyss. Sometimes he underwent a symbolical death in a bed or coffin, and after a certain time was raised therefrom to participate in their

mysteries. Arrived at the confines of death, the candidate was hurried rapidly through the trial of the four elements. At length, when just exhausted, he received the reward of his courage and perseverance; his persecutions ceased, soft sounds with melodious symphonies were heard, and the gloom of night gradually dispersing, fair groves and flowery plains were disclosed to view. The gates of the inmost sanctuary were opened to him; he was admitted to the sight of celestial beauty in all the dazzling splendour of its perfection, and beheld the sun shine with meridian lustre, even in the middle of the night. He was crowned and clothed with a white garment, various symbols were explained to him, and he was finally declared to be born again and made perfect, and dismissed with the formula—*Konx Omphax*. These words formerly considered inexplicable are now ascertained to be Sanscrit, and are still used by the Brahmins at the conclusion of their religious ceremonies, they should be expressed *Kamska Om Paksha*. The first is the most ardent vows, *Om* is the mysterious name of the Deity, *Paksha* means change, turn, vicissitude, &c. Though it appears to have been used in the sense of silence, whence the word Pax (Latin); Paix (French), used with the same significance. The entrance of the candidate through intricate passages and through darkness, was emblematical of the wanderings of the soul through the mazes of vice and error before initiation. The noises and spectres surrounding him typified the various diseases, calamities and evil passions incident to that mental bondage from which he was about to be emancipated, and exemplified the punishment of the guilty in a future state. His admission into the full splendour of the rites and the dispersion of the shades of night before the brilliant sun of the mysteries, represented the dispersion of the clouds of mental error before the sun of truth. The foregoing description of initiation has chiefly reference to the Elusianian mysteries of which we have fuller accounts extant than of any other, but wherever we have records of, or allusions to others, we find the same similarity. The Pyramids with many celebrated caves, as that of Trophonosius have been considered as the scenes of initiation; and there is said to have been a large cave at Eleusis, but frequently the necessary apparatus and chambers were attached to and perhaps underneath the Temples, the severest penalties were denounced against a breach of the obligations to secrecy, and Ovid is thought by some to have been banished upon mere suspicion of having encroached too much upon the Elusianian secret in the fiftenth book of his "Metamorphosis." In many of the religious ceremonies, the initiated were finally entrusted with a mysterious word having reference to the Supreme Being or Omnipotence. The Egyptian word was *Om*; that of the Hindoos *Om*, compressed from the Arilateral word Aum, representing the creating, preserving, and destroying powers of the Deity, and typifying therefore the Indian trinity, Brahma, Vishnu and Siva. The Chinese, Japanese and Ceylonese, who practised Buddhism used the word O-Mi-To-Fo to signify Omnipotence. The sacred term of the Thibetians was Om-ha, hum the Druids, the sacred name in a manner known only to themselves, but used the letters O. J. W. The mysterious name of some of the North American Indians is curious from its similarity to that of the Jews. They call their supreme god *Ishtohollo*, but they have also a tetragrammaton never used in common speech, compounded of four notes and confined to their most sacred ceremonies. It consists of the syllables Ya, O, He, Wah, thus composing the word Yo-he-wah. The veneration with which the Pagans made use of the name of the Deity should be an instructive lesson to those who daily abuse it. Far from being introduced into general discourse it was considered a subject for devout and private meditation. Cicero says they did not dare to mention the names of their gods, and Lucan states that but to *name* the Name would shake the earth. The Jews believed that the true pronunciation and import of the sacred tetra-

grammation composed of Yod, He, Vau, He if discovered would be sufficient to work wonders, and attributed our Savours miracles to his knowledge of the unutterable word the Shemhamphoresh. Josephus says that the word was never known until God himself revealed it to Moses in the Wilderness, and that Moses afterwards did not dare to mention it, since it was forbidden to be used except once a year by the High Priests alone, when he appeared before the mercy seat on the day of expiation, he adds that it was lost through the wickedness of man. Rulo (de vita nos) mentions the time when, and why it was lost. In common the Jews used Elohim or Adonai, and when it was necessary to write the name in the volume of the Sacred Law, peculiar ceremonies were laid down for the usage of the scribes on the occasion. Among the mysteries established in B.C. 1500 were the Dionysian, in honour of Bacchus, who after the introduction of theatres had the credit of being their inventor. With the mysteries were subsequently connected with the Dionysiac artificers, a body of scientific men, architects and engineers, who claimed the exclusive right of building temples, theatres and other public edifices, much in the same manner as trading Freemasons in the after ages endeavoured to monopolise the building of cathedrals and conventual edifices. Their chief mysteries and most important secrets were comprised in the mechanical and mathematical sciences. The temples of their gods and their theatres required an immense apparatus of machinery for some of their mysteries. At the time of the migration from Attica to Ionia about 1044 B.C., a few years before the erection of Solomon's Temple, the Dionysiac artificers had attained to a considerable reputation and had spread through a considerable part of Asia, and even to India. In order to distinguish them as a body and to preserve inviolate the peculiar secrets of their science, they had appropriate signs and symbols, taken most probably from those mysteries with which they were so intimately acquainted, and when engaged in any great work, they are supposed to have formed into what we should now call lodges, each having its Master, with his assistants or Wardens. The poor brethren of the Order were relieved or employed, and in many respects their institutions remind us of the Freemasons of the middle ages.

(To be continued.)

#### THEATRICAL.

**VAUDEVILLE THEATRE.**—Bro. Thomas Thorne announces his benefit for Saturday evening, the 7th inst., (to-night), when the "Two Roses" will be performed for the 187th time, to be followed by Mr. Byron's burlesque of "Ill-Treated Il Trovatore," (by permission of Mr. Webster,) and, for the 115th time, the farce of "Chiselling." We are sure he will have a bumper.

**HAYMARKET THEATRE.**—Mr. Buckstone continues to draw a full house every evening. He produces O'Keefe's musical piece "The Poor Soldier," the comedy of "The Palace of Truth," the comedieta of "Uncle's Will," and concludes with the "The Spectre Bridegroom." The performances as is usual here go off admirably, and a host of admirers welcome the appearance of Mr. Buckstone. It is sufficient to state, he is supported by Messrs. Kendal, Everill, Clark, Braid, Buckstone, jun., and Rogers; Mesdames Robertson, Chippendale, C. Hill, F. Wright and Fanny Gwynne, to ensure all visitors that they will have a good evening's amusement if they patronise this fashionable theatre.

**COVENT GARDEN THEATRE.**—Crowded houses every night prove the attractiveness of the pieces selected by Mr. A. Harris at this West-end theatre. The performance commences with "The Lottery Ticket," and concludes with the pantomime, "Sleeping Beauty." The scenery is beautifully painted, the music is played with great effect by the admirable band, and the principal characters are all that can be desired.

At the forthcoming festival of the Royal Masonic Benevolent Institution, on 25th January, Bro. H. G. Buss, of 127, Offord-road, Barnsbury, will represent the Knights of Constantine, and will be happy to receive additions to his list.

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

**Gihon Lodge, No. 49.**—The installation meeting of this lodge was held at the Guildhall Coffee House, on Thursday, December 14th. Bro. J. Miles, W.M., initiated Mr. Mills in an able manner. Bro. Mills, P.M., installed Bro. Tipton, S.W., as W.M., who appointed as his officers: Bros. Peacock, S.W.; J. Smith, J.W.; Stillwell, P.M., Treas.; Cox, P.M., Sec.; H. Venn, S.D.; A. Williams, J.D.; T. Cargill, I.G.; and Longstaff, Tyler. The usual Past Master's jewel was presented to Bro. J. Miles, I.P.M. There was a very large muster of the members present. The usual good banquet was served, followed by the customary toasts. Visitors: Bros. J. Hervey, G.S.; C. Drummond, P.M. 403; H. Marshall, 91; M. Cockburn, 820; R. J. Chillingworth, S.W. 1228; N. Rosier, 15; G. Barton, J.W. 15; F. Walters, W.M. 1309; J. H. Harmsworth, S.D. 1178; J. H. Fudge, J.D. 1178; and others.

**Mount Lebanon Lodge, No. 73.**—On Tuesday, 20th ult., at Bridge House Hotel, this lodge held a meeting. Bro. F. H. Ebsworth, W.M., presided. There were present: Bros. Loewenstark, S.W.; Free, J.W.; Harris, P.M., Treas.; Donkin, P.M., Sec.; Grace, S.D.; Dussek, J.D.; Harman, I.G.; Williams, D.C.; Walters, P.M.; Dr. Dixon, P.M.; Rose, P.M.; and others. The work done was raising Bros. Dowsett, Hager, and Ginham to the third degree, passing Bros. Adams, Hetley, and Linging to the second degree, and initiating Dr. A. Lloyd. The ceremonies were well and ably rendered. Bro. Loewenstark, S.W., was elected W.M.; Bro. Harris was re-elected Treasurer; and Bro. W. Y. Laing (P.M. 45) Tyler. A six-guinea P.M.'s jewel was unanimously voted to the retiring W.M. The Auditors were elected; the number of meetings reduced from nine to seven; and Bro. S. Harman was elected as Steward for the Boys' School. Visitors: Bros. M. Ohren, W.M. 452, J.W. 33; Hetley, 33; and Linging, 33.

**Pythagorean Lodge, No. 79.**—This ancient lodge held its regular meeting on Monday, December 26th, at the Ship Hotel, Greenwich. The chair of K.S. was occupied by Bro. T. Perridge, W.M., and there were present: Bros. J. S. Burls, S.W. and W.M.-elect; C. Nash, J.W.; J. H. H. Doughney, P.M., Sec.; J. R. Nash, S.D.; H. Roberts, J.D.; C. M. Munyard, I.G.; R. Boney, P.M.; W. West Smith, P.M.; W. R. Dussie, W. Blackburn, T. J. H. Wilkins, E. Webb, H. Bond, J. Shaw, Partridge, and others. The visitors were: Bros. F. Walters, W.M. 1309, P.M. 73; J. Griffin, J.W. 933; J. Smith, &c. The minutes of the previous meeting were read and confirmed; Bro. Beckwith was passed; and Messrs. Kingston and Heard were initiated. The work, as is usual in this lodge, was admirably and correctly given. Bro. J. S. Burls was elected W.M.; Bro. W. C. Penny, P.G.S., P.M., was unanimously re-elected Treasurer; and Bro. Riley, P.M., Tyler. The usual five-guinea Past Master's jewel was voted from the lodge funds to the retiring W.M., Bro. T. Perridge. Bro. T. J. H. Wilkins was accepted as the Steward to represent the lodge at the forthcoming Boys' School Festival, on Wednesday, March 8th, 1871. The lodge was closed, and the usual good banquet followed. Some excellent songs and recitations enhanced the evening's enjoyment.

**St. George's Lodge, No. 140.**—This old lodge met on Wednesday, the 21st ult., at the Trafalgar Hotel, Greenwich. Bro. C. Hudson, W.M., in the chair. He raised Bro. R. H. Miller, and passed Bro. W. B. Blackmur. Bro. G. C. Stuart (325 I.C.) was elected a joining member. Ten pounds were voted to the Male Annuity Fund; Bro. Johnson, S.W., was elected W.M.; Bro. W. Noak, P.M., Treasurer; and Bro. Riley, re-elected Tyler. The lodge was duly closed, and banquet followed.

**Lodge of Temperance, No. 169.**—The usual monthly meeting of this lodge was held on Thursday evening, the 15th ult., at the White Horse Tavern, Deptford, and was numerously attended. Bro. John Thomas Moss, W.M., presided, assisted by the officers. After the minutes of the lodge had been read and confirmed, the brethren proceeded to the election of a W.M. for the ensuing year, and the choice of the brethren fell upon Bro. Alfred Pulley, S.W., by an unanimous vote. Bro. J. W. Barrett, P.M., was re-elected Treasurer. Upon the motion of Bro. Pulley, S.W., seconded by Bro. Marshall, J.W., and carried unanimously, a jewel of the value of five guineas was voted to Bro. John Thomas Moss, the retiring W.M., and after the appointing of a day for auditing the accounts, the lodge was closed, when the brethren adjourned to refreshment. The W.M., Bro. John Thomas Moss, quickly disposed of the usual loyal and Masonic toasts. Bro. George Brown, P.M., proposed "The W.M.," which was received with more than usual applause.—"The W.M., in acknowledging the compliment, said if he had done his duty to the satisfaction of the lodge, he was amply repaid, and he thanked the officers, especially the P.M.'s, for the assistance they had rendered him during his year of office.—"The W.M., in most suitable terms, proposed "The health of the W.M.-elect, Bro. Alfred Pulley," and expressed the satisfaction it gave him and the brethren of the lodge on his election.—Bro. Alfred Pulley replied in one of those bursts of enthusiasm for which he is famous, and the brethren shortly afterwards separated.

**Lodge of Sincerity, No. 174.**—The regular meeting of this lodge was held at the Guildhall Hotel, Gresham-street, City, on Wednesday, 21st ult. Present: Bros. Arthur Gee, W.M.; Adkins, S.W.; Favey, J.W.; Crawley, S.D.; Tuck, J.D.; Moore, I.G.; C. Lacey, I.P.M.; Rawley, P.M. and Treas.; Barlow, P.M.; Bulmer, P.M.; J. Newton, P.M. and Sec.; and a full

lodge. The visitors were: Bros. D. Davis (141), M. Davis (141), T. Scotchley (55), J. Tocher (375, Aberdeen), and J. Bennett (212). The usual preliminaries having been disposed of, Bro. Wheeler received his second degree, and Bros. Morrison and Roberts obtained their rank of M.M. This being the evening for electing officers for the ensuing year, the brethren were pleased to elect Bro. Adkin, the S.W., as W.M. Bro. Rawley, P.M., was re-elected as Treasurer, and Bro. Thompson, Tyler. The business of the evening being ended, the brethren adjourned to refreshment. On the removal of the cloth, the usual loyal and Masonic toasts were given with delightful brevity. To "The health of the Visitors," Bro. D. Davis (141) replied. "The health of the W.M." was proposed by Bro. Lacey, I.P.M., in most kindly terms, to which the W.M. briefly responded. Bro. Lacey also responded to the toast for the P.M.'s. "The Prosperity of the Masonic Institutions" was then proposed by Bro. Barlow, P.M. He stated that the Lodge of Sincerity had voted £5 5s. to be placed on Bro. Rawley's list, who is standing Steward for the Aged Freemasons' Institution at their next festival, and he trusted the brethren would, by their liberality, make it as imposing a list of subscriptions as any that may be sent up.—"The health of the W.M.-elect" being the next toast on the programme, was proposed, and very cordially received.—Bro. Adkins, in reply, hoped to be able to perform the duties of the high office to which he had been elected with the same efficiency that had distinguished his predecessors. After the health of the rest of the officers had been proposed and responded to, the Tyler's toast terminated the proceedings. During the evening the brethren were entertained with songs by Bros. M. Davis and Atkins, and a recitation very effectively given by Bro. D. Davis. It should also be mentioned that various sums were subscribed by the brethren to assist three widows of former brethren of the lodge.

**Lodge of Industry, No. 186.**—This lodge met on the 27th of December, at Freemasons' Hall. Bro. Price, W.M., presided. The other brethren present were: Bros. Talent, S.W. and W.M.-elect; D. D. Beck, as J.W.; Lake, P.M., Treas.; W. Mann, P.M. Sec.; Noehmer, S.D.; Seex, J.D.; Wylic, I.G.; &c. One joining member was admitted, one brother passed, and one gentleman initiated. Bro. Talent, S.W., was unanimously elected W.M.; Lake, P.M., re-elected Treasurer; and Woodstock, P.M., Tyler. A five-guinea P.M.'s jewel was voted to Bro. Price.

**New Concord Lodge, No. 813.**—The usual monthly meeting of this flourishing lodge was held at Bro. Gabb's, Rosemary Branch Tavern, Islington, and the following officers and brethren were present: Bros. T. Bartlett, W.M.; M. J. Atkins, S.W.; J. Salisbury, J.W.; Hart, I.P.M.; J. J. Wilson, P.M. and Treas.; W. H. Main, P.M. and Sec.; Denny, J.D.; A. Hill, I.G.; C. J. Hill, S.; Townsend, Briestlin, Heinemann, Gallant, H. J. Gabb, Hofbawr, J. Meyers, C. J. Meyers, Fauquey, Harris, King, Mountford, Cain, Wagner, and Treble. Bro. Roddy (Victoria) was the only visitor. The lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. The ballot was taken for Bro. Schweitzer as a joining member, and he was unanimously elected. Bros. King, Meyers, and C. J. Meyers were severally passed to the degree of Fellow Craft; and the W.M. afterwards very ably delivered the traditional history. The lodge being closed, the brethren adjourned to a very excellent banquet, when the usual loyal and Masonic toasts were duly honoured, and a very pleasant evening was passed, enlivened with some capital singing by Bros. Mountford, Meyers, Salisbury, Hill, and others.

**St. John of Wapping, No. 1306.**—This well-established lodge held a meeting on the 14th ult. at the Gun Tavern, Wapping. Bro. W. Mann, W.M., presided, and was supported by all his officers. The work performed was initiating Messrs. Millhouse, Macklecken, and Sweetenham; and passing Bros. E. Randall, T. J. Taylor, and W. Poore. The ceremonies were rendered in an admirable manner, and reflected great credit on the W.M. and the officers. The lodge was closed and banquet followed. Visitors: Bros. T. Mortlock, P.M. 186, and Grant, 186.

##### PROVINCIAL.

**PLYMOUTH.**—Lodge St. John, No. 70, and St. John's Lodge, No. 1247, met on 21st ult., at the Huyshe Masonic Temple, Plymouth, for the purpose of installing their respective Worshipful Masters for 1871—Bro. R. M. Andrews for Lodge 70, and Bro. R. P. Culley for Lodge 1247. The Installing Master was V.W. Bro. J. B. Gover, P.P.G., A.D.C., assisted by the P.M.'s present. At the close of the installation, the W. Bro. Andrews appointed the following brethren as the officers of Lodge 70 for the ensuing year:—W. Bro. L. D. Westcott, I.P.M.; V.W. Bro. I. Watts, P.M., P.P.G.T., Treas.; V.W. Bro. J. B. Gover, P.M., P.P.G.A.D.C., Sec.; Bro. C. Knowsley, S.W.; J. Wainwright, J.W.; E. Crook, S.D.; C. Stribling, J.D.; H. Bowman, I.G.; W. H. Thomas, D.C.; H. B. Northcott, A.D.C.; W. F. Windcutt, Org.; R. Pengelley, S.S.; W. Harris, I.S.; T. Smith, Tyler.—The W. Bro. Culley appointed for Lodge 1247 the following: W. Bro. J. Bennett, I.P.M. and Treas.; W. Bro. J. B. Gover, P.M., P.P.G.A.D.C., Sec.; Bro. P. Skelton, S.W.; J. H. Keats, J.W.; W. H. Browning, S.D.; W. F. Windcutt, J.D.; S. Davey, I.G.; C. H. Treherne, D.C.; J. P. Elliott, A.D.C.; G. Cassell, S.S.; J. R. Lord, J.S.; T. Smith, Tyler.—At six o'clock the brethren of Lodge St. John, No. 70, together with a number of visitors, dined at the Globe Hotel, when a sumptuous dinner was put on the table in Bro. Watt's usual good style. After dinner the various Masonic toasts were proposed and responded to, and the harmony was greatly enhanced by the really capital songs of several of the brethren. Bro. Windcutt presided at the pianoforte. During the evening the

immediate Past Master, W. Bro. L. D. Westcott, was presented by the V.W. Bro. I. Watts, on behalf of the members of the lodge, with a very handsome Past Master's jewel, on his retiring from the chair of St. John's Lodge, No. 70, to mark their fraternal appreciation of his services therein. A strong muster of Prov. Grand Officers, in addition to the officers of the lodge and other brethren, were present.

SUNDERLAND.—*St. John's Lodge, No. 80.*—The regular meeting of this lodge for the installation of W.M. and appointment of officers for the ensuing twelve months was held at the new Masonic Hall, Park-terrace, Sunderland. Bro. R. Dixon, the retiring W.M., ably and impressively performed the ceremony of installation, and having duly placed his successor, Bro. Martin Weiner, in the chair of K.S., the newly-installed W.M. appointed and invested the following officers, viz.:—Bros. R. Dixon, I.P.M.; J. Wilson, S.W.; J. Davison, J.W.; T. Godfordson, Treasurer; R. Hodgson, Secretary; T. W. Graham, S.D.; J. Bell, J.D.; H. J. Turnbull, I.G.; A. Forrest, O.; J. Thompson, Tyler; R. Giesicke and Young, Stewards. The attendance of Past Masters, members, and visitors was unusually large, among the latter being the W.M.'s of the Phoenix, Palatine, Williamson, and St. Hilda (South Shields) Lodges; Bros. B. Levy, P.P.G.J.W.; W. H. Crookes, P.G.S.; M. Douglass, P.P.G.J.D.; P. G. Hoistendahl, P.G.P.; and several other present and past Provincial Grand Officers, and brethren from the other three lodges in the town and several distant lodges. The W.M. has presented to the lodge a new set of collars, with which he invested his officers, and has provided a piano for the refreshment room.

SCARBOROUGH.—*Old Globe Lodge, No. 200.*—The regular meeting of this lodge was held on the 21st ult. in the lodge-room, Globe-street. Present: Bros. R. H. Peacock, W.M.; J. W. Woodall, P.M., P.P.G.S.W.; W. F. Rooke, P.M., P.P.G.J.W.; H. A. Williamson and Spurr, P.M.'s; W. Peacock, I.P.M.; S. H. Armitage, W.M. 1248; D. Fletcher, S.W.; G. H. Walshaw, J.W.; H. C. Martin, P.M., P.P.G.D. of C., Secretary; H. Grover, S.D.; H. McKinley, J.D.; W. Milner, I.G.; J. Ash, Tyler; and a very numerous attendance of brethren. The minutes were read and confirmed, and Bro. Thackeray, 734, was unanimously elected a joining member. One gentleman was initiated in due form, and two brethren were passed. The election of W.M. for the ensuing year then took place, when Bro. David Fletcher, S.W., was elected by a very large majority. Three guineas were voted in aid of a distressed brother, and five guineas to the widow of a late member of the lodge. The W.M. announced that the installation banquet would take place at the next regular meeting, and he hoped the officers and members of Lodge 1248 would attend as guests of the Old Globe on that occasion. Bro. Armitage, W.M. 1248, acknowledged the compliment in very fraternal and flattering language. One gentleman was proposed for initiation, and some private business transacted; after which the lodge was closed in due form, and the brethren spent a very pleasant hour at the refreshment board.

IPSWICH.—*St. Luke's Lodge, No. 225.*—The usual meeting of this old established lodge was held in their lodge-room on the 14th ult. The business to be transacted was to ballot for and, if accepted, to initiate Mr. Castledine, of Bury St. Edmunds, to raise Bro. Ellis, and the installation of the W.M. for the ensuing year. Present: Bros. J. W. Robb, W.M.; G. S. Golding, S.W.; C. Byford, J.W.; P. Whitehead, P.M., Sec.; J. Clarke, P.M., Treas.; T. Prentice, S.D.; J. Talbot, J.D.; Skimmer, I.G.; Syer, Tyler; W. T. Westgate, D.C.; J. Richardson, Jos. Whitehead, C. Davy, Cade, S. B. King, Noble, and Turner, P.M.'s; W. Flory, Ellis, Ca. the line, Callaway, Cucklow, and a long array of visiting brethren. In the temporary absence of the W.M., the lodge was opened by Bro. W. T. Westgate, P.M. The minutes of the previous meeting were read and confirmed, and Bro. Castledine was regularly introduced and initiated by the W.M. (*pro tem.*), the charge being well rendered by Bro. Jos. Whitehead, P.M., and the working tools explained by Bro. W. T. Westgate, P.M. The W.M.-elect, Bro. G. S. Golding, was duly installed and saluted in the three degrees, and then appointed and invested his officers as follows: Bros. Byford, S.W.; Prentice, J.W.; Talbot, S.D.; Skimmer, J.D.; A. C. Barber, Sec. The W.M. had the pleasure of decorating Bro. Barber with a P.M. jewel, for his services as Secretary to the lodge. The Treasurer and Tyler having been previously elected were duly invested; Bro. W. T. Westgate undertook the duties of D.C., the I.G. being left open. Bro. Fisher, of Lodge Fidelity, 555, was proposed and seconded as a joining member, and the lodge was finally closed with solemn prayer. This was one of the largest meetings ever known in this lodge, nearly fifty being present; and this is to be in a measure accounted for by the popularity and high esteem in which the new Master is held in the Craft. The brethren then adjourned to a banquet (by invitation of the W.M.), served in Bro. C. Goddall's usual style, and reflecting credit upon all concerned in its preparation, when forty-five sat down. On the removal of the cloth, grace was said by the P.G. Chaplain, Bro. R. N. Sanderson. The W.M. then proposed the first toast of the evening, "The Sovereign of our Land and the Craft." National Anthem, by Bro. P. Whitehead. The "Sovereign of our Order, Earl de Grey and Ripon;" the "P.G. Masters," mentioning Earl of Zetland and H.R.H. the Prince of Wales; the "D.G. Master Earl of Carnarvon." Song by Bro. G. Abbott, "What nobler theme?" The "Prov. G.M., Col. Sir R. A. S. Adair." Song by Bro. Talbot, "The House may be." The "Dep. Prov. G.M., Bro. E. J. Lockwood, and the Past and Present Prov. G. Officers," coupling with the toast Bro. Sherridan as present, and Dr. Pitcher as oldest Past officers. The toasts through-

out the evening were most heartily received.—Bros. Sherridan and Pitcher returned thanks.—Song by Bro. P. Whitehead, "Sweet Mad line."—Bro. J. W. Robb, I.P.M., proposed in very eulogistic and happy terms, "The Health of the W.M. and prosperity to the St. Luke's Lodge," and hoped it might flourish under his guidance, and he be assisted by the united energies of his officers.—The Almoner of St. Luke's then passed round the column for contributions to the Fund of Benevolence, and a liberal collection was made. A vote during lodge for assistance for a distressed brother was taken and relief ordered.—Song by Bro. W. A. Smith, "Never mind the rest."—The W.M. responded to the toast of his health, and congratulated the lodge upon his witnessing so many and pleasing faces around him, and trusted that his zeal in the cause might, under the G.A.O.T.U., be blessed to his lodge, and no exertion on his part should be wanting to attain so desirable an end; and before resuming his seat he had great pleasure in calling upon the brethren of St. Luke's Lodge to join him in hearty welcome to the visitors, coupling the names of Bros. Sherridan, W.M. 516; W. A. Smith, W.M.-elect 376; P. Cornell, W.M. 114; and W. T. Westgate, W.M. 959; all of whom severally responded.—Song, by Bro. Jos. Whitehead, "So mote it be."—Bro. W. T. Westgate proposed "The Health of the I.P.M., Bro. J. W. Robb," which was heartily responded to.—The W.M. then gave the E.A.'s, Bro. Castledine's, good health, enforcing the study of our noble Order in emphatic terms.—The "E. A. Song," by Bro. J. Richmond; song, by Bro. Sherridan, "The Old Irish Gentleman"; recitation, by Bro. T. C. Howitt, "Little Jim."—The W.M. then gave "The Health of the Officers of the Lodge," and trusted to their hearty co-operation in carrying out the duties incumbent upon them. The S.W., Bro. C. Byford, suitably acknowledged the toast in an appropriate speech.—Song, "The Men of Merrie England," by Bro. Castledine. In the absence of the Tyler, Bro. Syer, the Tyler's toast emanated from Bro. Westgate, and was received with the solemnity it deserves. Early hours were reached ere the brethren could force themselves away from a meeting so social and agreeable.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this old-established and prosperous lodge, for the celebration of the festival of St. John the Evangelist and installation of the W.M., was held on Thursday, the 29th ult., at the Masonic Rooms, Athenaeum, Lancaster. There were present Bros. John Hatch, W.M.; Edward Storey, I.P.M.; C. Hartley, S.W.; John Harrison, as J.W.; Edmund Simpson, P.M., Sec.; W. Heald, S.D.; W. Fleming, J.D.; W. Hall, I.G.; Watson and Beeley, Tylers; Bro. J. Daniel Moore, P.M., the W.M.-elect; Bros. N. G. Mercer, W.M. 1051; Kelland, P.M.; King, P.M.; E. Airey, J. Beesley, R. Bateson, J. Budd, W. Balfield, J. Dale, J. Dickenson, W. J. Sly, J. Stanley, J. Tilley, R. Taylor, &c. The lodge was opened, the minutes read and confirmed, and other business transacted. Bro. Edward Storey, I.P.M., proposed, and Bro. King, P.M., seconded a vote of thanks to the retiring W.M. for his active services during the past year, which was carried by acclamation. A F.C. lodge having been opened, the W.M.-elect, Bro. J. Daniel Moore, *M.D.*, P.M., P.Z., P.P.G.S. of W., was presented by Bro. Storey, I.P.M., to receive the benefit of installation. The qualifications were recited and regulations read and agreed to, when the ceremony was proceeded with, and in a Board of Installed Masters Bro. Moore was for the third time placed in the chair of K.S., the important duties of installing officer being ably and effectively rendered by the W.M., Bro. John Hatch. The regular proclamation, salutes, and greetings were then given, and the W.M. proceeded to appoint and invest his officers as follows:—W. Bro. John Hatch, I.P.M.; Bros. William Hall, S.W.; William Fleming, J.W.; Jas. Hatch, P.M., Treasurer; Edmund Simpson, P.M., Secretary; Edward Airey, S.D.; Wm. J. Sly, J.D.; John Harrison, I.G.; J. Watson, Tyler; R. Taylor and H. Sumner, Stewards. The charges were delivered to the W.M., Wardens, and brethren by the Installing Officer, and the W.M. commenced the duties of his year of office by delivering a short address on "The Tassels of the Lodge." The great attention paid and the unanimous vote of thanks awarded to the W.M. at the conclusion of his address, amply testified that it had been much appreciated by the brethren. After the lodge was closed the brethren adjourned, and to the number of about six-and-thirty, assembled at the hotel of Bro. Sly, where a banquet was provided worthy of the occasion. After the cloth was drawn the usual loyal and Masonic toasts were given, those to the health and prosperity of the W.M. and I.P.M. being especially received with enthusiasm.

LIVERPOOL.—*Lodge of Sincerity, No. 292.*—The regular meeting of this lodge was held at the Masonic Temple, Hope-street, on the 12th ult. Present Bro. Thos. Wylie, P.M., P.G.R., as W.M., and the following officers: Bros. R. Wylie, P.M., P.G.D.C., as Sec.; Hamer, P.M., P.G. Treas., as S.W.; Wilson, J.W.; Hess, P.M., Treas.; Hestwick, J.D.; Evans, I.G.; Elliott, M.C., and a limited number of the brethren. Visitors, Bros. J. M. Johnson, *M.D.*, P.M. 1051, P.G.S.; W. H. Gimmer, P.M. 155 and 216; J. McCrossan, 1313; and J. McKillop 292, S.C. Bro. Fletcher was duly raised, and Bro. Llewellyn passed. The two ceremonies being performed in that painstaking and correct manner for which the P.G. Registrar is well known, his labours being not a little lightened by the proficiency of his subordinates. The lodge then proceeded to elect its W.M. for the ensuing year, when the unanimous choice of the brethren was found to rest on their highly-esteemed S.W., Bro. Pelham, who, unfortunately was prevented by illness from receiving the deserved congratulations of his fellow-workers. There being no other business for consideration the lodge was closed, and the brethren adjourned to partake of a splendid banquet at the Angel Hotel,

where under the sway of their W.M., Bro. R. S. Williams, and with a largely increased company, a pleasant evening was spent.

LINCOLN.—*Witham Lodge, No. 297.*—The festival of St. John was celebrated by the brethren of the Witham Lodge. The following officers were installed and invested for the ensuing year:—Bros. Watkins, W.M.; R. J. Ward, S.W.; Scorer, J.W.; G. Cullen, S.D.; J. Bayles, J.D.; G. H. Shipley, M.C.; R. R. Dawber, jun., Treas.; G. Bacon, Sec.; Cotton, L.S.; C. Mann, Tyler. After the duties of the lodge had been performed, the brethren, about forty in number, dined at the Great Northern Hotel, the new W.M. in the chair. The lodge was stated to be in a most flourishing condition. The health of Bro. Carline, late W.M., was drunk with much enthusiasm, and in acknowledging the compliment he stated that during his year of office he had initiated nearly a score of new members. The dinner was served in first-rate style by Bro. Prickett, and a very agreeable evening was spent.

HELSTON.—*True and Faithful Lodge, No. 318.*—The brethren of this lodge held their annual celebration of St. John the Evangelist, and installation of Master. The W.M.-elect, Bro. J. Q. James, was duly installed by the W. Bro. T. Taylor, P.G.S.D., ably assisted by W. Bros. T. N. Curry, P.P.G.S., and T. Davey. The W.M. elected the following as his officers for the ensuing year:—Bros. R. H. Cross, S.W.; H. Trembath, J.W.; Rev. W. H. Bloxsome, S.D. and Chaplain; R. H. Cade, J.D.; T. Taylor, Treas.; W. K. Stephens, Sec.; P. G. Hill, O.; A. Tresise, P.G.R., D.C.; E. J. Ridingson, I.G.; Vicary and Jennings, Stewards; R. James, Tyler; W. Bro. T. N. Curry, Steward for Cornwall M. A. Fund. Bro. A. Grant, late of the Bodmin Lodge, was duly elected a member of 318. The business of the day being over, the brethren retired to the Angel Hotel, where they sat down, under the presidency of the W.M., to a most excellent spread, provided by Mrs. Bennetts.

NORTHAMPTON.—*Pomfret Lodge, No. 360.*—The installation meeting of this old lodge was held on Tuesday, the 27th ult., at the George Hotel, Northampton. Bro. Riley, P.M. 540, of Bedford, in an excellent manner installed Bro. J. V. Stanton, as the W.M. for the ensuing year. The officers were appointed and the lodge duly closed. The usual good banquet followed, the regular loyal and Masonic toasts were given and received, an agreeable evening was spent.

LEICESTER.—*John of Gaunt Lodge, No. 523.*—A regular monthly meeting of this lodge was held in Freemasons' Hall, on Thursday, the 15th ult., when about thirty members and visitors were present, including the Prov. G.M., the W.M., Bro. Buzzard, who presided, and all the officers except the I.P.M., Bro. Toller, who was unavoidably absent. The list of business included three raisings and three passings; only one half of the candidates however presented themselves. Bros. Thorpe and Wood were passed, and Bro. Wynne was raised to the degree of M.M. Some private business was brought forward, which, after some discussion, was resolved to be considered at an emergency meeting an hour before the next regular monthly meeting. The case of the widow and infant family of an Irish brother, recently deceased in the town, was brought forward by the W.M., and it was unanimously resolved to recommend it to the Board of Benevolence, and a petition was accordingly signed by the officers and members present. On the motion of the W.M., a committee was appointed to act with a similar committee of St. John's Lodge to make the necessary arrangements for the Masonic Ball, to be held on the 10th inst. There being no further business, the lodge was closed, and the brethren adjourned to refreshment.

SOUTHEND.—*Priory Lodge, No. 1000.*—The usual monthly meeting of the members of this lodge recently, took place at the Middleton Hotel, and from the fact of Bro. S. J. Girling having notified his intention of presenting the lodge with a banner on this occasion, there was a larger number of brethren present than at any previous ordinary meeting. The W.M., Bro. B. Notley, *R.A.*, took the chair, supported by his officers as follows:—Bros. Eham, S.W.; Wardell, J.W.; Wood, P.M., Treas.; Cox, I.P.M., Sec.; Rowley, P.M.; Phillips, D.C.; Barton, Org.; Hermann, S.D.; Lucking, J.D.; Glasscock, I.G. The lodge having been duly opened and the preliminary business transacted, Bro. John Whitfield was raised to the sublime degree of M.M. This done, the following gentlemen were balloted for, approved, and initiated in order:—Messrs. Joseph Naylor, Robert McGregor, Samuel W. Thompson, and Alfred James. The whole of the work was admirably performed. Bro. Girling then rose and performed the promise which he had made at the last meeting, by presenting the lodge with a very handsome banner, and, in the course of a speech which was listened to with breathless silence, said he had but one motive in doing so, which was to mark his high appreciation of the glorious principles of Freemasonry. He spoke at considerable length upon the pleasure he experienced on his admission to the lodge, the deep impression which had been left on his mind by the moral principles contained in the solemn ceremonies of Masonry, and the brotherly love evinced towards him by every member of the lodge since his initiation. He felt highly pleased to see the love and harmony ever the predominant feeling prevailing in the lodge, and trusted that nothing would ever arise to disturb the excellent feeling which existed now, but that it would continue to endure for many years to come. In concluding his speech he unfurled the banner, and handed it to the W.M. amid the acclamations of the brethren.—The banner is a magnificent one, manufactured in a manner creditable to the establishment of Bro. Geo. Kenning, of Little Britain, from a design of Bro. Girling's, whose exquisite taste is proverbial. By desire of the W.M., Bro. Wood, P.M., father of the lodge, thanked Bro. Girling in a



manner worthy of the members of the Priory Lodge. Bros. Eltham and Frost regretted having to defer the presentation of a carpet in consequence of the manufacturer failing to fulfil his engagement, but hoped to do so at the next meeting. Five gentlemen calculated to maintain the prestige and prosperity of the lodge, were proposed by Bro. Girling as candidates for Freemasonry. No year has been crowned with greater success than that which has just closed under the rule of Bro. Notley, W.M., and seldom can be witnessed more harmonious working than that which has characterised the Priory Lodge during his Mastership. The brethren subsequently adjourned to refreshment, the usual loyal and Masonic toasts were given, interspersed with some excellent vocal and instrumental music, under the able presidency of Bro. Barton Organist to the lodge.

**SALFORD.**—*Richmond Lodge, No. 1011.*—The regular monthly meeting of this lodge was held at the Spread Eagle, Salford, on Thursday, the 15th ult. In the absence of the W.M., Bro. Caldwell, P.M., took the chair. Present: Bros. J. Wallis, S.W.; M. Fenton, J.W.; T. Preston, S.D.; John Ellis, J.D.; Richard Johnson, I.G., and others. The lodge was duly opened and the minutes of last lodge read and confirmed. The lodge was closed in due form, and the brethren and friends, about 100, held their annual soiree and ball.

**LANCASTER.**—*Rowley Lodge, No. 1051.*—The regular meeting of this lodge for the celebration of the festival of St John the Evangelist and the installation of W.M. was held at the Masonic Rooms, Athenaeum, on the 23rd ult. Present: Bros. W. Hall, W.M.; Moore, as I.P.M.; N. G. Mercer, S.W.; John Hatch, W.M. 281, as J.W.; W. Barker, Treasurer; E. Simpson, P.M. 281; Stanton, P.M. 281; Tilley, Conlan, J. Storey, R. Taylor, and J. Watson. The minutes of the last meeting were read and confirmed, and other business transacted. Bro. Moore having been called to the chair as installing officer, Bro. Neil Gray Mercer, *M.D.*, the W.M.-elect, was presented by Bros. Hall, W.M., and E. Simpson, P.M., 281, to receive the benefit of installation, the better to qualify him for the discharge of the duties of his important trust. The qualification having been assented to, and the ancient charges read and agreed to by the W.M.-elect, the ceremony was proceeded with, and in a Board of Installed Masters Bro. Mercer was duly installed into the chair of the Rowley Lodge according to ancient custom. The new W.M. was saluted and proclaimed in the various degrees, and appointed and invested his officers, viz., W. Bro. Hall, I.P.M.; Bros. Rev. A. Wright, S.W.; Wilson Barker, J.W. and Treas.; Dr. Moore, P.M., Sec.; W. J. Sly, S.D.; C. E. Dodson, J.D.; Taylor, Tyler. The charges were then given, those to the Wardens and brethren being delivered by Bro. John Hatch, and the lodge was closed.

**ABERYSTWTH.**—*Aberystwith Lodge, No. 1072.*—The installation meeting of this flourishing lodge was held at the Masonic Rooms, Aberystwith, on the 5th ult. There was a goodly muster of the brethren, and the lodge was opened in due form and with solemn prayer by the W.M., Bro. E. L. Cole. There were also present Bros. C. Rice *M.D.*, S.W.; J. W. Szlumper, *C.E.*, J.W.; Major J. A. Lloyd Philipps, Prov. G.S.W., P.M.; G. T. Smith, Prov. G. Sec., I.P.M.; J. Vaughan, P.P.G. Supt. Wks., Treas.; E. Hamer, Sec.; W. Williams, S.D.; R. J. Jones, J.D.; Inglis Bervon, Org.; J. P. Jones, I.G., and about thirty other members of the lodge. The R.W. Prov. G.M., Bro. Sir Pryse Pryse, Bart., was, in consequence of an accident he unfortunately received whilst hunting, unable to be present. The minutes of the last meeting having been read and confirmed, the W.M. returned thanks for the confidence and support the brethren had shown him during his year of office. He then vacated the chair, which was taken by Bro. G. T. Smith, Prov. G. Secretary, the installing officer, who opened the lodge in the second degree, and the W.M.-elect, Bro. C. Rice-Williams, S.W., was presented by Bro. Major J. A. Lloyd Philipps, P.M., P.G.S.W., and installed by Bro. Smith. The officers were then invested as follows: Bros. E. L. Cole, I.P.M.; J. W. Szlumper, S.W.; W. Williams, J.W.; J. Vaughan, Treasurer; E. Hamer, Sec.; R. J. Jones, S.D.; J. P. Jones, J.D.; Inglis Bervon, Org.; Geo. Causwell, D.C.; Morris Jones, I.G.; E. V. Rees, Tyler. The lodge was then closed in due form, and the brethren adjourned to a splendid banquet provided by Bro. Pell.

#### FOREIGN.

**TURKEY.**—Bro. J. Laffan Hanly, late S.W., has been elected W.M. of the Oriental Lodge, No. 637, for the ensuing year, and Bro. Henry Woods, (Lieut. *R.N.*), late J.W., has been elected W.M. of the Balwer Lodge, No. 391. Both lodges are in a flourishing condition, and are constantly receiving accessions. The Oriental has recently initiated several Turkish functionaries of rank. Freemasonry is spreading to such an extent among the Musselmans of the capital, that the institution of a Turkish lodge under the English Constitution has been talked of for some time.

#### INSTRUCTION.

**The Lewis Lodge of Instruction.**—Associated with the Lewis Lodge, No. 1155, meeting at Bro. Jones's, the Nightingale Tavern, Wood Green, of which Bro. Binckes (Sec. of the Boys' School), and the late respected Bro. Udall were firm supporters, the W.M., Wardens and brethren have established, under the warrant and permission of the parent lodge, a Lodge of Instruction where a correct knowledge of the mystic arts and ceremonies can be obtained, and is imparted to every brother desirous to learn, with a willingness to oblige characteristic of the Craft. The meetings are held every third Saturday in the month. And the rules and all particulars can be freely obtained of the courteous Secretary, Bro. Alfred Rees.

#### MARK MASONRY.

##### METROPOLITAN.

**Carnarvon Lodge, No. 7.**—A meeting was held at Freemasons' Tavern on the 8th December. Present: Bros. the Rev. W. T. Jones, W.M.; Earl of Limerick, G.S.W., as S.W.; Conrad Dumas, J.W.; F. Binckes, Grand Secretary, M.O.; Captain J. King, G.M.O., as S.O.; Geo. Cockle, J.O.; R. J. Mure, S.D.; Stephen C. Dibdin, P.G.O., Sec., as D.C. and I.G.; and Rev. Dr. Sedgwick. Bro. Captain C. J. Burgess having been duly balloted for and elected, was introduced and advanced to the degree of Mark Master. A ballot was then taken for the election, as a joining member, of Bro. Lord Lindsay, a Mark Master under the Scotch Constitution, and found to be unanimous in his favour. A ballot was also taken for the election, as a joining member, of Colonel Burdett, P.G.M. of Middlesex, a Mark Master under the Irish Constitution, which also proved unanimous in his favour. A resolution as to the date of the next meeting, the fourth Thursday in February next, having been put and carried, the lodge was adjourned accordingly.

##### PROVINCIAL.

**LANCASHIRE.**—*St. Andrew's Lodge, No. 22, S.C.*—The annual installation meeting of this lodge was held on the 13th ult. at the Freemason's Hall, Cooper-street, Manchester. The lodge was opened by the R.W.M., Bro. C. F. Matier, 30°, D. Prov. G.M.M.; assisted by his officers, Bros. W. Wayne, S.W.; J. A. Whyatt, J.W.; Turner, M.O.; Parr, S.O.; Hopkins, J.O.; and a large number number of visitors and brethren, including Bros. T. Entwisle, 18°, Prov. G.M.M., S.C.; Brockbank, 18°, Prov. G.S.W.; Edward Friend, P.G.T.K.; J. L. Hine, P.G.S.O., E.C.; John Tunnah, P.G.J.O., E.C.; John Yarker, N.P.U., P.M.; Josiah W. Taylor, P.G. Sec., S.C.; and many others too numerous to mention. Letters of apology were read from Bros. the Earl of Rosslyn, Earl Percy, L. Mackersy, G.S.E. Scotland; F. Binckes, G.S. England; Wm. Romaine Callender, jun., P.G.M., E.C.; J. M. Wike, P.G.J.W.; &c. Several candidates were then balloted for and duly elected. Bro. Ingram being in attendance was passed as Mark Man, and afterwards advanced to the honourable degree of Mark Master by the R.W.M., Bro. Matier, who also presented him with the working tools, and addressed him with the congratulatory charge. At this stage of the proceedings, the P.G.M.M. was announced, and on entering was saluted according to his rank. Bro. Matier then briefly addressed the brethren, and gave a short retrospect of the progress of the lodge from the foundation—during the two years he had presided over them. He alluded to the prosperity that had attended them, the very favourable report of the Treasurer, and the large number of brethren that had been advanced; and trusted for a still further increase under the R.W.M.-elect. The R.W. Prov. G.M.M. then presented Bro. Wayne, S.W., Prov. G.R. of M., and R.W.M.-elect, for the benefit of installation. After the usual preliminaries, all brethren below the chair were requested to retire, and a Board of Installed Mark Masters was formed. Bro. Wayne was then obligated and installed in the chair of Adoniram with the customary solemnities, and invested the D. Prov. G. M.M., Bro. Matier, as his I.P.M. On the brethren being readmitted, the following officers were appointed and invested:—Bros. J. Adam Whyatt, as S.W.; W. George Turner, J.W.; James Parr, jun., M.O.; W. H. Hopkins, S.O.; John Parker, J.O.; Rev. E. A. Lang, Chaplain; J. Gibb Smith, Treas.; W. H. Pratt, Sec.; J. W. Allison, Rec. of M.; H. T. Robberds, D. of C.; S. J. Phillipson, S.D.; Joseph Gilman, J.D.; J. Dabell, T.K.; Wm. Dean, elected Tyler. The appropriate addresses to each, and the concluding charges to the R.W.M., officers, and brethren, were given by Bro. Matier. Heartly good wishes were then given by the representatives of the sister lodges, and the routine business being over, the lodge was closed with solemn prayer. After the banquet, the usual loyal and Masonic toasts were proposed, Bro. Matier responding for the S.G.R.A.C. of Scotland, and Bro. Entwisle for the Prov. Grand Lodge. The toast of the newly-installed R.W.M. was heartily received by the brethren, and Bro. Wayne, in responding, assured them of his earnest desire to do all in his power for the good of Mark Masonry in general and the St. Andrew's Lodge in particular. He then asked them to charge their glasses for the next toast, "The Health of the I.P.M., Bro. Matier, D. Prov. G. M.M.," to whose Masonic attainments he alluded in highly flattering terms, particularizing the excellence of Bro. Matier's working, both in the ceremony of advancement and of installation, and the many services he had rendered to the St. Andrew's Lodge, and to the Mark Masters of the province. The toast was received by the brethren with loud and continued cheering, which was repeated on Bro. Matier's rising to respond. He thanked the brethren for the great kindness with which they had supported him during his term of office, and assured them of the great pleasure with which he would always come among them. He trusted his name would be long handed down as the first of a long and honoured roll of Mark Masters, and in that capacity, though forgotten in all others, be ever preserved in the St. Andrew's Lodge. The health of the visitors was replied to by Bro. G. P. Brockbank, Prov. G.S.W., a member of St. Mark's, No. 1; Bro. J. W. Taylor, Prov. G. Sec., No. 2; Bro. Edward Friend, No. 5; Bro. J. L. Hine, Prov. G.S.O., E.C., Union Lodge; Bro. John Tunnah, Prov. G.J.O., E.C.; and Bro. John Yarker, P.M. of several "time immemorial" lodges. The brethren separated at an early hour, well pleased with their reunion, which was enlivened by songs from Bros. Robberds, Taylor, Whyatt ("Green Leaves"), and Parker.

**SOUTHAMPTON.**—*St. Andrew's Lodge, No. 63.*—The annual installation meeting of this lodge took place at the

Masonic Hall, Bugle-street, Southampton, for the purpose of installing the W.M.-elect (Bro. H. Abraham). A goodly number of brethren were present, including Bros. J. R. Stebbing, Grand Treasurer of Grand Lodge of Mark Masons, and Shepherd, from Winchester, who attended purposely to conduct the ceremony of installing the new Master. The lodge was opened in due form, and a ballot taken for four brethren for advancement, which proved unanimous. Bros. G. Cross, 359, and E. H. Wilkins, 120, being in attendance, were duly advanced to the degree of Mark Master Masons, and received their due. The brethren below the degree of Installed Masters having retired from the lodge, Bro. Shepherd, in a most impressive manner duly installed Bro. Henry Abraham as W.M. for the ensuing year. The brethren having been readmitted, they saluted the W.M. in due form, and he then appointed and invested his officers as follows: Bros. J. R. Stebbing, I.P.M., W. Hickman, S.W.; T. P. Payne (Mayor of Southampton), J.W.; H. Coles, M.O.; W. Waters, S.O.; J. Lemon, J.O.; J. E. Le Feuvre, Reg. of M.; A. Coles, Sec., Montague Haynes, S.D.; A. Miller, J.D.; Stroud, I.G.; Bemister, D.C.; Biggs, Tyler. After transacting the ordinary business, the lodge was closed with solemn prayer, and the brethren adjourned from labour to refreshment. A capital banquet was done justice to, and the brethren separated in harmony.

#### ORDERS OF CHIVALRY.

##### RED CROSS OF ROME AND CONSTANTINE.

##### METROPOLITAN.

**St. Andrew's Conclave, No. 15.**—The first anniversary assembly of this conclave since its establishment in London, was held on 17th ult., at Masons' Hall Tavern, Masons'-avenue, Basinghall-street. The M.P.S., V.E. Sir Knt. Raynham W. Stewart, G. Inspec. of Regalia, presided, and was supported by Sir Knts. R. Kenyon, Viceroy; F. Binckes, G.D.; W. Jones, J.G.; S. Rosenthal, H.P.; W. H. Hubbard, Rec.; W. Roebuck, Prefect; D. M. Dewar, as Herald; Col. F. Burdett, 7.P., G.S.G.; R. Wentworth Little, G.R.; Capt. H. Lyon Campbell, M.P.S. 11, Gibraltar; F. H. Gottlieb, 7.P., Intendant General Eastern Archipelago; W. J. U. Copeman, II. M. Hunt, W. Scott, J.G.; Marsh, G.A.; J. Tanner, &c. After the confirmation of the minutes, Bros. Chas. Sanders, *M.D.*, and W. B. Johnston were installed as Knights of the Order. The ceremony of enthroning Sir Knt. Kenyon, as M.P.S., was then performed by the G. Recorder, who afterwards admitted Sir Knt. Binckes to the Priestly Order, and placed him in the chair of Viceroy. The officers were then appointed in rotation, and the following resolution, proposed by Sir Knt. Raynham W. Stewart, P. Sov., was carried unanimously, "That in future, in consequence of being called the St. Andrew's, the enthronement of the Sovereign shall take place on St. Andrew's Day, namely, on the 30th November." The Conclave was closed, and the Knights retired to the refectory, where a bountiful repast was served. During the evening Sir Knt. Stewart presented a charity box, which was duly sent round and a handsome sum realised, as the worthy Past Sovereign announced his intention to represent the conclave at the next festival of the Girls' School.

##### INDIA.

**CALCUTTA.**—*The Holy Cross Conclave.*—A preliminary meeting for establishing in Calcutta the Holy Cross Conclave of Knights of the Imperial, Ecclesiastical and Military Order of the Red Cross of Rome and Constantine, was held at the rooms, 5, Waterloo-street, on the evening of Friday, the 23rd of November last, when the Acting Inspector-General for Bengal, Eminent Sir Knt. William Osmond Allender, under dispensation and by authority from the Grand Imperial Council of the Order in England, assisted by Em. Sir Knt. J. L. Taylor, Past Honorary Sovereign of the St. Helena Conclave, created and installed the following Sir Knights, viz.: W. F. Westfield, J. R. Alexander D'Cruz, O. B. Andrews, A. B. Mitchell, D. McGregor, J. P. Hubbard, R. Hendry, Adolph Friedemann, Whitmore Girling, W. A. Holton and George Lambert. At the conclusion of the ceremony, a petition to the Grand Imperial Council of England, praying for a Charter of Constitution was signed. By votes unanimously declared by the Sir Knights present, E. Sir Knt. Isaiah Lawrence Taylor was elected as Sovereign, and E. Sir Knt. William Francis Westfield, as the Viceroy to the Conclave for the ensuing year, and who were respectively placed in their chairs by E. Sir Knt. Allender. The following appointments were then made:—Sir Knts. J. R. Alex. D'Cruz, Recorder; W. A. Holton, Treas.; O. B. Andrews, Senior General; A. B. Mitchell, Junior General; D. McGregor, Prefect; A. Friedemann, Herald; Whitmore Girling, Standard-Bearer. After recording a vote of thanks to Sir Knt. Allender for the interest he had taken in the introduction of the Order in Calcutta, the Sir Knights closed this meeting.

##### KNIGHTS' TEMPLAR.

**Mount Calvary or Early Grand Encampment of England.**—A meeting of this old Encampment was held on Thursday, the 8th ult., at Freemasons' Hall, when Sir Knts. J. G. Chancellor, E.C.; F. Binckes, P.E.C.; W. Stone, E.C.-elect; S. Rosenthal, 2nd Capt.; D. M. Dewar, Prelate; W. Paas, Treas.; R. Wentworth Little, as Capt. of Lines, were present amongst others. Comp. Charles Webster Wilnot was installed as a Knight Templar, the ceremony being ably rendered by Sir Knt. Binckes, after which a Priory of the Order of Malta was opened, when Sir Knts. Little and Wilnot were readmitted and received as Knights of that venerable Order. The Priory and Encampment having been closed, the *fratres* separated.

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## Births, Marriages, and Deaths.

## BIRTH.

FINNEY.—On the first anniversary of their wedding-day, (Wednesday, Dec. 28th), at 18, Bewsey-road, Warrington, Jane Walker, wife of Bro. D. W. Finney, P.M., etc., etc., (Head Master of Heath Side Schools, Warrington), of a daughter.

## DEATHS.

CALDCLEUGH.—On the 27th ult., at 1, Queen's-crescent, Haverstock Hill, aged 47, Bro. Dr. S. Caldcleugh, L.R.C.P., M.R.C.S., and L.S.A.

TRICKETT.—On New Year's Day, at the Terrace, Keyham, aged 26½ years, Bro. John T. Trickett, R.N., eldest and last surviving son of Bro. John Trickett, P.M. 1194, and Prov. G.D. of Cers. Middlesex, Chief Engineer and Inspector of Machinery of her Majesty's dockyards at Devonport and Keyham.

VANE.—On the 29th ult., at Burrington Vicarage, Somerset, Bro. the Rev. John Vane, Past Grand Chaplain, Perpetual Curate of Burrington, Rector of Wrington, and Chaplain in Ordinary to the Queen.

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

## The Freemason,

SATURDAY, JANUARY 7, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## MASONIC ORDERS in ENGLAND.

AT the commencement of a new year it may not be amiss to look around us, and consider for a moment the actual position and future prospects of Freemasonry in England. There cannot be a doubt that the Order never was so powerful as it is at present, and we do not allude to mere numbers, but to the influence which it exercises over a vast array of intelligent men. We are also inclined to believe that a larger per-centage of really desirable candidates have of late years been added to the muster-roll of the Craft. We have literary lodges, like the "Urban," holden at that quaint old hostelry, the Jerusalem Tavern, St. John's Gate; and we have musical lodges, like that of the "Asaph," where

brethren of eminence in the inspiring art of which St. Cecilia is the tutelary deity, are enabled to conduct the ceremonies of Freemasonry with great ability and success. Again, the martial element is represented by the "Fitzroy" and the "Macdonald;" while those who plough the ocean waves are found in the "Merchant Navy" and other maritime lodges at the East end. Congenial fellowship—a great desideratum in life—is therefore attainable by men of the most varied habits and pursuits, and it is, we are satisfied, a very wise and graceful policy to encourage the formation of lodges for all sections of the community, especially for the professional classes, who are in general animated by a commendable *esprit de corps*. It is estimated that about eight thousand initiates swell the ranks of English Masonry every year, and this rate of increase is likely to continue, provided no calamity, such as war, should intervene. Fifty new lodges are also annually added to the Grand Lodge roll, and these, of course, in due time augment materially the numerical strength of the Fraternity. Royal Arch Masonry, as we took occasion to remark some time ago, is also in a very flourishing condition, and its adherents are rapidly increasing, the number of new chapters granted each year averaging fifteen. The sum total of Craft lodges actually working and in good order is 1250, and the Royal Arch Chapters number 380.

We now come to what are termed the unrecognised degrees, and during the past year we find that the "Mark" Degree has outstripped all its competitors, and is now second only to the Craft and Royal Arch Masonry in prestige and importance. This is mainly due to the untiring energy of the Most Worshipful Bro. Portal, whose career as Grand Mark Master has been an uninterrupted series of successes. Not that we ignore the valued services of the distinguished brethren who preceded him in his high office—on the contrary, each and all have afforded him the most loyal and cordial support—but the fact cannot be gainsaid that with the zeal of an apostle, Bro. Portal combines those rare faculties of mind which at once attest a man's claim to rule and direct his fellows. The Mark Grand Lodge has now about 120 lodges under its jurisdiction, and its constituents are to be found in nearly all the foreign and colonial possessions of England. We are also glad to state that, with a wise prevision, it has been arranged that all the allied or kindred degrees, such as the Most Excellent Masters and the Royal Ark Mariners, shall be worked under the authority of the Mark Grand Lodge, and by the adoption of this course the multiplication of supreme Masonic bodies has been very properly prevented.

The Order of the Temple comes next to the Mark in strength, numbering as it does about 110 encampments. The Knights Templar do not, however, increase very rapidly, but as their executive department is extremely well managed, we may fairly

anticipate that they will hold their own for a long time to come amongst the various branches of the Masonic Brotherhood.

The Order of the Red Cross of Constantine, although, as a revived body, the youngest of the Masonic organisations in England, has already outstripped the Ancient and Accepted Rite in the number of subordinate conclaves on its roll, which can now boast of no less than 40. This result may also, as we stated of the Mark Degree, be attributed to the great zeal and activity shown by the leading members of the Order, who have never wavered in their determination to set its claims and merits fairly before the Craft. The Red Cross Order likewise possesses the great advantage of having at its head a young and popular nobleman like Lord Bective, lately and better known as Lord Kenlis, aided as he has been by such good Masons as Sir Frederick M. Williams, Colonel Burdett, and John Hervey. Under their auspices the Order cannot fail to flourish, and it bids fair to assume a very high position in the estimation of the Masonic world.

The Rite of Misraim has been recently annexed to the Red Cross Order, chiefly, as we are informed, to prevent its establishment as an independent jurisdiction, an idea which it seems was seriously entertained by a well-known metropolitan brother. The last great Masonic power is the Ancient and Accepted Rite, and this branch of Masonry has also made some progress during the past year, the number of Rose Croix Chapters working under the Supreme Council being now 34. Of the primary degrees of this Rite we have already spoken in THE FREEMASON, and intend continuing our remarks upon the higher grades at a suitable opportunity. We shall also glance at the peculiar mode of government which prevails in the Rite, and compare it with the systems which obtain in other Masonic bodies.

Having thus hastily surveyed the position of the various Orders which are allied to the English Craft, we may next enquire whether the growth and extension of "fancy" degrees, as they are sometimes termed, are really matters for congratulation. Many brethren, we know, will at once answer in the negative, and contend that nothing but Masonry pure and undefiled should be cultivated. It is, however, well to bear in mind that without these degrees many estimable Masons would be entirely lost to the Order, and if such men take an interest in the ceremonies of the high grades, their opinions upon the subject are entitled to respect. We cannot ignore the evident truth, that if brethren desire to enter those branches of the mystic art, they will not be deterred by dogmatic assertions of the superiority of Blue Masonry. Even in republican America they have quite as many Masonic organisations as we have at present in England. A Grand Lodge, a Grand Chapter of Royal Arch Masonry, a Council of Royal and Select Masters, a Grand Encampment of Knights Templar,

and Council of the 33°, all flourish in the States. Let every man exercise his own judgment, and provided the paramount claims of the Craft are not neglected, we are quite prepared to say that he may join all the Knightly or Sovereign Orders in existence. But the duties inculcated in the "Three Degrees" are in reality the foundation and glory of Freemasonry, and the principles which should guide our conduct through life must ever be those taught at our initiation—"Brotherly Love, Relief, and Truth."

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

#### THE DATE OF SPECULATIVE MASONRY.

At page 685, Bro. C. G. Forsyth has the following passage:—"But it appears that Speculative Masonry—to which alone 'Freemasonry' is now applied—was scarcely known before the time of Sir Christopher Wren, and that it was engrafted upon Operative Masonry," &c. Will Bro. Forsyth kindly say whether this alludes to the period of Wren's birth (1632), or his death (1723), and how it so appears?

LUPUS.

#### ALFRED NUTT'S CANDIDATURE.

I am very glad to notice the advertisement in THE FREEMASON of to-day respecting the above, as his case has only to be generally known to secure election. In fact, I am persuaded that, were the Craft brought acquainted with all the circumstances of the case, the late respected Bro. John Nutt's son would be an inmate of the Royal Masonic Institution for Boys from the April election. The father was a contributor to the Craft—a generous supporter, in fact—for upwards of twenty years, I believe; and it was only through misfortune—and that entirely unavoidable and unforeseen—that his decease left a widow and five children totally unprovided for. The little son of the afflicted widow has already received 579 votes in his favour, and though I do not wish to prevent any other candidate being successful, I do say that few, if any, have greater claims on the subscribers for election than has Alfred Nutt. The support of Bro. William Kelly, Prov. G.M. Leicestershire and Rutland, ought to ensure a satisfactory result—the province, however, is small, and hence appeals to the Craft.

W. JAMES HUGHAN.

Truro, Cornwall, 31st Dec., 1870.

#### MASONIC MSS.

At page 657 "A Masonic Student" says:—"I am, I confess, much astonished to see that Bro. Buchan again ventures to fix the date of the 'Halliwell MS.' at 1500. If there is one point more clear than another, it is that that MS. belongs to the close of the 14th century—from 1370 to 1400." Now, there are two mistakes here. First, I did not say "at 1500," for, as per page 642, I said, "between 1400 and 1500, or near 1500;" and second, I consider that it is not "clear" that this "Halliwell MS." is between "1370 to 1400," for Mr. Bond, keeper of the MSS. British Museum, informed me that it was "of the middle of the 15th century." And Dr. Kloss also places it in the fifteenth century. So that I fear "A Masonic Student" is wrong upon this point, as I greatly fear he also is upon several others.

I shall give some remarks upon Masonic MSS. in a week or two, if spared to do so.

W. P. BUCHAN.

#### SOLOMON'S TEMPLE AND A GOTHIC CATHEDRAL.

At page 653, first column, a remark is made upon this subject. Now at page 451 of *The Building News*, of 16th inst., it is stated that a Roman basilica exists at Trèves, and "in it we have the type after which the earliest Christian

churches were built; and, indeed, it was simply by modifications of, and improvements upon, these basilica that the mediæval architects arrived at their noble cathedrals. W. P. B.

#### HEBREW POETRY.

It is worthy of remark that Hebrew poetry, notwithstanding its grandeur and the lofty tone of exaltation to which it is often elevated, by the charm of music scarcely ever loses the restraints of measure, as does the poetry of India. Devoted to the pure contemplation of the Divinity, it remains clear and simple in the midst of the most figurative forms of expression, delighting in comparisons which recur with almost rhythmical regularity. The poetical literature of the Hebrews is not deficient in variety of form; for while Hebrew poetry breathes a tone of warlike enthusiasm from Joshua to Samuel, the little book of the gleaner, Ruth, presents us with a charming and exquisitely simple picture of Nature. Goethe speaks of it as "the loveliest specimen of epic and ideal poetry which we possess."—*Humboldt*.

The Statute of Labourers, 25 Edw. III., stat. i., cap. iii., enacts as follows:—

"Item qe carpenters masons teglers & autres coverours des mesons ne preignent le jour pur leur overeygne forsque en manere come ils soloient cest assaver mestre carpenter iii d. & autre ii d. mestre mason de franche peer iv d. & autre mason iii d. & leur servantz i d. ob. teguler iii d. & son garceon i d. ob. & autre coverour de ros & estreyin iii d. & son garceon i d. ob."

Does not the above designation "Master Mason of Free Stone" solve the question as to the derivation of the prefix "Free" in "Free Mason"?

H. M. G., 804.

#### AFTER-DINNER ORATIONS.

By W. H. P.

(Concluded from page 687, vol. 3.)

The second great consideration was to conciliate the brethren owing allegiance to Scotland, so as to induce them readily to join the ranks of the Grand Mark Lodge, when the time arrived that Scotland surrendered her authority over them. This was also done mainly by the untiring and self-sacrificing zeal of one to whom this Grand Mark Lodge owe a deep and lasting debt of gratitude—Bro. Frederick Binckes, who is thoroughly appreciated and liked in Lancashire.

A great deal is also due to the gentlemanly courtesy shown on all occasions by the English Provincial G.M.M., Bro. W. R. Callender, jun., S.G.D. England.

Although many of us believe that an obligation willingly entered into is binding until a release is given, still several of the brethren (Scottish) attended the Provincial G.M. Lodge held at Manchester, for the purpose of showing their respect to Bro. Callender.

We are informed, their presence was acknowledged most gracefully by that brother, and sincere and hearty aspirations for union prevailed. This is what Bro. Portal is pleased to call "the great raid on Scottish Mark Masonry," surely a term more applicable to the Border Warfare of our semi-civilised forefathers than to a friendly re-union of brethren bound by one common tie, and having one common purpose.

He says, "We showed the Scottish Mark Masters conclusively how hopeless it was to think they could hold their ground in Lancashire." Well, it may be so; we have held our ground for a good many years now, and were quite content to go on in our Philistine indifference

to the Grand Lodge of Mark Masters, which we can remember was for some time called the "Bon Accord Lodge," exalted on a pedestal of its own manufacture.

We held our ground in Lancashire when the St. John's Lodge of Bolton had candidates from far and near, having advanced among others the English Prov. G.M.M., the D. Prov. G.M.M., the Prov. S.W., the Prov. G.M.O. and J.O., the Prov. G.S.D. and J.D. There was no lodge then holding from the self-exalted Bon Accord. Certainly several autonomous lodges were in existence; some still survive the infliction of the London Body on the degree, some have been absorbed.

Our organisation in Lancashire is complete, we increase in strength and numbers daily, and we only wish to be let alone. Our wants are few, our income is sufficient, but we have none to spare for London men and mendicants.

Bro. Portal tells us the "raid of Lancashire," or to be locally correct, so as to enable the historians of the future to chronicle this hostile advance, the "raid" of Manchester, was the great inducement for the Supreme Chapter of Scotland to "come to terms."

The rev. brother must surely be speaking off his book; the conference was agreed to before even the Provincial Grand Mark Master was appointed, but the Supreme Chapter has not yet come to terms, nay perhaps never will. I fear Bro. Portal has been trying to induce his no doubt sympathetic audience

To swallow gudgeons ere they're caught,  
And count their chickens ere they're hatched.

It is no means certain, even were the Supreme Chapter of Scotland to throw us over (which we do not anticipate) that we should hand in our allegiance to the Body over which Bro. Portal presides. It would then become a question for us as to whether we would not rather preserve our autonomy, than be merged into the Grand Lodge of Mark Masters. In such case we should establish ourselves as the Grand Lodge of Mark Masters for England North of the Trent.

We do not wish to be forced into this procedure, but we certainly shall not hesitate to accept the gage of battle, which, by his ill-timed speech the Grand Mark Master has thrown at our feet.

For the sake of that love and harmony which *theoretically* always characterises Freemasons, we are willing to be coerced only by love, to be ruled over only by gentle treatment and delicate handling, and to submit to authority when declared constitutional, if we are treated as brethren, estranged if you will, but not hostile.

Bro. Portal cannot do better than follow the advice old Isaac Walton gives the angler, "Put the worm on the hook tenderly, and as if you loved him;" and we sincerely trust that in his next oration, whether delivered before or after dinner, he will not try to evoke that malevolent spirit of discord and antagonism which can so easily be stirred up by an insult or a slight.

We desire peace and concord, but we are equal to either fortune.

We beg to acknowledge the reports of lodges 9, 172, 188, and 192, London; 303, Teignmouth; 315, Brighton; 581, Ardwick; 995, Ulverstone; 1045, Altrincham; also several Scotch lodge reports, and other news, which will appear next week.

The audit meeting of the Domestic Lodge, No. 177, was held on Friday evening, the 23rd of December, at Anderton's Hotel, when there were present: Bros. Foulger, W.M.; Walford, W.M. elect; J. Smith, G.P.P., Treas.; H. Thompson, M. Haydon, Brett, F. Smith, and Tanner, P.M.'s; Ferguson, J.W.; Kent, J.D. The auditors present were: Bros. R. Montagu, Kent, Ferguson, Hancock, and Charles E. Thompson, S.W. 1158, besides one or two other brethren. After the accounts had been carefully audited, it was found that there was a balance to the credit of the lodge. The manner in which the accounts and books had been kept reflected the highest credit upon Bro. Tanner, the Secretary. The business being concluded, the brethren adjourned to refreshment, and a pleasant evening was spent.



ANCIENT & PRIMITITE RITE OF  
MISRAIM.

As we intimated last week, the Bective Sanctuary of Levites was inaugurated on the 28th ult., by three Conservators-General of the Rite, viz., the Right Hon. the Earl of Limerick, Sigismund Rosenthal, and R. Wentworth Little. In the unavoidable absence of Colonel Francis Burdett, Dep. Sov. Grand Master, and Regent *ad interim*, who was unfortunately confined to his bed by a bronchial attack, the chair of H.P. was filled by Bro. Little, and Major E. Hamilton Finney was duly received as a Conservator General. The admission of brethren as Levites then followed, and we regret that we have not a complete list of the names, but in consequence of the very large attendance at the meeting, a considerable number of those present were unable to sign the sheets provided for that purpose, besides which one sheet is missing. However, amongst those obligated we noticed as representatives of the Premier Conclave of the Red Cross Order, Bros. W. H. Hubbard, H. Parker, G. Kenning, H. C. Levander, *M.A.*; G. Powell, H. G. Buss, T. Cubitt, J. Taylor, M. Edwards, T. B. Yeoman, G. A. Taylor, E. Sillifant, A. J. Codner, A. B. Donnithorne, J. G. Marsh, J. Coutts, J. W. Barrett, J. T. Moss and W. Dodd; of the Plantagenet Conclave, No. 2, J. Boyd, J. Brett, C. Hammerton, J. L. Thomas, E. H. Thiellay, D. R. Still and C. P. Ward, *M.D.*; of the Rose and Lily Conclave, No. 3, J. Terry, W. Mann, D. D. Beck, and J. Gilbert; of the Roman Eagle Conclave, No. 6, J. Weaver, T. L. Fox, W. Carpenter, A. A. Pendlebury, W. C. Lucey, *M.D.*, W. W. Anderson, C. P. Haigh, S. G. Foxall, W. F. N. Quilty, J. R. Foulger, W. B. Hamblly and D. R. Adams; of the Villiers Conclave, No. 9, F. Walters, T. Smale, H. Allman and E. Clark; of the Mediterranean Conclave, No. 1, Captain H. Lyon Campbell, 74th Highlanders; of the St. Andrew's Conclave, No. 15, J. Tanner, F. H. Gottlieb, *J.P.*, W. Scott, Raynham W. Stewart, R. Kenyon, D. M. Dewar, W. J. U. Copeman, W. Roebuck, H. W. Hunt, W. Jones and W. B. Johnston; of the St. George's Conclave, No. 18, H. Thompson and E. Shaughnessy; and also Major E. H. Finney, E. H. Finney, jun., T. W. White, D. C. M. Gordon, W. Smeed and T. Lancaster, who are not members of the Red Cross Order. At the conclusion of the ceremony, the H.P. announced that with the sanction of the Earl of Bective, Grand Sovereign, the Rite would be attached to the Red Cross Order, and that his lordship had accepted the post of Sovereign Grand Master, with Col. Burdett as Deputy and Regent *pro tem*. It was also announced that the Right Hon. the Earl of Limerick would be Senior Grand Superintendent, and another eminent brother, Junior; while letters of adhesion had been received from more than fifty noblemen and other brethren, who also expressed great regret for their inability to attend the inauguration of the Bective Sanctuary. The election of six brethren for the 66°, the next grade worked, was then proceeded with, when the choice of the brethren fell upon Bros. J. Brett, Donald C. M. Gordon, J. Lewis Thomas, John Boyd, George Kenning and Raynham W. Stewart. The alms having been collected, the Sanctuary was closed in solemn form, and between thirty and forty brethren adjourned to supper, and a pleasant evening was spent. The toasts given were, "The Queen and the Order," "The Earl of Bective, Sov. Grand Master-nominate," "Col. Burdett, Regent, with better health to him,"

"The Earl of Limerick and the Supreme Council-General," for which S. Bros. Rosenthal, 90°, and Major Finney, 90°, ably responded; "The elected Members of the 66°," for which Bros. Boyd and Kenning returned thanks. W. Bro. Carpenter, 33°, in his usual felicitous style, proposed "The health of S. Bro. Little, 90°," which was exceedingly well received, and briefly responded to, after which the evening's proceedings terminated.

It may be as well to state, that in all probability the Rite—beautiful and philosophical as it is—would not have been openly worked in England by the few members who were scattered here and there, had it not come to their knowledge that certain unauthorised persons were about to start it in the metropolis on their own account, and thus add another Masonic Jurisdiction to those already existing. The members thereupon sought and obtained powers to form a working body, offered to annex it to the Red Cross Order for administrative purposes, and commenced operations with the success which we have now the pleasure of placing on record.

THE GRAND MARK MASTER OF  
ENGLAND AND THE SCOTCH  
MARK MASTERS.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Your widely-circulated journal contained a report on December 17th, of some remarks made by me at the banquet held after the closing of the last Grand Mark Lodge.

What I then said with reference to Scotch Mark Masonry in Lancashire has, I regret to find, given offence to the Lancashire Scottish Mark Masters. I am exceedingly sorry that my remarks should have been so understood, and that they were not more carefully worded; and I beg to take this opportunity of assuring both the brethren in question and all others who may have read your report, that nothing was further from my intention than to wound the feelings of the Mark Masters hailing from Scotland, or to imply the slightest want of respect to them.

I wish, then, to say now what my words, had they been more clearly expressed, would have conveyed at the time, viz.:—That Scottish Mark Masters had been maintaining a definite principle in Lancashire (in my opinion, of course, a mistaken one); the principle, namely, that the Mark degree could only lawfully be conferred under a Grand Chapter warrant. That they had no doubt hoped that all Mark Masters in Lancashire would have accepted this principle, but that the contrary principle of an independent English jurisdiction having been so zealously maintained by a large number of Lancashire brethren, the Scotch principle was found to be no longer tenable.

I need scarcely say that I never intended to imply that Scotch Mark Lodges would be unable to exist side by side with the English lodges. Knowing as I do the zeal and high character of the Scotch Mark Masters in Lancashire, such an idea would be simply ridiculous.

But what I desire to be understood as saying is: That the harmonious and united working of the degree under one jurisdiction being the object of the Scottish Mark Masters no less than of ourselves, and the former finding that a large body of English Mark Masters would not accept the jurisdiction of the Grand Chapter of Scotland, and that a united body under Scot-

land was impossible, they were willing to enter into negotiations for union with the Grand Mark Lodge.

In conclusion, I will only say that no one can more highly appreciate that willingness on the part, both of the Grand Chapter of Scotland and the Lancashire brethren hailing from the Grand Chapter, than myself, or the honourable and truly Masonic spirit which prompted it; as no one can be more anxious than I am that all past disagreements should be buried, and that the valuable and important body of Scottish Mark Masters in Lancashire, now severed from us, should, in union with us, place the Mark degree in the position which it deserves to occupy.

I am, Sir and Brother, yours fraternally,  
G. R. PORTAL, G.M.M.

THE ANCIENT AND ACCEPTED  
RITE.

(To the Editor of The Freemason.)

"I will wash mine hands in innocency: So will I  
compass thine altar, O Lord!"

It may be accepted as an axiom in all civilised countries, at the present day, that hereditary right, the general suffrages of bodies corporate, and Parliamentary enactments alone confer the privilege of office, and that there is no such principle recognised as that of *spontaneous election*, any more than in physics that of spontaneous generation is received.

Where a small minority of *nine men* assumes to elect itself a Supreme Council *mero* or *propria motu*, such an act is a violation of all law and a direct usurpation of the rights of the *majority*. Such an act of spontaneous generation, as we may term it, is simply ridiculous in itself, and would call for nothing but neglect and contempt were it not that a large majority of the Craft, who are unacquainted with the true origin of this Supreme Council of the 33°, suppose naturally that it has been established by *general election*; and if not by election throughout the Craft, then it is only the shadow of a mighty name, and simply confined to the affairs of the so-called 33rd Degree, which affairs, like the degree itself, are of a purely arbitrary origin, based upon gratuitous assumptions. In the name of common sense, what Mason, with the true interests of the Craft at heart, or knowing the facts of the case, will hesitate to repudiate pretensions so preposterous, where one elects the other among themselves, as in the late Manx "House of Keys"—an absurdity not to be tolerated by modern legislation. There can be, therefore, no subordination due to those who have set the example of insubordination by an usurpation of the rights of others. I regret to say that I was myself ensnared into the Rite of 33° by a flagrant misrepresentation; but being so, and having paid my fees, I condoned the offence, but refused to go further. But as I was *admitted* without law, so is the attempt made to *unseat* me without law; but *ex nihilo nihil fit*, out of nothing nothing can be made. And if by this species of illicit election a spurious degree can be contrived, it is but a fanciful idea, and its promoters can neither confer real rank nor take it away. Judgments with legal force cannot emanate from that the constitution of which is, in its very nature, illegal; and the taint of fraud (so to speak) will vitiate every transaction in which it is found. Wherefore, by my own sole authority, in a legal point of view, I have as much right to suspend the members of the so-called Supreme Council, and declare as a Commander of the old *ne plus ultra* (their 32°), that all their acts and functions, *ab initio*, are null and void, and absolutely abrogated, as they could have any right to fulminate any personal decree against me. Supported by the great body of Freemasons, the Council and all its usurpations might be swept away by a legitimate exercise of our power, like some gipsy encampment surreptitiously attempting to invade the rights of commonage and to form an enclosure by stealthy occupation.

Who, knowing the circumstances, can calmly endure the meddling and unmasonic invasion of our rights with pretensions so extravagant and absurd? If brethren must and will have high degrees, the Rite of Misraim, consisting of ninety degrees, the K.H., or *ne plus ultra*, being sixty-five degrees, is superior in every respect to this. Even Dr. Mackey, the great American Mason, admitting that it is the most philosophical of all the rites. Nor do we believe that it will attempt to interfere with the Templar Kadosh, but rather seek its support.

But the time has come for some influential Mason to put away that fancy association called the 33rd Degree, unestablished as it is by Masonic law or precedent; and to make it render an account to the Grand Lodge of England of the fees, amounting to many thousands of pounds, of which it has possessed itself, and which should be carried, under the circumstances, to the credit of the Treasurer of Grand Lodge. Were the members of the Supreme Council following a profession on the strength of their diplomas, from accredited sources, and practising for fees, the latter would undoubtedly be entitled to personal remuneration for services rendered. But here there is no accrediting diploma—no profession, no services—but simply the *self-created function of receiving fees*, which cannot be considered as due, or the reward of any personal services. And therefore those who have taken upon themselves to levy them ought to be held amenable to the Grand Lodge for a grave offence—inasmuch as they have *usurped* functions not pertaining to them on any hypothesis, and have assumed to exercise a position and authority detrimental to the status of Grand Lodge and subversive of order and discipline throughout the Craft at large.

It has been the policy of the Supreme Council (so-called) in every possible way to oppose those who, like myself, have shown a spirit of restiveness, and to hunt them down at times even in the Craft at large—this being the necessary result of a self-elective centralizing authority issuing its mandates to its subordinates, and determined to maintain power at all hazards. Hence, when I proposed four candidates, *men of position most highly recommended by their lodges*, I was met by two Sublime Princes of the Royal Secret (32°) ready to oppose them at the ballot; and as at the banquet afterwards I announced my intention of again working the old Templar Kadosh, or *ne plus ultra*, I was called to account for my conduct by this surreptitious authority. The following extracts from a recent correspondence are given to save me from misrepresentation, and will elucidate my further reasons for bringing before the general Masonic body the proposal to suppress the so-called Supreme Council as not requisite in the Craft. The replies were mere maudling letters, useless to print for any purpose:—

“43, Chorlton-road, Manchester,  
Nov. 11th, 1870.

“Dear Sir and Brother,—I am duly in receipt of your favour of the 9th inst., informing me that some ‘Commission’ had been appointed to inquire into and report upon my conduct at a late meeting of the ‘Palatine Rose Croix Chapter.’ The phraseology of your letter, coupled with verbal report, precludes my supposing, as I have a right to do, that this letter springs from an attempt to do me justice against certain misrepresentations, made by four individuals against four well-recommended Irish candidates proposed by me, and whose reiterated falsehoods were very energetically repelled by me at the time. But before I can reply further to your letter, I must beg you to inform me: 1. What is the object of said inquiry? 2. By what authority does the commission sit? In reference to query 2 I may observe that I do not claim to be either a member of your Rite or a Sovereign Prince, nor have I ever either contributed to, or been asked to contribute to, the election of Grand Inquisitor Commanders, Sublime Princes of the Royal Secret, or Most Potent Sovereign Grand Commanders; and it is therefore very desirable that I should know who these ‘Commissioners’ are who assume to themselves these high prerogatives, as it is usually considered good Masonic law that the governed should have some voice in the election of such high functionaries. When I hear further from you as to these points, I will consider whether it may be advisable to be present at your ‘Commission’ either myself, or to send my solicitor to protect

my good name and fame so slanderously assailed. At present it seems to me that your so-called Supreme Council have adroitly seized upon a circumstance which, whatever the result, may equally suit me or them.”

“Nov. 13th, 1870.

“\* \* \* \* \*  
“In my reply to your notification I took the liberty of inquiring: 1. What is the object of the commission? 2. Under what authority does it sit? At the same time I alluded to the fact that the so-called Supreme Council is a self-constituted body, having not the slightest representative character or authority from the governed. But your satisfaction of these questions would be scarcely sufficient to enable me to come to a conclusion, and I must beg for information on these other three points: 3. Who are the Most Wise Potentates, Grand Inquisitors, and Sublime Princes of whom the commission is composed—their Masonic rank and services, and their trade or professions? 4. What other Sovereign Princes are conjoined with me in this complaint, as laid before the so-called Supreme Council? 5. Who has preferred the said complaint?”

[Here followed by name charges of unmasonic conduct, better omitted, also showing the ridicule brought on tradesmen by the assumption of the magniloquent titles common to this Order.]

“My hostility to the unrepresentative character of your so-called Supreme Council and exquisite and sublime irony in such designations as the ‘*Illustrious Sovereign Prince John Yarker, Yarn and Cloth Merchant, Manchester*,’ have been well known for the last half-dozen years, and has brought down no end of malignant venom on my head. I have been represented as crotchety and quarrelsome by people who knew that they were uttering the most deliberate falsehoods; and in every case where I have met with unmasonic treatment the offender has been one of your ineffable and Sublime Potentates. This is so well known to me that I barely hesitate to mention names. In the face of this I can only refer to an active and useful Masonic career of sixteen years, during which I have occupied the chief chair in every rite and degree, aiding in keeping alive and constituting several Masonic lodges, Mark lodges, chapters, and encampments; and I challenge any individual out of your so-called Supreme Council to say that during such period I have been unmeek, uncharitable, quarrelsome, or guilty of a single unmasonic act; or, commercially, of a single disreputable transaction. Yet during all this time I have seen the wicked flourishing like a green bay tree, and bankrupts in character and reputation promoted to high office. In fine, the treatment I have always received at the hands of members of your Rite (and from members of your Rite solely have I received unmasonic treatment) has been such that for many years I abstained from all attendance at the Palatine Chapter of Rose Croix, and the second meeting I did attend afterwards was to meet with a repetition of insults, snubs, and snobbish manners.

“I now await your reply to these two letters, which I beg you not to delay, as I wish to close the correspondence by a final reply, when I know what are the grounds which your so-called Supreme Council have assumed on the question.”

“Nov. 15th, 1870.

“I received your very proper letter this evening, but you must see for yourself that I cannot attend any meeting which does not take into account my charges against others, and which I am prepared to support on proper occasion. This I must say, that a similar course of procedure would at any moment produce a still stronger ebullition of feeling. Had this unpleasantness not occurred, I might have probably become a zealous member of your Rite, *reserving my disapprovals for more convenient occasions*. As it is, all that is now past, and I must perforce bide my time. My experience of the notorious clique who have reduced the Palatine Chapter from being one of the best in England to an attendance of about a dozen members, is the only unpleasant reminiscence I can possibly have of Freemasonry.

[Here followed certain names and charges better omitted, and a suggestion that I ought in a Masonic manner to have been asked to withdraw the candidates *privately*, if their admission was not desired.]

“In my previous letter I alluded to the fact that there was no representative government of the Rite in existence, that one elected the other like the late Manx ‘House of Keys;’ and I further pointed out the absolutely ridiculous and ironical nature of all its titles, an objection which did not and does not exist in the old English Rite now and formerly practised here.

“The question of insubordination and allegiance is a very peculiar and conflicting one, and I do not consider myself to belong to your Supreme Council, not being in possession of any degree over which they can claim exclusive jurisdiction. When I

became a member of the Palatine Chapter of Rose Croix I was induced to become so on the representation that it was a continuation of the Jerusalem Chapter of Rose Croix, which had a chapter of the Order, as well as of Kadosh and *ne plus ultra*, long before your Supreme Council was ever heard of; and of this chapter and all its degrees (revived then) I am a Past Commander. The Rose Croix and Kadosh are perfectly legal and stand by themselves without the assistance of your Supreme Council. Indeed, there is no degree but the 33° over which your Supreme Council can legitimately claim jurisdiction, and even in that you are a self-constituted authority, as if I, a 33°, were to establish a 34° for my friends. *All degrees of the rite worth retaining were possessed by the Grand Conclave of Templars since 1791, whilst you obtruded yourselves here in 1846 only, and it is upon the ruins of that Grand Conclave that you have erected your Supreme Council.* Besides this, it is almost impossible, in the confused working of the Palatine Chapter as I have seen it given, to say what any one possesses.

“But this is by no means the worst feature of your case. You are, or ought to be, aware that your Rite originated with certain non-recognised Masons at Paris, in 1758, styling themselves *Emperors of the East and West*, and the twenty-five degrees possessed by these Sublime Potentates were governed by an elective body. From Paris the Order went to Berlin, and adopted a Constitution in 1762—thence it spread to America. Here, in 1786, certain brethren, *lustig for power*, inserted eight more degrees, and forged a Constitution under the name of Frederick the Great of Prussia. This fraud is historically well known (*vide* Bros. F. Bolger, Findell, and other reliable historians), and one proof of it is at my elbow in the printed statutes. I find at page 129 the four names—Stark, N. Willelm, D’Esterno, Woellna, the remaining five (the inventive faculty of the forger having failed him) is stated to have been effaced by the attrition of sea-water. Singular to say, the miraculous objections of sea-water is shown at page 134 in the attrition of the same names. But even one Council is at war with another, and Scotland brands England as illegally constituted.

“It is for Masons of probity and wisdom to say whether this fraudulent Constitution and its abettors shall be allowed to exist. But there is still another view of the matter. If the Rite is to be made the means of individual annoyance against brethren who differ on certain points in this way, by a clique without a single claim to respect, the names of these Mighty, Sublime, and Most Wise Potentates (to be found in any Masonic Calendar) must be proclaimed, and the Craft must stamp out these degrees as a Masonic pest.

“With regard to the ceremonies of the Rite, I may say that several official rituals of the whole thirty-three degrees are in my possession; and whilst many degrees are unobjectionable, the bulk are a chaos—everything valuable we had here before your Council existed, and shall have generations after it has ceased to exist.

“It only remains for me to observe that this quarrel has been forced upon me greatly against my wish—not desiring to offer annoyance to your degrees, but live peaceably in my own way; but if your Supreme Council will not see justice done to me, I will do myself the justice to circulate this correspondence throughout the world. In it I have said all that I could say if present at your ‘Commission,’ and it is for you to report upon it to your Supreme Council.”

JOHN YARKER.

P.S.—I will, if time and convenience permit, refer again to this subject, and probably give further particulars in my forthcoming work on “Secret Schools of Antiquity and of the Middle Ages.” J. Y.

#### A CHRISTMAS WISH.

AN ACROSTIC inscribed respectfully to the members of the Royal York Lodge of Perseverance, No. 7, by a deceased Freemason's daughter, who recollects their kindness with gratitude.

Angels hear my supplication,

Christmas once again draws near,  
Heaven-sent gifts my home are cheering,  
Rend'ring bright the closing year.  
In our grief kind benefactors  
Soothed bereavement's keen distress;  
Taught my mother, thro' her suffering,  
Mentally their names to bless.  
At this festive season, Father,  
Strew Thy mercies o'er their way,

Watch o'er those they love most fondly  
In each trial, I humbly pray;  
Shed Thy blessed solace o'er them,  
Hope's bright star shine o'er before them.

AGNES S.

## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

## THE "RECTANGULAR REVIEW" ON "FREEMASONRY; ITS USE AND ABUSE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is just as I expected. The balance-sheet published in your issue of the 24th ult., though giving in detail every item of expenditure, has failed to satisfy the querulous Editor of "R.R." And why? Because having started with erroneous assumptions, he is determined to maintain them at all hazards; to harden himself stubbornly against conviction, and, looking down calmly and complacently from his purist elevation, to smile condemnation on those he has so shamefully abused. I will now, in brief, "give the amount by which the debt was actually reduced by the collection of 1869":—

On the 1st January of that year we had a balance at our bankers of ...	£1,286
Our receipts for the year from all sources were ...	12,847
	£14,133
On the 1st January, 1869, we owed—	
Mortgage ...	£10,000
Builder and Architect ...	8,710
	£18,710
Of this we paid to Builder and Architect ...	8,710

Leaving a liability of ... £10,000 and therefore our debt was reduced exactly by the £8,710. Add to this the cost of the establishment at Wood Green, £4,671, and £1,334, "special expenditure," including interest, and you have a total of £14,715—the difference between £14,133 and £14,715, showing balance due to the bankers on current account 31st December, 1869, £582. I again ask, can any statement be plainer than this?

We are threatened, I see, with another *taking up* of "the whole question of the waste of public charity (including the Masonic)." I sincerely trust that the experience of the past will be evidenced in the future, and that equity, truthfulness, and candour will take the place of those qualities which to the regret of all have characterised the singularly angular periodical which claiming for itself the definition—*right*—has shown itself to be utterly inappreciative of what is thereby generally understood.

I am, dear Sir and Brother,

Yours faithfully and fraternally,  
FREDERICK BINCKES,  
Secretary Rl. Mas. Inst. for Boys.  
6, Freemasons' Hall, 2nd Jan. 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am certainly at a loss to know what more a reasonable man can require than has already been furnished by Bro. Binckes in regard to the disposal of subscriptions for the support of the Boys' School. But as the Editor of the "R.R." is so very anxious to know what is done with the fees of the Stewards to the various charities, I would suggest that at some or all of the forthcoming festivals he should signify his intention of serving the honourable office of Steward; he will then be able to support the charities effectually, and likewise have his mind set at rest as to what is done with his and the other Stewards' fees.

Sincerely hoping he will stand for the Boys, and gladden the heart of Brother Binckes by a long list and a good round sum,

I am, dear Sir and Brother,

Yours fraternally,  
J. O., P.M. 861.

## SEASONABLE BENEVOLENCE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The inmates of the Royal Masonic Benevolent Institution wish to convey their grateful thanks to a worthy brother who has generously presented each of us with a bottle of wine to cheer us at this festive season. God bless him for his kindness!

I am, dear Sir and Brother,

Yours respectfully and fraternally,  
L. BRIVEAU.

Dec. 22nd, 1870.

## BALD STATEMENTS.

(To the Editor of The Freemason.)

DEAR SIR,—Is not a statement like that made over the signature "C. G. Forsyth," on p. 608, No. 90 of your paper, a "bald statement"? otherwise a statement totally unsupported by evidence, and, as such, may we not set it down as the *fancy* of C. G. Forsyth? He says, "from the *Encyclopædia Britannica* we learn." How does he learn it from that work? No such paragraph as he gives, as if

copied from that work, is to be found in it. No one but a man who desired to establish a fraternal connection between the Knights Templar and Freemasons would write such a paragraph. Bro. Anthony O'Neale Haye has given us the best history of K.T.'s that has ever been produced, and nowhere in it can be found that any other connection than that of employer and employed ever existed between the Knights Templar and the Freemasons—the free smiths, or any other handicraft. And yet such paragraphs as this, I notice, are repeatedly appearing in your paper and the *Freemasons' Magazine* and *M.M.*, and, being read, are believed, and disputes subsequently predicated upon them.

In No. 595 of the latter publication, on p. 428, is a paragraph copied from the *Charter of Cologne*. It appears as editorial, or among the "Masonic Sayings," and the object apparently of it is to show that in the sixteenth century none were made Masons but professors of the Christian religion. Now, it would seem but reasonable that at this day the editor of such a respectable paper as the *Freemasons' Magazine*, &c., would have learned that the Charter of Cologne within years immediately following its publication by Frederick of Nassau, in 1819, was pronounced a forgery and a "Masonic fraud;" and that it and the accompanying "Records of the Lodge Valley of Peace," said to have existed at the Hague in 1637, were evidently gotten up for the purpose of creating the belief that Masonry existed in the form of five degrees in Holland as early as the beginning of the sixteenth century. In his "History of Freemasonry," Bro. Clavel enters into an exposition of this Charter of Cologne fraud more fully than any other historian I have read after. He says of the "charter":—

"La charte est écrite sur une feuille de parchemin, en caractères maçonnique; elle est rédigée en langue latine du moyen-âge; l'écriture en est si altérée que souvent il à fallu ajouter des lettres à des mots devenus in complets."

Of the register or lodge record, he says:—

"Le registre parait avoir été assez volumineux. Les seuls feuillets qui restent indiquent qu'ils ont fait partie d'un livre relié, et l'ont voit qu'ils ont été endommagés par le feu."

Of both these documents he then says:—

"De savants antiquaires de l'université de Leyde ont constaté que le papier de ces feuillets est celui dont on se servait en Hollande au commencement du xvii. siècle, et que les caractères qui y sont tracés appartiennent à la même époque."

He then gives a statement of the effect the discovery and publication of these documents had upon the brethren—some favouring their authenticity, others denying the same; and closes a paragraph upon this subject with the following:—

"Sans parler des anachronismes dont abonde la charte prétendue de 1535, du dementi qu'elle donne aux faits incontestables et prouvés dont nous avons été l'écho dans le premier chapitre de ce livre, il y a une considération qui ruine de fond en comble l'économie de la pièce fabriquée, et qui n'aurait pas dû échapper à la sagacité des critiques. Cette considération la voici. L'assemblée de Cologne se plaint en son charte qu'on calomnie dans le public les intentions et le but de la société maçonnique, et elle rédige une déclaration qui a essentiellement pour objet de les faire mieux connaître. Et pourtant ce n'est pas un public, qui accueille et qui propage la calomnie, qu'elle adresse sa déclaration; c'est, aux loges, à qui elle est inutile, puisqu'elles savent pertinemment à quoi s'en tenir sur la réclite des accusations que l'on porte contre elles. Et comme si l'assemblée de Cologne craignait que la justification qu'elle en treprend n'arrivât, par cas fortuit à la connaissance des personnes étrangères à la maçonnerie, auxquelles elle est naturellement destinée, puisque c'est à ces personnes seules qu'elle peut apprendre quelque chose, elle rédige sa déclaration en langue latine, qui n'est entendue que des savants, et elle la trace en caractères maçonniques, intelligibles pour tous autres que pour les initiés! Cette déclaration eût donc été sans motif plausible, et, dès lors, il serait absurde de prétendre que dix neuf personnes d'un esprit élevé, telles que Coligoni, Melancthon, Stanhope, et les autres, fussent venues à Cologne, de tous les points de l'Europe, tout exprès pour la rédiger."

He then pronounces the document, together and separately, fraudulent, and matters which he should have passed over in silence, had not some Swiss and German Masons, like the editor, I must believe of the *Freemasons' Magazine*, with more zeal than discretion, endeavoured to foist those frauds upon the Fraternity as authentic and well supported. While he admits that Masonry existed in Holland as elsewhere in the middle ages, it was the masonry of the stonecutter and church-builder—an organisation differing essentially from the imaginary society mentioned in the Charter of Cologne of 1535; and there, as elsewhere on the Continent, such operative Masonry was dissolved within that century, not to be again revived. Not

until 1725, under the auspices of Captain Smith—he of the "use and abuse" defence of Masonry, possibly—did the Freemasonry of the present day become known in Holland; and there, in 1731, at the Hague, as Preston informs us, at an "occasional lodge," was initiated Francis, Duke of Lorraine, subsequently Emperor of Germany.

Would it not be well and praiseworthy for each editor and correspondent of a Masonic paper to refrain from publishing "bald statements," particularly when they are calculated to mislead the mind of every

INQUIRING BROTHER?

Hull, Dec. 10, 1870.

## THE LIVERPOOL GORDOVIC EISTEDDFOD, 1870.

This literary festival was held on Monday, the 26th ult., in St. George's Hall, Liverpool, where the winning competitors in prose, poetry, and music were adorned with the prize and blue ribbon by the President, Sir Watkin Williams Wynn, Bart., M.P., P.G.M. North Wales and Shropshire, who presided on the occasion. After a most complimentary address had been read to the president, and his reply thereto, Miss Edith Wynn sang the solo, and the Birkenhead Cambrian Choral Society sang the chorus of the following song, written specially for the occasion by Bro. Evan Jones, of Chester (Hibernia Lodge, 597). The sentiments of the song were so effectively given by Miss Wynn, that an encore was immediately demanded, and the large audience joined in the chorus. The song was also given, by special request, at the evening concert, when the spacious hall was crowded.

LIVERPOOL GORDOVIC EISTEDDFOD,  
1870.

## MUSICAL ADDRESS TO THE PRESIDENT.

Of all the Chiefs of Cambria,  
    *Syn byw y dyddiau hyn,*  
There's none who love the Cymry  
Like Watkin Williams Wynn;  
The Princes of old Cambria,  
    Immortalized in song,  
Were noble, brave, and gen'rous,  
And loved their native tongue.

Chorus—Of all the Chiefs of Cambria,  
    *Syn byw y dyddiau hyn,*  
There's none who love the Cymry,  
Like Watkin Williams Wynn.

Defenders of their people,  
The bulwark of their race,  
And patrons of the "*awen*,"  
Oh! who will fill their place?  
And have they all departed?  
    *Gofyna Cymru'n syn!*  
There's one, the bard's re-echo—  
Sir Watkin Williams Wynn,

Chorus—Of all the Chiefs of Cambria,  
    *Syn byw y dyddiau hyn,*  
There's none who love the Cymry,  
Like Watkin Williams Wynn.

BRO. EVAN JONES.

Chester, Dec. 5, 1870.

We are requested to announce an alteration made in respect of the meetings of the Macdonald Lodge, No. 1216. It has been deemed advisable to limit their number, and in consequence, the regular meetings will in future be held on the second Wednesday in the months of February, April, May, June, October and December instead of every month as heretofore. The place of meeting, (the Head Quarters of the First Surrey Rifle Corps, Brunswick-road, Camberwell), is not altered.

A FEW months ago I was suffering from inflammation of the throat, brought on by a severe cold, so that I could only with difficulty swallow any food. I could get no permanent relief until a friend induced me to try your Vegetable Pain Killer, a few doses of which completely cured me.—J. MACK, 118, Gordon-st., Liverpool.—To Perry Davis & Son."

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.



### FREEMASONRY IN DEVON AND CORNWALL, 1870.

With respect to Freemasonry in these two Western provinces, we may state that in the province of Devon two new lodges have been opened, namely, one at Topsham and another at Crediton. The Semper Fidelis Lodge at Exeter has been consecrated, and St. Peter's Masonic Hall, at Tiverton, dedicated. A chapter was opened at Honiton, and the progress of the Craft has been very satisfactory. The last returns of members are up to the 31st December, 1869. They show somewhere about 1,800, but these figures are deceptive because many of the brethren are returned as members of several lodges. At the Provincial Grand Lodge, which was held at Tiverton, on the 21st of July, the R.W. the P.G. Master, the Rev. John Huyshe, brought forward a motion of very great importance to the local charities connected with the Craft. By a slight increase to the annual contribution of each member—so slight that it could not be felt—an addition was made of about £80 per annum permanently to the charitable funds. This proposal of the R.W. brother was unanimously adopted, although at first it met with some opposition, and by its adoption the P.G. Lodge will be able to increase their donations to the General Masonic Charities of England, and to elect two or three additional annuitants on the Fortescue Fund in this province.

In the Province of Cornwall no new lodges have been warranted during the past year. There are twenty-four lodges now working in the province, the oldest being dated A.D. 1751, and the latest 1868. The province has doubled itself with respect to the number of lodges every thirty-five years since the middle of last century, but probably the culmination of that increase is attained. There are upwards of 1,000 members, and the majority of the lodges meet in lodges of their own, apart from hotel influences. The Provincial Grand Lodge was held at Truro, on the 19th July, 1870, when the Masonic Hall, built by the munificence of the R.W. the Provincial Grand Master, Bro. Augustus Smith, Esq., was dedicated in ancient form, by the P.G.M. in the presence of the P.G.M. of Devon, and a large number of brethren. The following new by-law was then passed:—"No person, resident in any town or place where a lodge is established, shall be balloted for into any lodge held elsewhere within this province, unless the Master of the lodge, wherein he so seeks admission, shall previously make inquiry in writing of the Master of every lodge in the town or nearest the place where the candidate resides, touching the fitness of such candidate. The brother of whom such inquiry is made, shall make prompt reply thereto in writing, and it shall be incumbent on the Master to read the reply to the members of the lodge before the ballot is taken." There is also a directory for the province, edited by Bro. W. J. Hughan, the P.G. Secretary, of Truro, who is one of the most voluminous writers on Freemasonry in this kingdom. We ought to state that Devon has also its directory. These manuals, compiled with much care, are very useful to the Craft.—*Western Daily Mercury.*

### CHESHIRE EDUCATIONAL MASONIC INSTITUTION.

On Wednesday evening, the 21st ult., a grand concert in aid of the funds of the above institution was given in the Music Hall, Birkenhead, before a numerous and highly respectable audience. By a special dispensation received from the R.W.P.G.M., Lord de Tabley, the brethren appeared in full Masonic clothing, which being a novelty in that part of Cheshire brought a great many more brethren than would otherwise have come, and in itself proved a novel spectacle to the rest of the audience.

The artists, who all kindly gave their services for the good cause were, Miss Galloway, Miss Phillips, Miss Maria Phillips; Bros. Emondson, Dumville and Robberds, (of the Gentleman's Glee Club, Manchester); Vaudrey (of Congleton), T. J. Hughes, G. A. Wielopolski Phillips, solo cornet, Dr. Moss (of Congleton), solo flute, and Bro. Twiss, P.P.G.O. Cheshire, conductor and accompanist. The programme consisted of a selection of some beautiful songs, glees, and concerted pieces, the whole of which were rendered by the artistes in an exceedingly creditable manner. Miss Galloway was in splendid voice, and rendered the canzonetta "Il Buon Angario" with exquisite taste and finish, while her warbling of Randegger's "Only for One," brought from the audience a genuine burst of applause. The Misses Phillips sang very sweetly a number of simple ballads during the evening, and rendered effective aid in the concerted pieces. Bro. Emondson's singing of "Madoline" met with well merited approval, as did also the other solos given by Bros. Hughes, Vaudrey, Robberds, and Dumville.

The audience were especially charmed by the flute solos of Dr. Moss, who showed himself a per-

fect master of his instrument, and Bro. Phillips showed some excellent instrumentation in his cornet solo, Chappelle's "Serenade."

The glees and other concerted pieces, in which the strength of the company appeared, were very successfully executed. As a whole we have reason to know that the audience thoroughly enjoyed the evening's entertainment, which passed off with great élat.

It appears from the last annual report of the institution, that the balance in hand had been increased from £1,086 14s. od. to £1,223 15s. od. During the past year fifteen children had received the benefits of education, and two had received funds for the purpose of advancement in life. The satisfactory position of the funds was mainly due to increased support afforded by annual subscriptions, and the interest arising from the investments, comparatively little having been derived from extraneous sources. There were still sixteen children on the books, and the committee had received applications to place four more on the educational fund, and from the friends of one for advancement in life.

The amount expended in paying for the education of the fifteen children was £85 8s. 9d., and towards the advancement in life of the two children £8 7s. 3d. The places at which the children received the education were, Liverpool College, Sandbach Grammar School, Wycliffe Grammar School, and at private schools at Ashton-under-Lyne, Entwistle, Warrington, Ruthin, Everton, Macclesfield, Runcom, Chester and Southport. We believe the result of the concert will be a considerable addition to the funds of the Cheshire Educational Masonic Institution.

### Obituary.

#### BRO. PHILIP HARDWICK, R.A.

We regret having to announce the death of Bro. Philip Hardwick, R.A. He was the architect and designer of the warehouses and large buildings of the St. Katherine's Dock Company, the new hall of the Goldsmiths' Company, the entrance of the Euston Station of the London and North-Western Railway, and in conjunction with his son, Mr. C. P. Hardwick, of the new hall and library of Lincoln's-inn. He was for many years architect to the Duke of Wellington, and to the Greenwich Hospital Commissioners. He received the gold medal of the Institute of British Architects, and was awarded the gold medal of the Paris Exhibition of 1855. He was a Fellow of the Royal Society, of which he has been vice-president.

Bro. Hardwick was an eminent member of the Masonic Order, and for a long period filled the post of Grand Superintendent of Werks in Grand Lodge.

#### BRO. JOHN THOMAS TRICKETT, R.V.

It is our melancholy duty to record the death of Bro. John Thomas Trickett, R.V., who was a member of St. Aubyn's Lodge, No. 954, after many months of intense suffering (which he bore with noble Christian fortitude) he succumbed to that insidious disease, consumption, on last Sunday evening, at the early age of 26 years. The lamented brother was initiated in the St. Aubyn's Lodge, No. 954, at Davenport, on the 20th February; joined the Villiers Lodge, No. 1194, on October 2nd, 1869, and continued a subscriber until the time of his death. He was advanced in 1869 to the Mark Degree in Southwark Mark Lodge, No. 22, installed into the Rose Croix 18°, and in the St. Aubyn's Chapter at Devonport; was an annual subscriber to the Male and Female Annuity Fund, and last year became a Life Subscriber to both funds. He was a truly good Mason, and had he been spared would have continued his useful career in the Order, although being a naval officer, he was unable to take office in his lodges or chapters. He was beloved by all who knew him; we deeply sympathise with his father (who holds distinguished position in the Craft) and all his family for the loss they have sustained.

### SCOTLAND.

#### MASONIC FESTIVAL OF ST. JOHN.

##### CONSECRATION OF A NEW HALL.

On St. John's Day the members of the Lodge of Glasgow (St. John, No. 3 bis.), assembled in their new hall, No. 213, Buchanan-street, to take part in the solemn ceremony of its consecration.

Bro. F. A. Barrow, D.P.G.M., occupied the chair, and he was supported on the right by Bro. Steel, S.G.M., and on the left by Bro. the Rev. Dr. Burns, V.W.P.G.C., and other brethren.

The lodge having been opened in due form, the V.W. the Prov. G. Chaplain delivered an oration. Before speaking of the solemn aspects of the Craft, he begged to congratulate the lodge on the beautiful hall in which they had met. It was creditable to them that they had provided such accommodation for themselves, and he hoped they would have many pleasant meetings in it in the time to come, and would initiate many who would be an ornament to the Craft and likewise a blessing to those with whom they were concerned. A very happy time had been chosen for its consecration—a time when one of their great principles was very apparent in the intercourse of society. This was the season of goodwill, of happy and cordial greetings—the season pre-eminently, he might say, set apart for kindness and the interchange of friendship. (Hear, hear.) That feature was certainly one of the most distinguishing of the venerable Craft, for it inculcated upon its members a large-hearted charity, and it required them in any intercourse they had with the world to follow out the principle of love. And certainly never was there a season of the year more fitted for giving expression to feelings of benevolence and the principles of the Craft than the present. However frequent might be the visitations of sickness and death, they were specially frequent in the fall of the year. Poverty, too, tightened its grip with the cold, and they found that many of their brethren were not only obliged to combat the storms, but also to battle with sore disease and want; and were their more fortunate brethren to extend to them their sympathy, and minister to their wants, Freemasonry would be felt as a power in the world. He would recall to their minds the high code of morality which was inculcated by Freemasonry. It required them not only to have loving hearts, but also to lead pure and honourable lives; and never, perhaps, in the history of the world was there greater need felt for that than now. It was for Freemasons in this country, therefore, to live in the spirit of the Craft, to set an example of what was good, and to practise those principles which underlie the Order. If they did so, they would find Freemasonry becoming a greater power; and instead of being a mere name—as to some extent it was at present—it would be felt to be a reality, their lodges would be largely swelled in number, and they would discover that they existed for a great purpose, and that it was an Order blessed largely by God for the good of their fellow-men. (Applause.)

The P.G.M. Depute complimented the lodge on the great zeal and assiduity they had shown in their efforts to procure a new hall.

The R.W. Master returned thanks.

The lodge was closed with grand honours.

The following office-bearers of St. John's Lodge were afterwards appointed and installed:—Bros. John Baird, R.W.M.; Robert Neilson, D.M.; Jas. McMillan, S.M.; Wm. Kyle, jun., S.W.; Thomas Fletcher, J.W.; R. D. Samuels, Treas.; Thomas J. Smillie, Sec.; John Dick, S.D.; James Kyle, J.D.; James Hamilton, Architect; D. S. Henderson, Jeweller; David Walker, Director of Music; Rev. Alex. Guthrie, Chaplain.

#### 813TH ANNIVERSARY OF GLASGOW ST. JOHN.

The members of this lodge held their festival on St. John's Day. There were upwards of one hundred present, and the chair was occupied by Bro. Baird, R.W.M. Bro. William Kyle, jun., acted as croupier. On the removal of the cloth, and the disposal of the introductory toasts, "Prosperity to the Glasgow St. John Lodge" was pledged with enthusiasm. The R.W.M. replied, and referred to the long array of honourable work to which the lodge could point as having been performed by it in years by-gone. Few lodges could show a brighter history, and he had no doubt it would be equally successful in the future.

In proposing the "Three Grand Lodges," the R.W.M. said that at the last Masonic festival in the City Hall Bro. Lord Rosslyn, who was in the chair, stated, in the absence of the reporters, that he had received an invitation to spend Christmas with the Prince and Princess of Wales, at Sandringham, but that he excused himself on the ground of having to attend a Masonic gathering. He (the R.W.M.) thought that was a most promising augury for the future of Masonry.

The evening was agreeably varied by good singing.

### CONSECRATION OF THE TALBOT LODGE, No. 1323, at SWANSEA.

Seldom has it been our lot to be present at a more interesting and successful Masonic meeting than that, the proceedings of which we are about to chronicle. From first to last there was not a halt or hitch, not a single *contratempus* to mar the regularity and beauty of the whole.

It has been for some time in contemplation to form a new lodge in Swansea, to be called in honour of the R.W. the Prov. G. Master, Bro. Theodore Mansel Talbot, the "Talbot Lodge;" and it was by its projectors unanimously decided to request the talented and skilled brother, Edward James Morris, the deservedly respected Deputy Prov. G. Master, to become its first W.M. Bro. Stone, the worthy host of the Mackworth Arms Hotel, with the liberality and promptitude which has always distinguished him, determined to meet the wishes of the brethren, and immediately set to work and built in the rear of his large house a splendid suite of rooms for the accommodation of the new lodge. The principal room is 50 feet long, 20 wide, and about as many high, and is lighted by a sunlight in the centre. In the east there is a raised dais, and fixed raised seats for the brethren run all round. The chairs and furniture are of polished mahogany, and are very handsome.

The consecration of the new rooms and installation of the W.M. were fixed for Thursday, the 8th of December, at one o'clock, when there was a very large attendance of brethren from the two divisions of the province of South Wales. As far as we have been able to ascertain, there were fully 150 present.

The lodge, which is numbered 1323, was opened by the W.M. of the Cambrian Lodge, No. 364, Neath, assisted by the Past Masters of his lodge as officers, and a dispensation from the R.W. the P.G. Master was communicated, authorising the W.M. designate to initiate two gentlemen who were candidates for the honour of admission into Masonry, in order that they might be enabled to witness the consecration and installation ceremonies. This was accordingly done, and the candidates—J. J. Jenkins, Esq., Mayor of Swansea, and Walter Mills, Esq., an influential merchant of the same place—were initiated by Bro. Morris, Deputy Prov. G. Master, in a most beautiful and impressive manner.

The "wearers of the purple" then left the lodge-room, and with the R.W. the Prov. G. Master, Bro. Theodore Mansel Talbot (whose arm was, we regretted to observe, in a sling, having recently been broken in the hunting-field), and the Deputy Prov. G. Master, Bro. Morris, re-entered in procession, admirably marshalled by the Prov. G. Dir. of Cer., Bro. Jones-Hewson.

The chair was then taken by the R.W. the P.G. Master, who proceeded to consecrate and dedicate the lodge in conformity to ancient custom, and afterwards to instal the W.M., both ceremonies being most admirably performed.

The officers were then appointed and invested in the following order: Bros. Charles Bath, P. Prov. S.G.W., S.W.; George Browne Brock, P. Prov. J.G.W., J.W.; Charles Tebbotts Heartley, Prov. G. Chap., Chap.; Samuel Browning Power, Treas.; William Cox, P. Prov. G. Treas., Sec.; Richard Aubrey Essery, S.D.; John Jones-Hewson, Prov. G.D.C., J.D.; James Griffith Hall, Prov. S.G.W., D.C.; George Allen, P. Prov. G. Sec., Org.; Howel Walters Williams, P. Prov. G. Purs., I.G.; and Henry Simons, Tyler. Each one, on his investiture, being greeted with some exceedingly happy and well-chosen remarks by the talented W.M.

The lodge was then closed in due form, and the brethren adjourned to a magnificent banquet in the spacious ball-room of the Mackworth Arms Hotel. An exceedingly pleasant evening was spent, and many good songs and glees effectively rendered, the musical arrangements of the whole meeting being admirably managed by Bro. Middleton, P. Prov. G. Org. This gentleman is a solicitor at Neath, whose musical talents are of a very high order, and the manner in which he managed his department reflects the highest credit on him. He was ably assisted by several other brethren, more especially by Bro. Jones-Hewson.

The success of the Talbot Lodge may be looked upon as assured, presided over as it is by one who is second to none in a knowledge of Masonry, and officered by men also of recognised skill and ability. May its sphere of usefulness be a broad and wide one.

AN amateur dramatic performance will be given at the Literary Institute, Altrincham, in aid of the funds of the Royal Masonic Institution for Girls, on Wednesday, January 11, 1871.

**BREAKFAST. — EPPS'S COCOA.** — Grateful and Comforting. — The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks: — "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled — JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cocoa, a very light, thin, evening beverage. — (Advt.)

### METROPOLITAN MASONIC MEETINGS

For the Week ending January 14, 1871.

#### MONDAY, JAN. 9.

- Lodge 5, St. George & Corner-stone, Freemasons' Hall.  
 ,, 29, St. Albans, Albion Hotel, Aldersgate-street.  
 ,, 59, Royal Naval, Freemasons' Hall.  
 ,, 193, Confidence, Anderton's Hotel, Fleet-street.  
 ,, 879, Peckham, Maismore Arms, Peckham.  
 Chap. 22, Mount Zion, Radley's Hotel, Blackfriars.  
 Mark Lodge, St. Mark's, Masons' Tav., Mason's Avenue, Basinghall-street.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

#### TUESDAY, JAN. 10.

- Lodge 46, Old Union, Radley's Hotel, Blackfriars.  
 ,, 166, Union, London Tavern, Bishopsgate-street.  
 ,, 180, St. James's Union, Freemasons' Hall.  
 ,, 198, Percy, Ship and Turtle Tav., Leadenhall-st.  
 ,, 211, St. Michael's, Albion Tavern, Aldersgate-st.  
 ,, 548, Wellington, White Swan, Deptford.  
 ,, 917, Cosmopolitan, Terminus Hotel, Cannon-street.  
 ,, 933, Doric, Anderton's Hotel, Fleet-street.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domatic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

#### WEDNESDAY, JAN. 11.

- Committee R. M. Benevolent Institution, at 3.  
 Lodge 11, Enoch, Freemasons' Hall.  
 ,, 13, Union Waterloo, Masonic Hall, Woolwich.  
 ,, 15, Kent, Guildhall Coffee House, Gresham-st.  
 ,, 87, Vitruvian, White Hart Hotel, College-street, Lambeth.  
 ,, 147, Justice, White Swan, Deptford.  
 ,, 238, Pilgrim, Ship and Turtle, Leadenhall-street.  
 ,, 749, Belgrave, Anderton's Hotel, Fleet-street.  
 ,, 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.  
 ,, 1017, Montefiore, Freemasons' Hall.  
 ,, 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 ,, 1228, Beacontree, private rooms, Leytonstone.  
 ,, 1306, St. John of Wapping, Gun Tav., Wapping.  
 Chap. 1200, Hervey, George Hotel, Walham Green.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, P. ceptor.

#### THURSDAY, JAN. 12.

- Quarterly General Court, Girls' School, Freemasons' Hall, at 12.  
 Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.  
 ,, 91, Regularity, Freemasons' Hall.  
 ,, 205, Friendship, Ship & Turtle, Leadenhall-street.  
 ,, 263, Bank of England, Radley's Htl., Blackfriars.  
 ,, 534, Polish National, Freemasons' Hall.  
 ,, 657, Canonbury, Radley's, Blackfriars.  
 ,, 860, Dalhousie, Anderton's Hotel, Fleet-street.  
 ,, 1076, Capper, Marine Hotel, Victoria Docks, West Ham.  
 ,, 1288, Finsbury Park, Finsbury Park Tav., Holloway.  
 ,, 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.  
 Chap. 206, Hope, Globe Hotel, Royal-hill, Greenwich.  
 ,, 554, Yarborough, Green Dragon, Stepney.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

#### FRIDAY, JAN. 13.

- Lodge 157, Bedford, Freemasons' Hall.  
 ,, 177, Domatic, Anderton's Hotel, Fleet-street.  
 Chap. 33, Britannic, Freemasons' Hall.

Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.

Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggidge, Preceptor.  
 St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.

Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

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

United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.

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

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

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

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

Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

#### SATURDAY, JAN. 14.

Lodge 108, London, Freemasons' Hall.

,, 1328, Granite, Freemasons' Hall.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P. M., Preceptor.

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

**FAITH LODGE OF INSTRUCTION.** — The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the third Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

**GALVANISM.** — Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee — J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.* — Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c. — (Advt.)

**CROSBY'S BALSAMIC COUGH ELIXIR.** — Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy. — *Select Testimonial.* — Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease." — This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 6d., 4s. 6d. and 11s. each, and wholesale by Jas. M. Crosby, Chemist, Scarborough. \*Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist. — (Advt.)

**HOLLOWAY'S OINTMENT AND PILLS.** — Indisputable Remedies. — In the use of these medicaments there need be no hesitation or doubt of their cooling, healing, and purifying properties. The Ointment stands unrivalled for the facility it displays in relieving, healing, and thoroughly curing the most inveterate sores and ulcers and in cases of bad legs and bad breasts it acts as a charm. The Pills are the most effectual remedy ever discovered for the cure of liver complaints — diseases most disastrous in their effects, deranging all the proper functions of the organs affected, inducing restlessness, weariness, melancholy, inability to sleep, and pain in the side, until the whole system is exhausted. These wonderful pills, if taken according to the printed directions accompanying each box, strike at the root of the malady, stimulate the stomach and liver into a healthy action, and effect a cure. — (Advt.)

### Advertisements.

#### GREYHOUND HOTEL, RICHMOND.

THE Proprietor desires to make known to the MASONIC BODY the SPACIOUS HALL, newly-built, which offers excellent accommodation for

LODGE MEETINGS,  
 LODGE DINNERS,  
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Private Rooms for large or small parties.

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ENCYCLOPEDIA METROPOLITANA.

BY BRO. C. G. FORSYTH.

(Continued from page 4.)

As the Dionysiac artificers flourished in Judea, or rather its vicinity, at the time of building the Temple of Solomon, it may fairly be inferred that they assisted at the erection of that stately edifice, and the knowledge of some of their peculiar secrets may have been imparted to their fellow-builders. About the year B.C. 300, they were incorporated by command of King Pergamus, who assigned to them a settlement—Teos, where they had erected a superb temple to Bacchus, the patron of their order. From the remnant of these Dionysiacs, probably, sprang some of the first trading Free-Masons, or early Christian architects, among whom, we are told, were many Greeks. After the erection of the Temple, a confraternity of the Jews was formed, called the Kassideans or Assideans, consisting of persons of rank and opulence, connected by secret tokens, and bound by solemn ties to preserve and keep up the Temple and the edifices connected with it. A company of them joined Mattathias and the Maccabees, their distinguishing characteristic being to fight zealously for their religion, and for the defence of the honour of the Temple. From them were derived the Essenes, a sect whose doctrines inculcated the necessity of leading a pure and chaste life—discarding the luxuries of the world. None were admitted without a long and strict probation, and on their admission all were obliged to engage by the most solemn oath to observe the laws of modesty, piety, and justice, and of humility to God and their rulers; to preserve the books of their institutions, to keep carefully the names of the angels, and never to violate the secrets of the Order. This sect was not confined to the Jews, but persons of any nation or of any rank, if otherwise qualified in

a proper manner, might be admitted. There were two classes, one practical, the other theoretical, called *Therapeutæ*; and of this last the principal society was formed at Alexandria. It does not appear that the Essenes particularly applied themselves to the architectural art or science. Many of the primitive Christians had doubtless been instructed in the Pagan rites, and initiated therein, and belonged to some of the societies before mentioned. They would, perhaps, in some cases, in order to obtain a respite from persecution, symbolise their religious rites, borrowing for that purpose such of the Pagan usages as they thought suitable. Some of the early teachers of Christianity, adopting a mistaken course in their zeal for conversion, would, in order to make a greater impression on the weaker part of their congregation, make use of such coincidences as struck them between the Pagan and Christian religion. Gregory Nazianzen relates the manner in which some of the popular Pagan rites were made thus subservient, as was thought, to the advancement of the Christian. When Pope Gregory the Great sent over St. Austin to convert the Anglo-Saxons in the year 596, he expressly instructed him to humour his intended proselytes, and to accommodate to their forms as much as they could those of the Christians; to convert their temples into churches, and the Pagan into Christian feasts. This indulgence to the weaker disciples of Christianity, even in the time of the Apostles, met with just rebuke from them. St. Paul particularly warns the Colossians from mixing up any part of heathen devotion with Christian worship, and St. John denounces the Church of Pergamus for practising heathen rites through fear of temporal inconvenience. The existence of such practices, however wrong, is thus proved, and may account for the preservation of many Pagan symbols, while others probably were retained by early Christian architects, who had obtained a knowledge of them from the before-mentioned societies. In some cases the fraternities of primitive Christians required proofs by certain signs and tokens previous to admitting any stranger to participate in their ceremonies, and it is stated in a French work on Freemasonry (which gives *Zovet Cultes Religieuses*, for its authority), that there was in existence so late as 1751 a religious fraternity of Greek Masons in possession of the Constitutions of their Order so far back as A.D. 327, when they officiated at the erection of the magnificent Temple of Constantine the Great, and that their rules were similar to those of the priests of Memphis, so far as we have any knowledge of them. Some Masons rely for the great antiquity of their Order upon an old manuscript, said to be in the Bodelian Library, in the handwriting of Leland, being a copy of one still older in the handwriting of Henry VI. This attributes the introduction of Masonry into England to "Peter Gower (Pythagoras), a Grecian, who wacksynge and becommynge a myghtye wysacre, framed a grate lodge at Groton (Crotona), wherefromme, yn processe of tyme, the arte passed into Engelande." Without questioning the authenticity of this manuscript, which has never to my knowledge been proved, as might easily be proved if it is in the Bodelian Library, we may shortly refer to the Pythagoreans, as the writer seems to lay some stress on their institutions. They were originally formed into a society at Crotona by Pythagoras in the 6th century before Christ, and possessed many forms and ceremonies in common with the Essenes. Pythagoras, as

well known, had travelled much, and had studied most of the rites of the Pagan mysteries, many of which he adopted and applied to his own School of Philosophy. The society founded by him obtained much repute, and spread over a considerable part of the South of Europe; but their tenets appear to have more reference to theoretical than to practical science. On the introduction of Christianity, considerable changes would be introduced in sacred architecture. Temples formerly reeking with the blood of expiatory victims required in heathen worship, were replaced by churches for the adoration of Him whose sacrifice was the atonement for the sins of all mankind; and the gorgeous splendour of the Pagan rites was superseded by the simplicity of Christian worship. The ancient priesthood would lose their power, but the architects or builders, whether Dionysiac artificers or others, would in many cases adopt or accommodate themselves to the new mode of building required—would become Christians; but they would still retain many of their peculiar symbols, although their society might be broken up as an integral body. When the demand for ecclesiastical architecture increased, the architects or their descendants would again rise into distinction as a body; and from them would probably spring the Freemasons, to whom we are indebted for the construction of the most celebrated churches, particularly those usually called Gothic, whether in England or on the Continent. In this way, also, it will be seen how they would obtain the signs and tokens of the earlier world, discarding those that were only applicable to the Pagan mysteries, but preserving such of them as appeared to be connected with their science and adapted to the preservation of the secrets of the Fraternity from the world at large. The primitive Christians frequently made use of the Heathen Basilicæ for their places of worship, being well suited for that purpose; and their first churches were probably built upon a similar plan, until the erection, or, rather, rebuilding, of the Cathedral of Sancta Sophia, in 532, by Justinian, in the shape of a Greek cross, caused some change. In the first thousand years of Christianity a corrupted notion of Roman architecture prevailed, known by the names of Saxon, Norman, Lombard, &c. After that period the Gothic or Pointed style became gradually introduced. The cathedrals of Spire, Mentz, and Worms, partaking in a degree of both orders, were built about the beginning of the 11th century; those at Rheims and Amiens in the beginning of the 13th century; and in 1277 the beautiful edifice at Strasbourg was commenced. A long list of intermediate churches might be given, if not foreign to the present essay; but it is necessary to mention Strasbourg Cathedral, as it is intimately connected with the Freemasons who had, at the date of its erection, become a large and renowned Society. That church was looked on as the wonder of the world; in fact, as a second Solomon's Temple. In progress with it, or immediately following, were the churches of Vienna, Cologne, Zurich, &c. The architects, with their assistants and pupils, formed associations (as was the custom of the Freemasons) called Hütten (or lodges). At an assembly held at Ratisbon in 1459 it was agreed that a Grand Lodge should be formed at Strasbourg as the place of general assembly, and that the architect of the cathedral, for the time being, should be Grand Master; and accordingly

Dotzinger, of Worms, the successor of John Hülz, of Cologne, who completed the spire in 1449, was chosen the first Grand Master. The Society was composed of Masters, Companions, and Apprentices, who had a secret word, with signs of recognition. In 1464 and 1469 there were general assemblies at Strasbourg; but they were afterwards neglected for some time, until the Emperor Maximilian I., being at that city in 1498, granted them certain privileges by charter or diploma, which was renewed by subsequent emperors. The diplomas, together with the regulations and statutes, were kept in the house of the architect of the cathedral, in a chest with triple locks, of which the architect and the two oldest Masons kept the keys—so that it required the presence of all three before the chest could be opened. These documents were in existence until the time of the French Revolution, when they were destroyed to prevent them falling into the hands of the Jacobin Commissioners. Their rules impressed the necessity of leading moral lives; submission to the Masters, whom the Companions served for five or seven years; attention to their religious duties; and charity to their poorer brethren, &c. Among their symbols were the square, plumb, rule, and compasses, which are distinguishing marks of the officers of a Freemasons' Lodge at this day. Grandidier, in his account of the cathedral, states that when the foundation stone of the tower was laid by Bishop Conrad, of Lichtemberg, the Master Masons contended who should next lay their hands to the work, and in the scuffle one of them was killed by the blow of a maul. According to him (Grandidier) the first Strasbourg lodge was held in a building called the *Maurerhoff*, in the place opposite the chapel of St. Catherine, which used formerly to be the workshop in which the choicest ornaments of the church used to be cut. In the Cathedral of Vienna are two half-length cut sculptures of the architect Anthony Pilgram, of the date 1313. In one he appears holding a pair of compasses, and in the other a square. Some accounts call the former figure the Master, and the latter his Apprentice. A story is also related respecting the completion of two circular windows in the south transept of the Abbey of St. Ouen at Rouen, finished about the year 1439. One was executed by the Master Mason, the other by his Apprentice; but the latter was of so superior a class of work that it excited the anger and jealousy of the Master, who poniarded the unfortunate Apprentice. For this crime he was tried, condemned, and executed in January, 1440; but the monks gave him Christian burial, as appears from a tomb to his memory, wherein he is described as "M. Alexandre de Berneual, Maistre de Œuvres de Massonerie au Balliage de Rouen et cette Eglise," &c. A similar tradition of the death of an Apprentice, if my memory serves me right, is to be found in the history of Rosslyn Chapel, Scotland, with the exception that in this case it is known, instead of a window, as "The Story of the 'Prentices Pillar."

(To be continued.)

"FOR a year and a half I suffered so much with rheumatism in my arm as to deprive me of all rest; and as I could get no relief from the faculty, my daughter persuaded me to try your Vegetable Pain Killer. The first bottle convinced me that it would restore the use of my paralysed arm as well as relieve the pain, and before I had finished the second I had got the cure I had so long sought in vain.—ELIZA MARKS, *Milksham, Oct. 1868.*—To P. Davis & Son, London."

## Obituary.

### BRO. THE COUNT DE SALIS.

We have to record the death, on the 24th ult., of Bro. Peter John Count de Salis. The late count was the only child of Jerome Count de Salis, by his first wife, Sophia, second daughter, and eventually heiress, of Admiral Francis William Drake, of Buckland Abbey, Devon. He was born February 26, 1799, and succeeded his father October 20, 1836, as Count of the Germanic or Holy Roman Empire. The deceased count married, first, February 19, 1821, Henrietta de St. Denis de Grancy, but by her had no issue; and, secondly, July 19, 1824, Cecilia Henrietta Margaret, Bourgeois, daughter of M. David Bourgeois, of Neufchatel, by whom he had issue four sons and a daughter. The late brother was a lieutenant-colonel in the capitulated service of Switzerland, and served in the Swiss Guards of the King of France; was a Knight of Malta and of the Order of the Red Eagle of Prussia; and was a Deputy-Lieutenant for the county of Armagh, and a magistrate for Middlesex and Westminster. The deceased was a member of the Masonic Order and a Mark Master, the latter degree having been conferred upon him at his residence by special dispensation. He was also a Knight of the English Langue of the Order of St. John, over which R.W. Bro. the Duke of Manchester presides.

### ROSICRUCIAN SOCIETY OF ENGLAND.

The Bristol Provincial College; under the control of Frater Captain Irwin, 31°, held their quarterly meeting at the Masonic Rooms, Weston-super-Mare, on Monday, 2nd inst. The M—C— was formed at 6 p.m. by Captain Townsend, R.N., the celebrant, who, after opening the college, explained to the fratres that there was but one vacancy in the grade of Zelator, and the Chief Adept had selected the senior aspirant, Bro. Whereat, to fill it.

Bro. Whereat being in attendance was ordered to be prepared, and was, on his admission, advanced to the grade of Zelator by the celebrant, Frater Townsend, who performed the ceremony in the most impressive manner. He was ably assisted by Fratres Cox, Clarke, Davis, Jones, and others.

At the conclusion of the ceremony the Chief Adept, with the unanimous approval of the members of the college, appointed the following officers for the present year:—

Frater Davis, 30° ...	... Celebrant.
" Townsend, 18° ...	... Past Celebrant.
" Munbee, 30° ...	... Suffragan.
" Cox, 18° ...	... Conductor of Novices.
" Clarke, 18° ...	... 1st Ancient.
" Gregory, 18° ...	... 2nd " and Org.
" Jones, 18° ...	... 3rd "
" Whereat ...	... 4th "
" Inskip, 18° ...	... H., & Cus. of Temple.
" Beedle, 18° ...	... Torch-bearer.

The officers of the college having been installed, the Chief Adept announced his intention of holding another Rosicrucian meeting in February, for the purpose of conferring the 2nd grade, or Theoricus, on the officers of the college who had so ably assisted him during the past twelve months, and thus enable several aspirants to attain the grade Zelator.

He reminded the Fratres that Grand and Provincial College fees were now due, and set an example (followed by every member present) of paying to the Secretary-General all fees and subscriptions to 1st January, 1872.

Frater Irwin then called attention to the manner in which the college had been prepared for the evening's ceremony. He said Frater Cox had been employed decorating and preparing during the greater part of the day, and the appearance of the room well repaid all labour bestowed upon it.

Nothing further having been offered for the good of our Order, and after the usual questions, the college was closed by the new Celebrant, Frater Davis, in the solemn and impressive manner peculiar to this grade, and the M—C— was broken.

### RED CROSS OF CONSTANTINE.

#### THE GRAND SENATE.

An assembly of the Grand Senate of this Order was held at Freemasons' Tavern, on Saturday, the 7th inst., for the purpose of conferring the higher grades of the Red Cross upon approved candidates. There was a very large attendance, and amongst those present we observed Ill. Kts. John Hervey, G.H. Chancellor; W. H. Hubbard, G.T.; R. Wentworth Little, G.R.; J. G. Marsh, G.A.; Angelo J. Lewis, M.A., G.A.M.; G. Powell, G.S.B.; W. Mann, V. 3; W. West Smith, 1; G. Chubb, 2; G. Kenning, K.G.C. 1; Rev. W. B. Church, V.-elect 6; A. C. Morton, 6; F. Walters, P.S.G.; J. Brett, K.G.C. 2; M. Edwards, 1; J. Boyd, P.S. 2; G. Lambert, 15; A. J. Codner, 1; and C. A. Cottebrune, M.P.S. 3.

A College of Viceroy's was first opened, and the following knights were admitted: The Rt. Hon. the Lord Eliot, Intendant-General for Devonshire; Andrew Hay, Intendant-General, Unatt.; E. A. Philbrick (Recorder of Colchester), Capt. J. Bertrand Payne, T. Burdett Yeoman, and W. Blake Johnston.

The Senate was then held, and Sir Kts. Lord Eliot, E. A. Philbrick, F. Binckes, A. Hay, Capt. Payne, C. Lucey (M.D.), J. Taylor, J. Dyer, T. Burdett Yeoman, and W. B. Johnston were duly enthroned as Sovereigns of the Order, both ceremonies being rendered by Sir Kt. Little, who was ably assisted by Sir Kts. Lewis as V., G. Powell as Expert, and G. Kenning as Herald.

Before closing the Senate, the Presiding Officer reminded the knights present that the Triennial Grand Conclave of the Order would be held on the 6th March next, under the sceptre of the Rt. Hon. the Earl of Bective, Grand Sovereign; and he expressed a hope that his lordship's presidency on that occasion would be loyally supported by a most imposing array of Red Cross Knights.

### ANCIENT AND PRIMITIVE RITE OF MISRAIM.

A meeting of the Bective Sanctuary of Levites was held at Freemasons' Tavern, Great Queen-street, on Saturday, the 7th inst., and was well-attended, two of the Conservators-General being in their places in the East, and between thirty and forty Levites in the tabernacle. The following candidates were admitted, nine being members of the Red Cross Order, and five Master Masons: Bros. John Dyer, C. A. Cottebrune, C. H. Rogers-Harrison, A. G. Morton, Rev. W. B. Church, M.A., W. West Smith, Angelo J. Lewis, M.A., G. Lambert, G. Chubb, Major P. Dunbar (P.M. 437), G. Everett (177), H. M. Green (804), I. J. Wilkins (79), and J. Willing, jun. (177).

The portrait of the late Ill. Brother Marc Bedarride, "Premier Grand Conservateur" of the Rite, having been kindly lent for the occasion by one the Conservators-General, who was unable to attend, was exhibited to the brethren present, and excited much interest.

Letters of apology for non-attendance were received from S. Bros. Capt. F. G. Irwin, 90°; W. J. Hughan, 90°; and other influential members who reside at a distance from town.

We understand that the following brethren have been selected for office in the sanctuary by the M.E.H.P.: Major E. H. Finney, 90°, S.S.; James Terry, 33°, J.S.; C. H. Rogers-Harrison, 33°, C.L.; S. Rosenthal, 90°, Treasurer; John Boyd, 66°, Almoner; H. C. Levander, M.A., 33°, E.; Angelo J. Lewis, M.A., 33°, A.E.; T. Burdett Yeoman, 33°, M.C.; G. Kenning, 66°, W.G.; H. Parker, 33°, Org.; W. Carpenter, 33°, Mann, 33°, G. Lambert, 33°, E. Sillifant, 33°, G. Powell, 33°, T. W. White, 33°, and J. L. Thomas, 33°, Guardians of the Veil.

**ROYAL MASONIC BENEVOLENT INSTITUTION.**

On Wednesday, the 11th inst., the Committee of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons held a meeting at the Freemasons' Hall, Great Queen-street, Bro. Major J. Creaton, V.P., in the chair; and there were also present: Bros. B. Head, Spiers, J. Smith, P.G.P.; F. Walters, J. Bellerby, W. Farnfield, Sec.; H. M. Levy, Fraser, J. R. Sheen, Hemsworth, Browse, Young, and others.

The minutes of the meeting held on Dec. 14 were read and unanimously confirmed.

The death of Bro. G. White, male annuitant, was announced. Out of twelve applications as candidates for the Annuity Fund, one male was deferred until next meeting, and eight males and three females were placed on the list.

Other business having been disposed of, the usual vote of thanks to the chairman closed the meeting.

**ROYAL MASONIC INSTITUTION FOR GIRLS.**

A Quarterly Court of the Governors and Subscribers of this Institution was held on Thursday at the Freemasons' Hall, Great Queen-street. Amongst those present were Bros. John Hervey (in the chair), Major J. Creaton, Thos. W. White, W. Young, John A. Rucker, &c.

The minutes having been read and confirmed, it was announced that there were twenty-three candidates for election in April, and the meeting declared six vacancies.

A resolution was agreed to authorising the Committee of Management to purchase £1,000 Three per Cent. Consols in the names of the trustees.

A vote of thanks to the Chairman terminated the proceedings.

**ROYAL MASONIC INSTITUTION FOR BOYS.**

A meeting of the General Committee of the Boys' School was held at the Freemasons' Hall, Great Queen-street, on Saturday, the 7th inst. Bros. B. Head, V.P. (in the chair), Symonds, V.P., J. G. Chancellor, F. Walters, V.P., G. Cox, J. Weaver, F. Grosjean, R. Spencer, Meyers, Philbrick, Turner, F. Adlard, H. Browse, J. R. Sheen, T. W. White, and F. Binckes (secretary) were present.

The minutes of the previous meeting were read and unanimously confirmed.

Of the nine candidates who presented their petitions, seven were accepted and two deferred. One candidate who had stood previous elections withdrew.

The list of candidates stands thus:—On old list, 37; new applications, 21; total, 58; out of which number only fourteen can be elected next April.

The quarterly meeting was announced to take place on Monday, the 16th inst., at 12.

**CHRISTMAS AT WOOD GREEN.**

During the usual Christmas vacation the comfort and happiness of the pupils of the above Institution have not been neglected. The season's exceptionally generous cheer has been provided, and enjoyed in wholesome moderation, and we are rejoiced to find that throughout the establishment health and contentment prevail.

On Monday, 2nd inst., Bro. Seymour Smith gave his "Humorous Entertainment," and suc-

ceeded in charming all present by his witty and genial style. On Thursday there was a "Magic Lantern" exhibition on a large scale, which proved a fund of amusement, thanks to the kindness of Bro. J. J. Cox, of Ludgate-hill. On Friday evening, M. Evanion attended and produced his "Evening of Illusions," as presented before their R.H.'s the Prince and Princess of Wales, and other distinguished assemblies. Nothing could exceed the cleanness and dexterity with which the various illusions were performed, and the pupils, with a numerous gathering of "children of larger growth," including the entire executive staff, servants, members of the House Committee, and friends of the Institution resident in the neighbourhood, were alike surprised and delighted with the marvels of illusionist art.

Educational duties were resumed on Monday, the 9th, and it is hoped the wheels of the scholastic curriculum will roll all the easier for the previous supply of the oil of merriment so judiciously applied.

**THE FREEMASONS' LIFE BOAT.**

The Committee met at Bro. Forster's, Railway Tavern, London-street, E.C., on Thursday, 5th inst. Bro. N. Gluckstein, P.M. 51, P.P.S.G.W. Essex occupied the chair, and there were also present Bros. S. Davis (Treasurer), Gottheil (Hon. Sec), C. C. Taylor, Mortlock, and Carter. The visitors were Bros. Stutter (429) and M. Davis (141).

The minutes of the last meeting having been read and confirmed, the following brethren were severally proposed and accepted as members of the committee:—Bro. the Rev. D. Shaboe, P.M. and P.G. Chaplain Middlesex; Bro. Dr. R. H. D. Johnson, P.M. 249 and 1094; and S. Levy, 141.

The subscriptions were announced as follows:—

	£	s.	d.
Amount already acknowledged in			
THE FREEMASON ..	176	16	0
Bro. Joseph Marshall, Sec. 93 ..	2	2	0
„ Coski ..	0	10	6
„ Goodman ..	0	2	6
„ Emanuel ..	0	2	6
„ Rev. D. Shaboe ..	1	1	0
„ Henry Lloyd, S.W. 780 ..	0	2	6
„ Mark Davis, 205 ..	0	2	6
„ Row, 879 ..	0	2	6
„ Johnson, 167 ..	0	2	6
„ B. M. Myers, 1017 ..	0	5	0
„ Michals ..	0	5	0
„ J. Levy, 141 ..	0	5	0
„ Murrell, 141 ..	0	2	6
„ Wm. Carter, P.M. and Treas. 141 (2nd sub.) ..	1	0	0
„ Ricketts, 1306 ..	0	2	6
„ Woodstock, 1201 ..	0	2	6
„ Stutter, 429 ..	0	5	0
Per Dr. Johnson, P.M. 249 & 1094, collected by 1/- subscriptions	10	0	0
„ S. Levy, 141 ..	0	15	0
„ S. Davis, 141 ..	0	5	6
Brethren of 342 ..	0	15	0
Brethren of 1125 ..	1	4	0
Per Bro. John Coombe, P.M. & Sec. 450 and 1272			
Cornubian Lodge, 450 ..	1	1	0
W. Harvey, Esq., F.P. ..	1	0	0
Bro. Frank Harvey, P.M., &c. ..	0	10	0
„ W. Hasband ..	0	10	0
„ N. J. West, W.M. ..	0	5	0
„ C. Hodge ..	0	5	0
„ R. Gyles ..	0	5	0
„ W. H. Philip ..	0	4	0
„ R. Edwards ..	0	1	0
„ H. Quik ..	0	2	0
„ John Coombe, P.M., &c. ..	0	5	0
„ W. Cock ..	0	5	0
„ J. Roskilly ..	0	5	0
„ R. Cobblelick ..	0	4	0
„ F. N. Pool, S.W. ..	0	5	0
„ N. O. Easterbrook ..	0	2	6
„ J. H. Burrall ..	0	5	0
„ G. Spray ..	0	2	6
„ J. Pool, J.W. ..	0	2	0
Tregenna Lodge, 1272 ..	1	1	0
Bro. M. Dunn, W.M. ..	0	5	0
„ John Richards, S.W. ..	0	5	0
„ Geo. Richards, J.W. ..	0	5	0
„ C. Tevühick ..	0	5	0
„ J. Short, S.D. ..	0	2	6
„ R. Jennings ..	0	2	6
„ J. Mulloney ..	0	2	6
„ Anthony Harry ..	0	2	6
„ T. Stevens, I.G. ..	0	2	6
„ J. Wearne ..	0	2	6
„ Geo. Care ..	0	2	6
„ H. Williams ..	0	2	6
„ J. Penberthy ..	0	2	6
„ H. D. Edwards, J.D. ..	0	2	6
Lodge of Joppa, 188 ..	1	1	0
„ Charity, 350 ..	1	1	0
„ Antiquity, 178 ..	2	2	0
„ Mount Sinai, 121 ..	1	1	0

Lodge of St. Martin's, 510 (2nd sub.)	4	4	0
„ Perseverance, 345 ..	1	1	0
Metropolitan Chapter of Instruction			
975 ..	2	2	0
Total ..	£218	7	6

A vote of thanks to Bro. Gluckstein terminated the proceedings, and the meeting was adjourned to Thursday, the 2nd proximo, at 8 p.m.

N.B. The vote of thanks to Br. Kelley, mentioned in the last report should have been to Br. W. Mann, P.M. 186, for his kindness in presenting the committee with 1500 circulars and lists of subscriptions.

**LIFE-BOAT SERVICES IN 1870.**

Although the year which has just closed has been very stormy, yet it is gratifying to know that it will be remembered for the continued great exertions which have been put forth to rescue shipwrecked persons, as may be seen from the noble list of services rendered last year by the life-boats of the National Lifeboat Institution. This long list shows a total of 503 lives rescued by the life-boats of the Institution, in addition to 21 vessels saved from destruction. During the same period the Lifeboat Institution granted rewards for saving 271 lives by fishing and other boats, making a grand total of 774 lives saved last year mainly through its instrumentality. Altogether the Institution has contributed to the saving of 19,854 shipwrecked persons.

These noble services of the life-boats have varied much in character. Many have been during the dark hours of night, others have been by day, but the same glorious result has in nearly every instance followed them—the salvation of imperilled men from a watery grave. It is also a providential fact and deserving of special record and acknowledgment that, notwithstanding the life-boats of the Institution have been manned on all occasions during the past two years by between 12,000 and 13,000 persons, not a single life has been lost from them during that period!

Still it should be remembered that the work of saving shipwrecked persons, even in the best equipped life-boats, must always be one of danger, and that no little courage and hardihood are required on the part of those who engage in it. By giving their invaluable aid they perform their full share of the duty of alleviating and reducing the amount of the misery and evil produced by the storms on our coasts. It remains for those who cannot share the risks and exposure which those gallant men incur, to perform their part in this humane work by enabling the Institution to continue without slackening its great and philanthropic work on behalf of the shipwrecked sailor. The National Lifeboat Institution therefore appeals to all benevolent and generous persons in the kingdom to contribute towards so good a cause. We may add that contributions in aid of the great and important work of the National Lifeboat Institution are received by all bankers throughout the United Kingdom, and by the Secretary, at the Institution, 14, John-street Adelphi, W.C.

**CANADA.**

We learn that several of the lodges in Montreal, under the jurisdiction of the Grand Lodge of Quebec, have decided to forego the annual dinner, and to donate to their Grand Lodge the sum such dinner would have cost.

Nor is Quebec city behind hand in its attachment to the new Grand Lodge, the late Provincial Grand Lodge of England for Quebec and Three Rivers, being numbered amongst the things that were, has presented its beautiful silk banner to the Grand Lodge of Quebec, and jewels and regalia have been purchased by the subordinate lodges, and are about to be presented by them to the Grand Lodge of Quebec.

For the benefit of our readers, we lay before them a most important and interesting communication touching the present existing troubles in the Craft in Canada, addressed by M.W. Bro. T. D. Harington, Grand 1st Prin. Z. of the Grand Chapter of Canada, to the M.W. the Grand Master of the Grand Lodge of Quebec:—

“Grand Chapter of Canada,  
Office of the Grand Chapter, Ottawa,  
10th Dec., 1870.

“To M.W. Bro. J. H. Graham, LL.D.,  
Grand Lodge of Quebec.

“Most Worshipful Brother,—I beg to acknowledge the receipt from your Grand Secretary, R.W. Bro. J. H. Isaacson, of a letter, dated the 30th November, and written by your command. I briefly replied to him without delay, telling him at



the same time that I would write more at length, which promise I now proceed to carry out. That communication conveyed to me, for the information of Grand Chapter and myself, the official intelligence of the existence of the Grand Lodge of Quebec, and was accompanied by a list of Grand Lodge Officers elected and installed at your first annual communication, held in Montreal in October last, for which act of courtesy I have to express my thanks. I beg now to offer my best wishes for the future prosperity of the Grand Body over which you preside, and sincerely trust that all obstructions thereto, of whatsoever nature composed, may take to themselves wings and fly away, and I congratulate you personally on your own high position.

"You ask me to use my influence to preserve and maintain the goodwill and harmony which, in accordance with the goodly customs and courtesies of our Fraternity, should ever exist between the two grand divisions of ancient Masonry—the symbolic and the capitular; and you express your desire, and as being the sincere and hearty desire of your Grand Lodge, to have established and maintained amicable and fraternal relations between the Grand Chapter of Canada and the Grand Lodge of Quebec and their respect subordinates, so that from henceforth harmony and amity may be preserved in our beloved Order in its several departments.

"Most Worshipful Grand Master, I assure you that your truly Masonic wishes are cordially responded to and reciprocated by me, and nothing on my individual part shall be wanting to ensure a result in every way so desirable. I shall with pleasure bring to the notice of Grand Chapter at its next convocation your courteous and fraternal communication, and in the interim, candidates hailing from the Grand Lodge of Quebec for admission into our chapters, will be received and acted upon as they are from other Grand Bodies with whom Grand Chapter is in communion. This course will, I trust, be satisfactory, and secure pleasant intercourse as well as serve to show how my wishes coincide with those so courteously and kindly expressed to me in your behalf by your Grand Secretary.

"I observe and take due notice of the list of Grand Lodges from whom the Grand Lodge of Quebec have received recognition, &c., one of which belongs to this dominion. I trust that you will be able, before any distant date, to state that this recognition has become universal, and that there will not exist one single impediment to the Canadian Craft working harmoniously together, in and for the several provinces comprising the Dominion, as well for its own advantage and advancement as that for the entire Antient and Honourable Order of Freemasonry spread over the world, and of which we form a component portion. My humble services in aid of this devoutly-to-be-wished-for consummation you may freely count upon, and I pray you to give me credit for both goodwill and sincerity.

"I observe, likewise, upon reference to the list, that several of the officers, past officers, and members of Grand Chapter hold rank and position in the Grand Lodge of Quebec, which is of itself a good reason for pleasant intercourse between the two Grand Lodges; and as a conclusion to this letter, I hope we may all be spared to assemble together at future convocations of the same fraternal nature as the one at which we met at the good old city of Quebec in August last, and with the same pleasing recollections after separating.

"I beg to remain, Most Worshipful Grand Master,

"Yours truly and fraternally,

(Signed) T. DOUGLAS HARRINGTON,  
"Grand First Principal Z., G.C. of Canada."

#### THEATRICAL.

**GLOBE.**—The grand new fairy burlesque extravaganza called "The White Cat" is the Christmas attraction at this theatre. The plot is rather intricate, but the scenery and acting is first class. "Delicate Ground" precedes the extravaganza. The entertainments at this elegant little theatre are well worth a visit.

**ASTLEY'S.**—"Tom Tittlemouse and the Eleven Dancing Princesses" is the piece at this house, and it is indeed a gorgeous affair. The elaborate scenery is splendid, and two beautiful ballets are introduced. This pantomime may be pronounced a decided success. Mr. John Baum, the energetic manager, well deserves the enthusiastic applause nightly bestowed upon him.

**GAIETY.**—Mr. Hollingshead has produced an *opera bouffe* bearing the title of "Aladdin II." The story is improbable, but it is very amusing. Mr. J. L. Toole is great as a magician, and Miss E. Farren pretty and entertaining as *Aladdin*. The piece is full of songs and lively music, and the dresses and scenery are really magnificent. The ballets were well received, and the piece is likely to run until Easter.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

**Albion Lodge, No. 9.**—The installation meeting of this old lodge was held on Tuesday, the 3rd inst., at the Freemasons' Tavern. The lodge was opened by Bro. R. Bullen, W.M., and he was supported by Bros. Stevens, Young, Valentine, S. Cooke, E. Coote, and Moring, P.M.'s, and many others. Amongst a large number of visitors present we noticed Bros. C. C. Dumas, A.G.D.C.; F. Binckes, P.G.S.; D. II. Jacobs, P.M. 27; W. Harling, W.M. 30; S. Ayres, W.M. 95; W. Holland, J.W. 157; H. Massey, P.M. 619; J. Sweasey, 946; F. Walters, W.M. 1309; A. Avery, W.M. 1314; H. M. Levy, P.M. 188; &c., &c. The minutes of the previous meeting were read and confirmed. The Audit Committee reported a large balance in favour of the lodge. They also recommended that a P.M.'s jewel be presented to the retiring W.M., Bro. R. Bullen, as an acknowledgment of the able manner in which he presided as W.M. during his year of office. This proposition was carried unanimously. The committee also proposed that in token of the recognition of the many years of service rendered by Bro. Burton, P.M., as Secretary (who now resigns through ill health) that a handsome silver snuff-box be presented to him. This also was carried unanimously. Bro. E. Kimber (1009) was unanimously elected a joining member. He acted on this occasion as Organist. Bros. Carter and Knight were passed to the second degree in an able manner. Bro. S. Valentine, P.M., then installed Bro. W. H. Baylis, S.W., into the chair. The officers for the ensuing year are: Bros. H. Albert, S.W.; Morton, J.W.; Moring, P.M., Treas.; H. Mitchell, Sec. *pro tem.* (for Bro. Friend, absent through illness); Harvey, S.D.; R. Papineau, J.D.; Cater, I.G.; and G. Smith, P.M., Tyler. The new W.M. gave proof of his proficiency by initiating, in an able, correct, and impressive manner, Mr. David Bewicke. The lodge was then closed, when banquet and dessert followed. The W.M. gave the usual toasts with great ability, Bro. C. C. Dumas responding for "The D.G.M., and the rest of the Grand Officers, Past and Present," and Bro. F. Binckes responded in his usual eloquent manner for "The Masonic Charities," stating how the funds collected had been expended on the Boys' School, soliciting each brother to examine the accounts published, and appealing to the lodge to send a Steward. Subsequently Bro. T. Moring, P.M., Treas., responded by consenting to be a Steward for the Boys' School at the forthcoming festival. Some good songs were sung by Bros. Thomas, Stevens, P.M., and others, and Bro. Jordan in admirable manner played some good music on the piano.

**St. Alban's Lodge, No. 29.**—This ancient red-apron lodge held its installation meeting on Monday, the 9th inst., at the Albion Tavern, Aldersgate-street. Bro. C. Murton occupied the chair as W.M. The only work was installing Bro. Webster Glynes, G.S., into the Master's chair, which was done in the presence of a goodly number of Installed Masters. Bro. W. Glynes appointed and invested the following brethren as his officers for the ensuing year: Bros. Clark, S.W.; Haigh, J.W.; S. E. Nutt, I.P.M., Sec.; Johnson, S.D.; and G. Smith, P.M., Tyler. The usual addresses were then given. It is but seldom we witness the ceremony of installation so well performed. The lodge was then duly closed, when the usual superior banquet followed. Amongst the visitors we noticed Bros. C. Murton, P.M. 7; F. Binckes, P.G.S.; M. Ohren, W.M. 452, J.W. 33; F. Walters, W.M. 1309, P.M. 73; &c.

**Lodge of Joppa, No. 188.**—On Monday, the 2nd inst., at the Albion Tavern, Aldersgate-street, this old and prosperous lodge held its installation meeting. The lodge was opened by Bro. H. M. Levy, P.M. (in the unavoidable absence of Bro. Aarons, W.M.), assisted by Bros. M. Alexander, J. Wand, W.M.-elect; C. Nathan, as S.W.; E. Hunt, J.D.; O. B. Roberts, I.G.; S. Hickman, D.C.; T. Abrahams, P.M., Treas.; E. P. Albert, P.M., Sec.; M. Van Diepenheim, L. Alexander, J. Phillips, H. Harriss, and P. Beyfus, P.M.'s; and others. The minutes of previous meeting were read and confirmed. Bros. Engel and M. Hyman were raised, and Bros. Hunt and Hyman passed, Bro. L. Alexander working the second and third degrees. Bro. M. Van Diepenheim then installed Bro. Maurice Alexander, as W.M., who appointed and invested his officers as follows:—Bros. Berkowitz, S.W.; Ed. Hunt, J.W.; J. Elkan, Treas.; E. P. Albert, Sec.; O. Roberts, S.D.; C. Nathan, J.D.; S. Hickman, I.G.; A. Dodson, D.C.; Goldsmith and M. Hyman, Stewards; Van Noorden, Organist. Two guineas were voted to a distressed brother, and the lodge was called off to one of Bro. Jennings' superior banquets, Bro. Keeping superintending in the Christian, and Bro. M. Silver in the Jewish division. The usual toasts were duly honoured. Bro. J. Hervey, G. Secretary, responded for the Grand Officers, and Bro. Beyfus for the "Joppa Benevolent Fund," the report of which had been previously read, showing a balance in hand of over £1,000. Bro. H. G. Buss, P.G.T. Middlesex, replied to the toast of "The Visitors," of whom a goodly number were present. The pleasures of the evening were enhanced by the musical arrangements under the superintendence of Bro. Van Noorden, who gave an amusing song, composed by himself. Miss P. Laverne, Miss Couves, Miss F. Eldon, and Mr. Bolton sang some good songs, and Bro. Stevens, by desire, gave his excellent Masonic song, "What better theme than Masonry?"

**Lodge of Confidence, No. 193.**—On Monday, 9th inst., at Anderson's Hotel, Fleet-street, a regular meeting of this lodge was held. Bro. W. Thomas, W.M., presided, and was supported by a large attendance of the members

and the following officers, viz., Bros. R. Lee, I.P.M.; J. Williams, S.W.; Cutting, J.W.; J. Rogers, P.M., Sec.; Shackell, S.D.; King, J.D.; F. Bonney, I.G.; Warre, Webb, and W. F. Rogers, P.M.'s. The minutes of the installation meeting were read and confirmed, after which Bro. Barker was passed, and Bro. Ansell, Thompson, S. Hill, Howland, and Godfrey raised. The entire ceremony, including the history and tracing-board. The W.M. proved by his earnest rendering of the ceremonies how well he had perfected himself in all his work, and what a sincere interest he felt in doing his duty, and was warmly congratulated by several P.M.'s when he had concluded. After labour the brethren adjourned to refreshment, and the usual enjoyable evening was spent. It is worthy of notice that several of the brethren of this lodge have formed themselves into a club for the purpose of obtaining Life Governorships of the Masonic charities. A certain sum is paid by each, and when enough is in hand a draw takes place, and the successful brother thus becomes possessed of a Life Governorship. By such means every lodge might enrol a number of its members as Life Governors. It is gratifying to record how well the claims of our Charities are supported by the Lodge of Confidence.

**Lodge of Israel, No. 205.**—On Tuesday, the 27th ult., the members of this lodge held their usual meeting at Radley's Hotel, Blackfriars. Bro. J. Emanuel W.M., presided, and was supported by Bros. H. Harris, S.W.; M. Emanuel, J.W.; J. Isaacs, P.M., Treas.; A. Cohen, P.M., Sec.; Hogan, J.D.; J. Emanuel, I.G.; Hayden, D.C.; S. Jones, P.M., as Org.; C. Coote, J. Harriss, W. Littauer, S. Harris, and Nathan, P.M.'s; Morse, Moses, Barnett, Mendoza, Collinridge, &c., &c. Amongst the visitors were Bros. H. M. Emanuel (P.G.S.W. Hants), F. Walters, J. Phillips, and H. M. Levy, P.M.'s; W. G. Kent, and J. Gutnacher. The minutes of the previous meeting were read and confirmed. The work done was passing Bros. J. T. Samuel and Rexworthy, and raising Bro. Smith, which ceremonies were gone through in an admirable manner. Elections by ballot resulted in favour of Bro. H. Harris for W.M., and Bro. C. Coote, for Treas. (Bro. Isaacs declining the honour of re-election); Bro. T. Vesper, P.M., was re-elected Tyler. Five gentlemen were proposed for initiation, and Bro. H. A. Isaacs, P.M., was elected an honorary member. Three guineas were voted from the lodge funds towards a P.M. jewel for the retiring W.M.; a poor brother was relieved; and after some other business the lodge was closed, and the brethren partook of an excellent banquet.

**Perfect Ashlar Lodge, No. 1178.**—This lodge was held on Thursday, the 5th inst., at the Gregorian Arms, Bermondsey. Bro. J. Green, W.M., opened the lodge, there being also present: Bros. J. W. Avery, P.M.; G. J. Grace, S.W.; J. W. Dudley, J.W.; F. H. Ebsworth, P.M., Treas.; F. Walters, P.M., Sec.; J. H. Harmsworth, S.D.; J. H. Fudge, J.D.; T. W. Cox, I.G.; C. Deakin, D.C.; J. Ruse, W.S.; G. Mabbs, W. May, J. Wootton, P. Fry, J. A. Astell, H. Bartlett, G. A. Claeys, F. Cox, S. Butcher, C. D. Tustin, C. F. Robinson, G. Drapper, J. Swinyard, T. Jones, G. Free, J. A. Smith, J. Rambert, &c. The minutes were read and confirmed. Bro. G. A. Claeys was, in an admirable manner, passed to the second degree. Bro. J. W. Avery (in consequence of the ill health of the W.M.) then took the chair, and in his usual correct style raised Bros. F. Cox, T. Jones, J. Swinyard, and C. D. Tustin to the third degree. The W.M., having resumed the chair, presented Bro. Avery with a massive gold P.M.'s jewel, which had been subscribed for amongst the members of the lodge. Bro. Avery, in an appropriate speech, returned thanks. The by-laws were revised, and the lodge having been closed, the brethren separated.

#### PROVINCIAL.

**HINCKLEY.**—*Knights of Malta Lodge, No. 50.*—The annual festival of this old lodge was held on Wednesday, the 28th ult., and the W.M.-elect, was installed by Bro. W. Langley, the outgoing W.M. At five o'clock the lodge was opened, and after business of a private kind, the lodge was raised to the second degree, when Bro. Cotman presented Bro. E. Houston for the benefit of installation. Bro. Langley then, after administering the usual oath, placed his successor in the chair of K.S., and he was duly proclaimed in each degree. The following brethren were then invested as the officers for the ensuing year: Bros. Rev. W. Langley, I.P.M.; J. Worsey, S.W.; Thomas Atkins, J.W.; T. W. Clarke, P.M., Sec. and Treas.; Rev. P. H. Phelps, S.D.; Harrold, J.D.; J. Billings, I.G.; Young, Tyler. The Treasurer's report was taken as read, and the lodge was closed. At nine o'clock the brethren and their wives and friends again assembled for a ball, and a very lively evening was spent. At eleven o'clock a sumptuous supper was served, and after it a P.M.'s jewel was presented by Bro. Atkins, in the name of the brethren, to Bro. Langley, in an eloquent speech. After a short reply, thanking the brethren, the dancing once more commenced, and was kept up with much spirit until half-past four o'clock. Amongst the visitors were Bros. Buzard, W.M. 379; Dr. Williams, 18, S.W. 47; Williams, 279; Newgent, I.P.M. Abbey Lodge, Nuneaton, Duncombe, S.W. 1265. The P.G.M., Bro. W. Kelly, was prevented by the illness of his sister from attending.

**RINGWOOD.**—*Lodge of Unity, No. 132.*—The installation of the W.M. of this lodge took place on the 29th ult. The choice of the brethren having fallen unanimously on Bro. H. F. Brouncker, he was duly installed, the ceremony being performed by Bro. W. M. Heath, P.M., P.G.S.W. Dorset, who fulfilled his duties as Installing Master most admirably. The W.M. then nominated his officers, who were respectively invested by Bro. Heath as follows: Bros. W. Reade, S.W.; J. C. Halliday, J.W.; W. Fletcher, S.D.; T. G. Horder, J.D.; Etheridge, I.G.; Hicks, Sec.; E. Low, Treas.; Elliott, Tyler. Bros. Low and Packman were appointed

Stewards of the lodge. The brethren present, besides those named, were Bros. Cull, Mafey, and Michel, P.M.'s; Hume and Waters. The visitors were Bros. P. H. Newham, W.M. 195; E. W. Rebbeck, P.M. 195; Brimblecombe and Tripp, 319; Webb and Holloway, 195; Ridley, Lewis, and Chilcott, 1112. After the lodge was closed, the brethren adjourned to the Magistrates' room in the Ringwood Town Hall, where an excellent dinner was provided by Bro. Low, which was done ample justice to by the guests. The usual Masonic toasts followed, and the whole proceedings were of the most pleasant and satisfactory nature.

STONEHOUSE.—*Lodge of Sincerity, No. 189.*—This Lodge held its annual banquet at the Duke of Cornwall Hotel, and about thirty brethren sat down to an excellent dinner. In the necessary absence of Bro. Capt. Shanks, R.M., the W.M. of the Lodge, Bro. Balkwill, I.P.M., presided, and was supported on his right by the V.W. Bro. Metham, D.P.G.M., and on his left by V.W. Bro. R. R. Rodd, P.M., P.P.G.S.W. of Cornwall; Bro. Roberts, S.W., acted as vice. A pleasant evening was spent. The usual loyal and Masonic toasts were proposed and drank with enthusiasm.

ROCHDALE.—*Lodge of Harmony, No. 298.*—The annual meeting of this prosperous lodge was held on Wednesday, Jan. 4th, for the celebration of the festival of St. John and the installation of the Worshipful Master, Bro. Robert Howard. The lodge was opened in the first degree by the W.M., Bro. John Waterson, when the minutes of the previous meeting were read and confirmed, and other business transacted. The lodge was afterwards opened in the second degree, when a Board of Installed Masters was formed, under the presidency of Bro. Wm. Roberts, P.G. Officer of East Lancashire and West Yorkshire, who called upon the following brethren to assist him, viz., Bros. John Barker, P.P.G. Treas., as S.W.; William Ashworth, Hon. Sec., J.W.; C. M. Jones, P.P.G.D.C., S.D.; James Holroyd, I.P.M., J.D.; John Fothergill, I.G.; and James Parr, who presented the W.M.-elect for installation. Bro. Howard having answered the necessary questions and being found qualified for the office of W.M., the lodge was opened in the third degree, when the brethren below the degree of an Installed Master retired, and the Board of Installed Masters was opened, when Bro. Howard was duly installed in the chair of K.S. in ancient form, by Bro. Roberts. The brethren having re-entered the lodge, and the W.M. regularly proclaimed and saluted, he proceeded to appoint and invest his officers as follows, viz., Bros. Jesse Firth, S.W.; R. Butterworth, J.W.; W. H. Prince, P.M., Treas.; W. Ashworth, P.M., Sec.; James Cross, S.D.; Thomas Oakden, J.D.; Edwd. Wrigley, P.M., Org.; W. T. Stott, I.G.; John Ashworth, jun., D.C.; and John Waterson, I.P.M. The address to the W.M., Wardens, and brethren was given by Bros. Holroyd, Ashworth, and John Barker, and the ceremony was most efficiently performed. The W.M., in closing his lodge, had great pleasure in receiving the hearty congratulations of the brethren of Harmony Lodge and representatives of 541, 152, 226, 308, 367, 816, 1055, 1129, 1134, 1147, 1213, and Prov. Grand Lodges of West Yorkshire, East Lancashire, and West Lancashire. The brethren then adjourned to a substantial banquet provided for forty-five, and served by Bro. James Ashworth in his usual style. After ample justice had been done and the cloth removed, the usual toasts, interspersed with songs, glees, and recitations, were ably and pleasantly proposed and responded to by various brethren, and a most pleasant evening was spent. This lodge is to be fully represented at the festivals of the Boys' and Girls' Schools, four brothers having given in their names as Stewards.

TEIGNMOUTH, DEVONSHIRE.—*Benevolent Lodge, No. 303.*—The anniversary meeting was held at the Masonic Hall, on Monday, Jan. 2nd, when the lodge was opened by Bro. Burdon, W.M., assisted by Bros. Hallett, S.W.; Coles, J.W.; H. M. Bartlett, I.P.M.; Short, S.D.; Perry, as J.D.; Tomes, Sec.; and Haggerty, Tyler. There were also present: Bros. Capt. Walrond, P.M. and P.P.G.J.W.; W. J. Paul, P.M. and P.P.G.J.D.; many members of the lodge, and Bros. H. Bartlett, 710 and P.P.G.D.C.; and Dr. Hopkins, 710, P.M. 43 and 958, and P.P.G.S.W. for Warwickshire, with one or two others, as visitors. The minutes of the previous meeting were read and confirmed, and a ballot was taken for a candidate, which proved unanimous in his favour. Mr. John Cox was then introduced and duly initiated into the mysteries and privileges of the Order by the W.M., who promised to complete the proceedings by giving the charge and lecture on the tracing board at a Lodge of Emergency, to be held on early day, as well as to confer the second degree on several candidates to whom it is due. The lodge was then opened in the second degree, and the chair was taken by Bro. Walrond, who had undertaken the duties of Installing Master. Bro. Burdon was presented as having been elected to preside over the lodge a second year, and was again inducted into his office of W.M. The Installing Master well deserves a compliment on the efficiency with which he, for the first time, conducted this important ceremony. The following appointments to office for the ensuing year were made: Bro. H. M. Bartlett, I.P.M.; Hallett, S.W.; Short, J.W.; Tomes, Sec.; Whidburne, Treas.; Roach, S.D.; Collins, J.D.; Coles and Lorain, Stewards; Perryman, I.G.; and Haggerty, Tyler. The brethren afterwards adjourned to the Queen's Hotel to partake of the annual banquet, which was prepared with his usual care and liberality by Bro. H. M. Bartlett, the host.

LISKEARD.—*Lodge of St. Martin, 510.*—On St. John's Day, the brethren of this Lodge celebrated their annual festival. Bro. S. Seacombe presided, and was assisted in Masonic labors by Bro. Lang, who installed the W.M. elect, Bro. W. Skin, in the chair. Bro. Skin then appointed the following brethren as his officers for the

year ensuing:—Bros. S. Seacombe, I.P.M.; N. A. Courtney, S.W.; T. White, J.W.; J. Clymo, Treasurer; T. Lang, Secretary; J. Sobey, S.D.; N. Martin, J.D.; J. H. Botterell, I.G.; J. George and J. Hodges, Stewards; R. Penwarden, Tyler. The brethren afterwards sat down to a most sumptuous banquet, provided by mine host, Bro. Venning, who catered in his usual liberal manner.

CALLINGTON.—*Loyal Victoria Lodge, No. 557.*—The annual meeting of this Lodge was held at their Lodge-room, Bull's Head Inn, Callington. The W.M. elect, Bro. G. Crabb, was duly installed W.M. for the ensuing year, the ceremony being ably performed by the Installing Master, Bro. Pearce, P.M. and P.P.G.J.D., assisted by P.M.'s Bros. Mason, P.P.S.G.W., Steele and Coward. The W.M. then appointed the following brethren to be his officers, viz.:—Bros. J. Harris, S.W.; G. Bale, J.W.; Pearce, P.M., Treas.; Williams, Sec.; Turner, S.D.; Richards, J.D.; Cornish, I.G.; and Henwood, Tyler. Bro. Mason was appointed Steward of the Cornwall Masonic Annuity Fund. At the conclusion of the business the brethren sat down to an excellent dinner, provided by their worthy host, Mr. Brown. After the customary loyal and masonic toasts had been given and responded to, Bro. Kempthorne, P.M. and P.P.J.G.W., on behalf of the Lodge, presented to Bro. Pearce a handsome silver claret jug.

FOWEY.—*Fowey Lodge, No. 977.*—On Monday week this Lodge assembled at their rooms, situated in Church-street, Fowey, to perform the business connected with the monthly meeting, to install the Master, and to celebrate the festival of St. John. The Lodge was duly opened by Bro. W. Hicks, W.M.; a candidate was initiated in the degree of Entered Apprentice; and a Brother passed to the degree of Fellow Craft. The W.M. elect, Bro. J. Truscott, was ably installed by Bro. J. D. Hawkesley, P.M., P.P.G.C., assisted by Bros. Dr. Treffrey, P.M., and Col. Peard, P.M., P.P.O. The W.M. then invested as his officers:—Bros. W. Hicks, I.P.M.; J. Slade, S.W.; W. N. Abbott, J.W.; H. W. Durant, Treasurer and Steward of the Cornwall Masonic Annuity Fund; Bros. W. Tonkin, Sec.; J. Wellington, D.C.; Greet, S.D.; Nurse, J.D.; Beale and Rescorl, Stewards; Couch, I.G.; J. Pain, Tyler. The brethren adjourned to a banquet provided by Bro. Nurse, in his usual good style, at the Ship Hotel. The W.M. presided, and was supported on his right and left by six Past Masters. Amongst the visiting brethren were Bros. Hawkesley, P.M., P.P.G.C., and Elliott, from "St. Andrew's;" P. Giles, W.M., and G. Dyke, J.W., from "Peace and Harmony," &c., &c. The usual loyal and masonic toasts were drunk with enthusiasm, and some telling speeches were made in responding, when, and after a truly agreeable afternoon, the Lodge was closed about 8 p.m.

NEWTON ABBOT.—*Devon Lodge, No. 1138.*—The brethren of this Lodge assembled at the Masonic Rooms, Courtney Park, on Tuesday week, at noon, and after initiating one Brother and raising another, proceeded with the installation of the W.M.-elect, Bro. F. D. Bewes, P.M. There were present as a board of Past Masters, W. Lambie, Major, Yates, P.G.S.W., and after the installation the following brethren were elected and appointed officers by the W.M.: Bros. Geo. Stockman, S.W.; E. W. Lambie, J.W.; H. G. Benchev, P.M., Treas.; R. L. Lloyd, Sec.; A. Christie, S.D.; John Williams, J.D.; R. Coldridge, I.G.; T. Weeks, Tyler.

### MARK MASONRY.

#### PROVINCIAL GRAND LODGE OF DEVON.

A Provincial Grand Lodge of Mark Masters was held recently at Sincerity Lodge, No. 35, St. George's Hall, Stonehouse. The R.W., Bro. Dowse, presided, assisted by Bros. Rodd, P.M., P.G.O., as D.P.G.M.; Metham, S.W.; Col. Elliott, J.W.; Roberts, M.O.; Blake, S.O.; Balkwill, J.O.; Bisset, S.D.; Baxter, J.D.; Bayly, P.

After the usual business, the following sums were voted to charitable purposes:—Ten guineas to the Fortescue Annuity Fund, five guineas to the Masonic bed of the Royal Albert Hospital, and five guineas for aged and decayed Freemasons.

The R.W. Bro. Huyshe was unanimously re-elected Grand Master for three years. The following officers were then appointed for the ensuing year:—

Bro. Rev. J. Huyshe	... P.G. Master
" Dowse	... D.P.G. Master
" Dr. Metham	... S. G. Warden
" Samuel Jones	... Master Overseer
" John Way	... Senior Overseer
" Major Russell	... Junior Overseer
" Rev. R. Bowden	... Chaplain
" John Harris	... Treasurer
" Augustus W. Rodd	... Registrar
" W. H. Maddock	... Secretary
" John Baxter	... Senior Deacon
" William Roberts	... Junior Deacon
" S. J. Jones	... Dir. of Cers.
" Henry Trethewey	... Ast. Dir. of Cers.
" Henry Port	... Insp. of Works
" E. Rosevere	... Sword Bearer
" M. W. Webb	... Organist
" W. Andrews	... Standard Bearer
" William Boxall	... } Stewards.
" James Phillips	... }
" Matthew Coates	... }
" William Coath...	... }

BURY, LANCASHIRE.—*Callender Lodge No. 123.*—On Friday, the 6th of January, the Callender Lodge, No. 123, under the English Constitution, was opened at Bury, Lancashire. A warrant having been granted by the Most Worshipful Grand Master, Bro. George R. Portal, it was thought desirable to hold a preliminary meeting to advance a number of brethren previous to the consecration and inauguration, which was fixed to take place on Friday, the 13th of January. A dispensation for the purpose was therefore granted by the Prov. G. Master, Bro. W. Romaine Callender. Great credit is due to Bros. W. O. Walker-Law, Booth, and G. M. Whitehead for the establishment of the lodge, and the great success of its first meeting. These three brethren took the degree some three months ago in the Union Lodge, No. 46, Manchester, and they immediately set to work to form one in their own town. We sincerely hope other brothers in the province may do the same. Bro. Thomas Hargreaves, W.M.M. Blair Lodge, 118, Prov. J.G.D. Lan., who was invited to open the lodge, after reading the dispensation and explaining the circumstances of the meeting, opened the lodge, when four brothers were affiliated Mark Masters under the E.C., and fourteen advanced to the degree. This number making a total of twenty-one members. The lodge then unanimously elected a Treasurer and Tyler. Other business having been transacted, the lodge was closed, and the brethren adjourned to banquet. We may add that Bros. Roberts and Butterworth, from Roberts' Lodge, Rochdale, rendered great assistance in working the ceremonies. After banquet, the usual loyal toasts were given, when Bro. Thomas Hargreaves proposed the toast of "Success to the Callender Lodge of Mark Masters, No. 123." He referred to the progress now being made in the Mark Degree in Lancashire—this would be the second lodge that the Prov. G.M. had been called upon to consecrate since the formation of the Prov. G. Lodge in October last. At that time there were only five working lodges in the province; this, he thought, would make the number into eight, and several more were in course of formation. There were a great many lodges in Lancashire who worked the degree, and in a variety of ways—all of them without warrants, and in some cases as far from correct as it is possible to imagine. Now, it was the earnest desire of the Prov. G.M., as also that of the G.M., that all these lodges should be abolished—abolished so far as this: that they should acknowledge the correct working of the degree, as authorised by the Grand Lodge, and come under its jurisdiction. In one sense, they would retain all their old rights and privileges as time-immemorial lodges. He had been well pleased at one part of the ceremony, that of affiliating four brothers from those spurious lodges (he hoped the brothers would not be offended at the expression) as members of this lodge; and he trusted a great many more would follow in their footsteps. He should simply ask those four brothers, whenever they saw any of the spurious brother Mark Masons, to explain the different working of the degree. This would be the most effective way of bringing them to a happy union.—The toasts of "Bro. Hargreaves," "Bro. W. O. Walker, W.M.-elect," and others, were afterwards given.

GUILDFORD.—*Percy Lodge, No. 114.*—A meeting of this lodge was held at the Angel Hotel, on Thursday, the 5th inst., when, in the unavoidable absence of Earl Percy, W.M., the chair was taken by the Rev. G. R. Portal, M.W.G.M. After the confirmation of the minutes, the Treasurer's report of the balance sent to the fund for the relief of the sick and wounded from the concert given by the lodge in the summer, was received and adopted. It appeared that £40 3s. 11d. had been transmitted, the cost to the lodge being £7 8s. 1d., one half of the expenses incurred. The report of the Committee on the by-laws was received, and the by-laws read and approved. A vote of thanks was passed to the M.W.G.M. for the present of an appropriate stamp for the lodge summonses. A ballot was then taken for Bros. Thomas White, of Godalming; Philip William Lovett and Col. Thomas Martin, of Guildford; A. W. Cooper, of Chertsey; Spencer Compton, of Horsell; and Mantering W. Bolton, of London, which proved unanimous. Bros. Col. Martin, Lovett, and Bolton being present, were then advanced. After the closing of the lodge, a banquet was held, when the usual Masonic toasts were duly given and acknowledged. The M.W.G.M., in responding, said that he looked forward with confidence to the speedy union of all Mark Masters in England under one jurisdiction. Nothing could exceed the kind and Masonic feeling evinced by the G.C. of Scotland and the Scotch Mark lodges, especially in Lancashire, in consenting to a conference with a view to an arrangement that should be alike honourable and satisfactory to all parties, and nothing should be wanting on his part to bring matters to the conclusion which was so desirable. The G.C. of Ireland and the G.C. of Canada had behaved in the handsomest way to this G.L., and so soon as the treaties had been concluded between the Mark G.L. and the other non-recognised degrees, he thought that a new era of mutual assistance and consolidation would be opened up for all the degrees and Orders. The banquet was enlivened with some excellent singing by Bro. Bolton, in a style that was rapturously applauded.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W. Ceremonies and lectures worked every Tuesday, except the third Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

## TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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## Births, Marriages, and Deaths.

## DEATH.

BRYEN.—On the 20th ult., at 58, South Molton-street, Grosvenor-square, aged 41 years, Bro. James J. Bryen, Lodge of Israel, No. 205.

## Answers to Correspondents.

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

D. M. M.—The Masonic Calendar will show you what lodges meet in London; you cannot join a lodge without an introduction. We advise you to visit a lodge of instruction.

## The Freemason,

SATURDAY, JANUARY 14, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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All communications, letters, &c., to be addressed to the EDITOR, 2, 3, and 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## OUR AMERICAN CONTEMPORARIES.

THE progress of the Masonic press in America, which of late years has been so remarkable, continues, we are happy to say, undiminished, and similar signs of intellectual activity are visible in the Dominion of Canada. We have now before us a considerable number of magazines or newspapers published on the other side of the Atlantic, some of which are professedly Masonic organs, while others devote a portion of their columns to the dissemination of Masonic information and intelligence. One of the oldest periodicals comprised in the first category is the *Freemasons' Monthly Magazine*, edited by Brother Charles W. Moore, Corresponding Grand Secretary of the Grand Lodge of Massachusetts, at Boston, in that State. This valuable magazine comes to us in a very handsome wrapper, profusely illustrated with emblems of the various Orders of Masonry. Thus, as a heading, we have

the High Priest, the King and Scribe, or the three Principals of a Royal Arch Chapter, according to the American ritual, seated in gorgeous chairs, under elaborately decorated canopies, surmounted with four banners, bearing the respective devices of a man, a lion, an ox, and an eagle. There are also the rose-circled cross of the 18°, the Paschal Lamb of Knight Templary, the mitre of High Priesthood, the bee-hive of the Master Mason, the crowned bi-headed eagle of K.H., the symbolic level, square and compass being depicted at the sides; while the rest of the corner represents those dramatic incidents in the career of Zerubbabel to which we recently alluded in our account of the American Red Cross degree. The contents of Bro. Moore's magazine are always interesting, practical, and instructive, and as a Masonic juriconsult, we know no safer guide than our venerable and venerated *confrere*.

Another Masonic magazine which has stood the test of time, and is deservedly held in high estimation, is the *Masonic Review* of Cincinnati, Ohio, which is edited by another Brother "Moore"—Cornelius, to wit, of that ilk. The *Review* is replete with information, and the editor's experience and literary ability are conspicuous in all the original articles. Like many other American Masonic periodicals, however, the *Review* contains well-selected tales and other extracts of general interest to the non-Masonic reader.

The *Masonic Record*, edited by Brothers John Frizzell and George S. Blackie, M.D., and published at Nashville, Tennessee, is a credit to that great State, and to the Masonic bodies thereof which it so ably represents. There is an entire absence of that bitterness which is unfortunately but too often visible in the writings of some of our Transatlantic contemporaries, who fancy that strong language is a sign of mental power, even as vulgar people imagine that the use of expletives strengthens the force of their statements. Bro. Blackie, who is, we believe, a "Britisher," hailing from the "land of the mountain and the flood," is evidently a cultivated gentleman, and one who has no relish for the trade of roaring down a literary opponent. He is now, we are pleased to add, Representative of the Grand Lodge of England at the Grand Lodge of Tennessee.

The *Voice of Masonry*, edited by Brother John C. W. Bailey, at Chicago, Illinois, is an exceedingly neat and well-arranged magazine. It has not, however, reached us of late with any degree of regularity, owing probably to its attractive exterior, which excites the curiosity—may we say cupidity?—of certain lovers of literature either in our own or the American Post Office. Fortunately, the number for November, 1870, is before us, and we can judge by its contents that Bro. Bailey's "Voice" is still as resonant as ever in support of the principles of Freemasonry.

Our namesake, the *Freemason*, of St.

Louis, Missouri, is larger than any of the magazines to which we have previously referred. It is edited by Bro. George Frank Gouley, Grand Secretary of the State—a man of great ability and comprehensive views. It is, however, a source of regret to us that the *Freemason* also does not come to hand regularly, the last one received being the number for October, 1870.

Similar remarks apply to the *Evergreen*, of Dubuque, Iowa. Bro. E. A. Guilbert, M.D., the editor, is a Past Grand Master of the Grand Lodge of Iowa, and a sound Masonic authority. He has consistently advocated the recognition of the new Grand Lodge of Quebec, which, we are glad to record *en passant*, is now in fellowship with no less than twelve Grand Lodges on the American Continent. We miss Bro. Guilbert's excellent periodical, and hope soon to hear of it again.

The *Masonic Trowel* is published at Springfield, Illinois, under the editorial management of Bro. Harman G. Reynolds, a Past Grand Master, and one who can wield his pen with great advantage to the Craft. The contents of the *Trowel* are very varied, but always readable and instructive.

The *Landmark*, of New York, next claims our attention. This is a weekly paper, and appears to be well supported by the Fraternity. Short tales and brief extracts from general literature, as well as Masonic information, grace its pages, and the ladies, we may observe, have their own special department.

The *Masonic Mirror* hails from El Dorado, being published at San Francisco, California. The number for December 3, 1870, is now before us, and contains much valuable *pabulum* for the minds of our Californian brethren. It would be better, however, in our opinion, if the advertisements were not intermingled with the literary portion of the *Mirror*, and we are sure our worthy San Franciscan *confrere* will pardon us for the hint.

The *Masonic Tidings*, of Lockport, New York, edited by Bros. John W. Simons and John Ransom, is a genuine Masonic newspaper, full of intelligence of an interesting nature, and with less "padding" than any other periodical of its class; but unfortunately we do not see enough of it, and must again throw the blame on the insatiable horseleeches of the Post-office, who swallow all our *Tidings*.

The *Michigan Freemason*, published at Kalamazoo, a very promising magazine, has found its way to us once or twice. So has the *American Freemason*, edited by the Masonic free lance, Bro. J. Fletcher Brennan, of Cincinnati, Ohio. Bro. Brennan is somewhat revolutionary in his tendencies, and does not appear to be in great favour amongst his brethren of the Masonic press. It is not always well to show us only the dark side of events, nor always advisable to portray only the baser attributes of a



man's character. In appearance and typography, however, Bro. Brennan's magazine may fairly challenge comparison with any of its contemporaries.

The *New York Dispatch* and *Pomeroy's Democrat*, published in the same city, have each capital Masonic departments; but we must defer further comment on our American contemporaries for the present, and also upon those in Canada, merely observing that the Masonic Fraternity in the Dominion are well represented by the *Craftsman* and the *Gavel*, both being ably conducted and talented organs of the Craft.

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

BRO. JOHN YARKER.

Bro. Yarker is not the *only* victim to the tyranny of Bro. Vigne and Co., of Golden-square, as they have also suspended the members of an entire chapter at Bath; and if they go on in this style, the "Thirty-Thirds" will soon have no "pale, affrighted" slaves to rule over. "I would I were a bird," but *not* a Thirty-Third, preferring to remain

AN EX-BATH CHAIRMAN.

#### THE ANCIENT AND ACCEPTED RITE.

The statement submitted by Bro. John Yarker in last week's FREEMASON merits the careful consideration of the Craft, as for some time past the high-handed proceedings of the *soi-disant* Supreme Council in Golden-square have excited the indignation and disgust of many of their *quondam* supporters. But Bro. Yarker's case marks a climax in their iniquitous career, inasmuch as this worthy brother has not only been condemned unheard, but positively one of his chief accusers\* was appointed his judge in defiance of the plainest laws of equity! This fact *alone*, which cannot be denied, of course vitiates the unjust decision of the so-called "Holy Emperors of the 33°" with respect to Bro. Yarker, who is not only as good a Rose Croix Master as ever, but what is more, a "Ne Plus Ultra," which none of the Golden-square magnates (or *maguets*, so far as cash is concerned) can ever hope to be. It is very much to be desired that Bro. Yarker will, in his forthcoming work, probe the origin of the present Council of "Sovereign Grand Inspectors General," as a well-founded opinion prevails that they have no claim whatever to rule the ancient *English degrees* of the *Rose Croix* and *Kadosh*, formerly attached to K. T. Encampments, by virtue of powers *affirmed* to have been procured from foreign parts by the late Dr. Goss or "Crucefix," by which latter cognomen he was better known in Masonic circles.

A VOICE FROM THE WEST.

[\*We withhold the name, as we can hardly believe so extraordinary a statement.—ED. F.]

A brother informs me that a 34° of this rite is in existence, called the "Apex," thus corresponding with the 90° of the "Ancient and Primitive Rite of Misraim." There are only three holders of the "Apex" in the whole world, who exist by the succession of triplicate warrants from Frederick the Great of Prussia, signed immediately after the Grand Constitutions. The symbols are the cord and the dagger; the ceremonials are very august, and detail the

legendary history and object of the degree, which is to draw the funds and energies of all the councils of the world to one great centre. Grave purposes are said to be in view, but whether such is the expulsion of the Turks from Constantinople, or the establishment of a single empire either on the Continent or in America, is not known.

HISTORICUS.

Is it regular for a Master Mason to wear a jewel? If so, to what jewel is he entitled?

H. S. L. GURNEY, 897.

[Master Masons are not entitled to wear jewels; but we have seen a five-pointed star worn in some lodges where the discipline is lax, and also at Masonic balls.—ED. F.]

BRO LUPUS.

If Bro. Lupus will have the kindness to wait for a short time, his question respecting Sir Christopher Wren will be answered fully—I hope to his satisfaction. At the present moment, it will be going rather ahead of the work I am engaged on to reply fully to it, otherwise I should be happy to do so.

G. F. FORSYTH.

"E. T. T." AND RECORDS OF THE ALNWICKE LODGE.

Bro. "E. T. T.," of Alnwick, has, in the most fraternal manner, forwarded to me the minute-book of the above lodge, which commences on Sept. 29th, 1701.

I have had no time yet to do the valuable volume justice, but have compared the extract given by Bro "E. T. T." in THE FREEMASON for Nov. 12th, 1870 (p. 578), with the original entry, and find it correct in every particular. The spaces left by Bro. "E. T. T." are as follows:—The "forfeit" should be "two shillings and sixpence," and the remaining blanks are *person* and *persons*. The words in italics are quite right.

A copy of the "Mason's Constitutions" is inserted immediately before the Laws of the Lodge A.D. 1701, and consequently the document is of much value. I think the lodge was an operative one, but will write more after a careful investigation.

W. JAMES HUGHAN.

P.S.—That it is a genuine and authentic minute-book of the Alnwick Lodge, I am certain.

"QUARTERLY REVIEW" (p. 657).

I have examined Vol. XXV., page 146, of the *Quarterly Review*, and find that although "Vol. XXIV." was wrong, Bros. Newnham and "Lupus" are correct as to such a remark really occurring somewhere in the pages of the *Quarterly Review*; but the reference there made is not given within inverted commas, as an *exact quotation*, but is simply brought in in an off-hand sort of manner; and while it there says, "white leather gloves and a white apron," with the "Masonic Student," I would like to see "the *original authority*," for it may simply have it, "a leather apron and gloves," the giving of which to masons or carpenters then was no more mysterious in the time of Henry VI. than the giving of gowns, shoes, or any other article of clothing for the outside of the body was to the giving of "herryng" (see page 641) for the inside.

However, to return to the *Quarterly Review*, the article in which this remarkable apron occurs is headed "Normandy—Architecture of the Middle Ages," and is a

clever and racy production. The following which I copied, is very good (page 143): "To the common observer every object which is older than his grandmother is a piece of *antiquity*; he leaps over centuries, and annihilates both time and space." However, I only had time to glance over it, still I cannot agree with all the author (who tells us he is not a Freemason) says—*e.g.*, his assertion that "Subsequent ages afford presumptive evidence that the Freemasons were the architects of the proudest Gothic piles" is, I consider wrong (see page 211 ante); but as his article was published in 1821, or about half a century ago, I shall say nothing further.

As to *white*, "A Masonic Student" seems to put no stress upon it, while Bro. Newnham again does. However, in the very interesting article on "Masonic Curiosities" (page 660), we find in the 2nd and 3rd rules *white* especially alluded to.

W. P. BUCHAN.

BRO. JAMES ANDERSON.

I am induced to believe that the name of James Anderson occupies a much more important place in the annals and history of Freemasonry than has been accorded to him. Through the medium of the columns of THE FREEMASON, in the promulgation of this sketch some facts of a more extended character, touching his early life, habits, talents, and immediate connection with the Masonic Institution, may be elicited through the researches of some of your able and industrious contributors. In giving the following sketch a place in your paper you will confer a favour on

R. M.

James Anderson, D.D., and minister of the Scotch Presbyterian Church in London, was born in Edinburgh, Scotland, August 5th, 1684, and died in 1746, aged 62 years. He was a man of high literary ability. As a member of one of the four old lodges at London, he assisted in the organization and establishment of the first Grand Lodge of England; and on the 29th September, 1721, was commissioned by the Grand Lodge to collect and compile the history, charges, and regulations of the fraternity, from the then existing ancient Constitutions of the lodges. On the 27th December following his work was finished, and the Grand Lodge appointed a committee of fourteen learned brethren to examine and report upon it. Their report was made on the 25th of March, 1722; and, after a few amendments, Anderson's work was formally approved, and ordered to be printed for the benefit of the lodges. This is the now well-known "Book of Constitutions," which contains the history of Masonry (or, more correctly, architecture), the ancient charges, the regulations and charges, as the same were in use in many old lodges. Anderson and the Grand Lodge which approved his work have been frequently accused of having falsified and suppressed many important particulars, and of having misrepresented many of the ancient usages of the Craft. These objections were especially raised by the "Ancient Masons," and by their historian, Laurence Dermott. Even the critical Krause, in his admirable work on "The Three Oldest Documents of the Freemasons' Fraternity," has fallen into this same error. The later researches of Kloss and Keller have, however, very clearly and distinctly proved that Anderson conscientiously based his work on the ancient records of the lodges then in existence; while the various manuscripts which have been preserved from destruction, and which have only at a late day been brought to light, show that he wrote his work in the true spirit and *some* of the ancient regulations, and was scrupulously careful to omit nothing that was essential. Even at this day, we find Masonic authors who endeavour to cast ridicule and derision on the history of Masonry with which his work begins, without taking into consideration the fact that he has merely given us the old legend of the guilds, as he found it in the ancient records. This is

sufficiently shown by the care with which he guards himself from misinterpretation, in making improbable or incredible statements, by remarks such as "this was believed firmly by the old Fraternity," "the ancient Constitutions affirm this strongly," &c. The Andersonian history of Masonry, if divested of its fabulous and traditional character, may be considered as a not altogether unimportant contribution to the history of architecture; and although it contains some slight chronological errors, yet many of its statements are confirmed by later works on architecture. From many passages of his history it is apparent, not only that he compiled it from architectural works, but that he had some personal experience in the technical knowledge of the builder's art. This would, in his case at least, seem to account in a very natural way for his entrance into the guild or company of Masons. The short space of time in which he completed the work he was commissioned to execute, renders it probable that the history of the fraternity of which he was a member, had already previously engaged his attention, and that it was merely necessary for him to select from the materials he had collected in order to submit his work to the inspection of the committee.

"A SPIRITUAL AND MOST PRECIOUS PEARL,"  
By Otho Wermullerus. (Wm. Tegg, 1870.)  
The first English edition of this book was translated by Bishop Miles Coverdale at the request of Protector Somerset, whose preface to the Christian reader begins in royal style, "Edward, by the grace of God, Duke of Somerset, greeting." Wermullerus was a preacher in a city which the printer calls "Tigryrie," but which few ordinary English readers will recognise as Zurich. We think that if such old books are printed they ought to be edited, and not loosely turned off without note or even preface. The drift of the book is that all affliction comes from God, and is the sign of His Fatherly mind toward the afflicted, and we believe that many troubled persons will find more relief and help from the reading of this quaint and believing old treatise than from some more ambitious and modern books. The critical reader will find a few curiosities in it not unworthy his attention, as, for instance, "God, the Heavenly Freemason" (for Architect); "an whole multitude," the use of the word "only;" "God martyreth and utterly subdueth in us our sins." He "yoketh" us as "the foreman his horses."

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### QUALIFICATIONS OF VISITORS TO LODGES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—A difference of opinion exists amongst the Past Masters of a lodge to which I belong as to the qualifications necessary to entitle a visiting brother to claim admission into a lodge. Will you kindly give your own opinion, or obtain that of some of the many experienced P.M.'s amongst your readers, on the following points:—

1. In the case of an individual, *who is a perfect stranger*, presenting himself as a visitor for admission into a lodge, is it sufficient qualification for him to pass a satisfactory examination; or is it essential that he should, in addition, produce his Grand Lodge certificate?

2. What definite meaning is to be attached to the word "vouchers" in the following, among the Ancient Charges, to which every W.M. has to give his assent on his installation?—"You promise that no visitor shall be received into your lodge without due examination, and producing proper vouchers of his having been initiated in a regular lodge."

The "Book of Constitutions," under the head of "Visitors" (pocket edition, p. 89), is very vague, no mention being made of the visitor's certificate; but Dr. Oliver, in his "Masonic Jurisprudence" (page 124), says: "No visitor . . . can be admitted unless he be known to, or vouched for, by some member

of the lodge; or, if he be a perfect stranger, he must produce his Grand Lodge certificate, and submit to the usual examination, of which no specification has been prescribed, but it is commonly left to the discretion of the proper officer."

In many lodges great looseness exists in the examination and admission of visitors, whilst in others great caution is exercised. It would be well that the "Book of Constitutions" should clearly define the qualifications of visitors for the proper guidance of lodges.

I am, dear Sir and Brother,  
Yours fraternally,  
AN OLD P.M.

#### "BALD STATEMENTS."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I regret to have to take up the space in your paper, which might be so much better employed than replying to "Enquiring Brother;" but his illbred remarks on you as editor and on myself demand an answer, and cannot be passed over in silence. In the first place, if he will look at No. 90 of THE FREEMASON, he will find that I stated the "Encyclopedia Metropolitana," not the "Encyclopedia Britannica." Secondly, it is to be found in Oliver's "Landmarks," vol. 1, page 344. Any one with common justice will allow that, if I have been anywise to blame, it has been in copying better authors than myself. Again, as to wishing to establish a fraternal connection between K. Templars and Masons, I have no motive for such an act.

To conclude this disagreeable letter, the next time "Enquiring Brother" attacks any of the contributors to THE FREEMASON, who are working for no profit, and (to many) little honour, and falls into any blunder through his overhaste, he will not only give his name, but a few words of apology.

I remain yours fraternally,  
CHARLES G. FORSYTH,  
1194, England, and 333, Scotland.  
Hamilton, Jan. 9th, 1871.

#### THE "RECTANGULAR REVIEW" ON "FREEMASONRY; ITS USE AND ABUSE."

(To the Editor of The Freemason.)

SIR AND BROTHER,—We would have been glad to have concluded this correspondence by allowing Bro. Binckes the last word, but his letter in your last week's paper is so vague that we are compelled again to make a few comments.

We have referred to page 21 of annual report, published March, 1870, where we find the building account dealing with a total sum of upwards of £46,000; but as no dates are given, it is impossible for the uninitiated to say what portion of that amount belongs to the year 1869-70.

Regarding the large sum of nearly £2,000 paid for architect's fee, we should like to know who the architect was who pocketed such a handsome amount, and whether he also acted as surveyor, which involved another £200. It would seem also that there was also still due to architect and surveyor about £450, in addition to the above amount paid, making altogether about £2,650 for that item.

Bro. Binckes includes in the cost of the establishment at Wood Green £926 expended at the Hall, about half of which to Secretary and Collector, who again figure in the special expenditure for a considerable amount. Greater detail and simplicity in the accounts would enable us to take a clearer view of the position of the institution. Perhaps the next report, soon to be published, will prove more satisfactory in this way.

Referring to "J. O.'s" letter in your last week's number, we may say that we have already served "the honourable office of Steward" at many charity festivals, including all the Masonic; and it was the result of our observations on these occasions that led us to inquire for a detailed account of the Stewards' fees, which, in the case of the Boys' Institution, Bro. Binckes declined to give for the information of the Craft.

Yours truly and fraternally,  
THE EDITOR "RECTANGULAR REVIEW."

London, Jan. 10th, 1871.

#### ANCIENT MANUSCRIPTS.

(To the Editor of The Freemason.)

SIR,—When I glance through your paper and read the remarks of some of your correspondents, I am tempted to ask myself: Do those brethren ever read any history of Freemasonry? Now, there is your correspondent "Lupus," in THE FREEMASON for December 3, who terms the discussion going on in that paper about the antiquity of the gloves and apron a "small discussion;" and after congratulating the opponents of the 1717 theory, he flies off to Bro. Matthew Cooke's B. M. manuscript to prove that Prince Edwin, son of Athelstan, was a Speculative Mason, because "he wist well that hand-craft

had the practice of geometry so well as masons, wherefore he drew him to council and learned the practice of that science to his speculative, for of speculative he was a master, and he loved well masonry and masons, and he gave them charges and names," &c.; and this Bro. "Lupus" decides to be—and emphasises the decision in cursive characters—"a clear and unmistakeable distinction between Speculative and Operative Masonry!"

Now, the word "speculative," and to which Bro. Lupus attaches so much importance, was, I believe, as we Freemasons understand it, first applied to Masonry by Wm. Preston, when he improved the "work" or ritual from that of Martin Clare, and its signification in this connection is thus set forth in a passage of Section IV. of Preston's "Illustrations of Masonry," which at the present day is so familiar to Freemasons that it would preclude the necessity of me here quoting it, but to put it in apposition with Bro. Lupus's quotation from Bro. Cooke's old manuscript, and which I here do:—

"Masonry passes under two denominations—operative and speculative. By the former we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength and beauty, and whence result a due proportion and a just correspondence in all its parts. By the latter we learn to govern the passions and tongue, maintain secrecy, and practise charity. Speculative Masonry is so far interwoven with religion as to lay us under the strongest obligations to pay that rational homage to Deity which at once constitutes our duty and happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfection of the divine Creator. Operative Masonry furnishes us with dwellings and convenient shelters from the inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes."

Now, if any brother can see any family likeness between the "speculative" of Edwin and the "speculative" of Preston, as herein both are given, he can do more than certainly I can.

But Bro. Lupus proceeds to assert that the language of the old MSS., according to Bro. Cooke's and Mr. Halliwell's transcripts, "is inapplicable to a guild that knew nothing but hewing of stone and spreading of mortar," because "one of those MSS. recognises 'Speculative' Masonry by name." I do not know that Bro. Ruchan, or any other supporter of the 1717 theory ever asserted that the operative Masons only knew how to hew stones and spread mortar. In common with the operative Armorers, the operative Carpenters and Joiners, or the operative Tailors, they were, to the extent of the master workmen at least, equally allowed the privilege of *designing* their work; and that a knowledge of geometry, or the science of measurement as applied to solids, surfaces, lines and angles, should be generally known among the overseers at least of operative builders, whether masons or carpenters—workers in iron, wood, or stone—every candid Brother must admit. Besides, the very title of the Halliwell MS. shows plainly that it refers to the teachings of the science of geometry, according to Euclid, and the lines 471-476 are headed "Another adaptation of the Art of Geometry;" while in that MS. transcribed by Bro. Cooke, Freemasonry is designated as the "Science of Geometry."

In the same number of your paper Brother Newnham candidly acknowledges that the original authority for his extract as to gloves and aprons, as worn regularly by Freemasons, is Mackey's Lexicon. Now, it is well known to the Masonic student that all of Mackey's Lexicon not extracted—some would call it stolen, as in but the fewest instances is there credit given—from French and German works of a somewhat similar character, is Mackey's own, written so because he desired to so represent the matters therein represented. Had Bro. Newnham given the authority *beyond* Mackey's Lexicon, it would be better, as we could then estimate the value of it.

To return to the MSS. herein mentioned as choice authority for Bro. Lupus. In the *Gentleman's Magazine* for June of the year 1815, the passage from the Legends of the Craft, rendered as he has given it by Bro. Cooke, appears in the following words, to wit:—

"Right soon after the decease of Saint Albone there came divers wars into the realm of England of divers Nations, soe that the good rule of Masonry was destroyed unto tyme of Kinge Athelstone's days that was a worthy Kinge of England, and brought this land into good rest and peace; and builded many great works of Abbyes and Towres, and other many divers buildings; and loved well Masons. And he had a sonn that hight Edwinne, and he loved Masons much more than his father did. And he was a great practiser in Geometry;



and he drew much to talke and to commune with Masons, and to learn of them science; and afterwards for love that he had to Masons and to the science, he was made a Mason, and he gatt of the Kinge his father a Chartour and Commission to hold every year once an Assemble, wher they ever would within the realme of England; and to correct within themselves defaults and trespasses that were done within the science. And he held himself an Assemble at York, and there he made Masons, and gave them charges, and taught them the manners, and commanded that rule be kept ever after, and tooke then the Chartour and Commission to keepe, and made ordinance that it should be renewed from Kinge to Kinge."

Here we do not find one word that can be construed into "speculative," though it is plain to every reader that the legend is the same, and as a legend, no better than that of Romulus and Remus and the wolf. If Bro. Lupus will spend an hour or so in reading Bro. Findel's "History of Freemasonry," I would refer him to pages 30-46, and to pages 83-170, second edition. He will in the first reference find that which he ought to know concerning all those old manuscripts which refer to Masonry; and in the second he will, in the history of the first lodge at York, discover that which I think will satisfy even him that it will take something more forcible than Bro. Newnham's discovery anent the gloves and apron to upset the 1717 theory of Bro. Buchan.

I remain, fraternally yours,  
AN AMERICAN FREEMASON.  
Cincinnati, O., Dec. 17, 1870.

TRINIDAD.

PROVINCIAL GRAND LODGE OF TRINIDAD, S.C.

On Friday evening, the 25th November, at a meeting of the above lodge, held on Mount Moriah (not for election, but general business), the election of office-bearers came off for the ensuing year, when the P.G.M., having waived his right of appointing his officers, ceded to the members the right of balloting for the entire staff of office-bearers. The annexed list is the result of the ballot:—

James M. Reid	...	...	Dep. G. Master
C. Besson	...	...	Sub. G. Master
C. F. O. Rooks	...	...	Sen. G. Warden
J. Palmer	...	...	Jun. G. Warden
E. DesRoses	...	...	G. Treasurer
V. A. Davis	...	...	G. Secretary
T. Murrell	...	...	S.G. Deacon
Edward Aerstin	...	...	J.G. Deacon
J. B. Collymore	...	...	G. Architect
Charles Renaud	...	...	G. Jeweller
P. J. Delisle	...	...	G. Bible Bearer
J. H. Agard	...	...	G.D. of Ceremonies
H. S. Billouin	...	...	G. Bard
James Wharton	...	...	G. Sword Bearer
J. Monteil	...	...	G.D. of Music
N. A. St. Hilaire	...	...	G. Marshalls
H. St. Hilaire	...	...	
A. Scamaromy	...	...	G. I. Guard
A. Libert	...	...	G. Standard Bearer.
Robert Young	...	...	G. Stewards
Jos. Lewis	...	...	
J. C. Lewis	...	...	
— Lafargue	...	...	

By the above result of the election, it will be seen that the proportion of the subordinate lodges, holding under the registry of the Grand Lodge of Scotland, are as follows:—

Lodge United Brothers, 251	...	11
Lodge Eastern Star, 368	...	9
Lodge Athole, 438, San Fernando	...	3

We are sorry, in deed, not being able to avail our selves of the invitation given us to attend this meeting, and perhaps the more so, not on account of the great interest we at all times feel and always take in the promotion of the welfare of the Order, but because of the pain we have felt at hearing some dissatisfaction expressed as to the mode of proceeding to, and the result of, the election. Not having been present, as we have already stated, it is impossible for us to undertake to say, with any amount of certainty, how far justified are the reports we have heard; but this much we will undertake to say, that our experience of the P.G.M. is of too high a standard, to allow us to believe, even for an instant, his being able to connive at anything not strictly constitutional and fair, and therefore we hold him wholly exonerated. But it is argued that certain evil machinations were brought into play which, notwithstanding the good intention of the liberal concession of the P.G.M., counteracted its intended beneficial effect; to this, we say, so much the worse for those who, having had the confidence of a good and beloved leader reposed in them, have recklessly abused it, whilst we trust that the experience of the past will serve as a useful lesson for the government of future action.—*New Era*, Trinidad.

P o e t r y .

STANZAS.

FOR MUSIC.

(From the "Rosicrucian.")

Still beautiful—still bright to me,  
Though dark the clouds of life may be—  
This sad yet trusting heart of mine  
A refuge ever seeks in thine.

Thy smile—it lives within my soul:  
Thy voice—though seas between us roll—  
Mysteriously enchains me now,  
Like music sweet, and soft, and low.

Would I the fond enchantment break,  
Or from its happy dream awake?  
Oh no! Though fate our steps may sever,  
In spirit we are linked for ever.

R. WENTWORTH LITTLE.

LINES

Addressed in sympathy to a Mason's Daughter who lost by death a beloved Parent on New Year's Day, 1870.

Once more New Year's Day approaches,  
Once more ring the merry chimes,  
Once again we sit and ponder  
O'er events of bygone times.  
Well I know the mournful feeling  
Still prevailing in thine heart;  
Twelve short months have little influence  
O'er bereavement's bitter smart.

Ever sad is Death's invasion,  
But more sorrowful 'tis found  
When at joyous festive season  
Happiness beams around.  
Still more poignant seems our anguish  
As upon the startled ear  
Falls the voice of thoughtless stranger,  
Wishing us "A Glad New Year."

Thou, dear friend, wert sadly stricken  
Full of grief last New Year's Day,  
Yet thou hast had many mercies  
In the twelve months pass'd away—  
One kind parent still is spared thee.  
Trust in God and hope will dawn—  
Hope that points to joy in Heaven  
On the Resurrection Morn.

AGNES S.

METROPOLITAN MASONIC MEETINGS

For the Week ending January 21, 1871.

MONDAY, JAN. 16.

- Quarterly Meeting Boys' School, at 12.
- Lodge 1, Grand Masters', Freemasons' Hall.
- " 21, Emulation, Albion Tavern, Aldersgate-street.
- " 58, Felicity, London Tavern, Bishopsgate-street.
- " 185, Tranquility, Radley's, Blackfriars.
- " 720, Panmure, Balham Hotel, Balham.
- " 862, Whittington, Anderton's Hotel, Fleet-street.
- " 901, City of London, Guildhall Coffee House, Gresham-street.
- " 1201, Eclectic, Freemasons' Hall.
- Chap. 12, Prudence, Ship & Turtle Tav., Leadenhall-st.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.
- Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, JAN. 17.

- Board of General Purposes, Freemasons' Hall, at 3.
- Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.
- " 95, Eastern Star, Ship and Turtle, Leadenhall-st.
- " 162, Cadogan, Freemasons' Hall.
- " 165, Honour and Generosity, London Tavern, Bishopsgate-street.
- " 194, St Paul's, Terminus Hotel, Cannon-street.
- " 435, Salisbury, 71, Dean-street, Soho.
- " 704, Camden, York and Albany, Regent's-park.
- " 857, St. Mark's, Duke of Edinburgh Tav., Brixton.
- Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.
- " 167, St. John's, Radley's Hotel, Blackfriars.
- " 186, Industry, Freemasons' Hall.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.

- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, JAN. 18.

- General Committee Grand Chapter, at 3.
- Lodge of Benevolence, Freemasons' Hall, at 7.
- Grand Stewards' Lodge, Freemasons' Hall.
- Lodge 30, United Mariners, George Htl., Aldermanbury.
- " 140, St George's, Trafalgar Hotel, Greenwich.
- " 174, Sincerity, Guildhall Tavern, Gresham-street.
- " 190, Oak, Freemasons' Hall.
- " 619, Beadon, Greyhound, Dulwich.
- " 700, Nelson, Masonic Hall, Woolwich.
- " 969, Maybury, Freemasons' Hall.
- " 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.
- Chap. 10, Westminster & Keystone, Freemasons' Hall.
- " 217, Stability, Anderton's Hotel, Fleet-street.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, P ceptor.

THURSDAY, JAN. 19.

- House Committee, Girls' School, at 4.
- Lodge 23, Globe, Freemasons' Hall.
- " 55, Constitutional, Terminus Hotel, Cannon-st.
- " 63, St. Mary's, Freemasons' Hall.
- " 169, Temperance, White Swan Tavern, Deptford.
- " 179, Manchester, Anderton's Hotel, Fleet-street.
- " 181, Universal, Freemasons' Hall.
- " 1139, South Norwood, South Norwood Hall.
- " 1278, Burdett Coutts, Approach Tavern, Approach-road, Victoria Park.
- " 1287, Great Northern, Great Northern Htl., King's Cross.
- Chap. 733, Westbourne, Lords' Hotel, St. John's Wood.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

FRIDAY, JAN. 20.

- House Committee Boys' School.
- Lodge 6, Friendship, Willis's Rooms, St. James's.
- " 143, Middlesex, Albion Tavern, Aldersgate-street.
- " 201, Jordan, Freemasons' Hall.
- " 813, New Concord, Rosemary Branch Tavern, Hoxton.
- " 975, Rose of Denmark, White Hart, Barnes.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Mugeridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, JAN. 21.

- Audit Committee Boys' School.
- Lodge 715, Panmure, Terminus Hotel, Cannon-street.
- " 1297, West Kent, Forest Hill Hotel, Lewisham.
- " 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

## SCOTLAND.

## THE LODGE OF EDINBURGH (MARY'S CHAPEL, No. 1).

## PRESENTATION TO BRO. WILLIAM OFFICER.

The ancient Scottish metropolitan lodge celebrated the Festival of St. John in the lodge-room, Waterloo Hotel, on the 27th of December. There was a large gathering of influential brethren—more than ordinary interest being attached to the communication from the circumstance that the retiring R.W.M. was in the course of the evening to be presented with a testimonial for the eminent services rendered by him to the lodge during his six years' tenure of office. Bro. W. J. Cranfield Abbott, merchant, Leith, was unanimously elected to the chair as successor to Bro. William Officer, S.S.C. Among other business transacted after the installation of the new office-bearers was the honorary affiliation of that eminent craftsman and Masonic literati, Bro. David Murray Lyon, of Ayr, who is at present engaged in writing a history of the lodge. Bro. Lyon was highly complimented by the brethren.

The lodge then adjourned to the banqueting-hall, and sat down to a sumptuous dinner. The chair was filled by the R.W.M., who was supported on the right by Bros. Officer, D. Murray Lyon (Proxy Master for the Lodge Scarborough, Island of Tobago), F. S. Melville (Past Depute Master), and Thomas Swinton (Substitute Master); and on the left by Bros. William Mann (P.M., S.G.W.), James Ballantine (G. Bard), Owen Gough (Proxy Prov. G.M. of New South Wales), and the Rev. F. Rowbottom, of St. James' Church. The croupiers were Bros. W. G. Roy, S.W., and Dr. Lilburn, J.W. Apologies were read from Bros. Henry Inglis of Torsonce (Substitute G.M.), the Lord Rosehill (Depute Master of the lodge), Colonel Campbell of Blythswood (J.G.W., and Prov. G.M. of Renfrewshire), Col. Guthrie of Carlogie, and some other eminent brethren.

At the conclusion of the dinner, the R.W.M. gave in succession "The Queen and the Craft," "His Royal Highness the Prince of Wales, Patron of the Scottish Craft, and a member of the Lodge of Edinburgh," "The Grand Lodges of England, Ireland, and Scotland, coupled with the names of their respective Grand Masters, the Earl de Grey and Ripon, the Duke of Leinster, and the Earl of Rosslyn," all of which toasts were neatly introduced and responded to with enthusiasm, as was also in a special manner that of "The Earl of Dalhousie, Past Grand Master of the Grand Lodge of Scotland."

In proposing "The Health of the Retiring R.W.M.," Bro. Mann passed a high eulogium upon Bro. Officer, whose Masonic enthusiasm and industry in the discharge of the Mastership had been fruitful of results tending to the honour and prosperity of the lodge in a measure which had excited the surprise as well as the high gratification of its sons. In looking back, he (Bro. Mann) was astonished at what had been done by the lodge during the six years of Bro. Officer's reign. Two hundred new brethren had been admitted, many of whom, now scattered over the globe, were at this moment remembering with fraternal feelings the happy evenings they had spent in Mary's Chapel. After further referring to Bro. Officer's devotion to his mother lodge, and to his success in its management, the speaker begged his acceptance of the testimonial which the brethren had resolved to present to him on the occasion of his retirement from the chair, in token of their respect for him and their high appreciation of the distinguished services he had rendered to the Lodge of Edinburgh and to the Craft.

[The testimonial, which was much admired, comprises a magnificent silver epergne, after an original design, the figures on which were modelled by Gourlay Steel, Esq., Royal Scottish Academician, and three other pieces of silver plate.]

The applause which followed Bro. Mann's remarks having subsided, Bro. Officer said he accepted the gift with the profoundest gratitude as an expression of the friendly sentiments of the brethren, and their approval of the manner in which he had discharged the duties of the honourable office to which they had so often elected him. He thanked them for their munificent gift, and for their fraternal indulgence and cordial support during his occupancy of the chair. His long connection with the lodge had not afforded a mere evanescent pleasure, for within the radius of its membership he had enjoyed the friendship of many with whom it was alike an honour and a privilege to be associated; and though now resigning the trust that had been reposed in him, his best services would ever be at the command of the lodge. (Applause.)

At this stage of the proceedings, the following song, written for the occasion by Bro. James Ballantine, Grand Bard, was most effectively sung by the Senior Warden:—

Air—"When the Kye come Hame."

Be honest and be gentle; be kindly and be true;  
And help your humble brethren aye this life to warstle  
through;  
And gin through life ye ope your hearts to Charity and  
Love,  
You'll find yoursels aye nearer drawn to Him wha reigns  
above.

True gentleness and kindness this night we honour here,  
Our worthy Master, Officer, wha's deeds hae made him  
dear;  
'Mong a' the Mason Craft throughout, his fame is far and  
wide,  
And 'neath his sway St. Mary's Lodge was every Mason's  
pride.

Since David, Scotland's saintly king, brought foreign  
Masons o'er  
To build fair Holyrood, that aye has been Edina's glorie,  
The Masters o' St. Mary's Lodge hae ever led the van  
In teaching art, and harmony, and brotherhood to man.

Then Schaw\* and Milnes for centuries, through seven  
monarchs' reigns,  
Our Masters aye, wi' gems o' art, graced Scotland's hills  
and plains;  
And earls and knights have joined our ranks wha fought  
for Scotland's weal;  
Our country, 'mid her trials, aye found Mary's Chapel  
leal.

And lo! behold! what gallant chields, 'neath Officer's  
kind reign,  
Duke Rothesay† and five noblemen, are numbered in our  
train,  
To say nought o' the humble bards, like gude Torsonce  
and me,  
Wha do our best to win your love and share your festive  
glee.

A bumper fill for Officer, Past Master and fast friend,  
May he be lang, lang spared wi' us, sic joyous nights to  
spend,  
And when kind Providence is pleased us frae this life to  
free,  
May we a' meet in harmony around yon throne on hie.

\* William Schaw, the King's Master of Works, signed the first minute extant of Mary's Chapel in 1598, and the Milnes, who succeeded him as Masters of Works during the reigns of seven monarchs, were all Masters of the same lodge.

† During the six years that Bro. Officer has been Master of the lodge, Mary's Chapel, there have been affiliated—His Royal Highness the Prince of Wales and Duke of Rothesay, as also Lords Dalhousie, Haddington, Zetland, Rosehill, and Lindsay. The Duke of Leinster has also accepted honorary affiliation.

Several toasts, in addition to those mentioned, having been given and responded to, this interesting communication was concluded in the most harmonious and fraternal manner. The Craft in general, to whom Bro. Officer is favourably known as one of the most able and influential office-bearers in the Grand Lodge of Scotland, will read with the highest satisfaction the preceding report, as containing a record of the estimation in which Bro. Officer's Masonic worth is held by those who are best able to appreciate it.

## PROVINCE OF GLASGOW.

The tenth annual festival of the Masonic lodges of the province of Glasgow was held on the 23rd ultimo, in the City Hall, Glasgow. The meeting was under the patronage of the Grand Lodge of Scotland and the Provincial Grand Lodge, and there was a large attendance of the Masonic brethren and their friends. The Right Honourable the Earl of Rosslyn, G.M.M. of Scotland, presided; and was supported on his right by Bros. Sir M. Shaw Stewart, Bart., R.W.G.D.M.; Henry Inglis, of Torsonce, S.G.M.; William Mann, S.G.W.; Colonel Campbell, J.G.W.; John Lawrie, G. Clerk; W. C. Miller, G.D.M.; H. G. Copeland, Acting-S.D.; Murdoch Mackenzie, C.G.M.; W. P. Buchan, G.S.; and W. M. Bryce, G. Tyler; and on the left by Bros. W. Montgomerie Neilson of Queenshill, P.G.M. of the province of Glasgow; the Hon. the Lord Provost, Sheriff Bell, F. A. Barrow, D.P.G.M.; David Dregghorn; D. Kinghorn, P.G.J.W.; James Wallace, P.G.S.D.; J. B. Walker, P.G. Treas.; A. M'Taggart, P.G. Sec.; Robert Craig, P.G.B.B.; James Leith, P.G.D.C.; Robert Robb, P.G.M.; James Gillies, P.G.S.B.; James Balfour, P.G.J.G.; James Pollock, B.G.O.G.; and W. J. Hamilton, P.G. Convener. The Masters of lodges on the platform were—Bros. John Baird (32), George Sinclair (27), John Frazer (87), Thomas Halket (102), Alexander Bain (103), Thos. Grainger (117), Robt. Mitchell (332), Andrew M'Inyre (333), George Thallon (362), John Buchanan (408), James M'Leod (465), George M'Donald (73), John Mathieson (178), — Davidson (219), Wm. Philip (275), John Miller (413), A. M'Dougall and Matthew Wilson (441).

Lord Rosslyn (who was received with loud applause) said—When I had the honour of an invitation to preside at this soiree, I was little aware of the greatness of the undertaking. When I see

before me this vast assembly—and one, no doubt, so critical—it is only the great position which I have the honour to fill among the Masons that inspires me on the approach of the time to carry out the undertaking. (Applause.) And when I consider that I am not only addressing Freemasons, but that I have upon this occasion the honour of addressing Masons' wives and Masons' bairns, I feel quite certain that the fairer portion of my audience will, at all events, be lenient to my efforts, and will give me that applause and that encouragement of which I stand in need. (Applause.) Ladies and gentlemen, I had the honour to be placed in the position which I now hold but a very short time since, and this is the first public meeting at which I have had the honour to preside since I have been elected to fill that office. (Applause.) If I say this here it is because a whisper has reached me that the Freemasons of the West have sometimes felt that they donot see so much of the ruling powers of the West as they would like to do. Now, let me assure you that if this complaint should for the future be given expression to, I shall not at least be in fault. (Applause.) Now, ladies and gentlemen, I had the idea before I came here that, as Grand Master Mason of Scotland, I would have been required to speak on Masonic secrets which the ladies would never be privileged to hear; but I am pleasantly disappointed. This is not a Masonic gathering—for while there are none here but those who are closely connected with Masons, I believe I may speak in language which is not entirely Masonic. I think that if anybody may claim some title to be called on to address the fairer portion of the Masonic body—to whom we are not generally in the habit of speaking—it is myself; because it happened to be my fortune to be dining at a Masonic meeting when I had the honour and pleasure to give an invitation to the Masons present to a meeting, to be held that day twelvemonths, at a place I have in the neighbourhood of Edinburgh, called Rosslyn; and I added that I should not only be glad to see the Masons, but that they must bring their wives, daughters, and sweethearts. (Applause.) We met accordingly on a beautiful summer day, among scenery as beautiful as any Scotland can produce—and when I say that, I speak of the most beautiful scenery in the world; and I think they enjoyed themselves—at least, I hope so. (Applause.) That was the first Masonic gathering I had the pleasure of attending at which the ladies and gentlemen enjoyed themselves together. This, I am glad to see, is a meeting of the same character, and I must be allowed to congratulate the Masons of the western part of Scotland on the gathering I see before me, which would be a credit to any portion of the country. (Applause.) It is with the greatest pride and pleasure that I preside over such a meeting at such a time as this, when we must all feel for the great suffering existing in many parts of the world—when commerce and trade, and all that makes a country prosperous and rich, is not only interrupted—when not only the Masonic Brotherhood, but natural brotherhood, which is even stronger—is being rudely torn asunder. At such a meeting as this, when we have the great privilege of joining together in peace and harmony, even in festivity we cannot but think of that terrible, almost unprecedented war which is devastating the fair land of our nearest neighbour and former ally. (Applause.) In the countries now engaged in this terrible conflict not only have the bonds of Masonry been broken, but every social tie has been loosened; and many of those whom we were wont to look upon as prosperous and happy brethren are now lying wounded or dead. I think it is well that at a moment of this kind Masonry should be triumphant. (Applause.) The ties of Masonry are not limited by any climate or by any soil. They know neither political nor territorial boundaries, but as far as the civilised world extends so far do the ties of Masonry reach. (Applause.) These sentiments, which receive your approval and which you have acted on, it must be our aim and our privilege to bring to practical effect. It must be our duty wherever we have the opportunity to aid our foreign brethren who have been rendered destitute in these wars and other calamities; and in so great a community as this, I would, with all the importance of the office in which you have placed me, recommend them to your consideration and continued friendship; and I am satisfied that if you can render them any assistance you will not fail to do so. (Applause.)

Mr. Montgomerie Neilson then proposed a vote of thanks to the strangers present, to which the Lord Provost replied.

Sheriff Bell, who followed, said it was now a good many years since he was admitted a member of the Masonic body in the Canongate (Kilwinning) Lodge, which claimed for itself—although its title was disputed by a lodge in the West—to be the mother lodge of Scotland. The tenor of his life had not enabled him to mingle much with the Masonic body since that time; but his predecessor in the office which he had the honour to hold was

one of the most enthusiastic, straight-forward, and eloquent Masons ever known in Scotland. (Applause.) He (the Sheriff) had also had the honour of attending on more public occasions than one when the late Grand Master so eloquently and admirably represented the Grand Lodge. No man could have held that office with greater dignity and satisfaction to all than Lord Dalhousie; but he rejoiced to see that—he having retired with years and honours—his seat had been filled by another nobleman with all the enthusiasm of youth, and all the energy of a benevolent manhood. (Applause.) He was sure that he would worthily fill the chair which Lord Dalhousie had vacated; and he hoped that for many years to come they would be able to look to him as a most worthy representative of Masonry, and as one in whom they might have confidence to assist them in any difficulties which might occur in the various lodges; who would rule, he hoped, decidedly—at the same time with love. (Applause.)

The musical portion of the programme was sustained by Madame Vaneri, Miss Smith, Messrs. Walker, Houston, and Fraser, and a Masonic choir.

A grand assembly followed, Bro. Henry Inglis of Torsonce, Sub. G.M., leading off the ball with Miss Barrow.

#### AFFILIATION OF LORD ROSSLYN AND THE LORD PROVOST.

On the 23rd ult., an emergency meeting of Lodge St. Mark, No. 102, was held in their hall, 213, Buchanan-street, Glasgow, for the transaction of important Masonic business. The Right Hon. the Earl of Rosslyn being in Glasgow for the purpose of presiding at the annual Masonic festival, the opportunity was taken of making his lordship an ordinary affiliated member of the lodge. The Hon. the Lord Provost, who was present, was also proposed as an honorary affiliated member.

Bro. Halkett, R.W.M., presided, assisted by Bros. Jas. F. Mitchell, acting S.W., and D. Watson, J.W. There were present, among others, Bros. Sir Michael Shaw Stewart, P.G.M. Renfrewshire West; Colonel Campbell, Blythwood, P.G.M. Renfrewshire East; F. A. Barrow, D.P.G.M. Glasgow; A. McTaggart, P.G.S.; Wallace, G.L. Committee; Baird, R.W.M. No. 3 bis; Donald Campbell, P.M. 102; W. P. Buchan, R. D. Samuels, and D. Walker, No. 3 bis; &c.

The lodge having been duly opened, and the Right Hon. Earl Rosslyn and Hon. W. Rae Arthur (Lord Provost) heartily and unanimously approved of by the brethren, a deputation, consisting of Bros. Sir M. S. Stewart, Col. Campbell, F. A. Barrow, and Wallace, was sent out to intimate the result to the distinguishing brethren, and escort them into the lodge.

The affiliation was then proceeded with in proper form, and the new members having duly subscribed their names in the roll-book, Bro. Halkett, R.W.M., resigned the chair in favour of the M.W. Grand Master Earl Rosslyn, who, in returning thanks for the honour which he had just received, said that as long as he occupied the high position of Grand Master he would consider it his duty and privilege to uphold the dignity of the Craft, and never forget his duty to St. Mark's. The newly-made members then retired, and the lodge was closed.

#### THE CRAFT.

**BRECHIN.**—The St. Ninian Lodge, No. 66, met in St. Ninian's Hall, Market-street, on Tuesday evening se'nnight, for the purpose of installing the respective office-bearers for the ensuing year, and to celebrate the festival of St. John. Bro. Robert Walker, R.W.M., opened the lodge, and installed the R.W.M.-elect, Bro. David Spence, and the rest of the officers into their respective offices. The work of the lodge having been disposed of, and friendly deputations exchanged between the sister lodge (St. James), at nine o'clock the lodge was closed with love and harmony, and the brethren, in company with their wives, sweethearts, and bairns, celebrated the festival of St. John with a supper and ball.

**DUMBARTON.**—On the 26th ultimo, the brethren of St. John Kilwinning Lodge, No. 18, met for election and installation of office-bearers, when the following brethren were appointed: W. Ross, R.W.M.; W. Riddell, S.M.; T. Wiggans, D.M.; W. Barr, S.W.; J. McArthur, J.W.; G. Chapman, Treas.; J. McKellar, Sec.; M. S. Kirving, S.D.; G. Thomson, J.D.; J. Thomson, S.S.; J. Purdie, J.S.; J. Nixon, B.B.; J. Crawford, S.B.; J. Tosack, I.G.; and S. Murphy, T. Bro. Wm. Graham, R.W.M. of St. Andrew's Royal Arch Chapter, No. 321, to whose charge was committed the ceremony of installation, performed these duties in a masterly and impressive manner, which was testified by the applause of the brethren.—On the following evening the feast of St. John was cele-

brated, upwards of fifty of the members being assembled, Bro. Ross, R.W.M., presiding, supported by Bros. Riddell, D.M., S.M.; Wiggans, P.G.L., S.W.; and Patersen. Bros. Barr, S.W., and McArthur, J.W., acting as Croupiers. Toast and song followed each other in rapid succession, while Bro. McKellar, Sec., introduced an able paper on "The Ancient Brethren, and their Doings from 1726," as recorded in the minutes still extant. It is worthy of notice that in 1761 the name of Sir James Colquhoun of Luss appears as R.W.M., which office he held for eleven years; while, amongst other names known to fame, the illustrious house of Smollett figures on our roll repeatedly from 1750 until the present time, when the credit of Masonry is still upheld in this district in the person of Bro. A. Smollett, P.G.M. The usual toast, "Happy to meet, sorry to part, and happy to meet again," with "Auld Lang Syne" by the brethren, brought to a close a very happy meeting.

**GLASGOW.**—The annual meeting of Lodge St. Mark, No. 102, for the election and installation of office-bearers, was held in their hall, 203, Buchanan-street, on the 28th November, Bro. Halkett, R.W.M., in the chair. There was a large attendance of brethren. The following brethren were unanimously and cordially elected: Thomas Halkett, R.W.M.; Wilfred M. Robertson, D.M.; John T. Craig, S.M.; Robert Jamieson, S.W.; Daniel Watson, J.W.; B. H. Remmirs, Treas.; James F. Mitchell, Sec.; James White, Jeweller; Alexander Gladstone, jun., Director of Music; David Stewart, S.D.; William Andrews, J.D.; James O. Smith, P.G.S.; William Duncan, S.S.; George Robertson, J.G.; and James Pollock, O.G. The ceremony of installation was performed by Bro. Donald Campbell, P.M.

A regular meeting for election and installation of the Clyde Lodge, No. 408, came off in their lodge-rooms, 170, Buchanan-street, on the 28th ult., Bro. John Buchanan, R.W.M., in the chair, when the following brethren were unanimously elected and duly installed by the retiring Master: William Lindsay, R.W.M.; D. Downe, S.W.; William S. Williamson, J.W.; Thomas Gordon, D.M.; John Boyle, S.M.; James Morton, Treas.; William Clinton, Sec.; W. S. Hart, S.D.; John McCaul, J.D.; Robert Burns Thomson, Chaplain; Alex. Gilmour, S.S.; Hugh Kelly, J.S.; Archibald McPherson, P.G.S.; James Stewart, B.B.; John Campbell, Architect; Andrew Strathorne, Jeweller; William Bannerman, J.G.; and Thomas P. Mullin, Tyler. After installation, the new Master had the lodge placed under the benign influence of the J.W., when a very happy evening was spent with toast, song, and speeches.

**POLLOKSHAW.**—The brethren of the Royal Arch Lodge, No. 153, met in Maxwell Arms Inn, on Tuesday evening, 27th ult., for the purpose of electing office-bearers for the ensuing year. The following brethren were declared duly elected and installed into office: Bros. J. Kirkwood, R.W.M.; G. Mackay, P.M.; W. Adams, D.M.; W. Slimon, S.W.; J. Purse, J.W.; J. Cullen, S.D.; J. Slimon, J.D.; A. Whyte, S.A.S.; W. Cullen, J.A.S.; R. Campbell, S.B.; J. Purton, Chaplain; J. Barbour, G.M.; and J. Macfarlane, Tyler.

#### THE FESTIVAL OF ST. JOHN AT ABERDEEN.

The festival of St. John was celebrated by the Masonic bodies in the city on Tuesday. The annual elections of office-bearers were made at business meetings held in the afternoon or early in the evening, and the brethren afterwards enjoyed social gatherings in their various lodge-rooms or in the hotels selected for the occasion. Deputations of visitors passed between the meetings in the evening, and it is needless to say that the finest fraternal feelings prevailed. The Aberdeen and Neptune Lodges had supper in the Queen's Hotel, where Mr. Duffus served an excellent repast. The St. Nicholas met in their hall, 41, Green; the St. George's, in Donald's Restaurant; and the Operatives in their hall at Mutton Brae. The following is a list of the office-bearers appointed for the year:—

*Aberdeen Lodge, No. 34.*—J. Lamb, R.W.M.; W. Taylor, P.M.; Alexander Diack, D.M.; W. M. Fraser, Proxy M.; George Smith, jun., S.W.; Thos. Donaldson, J.W.; Robert Eddie, Secretary; Alexander Yeats, Treasurer; Joseph Ethershank, Clerk; Assistants—Urquhart, J. Jamieson, G. Donaldson, A. Lamb Troup, and Yule; George A. Berry, S.D.; Wm. Rennie, J.D.; J. Colvin, I.G.

*St. Machar Lodge, No. 54.*—J. Crombie, R.W.M.; James Rennie, P.M.; Edward Savage, S.W.; James Walker, J.W.; Alex. Rust, Treasurer; Alex. Yeates, Secretary; Charles Mackay, S.D.; David Grant, J.D.; Alex. Gill, I.G.; D. Campbell, Tyler.

*St. Nicholas Lodge, No. 93.*—J. Gordon, R.W.M.; Alexander Troup, D.M.; Edward Savage, P.M.; S. P. Davie, S.W.; John Adlington, Proxy Master; J. Yarrol de Neville, J.W.; Samuel Angus, Treas.; A. McKenzie, Secretary; James Chasser, S.D.;

James Jack, J.D.; Charles Colley, I.G.; J. Franklin, Organist; D. Campbell, Tyler.

*Operative Lodge, No. 150.*—Wm. Pirrie, R.W.M.; George Milne, R.W.P.M.; Archibald Emslie, D.M.; William Duff, S.W.; Wm. Smith, J.W.; Robert Birnie, Treasurer; James Mann, Secretary; James Dawson, G.S.; James Hay, S.S.; Robert Harper, J.S.; Chas. Bruce, Tyler.

*St. George's Lodge, No. 190.*—John S. Fraser, R.W.M.; George S. Forrest, P.W.M.; William Henderson, D.M.; Daniel Robertson, P.M.; Thos. Graham, S.W.; J. Stewart, D.S.W.; T. Saunders, J.W.; — Dey, D.J.W.; Alex. Dakers, Treasurer, Alex. McDonald, Secretary; George Skakels, S.D.; Wm. Dunningham, J.D.; George Walker, I.G.; J. Franklin, Organist; D. Campbell, Tyler; H. Gaudie and J. Drummond, Auditors.

*Neptune Lodge, No. 375.*—Jas. Mitchell, R.W.M.; J. Harvey, P.M.; Wm. Milne, D.M.; J. Walker, S.M.; Wm. Philip, S.W.; Geo. Smart, J.W.; J. Scorgie, Treasurer; Geo. Chamlers, Secretary; Jas. Crombie, S.D.; Wm. Forrest, J.D.; J. Maitland, I.G.; D. Campbell, Tyler, W. W. Fyfe and Robert Fernie, Auditors.

#### RED CROSS KNIGHTS.

A Council of this ancient Order was held at the Masonic Hall, Buchanan-street, Glasgow, on the 27th ult., under the presidency of Sir Kt. J. Balfour, assisted by Sir Knights David Gilchrist, the acting Captain of the Guard, T. Donaldson, W. Forster, W. Jamieson, and J. T. Mullins, when Brothers G. W. Wheeler and E. H. G. Dalton were duly received and dubbed Knights of the Sword, and were afterwards created Knights of the East and Knights of the East and West. The Sir Knights partook of refreshment together, when special reference was made to Sir Knight Dalton who is about to proceed on a long voyage to the West. In reply he pledged his knightly word that while in the West he would do his best to uphold the principles of Masonry in general and those of this Order in particular. Sir Knight Wheeler also replied, and pledged himself to act in the West of Scotland as his companion had in the Western hemisphere.

#### ARK MARINERS.

Companion J. Balfour, Noah, received into the ark, on the 27th ult., two poor distressed Mariners, named respectively G. W. Wheeler, of Lodge and Chapter 73, Mount Lebanon, also 73, S.C.; and E. H. G. Dalton, of Montefiore Lodge, No. 1017, and Chapter 73, S.C. The ceremonies were very impressively rendered by the Noah and his sons.

#### Masonic Miscellanea.

A GRAND Masonic ball, to which the public will be admitted, will be held at the Town-hall, Preston, on Wednesday, the 18th inst., in aid of the Preston and County of Lancaster Royal Infirmary Fund.

At the forthcoming festival of the Royal Masonic Benevolent Institution, on 25th January, Bro. H. G. Buss, of 127, Offord-road, Barnsbury, will represent the Knights of Constantine, and will be happy to receive additions to his list.

A ROYAL Ark Lodge of Instruction will be opened at the Lyceum Tavern, Strand, on Monday evenings, from seven precisely till eight, commencing Monday, the 16th. All necessary information may be had of the Scribe (*pro tem.*), Bro. M. A. Loewenstark.

WE have the gratification to announce that the Order of the Red Cross of Constantine has been successfully introduced into the United States of America—Illus. Bro. Alfred Creagh, *L.L.D.*, having established it in Pennsylvania, and Illus. Bro. R. Ramsay, *L.L.D.*, of Orillia, Canada, in the State of Ohio. For these great results we are mainly indebted to Col. McLeod Moore and Bro. Douglas Harington, the Intendants-General in the Canadian Dominion; and we are assured that the beauty and simplicity of the Red Cross ceremonies are highly appreciated at the other side of the Atlantic. A second conclave, the "Holy Cross," No. 37, has been opened at Calcutta by Illus. Bro. W. O. Allender, Intendant-General for Bengal. Conclaves will also shortly be established at Portsea and Cokermouth, the charters having been granted by the Earl of Bective (late Lord Kenlis), G. Sovereign.—*Rosicrucian.*

MR. ROBERT TUCKER, of South Molton, has just issued the sermon which was preached in the parish church of Crediton, on the day of consecration of the Lodge of Unity, No. 1332, on November 2nd, by the V.W. Bro. the Rev. T. H. Maitland, *M.A.*, vicar of South Molton, and Prov. Grand Chaplain of Devon. The sermon (as our readers will remember) is founded on Psalm cxxxiii. 1, "Behold how good and how pleasant it is for brethren to dwell



together in unity." The discourse is a most admirable one, inculcating that brotherly union which is the principal object of Freemasonry. This sentiment is enforced by a variety of sterling argument, pointing out the best means by which it may be promoted, and the happy effects that result from it. The sermon has been published by command, and is dedicated to the R.W. Bro. the Rev. John Huyshe, Prov. G.M., and the other Grand Officers of the province of Devon.

#### LECTURE ON THE WAR.

Bro. Colonel Wigginton, W.M. 1298, recently delivered a lecture at St. Paul's National Schools, Canonbury, on his "Trip to Sedan." The lecturer passed rapidly over the journey from London to Antwerp, Brussels, and Bouillon, commencing his subject at the latter place by describing the castle erected by Godfrey de Bouillon, a name well-known in England's history, and the advantage the colonel and his companions derived from the Masonic introduction given by Bro. Distin, of the English Hotel, Antwerp. We give this in his own words: "Tired and wet, we at last reached the Hotel de la Porte (the best hotel in the place), where our entrance was greeted, not by obsequious waiters or smiling lasses, but by a stench that fairly staggered us. Imagine the smell of a large, crowded, badly-ventilated stable, in early morn, at first opening the door; and you may have a faint idea of the odours that we expected were to attend us at the dinner-table, coffee-room, and sleeping-berths. Stifling our feelings—as the smell stifled our olfactory nerves—we ferreted out the landlady's sacred domain, and presented our John Bull Distin's introduction; when, after sundry questions being put to us, we were handed over to the care of a pretty little lass, who tripped upstairs before us to the best room in the house, where we espied two beds, in one of which she informed us Napoleon slept upon his journey from Sedan to captivity, the room being now called 'Napoleon's room.' And here we found the value of Bro. Distin's recommendation. What he said in his note we know not, but the result was, immediate (and the best) accommodation; for three days afterwards, at Sedan, we met two poor fellows who asked us how we were treated at Bouillon, for the night they saw us arrive, they told us, they were turned out of 'Napoleon's room,' and had to turn about for a bed, getting one at last in a peasant's cottage! These were non-Masonic Englishmen! Commend me hereafter to a body calling itself Masonic, the mysterious agency of which can reach even the landlady of an hotel, when over-politeness and consideration, at that busy time, were conspicuous by their absence. I have experienced the gentle influence of the gentle Craft before, but here was a marvellous illustration of its power, it being felt most mysteriously by one of that sex which, as a rule, are steeled against, and jealous of, its influence. Suffice it to say, that at Antwerp, Brussels, and Bouillon it opened gates that would have been fast barred against us, and cleared a road that would otherwise have been beset by difficulties."

We cannot follow the lecturer through two and a half hours' discourse; suffice it to say, that it was full of incident, and that the audience were held spell-bound, as it were, till its conclusion, when long-continued acclamations testified to their appreciation of what was unanimously accepted as an intellectual treat. Col. Wigginton proposed to deal further with the battle-field of Sedan, when we hope the charity for which he exerted himself will be largely benefited.

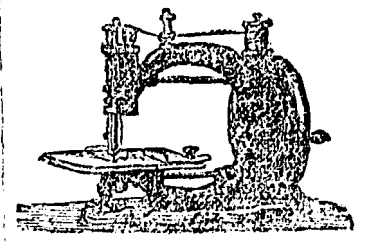
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The ALNWICKE MS. & RECORDS of the ALNWICKE LODGE.

BY BRO. W. JAMES HUGHAN, P.M. 131, Prov. G. Sec. Cornwall, Hon. Member "Mother Lodge Kitwinning" (Scotland), No. 75 (Falmouth), No. 1010 (Hull), No. 1159 (London), &c., &c., &c.

Bro. "E. T. T." has kindly placed in my hands for perusal and publication the records of the Alnwick Lodge, the rules of which are dated 29th September, 1701, and are signed by the members belonging to the lodge of that period, and subsequently as late as August 31st, 1722. At the commencement is a good copy of the "Masons' Constitutions," evidently of date A.D. 1701, or a little earlier, and certainly a transcript from a much older document. It is similar to the "York Constitutions of A.D. 1704," which we made known to the Craft, in the "Masonic Annual for 1871" (M. C. Peck and Son, Hull). It differs, however, from it and other MSS. in some few unimportant particulars, and belongs to a year in which no other was written of those still preserved. The following beginning to the MS. is new to us:—

"Draw near unto me, ye unlearned, and dwell in the house of Learning."

*Ecclesiasticus*, cap. 5, ver. 23.

"In the hands of the Craftsmen shall the work be commanded."

*Ecclesiasticus*, cap. 9, ver. 19.

Then follows the commencement of the MS. proper:—

"The might of the Father of heaven with the wisdom of his Glorious Son, through the Grace and Goodness of the Holy Ghost, Three Persons in one Godhead be with us att our beginning, and give us Grace soe to govern us here in our living That we may come to his Blisse thatt never shall have ending. Amen."

It finishes with—

"These charges thatt we have reckoned, and all other thatt belongeth to Masonry you shall truly keep and well observe, so helpe you God and Holydoome, and this Book to the uttermost of your power." FINIS.

The rules of the lodge are of much value, as they are dated A.D. 1701, and follow

immediately after the MS.; besides which their antiquity is such as to attach much value to the clauses then agreed on as the laws for the members. They are headed:

*Orders to be observed by the company and Fellowship of Free Masons at a Lodge held at Alnwick Sept. 29, 1701, being the genll. head meeting day.*

1st. First it is ordered by the said Fellowship thatt there shall be yearly Two Wardens chosen upon the said Twenty-ninth of Sept. being the Feast of St. Michael the Archangel, which Wardens shall be elected and appoynted by the most consent of the Fellowship.

2nd. Item thatt the said Wardens Receive, summonie and sue all such penalties and Forfeitures and fines, as shall in any wise be amongst the said Fellowship, and shall render and yield up a just Account att the year's end of all such fines and forfeitures as shall come to their hands, or oftner if need require, or if the Master and Fellows list to call for them, for every such offence to pay ... ..

£ s d  
0 6 8

3rd. Item, Thatt noe mason shall take any worke by task or by Day, other then the King's work, butt thatt att the least he shall make Three or Four of his Fellows acquainted therewith, for to take his part; paying for every such offence ... ..

3 6 8

4th. Item, Thatt noe mason shall take any work thatt any of his Fellows has in hand with all to pay for every such offence the same off ... ..

1 6 8

5th. Item, Thatt noe mason shall take any Apprentice, Enter him and give him his charge within one whole year after. Nott soe doing, the Master shall pay for every such offence ... ..

0 3 4

6th. Item, Thatt every master for Entering his apprentice shall pay ... ..

0 0 6

7th. Item, Thatt every mason when he is warned by the Wardens or other of the Company, and shall nott come to the place appoynted, Except he have a reasonable cause to shew the Master and Wardens to the contrary; Nott soe doing shall pay ... ..

0 6 8

8th. Item, Thatt noe Mason shall throw his Fellow or give him the lye or any ways contend with him or give him any other name in the place of meeting then Brother or Fellow, or hold any disobedient argument, against any of the company reproachfully, for every such offence shall pay ... ..

0 0 6

9th. Item, There shall noe apprentice after he has served seven years be admitted or accepted but upon the Feast of St. Michael the Archangel, paying to the Master and Wardens ... ..

0 6 8

10th. Item, If any Mason either in the place of meeting or att work among his Fellows, swear or take God's name in vain thatt he or they soe offending shall pay for every time ... ..

0 5 4

11th. Item, Thatt if any Fellow or Fellows shall att any time or times discover his master's secrets, or his owne, be it nott onely spoken in the Lodge or without, or the secrets and councill of his Fellows, thatt may extend to the Damage of any of his Fellows, or to any of their good names; whereby the Science may be ill spoken of, For every such offence shall pay ... ..

1 6 8

12th. Item, Thatt noe Fellow or Fellows within the Lodge shall att any time or times call or hold Assemblys to make any mason or masons free: Nott acquainting the Master or Wardens therewith For every time so offending shall pay ... ..

3 6 8

13th. Item, Thatt noe Rough Layers or any others thatt has nott served their time, or admitted masons, shall work within the Lodge any work of masonry whatsoever (except under a Master) for every such offence shall pay ... ..

3 13 4

14th. Item, Thatt all Fellows being younger shall give his elder fellows the honour due to their degree and standing. Alsoe thatt the Master Wardens and all the Fellows of this Lodge doe promise severally and respectively to performe all and every the orders above named, and to stand by each other (but more particularly to the Wardens and their successors) in suing for all and every the forfeitures of our said Brethren, contrary to any of the said orders, demand thereof being first made.

Sixty-nine signatures are attached to these rules, some of which were written A.D. 1701, when the rules were inserted in the book, and the remainder were appended according to the dates of initiation: e.g., "Patrick Mills 1706, made Free Decr. 27th, and George Potts made Free this 20th of Jany. 1708." To some of the names marks are attached in the form of monograms, &c. The records are mostly taken up with the narration of fines, the arrangements for indentures, and such like, as from the earliest minute to the last (ranging from 1703 to 1757) the lodge was of an operative character, and the members assembled for the purpose of aiding one another in sickness, for the preservation of their secrets as Freemasons, and for the proper conduct of Master and Fellows, both *within* and *without* the lodge. The earliest minute of the Alnwick Lodge preserved is dated October 3rd, 1703:

"Item. Itt is agreed by us whos names is under written thatt Wm. Balmrow for a brech of ye 12 Artickole shall be prosecuted according to Law, and furdur James Mills of some other offence thatt will be mad apeer at time convenient."

On Dec. 27th, 1705: "It is agreed and concluded upon by the genll. consent of the Lodge thatt James Mills and James Gammon, Matthew Doores [these names are all subscribers to the orders of A.D. 1701] Jno. Kennington and othrs. offenders. be prosecuted and fined Nobles each for their absence from Warkworth and Alnwick Lodge, as witness or hands the day & year above written. The Fines upon the said offenders. to be forthwith prosecuted as agreed by us present this day att the Lodge holden att Alnwick." (Signed) ... ..

At the Lodge held — 1706 (?) several brethren, "for not meeting at the Lodge held on this Day at the usuall place upon due summons are fined six shillings Eightpence each of them."—(Signed by Thomas Davidson, master, and 14 members.)

Dec. 27th, 1707: "Agreed upon by the consent of this Lodge holden att Alnwick this St. Jnos. Day, the Day and year above written, Thatt James Mills of Alnwick aforesaid is by general consent of the sd. lodge chosen and elected master of the sd. Lodge. Thomas Dally jr. and Thos. Davidson Wardens."

The next election occurred 27th Dec., 1708.

At Alnwick Dec. 27th, 1710: "Its ordered by the genll. consent of our Lodge thatt on the Third Day of February next after the Date hereof thatt all the Brothers and fellows concerned in the sd. Lodge then & there to appear & to concert & enquire into all such offences contrary to the Orders and Constitutions of the sd. Lodge & and to put the same in Execution, according to Law, as they shall answer the contrary the Penalty for not answering on the Day aforesaid six shillings, eightpence, as witness our hands the Day and year above written,"

--(Signed) THOMAS DAVIDSON, Master;  
MATTHEW FORSTER } Wardens;  
DARRICK MILLES }  
and Brethren.

Then follow several instances of fines for non-attendance and disobedience. The next minute is the most important of those recorded, and is the only instance I can find of a reference to sermons being preached on behalf of the Society, or, indeed, of any public appearance of the members of the Lodge in the book. That the Masons walked in procession with their aprons on, and that the Masters for the time being were held responsible for such taking place annually, the record proves clearly; and these old minutes are therefore of much value, apart from the importance which is necessarily attached to the "MS. Constitution" of A.D. 1701, which prefaces the volume:—

That at a true and perfect Lodge kept at Alnwick at the house of Mr. Thomas Davidson, then one of the Wardens of the said Lodge the twentieth Day of this instant Jany. 1708. It was ordered thatt for the future noe member of the said Lodge Master, Wardens, or Fellows should appear at any Lodge to be kept on St. John's Day in Christmas without his apron and common square sixt in the belt thereof; upon pain of forfeiting two shillings sixpence, each person offending, and thatt care be taken by the Master and Wardens for the time

being that a Sermon be provided and preached on that day at the Parish church of Alnwicke by some clergyman at their appointment: when the lodge shall all appear with their aprons on and common squares as aforesaid, and that the Master and Wardens neglecting their duty in providing a clergyman to preach as aforesaid shall forfeit the sum of Ten Shillings. The severall forfeitures to be disposed of as the then Lodge shall direct, and all persons offending shall upon refusall of paying the severall mulcts above mentioned shall be excluded the said Lodge.

Witnesses our hands the said Twentieth Day of Jany. 1708.

JAMES MILLES, Master of the aforesaid Lodge.  
THOS. DAVIDSON } Wardens of the said  
JOHN CHARLTON } Lodge.  
(and eleven others.)

The next minute is dated Alnwick, 27th December, 1748, and

"Is to certify that we whose names are hereunder subscribed are made Free Bros. of the said Lodge holden at the House of Mr. Thos. Harrison, Jr., Alnwick. The Lodge erected as follows: Roger Robson in Thropton, chosen Master; George Snowdon and Richd. Atkinson, Wardens; Cuthbt. Yeuns, Robt. Snowdon, and Wm. Anderson, Bros. to the assistance of the said lodge."

The minute is also signed by twelve other brethren. It appears as if several leaves had been removed, and in fact in some places the remains of a few pages are distinctly visible. The proceedings sometimes are well recorded, but generally speaking the minutes are not well written. The MS. Constitutions, however, and the orders of A.D. 1701, are good specimens of caligraphy. That the lodge continued true to its operative origin even in later years is evident from the fact that *all the business* transacted at the meetings had reference simply to Operative Masonry in one form or other. On Saturday, 31st December, 1748,

"It was ordered that all apprentices that shall offer to be admitted into this Lodge, after serving due apprenticeship, shall pay for such admittance Ten shillings. Also that all other persons and strangers (*not serving a due apprenticeship*) that shall apply to be admitted into said Lodge, shall pay for such admittance the sum of Seventeen shillings. The meeting days for said Society to be the 24th day of June and the 27th day of Decr. in every year."

Certain fines are then agreed on, and officers chosen. It was

"Ordered that none shall be admitted into the said Lodge under the age of 21 or above 40. Also that in case of any of the said members of the said Society shall fail in the world, Its ordered that there shall be paid weekly out of the said Lodge 4s. Producing proper certificates of the same, and when able, the said sum to be withdrawn."

On the 24th June, 1749, provision was made for the relief of the wives and children of deceased members to the extent of half a crown weekly. It was also

"Ordered that there shall be paid out of the said Lodge Dan. Cuthbertson musicians the sum of Ten shillings yearly (to wit) 5s. at Christmas and 5s. at Midsummer."

The same sum was also agreed to be paid to Mr. Nich. Brown, as Clerk to the Society, and in like manner. At this lodge (24th June, 1749) there was left "in the Box or Lodge" £3 4s. On the 27th December in the same year the amount was raised to £7 5s. 10d. The largest sum recorded was at the lodge held June 24th, 1756, when a net balance was declared of £51 16s. 10d. The following entry is made:—

"Inrollments of Apprentices—James Swan bound apprentice to Patrick Mills, November, 1751; Edward Robinson bound apprentice to Michael Robinson, April, 1752."

We find that these two Master Masons were members of the lodge.

The minutes conclude with a statement of account dated "June ye 24th, 1757," and mentions that two shillings were "paid for Travelling Brother." Whether any but operative masons were admitted we cannot determine from the volume of records. It is probable other than masons were accepted

as members, which, after all, would be nothing unusual, for gentlemen were received into operative lodges in the seventeenth century. Mainly, however, if not *wholly*, the Alnwicke Lodge was an operative one, and was for the protection of the Craft and the benefit of the Craftsmen.

#### ENCYCLOPEDIA METROPOLITANA.

BY BRO. C. G. FORSYTH.

(Continued from page 20.)

In the proper course of my extracts, the next one in succession should be that respecting the Knight Templars; but as it has already been given in No. 90, page 608, and is of but little consequence to the present essay, I shall pass it over, merely saying that the justice or injustice of their dissolution has been long and eagerly discussed, and among the many works that it produced we may take notice of one by the celebrated Orientalist, Hammer, who, in his work entitled "*Mysterium Bophomete Rivalatum*," vol. 1, part 1, Vienna, 1818, attacks the Templars in no measured terms. He accuses them of infidelity and Gnosticism, and from the monuments in their churches, he taxes them with the commission of those crimes charged against them by their enemies at the time of their persecution. He gives several representations of the figure Bophomet, which, he contends, is typical of the secret doctrines; but Reynouard in the "*Journal de Savans*" for March and April, 1819, in a review of the above treatise, endeavours to prove that the above figure was Mahomet, and apparently with success refutes the imputations cast by Hammer. In some of the churches formerly belonging to the Templars strictly Masonic emblems are found, as at Erfurt, Schœngraben, and Prague—especially in the last, of which Hammer gives several specimens, including among them the square, the level, the triangle, the compasses, the compasses with quadrant, the maul, the interlaced triangle, the flaming star (*étoile flamboyant* of French Masonry), the truncated cross, &c. (several Masonic emblems may be seen in the church of Calais, but this is of more recent date). Hammer wishes to derive the Freemasons from the Ismailites who originated in the *Ædes Sapientia* founded at Cairo in the eleventh century, where philosophy and the sciences were taught and various degrees given. It is possible that some of the travelling Masons may have visited England at an early age of Christianity, as St. Alban, the proto-martyr of England, is represented to have been the great patron of the art, and to have increased the emoluments of its professors; but this report stands principally on the traditions of the Society. The earliest authentic account of their introduction into this country is in the year 674, when Wilfred, Archbishop of York, built the church at Hexham and Benedict Biscop the abbey at Weymouth. The latter personage went to France to collect a number of Masons to build his church of stone after the Roman manner, as it was then called. At the same time he procured some glassmakers, their art being unknown at that time in England. Before that time the churches had, with little exception, been built of wood, the Anglo-Saxon term for building being *Gelymbrian*, to make of wood; for, although Bishop Ninias is stated by Bede to have built a church of stone near Wigan in 432, yet the stone churches built before the eighth century were probably on a small scale. The first Christian church in Northumberland was built by Paulinus in 627, of wood. When Alfred, in the ninth century, formed the design of rebuilding his ruined churches and monasteries, the greater part of the new buildings were of wood. He was also obliged to send abroad for artificers to assist his own people. In the middle of the tenth, Edgar the Peaceable, after his accession, complained that the monasteries of England were in a ruined state and consisted of rotten boards only. The introduction of these masons in the seventh century by Benedict Biscop improved by degrees the architecture of

the country, though at first they were principally confined to the northern counties. Alfred subsequently brought over some more, as above stated; others, perhaps, occasionally joined their comrades. The Society would thus soon obtain a permanent establishment, keeping themselves a distinct body from other artificers, and preserving their scientific knowledge secret from those not admitted into the order, by means of their peculiar signs and tokens. According to the traditions of the Society, the first Grand Lodge of England was formed at York in the time of King Athelstan, A.D. 926, where Prince Edwin presided as Grand Master, having obtained a charter for it. At the same time he collected all the writings connected with Masonry, "and there was some in French and some in Greek, and some in English and some in other languages." Whatever credit may be due to the Grand Mastership of Prince Edwin, it appears certain that York was considered the principal seat of Freemasonry, until the division which took place in the Craft in the beginning of the eighteenth century. The members of the Society were not strictly confined to the masons themselves, though the exceptions were in general kings, princes, and men of rank and wealth, who patronised and fostered the science and protected the inferior brethren in a great measure from the evils incident to a state of vassalage. Great improvements took place in architecture in the twelfth century. The clergy, many of whom were architects themselves, increased the ardour for building churches and other religious edifices by offering pardons and indulgences to those who expended their property in such pious uses. Yet the first English architect of whom we have any positive account is one William, who was employed about Canterbury Cathedral from 1178 to 1184. In the thirteenth, the science still improving and the demand for builders being great, the Popes, in order to encourage them, granted many indulgences by means of their bulls and charters, of which one is stated to have recited in its preamble the precedence of the chief builder of King Solomon's Temple having incorporated a body of architects with the power (among others) of regulating the prices of their labour. This recital was afterwards taken as the record of a fact, as if the Society had existed uninterrupted from the time of King Solomon. Among the privileges thus granted them by the Popes were those of settling their own prices, of taking apprentices, and admitting and accepting of approved masons into their corporations.

(To be continued.)

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*Grand Stewards' Lodge.*—This Lodge met at Freemasons' Hall, on Wednesday last, when Bro. Jabez Tepper was installed by Bro. Henry Norman, P.M., into the Master's chair, who thereupon appointed his working officers in rotation, according to their seniority in the lodge, as follows: Bros. Frederick Binckes, S.W.; J. T. Swainston, J.W.; Charles H. Waters, S.D.; John S. Banning, J.D.; and John M. Stedwell, I.G. Bro. R. Spencer, P.M., was re-invested as Treasurer, and Bro. W. Watson, P.M., re-appointed Secretary. Bro. Noyes was unanimously elected a member. The lodge was duly closed, after which the brethren, accompanied by several distinguished visitors adjourned to the banquet at the Tavern, and spent a happy evening.

*Grand Master's Lodge, No. 1.*—This lodge met on Monday, January 16th. The W.M., Bro. E. K. Bailey, installed Bro. W. S. Gover Master of the lodge for the ensuing year, who appointed the following brethren to the different offices, viz., Bros. W. Trego, S.W.; W. H. Wilkin, J.W.; W. A. Colls, S.D.; George Payne, J.D.; R. Herve Giraud, P.G.D., Treas.; and E. H. Patten, P.G.S.B., Sec. After the lodge was closed, the brethren partook of an excellent banquet, when a testimonial, consisting of a silver tea service, value twenty-five guineas, bearing the following inscription: "Presented to Bro. Edward Henry Patten, P.G.S.B., in recognition of his valuable services as Acting Secretary in the lodge during the past ten years, and for the courteous and kindly feelings which have endeared him to every member—16th January, 1871," was presented to Bro. E. H. Patten. There were about thirty brethren present, including Bros. John Hervey, G. Sec.; John Savage, P.G.D.; Joseph Smith, P.G.P.; and Col. Hogg (Chairman Metropolitan Board of Works).



*Lodge of Justice, No. 147.*—This lodge was held at the White Swan Tavern, Deptford, on Wednesday, 11th inst. Bro. J. Percival, W.M., presided. A brother was raised, and Bro. G. Bolton, P.M., in his usual correct, able and most impressive manner, then installed Bro. J. Whiffen as W.M. for the ensuing year, who invested as his officers—Bros. H. Sadler, S.W.; H. Bartlett, J.W.; J. Percival, I.P.M., Treasurer *pro tem.* (in the unavoidable absence of the Treasurer, Bro. J. Lightfoot, P.M.); G. Chapman, P.M., Sec.; C. G. Dilley, S.D.; J. Roper, J.D.; W. Roberts, I.G.; R. W. Goddard, P.M., Tyler. Five pounds were unanimously voted from the lodge funds for the Female Annuity Fund, to be placed on Bro. J. Percival's list as the lodge's Steward at the forthcoming festival of the Royal Masonic Benevolent Fund. The lodge was closed, and the usual good banquet followed, during which a five-guinea P.M.'s jewel was presented to the I.P.M., Bro. J. Percival.

*Lion and Lamb Lodge, No. 192.*—The brethren of this old lodge met on Thursday week at the Canon-street Terminus Hotel, Bro. E. Roberts, W.M., occupying the chair. Bro. Newman was raised to the third degree, and Bro. Baker passed to the second, both ceremonies being performed by the W.M. Bro. Bryant, P.M., then took the chair in consequence of the W.M.'s illness, and initiated Messrs. Clements, Domme, Chillingworth, and Edwards. Bro. H. Muggerridge, P.M., afterwards took upon him the Master's duties, and installed Bro. George Kenning, S.W. of the lodge, as W.M. for the year ensuing in the presence of some eighty brethren, thirty of whom were Past or Installed Masters. Better evidence than such a large attendance afforded of the popularity of the W.M. could not be given. The officers appointed by the W.M. were Bros. Harris, S.W.; Trott, J.W.; Goodyer, P.M., Treas.; H. G. Marsh, P.M., Sec.; Abbot, S.D.; Dickenson, J.D.; Newman, I.G.; King, P.M., W.S.; Colu, D.C.; and G. Smith, Tyler. On the motion of Bro. Goodyer, P.M., seconded by Bro. Harris, S.W., a Past Master's jewel was voted to Bro. Ebenezer Roberts, I.P.M., as a testimony of their regard on his relinquishing the office of W.M. Bro. Kenning, as W.M., thereupon closed the lodge, and the brethren, to the extraordinary number of seventy-nine, sat down to an excellent banquet, provided by Bro. S. Spencer, the manager of the hotel, which gave general satisfaction. On the removal of the cloth, grace was sung by the brethren, and the W.M. proceeded with the proposal of the usual toasts.—Bro. Hyde Pullen responded for the D.G.M. and the rest of the Grand Officers, and assured the brethren that the more they performed their duties as individuals in their own lodges the more they would estimate the labours, the powers, and the capabilities of the Grand Officers. He was pleased at being present at the installation, and he thought there was before the lodge a year of intense happiness and prosperity. When he saw the number of visitors and the spirit of hospitality extended to them, he felt sure that every lodge-night the same cordiality would be displayed. Hospitality was one of the vital principles of Freemasonry, and the other virtues which followed in its train might be expected to be exhibited in their fullest and grandest splendour this year in this lodge, and make it one of great success.—Bro. E. Roberts, I.P.M., proposed "The W.M.," whom he was pleased to see in the position he himself so lately occupied. He hoped he would go through his year of office with honour to himself and the Lion and Lamb Lodge, and that when he resigned his chair to another brother, the members would be able to say that he had done his duty. No doubt he would fulfil them admirably; if he did not, it would be from no lack of determination on his part to give satisfaction, for he was resolved to exert himself in the interests of the lodge to the utmost of his power.—Bro. Theodore Distin having sung "What better theme than Masonry?"—The W.M. said: Brethren, it gives me unfeigned pleasure to rise in my place as Master of this lodge to respond to this toast. It has long been my ambition to become Master of my mother lodge, of which I have now been a member for eleven years. I pledge myself in very few words to do my best, and I hope I shall give the same satisfaction as my Bro. Roberts has given. If I do as well as he has done, I shall give satisfaction to myself at least. I thank all of you heartily.—The W.M.: The next toast I have the pleasure to propose is that of "The Initiates." This toast is peculiarly pleasurable to this lodge, inasmuch as the initiates are the life and soul of Freemasonry. We are always pleased to have initiates among us. Some of them turn out lions and some turn out lambs; but whichever they may be, we are always ready to greet them.—Bro. Donne replied. He did not know who were the lions and who the lambs out of the four initiates, but it seemed to him that all the initiates were the lions of the evening. One thing he would say concerning them—he hoped they would all prove worthy members of the lodge.—Bro. Binckes replied for "The Masonic Charities." The proposition of this toast was one of those acts of refined cruelty which only a W.M. could be guilty of. It was disguised under the name of kindness, inasmuch as such a toast was not on the list, and he had hoped to enjoy himself without being called upon to say a word. However, without any notice, the W.M. sounded his gavel, gave the toast, and very kindly coupled with it the name of Bro. Binckes. Under those circumstances he was bound to acknowledge that kindness—cruel kindness, though it be—and say a very few words. He did not hesitate to say he felt flattered and proud that the W.M. had even interpolated the toast, though at such a late hour the brethren would be sorry the Secretary of one of the charities was present, because that might be the reason why the toast had been proposed. However, he would not shrink from his duty, which, on this occasion, would be brief because he was spared making a forcible appeal on behalf of the institutions by the W.M. having intimated his intention of becoming a Steward for this lodge the next festival of the Boys' School. For this

kindness he expressed his gratitude, and he hoped the brethren would support the W.M. with great generosity. That school was indebted to its bankers on current account something like £6,000, and it required support, assistance, and encouragement rather more than the other institutions, which enjoyed funded property. This was the second time he had visited this lodge, and he could not but feel struck with the observations of the initiate who responded for himself and brothers, that he did not know which of them were the lions and which the lambs. It was a similar cognomen that this lodge bore. It naturally reminded him of the prediction of the prophet, that at some happy yet remote date the "lion and the lamb shall lie down together." Then he thought of an old proverb which spoke of one of our months as coming in like a lion and going out a lamb. Applying that proverb to the present occasion, it might be that the outgoing Master was the lamb, and the incoming Master the lion, who would exercise his authority for twelve months, and sustain "the heat and burden of the day." On a former occasion he had sat down with the lamb; he felt pleased that he was now sitting down with the lion. He had encouraged the lamb; he hoped the lion would encourage and support the Boys' School, and that the Lion and Lamb would encourage and support all the institutions. In lodges, he would inform the initiates, all conflicting views of politics and religion which disturbed the outer world were put on one side. The lion and lamb reconciled opposite opinions, opposite creeds, opposite politics, and opposite sentiments when they met. Nothing would more thoroughly symbolise real Freemasonry than the title of this lodge, where the lion and the lamb sat down together in peace. While that was the case, there was no lodge in which the "still small voice" of charity could be more thoroughly heard; and what it had done in days gone by, he knew it would do in the present and in the future. For himself his feeling was one of gratitude for the past, pleasure in the present, and that old stereotyped word "hope" that if might not be the last time he might mix with that very pleasurable gathering. Bro. Binckes concluded by again thanking the W.M. for undertaking the stewardship of the Boys' School, and for the kindness with which the brethren had received the toast.—Bro. R. Wentworth Little, replying for the visitors, of whom there were 36 present, said the first duty he had to discharge was to express their extreme gratification at the auspicious ceremony which had that evening taken place. They were all rejoiced at seeing Bro. Kenning achieve the object of his ambition, and the brethren of the lodge would have been disappointed if he had not, after passing through the various offices, and done his best therein, been placed in the Master's chair. Having elected him, they had a Master who would perform the duties of his high position in an efficient manner. He had represented the charities, had put his hand into his pocket for them, and induced others to do the same. The visitors thanked him for the extremely hospitable way in which they had been received, and expressed their feeling of regard, veneration, and respect to the lodge in general for the entertainment. Whenever they had met at this festive board, they had been received with the same cordiality. It was the eighth or ninth time that he (Bro. Little) had attended the installation of the W.M. in this lodge, but the reception he met with on all those occasions induced him to hope that he might often have the pleasure of repeating his visits.—Bros. James Stevens and Dr. O'Connor also responded.—Bros. E. Roberts, I.P.M., C. Hosgood, P.M., Goodyer, P.M., and Muggerridge, jun., replied for the P.M.'s; Bros. Harris, Trott, and Abbott for the Officers of the lodge, and the brethren then separated. The harmony of the evening was increased by the performance of some beautiful music by Bro. H. Parker, who superintended this department, and who, assisted by Bros. Carter and Theodore Distin, sang some charming songs. Besides the officers above-named, the following brethren were also present:—Edward Jones, E. Taylor, Thos. Colu, A. C. Payne, W. Elliott, T. Fisher, R. E. Bright, W. R. Baker, Henry Davis, J. Haynes, J. Kent, J. Muggerridge, J. Mabel, E. Coleman, J. Hyde, W. Putman, T. Layborn, Geo. Parker, A. Garnett, Charles Cann, C. Ankell, G. T. Smith, B. Marsland, J. T. Marks, F. Baker, S. Lucas, T. J. Newman, C. Hopkins, and J. M'Kinnan. Visitors: Bros. Jas. Absell, 813; W. Davis, Duke of Edinburgh; C. Jardine, 140; James Stevens, W.M. 1216; E. H. Patten, P.G.S.B., Sec. Girls' School; John Boyd, P.M. 145; Henry Birdseye, 715; J. W. Turner, 144; T. L. Fox, 19; F. Walters, W.M. 1309; A. Bryant, 12; G. J. Hillstead, 169; G. A. Taylor, 22; J. T. Moss, 1326; E. Sillifant, 1309; H. W. Wickens, 1293; W. Palmer, 177; J. Carey, 177; F. Bigg, 66; Magnus Ohren, W.M. 452; H. Massey, P.M. 619; R. Wentworth Little, P.M., P.G. Sec. Middlesex; Thomas Riley, P.M. 540; J. B. Wolpert, P.M. 720; Thomas Jones, 25; H. J. Ingram, 860; William Kibbell, W.M. 715; A. A. Penderbury, P.M. 1056; W. Dodd, W.M. 1194; F. Binckes, Grand Stewards' Lodge; R. W. Williams, 1314; Hyde Pullen, P.G.S.B.; Henry Jenkins, 169; T. A. Taylor, 879; G. H. Proctor, 379; William D. Connor, P.M. 28; Thos. Distin, Henry Parker, J. B. Johnston, Bombay, and J. Carter.

*Polish National Lodge, No. 534.*—This lodge met at Freemasons' Hall on Thursday, the 12th inst., when Bro. Merick, P.M. (in the unavoidable absence of the W.M.), took the chair, and in an able manner initiated two gentlemen into the Order. The lodge was then closed. At the subsequent banquet, Bro. Paas, P.M., responded to the Secretary's toast, and Bros. Walters and H. Binckes for the visitors.

*Beaton Lodge, No. 619.*—A meeting of this lodge was held on Wednesday at the Greyhound, Dulwich, Bro. Saul Wells, W.M., presided, and was assisted by Bros. W. H. Green, as S.W.; Captain Arthur Smith, J.W.;

W. Seaman, S.D.; J. Kinson, I.G.; P. R. Leeuw, D.C.; A. P. Leonard, P.M., Sec.; H. Massey, P.M.; J. A. Green, J. Whitley, and R. J. Wood. Mr. Wright, the candidate for initiation, was not present, and the brethren adjourned to a small banquet, and spent a very pleasant evening. Before they retired, a letter was received from the S.W., resigning the lodge. Bro. Capt. A. Smith, J.W., was thereupon heartily congratulated on the prospects he had of becoming W. Master. In reply, he said that if such good fortune awaited him, he hoped to be able to restore this, his mother lodge, to the state of happiness and prosperity in which he found it when he became a member of it. It was stated that there would be several candidates for initiation at the meeting of the lodge in May.

## MIDDLESEX.

*Acacia Lodge, No. 1309.*—The members of this lodge held their regular meeting on Wednesday, the 11th inst., at the Railway Tavern, Potter's Bar, Bro. Frederick Walters, W.M., in the chair. There were also present: Bros. E. Sillifant, P.M., Treas.; G. Cattel, P.M., Sec.; J. R. Tustin, T. D. Barnard, Ovenden, &c.; visitors, D. Jewiss (73), C. Staber (P.M. 871), Selby (157), and some other brethren. The work done included one passing, and two initiations. An appeal from Bro. Sillifant showed the deep interest felt by all the members in supporting him with liberal donations to his list as Steward for the Royal Masonic Benevolent Institution. The lodge was closed, and the brethren adjourned to refreshment.

## PROVINCIAL.

*PLYMOUTH.—Lodge Fortitude, No. 105.*—The brethren of this lodge met on the 22nd ult., to instal the W.M.-elect, Bro. G. C. Bignell. A very full attendance took place, and the chair having been taken by the V.W. Bro. R. R. Rodd, P.G.R., he proceeded with the ceremony in his usual correct and able manner, assisted by Bro. A. W. Rodd, P.M. of Lodge Borundura, 718 E.C., Melbourne, Australia. The W.M. having been regularly installed in the chair, made the following appointments of officers:—Bros. Charles Carey, I.P.M.; Martin Williams, S.W.; Wm. Anthony, J.W.; S. Jew, P.P.G.T., Treasurer; James Rowe, P.P.G.T., Secretary; Thos. Carey, S.D.; Robt. Twose, J.D.; C. H. Cooper, I.G.; Elliott Square, D.C.; Wm. Vercoe and Thos. Buchanan, Stewards; and Wm. Smith, Tyler.

*WARRINGTON.—Lodge of Lights, No. 148.*—The annual meeting of this ancient lodge was held on the 26th ult. The W.M., Bro. William Smith, presided, and was supported by Bros. Mossop, W.M. 1250, as S.W.; W. Richardson, W.M.-elect, as J.W.; H. B. White, P.M., Prov. G.S.D.; John Bowes, P.M., P.Z., P. Prov. G. Reg. Cumberland and Westmorland; Gilbert Greenall, P.M., P.G.S.W. of England; R. Stevenson, Hephed, Shaw Thewlis, D. W. Finney, and Joseph Maxfield, P.M.'s; M. Harding, I.G.; W. S. Hawkins, T. M. Pattison, Org.; Thos. Morris, James Curry, Sam. Hunt, Jos. Cassidy, Dr. J. H. Gornall, Rev. J. D. Maningham, D.D., LL.D., R. Richardson, A. F. Huttman, W. Crompton, W. Sharp, W. Woods, James Hannah. Visitors: Bros. H. Poynter, W.M. 1087; Jas. Whitlow, W.M. 941; Robert Jackson, P.M. 104; Jos. Chrimes, 521; Rev. S. J. Butcher, Hibernian Lodge, 95, Cork; Jas. Harding, 143; J. H. Potter, R. Brierley, W. Polliitt, E. Aukland, and E. Roberts, 1250. The minutes of the previous meeting were read and confirmed, and Bro. W. Sharp was unanimously elected a joining member. Bros. J. H. Gornall and Rev. Dr. Maningham were passed by Bros. Stevenson and Finney. The chair of K.S. was now assumed by Bro. John Bowes, as Installing Master, when Bros. Stevenson and Smith presented Bro. W. Richardson, W.M.-elect, for the benefit of installation, which was ably done in accordance with ancient custom, and the W.M. appointed and invested his officers for the ensuing year as follows: Bros. W. Smith, I.P.M.; Jas. Jackson, S.W.; W. Sharp, J.W.; H. B. White, Treas.; John Bowes, Sec.; John Harding, S.D.; Jos. Cassidy, J.D.; Thos. M. Pattison, Org.; W. Crompton, I.G.; J. Hannah, Tyler. Bro. Bowes delivered all the charges usual on such occasions, and before the lodge was closed, a vote of thanks was accorded to him for his services. After some other business had been disposed of the lodge was closed with the usual solemnities, and the brethren adjourned to Bro. Jabez G. Hughes's for the banquet, which included the choicest delicacies of the season. The chair was occupied by the W.M., Bro. William Richardson while the Wardens occupied their "constant places." The musical arrangements were under the direction of Bro. Pattison, Organist. The cloth having been withdrawn and the loyal toasts heartily honoured, the W.M. proposed "The M.W.G.M., the R.W.D.G.M., and the Grand Lodge of England."—Bro. Jas. Hephed, P.M., proposed the next toast. He said their Provincial Masonic Rulers were well known to them all in a greater or lesser degree, and from all he had heard and knew of them he believed they were "worthy Masons all." The toast was "The R.W. Prov. G.M., the V.W.D.P.G.M., and the rest of the Provincial Grand Officers," and he was proud that he could call upon one of the most esteemed members of their own lodge to respond to the toast. There was no member of the lodge to whom they were so largely indebted for past services in working the lodge as Bro. H. B. White; he therefore called upon them to drink the toast with all the warmth they could command. Bro. H. B. White, Prov. G.S.D., thanked the brethren for the flattering reception they had given the mention of his name. He was proud to be a member of the Provincial Grand Lodge, because it brought him into contact with brethren imbued with a true Masonic spirit, and who had the good of the Craft at heart. Before he sat down he was privileged to propose the next toast, "The Provincial Grand Lodges of the neighbouring provinces." He rejoiced in this opportunity, because he could call upon a brother to respond whom he claimed as a godson in Masonry—he referred to Bro. Bowes. He would not only

call upon him to respond to this toast, but would refer to him in another capacity—that of Installing Master. He felt proud that a member of their own lodge should be able to perform that interesting ceremony in a correct and impressive manner; it was many years since they did themselves a similar honour.—Bro. Bowes, P.G. Registrar of Cumberland and Westmorland, said he was proud to be in a position to respond for their Prov. Grand Lodge, because amongst its officers were some of his best friends. As for his services that day as Installing Master, he had always felt that it was not respectable for a lodge of standing to be obliged to seek aid outside itself for the due performance of its ceremonies, but so far as the Warrington lodges were concerned, that sort of reproach did not now attach to them. He had done his best, and was amply rewarded if his services had proved acceptable. He would now offer them a toast which he knew would be received with the greatest enthusiasm. It was "The health of the W.M., Bro. William Richardson," and needed no words of his to commend it, as they had given proof of the esteem in which they held that brother.—The W.M., in responding, said his motto was "Deeds, not words," and therefore they must not expect a speech from him. He was very proud of the position he occupied that night, and could assure them that it would be his constant study, with the help of his officers, to maintain the lodge in its present efficient state. He begged to thank them most heartily for the compliment they had paid him. He concluded by proposing "The P.M.'s and Officers of No. 148," coupled with the names of Bro. Robt. Stevenson, P.M., and Bro. W. Sharp, J.W.—Both brethren suitably responded.—The other toasts were: "The Officers and members of the Gilbert Greenall Lodge, No. 1250," responded to by Bro. Wm. Mossop, W.M. 1250; "The Visitors," who each acknowledged the toast on his own behalf; "Masonic Charities," proposed in an exhaustive speech by Bro. William Smith, after which the Tyler proposed his toast and the proceedings terminated. Some capital songs and glees alternated most pleasantly with the speeches which well received throughout.

CHELTENHAM.—*Royal Union Lodge, No. 246.*—The annual meeting of this lodge was held at the Masonic Hall, Cheltenham, on Wednesday, January 4th, to celebrate the Festival of St. John and instal the W.M. for the ensuing year. Between thirty and forty of the brethren were present. The lodge was opened in due form by Bro. William Forth, W.M. and W.M.-elect, all of whose officers were present, viz., Bros. W. R. Porcher, I.P.M.; Stapley, S.W.; Robertson, J.W.; J. Brook-Smith, Chap.; W. L. Bain, Treas.; William R. Holman, Sec.; E. Alder, S.D.; T. Furber, J.D.; R. J. Dixon, I.G.; Ricketts and Humphreys, Stewards; and Wiggins, Tyler. The minutes of the last lodge were read and confirmed. The W.M. vacated the chair, and it was occupied by the V.W. Bro. the Rev. C. J. Martyn, Grand Chaplain of England, who re-installed the W.M. in a most able and impressive manner. The officers were then invested as follows: Bros. Porcher, I.P.M.; J. Robertson, S.W.; William R. Holman, J.W.; W. L. Bain, Treas.; E. Alder, Sec.; Furber, S.D.; Dixon, J.D.; Howard, I.G.; Alen, P.M., D.C.; Ricketts and Humphreys, P.M.'s, Stewards; and Wiggins, Tyler. Grants were voted to the Royal Benevolent Institution for Aged Freemasons and the Cheltenham General Hospital and Dispensary. The usual proclamations were made, and the lodge closed in due form. The brethren then adjourned to the banquetting-hall, and spent the evening in great harmony, the toasts being proposed and received in a hearty Masonic spirit.

LEICESTER.—*St. John's Lodge, No. 279.*—The annual festival of this lodge was celebrated at the Freemasons' Hall, Halford-street, on Wednesday, the 4th inst., when there was a numerous attendance of members and visitors. Amongst those present, in addition to the W.M., Bro. W. E. S. Stanley, were Bros. W. Kelly, I.P.M. and R.W. Prov. G.M.; W. Weare, P.M. and Treas.; G. F. Brown, P.M.; Clement Stretton, S.W. and W.M.-elect; E. J. Crow, J.W.; A. Palmer, S.D.; J. Wright-Smith, J.D.; R. W. Wuldowson, I.G.; Bembridge and Dunn, Tylers; Captain Goodchild, J. Halford, J. M'Allister, Atwood, Barber, Matts, Gosling, Porter, Blankley, Gardin, Kirby, Shuttlewood, Beeton, Pyc, and others. Visitors: Bros. W. Worrall, King Solomon's Lodge, Toronto, Canada; and T. H. Buzzard (W.M.), W. Beaumont (P.M.), George Toller (P.M.), Rev. Dr. Haycroft (J.W.), E. Mace, S. S. Partridge (S.D.), W. Barfoot, W. S. Bithrey, A. Ross, and J. F. Smith, of the John of Gaunt Lodge, &c. The lodge having been opened, and the election of the W.M. duly confirmed, a ballot was taken for Mr. Samuel Cleaver, as a candidate for initiation, who was duly elected. Bros. Beeton and Pyc were passed as F.C.'s—the ceremony, at the request of the W.M., being most efficiently performed by the Prov. G. Sec., Bro. Toller. The W.M. initiated Mr. S. Cleaver. The chair was then taken by the Prov. G.M., Bro. Kelly, who proceeded to instal Bro. Clement Stretton, P. Prov. G. Reg., as W.M. A vote of thanks for his attention to his duties, and for his efficient services in the chair, was unanimously accorded to Bro. Stanley, the I.P.M., and a similar well-deserved compliment was paid to Bro. Weare, P.M., for his valuable services as Treasurer, to which office he was again unanimously elected by ballot. The report on the state of the Treasurer's account was of a highly satisfactory character, showing a balance in favour of the lodge of upwards of £100. The W.M. then appointed and invested the following brethren as the officers of the lodge for the ensuing year: Bros. W. E. S. Stanley, I.P.M.; E. J. Crow, S.W.; Dr. Pearce (who was unavoidably absent), J.W.; W. Weare, P.M., Treas.; R. W. Wuldowson, Sec.; A. Palmer, S.D.; J. Wright-Smith, J.D.; John Halford, I.G.; and C. Bembridge and J. Dunn, Tylers. Relief having been voted to a case of distress, the Prov. G.M. reported that the W. Bro. Hughan, P.G. Sec. Cornwall (who had evinced

the greatest interest in the case of their local candidate for the Boys' School, Alfred Nutt), had kindly placed at his (the P.G.M.'s) disposal a collection of rare and curious Masonic works to be raffled for, the books to be presented by the winner to the library in the hall, and the proceeds, £5 5s., to be placed on Bro. Deane's list, as Steward for this province on behalf of the Boys' School, for a Life Subscribership for Bro. Hughan, who would give the vote in favour of Alfred Nutt until elected. The P.G.M. added that the list having been filled up with twenty-one subscribers at 5s. each, the raffle would take place in the interval preceding the banquet. Accordingly, after the transaction of some business of a private nature, the lodge was closed, and the raffle took place, the winner being Bro. G. H. Hodges, P.M. 523 and P.P.G.S.W.—The P.G.M. then announced that Bro. Hughan had most liberally promised that, on condition of the books being presented to the library, he would supplement it by a further donation to the collection himself. (Applause.)—The brethren sat down to a bounteous repast and dessert, to which a plentiful supply of champagne and other wine was liberally contributed by the W.M., Bro. Stretton, who, of course, presided, and was supported by the P.G.M. and nearly fifty other brethren. The usual loyal and Masonic toasts were, in turn, duly honoured, interspersed with some excellent songs by Bros. Crow, Atwood, Palmer, Bithrey, and others. After a most pleasant and harmonious celebration of the festival of the patron saint of the lodge, the brethren finally separated, previously to which the "Final Toast" (recently published for him by Bro. George Kenning) was sung by Bro. Crow, S.W., and which is doubtless destined to be brought into use at most Masonic gatherings throughout the Craft.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, Lancaster, on Wednesday evening, the 11th inst. The chair was occupied by the W.M., Bro. J. Daniel Moore, M.D., P.P.G.S. of W., &c., who was supported by Bro. John Hatch, I.P.M.; Bro. W. Hall, S.W.; Bro. W. Fleming, J.W.; W. Bro. J. Hatch, P.M., Treas.; W. Bro. E. Simpson, P.M. and Sec.; Bros. E. Airey, S.D.; W. J. Sly, J.D.; Harrison, I.G.; R. Taylor and Bullfield, Stewards. There were also present: Past Masters Kelland, King, W. Hall, and Whimpray, and about 20 other brethren. The lodge was opened and general business transacted, when the W.M. announced the death of Past Master Richard Stanton, and moved that an expression of regret at his decease should be entered upon the minutes of the lodge, and an address of condolence forwarded to his widow. This was seconded by Past Master Kelland, and carried unanimously. In accordance with a notice upon the circular calling the meeting, the W.M. moved that £30 should be voted from the lodge funds for a special charitable purpose. The circumstances requiring this vote were explained and commented on by the Treasurer, Bro. James Hatch, P.M., Bros. E. Simpson, P.M. and Sec.; G. Kelland, P.M.; and Bro. R. Bond, and the vote was carried unanimously. Bro. Hayes having given proof of his proficiency as a Fellow-Craft Freemason, was in due course raised to the degree of a M.M. by the W.M. There being no other business before the lodge, it was closed in due form.

BRIGHTON, SUSSEX.—*Royal York Lodge, No. 315.*—A meeting of this lodge was held in the Masonic Rooms, Royal Pavilion, on Tuesday evening, January 3rd. The lodge was opened by the W.M., Bro. James Curtis. After the minutes of the former meeting were read and confirmed, Bro. Thomas Packham was passed to the second degree, the W.M. performing the ceremony in the most able and satisfactory manner. During the evening the Secretary, Bro. Eberall, read the resignations of three members of the lodge: one on account of increasing infirmities and great age, another on account of the night of meeting being most inconvenient to him, and the other because he has removed some distance from Brighton. The business of the evening having been disposed of, and no fresh propositions made, the lodge was closed in perfect harmony. There were present: Bros. J. Curtis, W.M.; J. W. Stride, S.W.; John Robinson, P.M., as J.W.; Pearson, S.D.; Slater, as J.D.; Eberall, Sec.; W. Marchant, P.M., Prov. G.A.D. of C. Sussex; W. Challen, P.M. 315 and 1141, P.Z. 732, P. Prov. G.S.B. Sussex; George Emery, Thomas Packham, C. Wren, I.P.M.; Nell, I.G.; Sabine, P.M. 73, &c.; and J. M. Cunningham, P.M. 811, P. Prov. G.S.W. Sussex. The J.W. and Bro. C. Sandeman, the J.D., were unavoidably prevented from attending. The next meeting, for the election of the W.M., will be held at the same place on Tuesday, the 7th proximo.

YEovil.—*Lodge of Brotherly Love, No. 329.*—On Wednesday, January 4th, the members of this lodge celebrated the festival of St. John, and performed the ceremony of installing the W.M.-elect for the ensuing year. For this purpose they assembled at their lodge-room, Three Choughs Hotel, at one p.m. The V.W.D.P.G.M. of Somerset, Bro. Captain Bridges, according to ancient form, duly installed into the chair Bro. J. Howe Farley, S.W. 329 and P.P.A.G.P. The W.M. appointed his officers for the ensuing year as follows: Bros. John Chaffin, S.W.; W. B. Milborne, J.W.; Rev. R. J. F. Thomas, P.M. and P.G.C. of England, Chap.; G. K. Forster, Treas.; H. Raymond, P.M. and P.P.J.G.D., Sec.; W. J. Nosworthy, S.D.; J. Millborne, J.D.; W. S. Gillard, W.M. 1168 and P.P.J.G.D. of Dorset, D.C.; J. Whitby, P.M., P.P.J.G.W., Org.; J. Palmer, I.G.; E. Helliar and R. S. Chant, Stewards; and J. Harvey, Tyler. After the ceremonies the brethren partook of a very sumptuous banquet, provided by Bro. T. Sharland. Amongst those present, besides the officers above-named, were the I.P.M., Bro. G. G. Style, P.P.A.G.D.C.; Bros. R. C. Else (Bridgwater), P.S.G.W. Somerset; P. Cox, P.P.G.S. of Wks.; J. H. Ryall, P.P.J.G.D.; S. Cross, P.P.G.S. of Wks.; Dr. Garland, P.P.G.D.C.; Rev. R. Thompson, P.P.G. Chap. Dorset; John Murfis, P.P.G.S.

of Wks.; J. Budge (Crewkerne), P.P.J.G.D.; Strawson, W.M. 814 (Crewkerne), and many other distinguished brethren.

BERWICK-ON-TWEED.—*Lodge St. David, No. 393.*—The brethren of this lodge met, on the evening of Tuesday, 27th December, being the annual festival of St. John the Evangelist, for the purpose of installing the W.M. for the year 1871, and for the appointment of office-bearers. Bro. George Moor, having been unanimously elected W.M. for the year 1871, was installed in the chair in an imposing and impressive manner by the retiring W.M., Bro. J. S. M'Gregor. The following officers were then appointed by the W.M., and had the insignia of office conferred on them, viz., Bros. C. I. Paton, S.W.; C. Hopper, J.W.; R. Ferguson, Treas.; W. Scott, Sec.; R. Anderson, S.D.; A. Marshall, J.D.; J. Richardson, S.S.; D. Paterson, J.S.; W. Graham, I.G.; and A. F. Turnbull, Tyler. A banquet was afterwards held in the lodge-room in celebration of St. John's festival, at which thirty-eight of the brethren were present. The W.M. occupied the chair, the Wardens' chairs being filled by Bros. C. I. Paton and C. Hopper. During the evening the usual loyal and Masonic toasts were given and responded to in Masonic fashion. After proposing "The health of the Retiring Master, Bro. J. S. M'Gregor," the W.M. presented him, in the name of the lodge, with a handsome Past Master's jewel, bearing a suitable inscription, as a mark of esteem and in appreciation of his services while occupying the chair. Bro. J. S. M'Gregor feelingly expressed his gratitude for so unexpected a gift, and his interest in the cause of Freemasonry. The proceedings of the evening were enlivened with song and sentiment, and after spending an agreeable evening in the greatest harmony the brethren separated.

SPILSBY.—*Shakespeare Lodge, No. 426.*—The annual installation meeting of this lodge was held in the lodge-room, Town Hall, Spilsby, on Thursday, the 5th inst. The ceremony of installing Bro. P. Newbould, S.W. and W.M.-elect, was most impressively performed by Bro. E. Rainey, P. Prov. G.J.D.; after which the newly installed W.M. appointed and invested his officers, as follows:—Bros. C. Starmer, I.P.M.; R. Mackinder, S.W.; Ed. Walker, J.W.; T. Thimbleby, P.M., Treas.; E. Rainey, P.M., Sec.; Gay, S.D.; T. W. Thimbleby, J.D.; Ed. Cash, I.G.; G. Smith, P.M., Steward; C. Starmer, O.; R. Wright, P.M., Almoner; and G. Badley, Tyler. An excellent banquet followed, when the usual loyal and Masonic toasts were duly given and responded to; the Tyler's toast, at an early hour, concluding a very enjoyable evening.

HOLYHEAD.—*Hibernia Lodge, No. 597.*—The anniversary and installation meeting of this flourishing and rapidly-increasing lodge was held on Monday, 2nd inst., when the following brethren were present:—J. Peters, W.M.; E. P. Mellor, I.P.M.; W. Riva, S.W.; J. L. Griffith, J.W.; S. S. Wilkes, P.M., Sec.; Rev. O. W. Jones, Chaplain; Wm. Lewis, S.D.; John Ellis, J.D.; O. R. Ellis, Organist; Samuel Hughes, Tyler; Evan Evans, Robert Evans, H. W. Glasier, E. J. Cann, Dr. Owen Williams, Joseph Jones, J. Lloyd, Capt. George Lewis, Samuel Clark, John Devonald, W. H. Smith, Rd. Williams, George Gould, Dr. J. Roberts; visitors, Bros. the Rev. R. H. Williams (1113) and Wm. Owen (1264). The lodge was opened in due form, previous minutes were read and confirmed, and Bro. the Rev. R. H. Williams, P.M. 1113, was unanimously elected a joining member. The brother chosen to fill the office of W.M. for the ensuing year was J. Peters, who has during the past year presided over this lodge in a most able, worthy, and successful manner. It was consequently the prevailing wish of the brethren (as shown by the result of a ballot at the previous meeting) that he should be re-installed. Bro. Mellor, I.P.M., was called to the chair as Installing Master, the necessary formalities were proceeded with, and the installation was completed according to ancient usage. The W.M. then appointed and invested his officers in the following order:—Bros. J. L. Griffith, S.W.; W. Lewis, J.W.; J. Ellis, S.D.; Dr. O. Williams, J.D.; J. Lloyd, I.G.; S. Hughes, Tyler; S. S. Wilkes, Sec.; Rev. O. W. Jones, Chaplain; and O. R. Ellis, Organist. The lodge was closed and the brethren adjourned to a capital banquet, prepared by Bro. W. H. Smith, of the Marine Hotel, where the lodge is held. After the table was cleared the usual loyal and Masonic toasts were drunk with enthusiasm; a few of the brethren responded, their speeches being eminently and truly Masonic; and several soul-inspiring songs were sung. Altogether, the whole affair proved quite a success, and the brethren after having thoroughly enjoyed themselves parted in perfect peace and harmony.

ALDEBURGH.—*Alair Lodge, No. 936.*—The usual monthly meeting of this prosperous lodge was held on Friday, the 6th inst. The lodge was opened in due form, and the minutes read and confirmed. Bro. G. Harper, Fairfield House, Saxmundham, who had been duly re-elected to the chair of K.S. for the ensuing year, was proclaimed and saluted in due and ancient form. The W.M. then appointed and invested as his officers: Bros. James, S.W.; Taylor, J.W.; Hayward, Sec.; Carr, S.D.; Moore, J.D.; Newman, I.G.; Roper, Tyler. The lodge was closed in due form, and the brethren adjourned to banquet. The W.M. presided, supported by Bros. Banning, Fletcher, Baker (525), and a goodly muster of the brethren of the lodge. The banquet was served by Bro. Moore, who had spared no efforts to ensure the comforts of the brethren. The cloth being removed, the usual loyal and Masonic toasts were given. Bro. Newson Garrett, P.M., proposed "The Health of the W.M.," and the W.M., in reply, expressed the great pleasure it gave him to see that his efforts to promote the interests of the Craft in general, and of this lodge in particular, were so duly appreciated by the brethren. He earnestly advocated that all who accepted office should, as far as they were able, make themselves perfect in the duties.—The



Officers of the lodge duly responded to their several healths, and Bro. J. S. Banning to that of the visitors.—Bro. Newson Garrett made a touching allusion in the course of the evening to the severe affliction sustained by Bro. Rendle in the loss of his son. The harmony of the evening was much enhanced by songs and recitations, and the Tyler's toast brought a most pleasant and satisfactory meeting to a close.

ULVERSTON.—*Lodge of Furness, No. 995.*—The annual meeting of the members of this lodge was held on the 27th ult. at the Masonic Temple, Theatre-street, to celebrate the festival of St. John the Evangelist, and to instal the W.M.-elect. The lodge was opened in due form by the W.M., Bro. Case, supported by his officers. The minutes of last communication were read and confirmed. Bro. Moore, *M.D., F.L.S., P.M., P.Z., P.* Prov. G.S. of Works, having kindly consented to act as Installing Officer, then took the chair, and Bro. Case, W.M., presented Bro. Dodgson, the W.M.-elect, to receive the benefit of installation, which ceremony was performed in Bro. Moore's usual eloquent and impressive style. Bro. Dodgson then appointed his officers as follows:—Bros. John Case, I.P.M.; J. H. Matthews, S.W.; Robert James, J.W.; Henry Crook, Treas.; W. Harrison, Sec.; T. Roper, P.M., D.C.; G. Brocklebank, S.D.; R. Casson, J.D.; P. J. Blacklock, S.S.; T. Mashiter, J.S.; Jas. Postlethwaite, I.G.; J. Robinson, O.G. The offices of Chaplain and Organist were left open. The lodge was duly closed, and the brethren to the number of fifty, and the following visitors: Bros. J. Daniel Moore, T. Wylie, Prov. G. Reg.; W. Dodd, W.M. 1074, Prov. G.S.B. C. and W.; W. James, S.W. 1074, Prov. G. Steward; H. Cook, P.M. 1021, P.P.G.S. of W.; Geo. Cornfield, P.M. 1225; adjourned to the house of Bro. Smith, Sun Hotel, where a most sumptuous banquet had been provided, and to which the brethren did ample justice. The usual loyal and Masonic toasts were duly given and responded to, the proceedings being greatly enlivened by the lady friends of the worthy Past Organist, Bro. Casson.

CHESHIRE.—*Stamford Lodge, No. 1045.*—The usual monthly meeting of this lodge was held at the Town Hall, Altrincham, on the 2nd inst. The lodge was opened in due form with solemn prayer by Bro. Capt. Hardy, W.M., assisted by Bros. James Sudren, I.P.M.; James A. Birch, P.M. and P.G.S.D. Cheshire; Siddeley, as S.W.; T. H. Kirk, J.W.; R. Heathcote, P.M., Treas.; Richard Newhouse, P.M., Sec.; John Siddeley, S.D.; T. Kenyon, J.D.; R. Ferguson, I.G.; J. Worthington, Tyler; and about 30 other brethren. Visitors: Bros. the Rev. E. Dakin Garven, W.M. 758, P.G.C. Cheshire; Samuel Lamb, 152, Manchester; John Beresford, P.M. 104, Stockport; J. Cavanagh and T. Evans, 317; J. Sly, 152; Wm. Sykes, W.M. 104; J. Steen, 758; J. M. Bentley, Wm. Laxton, W.M. 317. The minutes of last regular meeting were read and confirmed, and ballots were taken for Messrs. J. Woolf, Rev. R. Hodgson, and J. Ferri, as joining members, which proved unanimous, and Mr. J. Woolf, being in attendance, was regularly initiated by Bro. Jas. Sudren, I.P.M. The working tools were given by Br. Kirk, J.W.; Bro. Kenyon, J.D., delivered the charge. Bro. Ralph Weston, P.M., then took the chair, and raised Bro. T. Kent to the sublime degree of M.M. Bro. J. Steen, 758, was proposed as a joining brother. Hearty good wishes were expressed from several visiting brethren, the lodge was closed in peace and harmony, and the brethren partook of a sumptuous supper, provided by Bro. Harvey, Unicorn Hotel, Altrincham.

## ROYAL ARCH.

## METROPOLITAN.

*Chapter of Hope, No. 206.*—This ancient chapter was held on Thursday, the 12th inst., at the Globe Tavern, Royal Hill, Greenwich. Comp. J. Hasler, M.E.Z., assisted by his officers, opened the chapter. As all the officers were re-elected, they were re-installed and re-appointed. The alteration proposed in a by-law was made, and the chapter was closed, banquet following. Visitor: Bro. E. Shalless, 73.

## PROVINCIAL.

MANCHESTER.—*Rectitude Chapter, No. 581.*—The regular convocation of this chapter was held on the 27th ultimo, at the Corporation Hotel, Ardwick. The chapter was opened in ancient and solemn form by Comps. Thos. Tyers, Z.; Bridge, H.; and Dobson, P.Z., acting as J., assisted by Comps. Hardon, E.; Pritchard, N.; Wayne, P.S., after which the minutes were read and confirmed, when the ballot was taken for six companions, and eight brethren for exaltation, and declared unanimous in their favour. The 1st Principal then requested that worthy and distinguished Mason, Comp. William Abbey, P.Z. No. 993, Alexandra Chapter, Levenshulme, and the present Z. of the Chapter of Prosperity, No. 290, Huddersfield, to take the chair of Z., and perform the ceremonies of exalting Bros. J. T. Richardson (No. 581), Julius Arensburg (1161), and James Robinson (1161), which he did in his usual able and masterly style. A conclave of 3rd Principals was formed, when Comp. Abbey installed Comp. Pritchard into the chair of J. in a most impressive manner. The conclave was then closed, and after some minor business was transacted, it was intimated to the companions that a very prosperous year was apparently in store for them, when the chapter was closed in solemn form, and the companions retired to a most *recherche* banquet provided by Comp. Lee (although some few of the companions considered the dishes were even more numerous than necessary), and after carefully providing for the inner man, a most pleasant evening was spent.

NEW MALTON.—*King Edwin Chapter, No. 660.*—A convocation of this chapter took place at the Masonic Hall

in this town, on Monday, the 9th instant, and was opened by M.E. Comp. J. Staniland, Z.; Marshall, H.; and S. Walker, J. (in the presence of Comps. Major Smyth, P.Z., P.G.M. Lincolnshire; James Frederick Spurr, P.Z.; and J. W. Woodall, P.Z. 200, who proceeded to the installation of the Principals-elect for the ensuing year—*z.e.*, Comps. Bond, J.; S. Walker, H.; and Marshall, Z. Comps. Copperthwaite, Preston, Ward, Rose, Snarry, and Wandby were also present at the chapter, which was duly closed at 6 o'clock, after which the companions dined at the Talbot Hotel.

## MARK MASONRY.

## METROPOLITAN.

*St. Mark's Lodge, No. 1.*—This old lodge held a regular meeting at the Masons' Hall Tavern, Masons' Avenue, Basinghall-street, on the 2nd inst., but was not so well attended as usual, owing to the Siberian severity of the weather. Bro. J. G. Marsh, P.G.I.Wks., the W.M., presided, and was supported by Bros. Rev. W. B. Church, G.C., S.W.; T. Cubitt, J.W.; H. C. Levander, P.G.D.C., P.M., Treas.; R. Wentworth Little, P.M., Sec.; S. C. Davidson, S.O.; W. Dodd, J.D.; T. B. Yeoman, I.G.; and other members. Ballots were taken for several joining members, of whom Bros. J. Boyd and T. J. Barnes were present, after which Bros. W. B. Heath, P.M., and A. B. Donnithorne were advanced to the degree of Mark Master. The lodge having been closed, the brethren adjourned to supper, and a very agreeable evening was enjoyed by all present.

*Samson and Lion Mark Lodge, No. 86, and Dove Ark Mariners' Lodge, No. 4.*—At the Freemasons' Tavern, on Wednesday, the 4th inst., the Dove Ark Mariners' Lodge was opened, when five candidates were admitted. Bro. A. D. Loewenstark, N., presided, and the ceremony was worked by Bro. M. A. Loewenstark, assisted by Bro. M. Edwards. The ballot for N. for the ensuing year resulted unanimously in favour of Bro. T. Abrahams, and Bro. A. D. Loewenstark was unanimously elected Treas. The subscription was fixed at 8 shillings a year for the present, to enable Mark Master Masons to join an Ark Lodge irrespective of banquets, the sum fixed being to cover the expense of working the lodge only. The other officers present were Bros. J. L. Rosenthal, J.D., and E. Hart, G.O., Organist.—The Samson and Lion Lodge of Mark Masters was held in the same room. Bro. A. D. Loewenstark, P.G.T.G., W.M., opened the lodge, supported by Bros. T. Abrahams, S.W.; S. Pollitzer, J.W.; M. A. Loewenstark, P.G.S., P.M., Sec.; W. Littaur, M.O.; J. Rosenthal, S.O.; J. Emmanuel, S.D.; R. Boney, P.M.; Abberdoeffer, and others. The minutes of the last meeting were read and confirmed. The ballots were unanimous in favour of all the candidates, and Bro. J. K. Tippett, S.D. 169, being in attendance, was, in an admirable manner, advanced to the degree of a Mark Master Mason. The beauties of the ceremonies were enhanced by the musical accompaniments introduced on this occasion by Bro. J. Stevens, G.J.O., assisted by Bro. Hart, Organist. Bro. T. Abrahams was unanimously elected W.M. for the ensuing year, Bro. A. D. Loewenstark, Treasurer, and Bro. W. J. Laing was re-elected Tyler. Bro. T. Abrahams in an able speech proposed, and Bro. R. Boney seconded, and it was carried unanimously, "That three guineas be given from the lodge funds towards purchasing a P.M.'s jewel (the remainder to be added by private subscriptions), and the same to be presented to Bro. A. D. Loewenstark as a slight recognition of his valuable services, rendered to the lodge during his year of office." With the usual formal ceremonies the lodge was closed. The next meeting will be held on Wednesday, February 1st. Visitors: T. Stevens, G.J.O., W.M. 104; F. Walters, P.G.I.G., P.M. 22, P.M. 86, 1; M. Edwards, W.M. 118; T. J. H. Wilkins and J. Howes, 22. Refreshment followed labour.

## ORDERS OF CHIVALRY.

## RED CROSS OF ROME AND CONSTANTINE.

## METROPOLITAN.

*Plantagenet Conclave, No. 2.*

An assembly of this conclave was held at the Caledonian Hotel, Adelphi-terrace, Strand, on Monday, the 9th inst. The M.P.S., Sir Kt. D. R. Still, was at his post, supported by Sir Kts. J. Lewis Thomas, as V.; G. S. States, S.G.; T. Cubitt, G.H., Treas.; J. G. Marsh, G. A. Rec.; J. Last, S.B.; J. Gilbert, S.; also by Sir Kts. J. Boyd, J. Brett, R. Wentworth Little, G.R., P. Sov.; E. H. Thiellay, C. A. Long, C. Hammerton, Dr. C. Parker Ward, H. Dicketts, G. Chubb, T. Bull, &c.

The conclave having been duly opened, ballots were taken for a number of candidates, and the following being in attendance, were then regularly admitted, received, constituted, and installed Knights of the Order: Bros. John Kirk, W.M. 1328, S.W. 142; J. Batstone, S.W. 1328, J.W. 142; Major C. Sendey, J.W. 1328; Major E. Hamilton Finney, 255; T. W. White, Sec. 21; E. H. Finney, jun., 478; D. C. M. Gordon, 255; G. A. Ibbetson, 231; F. G. Bailey, 231; and J. Willing, jun., 177.

The election of officers for the ensuing year was then proceeded with, and resulted as follows: E. Sir Kt. J. L. Thomas, M.P.S.; Sir Kts. G. S. States, V.; T. Cubitt, Treas.; and J. Gilbert, Sentinel.

The conclave was then closed, and the knights adjourned to the banqueting-room, under the presidency of Sir Kt. Still, where a first-rate banquet was served—the viands being well cooked and the wines excellent, while the attention paid by the able manager, Bro. States, and his staff of assistants, to

the comfort of the brethren was so assiduous and painstaking as to elicit a special toast of warm commendation from the chair, amid the hearty congratulations of the members present. The success already achieved by the "Caledonian" as a Masonic hostelry is, however, but a herald of the prosperity which awaits it when the merits of the present management are more widely known and appreciated. After the removal of the cloth, the M.P.S. proposed the usual loyal and chivalric toasts, and then introduced "The healths of the ten Newly-Installed Companions-in-Arms," alluding in complimentary terms to the good qualities and Masonic services of the brethren who had joined the Order that evening.—Sir Kt. Major Finney and other fratres acknowledged the toast, and expressed the great pleasure they had experienced throughout the whole of the installation ceremony.—Sir Kt. Still then rose, and said he had a most pleasing task to perform, namely, to present to their esteemed friend, Past Sovereign John Boyd, a jewel of his rank in the Order, as a slight memento of the zeal and ability he had ever shown for the welfare of the Plantagenet Conclave. (Cheers.) Sir Kt. Boyd had never deserted them, even when their fortunes were somewhat at a low ebb. On the contrary, he had put his shoulders to the wheel, brought in his friends, and contributed in a very great measure to the present flourishing position of No. 2.—The toast was received with hearty fire, and the E.P. Sovereign returned thanks in an able speech, assuring the chevaliers that he was determined to promote, to the utmost of his power, their happiness and prosperity as a conclave.—"The health of the M.P.S." followed, and was exceedingly well received, and the name of the M.P.S.-elect, Sir Kt. Thomas, was also greeted with great enthusiasm, and cordially responded to by that worthy fratre. Other toasts succeeded, alternated by songs and speeches, nor were the claims of charity forgotten, inasmuch as a collection was made for the subscription list of Bro. Sir Kt. Buss, who will represent the Red Cross Order at the forthcoming festival of the Royal Masonic Benevolent Institution on the 3rd February. Sir Kt. States had quite an ovation on his rising to respond for the toast before-mentioned; and altogether the entire proceedings were of the most pleasant, harmonious, and enjoyable character. The enthronement meeting in April is expected to be a still greater success.

## PROVINCIAL.

LANCASTER.—*Red Rose Conclave, No. 12.*—A convocation of this conclave was held on Friday evening, the 13th January, at the Masonic Rooms, Athenæum. The M.P.S., Sir Kt. J. Daniel Moore, 18, Ill. Intendant-General for the Division of North Lancashire, presided, supported by the E. Sir Kts. T. Mason, V.E.; Bagnall, S.G.; Barker, J.G.; Hall, Prefect; Dean, Herald; Taylor, Sentinel; &c. The conclave was opened in due form, the minutes were read and confirmed, and other business transacted. Bros. John Dickenson and John Tilley, of the Lodge of Fortitude, No. 281, were balloted for and unanimously elected, and being in attendance, were regularly installed and proclaimed as knights of the Order. The historical oration of the Order was delivered by the M.P.S., and the conclave closed in due form.

## KNIGHTS TEMPLAR.

*Mount Calvary, or Early Grand Encampment of England.*—The Enthronement Meeting of this encampment was held on the 13th inst. at Freemasons' Tavern. Sir Knt. F. Binckes, P.E.C., was in the chair, and ably installed Comps. G. A. Brown and Capt. J. Bertrand Payne as K.K.T., after which he enthroned Sir Knt. W. Stone as E.C. for the ensuing year. Sir Knts. S. Rosenthal and D. M. Dewar were appointed Captains; R. W. Stewart, Expert; W. Paas, P.E.C., Treas.; F. Binckes, P.E.C., Reg.; W. Roebuck, S.B.; the other offices being filled by Sir Knts. E. Baxter, F. H. Ebsworth, C. J. Morgan, and J. Hervey. The report of the Audit Committee showed that the funds were in a very healthy condition, and there is every probability of a continuance of the great success which has hitherto attended the career of this old encampment. After the active labours of the encampment, the knights adjourned to the banqueting-room, and discussed a dinner which was by no means as good as it ought to have been, considering the liberal price paid by the encampment. Among the knights present, besides those named, were Capt. N. G. Phillips, P.G.C. Suffolk; J. M. P. Montagu, P. 1st G.C.; Major E. H. Finney, J. Stohwasser, P.E.C.; and R. Wentworth Little.

SCARBOROUGH.—*Geoffrey de Bouillon Encampment.*—This encampment met on Friday, the 30th December, in the Masonic Hall, Globe-street. The following Sir Knights were present: W. F. Rooke, P.E.C., as E.C.; J. W. Woodall, P.E.C.; H. W. Garnett, 1st Capt.; S. H. Armitage, 2nd Capt.; H. C. Martin, Reg.; J. A. Chapman, Capt. of Lines; W. T. Farthing, E.C.-elect; J. F. Spurr, Expert; and J. Verity, Equerry. The encampment was opened, and the minutes were read and confirmed. Sir Kt. W. T. Farthing was installed E.C. for the ensuing year, after which he appointed Sir Kt. Armitage, 1st Capt.; Marwood, 2nd Capt.; Martin, Reg.; Spurr, Expert; Rev. H. Blane, Prelate; Chapman, Capt. of Lines; and Verity, Equerry. The encampment was now closed, and the Sir Knights, with a few friends, partook of one of Sir Kt. Chapman's excellent banquets, and parted in love and harmony.

## TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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## DEATH.

PECK.—On the 6th instant, at 17, Lord-street, Halifax, aged 23 years, Margaret, the beloved wife of Brother Frederick Arthur Peck, of the St. James's Lodge, No. 448.

WESTERN.—On the 13th inst., at 12, Park-square West, Regents Park, Bro. Col. James Roger Western, late Bengal Engineers, aged 59.

## Answers to Correspondents.

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

P.M.—You will find what you require in the Cosmopolitan Masonic Calendar—see advertisement.

AN ENQUIRER.—The offices of Secretary and Treasurer in an English lodge cannot be held by the same Brother; they are entirely distinct.

J.M.—White gloves are the appropriate covering for the hands in a Masonic Lodge, and unless the brethren are in Masonic mourning for a deceased brother, it is our opinion that no other colour but white should be worn.

## The Freemason,

SATURDAY, JANUARY 21, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

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The Editor will pay careful attention to all MSS. entrusted to him—but cannot undertake to return them unless accompanied by postage stamps.

## MASONIC LEGENDS.

THE Masonic system abounds in legendary lore; it preserves, as in a casket, not only precious truths and sublime philosophical teachings, but with equal care cherishes and rescues from oblivion many quaint and curious traditions of the past. There is scarcely an order or degree connected with the Craft in which we do not at once discern the traces of some mystic tale or ancient allegory. Symbolic Masonry—or the Solomonian degrees—record passages in a life-like drama which will leave their impress on the mind of man until the footsteps of time shall be blotted out by the overwhelming waves of eternity. Precepts

practically unfolded sink deeper into the heart, and the recollection of events, when we see them pictorially represented, is more easily retained. All the dramatic incidents in the history of the Temple at Jerusalem; every scene in the tragical fate of its master builder; each successive development of the solemn story, is engraven more firmly in our memories; because we have each, so to speak, sustained a part in the plot, and have each realised individually the surpassing interest in its progress and final catastrophe.

In like manner the Mark degree presents to our view a well-digested narrative of the rewards which ever await skill and perseverance in the path of duty. The legend of the degree is in complete harmony with all our acquired ideas of Masonry, and the dramatic unities are carefully acknowledged and preserved. Every Royal Arch Mason can bear testimony from his own experience of the work that caputular Masonry is realistic in its ceremonies to an extent which recalls to a thoughtful mind the trials and probations undertaken by the heroic neophytes of old. The Sandhedrim itself is figurative of those profounder mysteries that appertain to the regions of theurgy and the Kabbala. The sacred arch is an emblem of such infinite importance that volumes might be written upon the occult significations it will bear; in fact, the whole ceremonial of Royal Arch Masonry, when directed by intelligent men, may justly be said to verify the boast of its champions, inasmuch as by unveiling and interpreting the secrets of the primitive world, it offers us a passport to higher dominions of thought, wherein are revealed the glories of true wisdom which constitute the veritable climax of Masonic science.

When we depart out of the beaten track of Hebrew history, we are somewhat at a loss how to proceed. So many degrees have been dovetailed into the Masonic system, and so manifold and various are the duties and objects which they inculcate, that at first sight we are ready to exclaim, "Chaos is come again!" Yonder we behold a Knight Templar spurring his fiery steed across the desert plains of Syria; anon, he is transformed into a Knight Hospitaller of St. John, and alternates deeds of valour with deeds of mercy and humanity. The scene changes, and we see him at the stake, the victim of kingly avarice and priestly hate. Looking around, we observe a rival to our Templar friend in a brother very elaborately arrayed, be-jewelled, be-collared, be-aproned, be-sworded. He also hails from Jerusalem, and maintains that as a Rose Croix Mason he is as far superior to a companion of the Royal Arch as the planet Saturn is to one of his own satellites. Another ornate individual, however, disputes the palm of victory with him of the 18°, resting his claims, like Joseph Smith, of Nauvoo, upon a later revelation. From the time of the crucifixion—with all its attendant horrors, earthquakes, rending

of veils, and grave-delivered dead—we are wafted into the Constantinian era, when signs and wonders were witnessed on high, and the empire of the earth dropped like a ripe plum into the all-attracting hands of the son of St. Helena.

Now, this leads us to the consideration of a Masonic Order which is very little known, although it is one of the most instructive in theory and beautiful in practice of all the degrees sheltered under the expansive wings of Freemasonry. Let us therefore, quote the legend: "St. Helena was of British extraction, and by some recorded as the daughter of Coel, Duke or King of Colchester, of which he was the alleged founder, whence its name, Coel-caester or Colchester. She was married to Constantius, the Roman General, who had become passionately enamoured of her; though after having borne him a son—the afterwards illustrious Constantine the Great—she was for some time divorced, and sent to Britain. When her son assumed the Imperial dignity, St. Helena was recalled, and by her virtue and piety prepared the mind of that noble champion of the Christian cause to receive those mystic truths for which he has been held in veneration. At the advanced age of eighty she visited the Holy Land, desirous of contemplating the spot which had been sanctified by the death of the Saviour of the world, and by His miraculous resurrection from the tomb. The chapel that had been built by Adrian, and dedicated to the pagan Venus on purpose to profane that sacred spot, soon was levelled to the dust, and the eager desire to view the original monuments of the redemption prompted every exertion on the part of the workmen employed. Deep in the ground, at length, three crosses were discovered, and the fervent piety of those who laboured in the holy work instantly recognised them as those on which the Saviour suffered and on which the two thieves, at the same time, expiated their guilt." The manner in which the true cross was selected is thus related: "The corse of a female some time defunct was placed alternately upon the three crosses: the two first that were tried produced not any effect, but the third instantly raised the body in a state of reanimation." "Over the spot where the Holy Sepulchre had been revealed, the prudent emperor (Constantine the Great) raised a superb edifice, but the clergy had first taken from the hallowed ground the nails, the lance, the crown of thorns, and the pillars at which our Saviour was scourged." "Constantine the Great first displayed the symbol of the cross in a shield on the eagles in the imperial arms by a Greek monogram, thus  $\alpha|\epsilon$  and subsequently thus  $\chi|\rho$  expressive of the figure of the cross, and exhibiting at the same time the two first letters of the word  $\chi\rho\iota\sigma\tau\omicron\varsigma$ , Christ. This device he had impressed on his helmet—in which St. Helena had caused some of the true nails to be enclosed—and on the shields

of his soldiers; and so early as the commencement of the fourth century the standard of Rome wholly gave place to the Labarum, or banner of the Cross." As a continuation of the legend we find the following: "When St. Helena had discovered the true cross, she permitted various fragments to be taken from it, which were encased, some in gold and some in gems, and conveyed to Europe; leaving the principal or main part of the wood in the charge of the Bishop of Jerusalem, who exhibited it annually at Easter, until Cosroes, King of Persia, plundered Jerusalem in the reign of the Emperor Phocas, and took away this holy relic. Heraclius, the Roman emperor, about the year 615, giving Cosroes battle and a complete overthrow, recovered the cross by subsequent treaty with Cosroes' son; and transported with zeal, resolved himself to carry back to Mount Calvary the much-venerated wood. He accordingly dressed himself in his imperial robes, and summoned the attendance of his numerous and splendid train to grace the solemnity of the occasion; but vain were all the efforts of the sturdy emperor; the sacred wood remained immovable, defying his utmost exertions even to raise it from the ground, when lo! a voice from heaven explained the mystery. Christ himself had entered Jerusalem mounted on an ass, lowly and meek; while the emperor had sought to defile the hallowed cross on which the Saviour had suffered dressed in the gaudy trappings of worldly grandeur. Shame for a while overwhelmed the splendid retinue; but roused by the sacred explanatory admonition, Heraclius instantly cast off his royal garments, and then with ease lifted on his shoulder and conveyed to the destined spot that cross which before he could not with his utmost efforts cause to move. By this miraculous intervention the identity of the cross was ascertained beyond every possibility of doubt, and it was subsequently solemnly deposited in the great Church of the Twelve Apostles at Constantinople."

Of the other legends connected with the Knights of the Holy Sepulchre we cannot now speak at length, but may probably revert to the subject at some future time. Enough, however, has been said to prove the correctness of our premises, that "the Masonic system abounds in legendary lore," and that it offers to the diligent student abundant food for thought. The apparent chaos of its rites and principles can be reduced to order and regularity when we possess the key to the inner mysteries, and are enabled to distinguish the beauty and grandeur of the whole Masonic cosmogony in the faultless mirror of truth. To accomplish this magnificent task should be the unceasing aim of all brethren who desire to be something more than Masons in name; and we can promise them the utmost satisfaction and delight when they attain the utmost round of the Masonic ladder, and are really enrolled as priests in the temple of light.

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

THE ANCIENT AND ACCEPTED RITE.

In his kind efforts to assist me, "A Voice from the West" has alluded to a fact which, in the interests of Masonry, I had wished to conceal, preferring, as I did, to allow the question to rest on the abstract historical merits of the rite, and not on the personal character of its members; many of whom are ignorant and deceived men. Nevertheless, I assure you that Charles James Banister, ably seconded by three of his supporters, insulted, accused, and judged me. To him it was, as the Summoner of the Sovereign Tribunal, that my letters printed last week were addressed. He, probably, presided over the meeting, as he received the thanks of the so-called thirty-third degree in a copy of one of their printed circulars, which came to my hands, and may afford grounds for an action for libel; prior to which, I wish some of the London brethren to inform me how I can have the question heard by Grand Lodge. I was expected to apologise to those from whom I demanded an apology! All this is the justice of the so-called Supreme Council. "Whom the gods wish to destroy they first drive mad."

JOHN YARKER.

P.S.—I have just received reliable evidence that Sir Patrick Colquhoun, Grand Chancellor of K.T.'s (and also a 32° under this Council), has furnished them with copies of some of my letters addressed to him on the subject of the Templar Kadosh. It is pointed out to me that owing to the position in the Craft of the nine members of the 33°, I stand no chance of success in a contest with them. But legal proceedings or Grand Lodge proceedings are open to me, and I should be glad if any London brother would aid me in bringing my case before the Grand Lodge Committee. They might write to me.

J. Y.

It appears that a very illustrious brother has taken up the cudgels in real earnest, and is not to be trodden under foot by the Golden-square clique; and there is no doubt that he will be well supported in all he has said, as it is well known that there are many others who are quite ready to join him, and suppress such ill-judged proceedings as have lately emanated from three or four who choose to denominate themselves the S.G.C. of the 33°. There is a very strong feeling abroad in this matter, and very few of those self-styled S.G.C.'s are known as labourers in the world of Masonry. Perhaps it is that they cannot descend to so low a sphere, but at all events, at present, they are standing on a very insecure foundation, and it is only from the sufferance of the brethren that they are not supplanted and superceded.

NEMESIS.

ANCIENT MANUSCRIPTS.

Under this title, at page 26, appears a personal attack upon me, and my recent contributions to your columns, by

"An American Freemason." As I have no intention to take further part in the discussion of a theory in support of which nothing has been yet adduced beyond very positive assertion; I decline a controversy into which this brother seeks to import a personal element, and which, therefore, must become of a very unsatisfactory nature; at the same time, I think it due to your other correspondents that I should notice the (distorted) points upon which he thinks it right to found his communication.

1. At the time I used the term "small discussion," with reference to the gloves and apron, it was a literal fact; the discussion having then extended only three or four brief communications.

2. I adduced the proof of the word "speculative" because a brother who has taken a large part in the discussion asserted that the word could not be shown to have been used in connection with Masonry before a very modern date. That the word occurs in the MS. published by Bro. Cooke is clear, and that it is used in another than an operative sense is equally plain. The American brother appears to prefer Preston to a fourteenth or fifteenth century MS., but he will find it difficult to persuade your readers to a like conclusion.

3. It is true that Bro. Buchan has not said that "operative Masons only knew how to hew stones and spread mortar"; but he has said in effect that there was no more in the Masonic guild than in that of the tailors; and I repeat that the language of these MSS. is inapplicable to a brotherhood that held no higher place in the world of art than the "designing" of a doublet.

4. It is inconvenient for the American brother that at page 25 Bro. Buchan tell us that the authority (*Quarterly Review*) for the quotation as to gloves and aprons is correct.

5. Here the American brother attempts to blind your readers by a confused passage, which permits them to infer that a copy in the *Gentleman's Magazine* of the same MS. as that published by Bro. Cooke, contains an entirely different version of the passage quoted by me. This is not a fact. I am well acquainted with the copy in the *Gentleman's Magazine*, which is to be found at page 489 of the volume for 1815. It is an entirely different MS., communicated by one James Dowland, who says of it: "It is written on a long roll of parchment, in a very clear hand, apparently very early in the 17th century." In support of the 1717 theory, it has been asserted in your columns that the word "speculative" could not be proved to exist in connection with Masonry before (say) 1717; and that no Act of Parliament relating to the Masonic guild alone could be produced before 1800. I have called attention to the word "speculative" in a 15th century Masonic MS., and have produced a statute of 1425. Let us have an answer to these two facts, instead of an attack upon a contributor, who, at all events, tries to be honourable and honest as a controversial opponent.

6. I am here patronised, and kindly recommended to read Findel for an hour. I have read Findel, and probably as many other Masonic historians as the American brother, excepting, perhaps, some of the astounding publications of his own land. I speak with much respect of Findel, and little of Preston (as a writer); but I say that if the American brother prefers either, or both, of these to earlier documentary evidence, he knows very little indeed of Masonic investigations; and if of MSS. his experience is confined to the *Gentleman's Magazine*, of these he knows still less,

Lastly. In return for this brother's patronising advice to myself, let me recommend him to give your readers a few proofs in favour of the 1717 theory, which he supports, and of which he is in great need, instead of exhibiting his skill by



criticising the honest endeavours of those who do not think as he does, and who are content to contribute their humble share of information without desiring to appear clever at the expense of others.

Bro. Buchan has led the discussion of this theory. I, perhaps, have spoken strongly upon it; but I am *certain* that Bro. Buchan will join with me in regretting that any member of the Craft who thinks with either of us should consider it desirable to publish an article intended to disparage the communications of the other, without contributing a single atom to the cause he affects, but does not serve.

This is my final communication as a participant in the controversy.

LUPUS.

#### THE ALNWICKE RECORDS AND MASONS' APRONS.

I observe that Bro. Hughan, at page 25, considers the Alnwick Lodge "an operative one." However, at present we must thank Bro. Hughan for supplying the blanks left out by Bro. "E. T. T." at page 578. Only in connection with this subject the following extracts may be useful—they are from the "Aberdeen Burgh Records."

"1st February, 1484: The first dai of Februar, the yer of God mcccclxxxiiij, it is ordainit and decretit be the alderman and counsall, that the talyeours and al utheris craftismen within the town, sal in tyme to cum, beyr thare takynis of thare craft apone thare beristis, and thare best aray on Candelmes day at the Offerand; and quha that contervinis, and dois nocht, sal tyme thare fredum for a yer."

"23rd January, 1496: The saide day, it was statat and ordainit be the alderman, bailycis, and consale, for the honor and defenss of the toun, that everie craftismen within this burgh sale ger mak ane standart for thar craft."

In 1554 we find it "decernit" that the smiths have, as before, the post of honour next the Sacrament, "and the said wrychtis, masouns, cowperis, and sklaiteris to proccid togidder befor thame" in the approaching procession upon Corpus Christi day.

"22nd November, 1498: The said day, Mathow Wricht oblist him be his hand uphaldin to mak gude service in the luge and retenche to the bigin and furnysing of the queyr, at the command and sicht of the alderman, consal, and the master of the kirkwerk," &c.

"The said day, Nichol Masone and David Wricht oblist them be the fathis of thar bodiis, the gret aithe sworne, to remane at Saint Nicholes werk," &c.

In 1530 the "haill toun maks oath be thair hand uphaldin in jugment, the haly croce tuichit euery man be himself to obserue and keip all and sindric the ponts and artikilles forsaid," &c.; "and hereto bund and obleist thaim be the futhis in thair bodiis," &c.; "to underly the panes containit in the said statut," &c. "And, attour, the said toun, eueryk man be himself, fre and unfre, hes maid fayt, the gret aith sworne in ingement, neur to reuele," &c.

After a burgess or gild-brother in the fifteenth century had taken the oath, "he ought to kiss the provost and the brethren, if he be a brother of the gild."

Then, in a charter of King Robert II., A.D. 1373, we read: "The same Holy Gospels by each of them touched, swore their bodily oath, &c., and each raising his hand after the manner of faith-giving, in token of the universal consent of the whole clergy and people, publicly expressed and declared their consent and assent." And, lastly, in this week's newspaper I read:—

"Curious Will of an old City Worthy.—On New Year's Day a sermon is preached by the rector of the united parishes of St. Magnus (London-bridge), St. Margaret (New Fish-street), and St. Michael (Crooked-lane), in conformity with the will of Mr. Henry Cloker, a late member of the Grocer's Company. The will is dated 1573, and contains some singular clauses, one of which being that the Master, the Wardens, and Court of Assistants of the Cooper's Company shall attend Divine service, and a sermon preached on New Year's Day in the afternoon for everr."

W. P. BUCHAN.

**BREAKFAST. — EPPS'S COCOA.** — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

#### LODGE OF BENEVOLENCE.

The regular meeting of the Lodge of Benevolence was held on Wednesday, the 18th instant, at Freemasons' Hall, Great Queen-street, Bro. Clabon, President, in the chair. Bros. J. Nunn, S.V.P., and James Brett, J.V.P., C. C. Dumas, J. Hervey, Joseph Smith, N. Bradford, J. Coutts, J. Williams, F. Walters, H. Garrod, J. W. Halsey, C. J. Hogg, R. Wentworth Little, H. G. Buss, W. Mann, S. Rosenthal, S. May, A. Pratt, C. A. Cottebrune, E. Smith, J. Stevens, J. Turner, Hemsworth, and several other brethren were also present.

The laws of the Benevolent Fund were read, and grants passed at the previous meeting confirmed.

Bro. J. Smith, P.G.P., agreeably with notice of motion given at last meeting, proposed that a respectful memorial be sent to the M.W.G.M. requesting his sanction to the hour of meeting being changed from *seven* to *six* o'clock p.m., which being duly seconded was carried *nem. con.*

Fourteen petitions were brought under the consideration of the meeting, out of which number four were deferred until the next meeting, and ten were relieved, viz., three £10, five £15, one £20, and one £40, subject to some of the larger grants being confirmed at the next meeting. The total amount voted was £165, a smaller sum than has been voted for some months past.

#### ROSICRUCIAN SOCIETY OF ENGLAND.

The annual or obligatory meeting of the Rosicrucians was held at Freemasons' Tavern, Great Queen-street, on the 12th instant. The M.G. Frater Hubbard being unable, through illness, to attend, the M.C. was opened by Frater R. Wentworth Little, S.M., Past M.G., assisted by Fratres J. Brett, D.M.G.; Dr. Rogers Harrison, Dr. W. R. Woodman, J. Hervey, W. Carpenter, J. Weaver, W. F. Hambly, H. C. Levander, the Rev. W. B. Church, W. Ferguson, Angelo J. Lewis, George Kenning, W. Bird, J. Coutts, D. R. Still, and M. Edwards.

The minutes having been read and confirmed, the following approved Aspirants were introduced and admitted to the grade of Zelator: Bros. Major E. Hamilton Finney, E. Hamilton Finney, jun., Sir Gilbert E. Campbell, Bart., D. C. M. Gordon, E. H. G. Dalton, T. Burdett Yeoman, James Willing, F. H. Gottlieb, J.P., and G. Chubb. The ceremony was ably worked, with the usual musical accompaniment by Frater Jas. Weaver.

Frater Brett was then installed as M.G., Dr. Harrison as D.M.G., the other officers being H. G. Buss, Treas.-Gen.; Dr. Woodman, Sec.-Gen.; W. F. N. Quilly, H. C. Levander, W. B. Hambly, Jas. Weaver, Wm. Carpenter, Rev. W. B. Church, E. Stanton Jones, Ancients; A. J. Lewis, Precentor; W. J. Ferguson, C. of N.; D. R. Still, T.B.; T. Cubitt, Org.; W. Bird, H.; G. Kenning, Medallist; Major Finney; D. C. M. Gordon, Assist. Sec.

Letters of apology for non-attendance from Fratres Hughan, Quilly and several others, including three or four from Aspirants, having been read, the M.C. was closed, and the Fratres then sat down to their annual dinner, under the presidency of R.W. Frater John Hervey, who kindly undertook the duties of chairman, in the unavoidable absence of Col Burdett, Hon. V.P., whose health was not sufficiently restored to allow him to attend.

A more enjoyable evening it has seldom been our good fortune to experience; the fratres were in excellent spirits, and the chairman acquitted himself to the admiration of all. Fra. Carpenter made one of his quaint speeches in returning thanks for the Council of Ancients, and considerable amusement was caused by the apparition of an approved Aspirant, Bro. Alfred Smith, somewhat late in the evening, he having been engaged elsewhere. The chairman, however, with great courtesy and good humour not only permitted Bro. Smith to join the fratres, but afterwards proposed his health in a speech overflowing with wit and *bonhomie*, to which compliment Bro. Smith responded in a similarly happy vein. Altogether, it was a reunion which will long be remembered with pleasure.

#### ANCIENT AND PRIMITIVE RITE OF MISRAIM.

It being in contemplation to form a second sanctuary of the 33rd degree of this philosophical rite, to be named the "Burdett," after the highly-respected Regent of the Order, a meeting was held at the Caledonian Hotel, Adelphi-terrace, Strand, on the 9th inst., for the purpose of enrolling members. S. Bros. R. Wentworth Little, 90°, G. Arch., and Major E. Hamilton Finney, 90°, C.G., were present, assisted by Bros. J. Brett, J. Boyd, J. L. Thomas, D. C. M. Gordon, 66°, Nominat; D. R. Still, T. Cubitt, J. G. Marsh, E. H. Thiellay, C. Hammerton, C. Parker Ward, M.D., G. Chubb, E. H. Finney, jun., T. W. White, and J. Willing, jun., 33°.

The following candidates were received and obligated as Levites of the sanctuary: Bros. Chas. A. Long, Herbert Dicketts, John Kirk, Fred. G. Bailey, Thos. Bull, G. Spencer States, Major Chas. Sendey, Joseph Last, John Batstone, and Geo. Aug. Ibbetson.

The sanctuary was then closed, it being understood that a meeting for the election of officers, and further enrolments of brethren, would be shortly convened.

As the "Bective" Sanctuary alone already comprises about 100 members, no doubt a third sanctuary will soon be required, especially as there are hundreds of candidates waiting to take the degree, not only in London, but in various parts of the country. The Conservators-General do not, however, as we are informed, intend to enrol more than 800 brethren during the present year, and the expediency of restricting the Order to a total of 999 has also been discussed, although nothing has as yet been determined upon this point.

#### MASONIC ORDER OF MIZRAIM.

BY MARC BEDARRIDE.

#### INTRODUCTION.

Our venerable Order was created by the Almighty in the first ages of the world. In those days our Grand Conservators hardly dared to report the plans and workings of our scientific institution, or to endow succeeding generations with the knowledge they acquired; some because they wanted the necessary documents and materials, and others because they feared to perjure themselves or tarnish the sublime mysteries which they had witnessed.

They have, however, transmitted, orally and by traditions, written in hieroglyphics, intelligible only to the initiated, the whole of their knowledge and a complete history of our Order.

Thanks, a thouand thanks, should be rendered to the Eternal who has deigned to preserve for us this knowledge, from which we have gathered in our long and painful life the materials necessary to complete this work.

Sons of P. and F. Gad Bedarride descended from the ancient race of the patriarch Beda, Grand Master *ad vitam* of our Order, in the Valley of Ramessis, in the land of Gessen, in Egypt. Elevated in the principles of Mizraim by our dignified and learned father, Grand Master *ad vitam*.

After having been initiated in our antique and sublime Order, I studied for a long time the sacred languages of the ancient world, and then travelled with our victorious armies over the principal part of Egypt and Europe, and afterwards over Great Britain, Palestine, and the Islands of Greece, countries which were first peopled by the grandchildren of Noah, and afterward by various peoples, his descendants. In these travels I spent twenty-nine years of my life.

After having climbed all the rounds which compose the mysterious ladder of our Order until I arrived at the 90°, or last—after having taken all the Masonic degrees, and made the acquaintance of the most enlightened Masons of all countries, who inherit the great light and profound knowledge of the patriarchs their fathers; after having excavated in their archives, and after profound meditation, we have com-



pleted the documents belonging to the four series of our antique and sublime Order. I have worked in each degree, and, above all, have given, in the name of the Order, light to a great number of neophytes. I have constituted lodges of all the degrees in many valleys; have had the happiness of being preserved by the Almighty in many perils during the campaigns of the French army. After having the sweet satisfaction of returning again to our beautiful land—after having reunited the children of Mizraim which were found in the great valley of Paris—initiated in our Order the most renowned Masons, possessed the highest degrees of other rites, and occupied a distinguished rank in the Government of all, founded and constituted the governing body of our Order for France, and raised in the French provinces new Mizraimite temples to work for the glory of God, the prosperity of our Order, and the general good of humanity.

After having struggled during fifteen years against the antagonists of Mizraim; having driven back from the entrance to our temples all innovations and innovators, coming out victorious from the badly founded attacks directed in an underhand manner against us, and seen with joy that all the enlightened Masons of other rites have, in every case that they have known the truth, fully appreciated our conduct. But after long meditation, we have compiled matter connected with the Order of Mizraim which will confound our enemies, and confute the fables they have invented about our Order.

We are now about to produce an history of our Order, which for many years we intended to publish, but were prevented by the numerous tribulations to which we have been exposed. Thanks to the Eternal, who, from the height of His Throne, has deigned to cast a benevolent eye upon us, and to remove the obstacles which opposed our design, after four years of persevering efforts we have finished this scientific history—a history that proves at once the antiquity of our Order, and confounds those who, in the falsehoods they have written, have given us the honour of being its inventor; indeed, this would be a great glory to us if they told truly, for the fact would immortalise our name. But enlightened Masons know that this sublime institution is not the work of men; that our sublime mysteries have been venerated in all ages and in all countries; and do not our detractors proclaim most highly our antiquity, seeing that they could not pronounce a discourse in their lodges without admitting that Masonry is derived from Isis and Osesis, nor without praising our ancient patriarchs, such as Minis, Moses, Orphus, Homer, Solon, Thalys, Pythagoras, and many other sages. These they cite as very enlightened Masons. They carefully refrain from teaching to their disciples that all these philosophers were Mizraimites, and that the great Minis, Osesis, Seraphis, or Adonis are no other than the Great Mizraim. This silence on their part, and their false and sharp criticism against our Order, have been a double motive to cause us to give our time to this work, for which we can say, without vanity, that all the Masonic writings which have appeared down to this time are not able to compare with its patriarchal language, the purity of its style, and the noble thoughts which they contain, developed with as much care as clearness, recommend it to the initiated of all degrees, and of every rite, but more especially to the lecturer, who can draw from each page subjects to improve and enlighten the young workman—yes, to enlighten for Masonry, which some say is derived from Solomon's Temple, others from the time of the Crusaders, and others from the English.

Unhappily, this beautiful and sublime institution has found in every age enemies who wished to stifle the light of truth, and have sought, but, happily, ever in vain, to fetter her march, as will be seen in the course of this work. On the announcement that we were about to publish what we had seen and learned, our patriarchs in every country grew alarmed and set up the following cry . . . "God Almighty! are our Masonic secrets about to be revealed—the secrets of an

institution which Thou has created, and which has been worked for untold ages under the sublime name of Mizraim; has been hidden for all that time from the eyes of the profane, although her sacred mysteries were professed by different denominations. Ah! why, tell us, Great God, is it that the Order of Mizraim which joins antiquity to science, and science to antiquity, prove in this age subject to the same fate as other institutions, and be exposed to the profane?"

Have no such fear wise and provident patriarchs! Be not alarmed, dignified brethren, be not alarmed! None of our mysteries will be divulged. As you have made us swear so will we be bound by our oath; and you will never have to reproach us with the least indiscretion as regards the secrets of our Order.

The work which we publish is not of a nature to inspire the initiated with fear, or to bring a blush on the cheek of a Mason; on the contrary, it gives to it a new lustre by the beautiful things which are there reported and the holy morals which flow from them.

This work is divided into forty stations, forming two volumes. We there learn the time and date of the creation of our Order; the name of the region where it was established by our ancient patriarchs; an abridgment of their history, as well as the beautiful Masonic acts of the Sovereign Princes, Great Captains, Philosophers, and other notable personages who have appeared from generation to generation; the persecution to which many of those patriarchs have been exposed; and the manner in which they have fed the sacred fire; for it is to their zeal, firmness and perseverance that we owe the happiness of possessing in its primitive purity this Order, which has existed 5848 years.—Communicated.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### THE ROBERT WENTWORTH LITTLE TESTIMONIAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It gave me very great pleasure when I saw announced in last week's FREEMASON that it is intended to present Bro. Robert Wentworth Little, P.M., P.Z., etc., with a testimonial. Our worthy Bro. Little has endeared himself to hundreds of Freemasons through his kind and courteous behaviour to all with whom he may come in contact. His knowledge of the ceremonies of the Craft, Arch, Mark, and the higher degrees is marvellous; he never appears lost for a word, and the most charming trait in his character is, that he communicates his knowledge freely to any brother who may ask him for it, in an unpretentious manner, without allowing him to feel for a moment by any remark or gesture that he is inferior in Masonic knowledge—a line of conduct which thoroughly distinguishes the educated man and gentleman. I am sure that there are hundreds of Freemasons who esteem Bro. R. W. Little quite as much as I do, and that they will come forward with their subscriptions freely, so as to make this testimonial a substantial one. I hope that the W. Master of every lodge who knows Bro. Little will bring it before his lodge, and get a list of subscriptions to assist in the presentation. In conclusion, allow me to state what the brethren of the Whittington Lodge did last night towards the testimonial. I proposed that five guineas should be voted from the lodge funds, which was carried unanimously and by acclamation; and although we had only about twenty-two or twenty-four brethren present (the Whittington not being a large lodge) about £12 or £14 were collected, making a total of about £18. I cannot give the exact amount at the present moment, as I have not the list by me; but it will be duly handed over to the Treasurer, Bro. John Hervey, G.S.

Trusting that my brethren in Freemasonry will heartily support this testimonial,

Believe me, yours fraternally,

JAMES WEAVER,

P.M. 862, S.D. 1319, etc., etc.

January 17th, 1871.

#### A COWAN.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Will you permit me to ask Bro. Hughan or any other learned Mason for the origin and meaning of the word COWAN? Dr.

Mackey and Dr. Oliver alike find its origin in the Greek word *cuon*, a dog. The former says this word was, in the early church, applied to infidels and unbaptised, or those not initiated into the Christian mysteries; and the word being borrowed by the Freemasons, was, in time, corrupted into *cowan*. To support this derivation of the word, Dr. Oliver quotes from the Apocalypse: "Without are dogs," *cunes*; and from S. Paul, who exhorts his fellow-Christians to "beware of dogs." I confess that neither of these derivations of the word satisfy me; firstly, because I have no evidence that the primitive Christians call all unbaptised persons "dogs"; and, secondly, because I think the passages referred to by Dr. Oliver will not bear the interpretation he puts upon them. "Dogs," in these passages, mean, as I think, not unbaptised persons, but something more than that. In S. Paul, our translator omits the article. S. Paul speaks not of "dogs," but of "the dogs," whom he classes with the "evil-workers"; they, therefore, were men who were emphatically "dogs"—animals which were held in abomination by the Jews, as they are by the Mahometans; as lascivious, impure, greedy, and filthy. They were men who pretended to be teachers of religion, but who were profane and sensual in their lives, and were classed, therefore, with the "evil-workers." So also in the Apocalypse, they are classed with the worst conceivable characters—"the sorcerers, the whoremongers, the murderers, and they who love and make lies." Thirdly, I think the classing together of "cowans" and "intruders," by the compilers of our ritual, show that they had an eye to those description of persons. Now, corrupt and depraved persons would not certainly be known as such upon sight, and the obligation of keeping them off could not, therefore, be laid as an obligation on the Tyler. Besides, if they sought to make their way into the lodge, they would be "intruders," no less than other uninitiated persons; so that the Tyler would be charged to keep off all intruders. I look, therefore, for some other derivation or meaning of the word "cowan" than that generally accepted. Can it be found in the Anglo-Saxon word *cowen*, which signifies a herd, as of kine, but which we use metaphorically to denote as a company of thoughtless people, or a rabble? In this sense, it would be the duty of the Tyler to keep off all idle or thoughtless men who might accidentally, or without any special object, be inconveniently near; and also intruders, who sought to make their way into the lodge out of mere curiosity or for purposes of mischief. This is a crude idea, merely thrown out to elicit information from those who are our teachers in the arena of Masonry.

Yours fraternally,  
WILLIAM CARPENTER.

#### A MASONIC TOUR.

[FROM AN OCCASIONAL CORRESPONDENT.]

Washington, U.S., Dec. 20, 1870.

Having a little spare time I write you, as promised, a short outline of my tour in America, my visits to Masonic lodges and temples, and Masonic experience in general having, of course, the first place throughout.

Starting from London 19th Oct., 1870, I reached Waterford and Limerick, Ireland, next day. Experienced very heavy weather crossing the Irish Sea, the sad news of the wreck of the *Cambria* and the loss of 170 lives off the coast a few days before being the topic everywhere. Commencing my Masonic tour in Limerick, I visited the Masonic Hall—a large but plain building, the property of the Masons of the city—wherein Lodges 13, 73 and 333, also a R.A. Chapter and a K.T. Encampment meet; but unfortunately there was no meeting during my stay. The Tyler, Bro. D. Dunlop, very kindly showed me through the building. The several lodge-rooms are well and tastefully furnished, No. 1 and K.T. room particularly so. The Hall stands on ground belonging to the W. Bro. the Earl of Limerick. Limerick is poor in trade and money—(I hope his Grace will let the brethren off the ground-rent or, seeing this)—but rich in old associations, and has some splendid ruins of castles, churches, &c. St. Mary's Cathedral (A.D. 1180), the Castle, the bridge over the Shannon, and the famous Treaty-Stone particularly merit passing notice.

At Cork we have Lodges 1, 3, 8, 67, 71, and 95, R.A. and K.T. Chapters, &c., &c. Cork boasts of the oldest (first) lodge in Ireland; under one of whose warrants the celebrated "lady Freemason," the Hon. Miss St. Ledger, was initiated.

At Queenstown are Lodges 190 and 557. Here, as at Limerick and Cork, there was no meeting, so I was contented in visiting the hall occupied by the brethren of 190. It is a quaint old house, but the room is well furnished. A naked arm with trowel in hand, over the W.M.'s chair, attracted my attention. The trowel is here, as in all places where the

old York Rite is worked, considered the chief tool of a M.M.

The Masons of Queenstown, Cork, and Limerick are not numerous, but they are respectable; like the brethren in other parts of Ireland, they reflect credit on the Craft. As at Dublin, there is no display of Masonic insignia on house or person. I was much disappointed in not witnessing any working, but from enquiries I am led to believe that, next to the Americans, the Irish brethren are the best and strictest working in the world.

I had a pleasant trip from Queenstown to New York, and was exceedingly pleased with everything I saw in the New World—the noble well-guarded entrance to the harbour or bay, with its thousands of shipping; the immense grand palace steamers, boats, &c., continually passing between New York, Brooklyn, and Jersey cities, &c., &c., much surprised me, and on landing (Dec. 10), the beautiful streets, fine marble-fronted houses, immense shops, well-stocked markets, omnibuses and fine hack-coaches, but above all, the numerous splendid street cars, or tramway omnibuses, pleased and astonished me. A trip through the Broadway (five miles long), Fifth Avenue, the Central Park, the immense hotels each of which can accommodate 1000 people, the Grand Opera, and other buildings demand more than a passing glance here; and the City Hall, with its noble paintings, &c., the New Post Office, Masonic Hall, &c., &c., would each require a better pen and more space for description than this poor brief account. I can only say that I spent an exceedingly pleasant week in New York, and was delighted with all I saw. I boarded at the Belmont Hotel (Bro. Richards, proprietor), visited the opera, &c., and lived as cheaply and comfortably as you can in London. As to kindness, civility and attention, I never experienced great or better.

I must now turn to Masonic matters. On the 11th, I visited Lodge Americus, No. 535. How shall I describe the scene, the work, &c., witnessed in this splendid lodge? Well, sir, I'll try—your readers must excuse defects. The Masonic Temple is a fine, large, and not over-ornamental building; it accommodates numerous lodges and chapters, and the several rooms are named "Corinthian," "Grecian," &c., according to their style. The lodge I visited (Americus) met in the former, and was opened at half-past seven o'clock, the W. Bro. Fitzpatrick presiding. The names of the other officers are similar to ours, but their duties differ considerably. When I entered there were about 100 members present, by the time it opened this number was doubled, and ere it closed there were 300 brethren present, nearly all wearing plain lamb-skin aprons. There were few jewels, those and superior aprons being only worn by Grand Officers. The gathering was really fine; and as to the hall, I must say that, with the exception of the Grand Lodges of England and Ireland, it is the largest and finest I ever beheld. The room is about 70ft. by 40ft., handsomely carpeted, with fine paintings, banners, transparencies, and numerous lamps adorning the walls. There are two 10ft. pillars at the entrance; the great light is placed on a handsome altar, with three other lights flanking it. The seats all round (benches and chairs) are covered with blue velvet, and a splendid organ graces the north side, the powerful music of which added greatly to the charm of the ceremonies. W. Bro. Fitzpatrick administered the O.B., &c., &c., in the second degree, and W. Bro. Selmes, in the third degree. Never have I seen such splendid working; from the W.M. to the junior officer, all performed their task admirably—all perfect. The work was old-style York Rite, and was full, rich and perfect in all its details. I have visited numerous lodges in many different countries round the world, but I have never seen anything to compare with the splendid working of "Americus." From what I saw in New York, Philadelphia, and this place (Washington), I must say that we at home are put in the shade by our brethren of the United States. Masons and Masonry in America eclipse the Old World—from top to bottom we are excelled by America.

At "Americus" I had the pleasure of meeting several officers of the Grand Lodge of New York, amongst them being the R.W. Bro. J. W. Simons, Past Grand Master, and a Masonic writer of great ability and worth. I also had the pleasure of meeting the R.W. Bro. Robert Macoy, the renowned Masonic author. To those gentlemen, and to Bros. Fitzpatrick and H. Lark (of the *Sun* office, N.Y.), I am much indebted for the very pleasant and instructive hours I spent amongst the brethren of New York. "May their shadows never be less."

Whilst in New York it was my good fortune to visit a Lodge of *Lady Freemasons*, and as the wives of many brethren at home may feel some interest in their sisters in America, I will now give a short account of the lodge, &c., so far as permissible. The sisters, under the title of "Eastern Star" Chapter, Alpha, No. 1, meet in a splendid hall (594, Broadway), 60ft. by 40ft., beautifully carpeted and fitted up in splendid style, the walls adorned with fine lamps, paintings, transparencies, &c.

There is a good organ, which, played by one of the fair sisters, adds much to the really impressive ceremonies, prayers, &c. The lodge has over fifty lady members; the duties, form of lodge, &c., resemble our own. The following is a list of the present officers:—

Mrs. E. F. Johnson (presiding)	Worthy Matron.
„ M. A. Warner ...	Assoc. ditto.
„ A. C. Asten ...	Treasurer.
„ C. H. Butrick ...	Secretary.
„ C. Quimby ...	Conductress.
„ E. L. Chipman ...	Assoc. ditto.
„ M. A. Waring ...	Ada.
„ C. Dilks ...	Ruth.
„ E. A. Macoy ...	Esther.
„ C. M. Crawford ...	Martha.
„ C. Walker ...	Electra.
Miss M. A. Johnson ...	Warden.
Mr. Robt. Macoy ...	Patron.
„ John Osborne ...	Sentinel.

Thus it will be seen that all the offices are filled by ladies, except the Patron and Sentinel. The lodge was duly opened with prayer; the several reports were read and passed, as in our own lodges, save that the ladies, as might be expected, manage the charity and sick matters far better than we do. It was really pleasing to hear the sisters of the various committees report their visits, aid, &c., to the sick and poor of their several districts: "Visited Mrs. — (or family of so-and-so), on (date), found a little improvement, consoled (or gave so much relief), and promised to call and see them again on —." "Made enquiries concerning —, we found her (or him) deserving of aid, and recommend," &c.; and thus are many kind Masonic acts reported and recorded. After all the reports had been received, a sister notified that a lady was in attendance for initiation. A committee was sent to examine and report, which proving favourable Mrs. — (just then returning home to Scotland), was introduced and admitted to the degree. I must in justice say the ceremony of initiation was really well rendered by the several sisters. The beautiful lessons of "Ada," "Ruth," "Esther," "Martha," and "Electra" were respectively delivered by the ladies in an unusually eloquent manner. The origin and aim of the Order, as well as its signs, passwords, &c., were elegantly and impressively explained by the Worthy Matron. After the initiation the Patron delivered a lecture, and the lodge was duly closed. I had the pleasure of being introduced by Bro. Macoy, the founder and Patron of this excellent chapter, to the Matron and officers of the lodge, as also to several other sisters, and by all I was warmly welcomed. I received several kind invitations—one to their Chapter Ball—but unfortunately, time pressed, and I could only call on the Matron. I may mention that Bro. Macoy offered to aid in establishing a similar chapter in England or India (where I hail from). I may also add that the wife, sister, or mother of a Mason are eligible, and that any Master Mason belonging to the Order can confer the degree; but to open a chapter a warrant from the Grand Chapter U.S. America is necessary. When at Mrs. Johnson's, I saw a pretty little girl whose mother (a Mason's widow) died in the city about two years ago. The little orphan, being friendless and penniless, was adopted by the sisters of "Alpha" chapter. A young son of Bro. Lark, of New York, was also, on the death of his mother, adopted by the chapter. These and numerous other cases of kindness to the distressed fully prove the excellence of the Lady Masons of America, and will in time, I hope, move our brother Masons of England to follow the example of their cousins in the West—find some kind charitable work for their wives, sisters, and others. W. Bro. R. Macoy, 432, Broom-street, and Mrs. E. F. Johnson, 16, Vandam-street, New York, will afford all information on the matter.

I now conclude with a verse I heard sung in the "Alpha." It forms part of one of their lodge hymns, and as sung by fifty ladies, aided by a fine organ, was, I assure grand, and particularly pleasing to me—a poor wanderer from Old England:—

"Stranger, on a rocky strand,  
Longing for thy fatherland,  
Through the gathering clouds that rise,  
Veiling thy natal skies,  
Look beyond—there's hope for thee,  
Dawning o'er a tranquil sea;  
Softly it smiles, though distant far,  
The beautiful Eastern Star."

F. J.

FAITH LODGE OF INSTRUCTION.—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W. Ceremonies and lectures worked every Tuesday, except the third Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

## SCOTLAND.

### DUNDEE.

The various lodges in Dundee met within their own respective halls on the 27th ult., when the following Worshipful Masters who had been elected on St. Andrew's Day were duly installed into office for the ensuing year:—

*Operative Lodge, No. 47*, Bro. W. F. Longmuir.  
*Ancient Lodge, No. 49*, Bro. Alexander Kelt.  
*St. David's Lodge, No. 78*, Bro. James Berry (Past Master 375, Aberdeen).  
*Thistle Lodge*, Bro. W. Gellately.  
*Forfar and Kincardine Lodge, No. 225*, Bro. Geo. F. Roger.  
*Caledonian Lodge, No. 254*, Bro. John Forbes.  
*Albert Lodge*, Bro. James Cant.  
*Broughty Castle Lodge*, Bro. James Scott.

And thereafter under their presidency celebrated the Festival of St. John, exchanging during the evening the usual fraternal visits at which the greatest cordiality prevailed.

*St. David's Lodge*.—Since St. Andrew's Day numerous meetings of this lodge, under the presidency of Bro. Berry, have been held; fourteen initiations having taken place.

*Operative Lodge*.—A meeting in committee of the members was held on Wednesday se'nnight, Bro. Longmuir, presiding, when it was resolved in recognition of the eminent services rendered to the lodge by Bro. John Logic, the Immediate Past Master, to present to him a gold watch, with the usual appendages.

## TURKEY.

The members of the Oriental Lodge, 687—the "mother lodge" of Turkey—celebrated the great annual masonic festival of St. John the Evangelist, patron saint of the Order, on Tuesday evening last, when the W.M. for the ensuing year, Bro. J. Laffan Hanly, was duly installed, the ceremony being performed by W. Bro. H. Newbolt, P.M. of the Lodge, and W.M. of the Bulwer Lodge, assisted by probably the largest Board of Past Masters ever assembled here on such an occasion, the twelve present including the R.W. District Grand Master of Turkey, Bro. J. P. Brown, and several of his officers and past officers, and representatives of all the other lodges of the capital, under the English, Irish, Scotch, French, and Italian Constitutions. After his installation, the new W.M. invested the following brethren as his officers:—Bros. W. Temple, *M.D.*, S.W.; Louis Blair, J.W.; Mountain, P.M., Treasurer; Jas. Morrison, Secretary; A. Kanuna, S.D.; Wait, J.D.; Allan Harms, I.G.; Green, Tyler. One candidate was elected, out of four who had been proposed, but his initiation had to be postponed through want of time. The lodge having been closed, the brethren present, numbering 60—an unusually large attendance, and comprising many visitors—adjourned to the Hotel du Nord (late Baltzer's), which has just been re-opened by Bro. Franz Appel, when the Installation Banquet was prepared. The W.M. Bro. J. Laffan Hanly, presided, and was supported by the R.W.G.M. and several of his officers and other brethren of high rank in the craft. The provision made was of the very best, but the excellence of the dinner was much marred by the long intervals between the courses, which was served, as was afterwards explained, in German fashion, with the notion that the eating was to last the whole night, and the toast-drinking and speech-making to be interspersed between the dishes. This little misunderstanding, perhaps, extinguished a good deal of masonic eloquence which otherwise might have gratified—or bored—the brethren; but the company had the pleasure of hearing at least one admirable address, which was from the W.M. of the Italian Lodge "Risorta," in response to the toast of the "Visiting Brethren of the Foreign Lodges," in which the speaker broached, with much force and feeling, the idea that masons, irrespective of their different "Constitutions" and rituals, ought to form, in something more than their signs and secrets—which are, of course, uniform and immutable—a united creed and nationality, so to speak, and thus give still greater effect to the beneficent principles of the Order. Among the toasts proposed during the evening—immediately after "the Queen, the Sultan, and the Craft" and the "Grand Master of England, and Past Grand Master H.R.H. the Prince of Wales"—the health of the R.W. Bro. Brown, District Grand Master of Turkey, was drunk with great cordiality, and was suitably acknowledged by that distinguished brother, who concluded by proposing the health of Bro. Hanly, the new W.M. of the Oriental Lodge. These and other toasts were drunk with the usual masonic honours, W. Bro. Warren, P.M., officiating as he had previously done in lodge, as Master of the Ceremonies.

Masonic Miscellanea.

WE understand that the Stockwell Lodge, No. 1339, will be shortly consecrated by Bro. R. Wentworth Little, the officer appointed for the purpose by the M.W. Grand Master.

THE Grand Mark Master Mason has accepted the invitation of the Sampson and Lion Lodge to visit them on the occasion of the installation of the W.M. on Wednesday, Feb. 1.

WE beg to call the attention of our readers to the advertisement announcing the postponement of the festival of the Royal Masonic Benevolent Institution to Friday, the 3rd Feb.

AT the forthcoming festival of the Royal Masonic Benevolent Institution Bro. H. G. Buss, of 127, Offord-road, Barnsbury, will represent the Knights of Constantine, and will be happy to receive additions to his list.

BRO. DR. H. BEIGEL, W.M. Lodge of Tranquility, who is now with the army of General Manuffel, was decorated on the 4th instant with the Order of the Iron Cross—an order which can only be gained by personal bravery on the field of battle.

MARK Masonry under the English Constitution continues its onward course, warrants for new lodges having recently been granted for Percy, 122, Stockton-on-Tees; Callender, 123, Bury, Lancashire; Union, 124, Sunderland; Hengist, 125, Bournemouth; and All Souls', 126, Weymouth.

FROM the *Kapunda* (South Australia) *Herald* we learn that the foundation-stone of the Kapunda Institute was laid on the 12th October last, with Masonic honours, by the Hon. Captain John Hart, Companion of the Honourable Order of St. Michael and St. George, Treasurer and Premier of the province, and Right Worshipful Provincial Grand Master of Freemasons under the Scottish Constitution in South Australia. The ceremonies were very ably performed, and the event went off with great eclat.

A GRAND Masonic ball was held at the Public Rooms, Kidderminster, on Tuesday last, the 17th inst., under the most distinguished patronage from Worcester and neighbouring provinces. The proceeds are to be devoted to the funds of the new infirmary. The arrangements were complete, and the band, under the direction of Bros. Synyer and Gilmer, was everything that could be desired. Upwards of 190 of the brethren and general public were present, including, of course, a large number of the fair sex, and dancing was kept up until an early hour. We have no doubt that the proceeds will be a considerable sum, the object being of such a deserving character.

THEATRICAL.

THE PRINCESS'S THEATRE.—The extravaganza of "Little Gil Blas," by Mr. H. B. Farnie—in which Mrs. H. Paul still continues to please all as the student of Salamanca—is now worked closely and pleasantly. The ever popular drama "Peep o' Day" is again revived, and is the first piece performed. The performances close with "He's a Lunatic." Mr. Phelps appears on this day (Saturday) in the "Man of the World."

ADELPHI THEATRE.—At this theatre there is revived that pleasing little drama "One Touch of Nature," Mr. B. Webster in his old character. "Smoke" precedes it. Mr. H. B. Farnie's burlesque "Mistletoe Bough" terminates the evening.

Reports of the following lodges stand over:—30, 91, 140, 177, 194, 206, 538, and 862, London; 216 Liverpool, 330 Bodmin, 531 Hartlepool, 737 Wellingboro', 1000 Southend, 732 Brighton, 1035 Liverpool, 1086 Kirkdale, 1248 Scarborough, 1330 Market Harboro', and 1331 Aldershot.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

HOLLOWAY'S PILLS—Life's Grand Boon.—Indigestion, dyspepsia, or disordered stomach are more or less the companions of most men whose time is occupied by literary, legal, or commercial pursuits, which prevent out-door exercise essential to health. This last is increased in winter in females, and all whom the weather makes prisoners. Holloway's Pills have long been famed as the easiest, safest, and most certain correctives of weak stomachs, disordered livers, or torpid bowels. They insure a healthy action throughout the alimentary canal without distressing or debilitating the system. They are the most efficient yet painless antidotes of all visceral disturbances; they stimulate, moderate, or repress any exceptional function; they make the digestion good, the body strong, and the mind vigorous.—[Advt.]

MASONIC CHARITIES.

We reprint the following correspondence on this subject from the *Poole Herald* of 15th ult. and 15th inst. :—

(To the Editor of the *Poole and South-Western Herald*.)

Sir,—I was very much pleased at the full and comprehensive report you gave of the grand Masonic gathering at Bournemouth, and of the speeches at the banquet. Charity was not forgotten by the speakers, and I only wish it was oftener remembered at the festive board. I think, however, there are two duties, one almost as necessary as the other, in order that benevolence may be exhibited in its purity. It is one duty to give, but it is another to see what is given is made the most of towards benefiting the object for which it is intended. This latter one is too often lost sight of, and I heartily wish all speakers would impress this on their hearers. In reading your report of what was said at the banquet, I find P.G. St. Bro. F. Binckes, who is secretary to the boys' school, spoke most ably on the first duty, and his remarks are worthy of attention. If, however, he had said a little about the other it would have to my mind been an improvement.

Take his own school and look at the report for 1868. The building expenditure was either thirty-eight thousand pounds or forty-three thousand, and yet they say only 103 boys had been maintained in, and two boys educated and clothed out of the establishment. Our county school for the sons of gentlemen will only cost, I am informed, from eight to ten thousand pounds, and room for 200 boys. I think if those who had given had been asked this, they certainly would have objected to such an outlay, and preferred the money going more directly to the orphans than the costly erection of such a building. Look at the expenditure and income. The secretary in the same report, I see, under special expenditure, has—

Commission on surplus receipts .. .. .	£	s.	d.
Travelling expenses .. .. .	84	8	2
Under ordinary expenditure—salary .. .. .	70	11	0
Commission .. .. .	150	0	0
Then there is a pension to a former secretary	129	4	9
	100	0	0
	£534	3	11
Then a collector gets .. .. .	136	10	0
Then a clerk, £39, messenger, £10 .. .. .	49	0	0
An office .. .. .	36	0	0

£755 13 11

I don't say one word against the parties. They may be well worth their money, but when we read in the report that only 103 boys in and two out, total 105, had been provided for, although the applications were numerous, I certainly think some at least, of this money would be saved. Instead of such an outlay on the building, the interest alone would keep two hundred boys yearly, in my opinion, and I believe of many more, it would have been better to have taught three hundred poor orphans, instead of rather more than one, each one of whom would have been a far worthier illustration of the charity of the order than that of bricks and mortar.

It is the same with many other large and, I may say, noble institutions in England. Therefore, let us not only give, but see what we do give is made the most of, not in show, but more directly to benefit the object.

I am, yours truly,

R. N. HOWARD.

Weymouth, 12th December, 1870.

(To the Editor of the *Poole and South-Western Herald*.)

Sir,—Bro. R. N. Howard, of Weymouth, in his letter under this heading, which appeared in your journal of 15th December, seems to think that the outlay on the new building for the Boys' School has been incurred without consulting the subscribers. 'I think,' he says, 'if those who had given had been asked this, they certainly would have objected to such an outlay.'

Allow me to state, for the satisfaction of Bro. Howard and of the numerous brethren in Dorset, Somerset, and Hants, who are readers of your journal, that there are no charities so thoroughly under the supervision and control of the subscribers as the two Masonic schools.

The general committee of each school, consisting of all life governors (donors of ten guineas) in addition to the annually elected members, meet monthly. At each meeting the proceedings of the house committee are fully reported, and, if need be, freely criticised and dealt with.

The finance and audit committee, consisting of nine brethren annually elected, meet quarterly, and are directed by the rules to "report their proceedings to the general committee, with any observations they may deem necessary."

General courts which every annual subscriber of one guinea, and life subscriber of five guineas, and all life governors and vice-presidents are qualified to attend, are held quarterly. At these, the proceedings of the committees are reported, and any brother may propose a resolution disapproving of any act which he may not deem justifiable.

The house committee is elected annually. The meetings at which its elections take place are generally attended by a large number of brethren, and there are frequently contests for a seat on the committee, as it is thought desirable by many brethren, myself included, that new blood should occasionally be infused into it. I retired several years ago from the house committee of the Boys' School (to which Bro. Howard's letter more especially refers), other occupations preventing my giving a regular attendance, I can, therefore, speak freely with respect to their proceedings; and I venture to say that no body of men, unpaid, and with no private interests to serve, ever devoted themselves more earnestly, sometimes under heavy discouragements, to the promotion of the welfare and prosperity of an institution that the house committee of the Boys' School. Each of the present twelve members of the committee has constituted himself a vice-president by a donation of not less than fifty guineas, and several (I am not sure I may not say all) have contributed considerably more than this sum.

It is earnestly to be hoped that through the continued zealous support of the Craft throughout the country, the institution will soon be freed from debt. This desirable consummation will allow of a considerable increase in the number of boys admitted to the school.

In conclusion, allow me to say that if Brother Howard will become an annual subscriber of one guinea, he will be qualified to attend the quarterly court. If he will constitute himself a life governor by a donation of ten guineas, he will be a member of the general committee. In either capacity, any suggestion he may make, any resolution he may propose, will be carefully considered, and if it commend itself to the approval of the brethren as likely to promote the interests of the institution, it is sure to be adopted.

I have the honour to be, Sir, your most obedient servant,

JOHN SYMONDS,

Vice-president of both the Masonic schools,  
3, Ingram-court, Fenchurch-street,  
London, Jan. 9th, 1871.

Obituary.

W. BRO. COL. JAMES ROGER WESTERN,  
P.M., P.Z.

We regret having to record the decease of this well-known brother, who expired at his residence, 12, Park-square West, Regent's Park, on the 13th inst. Bro. Western was initiated in the Lodge of Antiquity, No. 2, on the 23rd February, 1842, and soon after left England for India, where he was exalted in the Chapter of Hope, No. 109, Calcutta, on the 14th December, 1846. On his return to London he rejoined the Lodge of Antiquity on the 3rd February, 1857, and became an active member of the Chapter of Hope and Unity, No. 214, Romford. The late brother was a Vice-President and liberal supporter of all the Masonic Charities, and had served on most of the committees of the Craft.

We are requested to contradict the obituary notice recently inserted in a contemporary respecting the supposed decease of Bro. W. E. Walmisley, P.G. Sword Bearer; and we are happy to add, upon the very best authority, that the worthy and worshipful brother is not only *not* defunct, but that he continues to enjoy remarkably good health, despite the Siberian severity of the present winter. He has, however, experienced the rare felicity, if such it really be, of seeing his own *post mortem* record in print while still in the land of the living.

"EVERY mother and housekeeper must often act as family physician in the numerous illnesses and accidents that occur among children and servants. For many of these cases I have used Davis' Pain Killer, and consider it indispensable in the family medicine box."—*N. Y. Examiner*.



## METROPOLITAN MASONIC MEETINGS

For the Week ending January 28, 1871.

MONDAY, JAN. 23.

- Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.  
 ,, 26, Castle of Harmony, Willis's, St. James's.  
 ,, 28, Old King's Arms, Freemasons' Hall.  
 ,, 183, Unity, London Tavern, Bishopsgate-street.  
 ,, 902, Burgoyne, Anderton's Hotel, Fleet-street.  
 Chap. 23, Robert Burns, Freemasons' Hall.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, JAN. 24.

- Lodge 14, Tuscan, Freemasons' Hall.  
 ,, 92, Moira, London Tavern, Bishopsgate-street.  
 ,, 145, Prudent Brethren, Freemasons' Hall.  
 ,, 186, Industry, Freemasons' Hall.  
 ,, 205, Israel, Radley's Hotel, Blackfriars.  
 ,, 259, Prince of Wales, Willis's Rooms, St. James's.  
 ,, 1158, Southern Star, Montpelier Tav., Walworth.  
 ,, 1196, Urban, Old Jerusalem Tav., St. John's Gate.  
 Chap. 21, Cyrus, Ship and Turtle Tav., Leadenhall-st.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Cambervell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, JAN. 25.

- Lodge 2, Antiquity, Freemasons' Hall.  
 ,, 212, Euphrates, Masons' Hall, Masons' Avenue, Basinghall-street.  
 ,, 507, United Pilgrims, Horns Tavern, Kennington.  
 ,, 754, High Cross, Seven Sisters Tav., Tottenham.  
 ,, 871, Royal Oak, White Swan Tavern, Deptford.  
 ,, 898, Temperance in the East, 6, Newby-place, Poplar.  
 ,, 1056, Victoria, Anderton's Hotel, Fleet-street.  
 Chap. 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, JAN. 26.

- General Committee Girls' School, Freemasons' Hall, at 4.  
 Lodge 22, Neptune, Radley's Hotel, Blackfriars.  
 ,, 34, Mount Moriah, Freemasons' Hall.  
 ,, 60, Peace and Harmony, London Tav., Bishopsgate-street.  
 ,, 65, Prosperity, Guildhall Coffee House, Gresham-street.  
 ,, 66, Grenadiers, Freemasons' Hall.  
 ,, 99, Shakespeare, Albion Tavern, Aldersgate-st.  
 ,, 766, William Preston, Clarendon Hotel, Anerley.  
 Chap. 5, St. George's, Freemasons' Hall.  
 ,, 73, Mount Lebanon, Bridge House Hotel, Southwark.  
 ,, 177, Domestic, Anderton's Hotel, Fleet-street.  
 ,, 534, Polish National, Freemasons' Hall.  
 ,, 834, Andrew, Royal Sussex Hotel, Hammersmith.  
 K.T. Encampment, Observance, 14, Bedford-row.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, JAN. 27.

Lodg 197, Jerusalem, Freemasons' Hall.  
 ,, 569, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.  
 St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet street, at 7; Bro. Brett, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, JAN. 28.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

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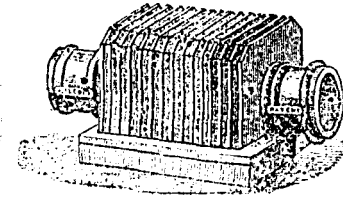
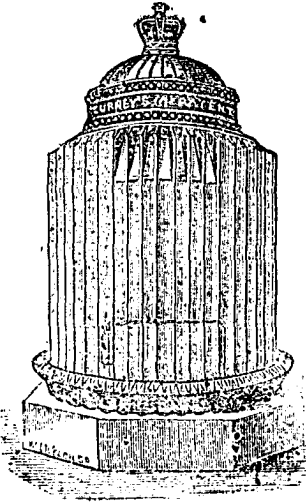
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*"The RELATION of ST. JOHN the EVANGELIST to FREEMASONRY."*

ANSWER BY BRO. CHALMERS I. PATON.

An article by me in THE FREEMASON of 29th October, 1870, on "The Relation of St. John the Evangelist to Freemasonry," has attracted the attention of Bro. Samuel Evans, Boston, U.S., from whose pen the readers of THE FREEMASON have been favoured, on the 10th December, 1870, with his thoughts and opinions on this subject, in what I might have designated a letter to the editor, had not Bro. Evans himself thought proper formally to announce it as "A Criticism." On this criticism I beg leave to offer a few remarks.

Bro. Evans begins by referring to my article as appearing "under the above caption," by which I suppose he means the title, or heading—the same which he has prefixed to his criticism, and which I again prefix to this letter. The word *caption*, however, is new to me in this sense. I know it as belonging to Scottish legal phraseology, in a sense accordant with its derivation from the Latin verb *capio*, I take, and as therefore not of pleasant sound in the ears of poor debtors; but Bro. Evans seems to have imagined that its derivation is from *caput*, a head. I would not have noticed so trifling a blunder had it not awakened in me some doubt, before I had read two lines, of Bro. Evans's capacity as a critic—a doubt which was confirmed when in his second sentence I found him describing the designation which I had appended to my name, as prefixed to the article, of "Member of the Masonic Archæological Institute of England, &c., &c.," as a "naming of its author's literary relationships." It is not worth while in such a case to say much of the question of the singular and the plural, although it cannot but be observed that for the purpose of creating a little prejudice against me at the outset of the "criticism," the singular—had it been warranted—would have served better. Nor do I care to inquire if membership of the Masonic Archæological Institute of England can properly be denominated a literary relationship.

Bro. Evans proceeds to say that "during years he has been interested in the question of

the relationship of St. John the Evangelist and various other St. Johns to Freemasonry, but has never been able to discover that any such relationship existed, or could with any degree of plausibility be shown ever to have existed;" and that, therefore, the title of my article, and the naming of my literary relationships, having led him to look for something substantial as well as interesting in the article, he perused it with much interest, "for the purpose of finding out what more could be said that was either new or true on so threadbare a theme by a member of an archæological institute." The reference to my being a member of that institute, with which any Freemason may well deem it an honour to be connected, is here again introduced, evidently in order to gain a little point at the commencement, which has nothing, however, to do with fair argument, with an honest criticism of my article, or a proper discussion of the subject of it; in which, "during years," Bro. Evans says he has been interested, but which he seems to have latterly dismissed as threadbare; till in the perusal of THE FREEMASON his attention was recalled to it. And the reference to the "various other St. Johns," whose names have been mentioned in connection with Freemasonry, is equally remote from the only question fairly before Bro. Evans—the relation of St. John the Evangelist to Freemasonry. Bro. Evans, in a subsequent part of his criticism, to which I shall further advert in due time, names in particular St. John the Baptist and St. John the Almoner. St. John the Baptist is mentioned in my article, and my critic was of course entitled to take what notice he thought proper of all that I had said about him; but the various other St. Johns, and in particular St. John the Almoner, might never have existed for anything of which it was the object of that article to treat. There are many St. Johns in the Roman Calendar; no fewer than thirty are noticed. If anyone wishes to establish a relation between any of them and Freemasonry, or to disprove the existence of such relation, each presents a distinct question to be considered by itself. In the discussion of any such question, I would not easily be persuaded to engage.

In perusing the first paragraph of the criticism, I was much puzzled as to the meaning of the statement already quoted, that Bro. Evans had never been able to discover that any relationships of any of the St. Johns to Freemasonry "existed or could with any respectable degree of plausibility be shown ever to have existed." It seems to me that if it ever existed—if it existed during the lifetime of the Saint—it must be regarded as an unchangeable historic fact. I began to see, however, what Bro. Evans might be supposed to have in view when I came to a paragraph beginning, "The idea of saints' patronage is universally discarded by intelligent men, and the Masonic Institution should consist of none other than intelligent men." I have a higher opinion of many members of the Roman Catholic Church than to refuse them credit for intelligence, and high intelligence; and although I am as decided a Protestant as Bro. Evans can be, and would be as far as he from saint worship, or from looking up to heaven for the patronage of any saint in the calendar, I must seek some other way than he has chosen of expressing opinion on this subject. It would be contrary to the first principles of Freemasonry to refuse admission in the Masonic Brotherhood to a Roman Catholic applying for it, because of his being a Roman Catholic and holding the doctrine of his church respecting saints. But the question remains as to the existence of connection between any "saint" and the Masonic body during his life upon the earth; and if such connection could be shown to have existed, an important relation must be deemed still to exist. His memory would fitly be cherished with peculiar regard by Freemasons, who would with delight and benefit call to mind the excellency of his character and the works by which he contributed to the welfare of his fellow-men. Protestants refuse to accord anything like worship even to the Apostles, but they do not, therefore, refuse reverence to the memory of the

Apostles, nor fail to rejoice in the thought that the power of Christianity was gloriously illustrated in their lives and in their deaths. A church dwells affectionately on the histories of its founders and its martyrs; a nation reveres the memory of its distinguished patriots; and the Masonic Brotherhood must, in like manner, ever hold specially dear the names of those whose connection with it gave it lustre, and imparted to it, through their influence, something of their own excellence in former times, however remote.

(To be continued.)

DISTRIBUTION of the HONOURS of FREEMASONRY in THE GRAND LODGE of SCOTLAND.

BY BRO. THOMAS SWINTON,

Sub. Master, Lodge of Edinburgh, Mary's Chapel, No. 1.

The Grand Lodge of Scotland ought to command the respect of all the Freemasons of Scotland and its dependencies, and to be dear to them all as the highest representative body of their Order. But this must depend on the manner in which the affairs of the Grand Lodge are conducted; and, unapplying, this has not hitherto been such as to make Freemasons generally regard it with the confidence which is so much to be desired, nor with the respect which, from its relation to all the daughter lodges in Scotland, ought to be deemed due to it. The reason of this is simply that the Grand Lodge has long been under the control and management of a few individuals, who have divided amongst themselves all its high offices—office-bearers being re-elected from time to time—so that some of the most honourable places have been filled by the same brethren for twelve years or more, whilst others, equally worthy of these honours, have never been permitted to enjoy them. It is unnecessary to employ the term "clique," which might be deemed offensive; it is enough to say that a few individuals have got the management of the affairs of the Grand Lodge in their hands, and for many years have managed them according to their own pleasure. This is not as it ought to be. The provincial lodges of Scotland, as well as those of the capital, ought not only to be represented in the Grand Lodge, but their most eminent members ought often to be elected to honourable offices in the Grand Lodge, by which the feeling of common brotherhood would be promoted, and the members of the Order throughout the whole country would be united together in affection, and not merely in name. There are brethren in many of the provincial lodges who have signalized themselves by their zealous endeavours to promote the cause of Freemasonry, and have, with great liberality, been the means of erecting buildings for their several lodges, or have bestowed upon them munificent gifts. But all these things seem never to have been considered by the rulers of the Grand Lodge, who have contribute to distribute the honours at their disposal as if there were no brethren worthy of regard but those resident in Edinburgh; and, in fact, even of these none have had the least chance of being elected to any high office but those of a certain very small and select circle, who can hold a private meeting before the meeting of the Grand Lodge, and arrange all that is to take place in it. It is not to the honour of the Grand Lodge of Scotland, nor of Freemasonry in Scotland, that the Grand Lodge has come to be commonly spoken of as the Grand Lodge of Edinburgh, instead of the Grand Lodge of Scotland. But there is no wonder that this is the case, when it is considered how exclusively the honourable offices of the Grand Lodge are filled by brethren resident in Edinburgh, and to how great an extent the Grand Lodge itself is composed of the members of Edinburgh lodges. One Edinburgh lodge sends no fewer than twelve Grand Stewards as its representatives to the Grand Lodge, which is out of all proportion beyond the representation of any provincial lodge. The provincial lodges are thus discouraged, and their representatives do not care to

attend the meetings of Grand Lodge; whereas, if their proper place and influence were granted to them, they would probably make an effort to attend as frequently as possible, and would carry home to the most distant parts of the country an increased knowledge of Freemasonry, and impressions highly favourable to its interests. The existing state of things is utterly contrary to that great principle of equality amongst brethren which is the boast of Freemasonry. It is not, indeed, to be supposed that each lodge ought to have the same number of office-bearers in the Grand Lodge as another; but it might be expected that a rule should be adopted for the representation of the lodges in something like proportion to the number of their members. A rude approach to this is made in the representation of the British people in the House of Commons, and in the representation of the citizens of our towns in Town Councils. The Presbyterian Church also proceeds upon this principle in the representation of Presbyteries in their General Assemblies. The principle is one evidently right in itself, and which commands approbation whenever it is stated. It is a principle which seems especially to accord with the fundamental laws and principles of Masonry, and the only wonder is that it has been so long and so much disregarded. A complete practical acknowledgement of it could not fail to have most beneficial results.

It is worthy of notice that the present state of the Grand Lodge of Scotland is an anachronism. Freemasonry has of late years made great progress in Scotland, but the management of affairs in the Grand Lodge has remained unchanged. Not very many years ago there were sometimes only a few members present at a meeting of the Grand Lodge, and it was a thing to be talked of among the brethren if there were more than thirty. Now there are often 300 present, and often there are many more. When only a few members were present—all, or almost all, resident in Edinburgh and its immediate neighbourhood—it was only to be expected that they should elect each other to all the honourable offices at their disposal. It was almost impossible for them to do otherwise. But the state of the case is now changed, and a greater liberality of spirit displayed towards brethren belonging to all parts of the country would redound to the honour of the Order, would aid in elevating the Grand Lodge to that high position which it ought to hold, and would promote brotherly feeling among all the Masons of Scotland. A proposal is about to be made, in the form of a motion, at the approaching Quarterly Communication of the Grand Lodge, "That no office-bearer shall hold office for a longer period than three years, and on the expiry of his term of office shall not be eligible for re-election to the same office, and that at least three years must elapse before he is appointed to it again." This, however, is not to apply to the Grand Master or paid officials. This of itself would go far to cure the evils of which there is so much cause to complain. Honours would be more extensively distributed among brethren, and a better and more kindly feeling would be promoted; and if, at the same time, a more equal system of representation were adopted, brethren would feel—as they do not at present—that their attendance at the meetings of the Grand Lodge was not a thing of mere formality and sociality, but that they were called upon to take a real part in the concerns of the Grand Lodge and of the Brotherhood.

The great facilities of communication by railroad and telegraph make it possible for Masons in all parts of the country to maintain an intimacy of fellowship formerly unknown. It would be for the advantage of the interests of Freemasonry that full use were made of these, and that the management of the affairs of the Grand Lodge were accommodated to them, instead of continuing to be such as it was when the whole state of things was very different, and when the presence of a member from Stromness or Stornoway was hardly to be expected.

**THE BEST FIRST.**—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

## ENCYCLOPEDIA METROPOLITANA.

BY BRO. C. G. FORSYTH.

(Continued from page 36.)

In consequence of these advantages, the Fraternity called themselves Free Masons, claiming to be exempt from the laws which regulated common labourers, and to be exonerated from the burdens thrown upon the working classes of the community, whether in England or the Continent. They consisted in a great measure of Italians, with some Greek refugees, French, Germans, and Flemings, and roamed from one country to another to build churches and other edifices. A Surveyor governed in chief, and every tenth man was called a Warden, overlooking the other nine. Persons of rank frequently gave materials from feelings of religion or charity, or as a commutation of penance. That part of the Fraternity which passed into England would be more stationary and of a more permanent duration than their brethren on the Continent, being in a country less liable to the distractions occasioned by becoming the seat of war; and in consequence of its insular position offering less facility for removing. In the thirteenth and fourteenth centuries, a considerable number of churches and ecclesiastical structures were built, including several of the colleges at Oxford and Cambridge. In the reign of Henry III., alone, upwards of 150 abbeys and priories and other religious edifices were erected. The style became highly ornamented in the fifteenth century, finishing with the beautiful specimens of St. George's Chapel at Windsor, King's College Chapel (Cambridge), and King Henry VII.'s Chapel (Westminster), which was not finished until the beginning of the sixteenth century in the reign of Henry VIII. After that date the Pointed Architecture declined, and the Grecian Orders were introduced under the skilful conduct of Inigo Jones. Records may be found of several contracts with Masons for the performance of work. In 1306 the dean and chapter of Lincoln contracted with Richard de Stow, Mason, to attend and employ other Masons under him for the new work, with additional east end as well as the upper parts of the great tower and transepts, which were done in the time of King Edward III., in the twenty-fourth year of his reign, when founding the College at Windsor: "Granted to John de Sponlee the office of master of the stone hewers, and gave him power to take and press both within and without the liberties so many artificers as were necessary, and to convey them to Windsor to work at the King's pay, but arrest such and imprison such as should disobey or refuse until the King took other order: with command to all Sheriffs, Mayors, Bailiffs, and I to be assisting on the King's behalf." It appears that the Masons, being dissatisfied at the "King's pay," entered into a combination in many places to evade the writs issued—in consequence of this charter or grant (and this description of grants was not singular in former times) availing themselves of their peculiar signs and tokens to recognise and assist each other from being pressed into the service. The Masonic Constitutions mention, among others, an architect called Henry Yevle, the King's Freemason. Weaver (582) mentions an inscription in St. Michael's Church, St. Alban's, on Thomas Wolver (or Wolven), Master Mason or Surveyor to the King's stone works in the time of Richard II. By an indenture dated 5th of June, twenty-first of Henry VIII., John Hylmer and William Vertue, Freemasons, undertook the vaulting of the choir of St. George's Chapel, Windsor, for seven hundred pounds, and to finish it by Christmas A.D. 1508; and in Dugdale's "Monasticon" is an agreement between the commissioners of Richard, Duke of York, and William Harwood, Freemason, for rebuilding of Fotheringhay in Northamptonshire. In the fourth year of Henry VIII., Mr. Robert Hacomblein, Provost of the "Kynge Colledge Royal at Cambrydge, and the scholars of the same with the advise and agreement of Mr. Thomas Larke, Surveyor of the Kynge's works there," entered into a contract with "John Wastell,

Master Mason of the said works, and Henry Severick, should set up a vault for the church, to be completed in three years' time, for £1,200," and in the following year Wastell contracted to set up the vaulting of two porches and seven chapels in the body and nine chapels behind the choir of the church and battlements, &c., and undertook to keep forty Freemasons on the same. Other examples might be given, if necessary. The next will be a few extracts of law enactments respecting Freemasons.

(To be continued)

## ROYAL MASONIC INSTITUTION FOR BOYS.

A Quarterly General Court of the Governors and Subscribers was held at Freemason's Hall, Great Queen-street, on Monday, the 16th inst., Bro. John Hervey, V.P., in the chair. The minutes of the last Quarterly Court were read and confirmed, and the minutes of the various meetings of the General Committee were read for information.

The minutes of the Special Court of 8th December last were also read and confirmed, viz:—

"Royal Masonic Institution for Girls,  
St. John's Hill, Battersea Rise, S.W.  
"Royal Masonic Institution for Boys, Wood  
Green, N.

"At Special General Courts of the above institutions held simultaneously at Freemasons' Hall, London, on Thursday, 8th December, 1870, John Hervey, Esq., V.P., in the chair, the report of the Committee appointed at the last Quarterly General Court of each Institution—as embodied in the minutes now read—was received, viz:—

"Special Joint Committee, Wednesday, 7th  
December, 1870.

"John Symonds, Esq., V.P., in the chair,  
R.M.I.G.

"R. W. Stewart, Esq., V.P., in the chair,  
R.M.I.B.

"Proposed by Henry Browne, Esq., V.P., seconded by Major Creaton, V.P.:—"That in the opinion of this Committee the privileges now enjoyed by lodges, chapters, and societies, under Laws 8, 11, 17, be restricted, *in future*, to a term of twenty years."

"On amendment proposed by Joseph Smith, Esq., L.G., seconded by John Chadwick, Esq., L.G., put, carried, and subsequently adopted unanimously as a substantive resolution—

"Resolved,—That while recognising the justice of Bro. Browne's proposition as a matter of principle, it is inexpedient, at present, to make any alteration in the qualifications of donors, subscribers, &c."

"Resolved unanimously,—That the minutes just read, and received as the report of the Committee, be adopted.

"Resolved,—That, having reference to the resolution preceding, these Courts earnestly hope that the friends of both institutions will use their influence to increase the number of individual subscribers."

In accordance with the recommendation of the General Committee, it was resolved that the list of candidates as now read, in number 58, including 37 unsuccessful from the last election, and 21 new cases, be approved as the list from which 14 boys shall be elected at the Quarterly Court on 17th April, that being the number of vacancies as now declared.

## HOLLOWAY'S OINTMENT AND PILLS.—Casualties.

When the cold weather necessitates the use of fire for our comfort, how appalling is it to read in the public prints the awful accidents constantly befalling children and others from this source. For burns, scalds, sores, and wounds, Holloway's Ointment stands unrivalled; it soothes the present pain, reduces the inflammation surrounding the injured parts, extracts all unwholesome humours, and so purifies the blood in the neighbouring vessels that sound flesh soon displaces all injured or unhealthy tissues. Every household should have these remedies at hand. In the ulcerated throat, now named diphtheria, this ointment rubbed on the throat is wonderfully effective. In all chronic or constitutional ailments, Holloway's pills should be taken whilst applying the ointment.—[Advt.]

"I was suffering greatly a few weeks ago from severe pains about the kidneys and excessive weakness in the back, accompanied with nauseous sickness, confined to my bed, when a friend who had long known and experienced great benefit from the use of your Vegetable Pain Killer brought me a bottle which I used with the best results.—A. SHERREFFS, Aberdeen, October, 1867.—To Per y Davis & Son."

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*United Mariners' Lodge, No. 30.*—The installation meeting of this ancient lodge was held on Tuesday, the 17th inst., at the Guildhall Coffee-house, when there were the following visitors present: Bros. J. H. Hills (157), C. Douglas (554), E. Jex (1259), Vivian (228), Thicke (144 and 538), Cottebrune (733), Webb (15), Davis (141), Ward (1257), Wigginton (1298), and Charles E. Thompson. The officers of the lodge are: Bros. Harling, W.M.; R. Shackell, S.W.; G. J. C. Smith, J.W.; Jesse Turner, Treas.; Barnes, Sec.; Osborn, S.D.; Ansell, J.D.; Deeley, D.C.; Bethell, I.G.; and Brown, Steward. There were also present amongst others: Bros. Driscoll and Taylor, P.M.'s; Tyrrell, Gladwell, Hoare, Thomas Smith, Fagg, Caseley, Lefeaux, &c., &c. In the unavoidable absence of Bro. Harling, Bro. Driscoll, P.M., took the chair, and after the transaction of the routine business, initiated into the mysteries and privileges of the Order Mr. Thompson. Bro. Gladwell was then passed to the second degree. The next business was the election of a W.M. for the ensuing year, and the choice of the brethren having, by unanimous vote, fallen upon Bro. Robert Shackell, S.W., and P.P.G. Officer Hampshire, he was presented, and received the obligation of a W.M.-elect. A Board of P.M.'s was then formed, and Bro. Shackell received at the hands of Bro. Driscoll, who is a very painstaking and efficient Mason, the benefits and privileges attaching to the chair of K.S. The after addresses he delivered with great precision, and at the conclusion was greeted with much applause. The newly-installed W.M. then invested his officers as follows: Bros. G. J. Smith, S.W.; W. F. Osborn, J.W.; Jesse Turner, P.M., Treas.; R. E. Barnes, P.M., Hon. Sec.; W. Ansell, S.D.; H. Bethell, J.D.; Lefeaux, Org.; E. J. Brown, D.C.; Deeley, I.G.; W. J. Caseley, Asst. Dir. of Cer.; J. Driscoll, P.M., Steward; Thomas Smith, Asst. Steward; and William Grant, Tyler. It was stated that, by vote of the lodge, the sum of five guineas had been paid to Bro. Binckes, the Secretary of the Royal Masonic Institution for Boys, in the name of Bro. Harling, for a Life Subscribership in lieu of a jewel.—The W.M. stated that this vote had been come to as a mark of respect to Bro. Harling for the way in which he had passed through his year of office. He (the W.M.) would have been much pleased to have been able to have presented him with a jewel subscribed for privately, and to which he would willingly have given one-third had the members seen fit to subscribe the rest, because he had never seen the duties of a W.M. carried out so efficiently as they had been by Bro. Harling. (Hear, hear.)—After the claims of a worthy old Mason attached to this lodge had been spoken of in reference to an application he had made to the Board of Benevolence, the lodge was closed, and the brethren adjourned to an excellent dinner, superintended by Mr. Crawford, the manager, and which, by the way, gave the most unqualified satisfaction. The W.M. proposed the usual loyal and Masonic toasts, which were duly honoured.—He then presented the rather unusual compliment of "The Brethren in the Army, Navy, and Volunteers," and adverted to the fact that they had present a very distinguished Mason who was Colonel of a Volunteer corps (Bro. Wigginton), and from what he had seen of him, and the way in which he carried out his duties as a Mason, he was quite sure he would do the same in his military capacity. He coupled with the toast his name and that of Bro. Thompson.—Bro. Colonel Wigginton said he was very much obliged to the W.M. for giving the toast, and to the brethren generally for the way in which they had responded to it; and he could assure them it was his firm conviction that, should the services of the Volunteers ever be required, they would be found ready to a man.—Bro. C. E. Thompson also briefly returned thanks.—"The health of Bro. Thompson, the Initiate," was the next toast proposed, to which that brother responded, and said he hoped the more he knew of the Craft the better he should like it.—Bro. Driscoll, P.M. and Installing Master, after alluding in feeling terms to the absence, through illness, of Bro. Harling, said the W.M. had entrusted him with his gavel, and he had no doubt they all knew for what purpose. He gladly availed himself of the privilege of proposing his health, and although he could not then speak of his ability as a Master, he had no doubt at all but that he would discharge his duties with credit to himself and satisfaction to the brethren; and if, at the end of his year of office, they were spared, he should be delighted to be able to say he had done his duty well and faithfully. (Hear, hear, and cheers.) If he excelled Bro. Harling, he would be the best Master in London; and if he equalled him, he would rank among the most learned in the Craft.—The toast was received with every demonstration of good feeling and respect.—The W.M. said he thanked them for the very kind manner in which they had received him. He hoped by attention to his duties to earn their approbation, and at the end of his tenure of office to leave the chair with their entire approval of the manner in which he had acquitted himself, and with their good wishes and esteem. (Hear, hear.) He hoped the junior members would work zealously to get into office. The W.M. concluded by proposing "The healths of the P.M.'s," to which Bro. Turner responded in efficient terms. For "The Visitors," Bros. Wigginton, Vivian, Cottebrune, and C. E. Thompson severally returned thanks, and other toasts concluded a very happy evening, contributed to in no small degree by the kind attention and genial politeness of the W.M., Bro. Shackell.

*Mount Lebanon Lodge, No. 73.*—This celebrated old lodge held its installation meeting at the Bridge Hotel, Wellington-street, Southwark, on Tuesday, the 17th inst.

Punctually at 5 p.m. the lodge was opened by the W.M., Bro. F. H. Ebsworth, all his officers being present to assist him. The minutes of the previous meeting were read and unanimously confirmed. The report of the Audit Committee was then read and ordered to be entered on the minutes. It showed that the funds were in a most flourishing state, all liabilities discharged, and an unusually large surplus in hand. Messrs. Treton and Bagely were duly initiated, the ceremony being rendered in a most admirable manner. By desire, Bro. D. Rose, I.P.M., took the chair, and Bro. F. H. Ebsworth, W.M. presented Bro. M. A. Loewenstark, S.W. and W.M.-elect, for the benefit of installation, when he was duly installed as the W.M. for the ensuing year, and appointed as his officers: Bros. F. H. Ebsworth, I.P.M.; G. Free, S.W.; G. J. Grace, J.W.; E. Harris, P.M., Treas. (re-invested); Donkin, P.M., Sec. (re-invested); A. L. Dussek, S.D.; S. Harman, J.D.; Gomme, I.G.; T. Wilkins, D.C.; and J. H. Batten, W.S. The lodge was then called off, and about sixty brethren sat down to the banquet, the W.M. presiding. Bro. F. H. Ebsworth, I.P.M., was afterwards presented with a six-guinea Past Master's jewel, which had been unanimously voted to him at the previous lodge meeting. On the lodge being resumed, the sum of £21 was voted from the lodge fund to the charity fund of this lodge. Bro. F. J. Timms presented the lodge with a handsome album to hold the photographs of the members, and agreed to photograph each member free of expense. It was ordered to be entered on the minutes that a vote of thanks be given him for such an useful present. There were present besides those named: Bros. T. J. Sabine, P.M.; Dudley, Jacobs, Williams, Keeble, Chipperfield, Cooper, Frankenberg, G. Wilkins, Rayden, Mercer, Hager, &c. Amongst a large number of visitors were: Bros. E. H. Patten, P.G.S.B.; F. Binckes, P.G.S.; Lazarus, P.P.G.S.W. of Wilts; T. Maidwell, Reed, E. W. Mackney, Hunt, Verry, Stiles, A. D. Loewenstark, J. W. Avery, Moorcraft, Allsopp, Skarf, Mutter, Meggitt, Palmer, and several others.

*Lodge Regularity, No. 91.*—This old lodge held its usual meeting at Freemasons' Hall on Thursday, the 12th inst., when Bro. C. Fish, in an able manner, initiated a gentleman into the Order. The election for W.M. resulted unanimously in favour of Bro. Romford; Bro. C. Fish was elected Treasurer, and Bro. Hoare re-elected Tyler. Banquet followed.

*St. George's Lodge, No. 140.*—This celebrated old centenary lodge held its regular meeting on Wednesday, the 18th inst., at the Trafalgar Hotel, Greenwich. Bro. C. Hudson, W.M., opened the lodge, supported by all his officers. Bro. G. C. Stuart (325, I.C.) was unanimously admitted a joining member. The minutes of the previous meeting were read and unanimously confirmed. Bro. W. B. Blackmur was raised to the third degree in an admirable manner. Bro. E. Hubbuck, P.M., then took the chair and duly installed Bro. Johnson as W.M. for the ensuing year, who appointed and invested his officers. A five-guinea Past Master's jewel having been presented to Bro. Hudson, P.M., for services rendered to the lodge during his year of office, the lodge was closed. Banquet followed, when the usual toasts were given and received—about thirty brethren being present. Visitors: Bros. R. Boncey, P.M. 79; Killick, P.M. 781; Read, P.M. 781; Griffin, S.W. 933; &c.

*Domestic Lodge, No. 177.*—At Anderton's Hotel, Fleet-street, on Friday, the 20th inst., the installation meeting of this popular and numerous lodge took place, when there were about a hundred brethren present, amongst whom we noticed Bros. Foulger, W.M.; Walford, W.M.-elect; Ferguson, J.W.; Timms, S.D.; Kent, J.D.; and Everitt, I.G.; Carpenter, Brett, Thompson, Haydon, F. Smith, P.M.'s; Clarke, Pulsford, and Chas. E. Thompson (Southern Star), Willing, Price, Dyer, E. B. Clarke, Treadwell, and Bird. Amongst the visitors were Bros. F. Walters and Carey. The business consisted of passings and raisings, one initiation (Mr. Dyer), and the installation by the respected Bro. Brett of Bro. Walford, S.W., who delivered the after address with much effect. The W.M. then raised his officers one step each in rotation, Bro. Treadwell (one of the oldest and most respected members) being made I.G. An excellent banquet followed, and a pleasant evening was spent.

*Manchester Lodge, No. 179.*—On Thursday, the 19th inst., at Anderton's Hotel, this old lodge held its regular meeting. Bro. Ash, W.M., opened the lodge, when the minutes of the previous meeting were read and confirmed. The first work done was installing Bro. Kew, W.M., who appointed as his officers Bros. Ash, I.P.M.; Letteller, S.W.; Hayward, J.W.; Hopekirk, P.M., Treas.; Hughes, P.M., Sec.; Morton, S.D.; Munro, J.D.; Sullivan, I.G.; and Gowland, junior, Org. The usual addresses were delivered and the ceremony given in an admirable manner. The newly-installed W.M. soon gave proofs of his proficiency by initiating, in a solemn, correct, and painstaking manner, Messrs. D. Witt and Shaw into Masonry. He then presented, in the name of the lodge, his predecessor, Bro. Ash, with a P.M.'s jewel. After some formal business had been disposed of, the lodge was closed. There were also present besides the above-mentioned brethren: Bros. W. Stuart, Gowland, Maddox, Berry, and Leighton, P.M.'s. Amongst the visitors were Bros. C. Greenwood, P.G.S.; Suncy, Frost, P.M. 228; F. Walters, W.M. 1309; and J. Thomas, W.M.-elect 142. The usual good banquet followed, served up under the superintendence of the ever-popular Bro. W. Smith, who, as usual, was unremitting in his attention to please all present. The usual loyal and Masonic toasts were given and received, and after a few hours spent in an agreeable manner, the brethren separated.

*Lodge of Tranquility, No. 185.*—On Monday, the 16th inst., this lodge was held at Radley's Hotel, Blackfriars. The lodge was opened by Bro. Harfield, P.M. (in the unavoidable absence of Bro. Dr. Biegel, W.M., who is

with the German Army in France), assisted by Bros. L. Barnett, S.W.; Bloomfield, J.W.; P. Levy, Hon. Sec.; H. Abrahams, S.D.; N. Moss, J.D.; Schnitzlas, I.G.; Knapp, Org.; J. Holbrook, I.P.M.; M. Harris, A. E. Sidney, L. Isaacs, N. Harris, S. J. Ross, P.M.'s; and many other brethren. The visitors were Bros. F. Walters, L. Lazarus, &c. The minutes were read and unanimously confirmed. The work (done in an admirable manner, and much enhanced by the music so well introduced by the Organist) was passing Bros. Lyons, Constable, and Ross, and raising Bros. Lazarus and Matthews. The by-laws was then read. The elections resulted in Bro. L. Barnett, S.W., as W.M.; and J. Peartree, P.M., re-elected Treas. It was carried unanimously that a letter of condolence be sent to the sorrowing widow and family of the late Bro. Joseph Abrahams, P.M. The lodge was then closed, and an excellent banquet, supplied by Bro. J. Hart, followed.

*St. Paul's Lodge, No. 194.*—The installation meeting of this old lodge was held at the City Terminus Hotel, Cannon-street, on Tuesday, the 17th inst. The lodge was opened by Bro. E. S. Eves, W.M., who was supported by Bros. E. H. Sparks, S.W.; W. Aldridge, J.W.; E. M. Veal, P.M., Treas.; R. Fowler, P.M., Sec.; G. Fowler, S.D.; S. Werton, J.D.; F. G. Brown, I.G.; J. Watson, C. Wilson, J. Harper, H. Renshaw, F. Renshaw, G. Wells, E. Randall, W. J. Ford, Hooper, Saxton, W. Clapton, W. Vark, H. H. Woodbridge, W. G. Temple, &c. The visitors were Bros. J. Hervey, G.S.; R. Spencer, P.G.S.; G. F. Cremer, H. Garrod, F. Walters, E. Bage, E. Loates, H. Parker, A. Gilbert, R. Avery, &c. The W.M., in an earnest, correct, and impressive manner, raised Bro. H. H. Woodbridge to the third degree. Bro. R. Fowler, P.M., Sec., in the name of the lodge, presented the W.M. with a massive gold jewel, which had been unanimously voted to him. The W.M. having been re-elected, the usual ceremony of the installation was dispensed with, the Secretary giving the address to Wardens and brethren only, which was rendered in his usual correct manner. The lodge was closed, and the usual superior banquet followed. The pleasures of the evening were much enhanced by the good music, which was given under the direction of Bro. Parker, assisted by his professional brethren.

*Lodge of Friendship, No. 206.*—This lodge held its meeting at the Ship and Turtle Hotel, Leadenhall-street, on Thursday, the 12th inst. Present: Bros. E. B. Barnard, W.M.; George Collier, S.W.; Alfred Harris, J.W.; H. Earles, S.D.; Wm. Conbro, J.D.; John Graywood, I.G.; Alfred Turner, Steward; William Rumsey, Treas.; John Rumsey, Sec.; R. Boyd, H. M. Collier, Frank Harrison, and John Stewart, P.M.'s; Thomas Taylor, John Waters, Allan Rumsey, W. Clifford, W. Medcalf, Samuel Gamman, and C. T. Parsons. Visitors: Alfred T. Hunt, Industry, 186; Philip Pound, Eastern Star, 95; Benjamin Abbott, Preston, 766; and J. Rollinson, Prosperity, 65. Mr. Henry Beatie, M.D., was initiated and Bro. William Clifford was passed; after which, the installation of the new W.M., Bro. George Collier, was proceeded with by Bro. John Rumsey, the ceremony being very efficiently rendered. The W.M. then appointed and invested the following officers for the ensuing year: Bros. Alfred Harris, S.W.; Henry Earles, J.W.; W. Conbro, S.D.; John Gaywood, J.D., Samuel Gamman, I.G.; Alfred Turner, Steward. Bro. William Rumsey was re-invested Treasurer, and John Rumsey was re-invested Secretary, both these brothers having held their offices upwards of a quarter of a century. At the conclusion of Masonic business, the brethren adjourned to the banquet, served in Bro. Painter's most superb style, and an evening, enlivened by Masonic and loyal toasts, speeches, and fine singing, brought the meeting to a close.

*Lodge La Tolerance, No. 538.*—The installation meeting of this lodge was held at Freemasons' Hall on Thursday, the 5th inst. There were present Bros. Jas. Kench, W.M., in the chair; T. E. Hardy, S.W., and W.M.-elect; Lindus, J.W.; Sly, Sec.; Hart, S.D.; Steward, J.D.; Leech, I.G.; and a large number of members. Among the visitors were Bros. John Hervey, P.S.G.D. and Grand Sec. of England; Reed, W.M.-elect St. James' Union Lodge; S. Pollitzer, P.M. 49; George Shaw (late of this lodge), MacGregor, Victoria Lodge; H. Ellis, Stanhope Lodge, 1269; Seymour Smith, Crystal Palace Lodge, 742, and several other brethren. After the minutes of the previous meeting had been read and confirmed, and the report of the Audit Committee had been received and adopted, a gentleman was duly initiated into Freemasonry, and Bro. Ellis was raised to the third degree, both ceremonies being performed in a most able manner by Bro. Kench. The installation of the W.M.-elect was then proceeded with, and Bro. John Hervey having presented the W.M.-elect, the ceremony of installation was worked in a faultless style by the W.M. The following officers were then appointed—viz.: Bros. Lindus, S.W.; Hart, J.W.; Jas. Kench, Treas.; M. Watson, Sec.; Steward, S.D.; Sly, J.D.; W. J. Thicke, I.G.; and Leech, W.S. The W.M. then invested the I.P.M. with a P.M.'s jewel, for which Bro. Kench expressed his thanks. The lodge was then closed, and the brethren adjourned to a banquet. After the cloth had been removed, the W.M. gave the usual toasts in very eloquent terms. When he arrived at the toast of "The D.G.M., and the rest of the Grand Officers," he stated that he had received letters from Earl Vane, P.G.S.W., and Sir Albert Woods, Garter, G.D.C., regretting that illness prevented them attending the banquet as they intended. He then referred to his privilege of receiving the Grand Secretary as a guest, and called upon him to respond to the toast.—The Grand Secretary made a long and eloquent speech in reply, and after acknowledging the toast on behalf of the D.G.M. and the other Grand Officers, said it gave him no ordinary pleasure to be present on that occasion. He looked forward to the installation meetings of that lodge



with interest, because he witnessed the Masonic progress of several of its members with extreme satisfaction. He felt more than usual gratification in seeing his friend Bro. Hardy in the chair, for he knew him to be a good Mason, and one who would reflect honour on the lodge. He had seen him work in another lodge, with which he (the Grand Secretary) had been connected for 25 years, and he could assure the brethren that a most efficient worker, and was in every respect calculated to make an admirable W.M. He (the Grand Secretary) was also pleased with the appointments of officers. The S.W., Bro. Lindus, was a zealous worker in the Emulation Lodge, who had been nominated by the Grand Master as Master of a lodge before he had attained the rank of Warden. Bro. Hart, the J.W., was also a member of that lodge; while the S.D., Bro. Steward, was an old Mason, and one of the most distinguished workers in the lodge, and he only regretted that it had not been his good fortune to see Bro. Steward installed a Master of his lodge, but he hoped soon to have that pleasure. Of the other officers he had no doubt they would discharge their duties in an efficient manner, and he thought he might congratulate the W.M. on having such good officers, and the lodge in having so excellent a W.M., and he wished him, in conclusion, a happy year of office. (The Grand Secretary resumed his seat amid loud cheers.)—The next toast, "The Health of the W.M.," was proposed by Bro. Kench, the I.P.M., in a highly flattering and effective speech, and was responded to by the W.M. in the following terms:—Bro. P.M. Kench: For the extremely kind manner in which you have submitted the toast of my health to the brethren, I beg you to accept my warmest thanks; and to you, brethren, for the kindness and the cordiality with which you have responded, I offer my heartfelt acknowledgments. It would be mere affectation on my part were I to attempt to conceal from you the pride and gratification I experience in being permitted, by the kind favours of the members of the Lodge La Tolerance, to occupy the honourable and dignified position I now hold. In undertaking the duties of the Mastership of this lodge, I am deeply sensible of the serious responsibilities that devolve upon me. Still, I am free to confess that it has been my ambition to attain to the position I now occupy. This I regard as a legitimate and laudable ambition in every Mason, provided he is actuated by proper motives; and I trust there is not a member of the lodge who is not influenced by the same feeling and sentiment. Permit me, however, earnestly to exhort those of my brethren who may entertain the desire to occupy the chair of the lodge, seriously to reflect upon the responsibility that will devolve upon them; thoroughly to acquaint themselves with the nature of the trust to be confided to them; and to qualify themselves for the efficient discharge of the duties of the office; so that it may never in future be said that La Tolerance possesses a Master who is incompetent to the work. Indeed, brethren, my heart's desire is that this, my mother lodge, may become a perfect pattern and example in this respect. And as one means of obtaining so desirable an object, I should be glad to see a by-law to the effect that no member should be installed as Master of the lodge until he had given proof of his proficiency in all the duties appertaining to the office. I would even go a step further, and under a deep sense of the responsibilities "for the faithful discharge of the duties annexed to the appointment," and conscious that the honour, reputation, and usefulness of each lodge in particular, and of Masonry in general, depends on the skill and assiduity of its rulers, I should be gratified to see established in the metropolitan district, and in connection with each of the Provincial and District Grand Lodges, Boards of Examiners, whose certificates of competency should be an indispensable condition to installation to the Mastership of every lodge under the English Constitution. This would not only secure a fulfilment of the ancient charge, that all preferment should be grounded on real worth and personal merit, and that "no Master or Warden should be chosen by seniority, but for his merit;" but it would also go far to guarantee a uniformity of working, and eliminate from the ceremonies the false grammar and absurdities which now too frequently disgrace their performance. But while urging with all due emphasis the absolute necessity of one uniform and "established mode of working," I would not have it supposed that I consider Masonry to consist in the practice, however perfect, of the ritual and ceremony. These are necessary in an institution such as ours, and their effect should be to leave a solemn and reverential impression on the mind. Our ritual and ceremonies, however, are but a means to an end—the improvement of the human heart. The arch-enemy of bigotry, superstition, and fanaticism, the grand object of Masonry is to assist in promoting the civilization and welfare of mankind—the bringing of rude matter into due form, and socially to bind in one indissoluble bond of charity, all sorts and conditions of men. Unfortunately, it is too often applied to the most improper purposes. This I attribute to the too indiscriminate manner in which men are admitted into the order—without due enquiries being made into their position and character. The consequence is, that we find men who are no sooner admitted into the Craft than they publicly exhibit Masonic emblems, with a view to attract custom and to promote their own commercial interests. Every right-minded Mason must regard such proceedings with abhorrence, and I should rejoice to see Grand Lodge adopt some summary and effective step to put an end to such a gross degradation of the Order. For my own part, I studiously avoid such men—regarding them as men who have sacrilegiously violated in solemn obligation; as men who have desecrated one of the grand principles of the Order—truth; as men who are ignorant of and are incapable of appreciating the dignity and high importance of Masonry; and who, regardless of their moral responsibilities disgrace the Craft by perverting "Best things  
To worst abuse or to their meanest use."

Brethren, our ritual itself, in several of its parts, points to something far loftier and more noble than this—to something far beyond the reach and attainment, or even the comprehension, of such men as those to whom I have alluded—to something more than mere ceremonies and the making of Masons. Breaking down the barriers which separate nations from nations, and man from his fellow-man; recognising the law of contrasts in the order of nature as the law of love in the moral order, Masonry sends out an invitation to man, wherever she finds him, bidding him put forth a new activity in the exercise of universal benevolence and charity. She bridges over the abysses which national religions have opened up between the nations of the earth, and unites them together in spirit by the bonds of charity under the law of the same Great Architect of the Universe. It is the accomplishment of this freedom and this unity that Masonry adopts as her mission, proclaiming to the world the true principle of humanity—the unity and brotherhood of all human kind, without distinction of nature or of race. It is upon this basis that Freemasonry builds, and will continue her task until she completes her glorious edifice. It is this that constitutes the grand aim and object of Freemasonry, but which can only be understood and appreciated by those who are actuated by that

"Desire which tends to know  
The works of God, thereby to glorify  
The Great Work-Master."

To receive at the hands of my brethren the appointment as one of the rulers of such a noble institution is indeed an honour, which I duly appreciate and esteem. To the faithful discharge of the important duties it involves, I shall devote my best efforts, with the hope that the kind wishes you have individually and collectively expressed towards me may be realised; and assuring you that I shall ever look back upon the present occasion with a grateful recollection, remembering it as amongst the happiest of my reminiscences. (The W.M. was loudly cheered at the conclusion his speech.)—The next toast "The Visitors," was responded to by Bro. Read.—The toast of "The P.M.'s" was replied to by Bros. Burmeister, P.M., and Kench, I.P.M.—Bro. Lindus, S.W., replied to the toast of "The Officers," and the Tyler's toast brought the proceedings to an end. In the course of the evening some excellent vocal and instrumental music was given by Bro. S. Smith, assisted by the brethren.

*Nelson Lodge, No. 700.*—This flourishing lodge held its usual monthly meeting on Wednesday, the 18th inst., at the Masonic Hall, William-street, Woolwich. Bro. W. D. May, W.M., occupied the chair, supported by Bros. W. Graham, S.W.; J. Norman, J.W.; C. Hobson, S.D.; Ingle, J.D.; Ritchie, I.G.; Glashier, Org.; Henderson, Crawford, Cook, Rowland, Dunham, Bowles, and Tongue, P.M.'s; Copeland, W.M., and P.M. 913; Davies, W.M. 13; Yong, S.W. 13; in addition to a strong muster of the members. The work done was initiating two gentlemen, passing one, and raising three. Bro. Biddick, 913, was also balloted for, and admitted a joining member. £5 was voted to a distressed brother, and £10 to each of the Masonic schools. The business being ended, the lodge was closed in due form, when the brethren sat down to refreshment, supplied by Bro. Hilton, and spent a most pleasant and harmonious evening.

*Pumore Lodge, No. 715.*—The installation meeting of this flourishing and most prosperous lodge was held at the City Terminus Hotel, Cannon-street, on Saturday, the 21st inst. Bro. W. Kibble, W.M., opened the lodge supported by Bros. J. H. Townend, S.W.; W. Bennett, J.W.; S. G. Myers, P.M., Treas.; H. Muggerridge, P.M., Sec.; J. Crossfield, S.D.; H. Birdseye, J.D.; J. Jonas, I.G.; J. Paddle, C. Vines, C. H. Fielder, and J. H. Weedon, P.M.'s; C. Wyche, J. Lacquin, M. Bennett, J. Harris, T. B. Yeoman, H. Warden, J. Clemmans, G. Wyatt, W. E. Stoner, J. Gale, &c. Amongst a large number of visitors were Bros. E. H. Patten (P.G.S.B.), A. Bryant, G. Yapp, G. A. Taylor, R. H. Townend, E. H. Tipton, J. H. Cox, C. Bennett, F. Walters, F. Carritt, S. Muggerridge, F. Trott, T. Turner, W. Nicholls, and H. Chambers. The work gone through was raising Bros. J. Lacquin and J. Harris, passing Bro. M. Bennett, and initiating Mr. Alfred Carritt, the W.M. performing the ceremonies in a very satisfactory manner. The installation of Bro. J. H. Townend as W.M. was then proceeded with by Bro. H. Muggerridge, who went through his work in his usual superior style. The newly-installed W.M. appointed, and Bro. H. Muggerridge invested, the officers, viz., Bros. W. Bennett, S.W.; J. Crossfield, J.W.; H. Birdseye, S.D.; J. Jonas, J.D.; T. B. Yeoman, I.G.; G. Smith, P.M., Tyler. Bros. S. G. Myers and H. Muggerridge were re-elected as Treas. and Sec. respectively. The W.M., on behalf of the lodge, presented the I.P.M., with a superior P.M.'s jewel. Br. Kibble returned thanks in an appropriate speech, and the lodge was closed. An excellent banquet followed, and we regret that pressure of matter precludes our giving the speeches delivered at this and other festive boards.

*Whittington Lodge, No. 862.*—A regular meeting of this lodge was held at Anderson's Hotel on the 16th instant. The I.P.M., Bro. Weaver, occupied the chair (in the unavoidable absence of Bro. S. S. Davis, W.M.), and about four-and-twenty brethren were present, including Past Masters Hurlstone, Brett, and Quilty; W. J. H. Jones, J. W.; R. W. Little, Sec.; A. Frickenhaus, S.D.; W. F. Smith, J.D.; T. Kingston, D.C.; J. D. Taylor, C. Bergemann, C. Walker, W. H. Kaye, L. Adutt, F. Moll. The ceremonies of the evening comprised two initiations (Messrs. C. Steiner and G. C. Pritchard), and two raisings (Bros. Lutchmepathy Naidoo Garu and Whitehead), both being ably rendered by the Acting W.M. and his officers.

Bro. Weaver then proposed, Bro. Jones, J.W., seconded, and it was carried by acclamation, "That the sum of five guineas be voted to the 'Wentworth Little Testimonial Fund,'" and it may be added that in the course of the evening this amount was supplemented by liberal subscriptions from the brethren individually. After the proceedings in lodge a capital banquet was served, and the remainder of the evening was spent in the usual convivial and happy fraternal manner. Bro. Brett, G.P., responded for the Grand Officers, Bro. F. Walters for the visitors, and Bro. Hurlstone for the P.M.'s. Several songs were well sung during the evening with musical accompaniment by Bro. Weaver, whose execution of a difficult fantasia on the pianoforte, was also highly appreciated.

*Royal Oak Lodge, No. 871.*—The members of this lodge met at the White Swan Tavern, Deptford, on Wednesday, January 25. Bro. J. Truelove, W.M., opened the lodge, and passed Bro. Wilson to the second degree. Bro. W. Andrews, P.M., was elected W.M. by a large majority; Bro. H. A. Collington, P.M., Treas., was re-elected; and J. Bavin, P.M., Tyler. Present: Bros. J. Barrett, S.W.; T. Kilner, J.W.; H. A. Collington, P.M., Treas.; F. Walters, P.M., Sec.; J. W. Reed, S.D.; W. Myatt, J.D.; G. Andrews, I.G.; W. Andrews, P.M.; J. Ragg, G. Harvey, &c. Refreshment followed labour.

*Rose of Denmark Lodge, No. 975.*—A meeting of this lodge was held at the White Hart Tavern, Barnes, Surrey, on the 20th inst. Bro. C. A. Smith, W.M., presided, and was supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; G. T. Noyce, P.M., Treas.; R. Wentworth Little, P.M., Sec.; R. B. Huddleston, S.D.; C. Butcher, J.D.; W. Bell, I.G.; T. Farrell, W.S.; R. G. C. Lemon, C. Willcox, W. Hamlyn, J. Ayles, S. Curtis, W. Hayes, E. Harris, T. T. Willcox, and several other members and visitors. Mr. Samuel Harris was initiated, and six brethren were passed to the second degree. A notice of motion was given that the sum of five guineas be voted to the "Wentworth Little Testimonial Fund," after which the lodge was closed, and the brethren sat down to a substantial repast provided by Bro. Willcox, the host of the White Hart.

*Sphinx Lodge, No. 1329.*—The regular meeting of this rapidly-rising lodge was held on the 21st instant at the Stirling Castle, Camberwell. Present: Bros. Ed. Clarke, P.G.S. of W. Middlesex, W.M.; Major H. W. Palmer, S.W.; E. J. Bailey, J.W.; J. G. Reynolds, Treas.; H. Allman, Sec.; Dr. V. Bedolfe, S.D.; S. Saunders, J.D.; J. Vockens, I.G.; J. Sugden, Steward; Hyde, P.M.; Dr. Pinder, Campbell, Mansell, Blanch, J. S. Dunbar, and Hancock; visitors, Bros. James Stevens (W.M. 1216), E. Worthington (P.M. 507), Pulsford (P.M. 507), Larlham (1216), and Green (1194). The lodge was opened in due form by the W.M., and the minutes of previous meeting were read and confirmed. A ballot was taken for the admission into Freemasonry of Messrs. George Craggs, George Champion, William Andrews, G. T. Bickerton, and Charles J. Coles, which proving unanimous in each of their favour, and Messrs. Andrews, Bickerton, and Coles being in attendance were severally initiated into the Order, the ceremony being effectively rendered by the W.M., who unfortunately was suffering from the effects of a cold. Bro. Jas. Stevens, kindly relieving the W.M. of his duties, proceeded in his usual careful and correct manner to pass Bros. Campbell, Mansell, Blanch and Hancock. Several gentlemen having been proposed for initiation at the next meeting, and a petition from various brethren for permission to hold a lodge of instruction under the warrant and sanction of this lodge, with Bro. John Thomas as Preceptor, having been duly considered and unanimously granted, a vote of thanks was accorded to Bro. Dr. Bedolfe for a very handsome present made by him to the lodge (the Sphinx beautifully executed as a coat of arms), the lodge was closed in due form and the brethren adjourned to the banquet table, Bro. White's catering well meriting the eulogiums passed upon it by the visitors.

#### PROVINCIAL.

*COWES.—Medina Lodge, No. 31.*—On Thursday, 12th January, the brethren of this lodge held their installation meeting. This is the oldest lodge in the province, being established in 1731, and recently, by command of the late Grand Master of England, has been, with the other Island lodges, annexed to Hampshire province. The brethren having assembled, Bro. J. Hall Smith, W.M., opened his lodge in the third degree. Bros. Westbrook, Tait, and Parnell were then introduced, and having passed the necessary examinations, were separately raised to the sublime degree of M.M. The W.M. then resumed the lodge to the first degree, when Messrs. Pepper and Hurst were initiated, after which a Board of Installed Masters was formed, when Bro. O. Haxthausen was duly placed in the chair according to ancient custom. The brethren were then admitted, and the W.M. was saluted, who proceeded to the election of his officers for the ensuing year as follows: Bros. J. Hall Smith, I.P.M.; J. G. Wheeler, S.W.; G. Jones, J.W.; J. R. Dawson, P.M., Sec.; C. Sarl, Treas.; Hunter, S.D.; J. Netten, J.D.; C. Fellows, I.G.; and D. White, Tyler. There being no further business before the lodge, the W.M. closed the same with solemn prayer, according to ancient custom. The brethren then retired to the Dolphin Hotel to a banquet, the chair being occupied by the W.M., who proceeded with the toasts, the first being "The Queen and the Craft." This was followed by "H.R.H. the Prince of Wales, P.G. Master of England," "The Earl de Grey and Ripon, G.M., and the Grand Lodge of England," "The P.G. Master," "The P.G. Lodge," and "The Officers of the Lodge." We need not expatiate upon the various toasts, suffice it to say that they were drunk with a deal of brotherly feeling. The W.M. then proposed "The health of Bro. J. Smith, I.P.M.,"



and alluded in kindly terms to the duties that had devolved upon him during his year of office. Other toasts were proposed and responded to, and the brethren passed the remainder of the evening in a most enjoyable manner. Bro. George Jones presided at the piano, and also during the evening enlivened the harmony with some capital music upon the cornet.

**BROMPTON, KENT.**—*United Chatham Lodge of Benevolence, No. 134.*—The annual meeting of the brethren of this excellent lodge was held at the Masonic Hall, on the 19th inst., when Bro. Sergeant-Major Cole, R.E., was duly installed W.M. in the presence of a large assembly, amongst whom were Bros. J. Redman, P.M., P.G.S., the retiring W.M.; W. Blakey, P.M., W.M. 1174, and P.P.A.D.C.; J. Strowse, P.M., P.S., and Treas.; W. Turtle, P.M., P.P.G.S.W.; Ashdown, P.M. 184 and 1050, and P.P.G.P.; Carter, P.M. 20, P.G.D.; Burfield, P.M. 20; Fowle, W.M. 20; Seabrook, P.M., Sec. 1170, and P.G.S.; Martin, P.M., P.P.G.D.C., &c.; and Darley, P.M. 158, Sheerness. Bro. Redman, with great ability, conducted the beautiful and impressive ceremony to the admiration of all. The installation being over, the brethren of the junior degrees were admitted and did honour to the W.M. The following officers were then appointed: Bros. Murphy, S.W.; Robinson, J.W.; Strowse, P.M., Treas.; Gale, Sec.; Higgins, S.D.; Morson, J.D.; Hurley, I.G.; Husband and Hewitt, Stewards; Gorham, D.C.; and Drago, Tyler. Amongst the large number present were several military brethren. On thanks being proposed to the Installing Master, Bro. Redman, the lodge was closed, and the brethren retired to refreshment at Bro. Wraith's, the Golden Lion, where they did ample justice to a spread which proved the capability of Bro. Wraith to gratify the taste, and which gave the utmost satisfaction.

**LIVERPOOL.**—*Harmonic Lodge, No. 216.*—On Thursday, the 12th inst., the monthly meeting of this lodge was held at the Adelphi Hotel, where there was a highly respectable gathering of the brethren. An additional interest was given to the proceedings by the installation of the W.M. and the investiture of his officers. Bro. Crook, whose services in the chair appear to have given the liveliest satisfaction during his year of office, vacated his position, and Bro. Joseph Skeaf was installed as W.M. The ceremony was performed in a most impressive and highly efficient manner by Bro. James M'Kune, P.M. and P.Z. The following officers were invested by the newly-elected Master, and afterwards received the different charges from Bro. M'Kune: Bros. Jones, S.W.; John Beesley, J.W.; John Turner, S.D.; John Norman, J.D.; George Rigby Smith, Sec.; William Laidlaw, Treas.; William B. Lennie, I.G.; John Madlock, D.C.; and Ball, Tyler. In handing in the yearly balance-sheet the Treasurer made the gratifying announcement that the funds in hands at the close of the year amounted to £70 odd. The accounts were unanimously passed, and occasion was taken by several of the brethren to express their satisfaction at the financially prosperous condition of the lodge. Messrs. Conley and Crook, after being balloted for, were duly initiated in a most efficient and impressive manner by the W.M., the working tools being presented by the J.W. The charge, given by the S.W., was especially striking in its delivery, and secured the hearty approbation of all who listened.—During the evening Bro. Jones, S.W., called the attention of the brethren to the painfully sudden and lamented death of Bro. Lancelot Fleming, who had received his third degree only at the previous monthly meeting of the lodge. In the course of a few well-chosen and feeling remarks, the S.W. referred to the great loss which Freemasonry in general, and No. 216 in particular, had sustained by the unexpected death of their young brother, who, he said, had even at the outset of his Masonic career given the greatest promise of being both an active and efficient worker, and likely to rise to the very highest position in the lodge. He (Bro. Jones) concluded by moving that a letter of sympathy should be sent by the Secretary to the widow of the deceased.—Several of the brethren assembled also referred in terms of praise to the high character and great promise of the late Bro. Fleming, and the resolution was at once and unanimously adopted. After labour a splendid banquet was provided in the large and handsome dining-hall connected with the hotel, which was admirably served.—After the usual loyal and Masonic toasts (proposed in the happiest terms by the W.M.), Bro. Crook, P.M., proposed, in highly eulogistic terms, "The health of their newly-appointed Master," and said he was sure that during his year of office he would prove himself fully qualified to perform all the duties connected with it—an efficiency which had been fully established by the manner in which he had conducted the business of the lodge that day. (The toast was received with true Masonic enthusiasm.)—The W.M., in reply, said he must thank the brethren very cordially for the reception which they had given to the toast just proposed. He trusted that the manner in which the duties of the lodge were performed would, at the end of the year, meet with their approbation. No. 216 was his mother lodge, and as they were all bound morally to respect and love their mothers, he would strive to do so with regard to that lodge by doing his duty in connection with the chair in the best manner possible. His professional engagements occupied a large part of his time; but he assured the brethren that he would do his utmost to make the working of the lodge as efficient as possible, and give it his honest attention, as his predecessors in office had done. (Cheers)—"The health of the I.P.M., Bro. Crook," was then proposed by the W.M., who spoke in high terms of the manner in which he had fulfilled the duties of the chair.—Bro. Crook, in responding, said he must regret that business engagements had on more than one occasion prevented him from attending to his duties; but he assured the brethren he was a true Mason at heart, and as such he

had endeavoured to carry out all the duties of his office.—"The Visiting Brethren," "The Newly-initiated Brethren," and "All Poor and Distressed Masons," were the remaining toasts on the list, after which the lodge was closed in due form at an early hour. During the evening Bro. Busfield contributed to the harmony in a most material manner by the splendid style in which he sang several songs. The I.G. (Bro. Lennie) also added to the pleasure of the meeting by the spirited manner in which he sang "The Merry Days of Old," which the brethren generally appreciated. Bros. M'Kune, Jones, Bennett, Willett, Hook, &c., also gave vocal contributions, which went far to justify the title of the "Harmonic Lodges."

**BODMIN.**—*One-and-All Lodge, No. 330.*—The annual meeting was held at Freemasons' Hall on the 27th ult. The lodge was opened in the first degree by Bro. Wallis, W.M. After the minutes of the last lodge had been read and confirmed, Bro. the Hon. Levison Gower, M.P., was proposed to be affiliated a member, and Dr. Adams was proposed to be initiated at the next regular lodge. The lodge was then opened in the second and third degrees. A board of Installed Masters was formed under the presidency of Bro. Capt. Colvill, P.P.J.G.W., and the choice of the lodge having fallen on Bro. W. R. Oliver, of Bodmin, now of 40, Chancery-lane, London, as W.M.-elect, he was presented by Bro. Rub, P.P.G.D.C., and duly installed by Bro. Colvill, assisted by Bro. Wallis, P.P.G.R., and Bro. the Rev. J. D. Hawsley, P.G.C., in a most impressive manner. After the W.M. had appointed and invested his officers for the ensuing year, the lodge was called off from labour to refreshment, and repaired to Bro. Sandoe's, Royal Hotel, where a sumptuous banquet was partaken of, and the proceedings throughout the evening were conducted in a truly Masonic spirit.

**TRURO.**—*Phoenix Lodge of Honour and Prudence, No. 331.*—The annual meeting of this lodge was held at the Masonic Hall, New Public Rooms, Truro, on Monday, the 16th inst., Bro. J. F. Penrose in the chair. After the reception of an approved candidate, the W.M.-elect, Bro. J. T. Ferguson, was duly installed as W.M. for the ensuing year by Bro. J. F. Penrose, I.P.M. The ceremony was conducted in a most efficient manner. The following officers were then appointed:—Bros. R. M. Paull, S.W.; S. Serpell, J.W.; Rev. F. B. Bullocke, M.A. (Prov. G.C.), Chaplain; J. O. Mayne (P.M., Prov. S.G.W.), Treasurer; Thomas Olver, jun., Secretary; Hon. T. C. Agar Robartes, S.D.; J. W. Wilkinson, J.D.; Thomas Solomon, J.P. (P.M., Prov. S.G.W.), Director of Ceremonies; S. Harvey (P.M., Prov. G.P.) Inner Guard; J. F. Phillpotts and W. H. Cristoe, jun., Stewards; W. Rooks, Tyler. The business being concluded, the brethren adjourned to the Red Lion Hotel, where the banquet was served. The W.M. presided, and the Senior Warden was in the vice-chair. Sir F. M. Williams, Bart., M.P., Grand Warden of England, and numerous other members and visitors were present.

**HARTLEPOOL.**—*St. Helen's, No. 531.*—On Thursday, 12th inst., a number of Brethren of this lodge met at the house of Bro. C. Humbles, Cleveland Hotel, when that brother, in his usual style, supplied them with a most sumptuous banquet. Bro. T. H. Haigh, of the Lodge of Truth, No. 521, Huddersfield, in the chair. Bro. J. N. Sidney, St. John's Lodge, No. 80, Sunderland, in the vice-chair. The loyal and Masonic toasts were proposed from the chair in a very efficient manner, and were right loyally and Masonically received; after which Bro. T. Turnbull, I.G. of the lodge, made a presentation to Bro. J. J. Armstrong, I.P.M., No. 531, Com. 954 (from a few private friends), of a beautiful portrait of his wife, to complete a pair, one of himself being presented to this distinguished brother a few months ago. Bro. Turnbull also presented the same brother with a splendid signet ring and Past Master's jewel on behalf of the brethren of the lodge, as a token of respect and esteem. The jewel was engraved as follows:—"Presented to Bro. J. J. Armstrong, I.P.M. of the St. Helen's Lodge, No. 531, by a number of brethren, as a mark of regard and esteem. Hartlepool, January 1st, 1871." These presents were suitably received and responded to in a very feeling manner. The portraits were from the studio of Newcombe and Sydney, West Hartlepool, and reflect great credit on the artists. The size of the portraits and frames are 3ft. 6in. by 3ft. During the evening, Bro. J. J. Armstrong presented to Bro. Thomas Forbes, P.M., a beautiful Past Master's jewel, on behalf of the brethren of the lodge, also the jewel was fixed to his breast by Bro. Armstrong. Bro. Forbes, P.M., made a suitable reply in a good speech, thanking the brethren for their kindness in presenting him with such a beautiful testimonial. Several other toasts followed, and the evening was spent in mirth and harmony, several brethren singing some really good songs. The tyler here put a stop to the hilarity by his toast, "To all Poor and Distressed Masons," which finished the evening, the brethren separating at a seasonable hour.

**BRIGHTON.**—*Royal Brunswick Lodge, No. 732.*—The installation meeting of this lodge was held on Thursday, the 12th inst., in the Masonic Rooms, Royal Pavilion. The lodge was opened by the highly-esteemed W.M., Bro. G. Smith, P.P.G.P. Sussex, and the minutes of the previous meeting having been read and confirmed Mr. Plumer was initiated in an able manner by the W.M. Bro. V. Freeman, P.P.J.G.W. presented Br. E. Carpenter, S.W., to be duly installed in the chair of K.S., which ceremony was performed in a most perfect manner by Bro. V. Freeman, P.M. The newly-installed Master then nominated and invested his officers as follows: Bros. G. Smith, I.P.M.; J. L. Brigden, S.W.; W. Smith, J.W.; S. Ridley, Treas.; T. Lawson, Sec.; G. H. Day, S.D.; S. Solomon, J.D.; Jeffcoat, I.G.; Hopewell, D.C.; F.

Vincent, Steward. The W.M. then, in most appropriate terms, presented, in the name of the lodge, a P.M.'s jewel and collar to the retiring W.M. Br. Smith having returned thanks, the lodge was closed and the brethren, to the number of fifty, adjourned to the banquetting chamber, where an excellent dinner had been prepared by the Messrs. Mutton. The cloth having been cleared, the usual toasts were heartily honoured, and an exceedingly happy evening was brought to a close at an early hour.

**WELLINGBOROUGH.**—*Wentworth Lodge, No. 737.*—The installation meeting of this lodge was held in the Town Hall on the 16th inst. The lodge was opened in due form, and after the usual preliminary business Bro. Miller was, in accordance with ancient custom, installed into the chair of K.S. by Bro. S. Inns, D.P.G.M. The W.M. then invested his officers as follows: Bros. James, S.W.; Woolrych, J.W.; Burkitt, S.D.; Cook, J.D.; and Housden, I.G. Bro. Cook was re-elected Treasurer, and Matthews, Tyler. Labour being ended, the lodge was closed in due form with prayer. The brethren afterwards adjourned to the Angel Hotel and partook of an excellent banquet. The customary toasts were given and responded to and a very pleasant evening was spent.

**SOUTHEND.**—*Priority Lodge, No. 1000.*—The installation meeting of this lodge, to install Bro. Jas. Cantor, the W.M.-elect, was held in the lodge-room, at the Middleton Hotel, Southend, on Tuesday, January 10th. The ceremony of installation was most impressively performed by W. Bro. William P.M. 160 and P.P.J.G.W.; after which, the newly installed W.M. appointed his officers for the ensuing year, and they were duly invested as follows:—Bros. S. Cox, S.W.; J. R. Hemmann, J.W.; Rev. T. W. Herbert, P.M., Chaplain; Frederick Wood, P.M. and P.P.S.G.W., re-elected Treasurer; W. Smith Cox, P.P.G.S.B., reappointed Secretary; A. Lucking, S.D.; G. J. Glasscock, J.D.; H. Rowley, P.P.S.G.D., as D.C.; Barton, Organist; Joseph Louth, I.G.; Edward Parsons, re-elected Tyler. A strong muster of Past and Present Provincial Grand Officers, Past Masters, and visitors were also present. The lodge been closed about thirty-four of the brethren sat down to an excellent banquet, which was served up in capital style. The usual loyal and Masonic toasts were duly honoured. The enjoyment of the evening was greatly enhanced by the excellent singing of Bros. J. Burton, J. Brazier, Girling, and Johnston.

**LIVERPOOL.**—*Prince of Wales Lodge, No. 1035.*—The installation meeting of this lodge took place on Thursday, 12th inst. The voting having been in favour of Bro. J. W. Turley, without dissent, he was duly installed by Bro. P.M. Fozzard, who fulfilled his duties most admirably. After the installation, the W.M. appointed his officers, who were invested by Bro. Fozzard, viz.:—Bros. Morgan, S.W.; Sculthorpe, J.W.; Ferguson, S.D.; Stewart, J.D.; Crosby, I.G.; Bunting, Treasurer; Bilsbrough, Secretary; Pye, Organist. At 6 p.m. the brethren sat down to banquet, prepared by Bro. Vines in his usual satisfactory manner. Among the visitors present were Bros. Drs. Smith, Johnson, and Hughes, De la Perrelle, and Healing, P.M.'s; Lunt and Clark, W.M.'s. After spending a very pleasant evening together, the brethren separated at an early hour.

**ALDERSHOT.**—*Aldershot Camp Lodge, No. 1331.*—This lodge, which was formed to supply a want long felt by the military at this large station, was consecrated by Bro. Sir H. W. Beach, Bart., M.P. Prov. Grand Master of Hampshire and the Isle of Wight, on the 11th Nov. The officers of the lodge are Bros. C. Carnegie, P.M., P. Prov. G. Supt. of Wks. Essex, W.M.; J. Fenn, S.W.; J. Hopkins, J.W.; Captain Richardson, R.E., S.D.; M'Kenzie, J.D.; R. White, Sec.; I. Vincent, Treas.; Laverty, I.G.; and Rev. J. W. Colliers, Chap. At the first meeting of the lodge on the 1st December there were three candidates initiated and fourteen joining members balloted for. The last monthly meeting was held on the 5th inst., when all the officers were present, except Bro. Hopkins, who was detained by duty at Woolwich. Bro. J. Belling, P.M., acted as Past Master, and Bro. Osmond acted as J.W. There were about thirty-six brethren present. The lodge was opened in the first degree, and the minutes of the last meeting read and confirmed. Bro. Osmond, P.M., was then balloted for and admitted as a joining member. Five candidates for initiation—three of whom belonged to the Royal Engineers, one to the 17th Lancers, and one to the Army Service Corps—were then balloted for and approved. The lodge was then opened in the second degree, when Bro. Gillon and Peers (Royal Engineers), and Plimsand (17th Regt.), were passed to the F.C. degree. The lodge was then closed down to the first degree, when Messrs. Lucas, Shillington, and Mount (Royal Engineers), Lavagear (17th Lancers), and Gardner (A.S. Corps) were initiated into Freemasonry. A code of by-laws was then considered and agreed to by the lodge. Bro. Vincent was appointed Almoner to the lodge, and Bros. Richardson and M'Kenzie, members of the Board of General Purposes. As the lodge will have to lease its present locale in March, a committee—consisting of Bros. C. Carnegie, J. Fenn, and Captain Richardson—was appointed to see places suitable, and report the terms at the next meeting of the lodge. The W.M. announced that a meeting would be held for instruction on the last Thursday of each month. Several candidates having been proposed for initiation, and as joining members, the lodge was closed in peace, love, and harmony.

The following reports of lodge meetings remain over until our next:—169, London; 221, Bolton; 307, Hebden Bridge; 523, Leicester; 605, Seacombe; 958, Jersey; 1086, Kirkdale; 1248, Scarborough; 1330, Market Harborough.

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## Births, Marriages, and Deaths.

## BIRTH.

WICKINS.—On the 19th inst., at Dulwich, the wife of Bro. Henry White Wickins, of a daughter.

## DEATH.

WATSON.—On the 18th inst., at Linwood, aged 53 years, Bro. James Watson, M.M. of Lodges Thistle (87) and Clyde (408), member of St. Andrew's R.A. Chapter No. 69; late of 38, Carnarvon-street, Glasgow.

## Answers to Correspondents.

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

J. M. A.—Nearly every Grand Lodge but that of England adds the 4004 to the vulgar era to complete the "Annus Mundi," or "Annus Lucis," the year of light. The "Ancients" in England formerly used the same mode of computation.

D. MACFARLANE.—The lodge "La Tolerance," No. 538, was formerly composed chiefly of French brethren, but it is not so now, and we cannot point to any lodge in the metropolis as being distinctively French in its membership. At 71, Dean-street, Soho, you might get information on the subject.

A READER.—Write to the Grand Recorder, Brother R. Wentworth Little, 7, St. Martin's-road, Stockwell, S.W.

LEX.—Pay no attention to the ill-conditioned fellow. There is no Masonic society in England which meets contrary to law, the enactment to which he refers having been superseded by one subsequently passed to prohibit Orange meetings.

## BOOKS RECEIVED.

"History of Furness," Part 4; J. Richardson, *Times* Office, Barrow-in-Furness.

Proceedings of the Grand Chapter of New York.

Proceedings of the Grand Chapter of Ohio.

## The Freemason,

SATURDAY, JANUARY 28, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## ROYAL MASONIC BENEVOLENT INSTITUTION.

CHARITY is again our theme; and the immediate object of our solicitude is the Royal Masonic Benevolent Institution. Having said thus much, it may easily be

conjectured that the approaching Festival in aid of distressed Masons and the widows of poor Masons is the foundation of our present remarks, and of our desire to enlist the sympathies of our readers. Some time ago, a French contemporary, the *Monde Maçonique*, whose voice is now unhappily silenced by the sterner notes of war, observed, with reference to English Freemasons, that their charity was a system well organised and ably administered. Our contemporary, if we remember rightly, deprecated spasmodic efforts, and commended the "long pull, the strong pull, and the pull altogether," which had produced such creditable and lasting results as the great Masonic Institutions of England. And, undoubtedly, the *Monde Maçonique* had reason on its side, because the education and nurture of destitute or orphan children, and the permanent shelter and sustenance afforded to the aged, in those institutions far outweigh, in actual good to the recipients, any mere transient relief to the needy, on however profuse or extensive a scale it may be. Not that we are disposed to discredit the practice of ready assistance of a temporary nature to those who really require it; but at the same time it cannot be disguised that more money is wasted on impostors and undeserving objects than would suffice to keep one hundred more children in our schools, or as many annuitants on the funds of our Benevolent Institution. There is, however, another aspect to the question, and we allude to it with regret, that more than four-fifths of the Craft in England do not contribute *at all* to any of the noble foundations established by their forefathers. Nay, some are content to apply for the benefits of those Institutions without ever having thought of them in more prosperous days—without ever having sympathised in the sorrows, or really commiserated the distress of their aged brethren or of the widow and the orphan. Can we wonder, therefore, that many of the subscribers, justly indignant at so lamentable an apathy, would fain exclude from the temple of charity those who have never sacrificed upon its beneficent altar? Can we wonder, although we may not agree with them on principle, that many are anxious to restrict the benefits of our institutions to those who have subscribed to their funds, or who have shown, in better days, a practical interest in their welfare. Were it not for the comprehensive nature of Freemasonry, and the glorious catholicity of its creed, the derelictions of duty manifested by many nominal Masons would recoil upon their own heads in the hour of penury and want. But, fortunately for them, the ample cloak of charity covers their sins of omission, and all are allowed to participate in the advantages of education and maintenance for their children, as well as sustenance for themselves, although, as we have already intimated, they have really no claim to the support of the Craft beyond the natural

sympathy which is ever evoked in generous minds by tales of misery and misfortune. Still we are glad to record that of late years great interest has been taken by many members of the Fraternity in the welfare of our charities. The increasing number of Stewards at each successive Festival, with the augmented subscriptions on their lists, may be accepted as a healthy sign of progress; but we shall not be satisfied until the responsibilities of Freemasonry are brought home so forcibly to the breast of every brother that all "who profess and call themselves Masons" shall be found eager to help the good work by fairly contributing according to their means. The Royal Masonic Benevolent Institution was, as many of our readers are aware, established with the view of providing an asylum for the veterans of the Craft in old age, and the widows of such brethren as had died in straitened circumstances. At a later period a scheme for granting annuities to a similar class of deserving persons was promulgated under official sanction, and eventually the Asylum and Annuity Funds were amalgamated, with the happiest results.

On behalf of this invaluable charity a Festival is held annually, under the presidency of some distinguished Mason who has attained high honours in the Order. This year the Right Worshipful Brother Colonel Francis Burdett, Provincial Grand Master for Middlesex, has undertaken the onerous but pleasing task of representing the aims and claims of the Benevolent Institution at the usual Festival, which will be held on the 3rd February; and it is very gratifying to be able to announce that the Stewards ranged under the Right Worshipful Brother's banner upon that occasion will number more than one hundred. We therefore anticipate a great success for the Institution, and we know that the most praiseworthy exertions are being made to secure it. And when we consider how many deserving old Masons are sheltered and secured from want—how many widows are aided in like manner—few words are required to commend the cause to the warmest support of the brethren; but even at the risk of harping upon one string, let us advise those who are already subscribers to the various Masonic Charities to urge the imperative necessity of subscribing upon all brethren in their respective lodges who may have been previously oblivious of the truism that Freemasonry has its duties as well as its privileges, and that one of the highest, the holiest duties of a Mason is to do good to the household of the faithful.

There can be but few of us, however young in Masonry, who have not witnessed many strange vicissitudes and changes of fortune amongst our friends and acquaintances; there can be but few of us who have not passed hours in the house of mourning, as well as in the chambers of rejoicing. Young as we may be, grief and

pain and death are not unfamiliar visitants to our homes; nor can the noblest or the most prosperous claim exemption from the common ills of life. Let us each, therefore, help to bear a brother's burden; let us each endeavour to lighten his load of care, and to smooth his troubled passage to the grave. "Behold the night cometh" when "no man can work;" but the present is ours, and can be woven by kindly words and generous deeds into a pleasantly-remembered past. The knowledge and the conviction that we have striven to do our best for the comfort of our fellow-creatures will not only awake happy memories in our hearts; but when the awful hour of dissolution approaches, our thoughts shall not be haunted by visions of vows forgotten, bright opportunities wasted, and paramount duties neglected. No hideous spectre shall affright our souls, because we shall have carried out in their entirety and truth those principles which are the glory of our Order by caring for the widow and orphan, and giving the homeless and shelterless where to lay their heads.

#### THE ANCIENT AND ACCEPTED RITE.

We have received, and hold over, several letters relating to Bro. Yarker and the Ancient and Accepted Rite. All are personal to a degree which renders their insertion impossible, unless carefully pruned; and one signed by "A. S. P., of the Palatine Rose Croix Chapter," is not accompanied by the name and address of the writer. Bro. Yarker's communication contains historical facts of an interesting nature, but is intermingled with observations respecting the Supreme Grand Council 33° which we cannot publish.

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

BRO. YARKER AND THE SUPREME GRAND COUNCIL 33°.

That there are two sides to every question may be accepted as an indubitable fact; and I should be sorry that the ten thousand readers of THE FREEMASON should be allowed to suppose that Bro. Yarker's *ex parte* statement of his own case does not admit of being looked at from a point of view somewhat different from that which he has selected.

I propose neither to criticise nor to refute the arguments contained in his statement; but as a humble yet *entirely independent* member of the A. and A. Rite, I wish to invite the attention of all brethren to a most important *matter of principle* which is involved in the present discussion.

Every member of this Rite, when he is obligated in the 18°, whether as a newly-admitted candidate or as an affiliated member of one of the old independent bodies (which last I gather to have been the case with Bro. Yarker), voluntarily takes a solemn obligation whereby he binds himself, among other things, at all times to render proper allegiance to the Supreme Grand Council 33°.

Bro. Yarker, by his own confession (at page 11), admits that he publicly announced

his intention of "again working the old Templar Kadosh." Now, whether he be right or wrong, personally, in his wish to see this degree again worked, there can be no doubt that his intention was a direct infringement of the regulations established by the S.G.C. 33°; and, consequently, that he was bound by his sacred word of honour to submit his private judgment to their decree; and in contumaciously refusing conformity thereto he must, in the judgment of all right-minded Masons, be held to have unjustifiably violated his obligation of obedience, and to have deserved the penalty which has been inflicted.

Let me illustrate this position by supposing a parallel case. We know that in former days the "Ark," and many other "side degrees," were habitually worked in some private lodges; but, I ask, what would be said now should Bro. Yarker rise at a P.G.L. banquet, and publicly announce his intention again to work the old Ark or the Mark Degree in a Craft lodge? I think there can be no doubt that, if he persisted in the assertion of such an intention, the sentence which would be passed upon him by G.L. would not differ materially from that which he has suffered at the hands of the S.G.C.

I must avow that, *to my mind*, this matter of playing fast and loose with Masonic obligations, and declaring that "no subordination is due" to those whom it suits our own private purposes to accuse of "usurpation," is a very serious matter indeed. Granted that our governing body is non-elective, and that it consists of "a small minority of nine men," Bro. Yarker knew all this when he submitted himself to that body; and they were just as much usurpers when he was likely to "become a zealous member" of their Rite as they are now, when they have refused to be guided by his individual opinions. A few weeks ago we were all crying shame upon Russia for her faithlessness in repudiating solemn engagements at the first moment that it suited her personal interest to do so. But what difference is there between her conduct and that of *any* brother (whether at Bath or at Manchester), who, after having entered into solemn engagements, in order to obtain a certain Masonic rank, or the possession of real or imaginary secrets, or some other advantage best known to himself, is, nevertheless, ready, the moment he finds his opinions differing from those of others (who, after all, may *possibly* be as well qualified judges as himself), to abjure, *propria motu*, the most sacred obligations; and to ignore the truth which he was taught on first receiving "the Light"—namely, that a Mason's honour is inseparable from fidelity and obedience.

P. H. NEWNHAM, 30°.

#### "A COWAN."

In response to Bro. W. Carpenter's interesting communication on the word "Cowan," I will not lose sight of the subject, and hope before long to write a few lines thereon.

Permit me, however, to say that I know no one better qualified to speak on the subject than Bro. Carpenter himself, and I feel sure it is only owing to his being of such a retiring disposition that he has refrained from speaking more fully and positively on the subject.

His connection with the literary world for at least half a century, and the knowledge that he has of the mysteries of the Craft, both *ancient* and *modern*, would warrant us, I feel certain, in receiving with every

attention, not only his "crude ideas," but also his *mature thoughts* on the subject.

W. JAMES HUGHAN.

#### MASONIC WRITERS AND CORRESPONDENCE.

May I be permitted to remind the brethren who write any time to object to the statements made by several writers in THE FREEMASON, that we simply communicate our information (often obtained after considerable labour, and frequently at no slight cost) for the benefit of the Craft universal, without any pecuniary fee or reward; and that therefore we, who thus write, are as anxious to *receive* light as those can possibly be to whom we wish to *give* light. Hence, their objections should be supported by *facts*, and not offered in an unruly or ungentlemanly manner. I must say that unless such is the case I shall not trouble to attempt to aid or advance the literature of the Craft; and although my withdrawal may be of little consequence, as it will for certain lead others to do likewise the fact will then be of consequence.

BETA.

#### MASONIC RIVALRY IN GLASGOW.

There has been a great struggle going on for long among several of our Scottish lodges for precedence in regard to their antiquity, while the wonderful discoveries that are sometimes made are often rather curious. One of the latest—which, however, requires further explanation—is in reference to the Glasgow St. Mungo Lodge, No. 27, and its new date of "1051." On looking over the list of Scottish lodges for years back, I find the date of St. Mungo Lodge given as "1729." Yet, shortly since I was shown a large and gorgeously-painted silk banner, with the inscription in large gold letters upon it, "Glasgow Lodge St. Mungo, 27, A.D. 1051." This date therefore of the St. Mungo Lodge throws the St. John's, with its "Malcolm Canmore" fraternity and pretended "813th Anniversary," completely in the shade; for does not 1051 carry us back to the classical times of the immortal Macbeth? What next? However, pray tell us all about it.

L.

#### THE APAMEAN MEDAL.

I must apologise to Bro. Craig, at page 688, December, 31st, for being so long in replying to his query, but three things kept me back: I had to wait until the other notes I forwarded had their turn to appear; I had not a copy of Hugh Miller's work beside me, and I was engaged otherwise. However, I have now seen the "Testimony of the Rocks," page 283, where the engraving of this old medal occurs, as also "Calmet's Dictionary," which I have, and in which, under "Ark," a similar print appears, only a little smaller, and I have now great pleasure in stating what I think about it.

This medal shows us Noah and his wife in two different situations; first, in point of time, we see them seated within the ark, which is floating upon the water; then we see them after leaving the ark, and walking away from it. In this latter we perceive that Noah and his wife have their *right* hands elevated in token of adoration and thankfulness to God for his mercy in saving them. This position was quite common as a posture of prayer, &c. Ps. cxli., 2: "And the lifting up of my hands as the evening sacrifice;" and 1 Tim. ii., and 8: "I will therefore that men pray everywhere, lifting up holy hands." Prov. i., 24: "Because I have called and ye refused; I have stretched out my hand and



no man regarded." Then in Isaiah ix., 12 and 17, we find the stretching out of the hand alluded to as a symbol of entreaty and mercy. Then Gen. xiv. 22: "I have lift up mine hand to the Lord." The appearance of both the man and the woman is similar, and quite in keeping with their circumstances. Both are simply shown as walking, while the left hand of the man resting on his stomach, or above his girdle, has no more connection with Freemasonry than any other portion of the sketch, and I must say that to fancy that the artist who executed this had any thought of Freemasonry in his head at the time, is, in my opinion, purely imaginary; only I am ready to admit that Bros. Desaguliers and Anderson got a number of their ideas from subjects similar to this when they manufactured our present system. There is nothing mysterious in up and transmogrifying old stones into a new building.

W. P. BUCHAN

P.S.—In connection with this I would respectfully request Bro. Craig to read and think over my quotations at page 42 of last week's FREEMASON, from the old Burgh Records of Aberdeen, especially under date 1530; and after doing so, it strikes me he will get "more light," in a manner which may be useful to him in his future Masonic readings.

W. P. B.

At a meeting of a Lodge of Emergency for the purpose of an initiation and passing, the other evening, the S.W. and J.W. were both absent. The W.M. directed the I.P.M. to take one chair, and one of the P.M.'s the other, and one P.M. the I.P.M.'s collars, there being several junior M.M.'s in office capable and anxious of an opportunity of filling those chairs. The question afterwards arose as to "there being a right on the part of the P.M.'s to claim to fill those chairs," or if the junior officers (at the discretion of the Master) might not rightly fill them for the evening? An answer in your valuable paper will much oblige,

A SUBSCRIBER.

[The W.M. has the absolute right to nominate in such instances.—ED. F.]

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### QUALIFICATIONS OF VISITORS TO LODGES.

(To the Editor of The Freemason.)

SIR,—Having had considerable experience in the above subject, I think I can answer "An Old P.M." in a tolerably satisfactory manner.

1st. Should a perfect stranger present himself for admission to a lodge, my custom has been, for the last twenty years or more, and it is derived from very old and experienced Masons, on the I.G. announcing that there is a stranger in the porch seek for admission, to send out the Deacons or two trustworthy brethren to examine him in the three degrees, and also his G.L. certificate, or any other he may have; at the same time I would not reject a brother *entirely*, unless I felt convinced he was an impostor, as I have known instances where men have been entered, passed, and raised in a lodge in the colonies, and have not entered a lodge for a considerable time afterwards, when words and signs have been forgotten and no G.L. certificate may ever have been given to the brother. I know an instance of this, when a brother wished for admittance to a lodge but could not pass himself in, and was very nearly rejected, but an old experienced brother came out, and after putting a number of questions to him, felt convinced that he could not have known what he did had he not been legally entered, passed and raised, but of course this required great caution and care. This brother rose eventually very high in the Order, and held very prominent offices; had he been rejected, the Order might have been deprived of a very useful member.

2nd. With respect to vouchers, the only way they

can be relied on is, when a brother in the lodge can "vouch" that he has previously sat in lodge with the visitor who presents himself, or that some other well-known brother has "vouched" to him that the visitor has sat in lodge with him.

It is certainly necessary to exercise every caution in admitting a *perfect* stranger, but at the same time a certain amount of discretion may be used; for a very worthy brother may be rejected, and perhaps annoyed and disgusted, and never attempt to enter a lodge again. What I have written is entirely from practice and experience, and I don't think I ever remember an instance where this test has not proved satisfactory. I may say that in one lodge where I was W.M. and P.M., in the neighbourhood of a large garrison town and camp, we had an immense number of strangers presenting themselves of all sorts and denominations, when we were, of course, obliged to be *very particular*, and though a few were rejected most were admitted. The Book of Constitutions (page 89) recommends due examination, but says very little on the subject.

I am, Sir and Brother,

Yours fraternally,

F. B.,

An old P.M. and P.G.M.

#### BRO. LITTLE AND THE "TESTIMONIAL."

(To the Editor of The Freemason.)

VERY DEAR BROTHER,—I am delighted to know that Bro. Robert Wentworth Little's worth is to be recognised in a tangible form. We have all been familiar with him as a most energetic, zealous and learned Mason; and, what is more, London Masons are not the only brethren who are aware of Brother Little's great exertions on behalf of the Craft, for his fame is known throughout the length and breadth of the land, and as many of the articles from his gifted pen have been anonymous, we make bold to say that even where his name has not been heard, his admirable articles have been read and appreciated most heartily. In fact we know *such is the case*, as we have had letters on the subject from brethren who have acknowledged the excellence of Brother Little's writings, to whom the talented brother was unknown, but who, however, "gave honour where honour was due."

I beg, Bro. Editor, to unite my feeble testimony to the most fraternal communication of Bro. James Weaver, in THE FREEMASON of to-day. I support every word of that letter, and believe Bro. Little to be all and even more than Bro. Weaver says; and I feel sure that the worthy Chairman, Treasurer, and Secretaries will receive a ready response to their appeal.

Fraternally yours,

W. JAMES HUGHAN,

Prov. G. Sec. Cornwall.

Truro, 21st Jan., 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Fully coinciding as I do in the sentiments so ably expressed by Bro. Weaver in THE FREEMASON last week, I am sure my motives in now addressing you will not be misunderstood when I say that the advertisement signed by Bros. Moss and Levander has in some respects caused considerable surprise to a large section of the Craft. I do not for a moment question their good intentions, which are sufficiently evident; but I may be permitted to suggest that it would have been more in accordance with the feelings of Bro. Little's Masonic friends if a general meeting had been called, and an opportunity had been afforded to other brethren who have known Bro. Little for a more lengthened period than have the two above-named Hon. Secretaries, to take an active part in initiating a testimonial in his honour.

At such a meeting the officers could, have been chosen, and thus what now appears to be a self-elected status, would have been avoided, while many would have been greatly pleased to originate lists of subscriptions in their own immediate circles. I merely throw this out as a hint, and to remove impressions which seem to prevail; and will simply add that our esteemed Bro. Brett is giving practical effect to a similar idea by making a goodly collection on his own account, and I am sure he will receive the hearty support of very many metropolitan Masons.

I will also mention that at the last meeting of the Plantagenet Conclave, Bros. Major Finney, J. L. Thomas, Finney, jun., Cubitt, Dr. Ward, and others mooted the question of a testimonial to Bro. Little.

Dr. Ward and myself were asked to act as Secretaries, but we did not consider ourselves of sufficient weight and influence in the Craft to carry out so desirable and important an object, but thought it would be much better to call a meeting of Bro. Little's friends. On the following Saturday, with much surprise, I read the advertisement in THE FREEMASON.

I have since received a note from Bro. Moss asking me to be one of a committee. I have not yet replied to his note, as I await an opportunity of consulting the brethren connected with the movement to which I have referred.

I am, dear Sir and Brother,

Yours fraternally,

JOHN BOYD.

P.M. 145 and P.Z. 145.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I was highly pleased to see the advertisement in your last issue informing the brethren that a testimonial was being "got up" for presentation to my esteemed and valued friend Bro. Little. I feel confident that the time has arrived when it would be a great injustice not to recognise in some public manner the many services he has rendered to our Order; and the object of my writing to you, is to suggest that a Committee be at once formed for the purpose of receiving subscriptions from the brethren who know and esteem him so highly, and that such Committee should include one of the Grand Officers of the province of Middlesex, of which Bro. Little is the first Prov. G. Secretary, and in the formation of which he has done so much.

Yours fraternally,

A PROVINCIAL BROTHER.

Our valuable contemporary the *Era* thus alludes to the "Wentworth Little Testimonial":—

"BRO. ROBERT WENTWORTH LITTLE.

"Following the example set in the cases of Bros. H. Muggeridge and James Brett, the brethren have resolved to give a proof of their recognition of Bro. Little's services to Freemasonry by presenting him with a testimonial. The services of Bro. Little, it should, however, be understood, are of a different character to those rendered by Bros. Muggeridge and Brett. These brethren, as the present representatives of the instructors in Freemasonry, have rendered invaluable assistance to the Craft in communicating the knowledge of the forms and rituals which make a perfect officer of a lodge or chapter; and consequently have exercised great influence over the spread of Masonry, and made it more attractive by the accuracy with which the ceremonies are performed when new members are added to the Order. Their labours have therefore been rewarded in a most liberal and handsome manner, and with a due regard to the value of their works. Bro. Little, however, though as perfect as they in his knowledge of lodge and chapter ritual, has devoted much of his time and attention in another direction. With him it has been a duty to pursue antiquarian researches after the history of Freemasonry, and to remove the dust and rubbish which, in a long succession of centuries, have naturally accumulated on the original fabric of the mystic art. To present it in its purity, undeformed by modern so-called improvements in the structure, to strip it of all 'meretricious graces' on the one hand, and to restore it 'majestic in its own simplicity' on the other, has been his end and aim; and while the services of Bros. Muggeridge and Brett were justly recognised as invaluable to the Craft, those of Bro. Little, in a higher and more eminent degree (seeking after knowledge "as silver and searching for her as for hidden treasure"), merit an ample and substantial reward at the hands of his brethren. The movement has met with cordial approval among the leaders of the fraternity, and Bro. Colonel Burdett, P.G.M. for Middlesex, and Bra. John Hervey, G.S., have accepted the offices, respectively, of Chairman and Treasurer of the Fund.

#### "OUR AMERICAN CONTEMPORARIES.

BY BRO. WILLIAM JAMES HUGHAN.

(To the Editor of The Freemason.)

In the interesting article with the above heading in THE FREEMASON for January 14th you omit a magazine which I think one of the best published in the Masonic world, viz., *The Masonic Monthly* (Theop. G. Wadman, Boston, U.S.).

It is just probable it may not be sent you in exchange, and if it is not, it ought to be. The omission would be at once remedied by Bro. Wadman's attention being called to the fact; and, on the other hand, if you do receive it, I know well the leaving it from your admirable sketch was an oversight. "Our American Con-

temporaries," and such like articles, are desirable features in THE FREEMASON, and remind us, like the "Masonic Calendar," that Freemasonry is *cosmopolitan*. I send you an account of the Temple just erecting in Manchester, New Hampshire. The old structure was burnt, but the Craft in that country soon determined to repair that loss.

### ROYAL MASONIC INSTITUTION FOR GIRLS.

The Monthly Meeting of the Committee of this Institution was held at Freemasons' Hall, Great Queen-street, on Thursday, the 26th inst., Bro. J. A. Rucker in the chair.

The minutes of the last General Committee were read and confirmed, and the minutes of the last Quarterly General Court and the House Committee were read. The medical officer's allowance was increased from £25 to £40 a year, in consequence of the great increase of work. Also a notice was given to present him with a gratuity of one hundred guineas for his great exertions during the recent heavy sickness at the school. The subject will be brought before the next Quarterly Meeting.

One petition was received.

A vote of thanks to the Chairman closed the meeting.

### Masonic Miscellanea.

A GRAND Masonic assembly is to be held at Aberdeen early next month, which we have no doubt will be the means of bringing the members of the various lodges together, and have a fine fraternal effect.

THE "Stockwell" Lodge, No. 1339, will be consecrated on Thursday, the 2nd proximo (by Brother R. Wentworth Little, G. Sec. Middlesex), at the Duke of Edinburgh, Stockwell, at 5.

WE are glad to see that Bro. Dr. Jones, of Asparria, Cumberland, has been presented with a purse of gold in recognition of his musical talents, and more especially for his services in connection with the church choir.

A GRAND Masonic ball, to which the public will be admitted, will be held at Pendleton Town-hall, by united Lodges of Salford, on Thursday, Feb. 2, in aid of the Salford and Pendleton Royal Hospital and Dispensary Funds.

AT the forthcoming festival of the Royal Masonic Benevolent Institution Bro. H. G. Buss, of 127, Offord-road, Barnsbury, will represent the Knights of Constantine, and will be happy to receive additions to his list.

A MEETING of the Bective Sanctuary of the Rite of Misraim will be held at Freemasons' Tavern, on Tuesday, the 31st inst., when the Levitical and other high grades of the Rite will be conferred on brethren in attendance. In order to remove erroneous impressions, it may be as well to state that none of the grades worked in any wise conflict with the degrees worked under the Ancient and Accepted Rite.

WE are informed that the following new conclaves of the Red Cross Order have been, or are about to be, opened:—

- The "United States' Premier," No. 38, at Washington, Pennsylvania.
- No. 39, at Cleveland, Ohio.
- No. 40, at Cincinnati, Ohio.
- No. 41, "St. James's," at Maitland, Ontario.
- No. 42, "St. George's," at Bolton, Lancashire.
- No. 43, "Roman Eagle," at Poona, East Indies.

WE have received some lines on the Royal Masonic Benevolent Institution for Aged Freemasons and their Widows, at Croydon, Surrey, written by the venerable Bro. John Harris, P.M. and P.Z., an inmate of this Institution, and who is now in his 80th year. They are published on a 4to royal sheet, price 2d., and the proceeds arising from their sale will be given to the Royal Masonic Life-Boat Fund. Bro. Harris is now totally blind, but his faculties are evidently as bright, and his zeal for Masonry as unabated, as they were in his younger days.

WE understand that the majority of the copies of "Masonic Sketches and Reprints," by Bro. W. James Hughan, are already subscribed for, and that in all probability there will not be a copy left when the book is ready for issue, early in February. The brethren who have had circulars sent them respecting it should lose no time in applying direct to the author (Turo, Cornwall), or disappointment will be theirs. The first part will be a careful reprint of the "History of Freemasonry in York," which has been exceedingly well received by the press both at home and abroad. The second part, which Bro. Hughan has just completed, will contain "Unpublished Records of the Craft," and valuable appendices, copies of the Harleian MS. (No. 2054) and the Sloane MS. (No. 3323), from the British Museum, and other MSS. never before published. Also extracts from the Records of the extinct Grand Lodge of all England, lately discovered. The work is to be dedicated to the Prov. G.M. of Cornwall, and will be sold on behalf of the Masonic Charities.

CAPITULAR Masonry is spreading in New Zealand, the Grand Chapter of England having recently warranted a new Chapter at Hokitika. Thus is Masonry taking the place of paganism and cannibalism.

It is announced that the Crown Prince of Denmark, who has recently been made a Mason by Charles V., King of Sweden, is to succeed the late M. W. Bro. Bastrup, as the Grand Master of Danish Freemasons.

HUNGARY, where Masonry has been dormant for almost eighty years, through the prohibition of the Austrian Government, is rapidly throwing off its lethargy. The three lodges already established at Pesth, Temesvar and Osdenburg, are said to number fifty members each. The establishment of new lodges at Presburg and Baja is under contemplation, and we hope to be able to announce the formation of a Grand Lodge in Hungary at no distant day.

THE Masonic fraternity in California is enjoying a prosperity unexcelled by any State in the United States, reaping bountiful harvests of blessings innumerable; numbering its hundred and four score lodges, with a membership of nearly ten thousand; with a magnificent temple, at once the pride of the Order and of the city in which it is located; with a Grand Lodge fund of twenty thousand dollars; with private lodge funds and halls all over the State of millions of dollars value; with a membership of the first citizens of the State for wealth, wisdom and social and moral standing. On its trestleboard is laid out a plan for a Masonic Home for Masons in distress.

### ROYAL ARCH.

On Thursday, 26th January, a meeting of the Mount Lebanon Chapter, No. 73, was held at the Bridge House Hotel, Southwark. Present: Comps. J. W. Avery, M.E.Z.; T. J. Sabine, H.; F. Walters, P.Z., as J.; A. D. Loewenstark, P.Z., Treas.; M. E. Loewenstark, S.E.; J. T. Moss, P.S.; E. Harris, 1st A.S.; &c. The election of officers for the ensuing year resulted as follows: Comps. T. J. Sabine, M.E.Z.; J. Trickett, C.E., H.; M. A. Loewenstark, J.; A. D. Loewenstark, P.Z., re-elected Treas.; W. Roebuck, C.E., S.E.; T. J. Moss, S.N.; and E. Harris, P.S. Comps. Shalless, Stedman, and Timms were elected Auditors. It was carried unanimously that a five-guinea P.Z.'s jewel be presented to Comp. J. W. Avery, M.E.Z., for his efficient services during his year of office. Comp. T. J. Sabine, M.E.Z.-elect, represents the chapter as its Steward for the Boys' School at the next festival in March. The chapter was then duly closed. No visitors were present.

### INSTRUCTION.

The usual weekly meeting of the Confidence Lodge of Instruction, was held on Wednesday last, the 18th inst., at Bro. Foster's, Railway Tavern. Bro. C. C. Taylor on the chair. Bro. Maud, S.W.; Bro. Felton, J.W. and Sec.; Bro. Gotthiel, S.D. and P.M. and Bro. M. Davis, I.G., and several other brethren. After the minutes were read and confirmed, and the third degree ably worked by the W.M., as also, the 1st and 2nd sections of this lecture by Bro. Gotthiel, the following propositions were carried unanimously:—Bro. C. C. Taylor, elected as Treasurer; Bro. T. F. Felton, re-elected as Secretary; Gotthiel, P.M. elected Preceptor; Bro. Eltham, (Priory Lodge, No. 1000) elected joining member, it was also deemed necessary in the interest of the lodge to alter the time of meeting from seven to half-past seven o'clock, and to close at half-past nine instead of nine o'clock as heretofore.

### MASONIC BALL AT LIVERPOOL.

This, one of the principal provincial balls of the season was held on Tuesday the 10th inst., in the Town-hall, and was attended, by between 500 and 600. This was all the more gratifying, as the object for which this annual *reunion* is held is a charitable one—namely, providing funds for the education of the orphan children of deceased brethren in West Lancashire who have been left unprovided for. We understand that upwards of forty such orphans are now being educated in this way in different schools in the kingdom, and the funds which are annually derived from these gatherings form a very handsome nucleus for that purpose. Thus it will be seen that those of the brethren, together with their uninitiated friends—including, of course, the Lancashire witches, who, however ardently they may desire to pry into the mysteries of Freemasonry, are unable to have their wishes gratified—have a double motive to serve in attending the Masonic Ball—namely, that of deriving pleasure themselves and of conferring material benefit upon others. Two more powerful motives cannot operate in the minds of those who desire to enjoy the sweets of life to their fullest, and hence is to be attributed the large attendances at the annual festivities. Next to a fancy dress gathering, nothing is so picturesque as the scene which a Masonic ball-room presents—the elaborate costumes and costly paraphernalia of the brethren vying in splendour with the elegant dresses of the ladies, which may be said to include more colours than are to be found in a rainbow. Indeed, nothing so nearly approaches a fancy dress ball as a full dress gathering of the Masonic body; for among the number are brethren who rejoice in the dignity of "Knights Templar," whose cloaks of many colours, with devices of every conceivable kind, conspicuous among the number being the red cross, hide completely the regulation broadcloth dress coat and give their wearers rather a romantic appearance. Then, again, the gold-edged collars and cuffs, the crimson scarfs, the white aprons, and the adornments of other members of the craft, impart a very novel aspect to the ball; while Scotch brethren, in their kilts, and military and naval men, in their uniforms, add to the *tout ensemble*. Thus it becomes almost difficult in contrasting a fancy dress ball with that of the Craft to say where the one ends and the other begins. The company at the Town-hall included the merest tyro in the mystic art, as well as those who had reached the thirty-second degree. Although the Tylers stationed at the bottom of the staircase had not very warlike countenances, their drawn swords were sufficient to strike terror into the hearts of any who had come upon other than pleasureable motives bent. The party began to assemble at half-past eight o'clock, and continued arriving until midnight. The two ball-rooms were fully occupied by dancers up to an early hour and nothing that could contribute to the terpsichorean delights was left unprovided. The excellent music discoursed by Bro. G. W. Phillip's band appreciated by those who stood up in the dances, while the few who lounged upon the cushions and settees seemed to revel in the combination of sweet sounds, and to be bewildered by the rapid movements of the dancers as they flitted to and fro like so many objects in a kaleidoscope. Although the two rooms were crowded, the space was so utilised as to prevent unpleasant collisions; and this was in no small degree due to the admirable tact which that redoubtable master of his art, Bro. Molyneux, displayed in conducting the ceremonies. At eleven o'clock the supper-room was thrown open, and for the next two hours Bro. William Vines, of the Canton, was engaged in attending to the creature comforts of the party, which, with the aid of an admirably selected and well-stocked *cuisine*, he was able most successfully to do. The list of dances, included four polkas, six quadrilles, four galops, four lancers, four waltzes, and two schottische.

### THEATRICAL.

OLYMPIC.—During the past week Mr. A. Halliday's "Nell," has been performed here to crowded houses—followed by "Paul and Virginia," which most satisfactorily finishes the evening's amusement. All the pieces meet with a good reception nightly and are well appreciated.

ROYALTY.—At this house has been acted "Diamond cut Diamond," then "Dora's Device," the programme concluding with the burlesque of "Whittington Junior and his Sensation Cat," to numerous audiences who testify their approbation of all the pieces produced. We can recommend this theatre to all who may wish to enjoy a good evening's entertainment.

SADLER'S WELLS.—It is sufficient to observe that Mr. Pennington still appears at this house, to ensure the attendance of all those who appreciate his talents as an actor, in "Richard the Third," "Merchant of Venice" and "Virginius." The concluding piece is the pantomime "Sinbad the Sailor."

## SCOTLAND.

## THE CRAFT.

## PRESENTATION TO BRO. LOGIE AT DUNDEE.

The Operative Lodge, No. 47, met on Wednesday evening, the 18th inst., Bro. Longmuir, R.W.M., occupying the chair. The R.W.M. was accompanied by Bros. Alexander Kelt, R.W.M. 49; Jas. Berry, R.W.M. 78; William Gelletly, R.W.M. 158; George F. Roger, R.W.M. 225; and Past Masters Logie, Stratton, Robertson, Cowie, and Depute Masters Brew, Smyth, and M<sup>r</sup>Gregor. Bro. Henry, S.W.; and Bro. Wilson, J.W.

The lodge having been opened by the R.W.M. in due and ancient form, he intimated the meeting to be a special one called for the purpose of presenting Bro. Logie, the I.P.M., with a gold watch and appendages as a token of respect and in return for the eminent services rendered to the lodge. The lodge having been put under the charge of the Junior Warden, supper was thereafter served by the Stewards, which finished and duly charged, and the usual loyal and Masonic toasts duly pledged and responded to, the R.W. Master called upon Worshipful Past Master Stratton to make the presentation.

Bro. Stratton then said: Right Worshipful Sir, Worshipful Masters, Past Masters, and brethren—I must say that I would have preferred the duty which you, Worshipful Master, desire me to do—namely, to propose the health of your respected predecessor and to make this presentation—had been undertaken by yourself. As you and the brethren of the lodge think otherwise, I have to thank you for the honour thus conferred on me, and I will now do so with great pleasure. This, Worshipful Master, has been the third testimonial made in this lodge during the past twenty-one years, and though presentations are now too common, this one is an exception, and is alike honourable to you in proposing it as it is to Bro. Logie, now about to receive it. I had the honour of being Master of this lodge when Bro. Logie joined, now about thirteen years ago, and during this long period of years Bro. Logie has been but one year out of office, and that one when ill with fever. Step by step—Deacon, Junior Warden, Senior Warden, Depute Master, and then Master (and I have always held that rising step by step is for the prosperity of lodges). Bro. Logie, therefore, in his quiet, unostentatious manner, having filled all the offices of the lodge, and as he has done a deal for the lodge, is well entitled to this testimonial; and I am glad to hear your subscriptions to it have been heartily given, and must therefore redound to the credit of you, Bro. Logie; and (turning to Bro. Logie) I have now much pleasure in handing to you this handsome testimonial, and I have no doubt you will look upon it as such. I wish you long life to wear it—a wish reciprocated by all the members of 47; and before I sit down I desire to say to you, young members of the lodge that this presentation and this happy meeting ought to stimulate you in your duty to your mother lodge.

Bro. Logie: Worshipful Master, Past Masters, Wardens, and brethren, I don't think that I ever rose with the idea of less to say than I can now. If I fail in properly thanking you all, I know you will excuse me. I have, as Bro. Stratton has said, held all the offices in the lodge, and, specially, that of Master, now for four years; and I am glad you are all pleased with the services rendered. I have never studied to add largely to the lodge—quality, not quantity, has been my aim. I now wish to thank you sincerely for this handsome present. I appreciate the gift very much. I can only say it will never be parted with by me as long as I live, and though a bachelor, I do trust it may descend to a worthy member of the Craft.

The following toasts were then given: "Sister Lodges," "Success to 47," "Provost and Council of Dundee," "Harbour Trust," "Town and Trade of Dundee," "The Cause of Education," and the toast of "The Master," when the Junior Warden called the lodge again to labour, and thereafter the R.W.M. closed the lodge.

EDINBURGH.—*St. Andrew's Lodge, No. 48.*—A meeting of this lodge was held on Wednesday, the 18th inst., at the Freemasons' Hall. The lodge was opened by Bro. C. F. Matier, W. Depute Master, assisted by Bro. Dr. Hammond, S.W.; Bro. William Hay, P.M., as J.W.; and several other brethren. A petition was presented from Mr. W. C. Gilles, and being found regular, he was balloted for and unanimously elected. The candidate being in attendance was then admitted and initiated into the mysteries of Freemasonry by Bro. Matier. The ceremony was performed with the utmost solemnity, and was deeply impressing to the candidate. No further business being brought forward, the lodge was closed in due form, and the brethren afterwards sat down to a substantial

supper, to which they did ample justice. Bro. Dr. Loth, R.W.M., was in the chair, supported by Bros. Dr. Carmichael, P.M., and Matier, D.M. Bro. Mackersey, P.M., acted as croupier. The only toasts were "The Queen," "The R.W.M.," and "The Newly-initiated Candidate." The brethren separated at an early hour.

*Rifle Lodge, No. 405.*—On Tuesday, the 17th inst., an interesting ceremony took place at this lodge, which was the presentation of a very handsome jewel to Bro. W. M. Bryce, 30°, Treasurer. The jewel had been especially made for the purpose, and was the gift of Bro. Captain Gordon, 30°, R.W.M. of St. Ternan's Lodge, who was, unfortunately, unable to be present, and had deputed Bro. C. F. Matier, 30°, G.S., to present it in open lodge. Bro. Matier, after a few appropriate remarks, affixed the jewel to Bro. Bryce's breast, and trusted he would be long spared to wear it.—In reply, Bro. Bryce expressed his high appreciation of the kindness of Captain Gordon, and assured the brethren generally of his desire to do all that lay in his power to promote the interests of the Craft.

ABERDEEN.—*St. Nicholas Lodge, No. 93.*—A special meeting was held at the Masonic Hall, on the 16th inst., for the purpose of initiating Signor Guglielmo, the composer of "The Lover and the Bird," and other popular ballads. The chair was taken by Bro. E. Savage, P.M., 30°, assisted by Bros. Forrest, P.M., as S.W., and Milne, as J.W. We also observed present: Bros. C. Fitzgerald Matier, P.M., 30°; Captain Gordon, W.M. St. Ternan's, 30°; Captain Crombie, W.M. St. Machar's; and many others. The first degree was given in the best possible style by Bro. Savage. The chair was then taken by Bro. C. F. Matier, and the lodge being raised to the second degree, two candidates were passed Fellow-Crafts. Bro. Matier then raised the lodge to the third degree, and gave the first portion of the ceremony in his usual excellent manner to three brethren. Bro. Savage gave the second part, and there being no further business, the lodge was closed in due form, with solemn prayer. We are exceedingly pleased to have had an opportunity of visiting the brethren in Aberdeen, and of testifying to the excellence of their work, which puts many a London lodge to the blush. We have never seen it equalled, except in East Lancashire and West Yorkshire. This shows the fallacy of the popular idea that Masonry is very loose in Scotland. We advise those who think so to go for a short time to the North, and visit the "Granite City."

## MARK MASONRY.

## CONSECRATION OF THE CALLENDER LODGE OF MARK MASTERS, No. 123, E.C.

This new lodge was opened in the Town Hall, Bury, Lancashire, on the 13th inst., by Bro. Thos. Hargreaves, W.M. of the Blair Lodge, No. 113, E.C., Haslingden, in due form with solemn prayer; Bros. Lawrence Booth acting as S.V. and J. M. Whitehead as J.W. The following brethren were then advanced to the degree of Mark Master, according to ancient custom, by Bro. Wm. Romaine Callender, jun., R.W.P.G.M.M. of Lancashire—viz.: Bros. James Kenyon, James Shaw, and John Randle Fletcher. The R.W.P.G.M.M. then called upon the P.G. Sec. to read the warrant from the M.V.G.M.M., after which, Bro. W. O. Walker, the W.M.-designate, petitioned the R.W.P.G.M.M. to consecrate and constitute the lodge as the Callender Lodge, No. 123, E.C.

The R.W.P.G.M.M., in accordance with the petition of the brethren, proceeded to consecrate the lodge, assisted by the following P.G. Officers:—Bros. J. M. Wike, P.G.J.W., as P.G. Chaplain; John Tunnah, P.G.S.O.; John Chadwick, P.G. Sec.; John Duffield, P.G. Reg. of Wks.; W. Roberts, P.G.S.D.; Thos. Hargreaves, P.G.J.D.; S. Titmas, P.G.D.C.; Thomas Ashworth, P.G.A.D.C.; W. H. Prince, P.G. Swd. B.; L. Booth, P.G. Stand. B.; John Fothergill, E. Hartley, and Amos Stott, P.G. Stewards; and W. Walker, P.G.I.G. On the completion of the ceremony of consecration, Bro. W. O. Walker's assent was required to the ancient charges. The brethren beneath the rank of Installed Master were requested to retire, and the W.M.-designate was installed, according to ancient custom, by Bro. W. Roberts. The brethren were readmitted, and having duly saluted their new W.M., he proceeded to appoint and invest his officers as follows:—Bros. Lawrence Booth, P.M. 191, S.W.; John Mitre Whitehead, P.M. 1012, J.W.; Joseph Handley, P.M. 191, M.O.; Andrew Milne, P.M. 191, S.O.; Frank Dawson, P.M. 191, J.O.; James William Kenyon, P.M. 42, Chaplain; Thomas Crompton, P.M. 191, Treasurer; Henry Maiden, P.M. 191, Secretary; Frederick Crompton, J.W. 191, Registrar of Murks; John Halliwell, S.W. 1012, S.D.; William Handley, W.M. 1012, J.D.; Captain Watson, Past Warden 1174, Dir. of Cers.;

John Randle Fletcher, Organist 191, Organist; Samuel Bailey, S.W. 191, and William Balmer, Sec. 191, Stewards; George O'Neil, I.G. 1012, I.G.; Ingham, Sec. 42, Tyler. The Provincial officers then retired, and the lodge was closed in ancient form, with solemn prayer, by the W.M.

The brethren then sat down to a banquet, provided by Bro. W. Handley, of the Derby Hotel, Bury, in his usual *recherché* style. The usual loyal and Masonic toasts were given, and received in a most enthusiastic manner. The enjoyment of the evening was essentially contributed to by a most efficient glee party, consisting of Bros. Bailey, Dumville, Edmondson, and Wroe, accompanied by Bro. J. R. Fletcher.

## INDEPENDENT ORDER OF MARK MASTERS.

The quarterly meeting of the Ashton United Lodge of Mark Masters was held recently at the Astley Arms Inn at Dukinfield, Ashton-under-Lyne. There was rather a poor attendance of brethren. The lodge was opened by Bro. John G. Whitehead, W.M. Bro. Thomas Hargreaves, W.M. Blair, 113, Prov. J.G.D. Lancashire, being the only visitor. The minutes of the last regular lodge were read and confirmed.

At the last quarterly meeting held in October, at the Pitt and Nelson Inn, Ashton-under-Lyne, Bros. W. R. Callender and Hargreaves being present, it was resolved to form a committee to look into the accounts of the late deceased Secretary and report to next lodge. They were also empowered to report to next lodge upon the advisability of joining the Grand Mark Lodge of England.

The Secretary read the report, which was as follows:—"The committee who were appointed at the last meeting have met several times, but are not prepared to report upon the accounts of the late Secretary until next lodg. They have taken into consideration the desirability of joining the Grand Mark Lodge of England, and have come to the conclusion that, if the Mark Masters of the Ashton district were to amalgamate with the Grand Lodge, it would impose upon the brethren extra contributions, which the majority would not be willing to pay, as they would not gain any privileges they have not at present, except uniformity of working and visiting the lodges under the jurisdiction of the G. Lodge, which very few would avail themselves of. They also believe that it would be a serious disadvantage to the members of the Funeral Fund, although it would not be interfered with by G. Lodge."

The W.M. read a letter he had received from Bro. Binckes, assuring them that the Funeral Fund would not be touched in any way. He (the W.M.) was sorry there were so few present. He wished that the matter might have been thoroughly discussed. Would any of the brethren express their opinions? The obstacle in the way of fees payable to Grand Lodge would prove very great; and another fear was that of introducing a third element, as there would be a few dissentients from the movement. There were already two elements—members and non-members of the Funeral Fund.

The S.W. moved, and the J.D. seconded, that the report be received and entered on the minutes. Bro. Thomas Hargreaves did not wish the brethren to think that he had come there to dictate to them, and to tell them what to do and what not to do. He hoped the brethren would thoroughly disabuse their minds of any such opinions; he would be the last to introduce any dissension into the lodge, or to cause a break in its harmony. He would simply say what he in their case would do; and before the W.M. put the motion to the meeting he expected by arguments and plain facts to induce some of the brethren to propose an amendment. It would not be advisable, from the small number of members present, to decide the question one way or another. It was a momentous question, and one not to be settled without due deliberation. The Mark Degree, to his certain knowledge, was worked in Lancashire in four different ways, and each party so working maintained that theirs was the correct ceremony. All could not be correct, and the question then arose—Which was the correct ceremony? A solution of that difficulty could only be arrived at by the brethren visiting the different lodges and seeing the working. If they did so, he felt sure they would think as he did: that the ceremony as authorised by the G. Lodge of England was the only correct one. And he asked them, as Masons and as men of common sense, if they found that their working was wrong, would they not correct it at once? Most decidedly. Now, he should ask them to adjourn the debate until next lodge; and in the meantime the brethren would have an opportunity of visiting the Blair Mark Lodge, at Haslingden, and the Union Mark Lodge, at Manchester, to both of which he most cordially invited them. For all the brethren who might visit either of those lodges, he felt convinced, if present at the



next meeting, would vote for amalgamation with G. Lodge. The W.M. has said there were already two elements in the lodge, and it would be injudicious to introduce a third. He thought differently: that by amalgamation it would have a tendency to bring the two former elements into closer contact, and to place them all upon one common level.

Bro. Stafford and others protested against receiving the report.

A Brother did not think the working ever had been correct, as during his membership he had seen it changed two or three times.

Bro. Walker proposed as an amendment, and Bro. Stafford seconded, that the report stand over until next meeting, which was carried.

Bros. David Radcliffe (Milton, 1144) and George Burton (Unanimity, 89) were advanced to the degree of Mark Master. Several brethren were admitted members of the Funeral Fund, and others proposed. Bro. James Pollitt (W.M. Milton, 1144), on behalf of that lodge, wished to be incorporated with this Mark Lodge. It was ordered to be entered on the minutes.

Business being finished, the lodge was closed.

#### ROYAL ARK MASONRY.

An influential preliminary meeting of members of the Royal Ark Mariners' degree was held at the Lyceum Tavern on the evening of Monday, the 16th inst., when a Lodge of Instruction was opened, Bro. James Stevens, of St. Mark's Lodge, presiding as Commander N. The ceremony of elevation was rehearsed in a most satisfactory manner, Bro. Harris acting as J. and Bro. Lowder as S.

It was resolved that the next meeting be held on Monday, the 23rd inst., and then to found the Lodge of Instruction; all members of the degree present on that occasion to be recognised as founders of the lodge, without payment of the entrance fee. A vote of thanks was passed unanimously to Bro. Stevens for the efficient and impressive manner in which he had rendered the beautiful ceremony of this ancient degree; and it was also resolved that he be requested to occupy the chair of N. on the next occasion. Among those present were Bros. M. Edwards, Hammerton, Loewenstark, &c. Bro. M. A. Loewenstark is the Scribe (*pro tem*).

#### ANCIENT AND ACCEPTED RITE.

##### WILLIAM DE IRWIN CHAPTER, WESTON-SUPER-MARE.

The William de Irwin Chapter of Sov. Princes of Rose Croix held their first meeting (after reception of warrant from Supreme Grand Council, for the chapter has during the past year been worked under a dispensation) on Thursday, the 12th inst., in the Weston-super-Mare Masonic Rooms, which had been tastefully and correctly fitted up by E. and P.P. Cox. The following E. and P.P.'s were present at the opening of the chapter, which had been called for an early hour in order to suit the convenience of visitors:—Ill. F. G. Irwin, 31°, M.W.S.; Ill. General Munbee, 30°, Sen. General; Capt. Townsend, Jun. General; E. T. Inskip, Treasurer; Benj. Cox, Registrar; Fredk. Vizard, Raphael; Ill. — Davis, 30°, Grand Marshal; F. Clarke, Captain of the Guard; Matthias and Jones, Heralds.

The chapter having been opened in due form, the following brethren, members of the Weston-super-Mare Craft lodge and R.A. chapter, were balloted for and unanimously elected, viz., Major John Walter Vizard, Alfred William Butter, and Wm. Thomas Male, the latter by dispensation as a serving brother. The candidates having been prepared and entrusted, were perfected and advanced to the degree of Sov. Prince Rose Croix of H.R.D.M., the ceremony being rendered in that impressive and correct manner for which this young chapter has frequently been commended by the Supreme Grand Commander of the Order. We particularly noted the working of E. and P.P. Vizard as R., Davis as Gd. M., and Townsend as H.P.

At the close of the second point, the M.W.S. expressed his regret at the absence of the Sov. Gd. Commander, the Ill. Bro. Vigne, and said he was quite sure the E. and P.P.'s would regret it still more when they learned that illness alone prevented his attending the chapter that evening. The M.W.S. proceeded to say that Bro. Vigne had presented for the use of the chapter a handsome alms-bag, and he was quite sure the members would value it still more highly when he told them it was worked expressly for the chapter (as the monogram would show) by the fair hands of their Supreme Grand Commander's daughter.

The thanks of the chapter were voted to Miss Vigne for her handsome gift.

The M.W.S. announced that the Supreme Grand Council had been pleased to confirm their charter and present them with a regular warrant, which he read, and afterwards said he was quite sure the members of the De Irwin chapter would continue to deserve the high opinion formed of them by the Supreme Grand Council.

E. and P. Bro. Inskip was unanimously elected Treasurer for the ensuing year.

The M.W.S. then proceeded to appoint his officers as follows: Ill. E. and P.P. Munbee, S. Genl.; E. and P.P.'s Clarke, J. General; Townsend, High Prelate; Cox, Registrar; F. Vizard, Raphael; Davis, Grand Marshal; Major Vizard, Capt. of the Guard; Matthias and Jones, Heralds; and Perfect Brother Male, Outer Guard.

The Most Wise Sovereign next appointed the presiding officers under the Grand Lodge of Perfection, Council of Princes of Jerusalem and Knights of the East and West, as follows:—Ex. and P.P.'s

Cox, Most Powerful Master of the 4°, or Lodge of Secret Masters.

Jones, Right Worshipful Master of the 5°, or Lodge of Perfect Masters.

Butter, Most Illustrious Master, 6°, or Lodge of Intimate Secretary.

Matthias, Thrice Illustrious Master, 7°, or Lodge of Provost and Judge.

Wiltshire, Thrice Potent Master, 8°, or Lodge of Intendant of Buildings.

Taylor, Commander, 9°, or Lodge of Elect of Nine.

Major Vizard, Ill. Commander, 10°, or Lodge of Elect of Fifteen.

Pigott, Thrice Ill. Commander, 11°, or Chapter of Sublime Knights Elected.

Davis, Most Potent Commander, 12°, or Chapter of Grand Master Architect or Knights of Kilwinning.

Inskip, Grand Master, 13°, or Chapter of Royal Arch of Enoch.

F. Vizard, Thrice Potent Grand Master, 14°, or Chapter of Grand Lodge of Perfection.

Townsend, Sovereign Master, 15°, or Council of Knts. of East and West or Kts. of Red Cross of Babylon.

Clarke, Most Equitable Sov. Master, 16°, or Council of Knights of Princes of Jerusalem.

Munbee, Most Puissant Ven. Master, 17°, or Council of Knights of the East and West.

A communication from Supreme Grand Council was read, and some remarks made relative to the possibility of the suspension of the Bath brethren interfering with their position in the other (so-called) unrecognised degrees. The M.W.S. said it was a subject that could not be entertained in a Rose Croix Chapter.

After a short discussion relative to by-laws and other matters, alms were collected, and after the usual ceremonies the chapter was closed and the members adjourned to dinner, which was served by Bro. Kirkbride, of the York Hotel, in his usual excellent manner. After dinner a most pleasant and instructive evening was spent, the brethren heartily regretting when the M.W.S. and other brethren were forced to leave by train for Bristol.

#### KING WILLIAM CITED FOR TRIAL.

In compliance with the request of a valued correspondent, we place the following document on record. We have already expressed our opinion on the subject:—

"CIRCULAR FROM THE MASONS OF PARIS.

"Lodge of Henry IV., Grand Orient of France, 16, Rue Cadet, Paris.

"TT. CC. FF.—Encircled by the armies which obey the Sovereign of Prussia, we come to address to you the last cry of distress, and that it may reach you we entrust it to those sublime messengers which Science—that fruitful mother—has taught us to hurl through space, as if to defy the mad efforts of the men of prey, who foolishly suppose that thought can be penned up, subdued, chained, like a criminal in prison.

"Do not imagine, TT. CC. FF., that we ask for physical intervention. The self-denying spirit which animates us, the consciousness we have of defending a right cause, and, permit us to add, our own courage, will enable us, it is our firm hope, to conquer those who have made themselves the detestable instruments of the barbarous theory which dares to assert that *Might may oppress Right*. As you will see by the enclosed document, our sole object is to call for the formation of an impartial Masonic jury, from which we will enquire whether the complaint that we make against Bros. William and Frederick of Hohenzollern—the one King of Prussia and the other Prince Royal—be well founded, yes or no, from a Masonic point of view.

"If you will have the goodness to examine the reasons brought forward by us in support of this request; if, in addition, you admit that they are well founded in right and Masonic ethics, remember, TT. CC. FF., that never has an occasion presented itself where the universal human brotherhood could show its existence and its power in a manner so solemn and so impressive. By constituting itself supreme judge of the great case brought before it, it will show that it does not confine itself to inscribing at the head of its documents the noble device, "Liberty, Equality, Fraternity," but that it understands that each of the terms of that motto is capable of serious application to all its members without distinction. It will do more: it will open the glorious path, in which the outer world cannot

soon avoid following it, namely, that differences between nations, instead of being decided by brute force, ought to be settled by international arbitration, on principles purely legal, but conformed to the humanitarian aspirations of modern civilization, of which Freemasonry is and will remain the torch-bearer.

"This circular, with the enclosed document, is addressed to the Orients and the lodges of the whole world. Each one of them may elect and send a commissioned delegate, credentialed with regular powers, to represent it at the illustrious Areopagus, summoned to assemble provisionally at Lausanne, Switzerland, March 15, 1871.

"In the hope, TT. CC. FF., that our appeal will be listened to, we offer you the expression of our fraternal regard.

"Given at Paris, November, 1870.

#### "THE FRENCH FREEMASONS TO THE UNIVERSAL MASONIC BROTHERHOOD.

"*Requisition to put on trial the Bros. William and Frederick of Hohenzollern*:—

"Brothers: At the beginning of the sanguinary war which is desolating humanity and civilization, the Freemasons of France, far from approving of the aggression against Germany, of which Bonaparte has been guilty, protested energetically. In all our lodges a cry of horror was heard, and its echo must have reached your midst.

"At the present time the sovereigns of Germany, who at first had taken arms to defend themselves, not content with having chastised the aggressor, continue a war which has no longer a legitimate object. They attack, in their turn, a people which has never ceased to show itself most friendly of all nations to foreigners, and particularly to the German nation. They make use of the numerous Germans who had received the hospitality of France, to betray that hospitality and to repay it by murder, fire, robbery, and devastation. They push their barbarous conduct even to the extremity—leading their soldiers to the walls of Paris, that great city which, more than any other, has shown itself liberal, pacific, and opposed to all international war.

"Brothers, the German sovereign has been guilty of the greatest of crimes, and that crime is the more to be detested because William of Hohenzollern and his son, the leaders of the German army, on entering the Masonic body, swore solemnly to observe its laws.

"William of Hohenzollern and his son are, in consequence, accused of perjury and treason. The Universal Masonic Brotherhood summon them to the bar of its tribunal three months from this date. The tribunal before which they are to appear will be composed of all the Orients of the world.

"The sittings of the jury will be held in neutral territory, at Berne, or any other city that may be ultimately fixed upon.

"If they fail to appear in answer to this summons, William of Hohenzollern and his son will be declared false to their oath, felons, and outside the pale of Masonic law. They will be condemned to suffer the penalties prescribed by our laws. They will be execrated for ever, and their memory will be handed down to the imprecations of posterity.

"Given at Paris, 30th Nov., 1870

"Address notes of compliance to Bro. J. F. J. Tierque, senior, Place de Chevelu, No. 6, Geneva (Switzerland)."

#### Bro. H. NEWMAN and the VOLUNTEER BALL IN LIVERPOOL.

On Friday last week the annual ball of the First Lancashire Engineer Volunteers took place at St. George's Hall, Liverpool, and was a complete success in every respect. No fewer than 1500 invited guests, officers and volunteers were at the merry meeting, which comprised a prize distribution and soiree as well as a ball, and the almost unprecedented enjoyment and harmony which marked the whole of the evening's proceedings were solely due to the untiring exertions of Bro. Henry Newman, Captain in the corps, who is well known as an indefatigable Volunteer and excellent Mason.

Amongst the large company were the following brethren: Bros. His Worship the Mayor (J. G. Livingston, Esq.), Major Bousfield, Dr. R. H. D. Johnson, P.M. (surgeon to the corps), Dr. Slack, Dr. Keisch, Capt. Hargreaves, Capt. Boggs, Capt. Newman, Richard Morley, G. Dyke, John Macbeth, J. Wood, W. H. Molyneux, J. B. MacKenzie, &c.

After tea and the prize distribution (which was made in happy terms by Bro. Livingston), dancing was commenced and continued for several hours with the greatest spirit.

The supper for the officers and invited guests, and refreshments for the men were provided by Brother Wm. Thomson, of the George Hotel, Upper Pitt-street, his purveying giving complete satisfaction.

### PROPOSED MASONIC HALL FOR LINCOLN.

Masonic halls are springing up throughout the country. The design for the new Masonic Hall for Lincoln, to be erected on the site recently purchased on the north side of Newland, has been decided on. The building will be commenced in the spring, and, in addition to the rooms to be used for Masonic purposes, will comprise a large assembly-room, or concert-hall, and other rooms and offices. The designs have been prepared by Bro. W. Watkins, architect, of that city. The ground-floor plan contains two entrances, each 9ft. wide. Between them is a room 24ft. square, to be used for sales or small meetings. Immediately behind this room, and approached from the right-hand entrance, is the large open staircase leading to the Masonic departments, which occupy the whole of the front or the first storey. Immediately behind the sale-room, and approached from the left-hand entrance (which will be the chief entrance to the public assembly-room), are cloak-rooms. Behind these are staircases leading to the galleries, which extend round three sides of the large assembly-room. This hall, which is 78ft. long, 32ft. wide, and 25ft. high, has an orchestra at the extreme end, 16ft. wide and 13ft. deep, to right and left of which are two green-rooms. Exclusive of the orchestra, the hall will seat 700 persons. The principal staircase, approached from the right-hand entrance, leads to the Masonic lodge, which consists of a reception-room, 24ft. by 18ft.; a porchway leading to the lodge-room, which latter is 36ft. by 24ft., and 22ft. high in the centre; and a preparation-room, together with stores for lodge furniture, &c. The building is designed in the Geometric style of Gothic architecture, and is intended (on certain conditions) to be a memorial of the late Dr. Oliver, and, with that view, provision is made in the centre of the front for a life-size statue of him, which will be placed upon a pedestal, supported by coupled polished granite columns, and surmounted by an ornamental traceried canopy. The front will be 45ft. wide, and 50ft. high from the pavement to the apex of the centre gable, which will be surmounted with the life-size figure of St. John. It is to be regretted that the design is for merely a front.—*Builder.*

### METROPOLITAN MASONIC MEETINGS

For the Week ending February 4, 1871.

#### MONDAY, JAN. 30.

- Lodge 79, Pythagorean, Ship Hotel, Greenwich.  
 ,, 831, British Oak, Bank of Friendship Tavern, Mile-end-road.  
 Mark Lodge, Southwark, Bridge House Htl., Southwark.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

#### TUESDAY, JAN. 31.

- Lodge 141, Faith, Anderton's Hotel, Fleet-street.  
 Palestine Rose Croix Chapter, Freemasons' Hall.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

#### WEDNESDAY, FEB. 1.

- Grand Chapter, Freemason's Hall, at 7.  
 Lodge 511, Zetland, Anderton's Hotel, Fleet-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.

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

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

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

#### THURSDAY, FEB. 2.

Lodge 10, Westminster & Keystone, Freemasons' Hall.

,, 27, Egyptian, Anderton's Hotel, Fleet-street.

,, 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.

,, 136, Good Report, Terminus Hotel, Cannon-street.

,, 192, Lion and Lamb, Terminus Hotel, Cannon-st.

,, 227, Ionic, Ship & Turtle Tav., Leadenhall-st.

,, 231, St. Andrew's, Freemasons' Hall.

,, 538, La Tolerance, Freemasons' Hall.

,, 554, Yarborough, Green Dragon, Stepney.

,, 822, Victoria Rifles, Freemasons' Hall.

,, 1155, Excelsior, Sydney Arms, Lewisham-road.

,, 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.

Chap. 2, St. James's, Freemasons' Hall.

,, 9, Moriah, Albion Tavern, Aldersgate-street.

The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.

Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

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

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

St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

#### FRIDAY, FEB. 3.

Festival of Royal Masonic Benevolent Institution.

Lodge 706, Florence Nightingale, Masonic Hall, Woolwich.

,, 890, Hornsey, Anderton's Hotel, Fleet-street.

,, 1305, St. Marylebone, Eyre Arms, St. John's Wood.

Chap. 8, British, Freemasons' Hall.

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

Mark Lodge, Thistle, Freemasons' Tavern.

Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.

Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Mugeridge, Preceptor.

St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.

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

Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.

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

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

United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.

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

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

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

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

Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

#### SATURDAY, FEB. 4.

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

Lodge 142, St. Thomas's, Radley's Hotel, Blackfriars.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.

Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.

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

**FAITH LODGE OF INSTRUCTION.**—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at *Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W.* Ceremonies and lectures worked every Tuesday, except the third Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

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## FREEMASONRY in IRELAND.

By BRO. WILLIAM JAMES HUGHAN.

It is most unfortunate that so little is known of the history of Freemasonry in Ireland. Even its progress within the last few years in unchronicled, and the pages of Masonic magazines rarely contain anything relating to the Craft in the "Emerald Isle." Now this cannot be because THE FREEMASON and *Freemasons' Magazine* object to insert intelligence respecting the history of the Order in Ireland, but simply because no such information is afforded them. We presume this lamentable state of affairs is mainly due to the objection the revered and respected Grand Master, the Duke of Leinster, has to Masonic literature, and partly also from the fact that the chief Masons in Ireland appear little interested in the Fraternity as respects its universal and cosmopolitan character; and therefore it is not to be wondered at that few out of that country really know how the Order flourishes in Ireland, and few in the Isle are aware of the state of the Order elsewhere.

We suppose it would be for the members in Grand Lodge assembled to say whether they desire this inactive state to continue; and we consider the members should bestir themselves, and accept THE FREEMASON as their organ, as the Grand Masters of England and Scotland have already done. We say this much, not in a fault-finding spirit, but solely because of our interest in Freemasonry in Ireland, especially as we know there are many there who are "bright" Masons, and whose assistance and counsel would be invaluable to the Fraternity generally.

Bro. Findell remarks in his history (Asher and Co., London): "Before the year 1730 the history of Freemasonry in Ireland is enveloped in complete darkness; but from accounts handed down to us we are led to conclude that in that year it began to struggle into existence" (page 188). In another part this learned author remarks: "The information relating to the history of Irish Freemasonry is so scanty that a few remarks are all we have to offer" (page 409). These statements are endorsed by many who are familiar with Masonic history, and to such, as also to all Masonic students, we feel sure that any additional intelligence respecting the Order in that country will be gratefully received. We have just had forwarded to us a quantity of quarterly reports of the Grand Lodge of Ireland extending over a series of years, and many contain much that is of interest and value to those searching for light where there is so much darkness. We intend scanning them, and affording the readers of THE FREEMASON the benefit of our examination. We must premise, however, that though we lament the present state of the Order in Ireland so far as its being a part of the Craft *universal* is concerned, no Grand Lodge possesses a better "Council of Rites," or works more harmoniously with all the separate degrees and rites; and its laws are well framed, and only require obedience in the *spirit*, as well as the *letter*, to render it one of the best-managed and most flourishing Grand Lodges in the world.

By resolutions of the Grand Lodge Oct. 4, 1836, and on the 1st Feb., 1844, respectively, the following became law:—

1. "That the Grand Lodge recognise the Constitution of the Grand Council of Rites for Ireland, and act in unison with it, as with the Grand Royal Arch Chapter and Grand Conclave of High Knights Templars."
2. "That this Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatsoever, purporting to be Masonic, not held by virtue of a warrant or constitution from this Grand Lodge, or from the other Masonic bodies recognised by, and acting in unison with, the Grand Lodge of Ireland." We do not ourselves believe in any such agreement being made by the Grand Lodge with what are known as the "higher degrees." The Craft is concerned only with *Craft* Masonry, and should never recognise or have anything to do with aught else. What may be done without its sanction or independent of it is another question, but we submit a Craft Grand Lodge has no business to concern itself with the "higher degrees," as in reality it knows no superior, is complete in every sense, and requires neither additions nor alterations to render it the chief Masonic Body and the *highest* tribunal for Freemasons in the land. However, the recognition of these degrees is but *nominal* in Ireland, as it is provided that "no member of the Grand Lodge, or visitor thereto, shall be permitted to wear any jewel, medal, or device belonging to any order or degree beyond that of Master Mason, in which, however, the jewel of a P.M. is considered to be included."

The early history of the Craft in Ireland is involved in almost an impenetrable cloud. Whether there was ever a Prov. Grand Lodge at Munster A.D. 1726 we know not. At any rate, it is so stated, and in the absence of evidence we cannot do more than admit its probability, as there is every likelihood such was the case. There are documents held by some brother or brethren in Ireland that would throw light on this subject. They were once in the possession of the well-known Masonic publisher Bro. Spencer, and were inserted in a catalogue of his containing many valuable works. In the later editions, however, these have been omitted, and we understand they were published by an Irish Mason. We believe they were mostly the records of the Craft before removal from Cork to Dublin, and therefore before A.D. 1730. Bro. Findell is unable to give any information on the subject, and if these remarks are the means of drawing attention to them, and obtaining their publication for the assistance of Masonic students, we shall be amply repaid for the time we have devoted to the matter.

The Constitutions of A.D. 1730, published by J. Watts, Dublin, and edited by J. Pennell, are about to be reprinted by Bro. Spencer, with those of A.D. 1726 (MS.), 1723 (England), and 1722 (Operative). The edition of A.D. 1730 is mainly, however, as those published by the Grand Lodge of England A.D. 1723, and Bro. Findell informs us that the "old charges are the same as in the English edition, with the exception of charge vi., 2, where the passage unpalatable to Roman Catholic prejudices has been omitted."

The first Grand Master mentioned by Bro. Findell is Lord Kingston, A.D. 1730; the following, however, were the Grand Masters according to the official record. A.D. 1728, Hon. Colonel James O'Brien Grand Master, and Robert Longfield Deputy Grand Master; A.D. 1729, Right Hon. James King Lord Kingston, Grand Master. Lord Kingston was elected and installed Grand Master of England A.D. 1728, to whom the edition of Cole's Constitutions was dedicated (of which we issued a fac-simile lithograph in 1869).

Bro. John Pennell was the Grand Secretary A.D. 1730. By the same source we are informed that the Committee of Charity was established by the Grand Lodge A.D. 1738, being the same year in which Frederick the Great is declared to have been initiated.

We now come to the next edition of the Constitutions, of which we have an imperfect copy, and which is unnoticed, and apparently unknown to Irish Masons, and to Bro. Findell and others.

(To be continued.)

THE PRINCE OF WALES'S INTEREST IN DOMESTIC MATTERS.—During the Fine Arts Exhibition at York, the Prince attentively watched a blind girl working a sewing machine with the utmost care and dexterity. So greatly was His Royal Highness interested that he repeatedly called the attention of the Princess to the operator, and her clever performance. After making several gracious inquiries respecting the blind girl, and ascertaining that the machine was one of the Wanzer manufacture, the Prince subsequently commanded that two of their celebrated family sewing machines should be sent to Marlborough House, and one to Sandringham Hall, in Norfolk. This pleasing incident, while it speaks loudly of the Prince's benevolent disposition, is no less emphatic of his reputed discernment and practical good sense in discovering and approving a machine which has justly obtained general preference over every other similar invention. We lately read in the *Engineer* a very clear description of this favourite household servant, which combines simplicity with perfection.—*York Herald.*



*"The RELATION of ST. JOHN the EVANGELIST to FREEMASONRY."*

ANSWER BY BRO. CHALMERS I. PATON.

(Concluded from page 51.)

There is another historic question, however, of no little importance. Were St. John the Baptist and St. John the Evangelist regarded by Masons as their patron saints in the times when throughout Europe the worship of saints and a belief in the value of the patronage of saints were all but universal? This I believe to have been the case, and that from the Freemasons of the middle ages their successors of our own day have derived the use of the names of these saints in the designation of their lodges, and the practice of meeting on their festivals. And this I regard as affording a strong argument against the notion of the very recent origin of Freemasonry (the 1717 theory), or that—less in vogue at present—which ascribes the invention of the system to Elias Ashmole. How, indeed, can it be accounted for that zealous Protestants, in the middle of the seventeenth century or the beginning of the eighteenth, should inweave into a new system of their devising, so much that it might rather have been expected they would have sought to discard? The truth rather appears to be that they accepted these things as handed down to them from the past, although only modifying them so as to bring them into accordance with their own religious opinions. It is not much more easy to imagine Desaguliers and Anderson introducing the names of St. John the Baptist and St. John the Evangelist into connection with a system originated by themselves, than it would be to regard the Beltane fires and yule logs which were often kindled in Scotland, even since the days of the Reformation, as having been introduced by John Knox and his fellow-reformers. They were traditions of the ancient Paganism, which Christianity supplanted as to all its beliefs and rites, but not as to all the customs with which these were once connected, and which lingered to be interesting subjects of study to antiquaries. In like manner, the connection of St. John the Baptist and St. John the Evangelist to Freemasonry must be traced to a time when their patronage was sought as powerful, although Freemasons who are Protestants reject this belief, and only contemplate their lives as worthy of admiration, their examples as fitted to encourage and incite to the practice of the highest virtues.

But what if we should deem it necessary to come to the conclusion that St. John the Baptist and St. John the Evangelist had no connection with Freemasonry during their lives; or, which comes very much to the same thing, if we should find that alleged connection unsustained by any evidence sufficient to give it strong probability, must we therefore cast aside as worthless all idea of a relation between their names, and our Brotherhood, and remodel our system so far as no longer to take notice of them in any way in our lodges? By no means. It is to the honour of Freemasonry that it keeps these names continually in prominence before the Brotherhood, and calls to the imitation of their virtues. It is in this point of view that the existence of a relation between them and Freemasonry is of real importance, and it is of comparatively little consequence when that relation was established, or when the Freemasons first began to recognise them as their patron saints. To this, therefore, it was that I chiefly directed attention in the article which Bro. Evans has thought worthy of so lengthy a criticism. "The fact," says Bro. Evans, "that St. John taught the *love* doctrine, and inculcated fraternity nearly two thousand years ago, and in a country which, if it knows anything of Freemasonry to-day, received it from England, or from some organisation that did receive it from England, is no evidence of his relationship to Freemasonry, which also entertains and is based upon the principles of fraternity." I hold a very different opinion: that St. John the Evangelist did in his day much to diffuse what Bro. Evans calls "the *love* doctrine," and to promote the recognition of the principle of fraternity amongst men, must

surely be deemed sufficient to establish a relation between him and those whose very bonds of union were fraternity and love, so that they may be expected to regard his memory with special respect, and think of him with a feeling which, if he were now actually present among us, would be fitly designed as love.

The case of Confucius, which Bro. Evans proceeds to introduce for the purpose of sustaining his argument, is by no means a parallel one, although probably, as Bro. Evans says "that Chinese sage taught truths which Freemasons accept, and which may be found exemplified in Masonic rituals and lectures," because there is far more argument between the teaching of St. John and that of Freemasonry than between the latter and the teaching of Confucius. It is in vain, therefore, that Bro. Evans asks, with an air of triumph, "What intelligent man or Mason will pretend that Confucius had any actual relationship, as a person, with Freemasonry?" His argument fails here also:—First, because such relationship, in the case of Confucius, has never been asserted, whereas in the case of St. John it has; and, secondly, because it is not chiefly on the ground of this assertion, which is to be tried by mere historic evidence, that an important relation is regarded as now subsisting between Freemasonry and the name and memory of St. John.

I have already commented on Bro. Evan's strong denunciation of all who admit the idea of saints' patronage as unworthy to be reckoned amongst intelligent men. On this subject nothing remains to be said, but that where religious opinions are involved, it behoves all Christians to express themselves with charity even concerning those whose opinions they feel bound most strenuously to oppose. Many an acute and powerful mind has accepted as matters of implicit faith those doctrines of the Church of Rome which Protestants deem equally contrary to reason and Scripture. I do not hold this to afford any argument, even of the weakest presumptive kind, in favour of their opinions; but, on the other hand, I cannot, on account of my dislike to their opinions, refuse to acknowledge high and noble qualities which they display. However marvellous the fact may seem in some of its aspects, there can be no doubt that many intelligent men are to be found amongst Mahomedans, Brahmans, Parsees, &c., &c., and that much ingenuity has been shown by some of them in framing arguments to repel the attacks of Christians upon their various religions. But Bro. Evan's says, "This harping on St. John the Evangelist, Baptist, or Almoner, is evil, and only evil; as our expression of that sectarianizing influence so rife now in England and America—which every believer in cosmopolitan Freemasonry must deeply mourn the presence of—with increasing activity within the borders of our Institution." I am somewhat at a loss to make out the drift of this sentence. Freemasonry is cosmopolitan, indeed, and admits into its membership men of all various religious opinions who profess their belief in God and a future state; but are Masonic lodges in a Christian country therefore to put away from them everything which may possibly be construed into a recognition of Christianity? for to this and nothing less it amounts to stigmatise as sectarianizing the reference to names such as those which Bro. Evans has specified. The Bible is always to be seen on the altar of a lodge; must this also be given up so that we may appear as men of no religion? And what then would remain to remind ourselves in all our meetings, and to show forth to all who behold us in public solemnities the great first principles of religion, which are essential to true Freemasonry wherever it may exist upon the earth. On similar grounds, to be thoroughly unsectarian—in the sense in which I am afraid I must regard Bro. Evans as employing the word "sectarianizing"—it would be necessary for us to cease from appointing Chaplains, and to cease from hallowing our meetings and our works by prayer.

As to "the story of St. John the Evangelist accepting the Grand Mastership in Freemasonry when he was ninety years old or thereabouts," which Bro. Evans describes as a "long-ago

exploded fable and baseless legend," he does not seem to have duly observed that I only mention it as a story which has been related by ancient and eminent Masonic authority. It seemed that my article would have been incomplete without some reference to it. Bro. Evans says that, by narrating this story as I have done, I have conferred upon him the right to challenge me, "in the interests of archæology itself, and of the readers of THE FREEMASON also," to give in the columns of THE FREEMASON the name of that ancient and eminent Masonic authority. He saves me the trouble, however, of answering his challenge, although made with such flourish of trumpets, by the words which he himself employ when he designates it a "long-ago exploded fable and baseless legend." He does not seem to be aware that he thus admits all that I have stated, unless it be that the Masonic authority from which it is derived is eminent. Bro. Evans may satisfy himself on this point by pursuing his own investigations a little, or I will do so, if he shows what right he has to assail me as if I were purposely or wantonly endeavouring to mislead the readers of THE FREEMASON on this subject. That the story has been related is certain enough; upon what authority it ultimately rests I would be as glad as any of your readers to ascertain; and perhaps some help would be afforded to this through the previous researches of others, if Bro. Evans were to state how long ago it was exploded, and by whom.

As the name of St. John the Almoner may not be familiar to some of the readers of THE FREEMASON, perhaps it may be proper to mention that he was Patriarch of Alexandria in the beginning of the seventh century. He was raised to the patriarchate in A.D. 608, when he was upwards of fifty years of age, and held that high ecclesiastical office till his death in A.D. 619. He was particularly distinguished for his charity to the poor, denying himself, not only the luxuries, but even the ordinary comforts of life in order to relieve their necessities.

ENCYCLOPEDIA METROPOLITANA.

BY BRO. C. G. FORSVYTH.

(Concluded from page 52.)

The first legal enactment which we find is an old one of 34 of Edward III. c. 9. that has any bearing with regard to Masons, wherein it is declared that all alliances and covins of masons and carpenters, and congregations, chapters, ordinances, and oaths between them made shall be void. In the twenty-third year of that reign there was a great pestilence, and in consequence of which the first Statute of Labourers was passed (23 of Edward III., followed by 25th Edward, st. 1., cap. 4), there being a scarcity of servants of all descriptions from the mortality that had taken place among them and those that survived endeavoured to get excessive wages; those forbidden meeting were probably thought to have for their object in part a monopoly of trade and combination for keeping up the price of labour. This was supposed to be the case also in 1425, when the Act of 3 Henry VI., c. 1. was passed, as the preamble states, that by the congregations and confederacies made by Masons in their general assemblies the good course and effect of the Statute of Labourers was openly violated and broken, wherefore, "Chapiters and congregacions shall be punyshed as felons, and other Masons comynge to the same shal be impryoned, and make fyne and ransome at the Kynges wyll." This statute, however, does not seem to have been acted on, and Henry VI. is said to have been himself initiated when he came to manhood. Wherever Freemasons are mentioned in any of the statutes or ordinances respecting wages, they are classed with the highest rates, and in some instances higher than any other artificers. Leaving St. Alban altogether out of the question (who, according to the manuscript before-mentioned, allowed the Masons 3s. 6d. per week), one of the earliest statements respecting their wages appears in a roll of expenses of King

Edward I., at Rhuddland Castle, in Wales, in the tenth and eleventh year of his reign. In this account sundry payments are charged to Masons (commentarii) on the following scale:—The Master Mason, 6d. per diem; the other Masons, 4d.; and workmen, 3d. In 1351 wages were lower, and this, too, was just after the pestilence; a Master Mason, by the day, 3d.; other Masons or Tilers, 2d.; and their servants or boys, 1½d. In a petition from the House of Commons, presented A.D. 1445, in the 23rd of Henry VI., to regulate wages, which was granted and converted into a law, it is prayed that with respect to Masons, &c., “Yat from the Fest of Ester unto Mighelmesse ye wages of euy fre mason or maister carpenter excede not by the day iii d., withe mete and drynke; and without mete and drynke, v d. ob. A Maister Tyler or Sclatter, rough maister and meen carpenter, and other artificiers concernynge bildynge, by the day, iii d. ob;” and from Michaelmas to Easter the Master Masons and carpenters one halfpenny less by the day. In 1446, from Easter to Michaelmas, a Free Mason, with diet, by the day, 4d., without, 5½d.; a master tiler, rough Mason, slater, by the day, with diet, 3d., without diet, 4½d.; from Michaelmas to Easter, one penny by the day less. By 6th of Henry VIII., c. 3, it is ordered that “A Free Mason, mayster carpenter, rough mason, bryklayer, mayster tiler, plommer, glasyer, caruer, and ioyner from Ester to Mighelmas to take by the day vid., withoute mete, and withe mete, iii d.; and from Mighelmas to Ester, withoute mete, v d., and withe mete, iii d.” In the regulations for the wages for artificiers, made 28th of May, 1610, by the Justices of Okeham, in the county of Rutland, and which would be similar to those throughout the rest of the country, they allow,

With meat. Without meat.

A Free Mason which draws his plotwork and set accordingly, having charge over others before Michaelmas, by the day	8d.	12d.
After Michaelmas ...	6	10
A rough mason, which can take charge of others, before Michaelmas ...	5	10
After Michaelmas ...	4	8
By similar regulations for Warwickshire, in 36 of Charles II., the allowances are for—		
A Freemason ...	6d.	1s. 4d.
A master brickmason	6	1 0
Their servants and apprentices, above eighteen ...	4	8

From the middle of September to the middle of March one penny by the day to be abated off the wages above specified. There is a tradition of Queen Elizabeth that being jealous of the Masons being in possession of peculiar secrets which they would not divulge, she sent an armed force to York to break up the Grand Lodge, but that Sir Thomas Sackville, the Grand Master, interposed, and procured the initiation of some of the principal officers, who consequently made such a favourable report of the Society that she countermanded her intended persecution. Under superintendence of Inigo Jones, the Fraternity prospered, and held regular assemblies, and many gentlemen were initiated. But not long after his Grand Mastership, the civil dissensions in the kingdom commenced, which caused great interruption to Freemasonry, though in the midst of them the origin of the Free and Accepted Masons, or Speculative Masonry, appears to have taken place, although it did not become fully established for some time. Elias Ashmole was made a Mason at Warrington in 1646. At the same time, a Society of Rosicrucians had been formed in London, founded partly on the principles of those established in Germany in 1604, and partly on, perhaps, the plan of the Literary Society, allegorically described in Bacon's “New Atlantis” as the House of Solomon. Among other emblems they made use of the sun, moon, compasses, square, triangle, &c. Ashmole and some of his friends—literary characters—belonged to this society, which met in the Masons' Hall, as well as the Masons, and they revised and added to the peculiar emblems

and ceremonies of the latter, which were simple, and had been handed down to them through many ages. They substituted a method of initiation founded in part on the knowledge of the pagan mysteries and rites, and partly on the system of the Rosicrucians; and retaining, probably, in somewhat varied form the whole or greater part of the old Masonic secrets, and hence arose the first degree or Apprentice of Free and Accepted or Speculative Masonry, which was shortly after followed by the Fellow Craft degree. The Master's is said to have been invented during the Commonwealth, with reference to the unhappy fate of Charles I.; but there is no sufficient proof of this, and it is more likely to be of more recent origin, and that for some time none were recognised as Master Masons until they had filled the chair of a lodge. These innovations of Ashmole were not, perhaps, immediately adopted by the Fraternity in general, but Speculative Masonry gradually increased, and mingled with Operative Masonry until the beginning of the eighteenth century, when it was agreed, in order to support the Fraternity, which had been on the decline: “That the privileges of Masonry should no longer be restricted to Operative Masons, but extend to men of various professions, provided that they were regularly approved and initiated into the Order.” This had the effect of rendering Freemasonry still more a speculative society, as it entirely became a few years later. In the meantime, since the initiation of Elias Ashmole, two kings, who were Freemasons had reigned, viz., Charles II. and William III., and Sir Christopher Wren had succeeded to the Grand Mastership, and presided over the old Lodge of St. Paul's, now represented by the Lodge of Antiquity. This lodge has in its possession, among other relics, the mallet with which Charles II. laid the foundation-stone of St. Paul's Cathedral in 1673. In the year 1718 Sir Christopher Wren, then aged 86, was superseded as Surveyor of the King's Buildings by Mr. William Benson. A great number of Masons in London, disgusted at this treatment of their Grand Master, refused to act in conjunction with the new officers, particularly as some new innovations were introduced into the Craft in 1717, as will be hereafter mentioned, which did not meet with their approbation. They accordingly, with a number of country lodges, declared themselves to be acting under the old lodge at York, where the Grand Lodge under this system, which was now called Ancient Masonry (as they professed to keep inviolate all the ancient landmarks of the Order), was now established and supported, and for many years no friendly intercourse subsisted between them and the Grand Lodge of London, or of the Modern Masons as the Ancients called them. These last, however, flourished, and added to their number many men of rank and fortune. The Ancient Masons removed their Grand Lodge in 1757 to London, the Earl of Blesington being chosen Grand Master. For many subsequent years the schism continued between the two societies until 1813, when a union was happily effected between them under the auspices of the Dukes of Kent and Sussex, their respective Grand Masters. The Duke of Athol, who for fifty years previously had presided over them (the Ancients, thence called frequently the Athole Masons), having resigned in favour of the Duke of Kent for the express purpose of facilitating the union. Sir Christopher Wren vacated the office of Grand Master before he was superseded as Surveyor of the King's Buildings, but no successor was immediately appointed, and the meetings of the society were much neglected. Several of the London Masons, in opposition to those, as we already mentioned who ranged themselves under the York banner, endeavoured to renew the assemblies, and revive the Fraternity. They met accordingly (including the only four lodges in the south of England) in 1717, to make such arrangements as they thought were requisite, and appointed a Grand Master. Dr. Desaguliers, who was appointed to that office 1719, took great interest in their proceedings, and revised and introduced some alterations in the usages of the Craft for these brethren, which were the more readily received in order to make some

slight distinction between themselves and the Ancient Masons. Each party, however, probably preserved the original emblems of the society, differing only in those ceremonies of recent introduction. At the same time the peculiar signs of the Masons were revived or arranged, and from this period may be dated the establishment of the present system of Freemasonry in London, and the commencement of its authentic annals. Searches and enquiries were also made for any records or manuscripts relating to the origin or doctrine of the society for the purpose of compilation, but several valuable papers were destroyed for fear of divulging too much to the uninitiated. The spread of Speculative Masonry from this time, both at home and abroad, is so generally known that I think that any more on this subject from me will be unnecessary; therefore, I hope in finishing this series that it has been of some little benefit to a few of the readers of THE FREEMASON.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*The Lodge of Temperance, No. 169.*—This lodge held its usual meeting at the White Swan Tavern, High-street, Deptford, on Thursday evening, the 19th January. Bro. John Thomas Moss, W.M., in the chair, supported by his officers as follows: Bros. Alfred Pulley, S.W.; W. P. Marshall, J.W.; J. W. Barrett, P.M., Treas.; J. Rosenstock, S.D.; T. K. Tippett, J.D.; and T. Littlecott, I.G. The lodge was opened in due form, the previous minutes were read and confirmed, and Mr. Thos. Richard Biggs Debac was regularly initiated into the Order by the W.M. The lodge was then opened in the second degree, and Bro. George Bolton, P.M., then installed Bro. Alfred Pulley into the chair of K.S. The necessary formalities were proceeded with, and the installation was completed in a most impressive manner according to ancient usages, the charges being given by Bro. Bolton with excellent taste. The W.M. then appointed and invested his officers in the following order: Bros. W. P. Marshall, S.W.; J. Rosenstock, J.W.; T. K. Tippett, S.D.; T. Littlecott, J.D.; J. Dingle, I.G.; and J. W. Barrett, P.M., Treas. After the appointment of the officers, the W.M. then presented Bro. John Thos. Moss, I.P.M., with a Past Master's jewel, which had been voted unanimously by the lodge at their last meeting. The brethren having adjourned to the banquet, after the usual loyal and Masonic toasts, the W.M. expressed his thanks to Bro. George Bolton, P.M., for the services he had rendered that evening as the Installing Master, and it was now suggested that at the next meeting the thanks of the whole lodge should be given to Bro. George Bolton for the impressive manner he had rendered the ceremony, and that the resolution should be entered on the minutes. Bro. Bolton, in responding, expressed his gratification at the kind feeling evinced by the lodge, and his desire at all times to be of assistance to the members of the lodge. The lodge then broke up after a most pleasant evening. Visitors: Bros. Dille, W.M. 1155; Smith, W.M. Sydney Lodge; Swain, 831; and Combs, 548.

*Euphrates Lodge, No. 212.*—The installation meeting of this prosperous lodge was held at the Masons' Hall, Masons' Avenue, Basinghall-street, on the 25th ult. The ceremony was beautifully rendered by Bro. F. M. Stean, a very old member of the lodge. Several initiations, passings, and raisings were effectively done by the W.M., after which Bro. S. W. Franks was installed in the chair of K.S., and appointed his officers as follows:—Bros. Field, S.W.; Hammond, J.W.; Rushton, S.D.; Thompson, J.D.; Dent, I.G. The lodge was afterwards closed with solemn prayer, and the brethren, amongst whom were many visitors, adjourned to an excellent banquet where everything was of the choicest description. The usual honourable toasts were drank and the evening was joyfully spent in mirth and harmony.

*Fitzroy Lodge, No. 569.*—This celebrated lodge held its installation meeting at the head-quarters of the Honourable Artillery Company, Finsbury-square, on Friday, January 27th, Bro. Peter Gowland, M.D., W.M., presiding. There were also present: Bros. W. Jolliffe, S.W.; P. Matthews, P.M., Treas.; J. Egles, P.M., Sec.; J. C. Daniel, J.D.; L. J. Drew, I.G.; H. J. Adams, R. Helshan, T. Wilson, and J. W. Long, P.M.'s; J. Dyer, C. J. Watson, G. Smith, J. B. Fawcett, R. G. Webster, F. W. Barker, W. H. Honey, T. J. H. Wilkins, W. H. Main, A. Bashford, Hall, J. H. Stevens, F. Graves, W. L. Holt, R. Palmer, W. T. Spicer, R. J. Jenkins, J. M. Gerrard, &c. Amongst a large number of visitors we noticed: Bros. S. C. Hadley, P.M. 1; J. A. Rivington, P.G.P. Oxon, 357; E. Ransford, P.G.O.; F. A. Philbrick, W.M.-elect 18; E. Triggess, 14; H. V. Rawlings, 11; C. H. Pook, P.P.G.S.B. Herts, P.M. 869; E. H. Pinney, 478; J. W. Hughes, 95; M. Edwards, 218; J. Dale, P.M. 11; R. J. Chappell, S.W. 7; T. W. White, J.W. 21; F. Walters, W.M. 1309; T. Kingston, 862; W. Gore, 917; H. St. John Ingram Scay, 860; D. W. Pentecost, 231; &c. The work done was initiating Mr. J. M. Garrard and passing Bro. R. G. Webster, these ceremonies being rendered in

such a correct and impressive manner as to be very pleasing to all who were fortunate enough to be present. The W.M., Bro. P. Gowland, having been re-elected, the usual installation ceremony was dispensed with; but Bro. P. Matthews proclaimed and had him saluted in the three degrees as W.M. for the ensuing year. The W.M. then appointed his officers for this year as follows: Bros. Jackson, S.W.; Daniel, J.W.; P. Matthews, P.M., Treas. (re-invested); J. Eglese, P.M., Sec. (re-invested); Watson, S.D.; Honey, J.D.; Dyer, I.G.; T. Wilson, P.M., D.C.; and T. Hoare, P.G.S., Tyler (re-invested). Bro. J. Eglese gave the charges to the Wardens and the brethren in his usual correct and impressive manner. Two gentlemen were proposed for initiation at the next meeting, and the lodge was duly closed. The brethren then partook of an excellent banquet and dessert, during which and for the remainder of the evening Bro. T. Wilson was indefatigable in his exertions to make all happy and comfortable.

*British Oak Lodge, No. 831.*—The installation meeting of this properous lodge was held on Monday, the 31st of January, at the Bank of Friendship Tavern, Mile-end. The lodge was opened in due form, and the minutes of the preceding meeting were read and confirmed. One gentleman was initiated into the Order. Bro. D. Scurr, P.M. 933, installed Bro. Barnett, W.M., who appointed his officers. Bro. D. Scurr then resumed the chair, and raised three brothers to the third degree, all the ceremonies being well and ably done, after which the lodge was closed. A good banquet and dessert followed, Bro. Heckell, P.M., Sec., being, as usual, unremitting in his exertions to make all present happy and comfortable. Amongst a large number of visitors were Bros. Barnes, G. Brown, F. Walters, and D. Scurr.

## MIDDLESEX.

*Burdett Lodge, No. 1293.*—The installation meeting of this lodge was held on Saturday, the 28th ultimo, at the Mitre Hotel, Hampton Court. The Audit Committee met previously, and the lodge was then opened Bro. R. Wentworth Little, P.M., Prov. G. Sec., the Treasurer and W.M.-elect, when the minutes were unanimously confirmed. Bro. Phythian was then examined as a candidate for the second degree, and the arrival of the W.M., R.W. Bro. Colonel F. Burdett, Prov. G. Master, being announced, the Acting Master directed the brethren to receive him with all the honours due to his high station—a command which was most cheerfully obeyed, as all the brethren were delighted to see their worthy W.M. in Freemasonry again, it being Colonel Burdett's first appearance at any meeting since his recent severe illness. The W.M. then took the chair, and Bro. Phythian was passed to the second degree. The arrival of the V.W. Bro. John Hervey, P.S.G.D., G. Sec. of England, who had kindly undertaken to install the W.M.-elect, was then reported in due form, and the V.W. Brother being thereupon requested to assume the chair, proceeded with the beautiful ceremony of installation, for which purpose Bro. Little was presented by his predecessor, the Prov. G. Master. After the re-admission of the brethren, and the usual salutes, the W.M. invested the officers as follows: Bro. R. Kenyon, S.W.; G. Kenning, J.W.; Rev. D. Shaboe, Prov. G. Chap., Chap.; H. G. Buss, Prov. G. Treas., Treas.; W. H. Hubbard, Sec.; Major H. W. Palmer, S.D.; D. R. Still, J.D.; A. B. Donnithorne, I.G.; H. W. Wickens, D.C.; and J. Weaver, Org. The addresses to the W.M., Wardens, and brethren were then splendidly delivered by Bros. Hervey and James Brett, G. Purs. A Past Master's jewel, which is to bear the arms of the Burdett family—to whose ancient title and estates Colonel Burdett is the presumptive heir—was voted by acclamation to the retiring Master, and the lodge was closed. The brethren then sat down to the banquet, under the hram of Bro. Little, W.M., who was supported by R.W. Bro. Burdett, V.W. Bro. Hervey, W. Bros. J. Brett, Rev. D. Shaboe, H. G. Buss, R. S. Banning, P.G. Steward of England; G. Kenning, Prov. G. Steward; W. H. Hubbard, J. Weaver, W. West Smith, and R. Boney; Bros. Major E. H. Finney, Major H. W. Palmer, A. B. Donnithorne, H. W. Wickens, R. Kotzenberg, and C. Sissons. After the cloth was cleared, the usual toasts were given, Bros. Hervey and Brett responding for the Grand Officers, Bro. Banning for the visitors, and Bros. Shaboe and Buss for the Prov. Grand Officers, and the utmost enthusiasm prevailed in honour of the occasion. "The health of the Prov. G. Master" was proposed in highly appreciative terms by the G. Secretary, and Bro. Colonel Burdett expressed his thanks to the brethren for the sincerity and warmth of their reception of the toast. "The health of the W.M." was greeted with every demonstration of approval, and after several choice recitations and songs by Bros. Brett, West Smith, and Wickens, the toasts of the evening were brought to a close, and the brethren, for the most part, returned to town, highly delighted with the harmony and success which had marked the first anniversary of the Burdett Lodge.

## PROVINCIAL.

*WHITEHAVEN.*—*Lodge Sun, Square and Compasses, No. 119.*—The brethren of this lodge celebrated their annual festival in the Masonic Hall, College-street, on the 16th ult. They were joined by a large number of the members of Lodge 872, and also by brethren representing neighbouring lodges. Bro. Edward Fearon, W.M., was supported by Bros. Greaves P.D.P.G.M.; Crowther Morton, W.M. Kenlis Lodge; James Robertson, W.M. 872; H. Cook, W. B. Gibson, John Spittal, J. M'Kelvie, White, George Kenworthy, and Barr, P.M.'s; &c., &c. The vice-chairs were occupied by Bro. Windross, S.W., and Bro. Henry, J.W. The dinner was a most excellent one, and on the removal of the cloth the customary loyal and Masonic toasts were appropriately given and heartily received.—Bro. Kenworthy returned thanks for the Prov.

G. Officers.—Bro. Gibson, at the request of the W.M., proposed "The Health of the P.D.P.G.M., Bro. Greaves, and in doing so said that the fact of Bro. Greaves having occupied the high position of Deputy Provincial Grand Master for the long period of between fourteen and fifteen years proved that he must have been well qualified to hold office. During the period referred to, the Prov. G.M. was not present with them for a considerable time, and in his absence the whole business of the province devolved upon Bro. Greaves. From that time, he (Bro. Gibson) might say Freemasonry in Cumberland began to spread, and he especially noticed a regular and steady increase in the attendance of members of the Prov. Grand Lodge. In addition, Bro. Greaves worked hard in securing the election of candidates for the Masonic charities. Scarcely a year passed without Cumberland securing the election of one or more candidates. Whitehaven had particular reason to feel proud of Bro. Greaves. About twenty years ago, Lodge 119 was in the lowest depths of poverty and distress. Two or three members kept the lodge together; and in course of time it became necessary that these poor members should have something done for them, and in that emergency they all knew how kindly Bro. Greaves interested himself in their behalf, and how warmly he had ever since been attached to the lodges in this part of the province.—Bro. Greaves, in a very feeling speech, returned thanks. He said that in his early connexion with Lodge 119 it was certainly at a very low ebb, but after a short series of years it had become one of the most powerful and numerous lodges in the province; and while he could not help regarding Lodge 119 as the corner-stone of Freemasonry in this division of the province, he at the same time regarded it as one of the chief means whereby the province itself had acquired the name it now enjoyed, not only throughout the north but elsewhere, for they would find that it had likewise made its mark in the south of England.—Bro. Wicks in flattering terms proposed the health of their much-respected W.M.—Bro. Fearden, after suitably thanking the brethren for the very hearty reception given to the toast, went on to say that from the first day he was made a Mason he took a peculiar liking to Freemasonry, and was determined to master all the lessons of instruction and to make himself proficient in the ancient art. As a result of his perseverance, he had risen in seven years from the lowest office to the highest that he could possibly attain to in the lodge of which he was a member. He had during that time taken every pains to fathom the secrets of Masonry, and yet such were the hidden mysteries of the art, that he felt that he was not one-half, nor one quarter, at the summit of that steep whereon the bright temple of Freemasonry so illustriously shone, and where it would continue to shine "brighter and brighter until the perfect day." No matter how much any of them might know, they would find that in Freemasonry there was always something fresh to learn, and perhaps one of the best means of perfecting themselves in the art was visiting neighbouring lodges.—After several other toasts and some excellent speeches, which want of space compels us to omit, the brethren separated, having enjoyed themselves immensely. During the evening some songs and glees were capitially sung by Bros. E. G. Hughes, Franklin, Fears, &c., Bro. Cooper most ably presiding at the pianoforte.

*SCARBOROUGH.*—*Old Globe Lodge, No. 200.*—This lodge held its annual installation meeting on Wednesday, the 18th ultimo, in the lodge-rooms, Globe-street. The W.M., Bro. R. H. Peacock, was in his place, supported by his officers and a very large assembly of P.M.'s, members, and visitors, numbering in all about fifty. The lodge was opened, and the minutes read and confirmed. One gentleman was balloted for, and having been unanimously elected, was admitted and initiated by Bro. W. Peacock, I.P.M., in a very impressive manner. Two brethren were passed to the second degree, and two other brethren raised to the sublime degree of Master Masons by Bros. Rooke and Williamson, P.M.'s, in their usual very impressive manner. Bro. J. W. Woodall, P.M., P.P.G.S.W., now took the reins of office as Installing Master. Bro. Williamson, P.M., presented Bro. David Fletcher, S.W. and W.M.-elect, for the benefit of installation, and the usual questions having been read over and answered by Bro. Fletcher, he was installed in a very careful and impressive manner, when he appointed the following brethren as his officers: Bros. R. H. Peacock, I.P.M.; G. H. Walshaw, S.W.; J. W. Taylor, M.D., J.W.; J. W. Woodall, P.M., Treas.; H. C. Martin, P.M., Sec. (the Treas. and the Sec. being re-invested for the seventh time uninterruptedly); J. W. Teale, S.D.; W. Milner, J.D.; G. B. Thackeray, Org.; J. S. Cook, I.G.; and J. Ash, Tyler. It was unanimously agreed to purchase an organ for lodge use. Bro. Hanks, P.M. 643, gave an invitation to the members of the Old Globe, as a return compliment, to attend the annual installation of his lodge on the second Monday in February; and Bro. Rooke, P.M. and W.M.-elect of the Denison Lodge (1248), gave a similar return invitation. The lodge was then closed in due form, and about forty brethren, including many visitors, sat down to one of Bro. J. A. Chapman's sumptuous and excellent banquets. The usual routine toasts were proposed and drunk with all due honours, the W.M. being selected for a very high and deserving compliment, to which he responded in a very fraternal manner. "Mine Host and Miss Chapman," of whom for courtesy and kindness too much cannot be said, was most enthusiastically received, and responded to by Bro. Chapman for himself and sister in true old English and Yorkshire style. At low 12 an evening's real enjoyment was brought to a close, and the brethren retired with a feeling of real satisfaction and fraternal good will.

*BOLTON.*—*St. John's Lodge, No. 221.*—The annual meeting for installation of the W.M., and celebrating the festival of St. John the Evangelist, was held on Wednesday, the 18th January, at the Commercial Hotel. The lodge was opened by the W.M., Bro. E. C. Gilbert,

assisted by his officers. The minutes of the preceding meeting having been confirmed, a Board of Installed Masters was formed under the presidency of Bro. Thos. Entwisle, when the W.M.-elect, Bro. William Green, was presented, and thereupon obligated, installed, proclaimed, and saluted in ancient form. Bro. G. P. Brockbank, P.M., was re-elected Treasurer, and Bro. William Dawson re-elected Tyler for the ensuing year. The following brethren were also invested with the collar and badge of office: Samuel Mitchell, S.W.; Wm. Hewitt, J.W.; James Fitznewton, Sec.; W. H. J. Jones, S.D.; Robert Gomie, J.D.; J. M. Rutter, I.G.; Peter Staton, Org.; M. Entwisle, Dir. of Cer.; and Charles Stanley and Ralph Winward, Stewards. The charge to the W.M., Wardens, and brethren was rendered with great efficiency by the Installing Master. A cordial vote of thanks was accorded to Bro. Egerton C. Gilbert for the able, urbane, and very satisfactory manner in which he had conducted the proceedings of the lodge during the past year, and the interest he had taken in its welfare from his initiation to the present period. Bro. Gilbert was at the same time presented with a Past Master's jewel by the senior Past Master present, on behalf of the lodge, as a testimony of their approbation of his conduct as W.M.—Bro. Gilbert, in appropriate terms, expressed his gratification at the honour conferred upon him, and tendered his hearty thanks to the brethren for their kindness in this and in other matters, and for their constant and uniform good feeling towards him.—Bro. G. P. Brockbank then asked the lodge to accept as a souvenir of his connexion with them (extending now to a period of twenty-five years) a silver chain, to be worn, as directed by the Book of Constitutions, over the ordinary collar of the W.M. The chain is composed of thirty links, the monogram, 221, and the eagle, symbolic of St. John, to whom the lodge is dedicated, being placed alternately. Suspended from the chain is the square within a circle, and the crest of the donor; and pendant therefrom a Masonic silver eagle. The lodge-room was filled with the members and visitors, amongst whom were Bros. Tunnah, Prov. G. Sec.; Reuben Mitchell, P.P.G.S.B.; W. H. Pratt, 1009; Provis, 1052; J. Gibb Smith, W.M. 44 (who wore the silver collar formerly the property of the Anchor and Hope Lodge, No. 37, Bolton, and presented by them to their Manchester brethren on the occasion of the re-numbering of the lodges); and the following members of the senior lodge of the province, No. 37: Bros. J. Pickington, J.W.; John Sharples, Treas.; William Slater, S.D.; Newton, Blain, and Brown; also Bros. Makin, S.W. 348, and Horrocks, J.W. 348. Bro. Brockbank, Treas., who is serving this year as Steward for the Royal Benevolent Institution for Aged Freemasons, &c., advocated the claims of this charity, and the sum of £20 was added to his list by private donations of the brethren of the lodge, making a total amount promised in Bolton of £134. Hearty good wishes were given by the members of the various lodges present, and the lodge was closed in due form. The customary banquet was celebrated at the conclusion of business, and the usual toasts proposed and responded to. The evening's pleasure was considerably enhanced by the vocal entertainments afforded by Bros. Entwisle, Taylor, Rutter, Smedley, the recitations of Bro. Pratt and Provis, and the skilful manipulation of the harmonium by Bro. Staton, Organist of the lodge.

*HEBDEN BRIDGE.*—*Prince Frederick Lodge, No. 307.*—The annual meeting of this lodge was held on Monday, the 9th ult., at the White Horse Hotel. The lodge was opened in the first degree at 6.15 p.m. by Bro. Roberts, W.M., assisted by his officers, and the minutes of the previous meeting were read and confirmed. The lodge was then opened in the second degree, when the chair was taken by Bro. Isaac Booth, P.M. No. 61, P.P.G.S. of W., who attended this meeting for the purpose of installing the W.M.-elect, Bro. Gamaliel Sutcliffe, who now took his obligation, having been presented for that purpose to the installing officer. The lodge was then opened in the third degree, and a Board of Installed Masters opened, when Bro. Sutcliffe was duly installed W.M. of No. 307 for the ensuing year. The brethren who had retired were then readmitted, and saluted the new W.M. in the various degrees in the usual form, after which the W.M. proceeded to invest the officers for the ensuing year, as follows:—Bros. Austin Roberts, I.P.M.; Richard Worsick, S.W.; Thomas Whitaker, J.W.; Lewis Crabtree, P.M., Treas.; William Gibson, P.M., Sec.; Richard Whitaker, S.D.; James Winterbottom, J.D.; David Heap, P.M., I.G.; James Dewhurst, Tyler. The only visitors present, in addition to Bro. Booth, were Bro. Richard Jessop, 448, and Bro. William Cooke, P.M. 1302. There being no other business to transact, the lodge was closed, and the brethren adjourned to the banquet-room, where, after having refreshed the inner man, the remainder of the evening was spent in a very harmonious manner.

*MORLEY.*—*Lodge of Integrity, No. 380.*—The annual Festival of St. John was duly held in this old Yorkshire lodge on Wednesday, the 18th ult., under the chairmanship of the respected W.M., Bro. G. T. Bedford, when the following officers and brethren attended:—Bro. J. Sykes, S.W.; Wm. Oakes, J.W.; Atkinson, Sec.; L. Hirst, S.D.; F. Tesson, J.D.; M. Rhodes, Steward; Dr. Hirst, Treas.; and William Smith, H. Bradley, O. Watson, J. Rayner, G. Perkin, P.M.'s; W. Hirst, J. Peel, Jackson, L. Hobson, N. Wood, E. Hellwell. Visitors: Bros. Rev. H. Williams and Nichols. After the usual loyal and Masonic toasts had been given from the chair, Bro. Dr. Hirst, the Immediate Past Master, in feeling terms, proposed "The Health of the W.M. and Officers," which was ably responded to by them. The other principal toasts were "The Stewards of the Building Committee," ably responded to by Bros. Perkin and Jowett in appropriate terms; "The Visitors," responded to by Bros. Williams and Nichols; and the



Tyler's toast, by Bro. C. Thorburn. After dinner, a collection (as customary) was made for the Fund of Aged and Decayed Masons, which was liberally responded to by the brethren. Great credit is due to the outgoing Stewards for the manner in which the dinner was provided. The musical arrangements were under the direction of the worthy J.W., Bro. Oakes, ably assisted by Bros. H. Bradley, G. Jowett, Atkinson, L. Hirst, and F. Tesson. The brethren separated in peace and harmony at 10.30 p.m. We may add, for the information of those brethren who have not visited this old Yorkshire lodge, that in two years some fifteen of the brethren have raised a spacious temple, which for elegance, comfort, and convenience cannot be surpassed by any in the province, and that this lodge has on its books, out of forty-five members, some eighteen P.M.'s. Great regret was expressed that some of the oldest members of the lodge, through stress of weather, could not be present, especially Bros. Perkin, Helliwell, and Dixon, the founders of the lodge.

**HALIFAX**—*St. James's Lodge, No. 448*.—On Tuesday, the 10th ult., the members of this lodge celebrated the Festival of St. John the Evangelist. The lodge having been opened in the first degree by Bro. Lupton, W.M., and the usual routine business transacted, the lodge was opened in the second degree, when the chair was taken by Bro. G. Normanton, P.M., P.P.J.G.D., who had been invited to perform the ceremony of installation. The W.M.-elect, Bro. Joseph Ibberson, having been presented to the installing officer, and given his assent to the ancient regulations, the lodge was opened in the third degree, and a Board of Installed Masters formed, when Bro. Ibberson was duly placed in the chair of K.S. by the installing officer. The brethren below the chair were then readmitted, and the new W.M. at once commenced his duties by investing the officers for the ensuing year, as follows:—Bros. Wilkinson, S.W.; Farrar, J.W.; Milligan, Treas.; Charnock, P.M., Sec.; Matthewman, S.D.; Rawlings, J.D.; Mills, D. of C.; Wheelhouse, I.G.; Rhodes, Goodally, and Buckley, Stewards; Greenwood, P.M., Tyler. The various addresses were ably given by Bro. Normanton. The ceremony being completed, the lodge was closed in due form, and a large number of brethren repaired to the banquet, which was provided in the dining-room, and supplied in a most satisfactory manner by Bro. Ibberson. The W.M. presided, and was supported on his right and left by several Past Masters. The loyal, patriotic, and Masonic toasts were given from the chair, and heartily responded to by the brethren; Bro. T. Whitaker presiding at the piano. The response to "The Army, Navy, and Reserve Forces" was given by Bro. Charnock, P.M. No. 408. The healths of the Grand Master of England and the P.G. Master of West Yorkshire were heartily received, the latter being responded to by Bro. F. Whitaker, P.M., P.G.S., and Bro. Normanton, P.M., P.P.J.G.D. The next toast was "The W.M. of St. James's Lodge," which was proposed by Bro. Alfred Lupton, P.M.) and replied to by the W.M., who next proposed the "Installing Officer," to which Bro. Normanton responded. Bro. Wilkinson proposed "The Worshipful Past Masters of St. James's Lodge," Bro. Lupton responding. "Our Visiting Brethren" was proposed by the Chairman, and responded to by Bro. Pilling, P.M., of Todmorden, and Bro. Holmes, a member of a lodge at the Cape of Good Hope. The toast of "The Two Sister Lodges in Halifax" was next given from the chair, and responded to by Bro. Tasker, P.M., and Franklin, S.W., for the Lodge of Probity, 61; and Bros. Firth, W.M., Whitaker, P.M., and J. Seed, S.W., for the De Warren Lodge, 1302. Bro. Knowles, P.M., proposed "The Building Committee," to which Bro. E. Walshaw, P.M., responded. A pleasant evening was passed, Bro. A. Walshaw, E. Walshaw, and J. Firth adding much to it by their vocal efforts.

**LEICESTER**—*John of Gaunt Lodge, No. 523*.—A monthly meeting of this lodge took place on Thursday, the 19th ult., at the Freemason's Hall, and was numerously attended, nearly fifty brethren being present. The W.M., Bro. Buzzard, presided in the early part of the proceedings, and all the officers were in their places, except the I.G. (Bro. Mace), and the following P.M.'s were present:—Bros. Kelly (R.W.P.G.M.), Toller, Goodyer, Geo. H. Hodges, W. B. Smith, Rev. John Spittal, C. Johnson, and Duff. Visitors: Bros. Worrall (King Solomon's Lodge, Toronto, Canada), Stretton, W.M., L. A. Clarke, P.M., Palmer, S.D., and several other brethren of No. 279. A lodge of emergency was held an hour before the usual time of meeting for the transaction of some private business, on the conclusion of which the regular lodge was opened. The minutes having been read and confirmed, a ballot was taken for Mr. Robert Harry Worthington, as a candidate for initiation, who was unanimously elected, and afterwards duly initiated. Bros. Kealey, Wood, and Thorp were severally raised as Master Masons. The W.M. being compelled to leave after the lodge of emergency was closed, the duties of the chair were most efficiently performed by the I.P.M., Bro. Toller, whilst Bro. Charles Johnson most effectively presided at the organ during the ceremonies. Bro. Geo. H. Hodges, P.M. and P.P.G.S.W., having been the winner of the five guineas' worth of rare and curious Masonic works, kindly presented by Bro. W. J. Hughan, Pro. G. Sec. Cornwall, to be raffled for, for a Life Subscribership in the Boys' School, formally presented the collection, through his lodge, to the Masonic Hall Library, in doing which he intimated his intention of having such as required it bound at his own expense, and concluded by proposing a vote of thanks to Bro. Hughan for his handsome present of the books, and to the Prov. G.M., Bro. Kelly, for his kindness in making the arrangements for the raffle, which was seconded by the Rev. Dr. Haycroft. Bro. Kelly, in acknowledging the vote of thanks, said that he was deputed by Bro. Hughan

to present direct to the library, in his name, the very scarce first edition of Barrnel's "History of Jacobinism," in four volumes, and several other works, for which he proposed a vote of thanks to Bro. Hughan, and in addition, nominated him an honorary member of the lodge, as a slight mark of respect for his handsome donations to the Hall Library, and for the great interest he had evinced in the success of their local candidate for the Boys' School—Alfred Nutt. This was seconded by Bro. G. H. Hodges, warmly supported by the acting W.M. (who spoke highly of Bro. Hughan's literary services to Masonry), and cordially approved by the brethren. Bro. Kelly then presented to the library, on his own behalf, in addition to former gifts, several scarce Masonic works, dating from 1730, and a copy of his "Notices Illustrative of the Drama and other Popular Amusements in the 16th and 17th Centuries," for which also a vote of thanks was accorded. The Library Committee was empowered to make a catalogue of the collection of books. The W.M. *pro tem.* drew attention to the loss the brethren had sustained by the sudden decease of Bro. William Penn Cox, proprietor of the *Leicester Advertiser*; and said that the respect in which he was universally held was testified to by his late colleagues at a recent meeting of the Town Council, of which he was an active member. Two gentlemen having been proposed as candidates, the lodge was closed, and the brethren adjourned to refreshment.

**SEACOMBE**—*Combermere Lodge No. 605*.—This lodge celebrated its installation meeting on the 19th ult., at the Seacombe Hotel, Bro. W. Wade, P.M., in the chair. The lodge was opened in ancient form, and the minutes of the last meeting read and confirmed. Mr. Fleming was regularly initiated into the secrets and mysteries of the Craft. Bro. Horbury then presented Bro. J. Sillitoe, S.W. and W.M.-elect, to Bro. Wade, P.M., to receive at his hands the benefit of installation, the usual ceremonies being performed. Bro. J. Sillitoe was declared duly installed in the chair of K.S., and he, according to ancient custom, then appointed his officers, as follows:—Bros. W. Wade, I.P.M.; W. Theobald, S.W.; W. Smith, J.W.; J. Horbury, Sec.; W. Theobald, Treas.; Ratcliffe, S.D.; Staley, J.D.; Barry, I.G.; Owen and Culum, Stewards; Ward, Organist; W. Lewin, Tyler. Bro. Wade, the Installing Master, then gave the usual charges in that beautiful and impressive manner which renders the installing ceremony so sublime. The lodge was then called off, and about thirty of the brethren adjourned to the banquet, which was arranged in Bro. Stokes' usual excellent style, and presided over by the W.M., when the usual loyal and Masonic toasts were proposed and responded to. During the evening some capital songs were sung, and the Tyler's toast concluded a very enjoyable evening.

**LIVERPOOL**—*Derby Lodge No. 724*.—A meeting of this lodge was held at the Masonic Temple, Hope-street, Liverpool, on Wednesday, the 25th ult., for the purpose of installing Bro. C. H. Hill, the W.M.-elect. There was a very large attendance of members and visitors, especially the latter, no less than 28 Masters and Past Masters attended to open a Board of Installed Masters, and thereby testify their respect to the W.M.-elect. The visitors were Bros. Jas. Hamer, Prov. G. Treas. West Lancashire, Installing Master; H. S. Alpass, Prov. G. S. W.L.; R. Wylie, Prov. G. D. C. W.L.; W. Bulley, P.P.J.G.D. Cheshire; J. Goepel, P.M. 155; Dr. M'George, G. Broadbridge, and R. Wilson, P.M.'s 241; Jas. M'Kune, P.M. 216; J. W. Baker, P.M. 220; Healing, P.M. 249; P. Larsen, P.M. 594; T. Clarke, P.M. 673; T. Ashmore and W. J. Lunt, P.M.'s 823; S. Haynes, W.M., 823, J. B. Robinson, P.M. 1013; W. Archer and John Lunt, P.M.'s 1086; Dr. Smith and Dr. R. H. D. Johnson, P.M.'s 1094; J. Pemberton, W.M. 1264; Sillitoe, W.M. 605; J. F. Jones, W.M. 1276; R. Wilson, 43; T. H. Ashmore, 823; R. Carr, 673; T. S. Jones, S.W. 1276; T. Earp, Sec. 1276. The following P.M.'s of the Derby Lodge, were also present:—Bros. Wade, Stediford, Chesworth, and Cain, besides many other brethren. Bro. C. Leighton ably presided at the organ. The Lodge was opened by Bro. Chesworth, P.M., and the minutes of the previous meeting read and confirmed, after which, the lodge voted a gold P.M.'s jewel to Bro. Cain for his valuable services to the lodge during the past year, which was carried unanimously. The lodge was then opened in the second degree, and Bro. Hill, the W.M.-elect, was presented, and the charges having been delivered, he took the customary O.B. A Board of Installed Masters was then opened by Bro. Hamer, as W.M., Bro. Wade, as S.W., and Cain, as J.W., assisted by twenty-five other Masons, and the remaining portion of the ceremony was performed by Bro. Hamer, the Installing Master, in that able and efficient manner for which he is so justly celebrated, and Bro. Hill having been placed in the chair of K.S., forthwith proceeded to appoint and invest as his officers Bros. Cain, I.P.M.; J. F. Jones, S.W.; W. Shortis, J.W.; Chesworth, P.M., Treas.; J. D. M'Laren, Sec.; Vaughan, S.D.; Ballard, I.G.; Smith, Tyler; and the office of J.D. remaining open for the present. The lodge was then closed down in due form and perfect harmony by the new W.M. After the lodge had been closed, the brethren sat down to a banquet, when the usual loyal and Masonic toasts were given and responded to, after which a collection was made by Bro. Johnson for the Masonic Life Boat Fund, and the brethren separated in peace and harmony.

**WHITEHAVEN**—*Lewis Lodge, No. 872*.—A meeting of this lodge was held on the 16th inst., under the W.M., Bro. James Robertson, for the investment of officers for the ensuing year. Bro. T. R. Holme had been elected W.M., but was prevented by indisposition from being present, and his installation is consequently postponed. In the meantime Bro. Robertson has kindly consented to continue to discharge the duties of W.M. of the lodge.

The following officers were invested:—Bros. E. W. Watts, Chaplain; John Spittal, Treas.; Wm. Gill, S.W.; A. Hodgetts, J.W.; F. M. Haines, S.D.; T. Atkinson, J.D.; Thos. Brown, I.G.

**KIRKDALE**—*Walton Lodge, No. 1086*.—The installation meeting of this lodge was held at the Masonic Hall, Kirkdale-road, on Wednesday, 4th ult. The brethren present were Bros. A. C. Mott, W.M., P. Prov. S.G.D. West Lancashire; J. C. Lunt, S.W.; R. Abraham, J.W.; W. Archer, Treas.; J. P. M'Arthur, Sec.; W. Sephton, S.D.; J. Grimes, I.G.; Jno. Lunt, P.M.; and other members. Visitors: Bros. John Cobham, W.M. 241; John Horbury P.M. 605; T. Fozzard, P.M. 1035; and J. H. Turley, W.M.-elect 1035. The lodge was opened in due form with solemn prayer and the minutes of the last regular meeting were read and confirmed. The lodge was opened in the second degree, when Bro. Jos. C. Lunt, the W.M.-elect, was duly presented by Bros. Mott and Archer to the W.M. to receive the benefit of installation. The usual preliminaries having been duly observed, a Board of Installed Masters was formed, consisting of Bros. John Lunt, Mott, Archer, Cobham, Fozzard, and Horbury, when Bro. Jos. C. Lunt was duly installed W.M. for the ensuing year, and was proclaimed and saluted as such by the brethren in the several degrees, the ceremony being performed in a very able and affecting manner by Bro. John Lunt, P.M., father of the W.M. The following are the brethren whom the W.M. invested as his officers:—Bros. R. Abraham, S.W.; J. P. M'Arthur, J.W.; W. Archer, P.M., Treas.; W. Sephton, Sec.; J. Grimes, S.D.; H. Hughes, J.D.; C. M'Ewen, I.G.; Hardy and Ellis, Stewards. The addresses to the various officers and the concluding address were delivered by Bro. Mott, I.P.M., in his usual accurate and impressive manner. One gentleman was then proposed as a candidate for initiation, and hearty good wishes having been expressed for Nos. 241, 605, and 1035, the lodge was closed. The brethren then adjourned to Bro. Vines, Canton Hotel, Victoria-road, where an excellent repast awaited them, and to which ample justice was done. After the usual loyal and Masonic toasts had been proposed, the I.P.M., Bro. Mott, gave the toast of the evening, "The Health of the W.M.," and spoke in high terms of his character and ability—as one well qualified to discharge the duties of the office, and to occupy the chair of that lodge.—The W.M. then rose and said: "Worshipful sir and brethren, I beg most sincerely to thank you for the kind manner in which you have been pleased to respond to the toast of my health. Brethren, you have elected me to the highest honour which it is in your power to bestow. The desire to occupy such a position is not only a pardonable but a laudable one, provided he who seeks it is actuated by a sincere and honest desire to render himself more extensively serviceable. It will be my earnest endeavour during my year of office to maintain the honour and welfare of the Walton Lodge, and I trust I may not disappoint the expectations which you may have indulged in respecting my qualifications, for I have to succeed a brother whose excellent working it has been our privilege to witness during the past year. However, I hope that any failings of my own will meet with your kind and fraternal indulgence. I can rely, I know, upon the able assistance of the P.M.'s at all times, and I hope when I leave the chair the lodge will not have lost any of the prestige which now attaches to it.—The W.M. then proposed "The Health of the Installing Master," and said: "Brethren, I feel more than ordinary pleasure in proposing this toast, for I have had the very great honour of being installed by my father, which is a great privilege, and one that very seldom occurs, for which I have to thank Bro. Mott for his kindness in allowing him to discharge that pleasing duty, which otherwise would have devolved upon him (Bro. Mott). I will also couple with this toast that of the I.P.M., and I rejoice in the opportunity afforded me of expressing, on behalf of the Walton Lodge, the high appreciation we have of the admirable manner in which he has performed the duties of W.M. during the past year. I shall always cherish the remembrance that it was his hand that unveiled the mystic beauties to which I was introduced on becoming a member of the fraternity. Long may he be spared to give us his valuable assistance and advice.—The W.M. next proposed "P.M.'s," to which Bro. Archer responded; also "The Officers," each of whom severally responded.—Bro. Archer, P.M., then proposed the "West Lancashire Masonic Educational Institution," to which Bro. Mott, the Hon. Sec., responded in a speech of great eloquence.—Bro. Lunt, P.M., proposed "The Visitors," to which Bros. Fozzard, Horbury, and Turley, responded.—Bro. Mott proposed, in a very able speech, which was warmly received, "Prosperity to the Walton Lodge," Bro. Pyre responding. The concluding toast was then given, which brought the proceedings of the day to a most happy conclusion.

(Reports of Lodge Meetings continued on page 76.)

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## Births, Marriages, and Deaths.

## BIRTHS.

DYER.—On the 26th ult., at Albion-grove, Barnsbury, the wife of Bro. J. Dyer, Lodge 22, of Northampton-street, Essex-road, Islington, of a son.

KENNING.—On the 29th ult., at Upper Sydenham, the wife of Bro. George Kenning, of a daughter.

## MARRIAGE.

DE TABLEY—BARRY.—On the 26th ultimo, at Compton Verney, Warwickshire, by the Rev. Henry Knightley, the Right Hon. Lord De Tabley, Prov. Grand Master for Cheshire, to Elizabeth, widow of the late James Hugh Smith Barry, Esq., of Marbury Hall, Cheshire, and Fota Island, county Cork.

## Answers to Correspondents.

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

BRO. CARPENTER.—We acknowledge the receipt of your two letters as to the errors in your communication on the meaning of the word "Cowan" (in No. 98), and will cause enquiries to be made and an errata to be inserted.

## The Freemason,

SATURDAY, FEBRUARY 4, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## KNIGHTS ERRANT.

AT the present time, when the tramp of countless hosts reverberates throughout Europe, and when the sword decides the fate of nations, it is refreshing to turn our gaze upon another band of soldiers, who, although fierce in guise, and accoutred in warlike fashion, have no intention to slaughter or destroy. Otherwise, it might be somewhat startling to announce to our readers that old England is about to be invaded by a phalanx of armed men from the West, and that our peaceful cities and quiet haunts will soon be overrun by a disciplined body of American Republicans. There can, we think, be no stronger proof

of the hold which Freemasonry has secured in the minds of our Transatlantic cousins than the fact that a Commandery of American Knights Templar, fully equipped, is about to visit Europe, and to parade in military costume through our British streets. Familiarity with such demonstrations in their own country has, doubtless, caused our Templar friends to imagine that the spectacle will be equally appreciated in England; but we must beg to undeceive them. It is rarely indeed, we can assure them, that Masonic processions of any kind take place here in public, and so far as London is concerned, the apparition of an aproned Mason outside the door of his lodge-house would lead most people to the conclusion that he had escaped from Bedlam. We have an idea in this country that the symbols, as well as the secrets of the Order, should be, as much as possible, guarded religiously from the prying eyes of the profane; and unless at a ball, or in a shop-window, our squares and compasses and triangles are seldom or never displayed. There was a time, no doubt, when even the Grand Lodge of England, clad in gorgeous array, rode in many-horsed coaches through the City for the popular delectation; but we also read of the virtuous fit of repentance which ensued—how our respected forefathers resolved to eschew the pomps and vanities of chariots, and to forego for ever the glories of jewels and splendid attire in the presence of the fun-loving multitude. Nor has the wisdom of their resolve ever been seriously questioned, albeit some of the young and foolish amongst us would peradventure essay to walk through St. Paul's Churchyard or along Fleet-street in the hooded cloaks of the Templars, or the glittering collars of the Rose Croix, in playful emulation of the Lord Mayor's Show, when that interesting exhibition was at its best. It will be remembered by many of our readers that even at the ceremonial of laying the foundation-stone of the new Masonic buildings in Great Queen-street, great hoardings were erected by order of the Building Committee, so that none but Masons could obtain so much as a furtive glimpse of the proceedings. They manage these things differently in America, where the officers of lodges, chapters, and commanderies are frequently installed in the presence of ladies, and foundation as well as cape stones of Masonic edifices are often laid amidst the cheers of thousands of the popular world. Practices like these beget confidence in the minds of our Transatlantic brethren, and must tend to lessen our astonishment when we hear of the Knight-Templar excursion to Europe. These worthy brethren identify their trip with chivalric Masonry, and are proud of their regalia, of their drill, and of their Order in general. In warning them that such displays are unknown here, we are simply desirous of keeping them out of the reach of unthinking ridicule, which, because a thing is novel, at once declares it ludicrous. In the United States actual

encampments of Templars in the fields for weeks together are by no means uncommon; and many of the Knights are really capable of performing difficult military evolutions. Here the Order of the Temple celebrates its mysteries and commemorates the martial past within closed doors, and its proclivities are rather towards the good cheer of the Freemasons' or the London taverns than otherwise. But in both lands we are satisfied that the good old chivalric spirit still exists, although in the one it may be more demonstrative than in the other. Of one thing we can assure our brother Knights, and that is, that we wish them a very pleasant pilgrimage. The route they have chosen is one calculated to stir their hearts with memories of those tales of love and war which haunt the relics of a by-gone age. From the lovely Cove of Cork—otherwise Queenstown—to the more romantic Lakes of Killarney, thence to Dublin, and from Dublin to the far-famed Derry, with a pause at the Giant's Causeway, and so on from Belfast to Glasgow. Glancing at the Western Isles, with the wondrous caves of Iona and Staffa, and after a rapid survey of the Highland lakes, our travellers will find their way to London—doing Edinburgh, Newcastle, and York *en route*. Away, then, across the North Sea to the mouth of the Scheldt, and on to quaint old Antwerp. Brussels the gay, and Waterloo the solemn, will then be visited, after which the Knights will seek the sweet odours of Cologne, and give the Rhine steamers a turn up to Mayence, passing through Bonn, Coblenz, and Bingen. Of course, if the war be over, and the Templar garb be carefully stowed away at the bottom of their portmanteaus, the pilgrims will domicile at Metz, and view the various other strongholds of once imperial France. From the mountains of Switzerland they will drink inspirations of patriotism, and a sojourn in rejuvenated Italy will fill them with hope for the future of that sunny land. Milan, Venice, Florence, Rome, and Naples—all will tempt their wandering feet to stay; and the attractions of Vesuvius, Pompeii, and Herculaneum will not be overlooked. Back again *via* Genoa, Turin, and across the Alps to Switzerland, on to Paris—thoughtless Paris no longer—to linger amid traces of the ruin and ravage of war until time warns them to return to England, and visit the halls of Oxford and the shrine of Shakespeare at Stratford-on-Avon, for few Americans indeed finish their European tour without going to view the birthplace and the grave of the world's great poet. This is a brief outline of the excursion which is mapped out for our American brethren, and we trust they will enjoy it heartily; but we would also counsel them very seriously to lay aside the panoply of war during their sojourn in the old world, and to ignore the martial exercises to which they may have been accustomed. Of one thing we may be certain, that, as Masons and as Templars, they will be received by our lodges and encampments

with that courtesy and hospitality which have ever distinguished the English Craft, and which is still to be found in Masonic circles, even in these degenerate days when Knight-Errantry is somewhat at a discount.

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

If any brother has copies of either of the "Constitutions of A.D. 1776, 1784 (4to)," or "1863 (8vo), Grand Lodge of England," I shall be glad to hear from him, and will be glad to purchase them or exchange. I have the editions of A.D. 1723, 1738, 1756, 1767, 1769, 1815, 1827, 1841, 1847, 1851, 1855, 1861, and 1867, and only want copies of the above to render my set complete.

W. J. HUGHAN.

In your number for January 21st Bro. Carpenter enquires the origin of the word "cowan." May I humbly venture to suggest its connection with, and probable origin in, the Hebrew word "cowan," literally, "a priest."

E. J. WALFORD.

#### THE FATHER OF THE STEAM ENGINE AND THE GLASGOW INCORPORATION OF HAMMERMEN.

"James Watt, on attempting to set up as an instrument-maker in Glasgow, was prevented doing so by the then privileged Incorporation of Hammermen, as not being free of the Craft. Attempts were next made for obtaining their leave for a very small place wherein to make his experiments, but this was peremptorily refused. The University, however, in his difficulty, came to his rescue, and granted him a room within the precincts of the College, which was free of the incubus of all guilds.

W. P. B.

#### THE WARDENS' CHAIRS.

At page 58 I perceive some remarks upon this subject, and without saying anything about the *right* of the W.M. in the matter, I might be allowed to view the question as one of Masonic courtesy and good feeling. In that case, I think the P.M.'s might rest satisfied with their privileges in the *east*; and in the case of absent Wardens, their chairs might be filled by Past Wardens, or if none such are present, then the office-bearers under that rank might be allowed to officiate *pro tem.*, which would give encouragement to all. Of course, in doing so, I do it on the understanding that the various brethren are able to discharge the duties.

W. P. B.

#### THE CHURCH OF SANTA SOPHIA.

The following extract may be found interesting to our readers who are members of the Order of the Red Cross of Rome and Constantine:—

When Constantine dedicated his great city to Christ, he thought it right to erect in it a suitable edifice for Christian worship on a scale of magnificence commensurate with his capital; he therefore built one of the first public temples to the new faith that had been permitted since the destruction of Christian churches and the extirpation of their congregations by the decree of Dioclesian, and he dedicated it to the *Ἁγία σοφία*, "The Holy and Eternal Wisdom of God" as manifested in His blessed Son. During the discordant schisms which unhappily rent the Christian church, this splendid structure was reduced to a state of ruin, and it was reserved

for the Emperor Justinian to re-edify it. He had the old foundations cleared away, and purchased at a considerable expense a larger area on which to erect it. To obtain funds for the purpose he suspended the pensions he had granted to learned men, and melted down the silver statue of Theodosius the Great, which weighed 7400 lbs. Ten thousand men were employed, whose exertions were stimulated by encouragements and rewards. The emperor himself appeared amongst them, and paid them every night for the work they had executed during the day. He was seen divested of his imperial robes, in a simple tunic of linen, examining their progress, and applauding and conferring gifts on the most expert and industrious artisans. In five years and eleven months the vast building was completed, and when he had thus accomplished his splendid undertaking, he exclaimed with exultation, "I have conquered thee, O Solomon!" The city was at that time so subject to earthquakes that private houses were generally constructed of wood to obviate their destructive effects. This magnificent work had scarcely been completed, when it was shattered by one of those rude and frequent shocks; but the indefatigable emperor again repaired the shaken ruins. From some unknown physical cause the violent concussions ceased to shake the place, so that slight and scarcely perceptible shocks occur only at intervals of many years; and the church of Santa Sophia is now as it was left by the last re-edification of Justinian.

When the Turks entered the city, they rushed to this building to massacre or make slaves of all who took refuge there; they then proceeded to demolish it, as the most eminent place of infidel worship. In this critical moment the sultan entered, and arrested the destruction just as it had commenced. He announced that he gave to his soldiers the plunder of spoil and captives, but the public edifices he reserved to himself. He at once conceived the idea of converting this magnificent Christian church into a Mohammedan mosque; and as he had transferred the government of the Osmaali to the most splendid capital, so the worship of Islam should be celebrated in the most splendid edifice in the world. In order to accommodate the interior to the new rites, the effigies and pictures which covered the walls were erased, and all trace of such representations was effaced by a simple and uniform colouring; the arms of the cross were, with little violence or alteration, bent up into the form of a crescent; and to silence the sound of a bell—so revolting to the followers of the Prophet—he caused a minaret to be erected at one of the angles, from the summit of which the faithful could be invited to prayer by the sound of the human voice, and having thus purified it from what he believed to be superstitious and idolatrous emblems, he sat down cross-legged in the sanctuary, and caused himself to be shaved there. He then ordered the Koran to be read in place of the Bible, offered up his prayers, and finally suspended the curtain that had once closed the door of the temple of Mecca. He made no further alteration in the Christian church, and it remains as it was left by Justinian, unchanged for 1300 years, the most perfect and splendid monument of the arts of the Lower Empire.

The general model of a Christian church was that of a cross—the stem represented by the nave, the cross by the transepts, and the upper part by the choir—but from the inequality of the parts, the western churches laboured under a disproportion from which the eastern were exempt. The arms of the Greek cross are all of equal length, and Santa Sophia is built on its model; it has therefore a symmetry which the Latin churches have not, though founded on the same symbol. The ground-plan is that of a cross enclosed in a square whose sides measure 243 feet, but including the portico its length is 269 feet. Over the centre of the cross rises the dome. This dome is called "aërial," because it is so constructed that its height is only one-sixth of its diameter, and its curve so flat that its convexity seems to correspond with that of the sky, and be a portion of the great firmament let down and suspended, as the Greeks say, by a chain. To effect this it is built of materials of the least possible gravity—pumice-stones specifically lighter

than the water on which it floats, and bricks from Rhodes five times less weighty than those of ordinary burnt clay. The vast dome, thus reduced in weight, is further secured by the pillars on which it rests. These are ponderous piles of freestone, made of blocks hewn into cubes and triangles, united by hugh cramps of iron. It is partly by this judicious distribution of its materials that the vast edifice has stood so long unshaken by those shocks of earthquake which have prostrated so many other buildings in the same period. The mosque is entered by a portico 12 yards in breadth, this communicates with another by nine gates with marble arches, closed by valves of rich bronze cast into high relief; this opens into another parallel to it. These vestibules formed what is called the narthex or pronaos of the Greek Christian church. Here stood the font where catechumens were baptized, and penitents were placed before they presumed, or were deemed worthy to enter the naos or body of the sacred edifice. From hence they passed into the interior by five doors of plain bronze. The first object that strikes one on entering the body of the edifice, is the vast aërial dome, rising to the height of 180 feet above the flooring, reposing on four massive arches forming the segments of semi-domes, and supported by others still less. The dome is perforated by 26 windows, and a multitude of others appear in the perspective. On each side are colonnades supporting galleries, one of which was reserved for the Emperor and called the Gallery of Constantine. Round the base of the dome runs another gallery at a great elevation. It is splendidly illuminated during the evenings of the Ramazan and other Turkish festivals, and produces a magnificent effect. Different parts of the edifice are supported by 104 pillars, amongst which are eight of porphyry removed by Constantine from the Temple of the Sun at Rome, and six of green jasper from the Temple of Diana at Ephesus. The sun was the tutelary deity of the emperor while he continued a heathen; when he adopted a better he removed those ornaments of the temples both of Apollo and Diana to enrich the temple of Christ. The walls and domes are encrusted with mosaic in various forms and devices. They have been nearly obliterated by the Turks; though they yet remain in the four angles under the central dome great winged seraphims, whose faces are mutilated because they represented the human countenance. The rest are covered over with Arabic inscriptions from the Koran, including the 104 attributes of Allah, which every Turk is bound to repeat over in his daily prayers. The mosaic of the dome is constantly falling from its cement, and is found to consist of small cubes about the size of playing dice, of various colored glass, which the imaams collect and sell to the Franks, who have them formed and set in crosses, and thus commemorate that faith for which the mosque was originally built. Passing under the great dome, and opposite the vestibule, is the semi-dome which forms the termination of the temple. Here was the high altar of the Christian church; behind it the sanctuary, separated by a screen from the body of the edifice. This sacred place is now the Mehrahé where the Koran is deposited. The exterior of this interesting edifice is singularly heavy, and, as a celebrated French traveller says, *furieusement lourde en dehors*. It exhibits an irregular mass of cupolas, half-domes, shelving roofs, and stunted minarets, one of which, more mean than the rest, is the identical one erected by Mahomet to convert the church into a mosque. Even the great dome, so celebrated for its architectural beauty, and which the Turks have never yet been able to imitate, looks low and flat when viewed on the outside, and produces none of that aërial effect, in comparison with its internal structure. The edifice has at length begun to exhibit symptoms of decay. About six years ago, after a continued storm of wind and rain, one of the smaller domes fell into the church. On clearing away the surface of rubbish, the floor was found covered over with glittering cubes which had formed the ceiling, and in such abundance that every one was supplied with as much as he chose to take for a trifling gratuity.

A. A. P.



## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

## ROYAL MASONIC BENEVOLENT INSTITUTION.

(To the Editor of the Freemason.)

SIR,—As a great many of the brethren may not have an opportunity of hearing of the cause of my not being present at the festival of the above institution on Friday, I must beg, through the medium of your columns, to acquaint the brethren, and especially the Stewards, that a very recent and severe domestic affliction (the death of a very near relative) is the cause of it, and to express my very deep regret, as I feel confident that I should be supported in a way that I should have much cause to be proud of. However, I have no doubt but that some other brother—every one of whom, I know, are ready to assist in time of need—will be found to fill that important position much better than I could have done.

Begging the Stewards and brethren to accept this apology for my absence,

I remain, dear Sir,

Yours very fraternally,

FRANCIS BURDETT.

Prov. G.M. Midx., Rep. G.L. Ire. at G.L. Eng.  
Ancaster House, Richmond Hill, Feb. 1, 1871,

## QUALIFICATIONS OF VISITORS TO LODGES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It was with great interest I perused the letter addressed to you about the qualifications of visitors to lodges in your last issue. I am a young M. from Germany, quite new in the Order, and almost ignorant in its rites and workings. Immediately after my initiation I left for England, where I have twice entered a lodge during the last six months. Although I was admitted, yet I found the trial too awful and intimidating to undergo a third time, since it was stated that the password they gave me at my reception into the mysterious Craft was not the same as that used in the English lodges, and only my certificate from the Grand Lodge of Berlin opened me the gates. To describe the moral effects this intelligence had on me would be displaced and far too difficult for me to express in your language. It may suffice to say that after the second time I lacked the courage and desire to make a third attempt, and rather preferred to stand away—unknown, friendless, and disheartened—from those I was told to call my brethren.

I have never seen any working, and was only three times in the halls of the brotherhood I scarcely dare to call mine. The first time was at my reception; the second, at the "Virtue" in Manchester, where I was only admitted at the conclusion of the lodge (being still in the first degree, as prescribed by German Masonic laws to remain one year in the first); and the third time was at the "Integrity" in the same town, when there was no working at all—the first time within 15 years, according to their own saying. Thus I cannot consider myself a worthy member of that great fellowship, and shall hardly get more enlightened, living in the country and without any contact with Freemasons. The one living with me in the same village, and who recognized me a F.C., took no notice of it at all, and from this moment I have given up all further attempts to approach English Masons and lodges, and await anxiously for the time of my return to my own country. But to utilize the time and to forward myself a little in the rites and rules of the mysterious art, I should be very glad and thankful if you would be kind enough to indicate me the books fit for my self-instruction both in history and rites. I have seen a great many named in your paper, but have since abstained from choosing at random, and hope you will know better what suits the degree of my ignorance.

I am, dear Sir and Brother,

Yours fraternally,

January 28th, 1871.

J. B.

(To the Editor of The Freemason.)

SIR,—I have perused with interest the letter of so experienced a Mason as "F. B., an old P.M. and P.G.M." Very recently, when at Brighton, I desired to enter one of the lodges there as a visitor. My certificate was demanded, and handed in; an officer of the lodge, to whom I had been introduced a few days previously, came out and conversed with me; I admitted that, owing to ill-health and other causes, I had been very little in the way of Craft Masonry, although a M.M. of six years' standing. By his

own admission, I satisfied my querist that I had been raised to the third degree; he nevertheless declined the responsibility of passing me into the lodge—hence I was excluded.

I hereby learnt one lesson: never again to obtrude myself into strange company without being properly introduced by a personal friend.

I am, Sir and Brother,

Yours fraternally,

28 January, 1871.

A S.P.R. + 18°.

## LODGE LA TOLERANCE, No. 538.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Without derogating from what is properly due to other brethren, permit me to acknowledge the great pleasure I derived from reading the very able, manly, and business-like address delivered by the worthy W.M. of Lodge No. 538, as reported at page 54 of your columns. To me it seemed a model address in many respects—there was no nonsense about it. The manly way in which he acknowledged his desire to occupy the chair is highly commendable. I would also support his idea that "no member should be installed as Master of a lodge until he had given proofs of his proficiency in all the duties appertaining to the office." That such is not the rule is surely absurd. Yet it is a fact that there are lodges who would find great difficulty in producing even two W.M.'s who ever worked the three degrees! How such can sit, night after night, in the chair, helplessly looking on while others are doing their work, I know not; or how they can feel while the response is being given to the question about the *Master's duty when so placed*, I know not—only there seems to me to be a curious anomaly in the position.

With well wishes for the prosperity of *La Tolerance* under its present management,

I am, sincerely and fraternally yours,

LEO.

## LODGE ST. JOHN (1137), NEW ZEALAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Since receiving your valuable paper it occurred to me to make my complaint through your columns, as the most likely mode of obtaining redress.

I was initiated, passed, and raised in the above lodge some six years since, and have not yet received my certificate, although I have always paid whatever fees were due by me. I should wish you to explain, or at any rate let us understand, why we have been so neglected.

Does the Grand Lodge of England, under whom we work, under-value colonial Masons, or is it through some irregularity? You will no doubt be able to inform us. Mine is not an individual case, as, with three or four exceptions out of a lodge of forty or fifty members, we are all without certificates. Some short time since, several of the brethren left the colony and were obliged to depart without their certificates, and in one instance the brother was refused admittance into an American lodge because he was not in possession of his certificate and not very well up in the work.

We have not been fortunate as a body, being considerably in debt. We built a lodge or hall at a cost of £1,200, and still owe £500. Besides, for about three years we were ruled by a W.M. who, ambitious to keep everything in his own hands, could only do so by keeping us in ignorance, and squandered the lodge funds in banquets and refreshments of an expensive description. I should wish to know if it is not the duty of the Provincial Grand Lodge to keep an eye on the proceedings of country lodges, and occasionally send an officer to inspect them?

We are now, and have been during the last two years, ruled by a W.M. who takes some interest in our advancement, and we hope to fill the chair from amongst the officers who are working for it. We have done away with refreshments and all but the annual banquet on St. John's-day, and have commenced a benevolent fund.

Trusting that the next time you hear of our lodge it will be a more cheering account,

I remain, &c.,

A BROTHER

of Lodge 1137 Timaru, New Zealand,

30th November, 1871.

## THE ROBERT WENTWORTH LITTLE TESTIMONIAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—There is not a line in Bro. Boyd's letter but what I entirely agree with, and the suggestion he has thrown out will be adopted no doubt.

I can only say that the subject of a testimonial to Bro. Little was never suggested to me at any time; but at a meeting of the Palestine Chapter in November last, I mentioned it to Bro. Kenning and a few friends, who immediately expressed a willingness to co-operate with me in getting up a sub-

scription for that purpose, and I certainly thought that if a circular, such as has been sent out, was submitted to the numerous friends of Bro. Little, it would induce many to subscribe, and at the same time many of influence in the Craft would suggest, as our Bro. Boyd has done, their views on the subject.

I will also, for the information of Bro. Boyd, the subscribers and their friends, intimate to them that Bro. Colonel Francis Burdett, the Prov. G.M. for Middlesex, had, in the kindest manner, undertaken to call a meeting of Bro. Little's Masonic friends with a view to a committee being formed to carry out the object we had in view, and render the testimonial worthy of Bro. Little's acceptance; but severe illness prevented such meeting being called, and as he is now happily restored to health, it will immediately be done.

I can assure you, and also Bro. Boyd, that the sole object Bro. Levander and myself had was a sincere desire to obtain all we could, leaving it to the committee, when formed, to decide what the testimonial should be.

I had already solicited several brethren to be on the committee (Bro. Boyd himself), and below will be seen a list of those who have expressed their willingness to be on that committee. All that has been done by myself and my colleague has been done with the purest intentions, and we shall be very happy to hand over to Bro. Boyd, if he wishes, the large correspondence that we have received, and a faithful report of all that has been done in the matter. Assuring you, sir, that what we have done has been a pleasure; and if Bro. Boyd and his friends will co-operate with us and the committee already named, we feel satisfied the testimonial will be a suitable one, and such as all will be pleased to present to the worthy brother on whose behalf we have been working and are still ready to act.

Permit me to add that, although Bro. Boyd suggests it should have been left to older friends of Bro. Little, we have at least the satisfaction of knowing that, by the action we have taken in the matter, we have stirred up those older friends to exert themselves more than they have hitherto done, though the subject was mooted two or three years ago.

Yours fraternally,

JOHN THOMAS MOSS,

(W.M. 169, W.M. 1326, S.W. 73, S.O. 22 Mark,  
P.S. No. 1, Premier Conclave, Red Cross,  
18°, &c.)

38, Gracechurch-street, E.C.

## LIST OF COMMITTEE.

Bro. James Brett, Jewin-crescent, Cripplegate.  
Bro. John W. Barrett, Ramsfort-place, Plough-bridge, Rotherhithe.  
Bro. Edward Clark, 19, Buckingham-street, Strand.  
Bro. Charles Gosden, Masons' Hall, Basinghall-street, E.C.  
Bro. W. James Hughan, Truro, Cornwall.  
Bro. Angelo Lewis, 36, Lincoln's-inn-fields.  
Bro. George Kenning, Upper Sydenham.  
Bro. Rev. Charles J. Martyn, Long Melford Rectory, Suffolk.  
Bro. S. Rosenthal, 2, Red Lion-square.  
Bro. Edwin Sillifant, 21, Old Jewry.  
Bro. James Stevens, Clapham Common.  
Bro. James Weaver, 45, Howland-street, Fitzroy-square.  
Bro. William Robert Woodman, Vittoria Villa, Stoke Newington.  
Bro. T. Burdett Yeoman, 4, Vine Cottages, De Beauvoir-square.

WINES AND SPIRITS (Foreign) on which Duty was paid in London by some of the principal Firms during the year 1870:—

WINES (Foreign).		SPIRITS (Foreign).	
	Gallons		Gallons
W. and A. Gilbey	781,643	W. and A. Gilbey	316,946
F. W. Cosens	130,114	T. W. and Brownings	255,252
Dingwall, Portal and Co.	123,264	J. & W. Nicholson & Co.	199,793
R. Hooper and Sons	117,116	D. Taylor and Sons	149,182
C. Kitch and Co.	103,064	Trower and Lawson	131,822
Simon and Lighty	99,167	Dingwall, Portal and Co.	114,166
Cunliffe and Co.	88,240	Conj. Forbes and Co.	103,468
J. Allnut, jun., and Co.	84,895	R. Hooper and Sons	97,869
Dent, Urwick and Co.	86,004	Seager and Evans	97,739
D. Taylor and Sons	73,618	Bishop and Sons	87,386
Brook and Oldham	71,895	R. Burnett and Co.	77,891
Fiddler and Co.	70,754	F. Webb	63,437
Mathiessen and Co.	70,517	Marsh and Elvey	61,019
Roberts and Co.	70,219	E. S. Pick and Co.	58,624
Domecq and Co.	70,217	Bowerbank and Sons	51,265

Besides the preceding there were upwards of 2,000 Firms who paid Duty on Wines and Spirits in less quantities than those above mentioned.—*Wine Trade Review*, 15th January, 1871.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—(Adv't.)

**SUPREME GRAND CHAPTER OF ENGLAND.**

The usual Quarterly Convocation was held on Wednesday, the 1st inst., and was of a formal character.

The minutes having been read and confirmed, the following report of the Committee of General Purposes was, on motion duly made, taken as read, and ordered to be entered on the minutes :—

*To the Supreme Grand Chapter of Royal Arch Masons of England.*

The Committee of General Purposes beg to report that they have examined the accounts from the 19th October, 1870, to the 17th January, 1871, both inclusive, which they find to be as follows :—

To balance 19th October ... ..	£444	6	5
„ subsequent receipts ... ..	213	8	0
	£657	14	5
By purchase of £200 Consols, at 92½	£185	5	0
„ disbursements during the quarter	128	19	10
„ balance ... ..	343	9	7
	£657	14	5

which balance is in the hands of Messrs. Willis, Percival, and Co., bankers of the Grand Treasurer.

The committee beg to report that they have received petitions :—

1st. From Comps. Stephen Walter Rains as Z., Charles Henry Dallas as H., Joseph George Hodgson as J., and six others, for a chapter to be attached to the Yokohama Lodge, No. 1092, Yokohama, to be called the "Yokohama Chapter," and to meet at the Masonic Hall, Yokohama, Japan.

2nd. From Comps. George Frederick East as Z., Andrew Bleackley as H., Louis Beaver as J., and six others, for a chapter to be attached to the Lodge of Integrity, No. 163, Manchester, to be called the "Integrity Chapter," and to meet at the Freemasons' Hall, Cooper-street, Manchester, Lancashire.

3rd. From Comps. Charles Fryer as Z., Henry William Johnston as H., Henry Steib as J., and six others, for a chapter to be attached to the Lodge of Unanimity, No. 113, Preston, to be called the "Chapter of Unanimity," and to meet at the Bull Inn, Preston, Lancashire.

The foregoing petitions being in all respects regular, the committee recommend that the prayers thereof be respectively granted.

4th. The committee have also received a petition from John Bedford Kerswill as Z., John Hill as H., William Coad as J., and six others, for a chapter to be attached to the Eliot Lodge, No. 1164, St. Germans, to be called the "Eliot Chapter," and to meet at private rooms, St. Germans, Cornwall.

This petition is regular, with the exception that the written consent of the lodge is not attached thereto. Should this consent be signified before the meeting of Grand Chapter, the committee recommend that the prayer of this petition be likewise granted.

The committee have received a communication from Comp. John James, Z. of the Victoria Chapter, No. 530, Melbourne, Victoria, in reference to the report of the committee to Grand Chapter in July last, and the decision of the Grand Chapter consequent thereon at the meeting of the Supreme Grand Chapter on the 3rd of August, 1870. The question was whether a companion, a member of an English chapter, was eligible to be installed as the 3rd Principal of the chapter, he, although a Past Master of an Irish lodge, never having served as Master of an English lodge? The committee, after referring to Article 8, page 16, of the Royal Arch Regulations, expressed their opinion "that to render a companion eligible to be elected a Principal of a chapter under the English Constitution, he must be the actual Master or Past Master of a Craft lodge under that Constitution," which opinion was confirmed by the Grand Chapter holden on the 3rd of August, 1870. This opinion is in conformity with a resolution of the Grand Lodge, holden on the 2nd Sept., 1863, upon a question which had been raised as to whether a brother, a member of an English lodge, who had served as Warden in an Irish lodge, was eligible to be elected Worshipful Master of an English lodge, and which resolution declared that such brother was not eligible until he had regularly served as Warden in the English lodge.

Comp. John James, however, refers the committee to a resolution of the Supreme Grand Chapter, at the Grand Chapter holden on the 6th of August, 1862, "That, in the opinion of the Grand Chapter, the words 'the actual Master or Past Master of a Craft lodge' occurring in the 6th and 7th lines of Article 7, page 15" [now Article 8, page 16] "of the Regulations, should be deemed and construed

to mean the actual Master of a Craft lodge, who has been duly elected and installed, or such Past Masters who shall have served as Masters for the full period required by the respective Grand Lodges under which they hold, and which are recognised by the Grand Lodge of England as regularly constituted Masonic bodies"—and requested a decision as to the effect of the conflicting resolutions.

The committee have fully and anxiously looked into the subject, and taking into consideration the resolution of the Grand Lodge, come to after that of the Grand Chapter of the 6th of August, 1862, and the desirability of a conformity in the Constitutions of Grand Lodge and the Regulations of Grand Chapter, adhere to the recommendation to, and affirmed by, the resolution of the Supreme Grand Chapter on the 3rd of August, 1870, and they most respectfully recommend that that resolution be confirmed, that the resolution of the Supreme Grand Chapter of 6th August, 1862, be formally rescinded, and that, if necessary, the Article 8, page 16, of the General Regulations be altered in conformity with this recommendation, in order that there may be no further question in relation thereto.

(Signed)

W. PULTENEY SCOTT, President.  
Freemasons' Hall, London, W.C.,  
18th January, 1871.

Charters for chapters were granted.

The subject of Comp. James's communication was referred back to the Grand Chapter Committee, to confer with the Board of General Purposes, and to make a report thereon to Grand Chapter.

**MASONIC CONCERT AND BALL AT BOSTON, LINCOLNSHIRE.**

The brethren in Boston, taking into consideration the extent of population, cannot be surpassed for numbers, devotion to the Craft, and desire to assist unfortunate brothers or widows of brothers in pecuniary difficulties. With this kind object in view, it was arranged that on Wednesday, the 18th of January, a concert should be given in the Corn Exchange, to be followed by a ball in the Assembly Rooms.

In this, as in many other laudable movements, Bro. Burland gave to the promoters his disinterested, powerful, and invaluable aid by undertaking, without fee or reward, to "educate" his choral class to such a state of perfection as to afford an entertainment, unaided by professionals, that should give entire satisfaction to an intellectual audience. There were, however, two obstacles to the successful achievement of this task, which, under less vigorous and talented conductors, must have brought with them certain failure. In the first place—a matter over which there was no alternative—rehearsals had to be commenced and continued during the Christmas festivities, when it was impossible to obtain regular attendance; and, in the next, "The Ancient Mariner" (a cantata, by J. F. Barnett) is a piece which, although sublime in its composition, severely taxes the power, conception, and ability of all engaged. Nevertheless, the repeated marks of approval fully testified that Bro. Burland had entirely succeeded in his very difficult task.

The Corn Exchange was crowded in every part, and the hall was comfortably warmed, while flags, banners, &c., bearing Masonic and other appropriate mottoes, gave to the interior a pleasant spectacle. The choral class, about eighty in number, were seated on an excellent platform, erected by Bro. William Rolfe, builder. Behind was the new drop scene belonging to the Boston Amateurs, and above this was a large illuminated star, kindly lent by Cooke and Son, brewers.

The first part commenced with "The Ancient Mariner," the principal vocalists who took part in which were the Misses Green, Messrs. Green, and Mr. Curnow. The cantata went quietly until we arrived at an extremely difficult solo, even for professional singers, commencing with "And a good south wind sprung up behind," which was exceedingly well executed by Miss Green. The aria, beginning with "Down drops the breeze, the sails drop down," by Mr. John Green, was also well rendered. The recitation, "The Steerman's Face by his Lamp gleamed White," was powerfully and excellently given by Mr. Curnow. A quartet, "The Souls did from their Bodies Fly," &c., was sweetly sung by the Misses and the Messrs. Green, who were much applauded. The difficult solo "Alone Alone, all, all Alone," was well executed by Mr. George Green. The aria, "Oh, Sleep, it is a Gentle Thing," &c., by Miss Lizzie Green, was splendidly rendered and warmly received. Mr. Curnow then gave, with capital effect, the recitation "And Soon I Heard a Roaring Wind," &c. Several other parts were well given, especially the soprano solo and chorus, commencing with "This Seraph

Band each Waved his Hand," by the Misses Green, Broughton, and Small. The finale, a quartet and chorus, commencing with "What loud uproar bursts from that door," by the Misses and Messrs. Green, was admirably given and was loudly redemanded; but on account of the lengthened programme, it could not be complied with. Miss Wilson, a most accomplished player, presided at the first piano, and surprised all with the brilliancy of her execution. Miss Stevenson, who is a very clever pianist, deserves great praise for the excellent precision brought to bear in accompanying on the second piano. The choruses certainly astonished the audience, not the slightest hitch being visible from the first; and the power, harmony, and general effect were of an order seldom heard in mere local classes. The result speaks very much in behalf of Bro. Burland, who must have displayed remarkable patience, determination, and ability. Mr. G. Hildred was found a very valuable auxiliary by his excellent playing of the cornet.

The second part commenced with an overture, "La Figaro" (Mozart), on two pianos, which was well performed by the Misses Willson, Small, Stevenson, and Simpson. Miss Green then gave us that beautiful composition "The English Girl's Song." The exquisite manner in which the low notes were given in the charming chorus "Home, Home, Sweet Home," &c., appeared to touch the hearts of all present, when a spontaneous encore was complied with. "The Lover and the Bird," by Miss Lizzie Green, was sweetly rendered, when a simultaneous encore also honoured the efforts of this talented young lady. Miss Willson was then escorted to the front, whose appearance was greeted with manifestations of applause from all parts. This splendid pianist executed in fine style a piece called the "Magic Bells." Receiving an encore which there was no resisting, Miss Willson astonished and delighted the audience still further by playing an extremely difficult arrangement of "Home, Sweet Home," written expressly for the left hand, thus showing the great mastery this clever young lady possesses over the instrument. The "Red Cross Knight" was capitally given by the Misses Green, the Messrs. Green, and Mr. Curnow, with an effective chorus. Then followed the "Marsellaise," which is evidently getting very popular in England. The audience soon warmed up, and at the termination a general outburst of enthusiasm arose. An effort was made to avoid an encore, in consequence of the lateness of the hour, but the company could not be appeased until their demand was granted. The concert, which was a great success, closed with "God Save the Queen."

The ball was also a great success in every way. About 140 ladies and gentlemen attended, who spoke highly of the arrangements. Through the kindness of the commander, the North Lincoln Militia Band was engaged, which, directed by Mr. C. Addelsee, gave great satisfaction.

An excellent supper was given by the Misses Jackson, when about ninety ladies and gentlemen sat down.

We have authority for stating that the kind-hearted conductors of these combined entertainments will have a balance in hand of something like £20, which will be devoted to the Aged Freemasons' Institution. The expensive nature of getting up a concert of this description may be estimated from the fact that the music alone would cost about £10, which will also give some idea of the excessive labour that must have fallen upon the energetic Hon. Sec., Bro. Shepherd.

**FAITH LODGE OF INSTRUCTION.**—The above Lodge of Instruction is held every Tuesday evening at 8 o'clock, in the spacious and commodious rooms at Bro. Fisher's Restaurant, Metropolitan District Railway Station, Victoria, S.W. Ceremonies and lectures worked every Tuesday, except the third Tuesday in the month, when the ceremonies alone are rehearsed. The DOMATIC CHAPTER OF INSTRUCTION is also held in the above rooms every Friday evening, at 8 o'clock, from October until April inclusive.

**THE BEST FIRST.**—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. **Caution.**—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

## REPORTS OF MASONIC MEETINGS.

(Continued from page 71.)

## JERSEY.

*St. Aubyn's Lodge, No. 958.*—Instead of their annual place of meeting, the brethren assembled on this occasion at the Temple, Jersey, on Tuesday, the 17th ultimo, Bro. H. Gee, W.M., presiding, assisted by Bros. Oatley, P.M., as S.W.; Le Cappellain, J.W.; A. J. Boullier, P.M., P.G.S.; Martel, J.D.; and E. Le Gros, I.G. There were also present: Bros. E. J. Newton, G. Allen, G. Preesley, R. G. F. Smith, P.M.; &c. The lodge having been opened according to Masonic usage, the minutes of the last lodge meeting were read and confirmed. The lodge was opened in the higher degrees, and a brother was raised to the degree of M.M. by the W.M., whose rendering of this most sublime ceremony could not fail to make a lasting impression upon the mind of the candidate. An announcement was made that Bro. the Right Worshipful Colonel Ed. C. Malet de Carteret, P.G.M. Channel Islands, and the rest of the P.G. Officers, wished to be admitted. The Deacons, with their gilt wands, escorted them in procession into the lodge, where the P.G.M. took his seat on the dais at the right of the W.M. The lodge was then resumed to the first degree, and a candidate being present for initiation in the ancient mysteries of the Craft was duly admitted, and the ceremony of this degree was also performed by the W.M. in a manner reflecting the highest credit upon Bro. Gee, and the *St. Aubyn's Lodge* may well be congratulated upon having such a Master to direct their proceedings.—The W.M. rose and directed the attention of the brethren to the fact of the Temple being draped in mourning in consequence of the decease of their late lamented Bro. Dr. Lowe, the S.D.—a brother so highly esteemed among them all, so indefatigable in his exertions to promote the good of the Craft. The W.M. concluded a lengthened and most eloquent oration upon the merits of their late brother by pointing to the shortness and uncertainty of this mortal life as a lesson for every one to take to heart, and to perform our allotted task while it is yet day, doing all the good we can while health and strength is given us.—The lodge was then closed, and the brethren adjourned to refreshment. The cloth having been removed, the usual loyal and Masonic toasts were briefly given in silence. "The health of the P.G. Master and Grand Officers" was proposed by the W.M., and responded to by Bros. Williams, P.G.C., and Pugsley, P.M. 245.—The W.M. then proposed "The health of the Visitors," and "Success to the Freemasons' Life-Boat Movement," coupling with the latter the name of Bro. S. Davis, 141, London, to which Bro. Davis replied, and called the attention of the brethren to the progress of the movement. He was happy to inform them that the P.G.M. had kindly subscribed £3 to the Fund, and also that £5 5s. had been received through Bro. Pugsley; and hoped the brethren of the Channel Islands, who could better appreciate the value of life-boats than himself—seeing that they lived on one of the most dangerous of our rock-bound coasts—would rally round the W.M., who had kindly consented to be one of the committee, and give him all the support in their power. He also expressed his gratitude to Bro. G. Renouf, W.M. 599, who had promised to exert himself in the movement.—Several other toasts were then proposed and responded to; but the enjoyment of the evening was marred in consequence of the painful loss the lodge had sustained by the demise of Bro. Lowe. The visitors were: Bros. De Carteret, R.W.P.G.M.; J. Le Cronier, M.D., D.P.G.M.; Ph. Blamfield, 245, P.G.S.; A. Schmitt, P.M. 599, P.G.S.W.; C. Kingsworth, P.M. 245, P.G. Reg.; M. Tracy, W.M. 244, P.G. Sec.; W. Jones, P.G.S.; R. Barrow, W.M. 491, P.G.S.; T. B. Pitcher, J.D. 1003; G. Grigg, W.M. 1003; W. H. Richards, J.W. 1003; R. Row, 491; C. Leigh, 1003; G. Renouf, W.M. 599; J. Blamfield, 590; M. J. Emanuel, W.M. 205, London; S. Davis, 141, London; R. Mutton, 1003; E. Beadon, J.D. 187; R. Welsh, 378; W. Pugsley, P.M. 245; P. H. Maurant, 245; J. L. Hanan, 590; E. Gilley, I.G. 1003; Francis Bois, 1003; Le Eriffon, 590; D. Pallat, 590; and Turgis, 1003.

## AUSTRALIA.

*WOODS POINT, VICTORIA.*—*Alpine Lodge, No. 1078.*—This lodge held their annual anniversary and installation meeting at the Masonic Hall, Bridge-street, Woods Point, on Friday, November 4. Present: Bros. Peter Simpson, W.M.; W. Harrison, P.M.; R. Brookes Peters, S.W.; John Holland, J.W.; and a number of the brethren of the lodge, with several visiting brethren. The financial business for the past year having been concluded, Bro. W. Harrison presented Bro. R. Brookes Peters, W.M. elect, to receive from his predecessor the benefit of installation. Bro. Simpson then proceeded with the ceremony, and installed Bro. R. Brookes Peters in an able and impressive manner, assisted by Bro. Harrison, P.M. The brethren having been readmitted, saluted the new Master in the several degrees. P.M. Simpson invested the following officers by direction of the W.M.; Bros. John Holland, S.W.; James Kayle, J.W.; John Jones, I.G.; William F. Roberts, S.D.; Jonas Sly, J.D.; and Mat. Marassovich, Tyler. Some other business having been disposed of, the lodge was closed in due form with solemn prayer. The brethren then adjourned to a sumptuous banquet, ably provided by Bro. John Holland, at the Niagara Hotel. Grace was said by the W.M., after which the usual attention was paid to the good things of this life. The cloth having been removed, the W.M. gave the toasts "The Queen and the Craft" (National Anthem), and "The Earl de Gray and Ripon and the Grand Masters of Scotland and Ireland." P.M. Simpson gave "M.W. the Earl of Zetland and the Prince of Wales, P.G. Masters." Bro. S. W. Holland gave "The Provincial Grand Master of Victoria." The

W.M. gave the toast of "The M.W.G. Masters of the colonies of Canada, Nova Scotia, and New Brunswick" (Dominion of Canada), stating that the R.W.G.M. of New Brunswick, Bro. B. L. Peters, was not only his brother in Masonry, but also in family. "The P.M.'s of the Lodge" was then proposed, and replied to by P.M. Simpson, who proposed "The new W.M. and his Officers," all the officers in turn replying. S.D. Roberts gave the toast of "The Ladies"—song, "All Good Lasses." The toast of "The Visitors" was acknowledged by Bros. Adam Hope, William Pitt, and P.M. Harrison. "The Host and Hostess" was replied to by Bro. Holland. "All Poor and Distressed Masons," &c., terminated the proceedings, and the brethren separated at high twelve in peace and harmony.

## NEW ZEALAND.

*AUCKLAND.*—*Lodge Waitemata, No. 689.*—The regular monthly meeting of this lodge was held at the lodge-room, Masonic Hotel, on Monday, November 21st, the W.M., Bro. A. J. M'Math, in the chair. The minutes of the last regular and an emergency meeting were read and confirmed. Bros. Warren and Humphreys were passed to the second degree, and the lodge was resumed in the first. The W.M. then presented to P.M. Louis A. Nathan a splendid gold P.M.'s jewel, set with pearls, manufactured specially by Bro. George Kenning, and engraved with the following inscription:—"Presented to Bro. P.M. Louis A. Nathan by the officers and brethren of Lodge Waitemata, No. 689, E.C., as a token of their appreciation of his conduct as W.M. for the year A.D. 1869, A.L. 5869." Bro. Nathan made a suitable reply, and the lodge then proceeded to the election of W.M. for next year. Bro. Gledhill, S.W., having declined, Bro. W. R. Hayward, J.W., was unanimously elected W.M., Bro. A. Rose was re-elected Treasurer, and Bro. Porter re-appointed Tyler. The lodge was then closed, and the brethren proceeded to refreshment, and after social enjoyment, separated much pleased with their evening's entertainment.

## ROYAL ARCH.

## METROPOLITAN.

*Caveac Chapter, No. 176.*—The regular meeting of this well-established chapter was held at Radley's Hotel, Blackfriars, on Thursday, the 2nd instant, and was opened by Comps. P. A. Nairne, M.E.Z.; J. Lacey, P.Z., as H.; M. Scott, J.; assisted by F. Walters, P.Z., Treasurer; and W. Wanfor, P.Z. The companions were admitted, and the minutes of the preceding meeting read and confirmed. Apologies were received from absent candidates. The M.E.Z., in a suitable speech, presented Comp. J. Lacey with a five-guinea jewel, which had been unanimously voted to him at a previous meeting. Comp. Lacey, in an admirable speech, acknowledged the gift. Comp. F. Walters proposed, Comp. P. A. Nairne seconded, and it was carried unanimously that one guinea be transferred from the chapter funds to the "Little Testimonial Fund." The chapter was closed, and the Companions partook of a superior banquet served up under the personal superintendance of Bro. G. Hart, who was, as usual, most assiduous in his attention to all present.

*Domestic Chapter, No. 177.*—This old chapter met on Thursday, the 26th ult., at Anderton's Hotel, Fleet-street, under the presidency of Comp. J. Coutts, M.E.Z.; who was supported by Comps. W. J. Gilbert, H.; G. Wilson, J.; H. G. Buss, P.Z., Scribe E.; T. Cubitt, S.N.; J. R. Foulger, P.S.; A. T. Hayward, 2nd Asst.; W. Carpenter, J. Brett, C. B. Payne, C. A. Cottebrunc, E. Sisson, and R. W. Little, P.Z.'s; J. Weaver, Org.; D. G. Berri, M.C.; Scott, W. Platt, Webb, Roberts, and several other companions. After the usual ballot, Bros. Webb and Roberts were duly exalted into Royal Arch Masonry, after which the elections for the ensuing year were proceeded with, and resulted unanimously as follows:—Comps. Gilbert, M.E.Z.; Wilson, H.; Cubitt, J.; Buss, P.Z., Treas.; Little, P.Z., S.E.; Foulger, S.N.; Barrett, P.S. A Past Principal's jewel was voted to Comp. Coutts for his efficient services as M.E.Z., and the chapter was then closed. A very pleasant evening at the social board succeeded the work in chapter, and the enjoyment of the companions was greatly enhanced by the talented exertions of Comps. Weaver, Foulger, and Webb, who rendered some good old songs, with musical accompaniments, while Comp. Scott gave, as usual, his inimitable recitation of the "Showman." It was a subject of congratulation amongst all the members present that this well-worked chapter is rapidly resuming its former influential position in the Order, and what is more gratifying, there is every prospect of a continuance of the prosperity which now attends its labours.

## PROVINCIAL.

*ULVERSTON.*—*Furness Chapter, No. 995.*—The regular convocation of this young and flourishing chapter was held on the 24th ult. at the Masonic Temple, Theatre-street. The chapter was opened in ancient form by Comps. Case Z; Wylie, as H.; and Porter, J.; assisted by Comps. Matthews, E.; T. Dodgson, N.; and Pearson, P.S.; after which the minutes were read and confirmed. Comp. Case then proposed Comp. Thomas Wylie, Prov.

G.R., as an honorary member, and referred to the many kind services and assistance rendered by him in the formation of the chapter, and subsequently in coming, at a moment's notice, so great a distance to assist in the working of it. Comp. Porter seconded the proposition, and on the ballot being taken, proved unanimous in favour of the election. The ballot was afterwards taken for Bros. the Rev. John Park and Aymer Ainslie, which proved unanimous in their favour. The First Principal then requested Comp. T. Wylie, a distinguished and zealous officer of the Prov. G. Chapter, to take the chair of Z., and perform the ceremony of exalting the two brethren, which he did in his usual effective and impressive manner. The absence of Comps. R. Dodgson, Treas., and R. James, S.E., through indisposition having been referred to, the chapter was closed in solemn prayer.

## MARK MASONRY.

*HALIFAX.*—*Fearnley Lodge, No. 58.*—The annual meeting of this lodge was held in the Masonic Hall on Wednesday, the 25th ult. The chair was taken by Bro. Normanton, P.M., and the lodge having been duly opened and some formal business transacted, the brethren were called from labour to refreshment in order to partake of tea. The brethren having refreshed themselves, at once returned to the lodge-room, when the chair was taken by Bro. W. Pilling, P.M. No. 14, who had been invited to perform the ceremony of installation, for which purpose Bro. Normanton now presented the W.M. elect, Bro. John Firth, who having given his assent to the declaration of obedience to the regulations of the Grand Lodge of Mark Masters, was duly placed in the East in due form by Bro. Pilling. The brethren were then re-admitted, and saluted the W.M. in ancient form, who then invested the officers for the ensuing year, as follows, Bro. Pilling giving the address as the W.M. placed the collar upon each officer:—Bros. Wilkinson, S.W.; Horsfall, J.W.; F. Whitaker, M.O.; Roberts, S.O.; Wavell, J.O.; Waddington, Reg.; Fleming, Treas.; Cooke, P.M., Sec.; Laidler, S.D.; Ellis, J.D.; Matthewman, D. of Cers.; T. Whitaker, Org.; Barker, I.G.; Hunt and Rhodes, Stewards; Greenwood, P.M., Tyler. A vote of thanks was passed to Bro. Pilling, a candidate was proposed for advancement, and the lodge was duly closed. The brethren afterwards passed an hour or two in social enjoyment.

## ORDERS OF CHIVALRY.

## RED CROSS OF ROME AND CONSTANTINE.

*Red Rose Conclave, No. 12.*

The knights of this encampment met in conclave on Thursday evening, 26th ult., at the Masonic Rooms, Athenæum, Lancaster. The chair of C. was occupied the M.P.S., the Illus. Sir Knight J. Daniel Moore, Intendant General for the Division of North Lancashire, who was supported by Em. Sir Knight Bagnall, V.E. and Recorder; Sir Knights Wilson Barker, Treas.; W. Hall, L.R.C.P., Prefect; F. Dean, Standard Bearer; J. Tilly, and Frater R. Taylor, Sentinel. The conclave was opened and general business transacted. The ballot was taken for Bro. Edward Airey, S.D. Lodge of Fortitude, No. 281, and Bro. William John Sly, J.D. Lodge of Fortitude, No. 281; and proving unanimous in their favour, they were separately installed as knights of the Order by the M.P.S., who afterward delivered the historical oration.

## INSTRUCTION.

*Eastern Star Lodge of Instruction, No. 95.*—A meeting of this lodge was held on the 23rd ult., Bros. Wainwright, W.M.; Taylor, S.W.; W. Musko, J.W.; Davis, S.D.; and Kennett, I.G., being in their places. The lodge was opened in due form, and the minutes read and confirmed. Bro. Wainwright worked the ceremony of installation in a very effective manner. Bro. Gotthiel worked the first and second sections of the first lecture. There were also present Bros. Barnes, Stevens, Austin, Scurr, Rugg, Hogg, Weatherall, Field, Bowron, Jetton, Dempsey, and Bradbury. Bro. Mallett, 141, was elected a joining member. The lodge was then closed.

*Yarborough Lodge of Instruction, No. 554.*—A meeting of this lodge was held on Tuesday, the 24th ult. Present: Bros. Scurr, W.M.; Barnes, S.W.; M. Davis, J.W.; Mesurier, I.G.; and Hood, Sec. *pro tem.* The lodge was opened in due form and the minutes of the last meeting were read and confirmed. The fifteen sections were worked by Bro. Scurr, assisted by the brethren as follows:—1st Lecture: Section 1, Bro. Salter; Section 2, Bro. Rugg; Section 3, Bro. Hood; Section 4, Bro. M. Davis; Section 5, Bro. Bowron; Section 6, Bro. Austin; and Section 7, Bro. Verry. 2nd Lecture: Section 1, Bro. Barnes; Section 2, Bro.



Cundick; Section 3, Meadway; Section 4, Bro. Barnes; Section 5, Verry. 3rd Lecture: Section 1, Bro. Roberts; Section 2, Bro. Bowron; Section 3, Bro. Austin. There were also present Bros. Middleton, Weatherall, and W. Musto. Bros. Pace and Colliver were elected joining members. The visitors were Bros. Watts, 916; Finlay, 1259; Rowe, 1259; Engle, 188; and Matts, 1076. A vote of thanks to Bro. Scurr for the able manner he had worked the fifteen sections terminated the proceedings, and the lodge was closed in due form.

*Belgrave Lodge of Instruction, No. 749.*—The usual weekly meeting of this well-known lodge was held on Friday, the 27th ult., at the Wellington Hotel, Spring Gardens. Present: Bros. T. Darke, W.M.; Binnie, S.W.; Beresford, J.W.; Waghorne, S.D.; Geo. Pymm, P.M. 749, I.G.; Bourne, P.M. 749; Elliott Smith, P.M. 157; Sennett, 405; Pulsford, Preceptor; Harper, Secretary. The W.M., in a very able manner, performed the ceremony of initiation, and seven sections were ably worked. At the last meeting but one this lodge voted the sum of £5 to Bro. Geo. Pymm's list, who is acting as Steward for the mother lodge at the annual Festival for the Aged Freemasons. Several of the brethren made a present to Bro. Harper as a small token of their regard and esteem for the way in which he had discharged the duties of Secretary. We strongly recommend those brethren who seek Masonic knowledge to attend this lodge. We need hardly say that under the instruction Bro. Pulsford, assisted by Bro. Bourne, one of the P.M.'s of the mother lodge, the business is conducted in the most able manner.

## SCOTLAND.

### THE CRAFT.

ANCIENT BRAZEN LODGE, No. 17, LINTHGOV.

The brethren of this ancient lodge commemorated the 112th anniversary of the birth of Robert Burns, the Scottish national poet, in their lodge-room, Linlithgow, on Wednesday, the 25th ult. The R.W. Master, Bro. David B. Buglass, occupied the chair. After refreshment,

The Worshipful Master gave the usual loyal toasts, followed by the healths of the Grand Masters of England, Ireland, and Scotland. On charging the brethren to fill their glasses to "The Memory of Robert Burns," he spoke as follows:—Brethren, we come now to the toast of the evening, and I am about to ask you to drink to the memory of Scotland's greatest poet, Robert Burns. It says something for a nation, I humbly think, when the memories of the good and great of bygone times, who have lived and died in it, are held in sacred remembrance; and yet, after all, when one looks chrefully into the matter, there seems to be but little gratitude underlying such a feeling, unless, indeed, we term that gratitude which is but the natural expression of public approbation for noble work—well and nobly done. If it is true that all men find their level in the course of the struggle for what is thought to be most desirable in this life, it is equally true, and even more palpably so, that when they have gone the way of all living, their life-work will be appraised at its real value, and thus also find its true level. Past history tells us and our own experience confirms the fact, that it is only the life-work of a few in each generation the standard of excellence of whom towers above that of the great crowd, and in consequence become meet for a nation's homage. They, from their very singularity and rareness, must ever remain the resultant monuments of God-like power; and as such, will ever have an upward and ennobling tendency on mankind. Such a monument Burns has left us in his works. Public scrutiny has not marred its comeliness—not even effaced its polish. It has withstood the shocks of many a storm of criticism in the past; and in our own day, the little puff of a Ferguson, though it had its rise in a pulpit, has not dimmed its lustre. The strictures and detractions of the tight-laced, in things moral and religious, have been powerless to lower the works of Burns in the estimation of his countrymen, and I may say of the civilised world; they have become classic, and what more can we say for them—truly, brethren,

A thing of beauty is a joy for ever.

Of the man himself much has been said, especially as to his moral character and deportment generally. These, we admit, were not perfection; but when we consider the times in which he lived, and the influences by which he was surrounded, they dwindle into a small matter; or if we contrast them with the noble aspirations of his great spirit, and that contrition of soul with which he ever deplored his human weaknesses, they absolutely become swallowed up in a flood of deep atoning penitence. Surely, then, the memory of such a man is well worthy a place in the nation's

heart, and I need scarcely say that upon us, as brethren of the "mystic tie," it has strong claims to our affectionate remembrance, and in that light I am sure we will ever continue to hold it. Brethren, allow me, in the poet's own spirit-stirring words, to ask you to discharge a pleasing duty to his immortal memory—

One last request, permit me here,  
When yearly ye assemble a';  
One round—I ask it with a tear—  
To him, the bard, that's far awa'.

Bro. A. Crocket having sung "Rantin Robin" The Junior Warden gave "The Poets of England."

The Senior Warden then proposed "The Poets of Ireland," and spoke of the beauty and pathos of Irish minstrelsy, and of the wit and humour of Irish character.

Bro. Little gave "The Poets of America," after which song and sentiment flowed till the lodge was closed at eleven o'clock—the brethren congratulating themselves on having spent one of the happiest evenings they had enjoyed for a long period.

ABOYNE.—The annual general meeting of the Charlestown Lodge of Aboyne was held within the Huntly Arms Hotel, when the following were appointed office-bearers:—Bros. Lord J. F. G. Hallyburton, R.W.M.; Geo. Paterson, P.M.; Geo. Middleton, D.M.; Joseph Smith, S.W.; Adam Begg, J.W.; Alex. Gray, Treas.; John Birss, Sec.; John Milne, G.S.; George Young, S.S.; William Begg, J.S.; Alex. Gray, Clerk; Peter Esson, D. Todd, John Burgess, and W. Macintosh, Councillors; J. Cunningham, Proxy M.; John Brown and John Beaton, Auditors; Joseph Grant, Tyler; after which the brethren partook of an excellent supper. A happy evening was spent, which was enlivened with the appropriate toasts and some excellent songs.

### ROYAL ARCH.

GLASGOW.—On Tuesday, the 31st ult., Chapter 73 met in their Hall, Buchanan-street. Present: Comps. D. Gilchrist, Z.; J. Balfour, P.Z. as H.; Craske, Z. of 322 acting as J.; J. McLeod, Scribe E.; G. W. Wheeler and W. Donaldson, Sojourners; G. M. Donald, 1st Captain of the Veils. Bro. Andrew Bell received the degree of Most Excellent Master, and was afterwards exalted into the Holy Royal Arch; both ceremonies were very effectively worked by Comp. Gilchrist and his officers, and the chapter was closed according to ancient custom.

### Masonic Miscellanea.

THE R.W. Bro. Earl Percy, M.P., S.G.W., has consented to preside at the next anniversary festival of the British Orphan Asylum, Slough, to take place some time in March next.

A SPECIAL Mark Lodge will be held at the White Hart Inn, Brislington, on the 9th day of February, at 1.30 p.m. precisely.

Bro. RANSFORD, P.G. Organist, announces that his Annual Evening Concert will take place on Tuesday, the 28th inst., at St. James's Hall, Piccadilly, at 8 p.m. Eminent artistes are engaged to appear.

At a numerously attended meeting of the Plantaganet Conclave, No. 2, Red Cross of Rome and Constantine, held at the Caledonian Hotel, Adelphi Terrace, Strand, on Wednesday, the 1st inst., Sir Knight James Lewis Thomas, Sov.-elect., in the chair, it was resolved that a requisition should be addressed to Sir Knight Col. Burdett, to convene a meeting for the purpose of appointing a General Committee to adopt the best means of promoting the success of the "R. Wentworth Little Testimonial."

WE have much pleasure in announcing that the only matter in difference between the members of the Beadon Lodge (619) has been adjusted, and that the harmony which always prevailed in the lodge prior to July, 1869, has been restored. It is not necessary now to do more than simply allude to the subject of the difference which existed; but it is of great importance that it should be known that the proper step for bringing back the *prestige* of this famous lodge has at length been taken, and that the removal of the great obstacle to the happiness of the brethren will withdraw that shyness and suspicion with which some very old friends have for the last eighteen months viewed each other. It is very gratifying also to find that at the next meeting in May several candidates for initiation will present themselves, and that Bro. Samuel Wells, the present W.M., who began his year of office in darkest cloud, is likely to terminate it in brightest sunshine.

## THEATRICAL.

HAYMARKET.—This fashionable little theatre flourishes, with a good programme that requires no change. "The Poor Soldier," "The Palace of Truth," followed by "Uncle's Will," and concluding with "The Spectre Bridegroom," are the pieces provided for the crowded audiences who patronise this theatre every evening. Mr. Buckstone announces that "The Palace of Truth" will be performed during the whole of February.

QUEEN'S.—It is with great pleasure we are able to notice the reappearance of Mr. and Mrs. Rousby in "Twixt Axe and Crown," with all its original and powerful effects. "Joan of Arc," a new historical play, by Tom Taylor, is in active preparation, and will shortly be produced.

COVENT GARDEN.—We must remind our readers that the last morning performance of the great pantomime, "The Sleeping Beauty," will take place at two o'clock this day (Saturday, 4th inst). This pantomime still retains its attractiveness, and the house is well filled by a large audience every evening.

ROYAL COURT THEATRE.—This new theatre was opened in Sloane-square on the 25th January. It was once a chapel, but is now a pretty theatre. The lessee and manager is Mr. Litton, under whose auspices a successful season may be anticipated. Punctually at the specified time the curtain drew up on the old Strand farce of "Turn him out." Mrs. Herman Vezin delivered the inaugural address, expressly written for the occasion by Mr. J. Oxenford. The great attraction of the evening was "Randall's Thumb," written for this theatre by Mr. W. S. Gilbert. This was a most successful piece, and was well received by all present. The whole was concluded by a new comedietta by Mr. F. Marshall, called "Q. E. D." The house has been crowded every night since it has been opened.

ST. JAMES'S.—Mrs John Wood made her reappearance in the operatic bagatelle, by Mr. Angas B. Reach, of "Jenny Lind at Last," and gave for the first time in London her imitations of Titiens, Patti, Mario, and Karl Formes with very great success, the theatre being well filled by a fashionable audience. The performance commenced with the comedietta, by Tom Taylor, "To Oblige Benson," followed by the new comedy, by Mr. T. W. Robertson, "War," which, in spite of adverse criticism, maintains its place on the boards, and when more fully understood, is likely to prove a great success. "Jenny Lind at Last" followed, and "An Unhappy Pair" finished an agreeable evening's programme.

ADELPHI.—Mr. Burnard's new drama, "Deadman's Point, or the Lighthouse on Carn Ruth," will be produced this (Saturday) evening, 4th inst, the new and magnificent scenery by Mr. F. Lloyds. "One Touch of Nature" and "The Mistletoe Bough" are the other pieces performed at this popular theatre.

## INDIA.

CALCUTTA.—Lodge *Star in the East, No. 67.*—A meeting of this lodge was held at the Freemasons' Hall, Calcutta, on Wednesday evening, the 14th December. Amongst the distinguished brethren present were: R.W. Bros. Judge, P.D.D.G.M.; Dr. Daly, D.D.G.M., M.P.S. Red Cross; Clark, P.D.G.W.; Brown, P.D.G.W. Burmah; and Farr, D.G.W., Red Cross; V.W. Bros. Captain Murray, D.G.S., V.E. Red Cross; and Pitt Kennedy, D.G.R.; W. Bros. Colonel Ford, D.G.D.; and Dove, P.D.G.D.; Bro. Van Gelder, D.G.O.; &c. Captain Moules (Bengal Army) was initiated into the mysteries of the Craft by W.M. Goodricke, assisted by R.W. Bro. Daly and V.W. Bro. Murray. A ballot then took place for the election of Master, Treasurer, and Tyler for the ensuing year, the result being that Bro. William Osmond Allender, S.W. of this lodge, and member of Lodge No. 145 (Prudent Brethren), S. Red Cross, &c., was unanimously elected to the chair of K.S., and Bro. Edmond Healey was elected Treasurer. The brethren then adjourned to refreshment, and after the usual banquet and the toasts of obligation, "The health of the Master" was proposed by R.W. Bro. Clark, and responded to by Bro. Allender, who briefly expressed his gratification at being thus elected to the chair of the oldest lodge in India. "The health of the W. Past Master" was then proposed by Bro. Roberts, and responded to by R.W. Bro. Judge, as the oldest Mason and Past Master in the district. After many other toasts and much harmony, the parting toast was proposed at 10 p.m., "Happy to meet, sorry to part, happy to meet again," and a very pleasant meeting was brought to a close. The R.W. the D.G.M. has conferred two purple aprons and one crimson one on brethren of Lodge *Star in the East* for the ensuing year—the recipients being Bros. Allender, Van Gelder, and Healey.—The regular meeting of Lodge *Star in the East*, which should have been held on the evening of the 28th December, was held on the morning of that day, on account of the drawing-room at Government House having been fixed to take place in the evening. W. Bro. W. O. Allender, Master of Lodge *Marine, No. 232*, was duly inducted as Master of this lodge (No. 67) by special dispensation from the R.W. the D.G.M., the ceremony being performed by V.W. Bro. Captain W. G. Murray, D.G. Sec.

### LEEDS MASONIC RELIEF COMMITTEE.

The object of this committee is to act as a central board for aiding poor and destitute Masons—and to put an end to indiscriminate alms' giving by private members. Bro. Denton, P.M. and P.G.S.D., has gone warmly into the matter, and has succeeded in forming a committee consisting of two members from each of the Leeds lodges. It is proposed to keep up a weekly correspondence with similar committees in Liverpool, Manchester, &c., so that it may be known in each town what has been done for travelling Masons.

The committee met at the Masonic Hall, on Monday night for the first time, when Bro. Denton was elected President; Bro. Crossby, Secretary; and Bro. Oates, Almoner and Treasurer. A number of rules were drawn up and agreed to, and a circular was ordered to be sent to each of the lodges, requesting the brethren to refer all cases to the Almoner, who has the power to give immediate relief in urgent cases; and the committee will meet every Friday evening. It is expected that a rate of one shilling a member per year from each lodge, will meet all the expenses, and it is believed that the working of such a committee will be attended with excellent results.

### DEDICATION of a MASONIC TEMPLE at MANCHESTER, NEW HAMPSHIRE.

Monday, December 26th, 1870, having been fixed upon for the dedicatory services upon the occasion of the completion of the new hall in Masonic Temple, the event was celebrated with imposing ceremonies, a description of which will be given below. The following is a description of the Building:—

The exterior is flanked by two wings, known as the "Globe" and "Johnston" blocks, and presents certainly one of the handsomest fronts in the State, and by far the most imposing in the city. The main building is 100 ft. long by 63 ft. in depth, four stories high and surmounted with a Mansard roof. The first floor, containing a tier of splendid stores, is faced with strong columns of iron; and these are surmounted with a belt and cap of granite. The windows are also trimmed with handsomely arched pieces of dressed granite. The best of brick, lumber, and other material was used in its construction and throughout the work no pains have been spared, either on the part of the owners or the several contractors to make the building a first-class one in every respect. The liberality of the proprietors has been quite in keeping with the magnitude of the undertaking, and the result has been a Temple well worthy the acceptance of the fraternity. The second floor is suitably divided into offices and suites of rooms and is still incomplete. The third and fourth stories are to be occupied and exclusively controlled by the various bodies composing the Masonic Order in this city. Consequently the disposition of the space upon these two floors has been made entirely with reference to the wants of the fraternity, and the projectors have not only listened to the suggestions and consulted their wishes, but have done so with a bestowal of labor and capital which it is but just to characterize as exceedingly liberal, to a greater extent even than could have been reasonably expected. The access to the main hall is by an ample stairway, broad enough for four to march abreast. The steps are of solid ash, the wainscoting of the same, and the railing and uprights of heavy solid black walnut. The hall itself is sixty-two feet in length by forty-five in breadth and sixteen and a half feet from floor to ceiling. The room is amply lighted with high arched windows cased in black ash done in elegant panel work, door casings also in black ash nicely turned, the doors themselves of heavy Michigan pine. The walls and ceiling are finished with a plain white surface, a broad cornice of plaster of Paris running around all. The floor is carpeted with heavy superfine ingrain from the Lowell Co.'s works, the piece being the first of that pattern ever put down. The raised platforms to the south, west and east, were covered with rich tapestry—a green ground sprinkled with flowers—and contrasting finely with the lighter shades of the centre space. The carpeting here, as well as that of the armory, reception and side rooms was furnished by Otis Barton. The gas furnishings are really elegant and tasteful, being a heavy dark bronze, relieved with gilt. The centre chandelier has twelve, and the right and left eight lights each, covered with heavy cut-glass globes. There are wall lights at convenient points, and upright jets at the west, south and east. The

several ante-rooms are liberally supplied with means of illumination. Of two admirably executed pictures, painted in oil by J. N. Bruce some years ago and presented to the subordinate lodges, one was saved—that known as the "winding stairs"—and the other, known as the "brazen columns," has been recently repainted by the same artist, and now adorns the north wall. Another large oil painting by Mrs. Bigelow, a "Masonic Chart," hangs upon the east wall. The upper floor is devoted in the main to the purpose of a Banquet Hall, and it is a grand one, and calculated to accommodate eight hundred guests a single sitting. It is seventy feet long by fifty wide, is high posted, amply lighted by twelve windows, six upon each side. For evening sittings eight pendants of four lights each are provided. The walls and ceiling are in hard finish and the floor inlaid in a sort of wood mosaic, of birch, beach, maple, and probably other hard woods.—Access is had to this hall through four double-doors. The room is furnished with two hundred chairs for permanent use, and in the centre are several large tables. Additional tables for extra occasions, as upon this occasion, are to be kept in readiness. A coffee room, with ample provision for pantry, closet and the side rooms occupies the remainder of the upper story. We have no space to speak of the armory, the reception, ante and committee rooms upon the floor below, as in some respects they are yet incomplete. The general arrangement of the whole, as regards convenience, lighting, heating, ventilation, etc., are regarded as nearly perfect, and meet with general and hearty approval on the part of the members of the order.

The number of the tickets issued was eight hundred, and the whole number to be provided for reached upwards of one thousand. W. Master D. O. Farnald of Lafayette Lodge formally declared the lodge open, waiving all ceremony, and a committee of Masons was directed to inform the officers of the Grand Lodge of New Hampshire that they were ready to receive them.

The officers of the Grand Lodge entered in slow and solemn procession, preceded by Grand Marshal John M. Shirley, of Andover. The officers of Lafayette Lodge then surrendered their places to the officers of the Grand Lodge, all taking their respective positions. The ceremony of dedication was then performed, presided over by the M.W. Grand Master, J. R. Holbrook, of Portsmouth, assisted by the Grand Marshal, and other officers of the grand body. At a given signal the lodge was uncovered, and prayer was offered by the Grand Chaplain, Rev. M. Adams of Candia. The procession of the Grand Lodge was dignified and imposing in the extreme, and every detail of the very interesting dedicatory services was listened to with breathless attention on the part of the audience.

At suitable intervals rich notes of music arose from a double quartette of wall voices, in response to the words of the Grand Master. This was not the least interesting feature of the evening, as the music performed was the same as that sang at the dedication of Masonic Temple in Boston. This part of the programme was excellently rendered, and demonstrates the fact that we have reached a high point in musical culture.

At the conclusion of the services, which were conducted according to ancient usage from time immemorial, the officers resumed their places, prayer was offered by Chaplain Borden of this city, and the brethren and guests were invited to listen to an address by John P. Newell, Esq.

This address which was historical in its character was extremely interesting, even to non-Masons, admirable in manner and in matter and reflecting great credit upon its scholarly author. He certainly deserves the thanks of the order for so valuable a contribution to Masonic literature.

After the singing of a hymn, Joseph Kidder, Esq. was introduced, who delivered a brief and well written address upon the subject of masonry, recounting with graphic power the great disaster of last summer when their hall was destroyed by fire. Mr. Kidder's remarks were well put and his effort deserves, at it will doubtless receive, the grateful recognition of his brethren in the craft.

At the conclusion of these addresses, the officers of the Grand Lodge surrendered their places to the officers of the Lafayette Lodge, after which the lodge was declared closed, and an invitation was extended to the Grand Lodge and to all visiting members of the order, with their ladies, to proceed to the grand banquet hall, where a feast was spread for the occasion.—*Manchester Daily Union*, New Hampshire, U.S.

Amongst our numerous contributions awaiting their turn are reports of Lodges 79, 141, 145, and 205, London; 148, Warrington; 271 and 811, Brighton; 292, Liverpool; and 1248, Scarborough; also Mark Lodges 24 and 46.

### METROPOLITAN MASONIC MEETINGS

For the Week ending February 11, 1871.

#### MONDAY, FEB. 6.

- Lodge 12, Fortitude and Old Cumberland, Ship & Turtle Tav., Leadenhall-street.  
 ,, 25, Robert Burns, Freemasons' Hall.  
 ,, 69, Unity, London Tavern, Bishopsgate-street.  
 ,, 72, Royal Jubilee, Anderton's Hotel, Fleet-street.  
 ,, 90, St. John's, Radley's Hotel, Blackfriars.  
 ,, 144, St. Luke's, Pier Hotel, Chelsea.  
 ,, 188, Joppa, Albion, Tav., Aldersgate-street.  
 ,, 256, Unions, Freemasons' Hall.  
 ,, 1319, Asaph, Freemasons' Hall.  
 Mark Lodge, Southwark, Bridge House Htl., Southwark.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

#### TUESDAY, FEB. 7.

- Colonial Board, Freemasons' Hall, at 3.  
 Lodge 7, Royal York, Freemasons' Hall.  
 ,, 9, Albion, Freemasons' Hall.  
 ,, 18, Old Dundee, London Tav., Bishopsgate-st.  
 ,, 101, Temple, Ship & Turtle Tav., Leadenhall-st.  
 ,, 172, Old Concord, Freemasons' Hall.  
 ,, 217, Stability, Anderton's Hotel, Fleet-street.  
 ,, 765, St. James's, New Weston-street, Bermondsey.  
 ,, 1257, Grosvenor, Victoria Railway Station.  
 ,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
 ,, 1261, Golden Rule, Great Western Htl., Bayswater.  
 ,, 1298, Royal Standard, Marquess Tav., Canonbury.  
 Chap. 145, Prudent Brethren, Freemasons' Hall.  
 ,, 169, Temperance, White Swan, Deptford.  
 ,, 507, United Pilgrims, Horns Tavern, Kennington.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottelbrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

#### WEDNESDAY, FEB. 8.

- Committee R. M. Benevolent Institution, at 3.  
 Lodge 3, Fidelity, Freemasons' Hall.  
 ,, 11, Enoch, Freemasons' Hall.  
 ,, 13, Union Waterloo, Masonic Hall, Woolwich.  
 ,, 15, Kent, Guildhall Coffee House, Gresham-st.  
 ,, 87, Vitruvian, White Hart, College-st., Lambeth.  
 ,, 147, Justice, White Swan Tavern, Deptford.  
 ,, 238, Pilgrim, Ship and Turtle, Leadenhall-street.  
 ,, 749, Belgrave, Anderton's Hotel, Fleet-street.  
 ,, 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.  
 ,, 1017, Montefiore, Freemasons' Tavern.  
 ,, 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 ,, 1228, Beacontree, private rooms, Leytonstone.  
 ,, 1260, Hervey, Iron School Room, Walham Green.  
 ,, 1306, St. John of Wapping, Gun Tav., Wapping.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

#### THURSDAY, FEB. 9.

- Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.  
 ,, 91, Regularity, Freemasons' Hall.  
 ,, 206, Friendship, Ship & Turtle, Leadenhall-street.  
 ,, 263, Bank of England, Radley's Htl., Blackfriars.  
 ,, 534, Polish National, Freemasons' Hall.  
 ,, 657, Canonbury, Radley's, Blackfriars.  
 ,, 860, Dalhousie, Anderton's Hotel, Fleet-street.  
 ,, 1076, Capper, Marine Hotel, Victoria Docks, West Ham.  
 ,, 1288, Finsbury Park, Finsbury Park Tav., Holloway.  
 Chap. 554, Yarborough, Green Dragon, Stepney.  
 K.T. Encampment, Observance, 14, Bedford-row.

K.T. Encampment, Temple Crossing, Horns Tavern, Kennington.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
 Bardett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro John Saunders, Preceptor.

FRIDAY, FEB. 10.

Lodge 33, Britannic, Freemasons' Hall.  
 ,, 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.  
 ,, 157, Bedford, Freemasons' Hall.  
 ,, 177, Domatic, Anderton's Hotel, Fleet-street.  
 Chap. 6, Friendship, Willis's Rooms, St. James's.  
 Rose Croix Chapter, Mount Calvary, Freemasons' Tavern.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Mugeridge, Preceptor.  
 St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, FEB. 11.

Lodge 108, London, Freemasons' Hall.  
 ,, 173, Phoenix, Freemasons' Hall.  
 ,, 1328, Granite, Freemasons' Hall.  
 Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country." — (Signed) ARTHUR HILL HASSALL, M.D., London." — Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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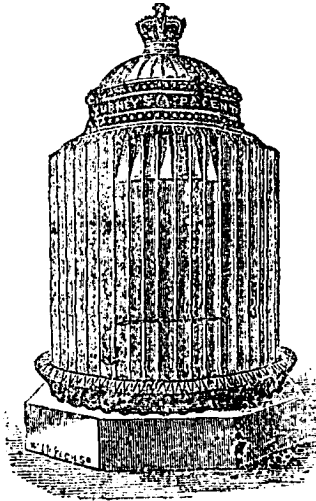
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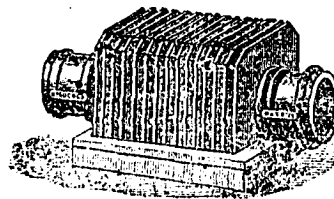
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FREEMASONRY in ENGLAND

BY THE SON OF SALATHIEL.

THE "ANCIENTS."

(Continued from page 635, vol. 3.)

"On St. John's Day, June 24th, 1766, the Grand Lodge was not opened, but the brethren met, by permission of the Grand Officers, at the Angel Inn, Whitechapel, and from thence walked in procession to Stepney Church, where an excellent sermon, founded on the General Regulations of the Craft, and upon a suitable text, was preached by the Rev. Mr. Parker Rowlands, our most worthy brother. After the ceremony, the fraternity, amounting to a vast number, with three bands of music, walked in like manner to the Angel aforesaid, where they separated, and each lodge went to dine at the house where held."

At the meeting held at the Bell's Tavern, on the 3rd December following, Bro. Dermott explained to the brethren that Lord Kelly, the Grand Master, wished to retire from his high office, as he was not likely to return to town for a considerable period; but the Grand Secretary stated that he would soon be prepared to submit the name of a "very eminent brother" for the position thus vacated. Bro. Dermott somewhat slyly added that the brother alluded to was a gentleman of fortune, having an "estate of sixteen thousand pounds per annum;" and it may be fairly assumed that this latter announcement was not received as an evidence of the "very eminent" brother's disqualification for the post of Grand Master. In conformity with Bro. Dermott's suggestion, the customary election of a Masonic chief was postponed; but after a smart contest, Bros. William Clarke

and Peter Duffy were chosen as Grand Wardens, Bro. Dermott being unanimously continued in the office of Grand Secretary. At this meeting a suitable piece of plate was ordered to be presented to the Rev. Bro. Rowlands "for his great love for the Craft," especially in preaching sermons before the fraternity. On the 27th December, the candidate for the Grand Mastership was announced in favour of the "Honourable Thomas Mathew of Thomas Town in the Kingdom of Ireland, Esquire." It was mentioned as one of the proofs of this gentleman's zeal for Freemasonry that, wherever he resided, "whether in Ireland, Great Britain, or France, he held a regular (?) lodge amongst his own domestics." It is somewhat singular that livery servants have been for many years, and are now, expressly excluded from the privileges of the Order by the laws of the Irish Grand Lodge, and yet one hundred years ago a "Provincial Grand Master of Munster" (for such was Bro. Mathew's rank in his native country) not only admitted them, but courted their society in his own house. Bro. Mathew was unanimously chosen to succeed the Earl of Kelly, and the thanks of the Grand Lodge were voted to the outgoing Grand Master for "the honour and service he had done to the Craft," although he does not appear to have attended the meetings of the brethren *once* even during his six years tenure of the Grand Mastership. The new ruler was evidently a man of a different stamp, as the following copy of his reply to the Deputy Grand Master's letter, notifying the action of Grand Lodge, will sufficiently indicate:—

Fisher's Lodge, Jan. 5th, 1767.

To Mr. Dickey, in Bow-street, Covent Garden.

Dear Brother,—I am extremely sensible of the great honour done me by the Fraternity, and shall always do my utmost to promote it. I shall come to town on purpose to be installed, of which I shall give proper notice to our worthy Grand Secretary, Mr. Dermott.

I am, with great esteem, dear Sir,  
Your sincere friend and humble servant,  
(Signed) THOMAS MATHEW, G.M.

Notwithstanding this note, however, the Grand Master-elect was privately installed, a circumstance which gave rise to some unpleasant feeling at a subsequent meeting. On the 12th June, 1767, Bro. Mathew presided over the Grand Lodge in person, when the representatives of 33 lodges, besides the Grand Officers, were present. Four Grand Stewards were chosen at this meeting, and the Rev. Bro. Rowlands was requested to preach a sermon at St. Clement's Church\* on St. John's Day following. The next entry is so characteristic of Dermott that it would be high treason to his memory were it to pass unnoticed:—"The Grand Secretary humbly desired that his Worship the Grand Master would be pleased to nominate the text on which the sermon was to be preached." To which the Right Worshipful answered in Latin: "In principio erat sermo ille, et sermo ille erat apud Deum, erat que ille sermo Deus," to which the Grand Secretary made a bow, and said, "Fungor officio meo." And the said sermon was duly preached by Bro. Rowlands on the 24th June, 1767—the new Grand Master being deprived of the pleasure of attending in consequence of a "severe touch of the gout." On this pleasing occasion the ringers at St. Clement's were awarded one guinea for their services, the poor of the parish five guineas, and the beadles ten shillings and sixpence.

\* The Rectorship of this church is now filled by a distinguished Mason, the Rev. Robert J. Simpson, P.G. Chaplain.

(To be continued.)

FREEMASONRY in IRELAND.

BY BRO. WILLIAM JAMES HUGHAN.

(Continued from page 67.)

We believe the Constitutions published, printed at Dublin, 1744, to be the second edition of the Constitutions under the authority of the Grand Lodge. The only copy we have seen is appended to the "Serious and Impartial Enquiry," by Fifield Dassigny, M.D., Dublin, 1744, in our library. The following is the title page of the laws: "The General Regulations of the Free and Accepted Masons in the Kingdom of Ireland, Pursuant to the English Constitutions. Approved of and agreed upon by the Grand Lodge in Dublin, on the 24th June, 1741. Tullamore, Grand Master. Dublin: Printed by Edward Bate for the Authr. MDCCXLIV." The author was "Edward Spratt," the Grand Secretary, who dedicated the volume "To the Right Worshipful and Right Honourable John Lord Viscount Allen, Grand Master, A.D. 1744, A.L. 5744." Unfortunately, our copy wants some seven pages, and in consequence of this misfortune, we have delayed the reprint of Dr. Dassigny's work, hoping a perfect copy of the laws will be found. On application to the authorities at Dublin, the work is preserved in their archives, so we shall continue our researches for a time. A list of regular lodges in the city of Dublin is inserted at the end of the work. The next edition was issued A.D. 1751, and is entitled the "Book of Constitutions; by Edward Spratt, Sec. J. Butler, Dublin" (172 pages and 40 pages of songs). Both these copies are very like the regulations of Grand Lodge of England, and indeed the latter were generally accepted by Grand Lodges for many years after the Revival. In Scotland, we believe the *first* independent Book of Constitutions was not issued until A.D. 1804, as an appendix to Bro. Lawrie's "History of Freemasonry." Bro. Spratt, the Grand Secretary, speaks favourably of the progress of the Craft up to A.D. 1751, and since its revival from its low state in 1745.

On the 26th April, 1779, some brethren in Dublin sent a petition for a charter to the Mother Lodge Kilwinning, Scotland, which was supported by Bro. G. A. Cunningham, a Past Warden of this old lodge. The petition read thus: "Brethren studious to follow Freemasonry on the justest principles of the ancient Craft, and willing to derive an authority from the first source, a Regular Lodge of Free and Accepted Masons, held in Dublin, have been long desirous to obtain a charter from the esteemed brethren, the ancient lodge of Kilwinning, as they are fully satisfied with the title of Primogeniture. Anxiously soliciting after the attainment of this much-desired object, but at a loss to whom to turn for advice, or where to apply, they count it a fortunate era their meeting with their beloved Brother George Cunningham, Esq., whose friendship pointed out a clue to lead them out of their labyrinth and doubt. Under his auspices, therefore, they apply for a charter from you to hold a lodge, to be called the *High Knight Templars' Lodge of Ireland*, and hope ever to walk worthy of their vocation, and the high favour you will confer on them by granting it." The petition was granted, and thus was originated the High Knight Templars of Ireland. Although Mother Lodge Kilwinning only authorised the three Craft degrees (and has in fact never worked any others), these brethren, or their successors actually started the degree

known as the "High Knight Templar," in consequence of which many have thought that the warrant from Scotland permitted of their so doing, but beyond the *name of the lodge* no reference whatever in any way is made to such an *innovation*.

We are not aware of any authorized edition of the "Constitutions of Ireland" between A.D. 1730 and A.D. 1744. There was, however, a work published in 1803 which professes to give the Laws as "*published in the year 1738*" (viz., Hill's "Ahiman Rezon," Dublin, A.D. 1803). In the same work, the Regulations for the Committee of Charity, "approved of and practised by the Grand Lodge of Ireland since the year 1738," are given, as also the Laws for the Stewards, &c. Laws were also revised and made known to the members in the year 1768, also in 1777 to early in the next century, when a general revision was made of all existing laws, preparatory to a reprint of the "Ahiman Rezon."

At the Grand Lodge held A.D. 1802 the position of the Masonic Female Orphan School was stated to be most unsatisfactory, for "the receipts were inadequate to the support of the establishment." In consequence of this fact the fees for Grand Lodge were raised, and each lodge was required to pay the sum of £1 2s. 9d. annually, instead of 10s. 10d. as heretofore, excepting military lodges, &c. The income of the Grand Lodge for twelve months amounted to the very respectable sum of £684 15s. 11½d. A list accompanies the "Communication" of seven persons excluded from Freemasonry by order. An Emergency Meeting was held 21st June, 1804, to consider a paper *addressed to the Freemasons of Ireland*, which was declared to be a "false, malicious, and scandalous libel." It seems that there was a dispute, which resulted in the formation of another Grand Lodge! Really, we had no idea of there having been two Grand Lodges in Ireland in working order at the same time, and until perusing these papers, kindly placed in our hands, we never heard of such a "split." We have seen a deal written about the "Moderns" and "Ancients" in England, and we know how, notwithstanding the latter were wrong in setting up an independent authority, and for about seventy years set the regular Grand Lodge at defiance, the *original* Grand Lodge received them back into the fold A.D. 1813, and ever since all such unseemly squabbles have been avoided. In Ireland it seems a division occurred, and we will carefully examine all the "communications" before writing again. We notice among the lot of papers reports from the Grand Lodge of Ireland from the "Grand East at Ulster." This must be the seceding body of which the Earl of Belmore was Grand Master, A.D. 1810! The Earl of Donoughmore was Grand Master of the Grand Lodge (Dublin).

THE FREEMASON of late has contained several important additions to the history of the "Ancients" in the valuable sketch of "Freemasonry in England," and we therefore cannot do better, having documents in our possession respecting the "Seceders" in Ireland, than to make them known also, as even more information is wanted with respect to the latter than the former.

(To be continued)

"AFTER some days' severe suffering with neuralgia and influenza in the head, I was induced to try your Pain Killer for it. In less than five minutes it gave me ease, and by using it according to directions I have quite lost the pain, and my health is now rapidly improving.—S. J. SMITH, Norwich, Feb. 1870.—To P. Davis & Son, London."

## MASONIC ORDER OF MIZRAIM.

BY MARC BEDARRIDE.

### INTRODUCTION.

(Continued from page 43.)

We learn from this history the time and place, when and where, each Masonic rite was created. In it is also described the anti-fraternal conduct of the ringleaders of the modern rite in 5826 or 1822, who wished to domineer in Masonry; the intolerance and calumny directed from their Temples against our Order, and against the Supreme Council of the Scotch Rite; the tribulations which they caused us by their accusations; our defence; and the refutation by the Scotch Rite of the badly-founded pretensions of our enemies.

But, thanks to the Almighty, to our own perseverance, and to the rightful cause of the children of Mizraim and Heredom, we have triumphed at last, whilst our enemies are covered with confusion. We find in this work details of the various cabals contrived by the plotters of our Order, and the firmness and acuteness with which our supreme rulers have acted. We finish by describing one of those numerous and magnificent ceremonies which have been celebrated within our temples within the Valley of Paris.

In giving our time to this work we have, indeed, been influenced neither by interest or by pride, nor yet by a desire to give greater renown to our venerable Order, or to diminish that of other Masonic rites—nor have we, in reporting the anti-Masonic deeds against us and our rights, been influenced by a desire to sustain or continue our arguments.

We have not stolen from history—our single aim has been, and ever will be, the welfare of our Order. All this the disciples of Mizraim well know; but to demonstrate to them the great desire we have to impart true Masonic knowledge, we have read portions of the following pages, not only in the lodges and councils of our Order, but in the presence of an immense number of Masons of various rites. These have been unanimous in their applause, and have asked us to hasten the issue of this work, which it was then our purpose to keep from the general public.

Thanks to Jehovah, our task is completed. Our greatest hope is, that our young adepts may find in this work the principles of wisdom, discretion, fidelity, goodness, and fraternity, which the great Mizraim has bequeathed to his sons; and, above all, that those brethren who have been misled may be brought back from error to truth, and cured of their intolerance—for tolerance is, and always will be, the most beautiful jewel of our Order, one which will cause the Masons of all rites, each independently of the other, to form that chain of union which should unite the children of the widow in both hemispheres. 90°.

END OF INTRODUCTION.

The above is as nearly as possible a literal translation given in the style and language of our Ill. Bro. Marc Bedarride.

## ANCIENT AND PRIMITIVE RITE OF MISRAIM.

*Beetive Sanctuary of Levites, No. 1.*

A meeting of this sanctuary was held at Freemasons' Tavern, Great Queen-street, on the 31st ult., under the presidency of the H.P., S. Bro. R. Wentworth Little, 90° G. Arch., supported by S. Bros. Col. F. Burdett, 90°, D.S.G.M. and Regent; Major E. Hamilton Finney, 90°, and Sir Gilbert E. Campbell, Bart., 90°, Grand Experts; by seven of the newly-appointed officers, and about thirty other Levites.

The sanctuary having been duly opened, the M.E.H.P. explained that the principal object of the meeting would be to elect and obligate members of the higher grades of the Rite, but that candidates for the 33° who might be in attendance would be received. Bros. W. Hurlstone, A. Montagu Haynes, and E. H. G. Dalton were accordingly introduced in due form and accepted

as Levites. Forty brethren were then selected for the next grade worked, viz., that of "Benevolent Knight," the degree formerly ranking as 67°, but now placed as 66°, in order not to conflict with a degree of somewhat similar ceremonial in the A. and A. Rite. Out of the members of the 66°, eighteen were elected to the 77°, Regulators-General of the Order, and they in turn elected six of their number to the rank of Conservators-General—the 90° or ultimate degree. All having been duly obligated and entrusted in the several grades, the sanctuary was resumed, the alms were collected, the usual solemn closing followed, and the brethren separated.

## The ANCIENT & ACCEPTED RITE.

*Palestine Chapter Rose Croix of H.R.D.M.*

A regular meeting of this new chapter was held at Freemasons' Tavern, London, on the 31st ult., and amongst those present were Ill. Bro. John Hervey, 30°, M.W.S.; R. Wentworth Little, H.P.; Colonel Francis Burdett, 32°, 1st Gen.; Hyde Pullen, 33°; Rev. T. F. T. Ravenshaw, 30°, G. Kenning, H. C. Levander, T. B. Yeoman, J. W. Barrett, T. L. Fox, T. Luty, J. T. Moss, and T. Cubitt.

The minutes of the consecration meeting having been read and confirmed, Bros. R. W. Woodman, M.D., and E. H. G. Dalton, duly approved candidates, were admitted to the 17° by Ill. Bro. Hyde Pullen, and afterwards perfected as S.P. Rose Croix by the M.W.S., who performed his duties in a highly impressive manner, being ably assisted by Bro. Pullen, who acted as G.M. and Raphael. The M.W.S. then appointed the remainder of the officers as follows: Ex. Bros. Geo. Kenning, 2nd Gen.; H. C. Levander, G.M.; T. L. Fox, Raph.; C. J. B. Plestow, Herald; C. Hammerton, C.G.; E. Stanton Jones, Org.; Captain J. Bertrand Payne, D.C.; and J. W. Barrett, Almoner.

Communications from the Supreme Grand Council 33°, respecting the suspension of a chapter and the expulsion of a brother, were then read, after which the chapter was closed in due form and the brethren separated.

This new chapter already numbers twenty-three members, and bids fair to become one of the most successful ever formed.

## RED CROSS OF ROME AND CONSTANTINE.

A special meeting of the Grand Senate was convened at Freemasons' Tavern on Tuesday, the 31st ult., for the purpose of conferring the higher grades of the Order upon Ill. Kt. the Rev. G. Raymond Portal, M.A., Intendant-General for Surrey.

A College of Viceroys was first opened by Sir Kt. R. Wentworth Little, G.R., assisted by Ill. Kts. Col. F. Burdett, G.S.G., Int.-Gen. Middlesex; Rev. T. F. T. Ravenshaw, M.A., G. High Prelate, Int.-Gen. Wilts; W. H. Hubbard, G.T.; J. G. Marsh, G.A.; Angelo J. Lewis, M.A., G.A.M.; H. C. Levander, M.A., G.A.T.; W. R. Woodman, M.D., G.A.R.; H. Parker, G.O.; T. Cubitt, G.H.; J. Brett, K.G.C.; G. Kenning, K.G.C.; W. Roebuck, J. Lewis Thomas, T. B. Yeoman, J. Weaver, T. Luty, T. L. Fox, J. T. Moss, M. Edwards, J. W. Barrett, E. H. Thiellay, H. M. Green, Major E. Hamilton Finney, E. H. Finney, jun., T. W. White, and about a dozen other knights.

Sir Kts. the Rev. G. R. Portal and the Rev. W. B. Church, after having been entrusted were introduced and received as members of the Priestly grade. A Senate of Princes was then held, when Sir Kts. Portal and Luty were duly enthroned as Sovereigns of the Constantinian Order. The Senate and College were then respectively closed.

The ceremonies were rendered with the advantage of Sir Kt. Parker's services as musical conductor, and the various offices were ably sustained by Sir Kts. Little, Ravenshaw, Marsh, Lewis, and Levander.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]



**THE FREEMASONS' LIFE BOAT.**

The committee met at Bro. Forster's, Railway Tavern, London-street, E.C., on Thursday, the 2nd inst., Bro. A. E. Harris in the chair. There were also present: Bros. Davis, Gottheil, C. C. Taylor, Mortlock, W. Mann, and C. Lacey.

The minutes of the previous meeting having been read and confirmed, Bro. Emanuel, P.M. 205, was elected a member of the committee.

It was then proposed by Bro. Davis, seconded by Bro. Harris, and carried unanimously "That a vote of thanks be recorded on the minutes and transmitted to Bro. Johnson, M.R.C.S., P.M. 249 and 1094, for the energetic manner in which he is assisting the efforts of this committee, having forwarded £15 (collected mostly by one shilling subscriptions) in less than six weeks."

The following additional contributions were then announced:—

	£	s.	d.
Acknowledged in THE FREEMASON	218	7	6
Bro. Col. C. Malet de Carteret, Prov.			
G.M. Jersey	3	0	0
Lodge Wellington, 548	1	1	0
Benevolence, 1168	3	0	0
Per Bro. Johnson, P.M. 249 & 1094	5	0	0
Bro. John Coutts, P.M. 27, A.G.P.	1	1	0
E. D. Myers, 1254	0	5	0
Jethro Tucker, 1254	0	5	0
Charles Davis, P.M. 54	0	2	6
C. M. Jones, P.M. 54	0	2	6
Jas. Hadfield, P.M. 54	0	2	6
Herod Turner, P.M. 54	0	2	6
Ed. Clegg, Sec. 54	0	2	6
John B. Chadwick, 54	0	2	6
R. Gibson, 54	0	2	6
Luke Shofield, 54	0	2	6
R. Wood, 54	0	2	0
John Smith, 54	0	2	0
S. Lord, P.M. 54	0	2	6
R. Simpson, 54	0	2	6
W. Walker, 54	0	2	6
J. Fothergill, 54	0	1	0
Several brethren of 54...	0	7	0
Per Bro. S. Levi, 141	0	16	0
Bro. Hilton	0	5	0
Royal Sussex Lodge, 353	1	1	0
Bro. J. Cohen, 174	0	5	0
Colthurst, 187	0	5	0
Amy, 590	0	2	6
Flaherty, 958	0	2	0
Constable, 185	0	5	0
M. Abrahams, 205	0	5	0
Harper, 766	0	5	0
Behrensfield, 141	0	5	0
Cronmire, 141	0	2	6
Eagle, 188	0	2	6
Austin, 933	0	5	0
T. Lloyd, 1278	0	2	6
Dempsey, 141	0	2	6
Elton, 1005	0	5	0
Ross, 185	0	2	6
Gompertz, 205	0	2	0
Earl, 186	0	5	0
Keys, 1000	0	2	6
F. Garron, 1000	0	2	6
Batston, S.W. 1328	0	10	0
D. Whillock, 186	0	5	0
Total ..	£240	5	6

A vote of thanks to the Chairman terminated the proceedings, and the meeting was adjourned to Thursday, the 2nd proximo, at 8 p.m.

**GALLANT LIFEBOAT SERVICES.**

Dungarvan, Ireland, Feb. 3rd.

The brigantine "Margaret," of Lancaster (says John Hunt, Esq.), bound from Liverpool to Bristol, with a cargo of coals, which went on Dungarvan Bar a few days since, and whose crew were saved by the "Christopher Ludlow" lifeboat of the National Lifeboat Institution, was boarded yesterday by the master and crew, and fifteen other men who were engaged to throw the cargo overboard, to lighten the ship, in the hope that she might then be got off the Bar. The wind, however, increased, and a heavy sea got up, and the position of those on board became very perilous; and thereupon signals were made for the aid of the lifeboat. That boat at once went out, and proceeded alongside, when the coxswain proposed to take ten men off the wreck at first, but all were so apprehensive of the vessel's breaking up, that the whole of the men, twenty in number, crowded into the boat, the master being the last to leave his ship. The lifeboat, which is but a small one, 30 feet long by 6½ feet wide, then had twenty-nine men on board, including her own crew, but all were safely landed. On the way to the vessel a heavy sea broke into the lifeboat, but the water was speedily self-ejected through the patent valves with which most of the Lifeboat Society's boats are fitted.

Ramsey, Isle of Man, Monday.

About eleven o'clock on Saturday night, during a gale on the S.E., a schooner entered Ramsey

Harbour, and reported that another vessel was in distress off the Point of Ayr (states the Rev. George Paton). The Ramsey lifeboat "Two Sisters," which belongs to the Lifeboat Society, was immediately launched, and found the schooner "William," of Liverpool, leaking, and in a dangerous position. Some of the crew of the lifeboat were placed on board, and an effort was made to reach Peel, but without effect. Fortunately, however, the wind changed, and Ramsey Harbour was safely reached about ten o'clock last (Sunday) night, after twenty-three hours' service, all hands being saved.

**MASONIC FESTIVITIES.**

**BRO. T. A. ADAMS' ANNUAL BALL.**

The annual Masonic ball of the esteemed veteran Bro. T. A. Adams, P.M., P.Z., P.G. Purs., was held at Freemasons' Hall, on Tuesday, the 7th inst., and was a greater success this year than ever—no less than 340 ladies and gentlemen being present. A splendid band was provided, and the company enjoyed the giddy mazes of the dance until about half-past 12 o'clock, when supper was served. After all had partaken of the good things provided, the President, Bro. R. Wentworth Little, P.M., P.Z., P.G. Sec. Middlesex, rose to propose the first toast, and was received with thunders of applause—the cheering being continued for several minutes, during which the worthy brother was fain to bow his acknowledgments for so unexpected an ovation. The toast being "The Queen and the Craft," was cordially received. Bro. Little then, in a highly complimentary speech, proposed "The Ladies," and it is needless to add that the health of the fair sex was welcomed with a burst of enthusiasm. Bro. John Boyd, P.M., P.Z. 145, returned thanks for the ladies in a brief but very effective speech. "The health of the President," coupled with that of Bro. Adams, was the last toast announced, the proposer being Bro. H. M. Levy, P.M. 185, who spoke in most flattering terms of the brethren named. Bros. Little and Adams expressed their gratitude for the kind reception of the toast, and the latter brother concluded his speech amid general demonstrations of approval. The company then returned to the hall-room, and enjoyed themselves until 5 o'clock, when dancing terminated.

The whole proceedings were characterized by complete success, and Bro. Adams is to be congratulated upon the support he obtained, and so richly deserved at the hands of his brethren in Masonry. Among the brethren present, with their ladies, we noticed, besides those already named: Bros. A. J. Codner, T. Cubitt, E. A. Baber, W. Hale, C. A. Cottebrune, D. G. Berri, W. Paice, T. Hyles, R. A. Steel, E. T. Osbaldeston, E. H. Thielley, T. Webb, W. Webb, M. A. Loewenstark, T. Tyrrell, and E. Coste.

**MASONIC BALL AT PENDLETON.**

A grand Masonic ball, in aid of the funds of the Salford and Pendleton Royal Hospital and Dispensary took place at the Pendleton Town Hall on 2nd Feb., upon which occasion a most brilliant and numerous assemblage was present. As we anticipated, the efforts of the brethren of the order in giving publicity to their object were pre-eminently successful, and the natural result was that the attendance evinced great interest and sympathy to the object both on the part of the public generally and the Craft in particular. To those brethren who first promoted the affair, and subsequently carried out the arrangements, the greatest credit is due. To particularise would, perhaps, be invidious, but we cannot forbear giving our testimony to Brother Uriah Nichols, in particular, for his persevering efforts in organising the scheme, and to Bros. B. Taylor, H. Holder, E. Brooks, J. Dickson, R. F. Woodruff, C. Eccleston, W. Riddell, T. Ellis, J. Harrop, A. H. Allen, R. Johnson, J. S. Whitaker, J. Bury, E. Simpson, Geo. Larmuth, and others, who also formed the committee for carrying out the object. Under such an efficient management, therefore, the ball programme was laid out, and a splendid list of patrons consisting of noblemen and gentlemen holding the highest honours in the Craft, besides others who were not of the order, who laudably and readily contributed their names in order to further the cause.

The corporate authorities, likewise, entered into the spirit of the undertaking, who after a deputation had waited upon them in reference to the Town Hall, Pendleton, kindly granted the free use of the whole building. In fact, a purely Masonic spirit seems to have pervaded the whole community, which culminated on Thursday evening. At eight o'clock visitors began to arrive at the hall, and continued to do so, without intermission, until after eleven o'clock. As the guests alighted from the vehicles which were drawn up at the entrance in Broughton Road—the floor of the entrance-hall and grand staircase being covered with crimson cloth, while on each side, and on the landing, were ranged trees

and shrubs—they were received by a number of the past officers of the various lodges, dressed in the full regalia of the order, which had a most striking and imposing effect. Large suites of rooms were available as dressing and retiring rooms, from whence the visitor proceeded to the ball room. At the foot of the staircase, ranged on each side, the band of the Salford Rifle Volunteers, by the kind permission of Lieut.-Colonel Barrett, played a choice selection of music with great effect. Upon entering the ball room each lady and gentleman received a beautiful programme of the dances, and at nine o'clock dancing commenced to the strains of Bro. Batley's celebrated quadrille band. The scene at once became charming in the extreme. The room was brilliantly lighted, and bright crimson cloth upholstery the seats entirely round the room gave a striking effect to the white damask-covered floor, upon which traversed in the mazy dance the forms of "fair women and brave men." It was only to be expected that beauty and elegance would be characteristic of such an assembly, but it is utterly impossible to convey an adequate idea of the varied forms presented to the onlookers, of whom there were many. Amongst the very large number of guests present we observed Alderman Higson; Councillors, Bros. Jenkins, Jones, Goodwin, Dyson, Ommanney; M'Kerrow, Sewell, Lightbown, Grundy, Nosworthy, Nall, Walker, and Nuttall; Bro. Lieut.-Col. Barrett; Dr. Pankarst, L.L.D.

Some of the most striking features of the ball were in the grotesque, yet at the same time magnificent and harmonious blending caused by the "rich and rare" dresses of members of the various degrees of Masons. At eleven o'clock much interest was created by the entry of the Royal Arch Masons, of whom about fifty were present. At the "witching hour" another event occurred in the appearance of the Knights Templar, whose dress was superbly rich. Then it was that the ball seemed to become "a fancy dress one," and the spirit of the dance was gone into with even greater vigour than before; and until nearly five o'clock the light fantastic toe tripped it. Bros. R. F. Woodruff and T. Ellis directed the ceremonies, and owing to their admirable arrangements the comforts of the visitors were most particularly attended to; and many a bashful maid and jovial swain were indebted to them for the pleasure of inscribing their names on So-and-So's programme. The stewards of the evening, Bros. B. Taylor, Jno. Barker, Allen, Harrop, Larmuth, and J. Dickson, were also well and worthily appreciated, and the result of the combined efforts of all will no doubt be a handsome surplus to the funds of the above institution.

The decorations were by Mr. J. C. Williams, of Peter-street, Manchester, and the taste displayed by that artist entitles him to creditable mention here. The refreshments, which were of a most excellent character, were laid upon tables on the landing in the hall. They were of first-class quality, and in great variety, the guests partaking of them *ad lib.*, and were supplied by Bro. Pearson, of Cheetham Hill, in his usual creditable manner.

**METROPOLITAN LODGE OF INSTRUCTION.**

The anniversary banquet of this flourishing lodge of instruction was held at the Portugal Hotel, Fleet-street, on Friday, the 27th ultimo, at 7 o'clock. Bro. James Brett, the Preceptor, occupied the chair, and was supported, right and left, by Bros. Still (Secretary), Major Finney and his son, John Boyd, Wm. Carpenter, Geo. Kenning, several W.M.'s and P.M.'s of metropolitan lodges, and about fifty brethren. The banquet was a very ample and varied one, and was admirably served.

Upon the withdrawal of the cloth, the chairman proposed the usual Masonic toasts, which were received and drank, as they always are, with great heartiness. In proposing the toast of the evening, the chairman reviewed the past progress of the lodge of instruction, and gave a very gratifying account of its present condition, urged brethren who did not attend lodges of instruction to do so forthwith, and earnestly pressed upon all present a conscientious discharge of their Masonic duties towards the Craft and the world at large. (The toast was received with applause, and was heartily responded to.)

Bro. Wm. Carpenter proposed "The health of the Chairman and Preceptor of the Lodge, Bro. Brett," and recapitulated some of the many services he had rendered and was still rendering to Masonry, Craft and Arch, and anticipated similar services from him in some of the higher grades, of which he was a member. He had laboured hard to acquire a perfect knowledge of the Masonic rituals, and he was as free in imparting knowledge as he had been diligent in acquiring it. (The toast was heartily responded to.)

The Chairman, in proposing the health of Bro. Still, the respected Secretary, spoke very highly of his indefatigable labours, and of the heavy obligations under which they lay to him for the prosperous

career and condition of the lodge; and Bro. Still, in responding, furnished some gratifying facts, as to the progress and prospects of the lodge, and renewed his promises of exertion on its behalf.

Several other toasts followed, including the health of the visitors, which was responded to by Bro. Major Finney, Gordon, and George Kenning. The evening was in all respects a very pleasant one, and several brethren gratified the meeting by their contributions of song.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Lodge of Faith, No. 141.*—This old, prosperous, and flourishing lodge held its usual meeting on Tuesday, 31st ult., at Anderton's Hotel, Fleet-street. Bro. J. Speed, W.M., opened the lodge, and there were present: Bros. C. C. Taylor, S.W.; Green, J.W.; Haster, P.M., Treas.; Anslow, P.M., Sec.; Themans, S.D.; Catmur, J.D.; Kennett, I.G.; Hill, I.P.M.; Gottheil, Hyde, T. Arnold, Pope, Harris, and Gluckstein, P.M.'s; and a large number of brethren. The visitors were Bros. Lailham (1316), Weybeth (25), T. White (22), F. Walters (W.M. 1309), Austin (933), W. Hamer (97), H. Ash (179), Wiseman (172), Wylett (1000), C. A. Long (W.M. 25), &c. The minutes were read and confirmed. The work done was raising Bros. Berenfield, Cronmire, Whitby, and Wilson to the third degree, passing Bros. Bartlett, Keeler, and Abbot to the 2nd degree, and initiating Messrs. Davis and Hutton into the mysteries of ancient Freemasonry, the ceremonies being well and ably performed. The lodge was then closed, when banquet followed.

*St. Thomas's Lodge, No. 142.*—On Saturday, the 4th inst., at Radley's Hotel, Blackfriars, this old lodge held its installation meeting. Bro. Dubois, W.M., opened the lodge, supported by his officers, when the minutes of the preceding meeting were read and unanimously confirmed. In consequence of failing health, the W.M. did not feel himself able to undergo the fatigue of working the ceremony of installation, and he therefore deputed Bro. Cockcraft, P.M. and Sec., to work it for him, who then took the chair. The W.M. presented Bro. James L. Thomas, P.M. 492 and I.G., the W.M.-elect, for the benefit of installation, who was duly installed as the W.M. for the ensuing year, the beautiful ceremony having been performed by Bro. Cockcraft in such a manner as to elicit the commendation of the Grand Secretary. After the readmission of the brethren and the usual salutes, the W.M. invested the officers as follows: Bros. J. Batstone, S.W.; R. G. Scarth, J.W.; W. Battye, Treas.; Ed. Cockcraft, Sec.; Rookes, S.D.; Carlyle, J.D.; and F. G. Bailey, I.G. The addresses to the W.M., Wardens, and brethren were then delivered in a masterly manner by Bro. Cockcraft. A Past Master's jewel was then for the second time presented to the retiring Master, who had so ably filled the chair for two years, and the lodge was closed. Amongst the visitors were the V.W. Bro. John Hervey, P.S.G.D. and G. Sec. of England; and Bros. John Boyd, P.M. 145; Taffs, P.M. and P.G.J.D.; Hanbly, W.M.-elect of St. Mark's; Ibbetson and Bailey, of St. Andrew's; F. Binckes, Sec. of the Boys' School; &c. The brethren then sat down to the banquet, under the presidency of Bro. Thomas, W.M., supported on his right by the Grand Secretary and the other visitors, and on his left by Bros. Dubois, the I.P.M.; Innes, R.V.; John Kirk, W.M. 1328; and several other P.M.'s of the lodge. The usual toasts were given, and the V.W. Bro. John Hervey's name was mentioned in eulogistic terms by the W.M. in giving the toast of "The R.W. Deputy Grand Master and the rest of the Grand Officers," which was responded to in the most felicitous terms by the Grand Secretary, who took occasion to remark that though it was the first time he had the pleasure of participating in the hospitality of St. Thomas's Lodge, he hoped it would not be the last.—Bro. Dubois, I.P.M., proposed "The W.M." He said that, having himself filled the chair for two years, he had become so accustomed to the position, that he could scarcely bring himself to think that the gavel he then held was only placed in his hands for a short time; but when he thought that the reason why he held it was to do honour to his successor, he felt that if he retained it in his possession until he had said all he wished to say on a theme so pleasing to himself and so welcome to the brethren present, he should keep them so long that they might justly think that he coveted a new lease of power. He would, therefore, with all his heart wish prosperity to Bro. Thomas as W.M. of St. Thomas's Lodge.—Bro. Carter then sang one of his beautiful songs to the delight of all present, and the W.M. responded to the toast by saying that he had attained the summit of his ambition in Masonry by being called upon to preside over so ancient a lodge as St. Thomas's, which was within a couple of years of obtaining her centenary, during which time that chair had been filled by some of the most distinguished names in the annals of the Craft; but there were none whose names were more endeared to them than that of Bro. Dubois, their immediate Past Master, who had the distinguished honour of presiding over them for two years successively, instructing them with the accuracy of his working in lodge, charming them by the genial kindness of his disposition, and entrancing them by the eloquence with which he gave utterance to those sentiments so dear to every true Mason. To succeed such a brother gave rise to mingled sensations of pleasure and sadness. Sadness, that we should not again see him in that chair he filled so ably, nor listen again to his

sparkling wit and earnest pathos which had so often made the hours pass on unheeded; and pleasure, that during the coming year of office the W.M. would always have him near to turn to for counsel and advice. With such assistance he hoped to perform the duties of the high position in which he had been placed by the kind confidence of the lodge in a satisfactory manner; and although the members might not be able to award him that meed of praise so well deserved by his predecessor, he trusted they would be able to say, "He has done his duty."—Bros. Taffs and Boyd responded for "The Visitors," of whom there were fifteen.—The W.M. introduced "The Masonic Charities," earnestly and feelingly commending each brother present to hallow the festive board by thinking of those in need of more than sympathy, who a few short years back were probably enjoying themselves as they were now.—Bro. Binckes replied, and made an eloquent and touching appeal to the feelings of all present. Bro. Dubois replied for the P.M.'s, and Bro. Battye and Bro. Cockcraft for the Treasurer and Secretary in their usual happy style; Bros. Batstone, Scarth, Rookes, Carlyle, and Bailey for the officers of the lodge, and the brethren then separated, after enjoying a most delightful evening.

*Prudent Brethren Lodge, No. 145.*—The installation meeting of this celebrated lodge was held at Freemasons' Hall on the 24th ult. Bro. T. Moore, W.M., opened the lodge, supported by his officers and a large number of the members. The minutes of the previous meeting having been read and confirmed, the W.M., in an able manner, initiated Messrs. John Jones, Elisha Solomon, and H. S. Richard. Bro. Boyd, P.M. and Treas., then took the chair, and in his well-known superior style installed Bro. Walter, who appointed as officers: Bros. Last, S.W.; Cambridge, J.W.; J. Boyd, P.M., Treas. (reappointed); G. S. States, P.M., Sec. (reappointed); Milligan, Asst. Sec.; Jones, S.D.; Bull, J.D.; Purkis, I.G.; E. H. Thierlay, D.C.; Grant, Tyler (reappointed). The lodge was duly closed and banquet followed. More than sixty brethren were present during the evening; Bros. Donald King and Giles sang their usual good songs.

*Lodge of Israel, No. 185.*—The above lodge met on Tuesday, the 24th ult., at Radley's Hotel, Bridge-street, Blackfriars. The W.M., Bro. M. J. Emanuel in the chair; H. Harris, S.W.; M. Emanuel, J.W.; A. Cohen, P.M., and Honorary Secretary; Joel Emanuel, I.G.; and Past Masters J. M. Harris, Chamberlain, S. Harris, and W. Littaur. The lodge was opened, and the minutes were confirmed. Bros. J. Samuel and Rexworthy, being thoroughly proficient in the necessary questions, were raised to the 3rd degree. This being the night for the installation for the W.M., Bro. A. Cohen, P.M., then took the chair, and Bro. S. Harris presented Bro. H. Harris, S.W., and W.M. elect, to the lodge, and Bro. A. Cohen, P.M., and Honorary Secretary, performed that beautiful ceremony in a very perfect and impressive manner, that gave great satisfaction to every brother and visitor present. On the re-admission of the brethren, the W.M. was saluted in the various degrees, and he then invested his officers as follows:—Bros. M. J. Emanuel, I.P.M.; M. J. Emanuel, S.W.; —, Hogard, J.W.; and he appointed Bro. C. Coote, P.M., Treasurer; A. M. Cohen, P.M., Honorary Secretary; Joel Emanuel, S.D.; — Ayden, J.D.; J. E. Morse, I.G.; P. Phillips, D.C.; and Bro. Vesper, Tyler. The W.M. in investing his officers addressed a few but appropriate remarks to those brethren in connection with those offices. The newly installed W.M. then proceeded to initiate Messrs. Kirke (comedian Holborn Theatre), Sparks, M. Marks, S. Gompers, and G. S. Marks, into the Order, in a very able and effective manner, and the brethren present expressed their satisfaction that so young a Mason, on his occupying the chair, should be so proficient. The lodge was then called off, and the brethren sat down to a sumptuous banquet, supplied by Bro. Hart, and superintended by his nephew. On the removal of the cloth, the usual loyal and masonic toasts were given. Bro. J. Emanuel, I.P.M., proposed the toast of the W.M., whom he said was a source of congratulation to every brother of the lodge to see that so young a brother in Freemasonry had not only invested his officers in the excellent addresses given to them, but on his occupation of the chair had initiated five gentlemen into the Order in so perfect a manner for so young a Mason. (Cheers.) They had placed the right man in the right place. The W.M. in a few select observations responded. The W.M., in proposing the toast of the Benevolent Fund attached to the lodge, said he was pleased to see brethren connected with that fund present on this occasion connected with the charity, and he would couple with it the name of a Past Master and the Treasurer, namely, Bro. J. M. Harris, who was one of its staunchest supporters. (Cheers.) Bro. J. M. Harris, in responding for the toast, said he had only been elected Treasurer to that fund; it was entirely local, and he felt it a degree of pride to say that those who had been relieved or might unfortunately require the assistance of that fund, it was never known beyond the members of the Committee. He then stated that the W.M., who occupied the chair, was his own brother; he was also a Past Master, and also his brother, S. Harris, P.M., and it was a source of pleasure to see three brethren occupying that chair, each one working their way in the space of seven years. (Cheers.) Bro. A. M. Cohen, P.M., and Secretary, announced, after the eloquent speech of Bro. J. M. Harris, P.M., that the following donations to that fund had been handed to him, viz.:—The W.M. 21s., Bros. Gompers, 21s., G. S. Marks, 21s., M. Marks, 21s., M. J. Emanuel, S.W., 10s. 6d., —, Hogard, J.W., 10s. 6d., J. M. Harris, P.M., 10s. 6d., A. M. Cohen, P.M., and Honorary Secretary, 10s. 6d., P. Phillips, D.C., 10s. 6d., Kirke, 10s., Sparks, 10s. 6d., A. Marks, 10s. 6d., Ayden, J.D., 10s. 6d., Emanuel, 10s. 6d., H. Barnard, P.S.W., 10s. 6d., M. J. Emanuel, I.P.M., 10s. 6d., H.

Lyons, P.W., 10s. 6d., M. Abrahams, (East London Theatre), 10s. 6d., Pierpoint, 5s. The W.M. then proposed the toast of the brother who had preceded him in the occupation of the chair. He had conducted those duties to the satisfaction of the brethren, and they, in recognition of his services, had delegated him (the W.M.) to present him, on his retirement from office, with a jewel and a very elegant clock. The jewel bore a very appropriate inscription. Bro. M. J. Emanuel thanked the brethren in a very able speech. The W.M., in proposing the toast of the Initiates, said it was a source of great gratification that on his occupying the chair for the first time, to have had the pleasure of initiating five gentlemen personally known to him, and he was sure they would prove a credit and honour to the Craft. Bro. Kirke, in a very eloquent manner, returned thanks for the toast. The W.M. then proposed the toast of the Visitors. Bro. H. G. Buss, P.M., responded to the toast. They were—Bros. S. M. Lazarus, P.M. 188, P.G., S.W. (Wilts); J. Jacobs, P.M. No. 1, U.S. America; E. P. Albert, P.M. 188; J. Nicholls, W.M. 861; S. Davis, 141; H. M. Levy, P.M. 188; R. A. Temple, P.M. 749, and Dobie Lodge, Kingston; M. Alexander, W.M. 188; J. Holbrook, P.M. 185; N. Braham, 1017; J. Abrahams, 188; S. A. Kisch, W.M., 1017, Maurice; A. Hyman, 188; C. Lynes, 188, and Gutnacher. Bro. A. M. Cohen, P.M. and Honorary Secretary, responded for the Past Masters, and said it was always gratifying to have initiations, but this evening there were six candidates, but being bound by the laws of Freemasonry, only five could be initiated in one night, and those gentlemen were initiated by the W.M. in very creditable manner; that must be a source of pleasure to the brethren to show the excellent selection they had made. He (Bro. Cohen) was gratified to hear the expression of the W.M. and the brethren, on his performing the ceremony of installation, and he, in conjunction with every Past Master in the lodge, would do all in their power to support the dignity of the chair. The toast of "The Officers" was responded to by Bro. M. J. Emanuel. The lodge was then resumed. Two gentlemen were proposed for initiation, and a vote of condolence was accorded to the widow of a brother who had only been a short time initiated in the lodge. It was then closed, and the brethren experienced a great musical treat. Miss Fitzhenry delighted the brethren with her charming voice; her beautiful singing was loudly re-demanded, and created quite a *furor*. Bro. Morris Abrahams (lessee East London Theatre), sang "Simon the Cellarer," in a very artistic and humorous manner. Bros. Milton and S. Davis contributed to the harmony, and Bro. P. Phillips, D.C., gave a capital recitation. The latter brother, and Bro. A. M. Cohen, P.M., were unceasing the efforts to secure the comfort of the brethren and visitors. The brethren separated after enjoying a very agreeable evening.

*Lion and Lamb Lodge, No. 192.*—The regular meeting of this old lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 2nd inst. Bro. George Kenning, W.M., occupied the chair, supported by the following officers: Bros. Francis Trott, J.W.; W. Goodyer, P.M., Treas.; J. G. Marsh, P.M., Sec.; George Abbott, S.D.; A. J. Dickenson, J.D.; Geo. Newman, I.G.; Thos. Cohe, D.C. The lodge having been opened in the 1st, 2nd, and 3rd degrees, Bros. Frank Baker and Arthur Garnett, after having passed the usual examination, were duly raised to the sublime degree of M.M. The lodge was then resumed in the second degree, and Bros. W. Donne, G. Chillingworth, and Sydney Edwards were passed to the degree of F.C. The working of the two degrees was rendered by the W.M. in a very able manner. The business on the agenda having been disposed of, the W.M. rose and said he had a very pleasing duty to perform. The brethren at the last lodge meeting had unanimously voted to Bro. Ebenezer Roberts, the I.P.M., a Past Master's jewel, and he (the W.M.) had much pleasure, on behalf of the lodge, in presenting and placing the same on his breast, and he trusted Bro. Roberts would receive it as a mark of the respect and esteem of the brethren for the very able manner he had discharged his duties as W.M. during the past year. The W.M. in so doing expressed a hope that the Great Architect of the Universe would bless him with a long life to wear it, and that he would be a useful Past Master of the lodge. (The jewel is of 18-carat gold and of the value of 10 guineas, of the most superb description, and beautifully designed.) There being no further business, the lodge was closed in due form and adjourned. The brethren then retired to a slight refreshment, presided over by the W.M., after which they separated at an early hour. Amongst the members present we noticed Bros. T. Fisher, A. C. Payne, E. Jones, S. Haynes, G. Parker, J. Kent, Chas. Arkell, W. R. Baker, J. T. Marks, T. J. Wheeler, and G. J. Smith. The following visitors were also present: Bros. Bryant, Master-elect No. 12; W. H. Mumford, J.W. 931; and Dr. W. M. Wheeler, 317, Kilwinning Lodge, Scotland.

*Burgoyne Lodge, No. 902.*—The regular meeting of this lodge was held at Anderton's Hotel, Fleet-street, on the 23rd ult. Bro. W. Yevers, W.M., presided, and there were also present Bros. H. Smith, S.W.; W. Simmons, J.W.; S. Poynter, P.M., Treas.; L. R. Rogers, S.D.; R. Field, J.D.; T. Allen, I.G.; H. Allen, Gastrick, Page, E. Legg, P.M.'s; and many lay members. The visitors were Bros. F. Walters, W.M. 1309; Parker, 250; C. E. Thompson, S.W. 1158; and others. The work done was initiating Messrs. H. Smith, G. P. Smith, and Sharman; and passing Bro. H. Hencke. Bro. H. Smith, the S.W., was unanimously elected W.M. Bro. Poynter was re-elected Treasurer, as also was the Tyler. After the lodge was closed the brethren adjourned to banquet.

*Urban Lodge, No. 1196.*—The installation meeting of this lodge took place at the Old Jerusalem Tavern, St. John's-gate, Clerkenwell, on the 24th ultimo. The lodge having been opened by the W.M., Bro. Wm. Sawyer, and

the minutes of previous meeting read and confirmed, Bros. G. Palmer, W.M. 11, and W. M. Mayland, 441, were unanimously admitted as joining members. The W.M., in a proficient manner, initiated Mr. Buckingham into the Order. Bro. James Terry, P.M. and Sec., then took the chair and installed Bro. Charles Braid (the musical composer) as W.M., who appointed as his officers: Bros. J. R. Ware, S.W.; C. Wilson, J.W.; Dr. Johnstone, Treas.; J. Terry, Sec.; Kuster, Org.; J. Callingham, S.D.; W. Simpson, J.D.; R. Pearson, I.G.; Beckett, P.M., Tyler. The concluding addresses were given and the ceremony completed, the working of which, for its correctness, style, and able rendering was appreciated by all present, who fully acknowledged the superior manner in which it had been done. The lodge was closed, and the brethren sat down to the usual good banquet, which, served up under the superintendance of Bro. Wickens, gave satisfaction to all. The W.M. presided at the festive board and, after the cloth had been removed, proposed the usual loyal toasts, which were duly honoured. He gave the health of the I.P.M., Bro. Sawyer, in a suitable speech, concluding by presenting him, in the name of the lodge, with a P.M.'s jewel, as a token of the esteem and affection of the members. The jewel bears the following inscription:—"Presented by the Urban Lodge, No. 1196, to Bro. William Sawyer, in appreciation of his valuable services as W.M. during the past year. 24th January, 1871." Bro. Sawyer acknowledged this gift in a capital speech. Other toasts followed, and the brethren did not separate till a late hour. Visitors: Bros. Veal, Douglas, G. A. Littlewood, A. Braid, and several other brethren.

*Lodge of Asaph, No 1319.*—This young and prosperous lodge held its regular monthly meeting at Freemasons' Hall, Great Queen-street, on the 6th inst. at 1.30 p.m., in the Moria Room. Present: Bros. E. Stanton Jones, W.M.; Charles Coote, S.W.; J. M. Chamberlin, J.W.; Charles Coote, jun., Treas.; James Weaver, S.D.; E. C. Frewin, J.D.; C. S. Jeykell, I.G.; G. W. Martin, Org.; W. A. Tinney, D.C.; Frederick Burgess, G. Horton, J. Egerton, Thos. Edgar, H. Snyders, H. Snelling, W. H. Weston, J. M. Ball, W. T. Maby, H. J. Tinney, G. Tyler, J. Boatwright, and C. H. Stephens. Visitors: Bros. J. Laars, Perséverante Amitié, O. de Paris; H. F. Moale, Astrea, 972; P. A. Charrier, Dinapore, 1210; C. J. Cooper, St. John and St. Paul, 349. The business consisted in balloting for Messrs. Joseph Baker and John Tiplady Carrodus for initiation, and Bros. Frederick Burgess and Edward Terry as joining members. The ballot proved unanimous in their favour, and Mr. J. Baker being in attendance, was duly initiated into Freemasonry as an Entered Apprentice. The lodge was opened in the second degree, and Bros. H. J. Tinney, H. J. Snelling, and J. Egerton passed to the degree of F.C. The lodge was opened in the third degree, and Bros. W. A. Tinney, J. M. Ball, H. Snyders, W. H. Weston, and W. A. Easton raised to the degree of M.M. All the candidates for the second and third degrees answered the usual questions in the examinations faultlessly. The W.M. insists upon every candidate making himself proficient in the former before giving him a superior degree, according to the Book of Constitutions (large edition, page 83, par. 1). We should like to see this rule carried out in every lodge, as it is clearly stated "that a candidate is not entitled to receive a superior degree unless he give proof of his proficiency in the former. The respective ceremonies, charge, and lecture on the tracing board, were given by the W.M. in his usual impressive and grammatical manner. Mr. John Strachan, dramatic author, was proposed for initiation, and Bro. J. L. Toole, comedian, as a joining member. It is proposed to subscribe to the "Little" Testimonial, and the amount will be decided at the next meeting. The business being finished, the lodge was closed in due form. The respectability and financial position of so young a lodge (this being only its third meeting since the consecration) is most satisfactory; mustering 33 members all paid up, and the founders free from the costly debt of furnishing the lodge, everything of which is of the best quality, and the jewels sterling silver. The founders of the Lodge of Asaph have proved what can be done with energy and good management, and we therefore wish it every success in its future.

#### PROVINCIAL.

*LYNN.—Philanthropic Lodge, No. 107.*—On Saturday evening last, the Philanthropic Lodge, No. 107, of which the Prince of Wales, Past Grand Master of England, is a member, was honoured with a visit by his Royal Highness, who was attended by the Rev. W. Lake Onslow, the Prince's private chaplain, and chaplain to the lodge, and Bro. Francis Knollys, of the Keystone and Westminster Lodge, No. 10. The brethren of the lodge to the number of about 25, having assembled in the lodge room at the Globe Hotel, received his Royal Highness with Masonic honours; and, having taken his seat on the right of the principal chair, he commanded Bro. J. T. Banks, the officiating Worshipful Master, to open the lodge. The usual ceremonies were then proceeded with, and Bro. Francis Knollys was advanced to the degree of a Fellow Craft Freemason. At the conclusion of the business of the evening, the Prince addressed the assembled brethren in a very feeling and impressive manner upon the principles and benefits of Freemasonry, expressing his earnest desire for their wide extension both within and without the Craft—adding with much emphasis: "And then we shall have peace." His Royal Highness also spoke in terms of gratification of the reception he had met with, and the manner in which the duties of the lodge had been performed. The lodge was then closed. Before returning to Sandringham, the Prince honoured with a visit Mr. T. M. Kendall, (a Past Master of the lodge, and surgeon to their Royal Highnesses the Prince and Princess of Wales), at his residence, in St. James's-street. His Royal Highness had been hunting in the morning, and changed his attire

at Viscount Marsham's, Gayton Hall, near Lynn, proceeding thence in a private carriage with Mr. Onslow and Mr. Knollys to Lynn. A private room adjacent to the lodge was placed at his service, and he there donned the splendid insignia of his office. Passing up the lodge room between the brethren, who gave the "grand and royal" on his arrival, and the same on his departure. His stay lasted an hour and a half. The tracing board in the second degree was explained to Bro. Knollys by Bro. G. S. Woodwark, W.M.-elect, who was then S.W. G. Sadler, P.M., acted as J. W., and C. T. Ives, P.M., as S.D.

*WARRINGTON.—Lodge of Lights, No. 148.*—The regular monthly meeting was held at the Masonic Rooms on Monday evening last week. The W.M., Bro. Wm. Richardson, was supported by Bros. J. Jackson, S.W.; W. Sharp, J.W.; John Bowes, P.M., P. Prov. G. Reg.; H. B. White, P.M., Prov. G. Deacon; and about forty other brethren. The lodge was opened in form, when the minutes of the previous meeting were read and confirmed. The lodge was opened in the second degree, when Bros. J. H. Gornall, M.R.C.S. Eng., and Rev. J. D. Massingham, D.D., claimed preferment, and having proved their claim, were entrusted and retired. On re-admission they were raised by the W.M., assisted by Bros. Stevenson, White, and Bowes. The lodge was closed down, and the brethren separated in harmony.

*BATLEY.—Nelson of the Nile Lodge, No. 264.*—The regular monthly meeting of this lodge was held on Monday, the 30th ult., at their lodge room, Freemasons' Hall, Park-road, Batley, Yorkshire. Bro. Benjamin P. Parker, W.M., occupied the chair, supported by Bro. Jas. A. Parr, S.W.; W. H. L. Newsome, J.W.; Wm. Parker, S.D.; J. L. Heaton, J.D.; M. Parker, I.G.; R. Brearey, Sec.; A. Talbot, Treas.; Jas. Preston, D.C.; A. Parker, Org.; M. Whitaker and J. Kitchen, Stewards; J. H. Senior, I.P.M. Visitors: Bro. W. Ward, W.M. 971; Bro. Joseph Hebblethwaite, in addition to a strong muster of the members. The lodge was opened by the W.M., when the minutes of the last regular lodge meeting were read and confirmed. A ballot was taken for the admission into Freemasonry of Messrs. John Sheard and James Parker, which proving unanimous, and they being in attendance, were initiated into the Order, the ceremony being gone through by the W.M. and J. J. Parker, which, with the help of the officers was rendered very effectively. Bros. John Wm. Blackburn and Chas. Clifton were passed to the degree of F.C., the ceremony being gone through by the W.M. and the I.P.M., Bro. J. H. Senior; after which the brethren took up the business of the lodge respecting the annual gathering of their wives and sweethearts, when the lodge was closed in peace and harmony.

*LIVERPOOL.—Lodge of Sincerity, No. 292.*—The regular meeting of this lodge was held at the Masonic Temple, on the 9th ult., when, after the usual routine business was disposed of, a letter was read from the W.M. of 1013 requesting that the third degree might be conferred on Bro. Dr. Arkins of that lodge, who was immediately proceeding to sea. Bro. Llewellyn being also present for taking his third degree, after the usual preliminaries had been compiled with, Bro. T. Wylie, P.M. and P.G.R., proceeded to raise the two brethren to the sublime degree of M.M. The lodge was then closed down, and it was announced that an emergency lodge would be held at the end of the month for the purpose of installing Bro. Pelham, the W.M.-elect, at that time away for the benefit of his health. No other business appearing, the lodge was closed, and the brethren separated. The W.M. and several members of 1013 honoured the proceedings with their presence.—A lodge of emergency was held on Monday, the 30th ult., when a goodly number of members and visitors met to congratulate the W.M.-elect on his return with renewed health, and to assist at his installation. The lodge being opened, Bro. Pelham was presented to the P.G.R., acting as W.M., by Bros. R. Wylie and Holbrook. After the usual preliminaries, a Board of Installed Masters was declared to be sitting, and the P.G.R. proceeded with the installation. On the readmission of the brethren, the following were invested officers:—Bros. Wilson, S.W.; Hustwick, J.W.; Hess, P.M., Treas.; Elliott, Sec.; Evans, S.D.; Russell, J.D.; and W. H. Ball, Tyler; the Stewards-nominate were not present. The charges to the several officers were impressively given by the P.G.R. The lodge was then closed, and the brethren adjourned to an excellent banquet at the Angel Hotel, where a pleasant and harmonious evening was spent. Both lodge and banquet were honoured by the presence of several distinguished brethren, among whom we noticed Bros. Holbrook, Dep. Dist. G.M. of British Columbia and Vancouver's Island, an old P.M. of 292; Dr. R. H. D. Johnson, P.M. 1094; Dr. Ridley, 477 and P.M. 321, (I.C.); Johnstone, S.W. 477; &c.

*ROCHDALE.—Lodge of Harmony, No. 298.*—The regular monthly meeting of this lodge was held on Wednesday evening se'night. The lodge was opened at seven o'clock by the W.M., Bro. Robert Howard, assisted by the prompt attendance of his officers. The minutes of the last meeting were read and confirmed, and the ballot taken for Mr. Henry Brewin Noble, who had been proposed by Bro. Ashworth, P.M., as a fit and proper person to be made a Mason, and become a member of the said lodge. The ballot proving unanimously in favour of Mr. Noble, Bro. Ashworth, by the kind permission of the W.M., was called upon to take the chair, and as the proposer, permitted to initiate Mr. Noble into the mysteries of ancient Freemasonry, the address, &c., being given by the W.M., and the charge, &c., by Bro. Gilman. After the ceremony, which was very creditably performed throughout, Bro. Ashworth informed the brethren that an application having been received for the name of some brother to represent this lodge at the

annual Festival of the Boys' Institution, to be held on the 8th March next, he had had the pleasure of forwarding to Bro. Binckes the names of four brethren, viz., W. H. Prince, P.M., P.P.G.S.D.; Robert Butterworth, J.W.; Thomas Oakden, J.D.; Jno. Ashworth, D.C., as the Stewards for this lodge; and expressed a desire that others in the lodge, who have both time and means at command, would follow the noble example of these brethren, and thereby assist our worthy Bro. Binckes—who so ably advocates the cause of the Boys' School—in providing the necessary funds for carrying out the increased accommodation so much required to meet the applications from all parts of the country for the education of sons of deceased Masons. The labours of the evening being ended, the lodge was closed in due form by the W.M., after which the brethren adjourned to banquet, and a pleasant evening was spent.

*SOUTHPORT.—Lodge of Unity, No. 613.*—The regular meeting of this lodge was held on Monday, January 30th, when the chair was occupied by Bro. William Dodd, W.M., supported by Bros. John Wainwright, S.W.; H. E. Cullingworth, J.W.; C. H. Brown, Treas.; G. Bailey, Sec.; T. P. Griffiths, S.D.; T. S. Cory, J.D.; F. Brown and S. Kershaw, Stewards; and J. Witham, I.G. The minutes of the previous meeting having been confirmed, Bros. L. L. Heyward, J. Heyward, and Melling were raised; Bros. R. Watson, J. Smallshaw, and W. B. Leeming were passed; and Messrs. C. Gialoussy and J. Butcher were initiated into Freemasonry. The whole of the work, which lasted about four hours, was performed in a most praiseworthy manner by the indefatigable W.M., assisted by his officers; the beauty and solemnity of the proceedings being greatly enhanced by the use of appropriate Masonic music. The visitors were Bros. P. W. MacRorel, P.M. 986; P. J. Whitehead, 1313; and H. Heys, 637. Bro. J. Merchant was proposed as a joining member, and four gentlemen were proposed as candidates for initiation.

*DEVIZES, WILTSHIRE.—Lodge of Fidelity, No. 663.*—The installation meeting of this lodge took place in the lodge-room, at the Town-hall, on Tuesday, the 24th ult. The ceremony was to have been performed by the V.V. Deputy Prov. Grand Master, Bro. Wilbey, but he was unfortunately prevented by illness from attending. He had, however, provided an excellent representative in Bro. R. de M. Lawson, of 632, Trowbridge, P.P.G.J.W. Wilts., who, having taken the W.M.'s place, received the W.M.-elect, Bro. T. J. O'Rielly (who was presented by Bros. Nott and Holloway, P.M.'s), and in a most impressive manner installed him into the chair of K.S. The newly installed W.M. afterwards invested his officers as follows: Bros. F. V. Holloway, I.P.M.; M. M'Hugh, P.M., as S.W.; J. J. Jefferies, J.W.; Rev. T. F. T. Ravenshaw, P.G. Chap. of England, as Chap.; Joseph Burt, P.M., Treas.; William Nott, P.M., Sec.; J. H. Chandler, S.D.; H. I. Ward, J.D.; T. B. Fox, I.G.; Raymond, D.C.; and T. J. Mullings, Steward. The brethren afterwards adjourned to the Crown Hotel, where an excellent banquet had been provided by Bro. Raymond, comprising an abundant supply of venison and game from Bro. S. Watson Taylor, of Erlestoke Park. A very pleasant evening was spent, under the presidency of the newly-installed W.M. The brethren of 663 were gratified by the presence at the lodge and subsequent banquet of visitors from 144, 316, 325, 355, 632, and 751.

#### ROYAL ARCH.

##### METROPOLITAN.

*British Chapter, No. 8.*—This chapter met on Friday, the 3rd inst., at Freemasons' Hall, when the installations into the three Principals' chairs were as follows: Comps. John Braddick Monckton, Z.; Frank Richardson, H.; and Arthur Augustus Richards, J. Comps. Stanley Robinson and Thomas Ransom Sachs were the two Scribes, and Comp. Morris Evans, P.S., who appointed Comps. Edwin March and Francis Webb his 1st and 2nd A.S. Comp. Joseph Stohwasser, P.Z., was re-invested as Treasurer; Comp. Edward Baxter as Dir. of Cers.; and Comp. Wilhelm Ganz as Org., who, at the entertainment at the Tavern, gave the companions much pleasure by his skill on the piano. At the banquet the usual complimentary jewel from the chapter was presented to Comp. John Thomas Griffith, M.D., the late M.E.Z.

##### PROVINCIAL.

*LITTLEBORO'.—Chapter of Benevolence, No. 226.*—The annual festival and installation of officers of this chapter took place on Friday evening, the 3rd inst., under the presidency of Comp. Briggs, M.E.Z., supported by Comps. Davis, H.; Peacock, J.; and officers and companions of the chapter. The following visitors were also present: Comps. Davies, P.Z. Chapter of Hope, No. 54; Roberts, P.Z. Unity, 298, Prince George, 308; and Jos. Ashworth, Unity, 298. The ceremony of installation was ably performed by Comp. Roberts, assisted by Comps. Davis and Midgley, and the following officers were duly installed: Comps. William Briggs, M.E.Z.; William Peacock, H.; A. Rigg, J.; J. W. Kershaw, E.; Robert Whitworth, N.; James Briggs, P.S.; Kershaw, Treas.; Briggs, Org.; and Midgley, Janitor. There not being any further business, the chapter was duly and solemnly closed and the companions adjourned to the place allotted for their enjoyment, where a few hours were pleasantly spent.

The length of our report of the festival of the Royal Benevolent Institution has crowded out a large amount of copy, amongst which are several reports acknowledged last week, and also reports of Lodges 279, Leicester; 537, Birkenhead; 1074, Kirkby Lonsdale; 1085, Derby; 1130, Melton Mowbray; 1301, Brighouse; 1330, Market Harboro'; 1339 (consecration), Stockwell; also R.A. Chapter 148, Mark Lodges 62 and 122, Red Cross Conclave No. 3, and Grand Lodge of Scotland.



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

F. J.—Many thanks for second instalment of American Tour; it is in type.

BRO. DELFRAISSE.—Your letter will appear next week.

M. J. M.—The W.M. should nominate a Brother to act as S.W. *pro tem*.

H. B.—Certainly. There are many thousand professors of the Catholic faith enrolled within the ranks of the Fraternity, notwithstanding the opposition of bigoted minds.

## BOOKS RECEIVED.

Proceedings of the Grand Lodge of Missouri for 1870. The Personal Expenses of Charles II, in the City of Worcester, 1651. By Bro. R. Woof, F.S.A., F.R.S.L., &c., &c.

Several reviews stand over till next week.

## The Freemason,

SATURDAY, FEBRUARY 11, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## A MODEL GRUMBLER.

OUR attention has been called to an eccentric magazine, whose advent into the literary world is but of recent date, and whose pages appear to be devoted to diatribes against everything in general and Freemasonry in particular. This pretentious publication, which is facetiously called a "Review," is in reality an apotheosis of *Diogenes*—we mean the extinct comic paper, not the famous cynical philosopher who dwelt in a tub. In one number we find horrible details respecting incineration, or the art of burning one's dead relations in an off-hand and satisfactory manner; the ghastly process being gravely commended as a sure and certain means of averting possible plagues amongst the living. In another article the Mosaic account of the Creation is quietly

demolished; but as it is with the Masonic iconoclast's efforts that our readers are most concerned, we shall not, we hope, be doing them an ill turn if we present them with a few choice specimens of the epithets which our "Reviewer's" redundant vocabulary of abuse enables him to scatter for the edification of all who choose to listen. We may premise by stating that in a former number of this new-fledged Juvenal, THE FREEMASON, its proprietor, its contributors, its subscribers, are tarred with the same brush and share the same horrid doom of excommunication—the only wonder being that we have all not only survived the withering effects of our critic's wrath, but absolutely appear to thrive upon it, like the big navy who, when his Lilliputian wife thrashed him, good humouredly explained, "You see it pleases *her*, and doan't hurt *me*." However, be this as it may, we cannot resist the temptation of reproducing a few tit-bits—rare *morceaux*—from the intellectual banquet so prodigally provided for the benefit of the Craft. *Entre nous*, we wonder how many Freemasons read the said "Review?" In the first place, our Solomon *redivivus* being afflicted with a new disease—which we will take the liberty of calling, without consulting the faculty, "Grand Master on the Brain"—discusses in querulous tone and moody spirit a fearful wrong which he has experienced at the hands of the Earl de Grey and Ripon. Awful to relate, the editor of this "Quadrangular Review"—for such is an approach to the euphonious appellation of the new periodical—has applied for a new lodge, and has been refused. Was there ever such unheard-of despotism on the part of the powers that be? Does not the Grand Master, and the Grand Master's "Devil"—whoever he may be—deserve to be immolated at once on the altar of Masonic vengeance for so cruelly depriving our modern Solon of the hoped-for opportunity of airing his Masonic opinions in a select Masonic coterie of his own? Of course, after the expressive epithet "Devil," the term "old women," applied to the committees of the Craft, is weak and inconsequential. To be consistent, our "Quadrangular" friend ought to have made them all, without exception, imps—allotting at least one tail and two horns to each member. Further on we find the same diabolical imagery again in the ascendant—only this time the "Devil" is designated the Grand Master's "Mephistophelian prompter." "What's in a name?" says Shakespeare; but the line must be drawn somewhere. Inconceivable as it may seem, we have met men who object to be called by their Christian names "Rogue" or "Villain," although the said cognomen was fully confirmed by their countenances. In like manner, this mysterious Satan who sits at the Grand Master's right hand, and moves the figures on the Masonic chess-board, may, if he have an existence, rise up and protest against the opprobrious, if high-sounding, language in which his proceedings are

noticed. In ancient times, every wizard had his familiar, who generally assumed the canine form and played up the tricks of "Old Harry" with all a juvenile dog's love of mischief. Does our reviewer mean to insinuate that a similar official prevails in Freemasonry, and that the boasted "light" of the Craft is but the reflection of a second Lucifer? But this is not all; the "Quadrangular" next concentrates his gaze upon a "self-elected and ignorant set of Masonic swash-bucklers," and with one stroke of the pen consigns to dust and ashes the Supreme Grand Council of the 33°. This Masonic body was, he avers, "imported from America by a low quack doctor, Crucefix, *alias* Goss and Co., the successor of the notorious Dr. Eady of Newman-street, whose name was chalked on every wall within twenty miles of London." This "quack," he continues, "soon bagged a whole tribe of Masonic duffers or dummies," gave them very grand titles, such as "Sovereign Grand Commanders," and did a rare trade in the distribution of magnificent decorations. Our Triton among the minnows then attacks the present officers of the Ancient and Accepted Rite, affirming that the "Sovereign" is an unknown nonentity, and that the "Treasurer-General" is the real controller of affairs, especially combining the receipt of cash with the equally agreeable task of snubbing his "Illustrious" inferiors. What a fearful tale is this, "my masters!" We are further told that an "unworthy prince," who recently "snapped his fingers at the Council," has been tried by a jury of "thirty-one idiots" and sentenced to "Masonic death," and that the said delinquent means to expose the whole body in the "Court of Queen's Bench." The reception of a "Prince Rhododendron" at a "high-falutin" meeting of "Grand Elected Knights K—h" is next alluded to in not very complimentary terms, and after a second onslaught upon Craft Masonry, an illustrative anecdote of a wooden ass—possibly an ancestor of the reviewer—winds up this charming model of good taste and Masonic courtesy. Stay; we had almost forgotten to add that a veritable illustration of the "Procession to Manchester" is annexed to this extraordinary literary production. It represents "The Sovereign Tribunal led by the Devil (our friend cannot get on, it seems, without a "devil"), carrying the banner of the 33rd, and accompanied by Grand Inquisitors, proceeding to Manchester, to pass SENTENCE on a Sovereign Prince Rose Croix for the crime of *lèse majesté*. A celebrated Tiler volunteers his services as executioner." A demon of the accepted type, three donkeys in various attitudes, personifying stolidity, bewilderment and triumph, three long-robed familiars, and a tom-cat carrying the sword of state are the principal figures in this astounding work of art. Now, if all this had appeared in an anti-Masonic publication, no one would have felt either surprised or annoyed, but when it comes

out under Masonic auspices, we are tempted to ask—What next? Fortunately, the harm such eccentric escapades can effect is greatly limited by the fact that most people laugh at them as good, though some-what far-fetched, jokes, and now that our reviewer has evidently found his vocation, we have no doubt he will, for our future edification, continue to blend amusement with instruction in the same exquisitely refined style of which he so undoubted a master.

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

As one of the many favoured brethren who have perused with interest the quotations from the "Encyclopedia Metropolitana," by Bro. Forsyth, I beg to thank him for the trouble he has taken, and I hope his example will act as an incentive to others in making known whatever may be of value to the Craft

W. JAMES HUGHAN.

I remember a brother named Demetrius Rodocanachi being initiated in the Sefton Lodge, No. 680, Liverpool, in the year 1859; can any of your readers inform me if "His Imperial Highness Prince Demetrius Rhodocanakis," whose name I have frequently seen in THE FREEMASON, is the same brother?

W.M.

#### THE WARDENS' CHAIRS.

At page 73 W. P. B. says "the question is one of courtesy and good feeling" as to who should be put in the chair of an absent Warden; and he thinks that "the office-bearers under that rank might be allowed to officiate *pro tem.*" Very few, if any, will agree with him in that. In most lodges there are meetings for instruction just before the lodge meeting, at which the officers rehearse the duties to be performed; and it would most likely spoil the whole working of the evening, and bring discredit on the lodge, by a sudden change in the duties each officer came prepared to carry out; and no doubt, under such circumstances, a W.M. exercises a wise discretion by appointing Wardens from skilled members of the lodge; keeping the assistant officers to their respective duties.

W.M., M.O.

#### ST. JOHN THE EVANGELIST AND THE 1717 THEORY.

The author of the remarks upon this subject at page 68 not only shows his ignorance of what the 1717 theory really is, but also shows his want of observation as to what takes place in the columns of THE FREEMASON. He implies that the supporters of the 1717 theory denied the connection between St. John and the masons. Now, that is untrue, for I did the very opposite, asserting that many of the old fifteenth century *operative* masons, like good Catholics, held St. John as their patron saint, just as the shoemakers held St. Crispin. However, while saying so, I deny that any sixteenth or pre-sixteenth century *Speculative* Masons held St. John as their patron saint, for that was impossible, simply because no *Speculative* Freemasons were then in existence.

W. P. B.

#### AMERICAN BRETHREN AND THEIR VISIT TO EUROPE.

Allow me to support your leader of Saturday, the 4th of February, in reference to the contemplated visit of Knight Templars in America to Europe.

I most heartily endorse your kind and well-meant recommendation to our American brethren *not* to attempt any procession in our streets. For certain, as you say, it would expose them to "ridicule," and would not render their visit productive of unalloyed happy results, as

we would wish. Let them come to England, Ireland, and Scotland as Freemasons to Freemasons, and let the secrecy of our ceremonies be preserved, even as respects our clothing, &c., as much as possible. For certainly any procession in public would be universally condemned by the Order in this country, especially as the Craft refrains so generally from displays of any kind. In our lodges, chapters, encampments, &c., we shall be delighted to greet them "properly clothed," and I am certain that a thorough, hearty, and most sincere welcome will await our American brethren from the north to the south and from the east to the west of the British Isles.

It would be well for the Craft in England to be kept informed on the subject, so that arrangements might be made to give our visitors a banquet in London.

W. JAMES HUGHAN.

I find the following in the *Jewish Record*. What does it all mean, and who is the Grand Commander of the Supreme Degree?

HAM.

"It is with much pleasure we record that Bro. S. M. Lazarus, of Great Prescott-street, Goodman's-fields, has received from the Grand Commander and Inspector-General of the Supreme Degree of Royal Ark Mariners a diploma appointing him a Past Commander of the said Order and an Honorary Member of the Prince of Wales' Lodge, No. 2, in consideration of his services as a member of that degree for forty-eight years."

The following curious letter appeared in the *New Era*, Trinidad:—

"Sir,—Amongst the rules of the Roman Catholics here there is one prohibiting *Freemasons* from serving as godfathers to children. Can you inform me whether this rule has been altered of late? My reason for asking is, that one of the dignitaries of the 'Royal Trinity Lodge' was selected to hold the important office of 'Parain' to one of the *bells* destined for the chapel of the cemetery. It may be interesting for Masons to know whether the same rule holds good against 'des cloches.'

HIRAM.

"San Fernando, Dec. 29."

#### DERIVATION OF "COWAN" (pp. 43, 57, 73).

I give no opinion upon this subject at present, only permit me to state that some interesting remarks upon it are found at pages 267, 347, and 372 of the *Freemasons' Magazine* for Oct. 8th, Nov. 5th and 12th, 1859. At the same time I must put the Masonic student on his guard as to Scotland being either the "head-quarters of Speculative Masonry" or of "Masonic excellence," for England is the mother of our Speculative Freemasonry; and as to Operative Masonry, Scotland, after the thirteenth century, from its internal convulsions, &c., could not be put on a level with England at all.

W. P. BUCHAN.

#### QUALIFICATIONS OF VISITORS TO LODGES.

Will "J. B." give an address where a communication on the subject may reach him from one in a chrysalis state?

NEOPHYTE.

#### THE A. AND A. RITE.

I am pleased to see that you have decided that all communications on this subject shall be signed by the writers, shall be free from personalities, and confined to the merits of the rite; and upon these these terms I am willing to take the field against all comers. Who is the "Sovereign Prince" the Palatine Rose Croix Chapter boasts among its members? I should like to behold him in all the glory of his "potential wisdom." Will he please give his name and trade?

Though the letter of Bro. Newnham is not altogether free from the objections of personality, yet I am willing to pass that over, and consider his points, briefly, but in a courteous manner; the *speciousness* of his letter is provable from the communication of mine, to which he refers:—

1. I stated that I had never sought the honour of being a member of the A. and A. Rite, and that I was prevailed upon to join the Palatine Chapter by the misrepresentations of a friend; his intentions were, I believe, to have brought the chapter again under the ancient Templar government. The chapter at that time was very loosely worked, but done in a Masonic spirit—none of the elements of cliqueism being then present; this trouble having been brought about by the domineering spirit of a few who work in bands throughout the Craft. At the time of my admission I was unaware that I should be governed by *nine men*, who elect themselves for life, and wish I never had known it. It will be seen that a very difficult point in Masonry is here raised, for without any preparation beforehand the most solemn O.B. are dictated, and either misunderstood or else accepted, because retreat is no longer possible.

2. Another of Bro. Newnham's objections is easily answered. I said I *might* have become a zealous member of the rite "reserving my disapprovals," &c., which anyone may see merely means that I might have remained a member for the purpose of aiding its reform on a better basis.

3. The remark of Bro. Newnham about the obedience due to a P.G.L. in the Craft, is altogether out of place; because no *legal Masonic* body in this country is governed in the same way and in the same spirit as the so-called Supreme Council, and I sincerely hope never will be.

Thus I take it that all Bro. Newnham's objections to my communication fall to the ground, as he admits his inability to defend the rite on its own merits, and he therefore attacks me upon a casuistical question.

As Bro. Newnham has criticised, in freely-spoken terms, my conduct in regard to the so-called S.C., will he pardon me for asking him kindly to explain to me one thing in return, it is: How he, a Christian clergyman under sacred vows, can conscientiously add to his signature a degree like the 30°, which stinks in the nostrils of the rigidly orthodox? I cannot discuss this in your pages, but I am willing to do so privately with any member of the 30°.

Fortunately, all do not think with a few members of the rite, and my breakfast table is every day flooded with a correspondance (sacred even from my friends) devoted to execrations of the rite; and one brother, of good social position, strongly advocates my proposition to cite the so-called Supreme Council before Grand Lodge for obtaining large fees without warrant or authority.

JOHN YARKER.

P.S.—Your editorial note, I fear, is rather hard upon my last communication (not yet printed); as I am utterly unconscious of indulging in any personalities against the so-called S.C. therein. I certainly mentioned a notorious fact, namely, that one of its founders was an expelled Mason, hence probably their hereditary *forte* in that respect. If, however, there are any uncourteous expressions in that letter. I beg that you will print the same with necessary alterations; sending me proofs as requested. And I must beg to point out that after printing the letter of Bro. Newnham *against me*, I have a claim upon your kind consideration for the publication of this. J. Y.

I have heard, many years ago, that a Sir Knt. Dixon, of the time-immemorial Camp of Antiquity, Bath, purloined their warrant, and made nine high grades under it before it could be recovered. People seem to know so little of the origin of the Supreme Council that I venture to ask whether this step of Bro. Dixon has anything to do with the establishment of the Council? Evidently if Dr. Goss (an expelled Mason) and Dr. Leeson had ever legitimately received their degrees in a Templar Encampment their oaths would have prevented them establishing this Council. Who will condescend to enlighten us upon these points; or tell us in what encampment these two brothers were received *ne plus ultra's*?

HISTORICUS.

## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

## THE "RECTANGULAR REVIEW."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—My attention has been called to an article in the *Rectangular Review* for January. As I was the originator of that publication, but declined, after the first number, to be a party to the gross Masonic strictures a certain Brother, acting as Editor, has since inserted, I shall feel greatly obliged by your kind insertion of these few lines to express my indignant repudiation of the same.

I am, dear Sir and Brother, yours fraternally,  
KENNETH R. H. MACKENZIE,  
otherwise known as  
CRYPTONYMUS.

Feb. 4, 1871.

## THE ROBERT WENTWORTH LITTLE TESTIMONIAL.

DEAR SIR AND BROTHER,—In last week's number (604) of the *Freemasons' Magazine and Masonic Mirror*, under the head of correspondence, appear two letters, signed "A Craft Mason" and "An old P.M.," on what they call "The Proposed Testimonial to the Projector of the new-fangled Masonic Degrees." The writers are evidently well acquainted with the history of the gentleman and Brother Mason they write about, and therefore must know that he is highly esteemed by his Masonic friends, respected by his brother officers, and known for his honourable conduct; and this knowledge must make their unmasonic and unbrotherly conduct appear worse in the eyes of all who love justice, and many will regret that such men are found connected with Masonry. Unfortunately these letters will be read by young Masons who have never heard of the Orders in question, and who may consider that some crime has been committed in Masonry by a brother who deserves to be publicly exposed, and who is not fit to hold appointment in the Grand Secretary's office; and will not see—as all who know Brother R. Wentworth Little will—the *animus* which runs through those letters. The Editor states that he "is not responsible for the opinions expressed by his correspondents," but I hold that *as a Mason, he is responsible for any article appearing in that paper liable in any way to injure the character of a worthy brother.*

In the same paper there is a paragraph as follows:

"If Masonry is in your heart, you will be a moral, temperate, and prudent man, keeping a guard over lips and actions."

Again, at page 79 I read these beautiful lines:

## "BROTHERLY LOVE.

In love review thy brother's acts,  
He may have err'd—ere long mayst thou.  
Be charitable in thought, in word, in deed,  
And thus thy friendship to him show.  
Should slander's venom'd dart afflict,  
Be prompt the slanderer to repel;  
If danger menaces his hearth,  
Strive with thy might it to dispel."

I say the Editor of a Masonic journal should be a "true Mason" and practise "brotherly love," but in No. 605 (this week's *Magazine*) there is a leader on the subject, which clearly identifies the Editor as "endorsing the remarks of those correspondents."

I desire to protest in THE FREEMASON against such unmasonic—such unbrotherly acts. I have often had occasion to see Bro. Little in his official capacity, and can bear witness to his courteous manner and ever-ready willingness to give every information in his power, without in the least making a trouble of it, although often after business hours; and I hereby acknowledge the valuable assistance rendered to me on those occasions—on business of the Craft, I allow, but rendered in a truly Masonic spirit.

As for the snarl at the Grand Secretary, it is too contemptible to notice. That gentleman and brother is too firmly rooted in the hearts of all Masons who know him in Masonry, to think for a moment that a whirlwind of scandal could shake his position in the slightest degree; and it is an insult to him to doubt his love and fidelity to the Craft.

I am, yours fraternally,  
MAGNUS OHREN.

Lower Sydenham, S.E., 6 Feb., 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The letter of Bro. Moss in your last number is very satisfactory, and has given great pleasure to many of Bro. Wentworth Little's friends, all of whom will now unite, I am sure, to promote the desired object. There is one point, however, to which attention may be called with advantage. Great stress has been laid upon the services which Bro. Little has rendered to the Red Cross and other high degrees; but it

ought also be remembered that our worthy brother's labours have been quite as extensive, and his zeal as fervent and unremitting, in the cause of Craft and Arch Masonry. It is not every brother who, after a career of ten years in Freemasonry, can present such a record of work accomplished as Bro. Little. The number of some thirty lodges and chapters—and of which he is honorary member—bear testimony of Bro. Little's ability, either as consecrating officer, installing Master, or as an assistant to other eminent Masons officiating at those interesting ceremonies.

Of the position he has held in our esteemed Grand Secretary's office for the last nine years it is unnecessary to speak, because all London Masons know that Bro. Little has charge of the financial department, which is certainly not the least responsible or important amongst those confided to the employes of Grand Lodge and Grand Chapter. For these services he is paid as a matter of course; but all his spare time is devoted either to literary pursuits—many articles from his pen having appeared anonymously both in Masonic and general magazines—or to the equally pleasing task of communicating instruction to the brethren in Freemasonry.

In justice to Bro. Little I state these facts, in order to remove an impression—which I hear there is abroad—that the proposed testimonial is simply in recognition of the services he has performed on behalf of the Red Cross Degree.

Apologising for troubling you at this length,

I am, dear sir and brother,

Yours fraternally,

JOHN BOYD,

P.M. 145, 534; P.Z. 145, 534; &c.

## QUALIFICATIONS OF VISITORS TO LODGES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—After the letter promulgated by the Grand Lodge as to visiting brethren, I hold that no W.M. would be doing his duty in admitting a stranger to his lodge without his Grand Lodge certificate, and giving strong proof that he was the person named in the certificate; and a brother who desires to visit lodges *where he is a stranger should prepare himself* accordingly. In the case of the German, Bro. "J. B.," whose letter appears at page 74, I am not surprised that he was told he gave the wrong word, for I remember trying a German some years ago, and he gave me the word of the second degree for the first, and the first for the second, assuring me that the words were so given in Germany. This is very singular, and was no doubt the reason why Bro. "J. B." gave apparently the wrong word, although it would be right in his country. As "J. B." appears to be a reader of your paper, let me suggest to him that, if his stay in England is for any length of time, that he joins some lodge in his locality. He will then be affiliated, and can take the other two degrees, and get a Grand Lodge certificate, which will carry him through the world.

Yours fraternally,

W.M., M.O.

## SCOTLAND.

SOCIAL MEETING OF LODGE ST. DAVID'S,  
No. 78, DUNDEE.

Sometime ago, on the motion of Bro. Berry, it was decided to hold, in connection with the lodge, a social meeting of the members and lady friends, ending with an assembly. The meeting took place on Tuesday, the 24th ult., within the Thistle Hall, Dundee: the attendance was numerous, upwards of 120 being present. The R.W. Master, Bro. Berry, took the chair exactly at 8.30, having on his right the Rev. Dr. Andrew Taylor, P.G. Chaplain of Forfarshire; around the chair also we observed the Past Master of the lodge, Bro. J. Hutton; Bro. J. M. Beatts, Secretary; Bro. Longmuir, R.W.M. Operative Lodge; Bro. Roger, R.W.M. Forfar and Kincardine Lodge; Bro. Gellately, R.W.M. Thistle Lodge; Bro. Cant, R.W.M. Albert Lodge; Bro. Fenwick, P.H. Dundee Royal Arch Chapter; Bro. Captain Reid, Dundee Hyland Volunteers; Bros. Smyth, Henry, Kidd, Adams, M'Lennan, Inverarity (Treasurer), and Wilson, J.W. 47.

The R.W.M., after congratulating the lodge on the great success of the gathering, asked the Secretary to read the letter of apology from Bro. Sir John Ogilvy, *M.P.*, for Dundee, and which was as follows:—

Bildovan House, Dundee, Jan 22, 1871.

Dear Sir and Brother,—I feel greatly obliged to the office-bearers of St. David's Lodge for the kind invitation they have sent to me, through you, to be present at their social meeting on the 24th current. I wish much I could avail myself of it, but the same reason which prevented me from attending a meeting of the Operative Lodge a night or two ago will prevent me from being

with you. I had suffered so much from a severe attack of influenza a short time ago that I thought right, prior to my departure for London, I should altogether avoid going out at night. This resolution I have steadily kept, though in doing so I have had to deny myself the pleasure of being present at some meetings in Dundee which otherwise I would gladly have attended. I feel that under these circumstances my friends and brethren of St. David's Lodge will kindly excuse my absence—I am the loser. Wishing you all a pleasant gathering,

I am, dear Sir and Brother,

Yours fraternally,

JOHN OGILVY.

To J. M. Beatts, Esq., Dundee.

The R.W.M.: I am sure we cannot proceed with our programme without thanking the hon. baronet for the sentiments he has expressed towards us in the letter now read. He has long represented Dundee in Parliament—now the second commercial town in Scotland; and I am sure it is your wish, as it is mine, he should long do so. The Committee to whom you referred the successful carrying out of this meeting, have placed in my hands, as Master of the lodge, a programme of the proceedings, and I find the first part consists of my own address to you, songs and recitations, and an address from our Rev. Bro. Dr. Taylor. This they desire finished by 10 o'clock, and then the Hall will be cleared for dancing till three in the morning, and that finishes the second part, and concludes the first—but I am sure not the last—social meeting of the members of this lodge, their wives and bairns. Br. Berry then went on to refer to the great prosperity in the town at present; the cause of the present gathering; the prosperity of the lodge, fourteen having joined it since St. Andrew's Day; finishing his remarks with a reference to the sad scenes of the present war; expressing a hope that the newly-proclaimed Emperor would not press his triumph further, but return to his Queen, re-echoing the message announced eighteen centuries ago—"On earth peace, good will toward men."

The first part of the programme having been gone through, and thanks recorded to Dr. Taylor for his address (and we regret we have no space for its insertion), an interval was allowed for refreshment, and during which the hall was cleared for the assembly.

Dancing commenced at 10.30, and was carried on with great spirit till 3 a.m., when, on the motion of the R.W.M. of the Thistle Lodge, 158, seconded by the R.W.M. of the Operative Lodge, 47, a hearty cheer was given to Bro. Berry for his kindness and attention to one and all.

Bro. Berry having returned thanks, declared the first social meeting of Lodge St. David's to be duly closed.

## Masonic Miscellanea.

THE 73rd Anniversary Festival of the Royal Masonic Institution for Boys is fixed for Wednesday, the 8th of March. Sir Watkin W. Wynn, Bart., *M.P.*, R.W. Prov. G. Master of North Wales and Salop, has most kindly consented to preside.

THE name of Bro. S. Rosenthal, P.M., was accidentally omitted from the list of those present at the installation meeting of the Burdett Lodge, No. 1293, on Saturday, the 28th ult.

BRO. SIDNEY SPENCER's tender for the tenancy of the City Terminus Hotel for a term of years has been accepted by the South-Eastern Railway Company.

THE first annual ball of the Constitutional Lodge of Freemasons (Bro. R. P. Atkins, W.M.) was held at the Terminus Hotel, Cannon Street. The company numbered about 160.

A MOVEMENT is on foot, having for its object the presentation to Lord Dalhousie, of a testimonial, in acknowledgement of the distinguished services he has rendered to the Craft during nearly half a century. It is proposed that the testimonial take the form of a bust—in duplicate—one copy to be presented to the noble Lord, and the other to be placed in Freemasons' Hall.

A COURT of Assistants of the Gold and Silver Wire Drawers' Company was held on Wednesday, at the Guildhall Tavern, Gresham-street, City. Bro. D. H. Jacobs, P.M. 27, was sworn in as Master of the Company. After the usual routine business was concluded, a sumptuous dinner was provided, the Master presiding, and the vice-chair was occupied by Bro. Charles Gammon, P.M. 795 (Maidenhead).

ERRATA.—At page 43, 3rd column, 2nd line, for "cuon" read *kuon*; 9th line, for "cunes" read *kimes*; 34th line, for "those" read *two*; 42nd line, after "intruders" read *and intruders into Masonry*; 47th line, omit the word "as;" last line, for "arena" read *arcana*.



### ROYAL MASONIC BENEVOLENT INSTITUTION.

The monthly committee meeting of this Institution was held at Freemasons' Hall, on Wednesday, the 8th inst., Bro. Major Creaton in the chair. There were also present: Bros. W. Farnfield, Sec.; J. Hervey, G.S.; E. H. Patten, B. Head, Young, Cox, J. Smith, F. Walters, G. Bolton, C. A. Cottebrune, J. Bellerby, and some others. The minutes of the January meeting were read and confirmed.

It was announced that the legacy of £200 willed to this Institution by the late Miss Sarah Dowsett, of Reading, had been received. The result of the festival held on Friday last was declared to amount, with other lists to come in, to £3,471 14s. The usual vote of thanks was given to the chairman who presided at the festival, Bro. Samuel Tomkins, G.T., and to the Stewards who assisted in obtaining the good results on their lists, as also for their exertions at the festival—both votes being carried unanimously. It was also carried unanimously, "That the recommendation of the Finance Committee be carried into effect by allowing a clerk to be appointed, at £50 a year, to assist Bro. Farnfield in his increased duties; the salary to commence from the beginning of the financial year Dec. 1st, 1870." The deaths of Bros. Birdsall, of Northampton, and John Simmons, of Southsea (male annuitants), and Mrs. Ann Hamer, of Chichester (female annuitant), were reported. It was decided that fifteen male and ten female annuitants should be elected on Friday, May 19th. Other business having been disposed of, the usual vote of thanks to the chairman closed the meeting.

### FESTIVAL of the ROYAL MASONIC BENEVOLENT INSTITUTION.

The annual festival of this institution was held on Friday week, at Freemasons' Tavern. Our columns have for some time past announced that Bro. Colonel Francis Burdett, Prov. Grand Master for Middlesex, would take the chair on that occasion, and it was therefore greatly to the surprise of the Craft that our last issue informed them that he would be unable to be present. The death of one of his near relatives happening a few days ago, he was compelled to throw on Bro. Farnfield, the Secretary of the Institution, the task of finding another brother to occupy the President's place. The task was not a difficult one, for, as the gallant Colonel pointed out in the letter which we published, every Freemason is ready to assist his brother in time of need. The brother who stood in the gap on Friday week was Grand Treasurer Bro. Samuel Tomkins, and the observations which fell from him when he proposed the toast of the evening were such as to show that the institution itself and Freemasonry stand not in need of a wise and thoughtful advocate. He was supported in his office by a numerous body of brethren, many of the leaders of the Order taking part in the festivities of the evening. The new province of Middlesex, in honour of Colonel Burdett, was strongly represented by brethren, and its Treasurer, Bro. Buss, had the satisfaction of carrying in the largest lists of subscriptions.

Above one hundred Stewards supported the claims of the fund, and among the brethren who were present we observed:—John L. Evans, President of the Board of General Purposes; Rev. C. J. Martyn, G. Chap.; Major Creaton, P.G.D.; Benjamin Head, P.G.D.; George Gumbleton, P.M. 10; S. L. Tomkins, P.G.D.; E. H. Patten, P.G.S.B.; R. J. Spiers, P.G.S.B.; John Hervey, G. Sec.; H. Browse, P.G.D.; Captain Cope, P.G.S.B.; Edward Cox, V.P.; R. Wentworth Little, Prov. G. Sec. Middlesex; H. G. Buss, Prov. G. Treas. Middlesex; John

Bodenham, P.G.D. Staff.; F. A. Philbrick, V.P.; R. Spencer, V.P.; W. Hepworth Radley, P.P.G.W. Lincolnshire; J. Macre Moir; G. M. E. Snow, V.P. and P.P.G.W. Kent; W. Farnfield, Sec.; E. M. Hubbuck, Treas. Board of Stewards; J. A. Rucker, President of Board of Stewards; James Brett, G.P.; John Coutts, A.G.P.; W. Ough, P.G.P.; F. Binckes, Sec. Boys' School; H. T. Smith, P.G.S. West Yorks.; George Kenning, W.M. 192, P.G.S. Middlesex; Matthew Cooke; Samuel May, V.P.; George Pymm, P.M. 749; Barnes, P.M. 933; Joseph Tanner, P.M. 101; Stedwell, Prov. G.J.W. Middlesex; James Terry, P.M. 228, &c.; A. D. Loewenstark, P.Z. 73, &c.; Dr. F. J. Lilley, P.M. 507; Edward Baxter, P.G.S.; William Smeed, Alfred Layton, S.W. 181; T. Cubitt, P.M. 186; W. Mann, P.M. 186; E. J. Barrow, P.G.S.; William Clouston; J. T. Moss, P.M. 169; Albert Glover; Israel Abrahams, P.M. 188; H. Keeble, 1275; Thomas Meggy; F. Walters, P.M. 73, &c.; A. A. Pendlebury, P.M. 1506, &c.; W. Dodd, W.M. 1194; Boncey, Partridge Sillifant, Hill, Welch, Capt. Payne, Allan, and Roebuck. Many ladies also witnessed the proceedings.

Grace having been sung after the drawing of the cloth,

The CHAIRMAN rose and said: Brethren, before I address myself to my duties as your chairman on this occasion, I have to explain to you how it is that our friend, Colonel Burdett, is not here. He has met with a severe bereavement in his family, and he has written the letter I am about to read to you to Bro. Farnfield:—"Dear Bro. Farnfield,—As a great many of the brethren may not have an opportunity of knowing the reason of my absence at the festival this evening, I shall feel it a great favour if you will explain it to as many as you can, especially the Stewards, how much I regret not being able to be present, as I have looked forward to it with much pleasure, knowing how well I should be supported; but a very severe domestic affliction will entirely prevent it. In haste to catch the post, Yours sincerely, FRANCIS BURDETT." Our friend, Colonel Burdett, not being able to take the chair, it has fallen to my lot to do so. I am sure you feel sympathy for him in his affliction, and I trust you will extend your kind consideration to me. (Hear, hear). The chairman then proposed "The health of the Queen," which, as usual, was heartily drunk, and succeeded by the singing of the National Anthem.

The CHAIRMAN: Brethren, the next toast I have to submit to you will prove your Masonic loyalty to the Most Worshipful the Grand Master. We are fortunate in possessing, not only so good a Grand Master in himself, but one who endeavours to follow in the steps of a series of noblemen who have so ably fulfilled their duties as his predecessors. During the long reign of the Earl of Zetland Masonry made a great advance; and if it should please God that Lord de Grey's reign should be as long, I have no doubt the progress of Freemasonry during his rule will be as great in proportion. Not only do we pay this compliment to him as Master of the Craft, but as President of this Institution; and I call upon you in those two characters to drink his health.

The CHAIRMAN: Brethren, the next toast I have to propose to you is "The healths of the Right Worshipful the Past Grand Masters, the Earl of Zetland and the Prince of Wales." That is comparatively a new toast in our Masonic meetings. Though Lord Zetland's health has compelled him to retire from his post as our ruler, he still feels an interest in Masonry as a Past Master, and we shall ever drink his health with enthusiasm and affection. But not only do we now drink the health of Lord Zetland, but we express our affection and esteem for the Prince of Wales, who also takes a genuine and sincere interest in Freemasonry. We are very proud and happy that he should do so, and I am sure upon this and all other occasions we shall cordially unite in remembering him at our gatherings. (Cheers.)

The CHAIRMAN: Brethren, the next toast is that of "The Right Worshipful the Deputy G. Master, the Right Hon. the Earl of Carnarvon, and the Present and Past Grand Officers." Now, I think we are happy in having so worthy a Deputy Grand Master. He feels an interest in his work, and the whole Craft and the whole community owe him their thanks for the kindness and courtesy with which he took up the question, during the dull months of August and September, of aid to the sufferers in the great Continental war. That was entirely the act of Lord Carnarvon, and in so acting he carried out his duty as Deputy Grand Master, and met our wishes. The other Grand Officers feel highly honoured by being appointed Grand Officers,

and feel much pleasure in performing their duties. I shall call only on my friend, Bro. Llewellyn Evans, to return thanks for this toast.

Bro. LL. EVANS: Right Worshipful Sir and brethren, I feel very highly honoured at being called upon to respond to the toast of the Past and Present Grand Officers of the Grand Lodge of England, although there is a brother present higher in rank than myself, to whom of right it ought to have fallen to acknowledge that toast. Brethren, our Right Worshipful President has told you that the Deputy Grand Master called Grand Lodge together last year in an autumn month, and proposed and carried unanimously a vote of money for the relief of the sufferers in France; but he did not tell you what I tell you—that, as Grand Treasurer, your chairman came forward and said, "I will pay the money at once without waiting for the confirmation of the vote by the next Grand Lodge." That shows you what sort of stuff our President of this evening is made of. With regard to the other officers of Grand Lodge, both present and past, I will only say for them, and for myself as one of them, that we are all anxious to discharge our duty to Grand Lodge and the Craft in general, and your approbation is the utmost reward we desire. (Cheers.)

The CHAIRMAN: Brethren, the toast I have now to propose to you is one of the deepest interest on the present occasion. (Hear, hear.) It is "Success to the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons." It is unnecessary that I should say one word to you as to the present Masonic charity. Your presence here is a proof that you both feel your obligations, and that you appreciate the pleasure to support it. What would Masonry be without its charities? They are an essential feature in the institution, and to see them flourish is the most gratifying thing that can happen to any Mason. Why do they flourish? Because a great many brethren, as they gradually rise in Freemasonry, feel an interest in the charities of the Craft. They first take the Stewardship of one charity, then of another, and then of a third. They interest their brethren and their friends; they keep up the traditional practice of charity in the Craft; and the noble annual subscriptions that we see announced at our various festivals are the result. Without this good feeling on the part of the Craft, and on the part of the brethren who come forward to work the charities as Stewards, they would present a very different figure to what they do; and it is a matter of profound gratification to every one in Freemasonry to see how the charities flourish. This charity was the last of the three charities in the date of its formation; but without it the Masonic scheme of charity would have been at fault. It was perfectly necessary that such an institution should exist to do justice to the scope and bearing of the charity we ought to exercise, and to the kindness we feel towards our unfortunate brethren. It is a very gratifying point that for some years past the amount collected annually for our charities has been very much larger than it used to be in times past. That is an unmixed source of gratification to every Mason. But I think we ought not to forget that, while this is owing partly to the exertions of the Stewards, partly to a better feeling prevailing in the Craft, it is, to a certain sense, owing to increased numbers. And what I want to draw your attention to is, that these great numbers will infallibly, in the ordinary vicissitudes of human life, produce a certain number of brethren who will require assistance from the Annuity Fund, whose widows will require to be assisted likewise by the Annuity Fund; and whose children—boys and girls—will also require to be assisted in the schools. While we congratulate ourselves on our prosperity as charities, that prosperity is largely owing to our increased numbers; and that the increased numbers will bring more claimants on our charity we cannot doubt. All honour to the Stewards! all honour to the Craft! But unless we are actuated by the same feelings of sympathy, our charity will not be in proportion to our increased numbers; and therefore it is necessary that on this occasion this consideration should be borne in mind—that, owing to our increased numbers, the amounts raised are not at all too much; they are very gratifying, but we require them not only to be kept up, but to be increased. And if we only bear this in mind; if we are thankful for the progress we have already made, but are determined that that progress shall only lead to further fruits, we are quite right; if we rest on our oars we are quite wrong. I will not detain you further on this topic; but I will just give you a few statistics of our past and present position. The institution for granting annuities to aged Freemasons was suggested by the Most Worshipful Grand Master his late Royal Highness the Duke of Sussex, in the year 1842. Since which time 316 aged brethren have been elected on the funds, to whom have been paid up to the end of December, 1870, the sum of £34,845 5s. After the election in May last there were 100 male annuitants, each

receiving £26 per annum on the books. The aggregate amount paid them in the year was £2,600. The permanent annual income for the male annuitants at the present time is from Grand Lodge, £500; Grand Chapter, £100; dividends on funded property, £688 10s.; together, £1,288 10s. The residue of the income, including the working expenses of this branch of the institution, is made up from annual subscriptions and two-thirds of the donations; the other third has to be invested. There are twenty-one approved male candidates on the list for the next election. There are a great many distressed brethren who are anxious to be elected whose cases are found to be fit for assistance; but the amount of our funds will not admit of their being relieved. As to the Freemasons' Widows' Fund, it was established under the sanction of the late Most Worshipful Grand Master, the Right Hon. the Earl of Zetland, in 1849, since which period 128 widows of our aged brethren have been recipients of relief from the fund, to whom have been paid, to December last, £15,538 10s. After the election in May last, there were 69 female annuitants each receiving £25 per annum, £1,738 10s. in the aggregate; in addition to which, there are seven widows entitled for three years to half their deceased husbands' annuities, unless elected annuitants in the meantime. The permanent annual income for the widows at the present time is, from Grand Lodge, £300; Grand Chapter, £50; dividends on funded property, £403 10s.; making together, £753 10s. The residue of the income, including the working expenses of this branch of the institution, is made up from annual subscriptions and two-thirds of the donations; the other third has to be invested. Mark this point again. There are twenty approved female candidates on the list for the next election. There is an asylum at Croydon attached to the institution capable of affording accommodation for 34 inmates, each of whom has two rooms. At present there are 32 occupants. The other annuitants, male and female, are permitted to reside where they please. The whole of the building has been paid for, and there is a sustentation fund of £1,000 stock, the interest of which is applied to the repairs of the edifice, so that the subscriptions for annuities are not applied for the purpose of maintaining the building. I think that is a most gratifying account; but while there are so many poor and distressed brethren and widows of deceased brethren claiming your assistance, you see there is a very strong reason for continued efforts and increased exertions for the adequate support of this charity. I wish its advocacy was in better hands than mine; but I trust to your Masonic feeling to do what is requisite, knowing that while you are thankful to the Almighty for giving you the means of living in comfort yourselves, you will do your best to assist your poorer brethren. (Cheers.)

Bro. FARNFIELD, jun., here read the Stewards' lists, which the CHAIRMAN afterwards announced represented a total of subscriptions to the amount of £3,377 16s.; fourteen lists, however, still left outstanding. (Applause.)

The Rev. C. J. MARTYN, G.C.: Right Worshipful Sir, to use the very common and hackneyed phrase, an honour and pleasure now devolve upon me, but to use a phrase well understood among us, the W.M., brethren, has entrusted me with his gavel, and therefore you know the nature of the toast I am about to propose. If it had not been that we are assembled to celebrate the establishment of a particular institution, it would have been the toast of the evening—it is "The Health of Bro. Samuel Tomkins, Grand Treasurer and our Chairman." (Hear, hear.) Brethren, you have shown me by the plaudits with which you have received his name the honour and estimation in which you hold him, even if it had not been already signified by the fact that the office he now holds he has held for nineteen years—a servitude such as falls to the lot of very few, and which relieves me of saying a great deal in his praise. I am certain on the present occasion it must be a source of great gratification to him to find he has presided over so large and influential a meeting, when the amount subscribed is £3,377, with fourteen lists to come it. Any man might well be proud to be in the position of Bro. Tomkins this night, because no one knows better than he that unless the funds are forthcoming, the affairs of these institutions could not go on at all. It is to me, and to many members of the Craft who take an interest in these charities, a source of regret that they are not better and more widely supported. I am sorry to find from a THE FREEMASON that there are four-fifths of the Masons who do not subscribe to the charities at all. That is a disgrace to our order which we ought each of us to try to wipe off. The other day, at a meeting of the Boys' and Girls' Schools, a request was made to the Craft to use their utmost endeavours to induce the brethren throughout the country to increase the funds of these institutions by becoming subscribers. You all know that it is the drop of water that wears away the stone; and so if each

one of us would put his shoulder to the wheel and try to make these charities wider known and better appreciated—would try to show the brethren among whom he is thrown how excellent they are, instead of the £3,377, in which we rejoice to-night, our lists at these festivals would be three times that amount. Now, brethren, I beg to propose to you with all kindness, heartiness, and good feeling, the health of our Grand Treasurer and President this evening, Bro. Tomkins. It is very seldom that we find a brother come forward at such short notice to take the chair. We, of course, hoped to see the Provincial Grand Master for Middlesex here; but failing him, I am certain there is no one we would rather see in this chair than our Bro. Tomkins. (Cheers.)

The CHAIRMAN: Brethren, I thank you cordially for the kindness with which you have responded to this toast. I assure you it is a great pleasure to preside at these festivals. It is a great pleasure to find this great charity flourish. It is a pleasure to find these brethren take such an interest in it; and it is also a great pleasure to find that when we meet brethren will tell us some truths which to all brethren may not be acceptable. I am sure that many brethren have not promoted the success of the charities as they ought to have done, and I hope they will kindly weigh and consider and bring into practical operation the thoughtful suggestions that have been made by the Grand Chaplain. We all have but one object; we desire that Masonry may rise and flourish; and we know it cannot flourish unless the charities are heartily supported. (Hear, hear.)

The CHAIRMAN: The next toast I have to give you is "Prosperity to the other Masonic Charities." They are all closely and nearly allied. We wish this charity to prosper; we wish equally that the other charities may prosper. Great success has attended them of late years; and I trust that their success this year will not be less than on recent occasions. The Boys' School Festival is to be held on the 8th of March. I am not able to tell you when the Girls' School Festival is to be held. His Royal Highness the Prince of Wales, Past Grand Master, will preside, but he has not yet named the day. I hope as many brethren as possible will attend on both occasions, and that we shall have the pleasure of finding the pecuniary result of each festival will be large.

Bro. BINCKES: Bro. Chairman, it is a somewhat curious and singular coincidence that in commending this toast to the reception of our friends there should be some circumstances of doubt with reference to the festivals of both institutions whose success has been so heartily wished. The Girls' School, fortunately, have the most illustrious Chairman to preside at their festival, but the date at which it is to be held is left open for His Royal Highness to fix. The date of the Boys' School Festival is fixed for the 8th of March, but we have no chairman at present. What we are to do I do not know. Two or three illustrious brethren have been asked, but they are unable to take the chair; and here we are within five weeks of the festival, and I am not able to say who will preside at it. This is of itself a matter of anxiety, and causes one some little uneasiness. But, brethren, bear with me one moment when I say that other circumstances press on the Boys' School even more than the want of the name of a chairman. I cannot but feel that with the rival attractions which the sister institution presents this year, the amount of interest felt in the Boys' School must of necessity suffer some depreciation; but I do hope that our kind friends will not forsake us altogether, but will come forward in goodly numbers to our relief—if not, in such large numbers as in days gone by, yet still in such array as will enable us to conduct the business of that great institution in a proper and suitable manner. The next point I have to bring before you is this, that while the Aged Freemasons' Institution, whose festival we celebrate this evening, has a large funded property of £35,000, and supposing your contributions in any one year fall short of their annual wants, they can sell stock—"No, no"—they could if they had no other resource to supply their annual wants. The Girls' School with £28,000 could do the same; but if we, the Boys' School, suffer this year on account of a falling off in voluntary contributions, we have not this sum, we have not a shilling of stock we can sell, and therefore I must ask our friends not to forget that peculiar position in which we are placed this year. We have a fewer number of Stewards than ever we have had before; and I cannot at the present moment see how to provide the money required for our annual maintenance. Therefore, I think that if ever there was a moment when I was placed in a position to justify the making of a strong and earnest appeal to the liberality of our friends that moment is now; and I cannot help feeling that on account of that large amount of money which has recently been subscribed in this country for the relief of the distress which prevails abroad, we, along with other institutions at home, must suffer. But I do hope that our

Masonic brotherhood will take care that their own charities do not fail of success, no matter how great is the distress in foreign countries. It would be a great shame—if I might use the term—if our own household should lack support in distress when support is given to suffering abroad; but the relief of which ought not to interfere with the legitimate support of our home institutions. You must bear with me in this, because I feel myself responsible in a measure for providing the maintenance and education of 128 of your sons. If we fail in doing that, you would immediately and naturally say, Who is to blame? You would lay it to me, and say it was from your trust to the position I hold that you in former years supported me; and I hope, therefore, that you will rally round us on the 8th of March very numerous, and rally round us a little more numerous on account of the difficult position in which we are placed. Our Bro. Farnfield I congratulate on his success. I thank your Chairman very much for the way in which he has spoken of this and the sister school, for which Bro. Patten will speak presently. I thank you for the whole of the executive for your support of our institution—for the large and generous assistance you have given us in the past. I assure you my faith is not shaken in our present success; and I have undoubted faith in what the future of that great institution will bring forth. No matter what may be said by a few isolated members in the outer world, every shilling we spend is carefully laid out; the institution's concerns are narrowly watched; your contributions are most gratefully received; and I pledge you my word every shilling you contribute is most faithfully applied. (Hear, hear, and great applause.)

Bro. PATTEN: Brother Chairman and brethren, I beg to thank you most sincerely for the very kind manner in which you have drunk success to the Girls' School. It is true that I have not the same claim upon you as Bro. Binckes has for the Boys' School; therefore I shall not detain you. I thank the Craft for the support they have given the Girls' School hitherto, and I hope they will continue it. The Prince of Wales has kindly consented to take the chair on a Wednesday in May next. The day is not fixed, because His Royal Highness has to fix the day for himself. I see around me many of my kind friends who have served the office of Steward for the Girls' School for some years past, and I do hope I shall receive their names as Stewards for the next festival. My letters went out to all the lodges on the first of this month, and I hope a large number of them will be returned with the name of a brother willing to act as Steward under His Royal Highness the Chairman. I do not know that I have much more to say to you. You have done me great service while I have been Secretary to the Girls' School. I trust that as long as I hold that position you will support me, and if you do you will perform your duty to the Craft. (Cheers.)

The CHAIRMAN: I am sorry that at this hour of the evening there are so few brethren present to listen to and honour the toast that I am instructed to propose—"The Health of the Ladies." I can assure them that we fully appreciate their presence, and are extremely pleased to see them at our Masonic festivals. Their powerful and valuable influence should be a means of inviting us to the performance of good works; and I will therefore propose their health, and I shall call on Bro. Spiers to respond to it.

Bro. R. J. SPIERS, P.G.D.: Brethren, I am called upon to respond to this toast, than which there is not one that entails a more acceptable duty. We are all much indebted to them, and speaking in their name, I may say that although this toast comes to you at a very late period of the evening, I believe that it is not any want of gallantry that has caused this, but a desire to hear a toast which I hope will keep you quiet; at all events, will detain you here, because it is one of the best toasts of the evening. Brethren, you have not at present admitted to the privileges of Freemasonry the sex for whom I have now the honour to respond, but I think the time is not very far distant, because we see here in London that ladies are honoured by receiving a greater number of votes for our School Board than any of the gentlemen. In the place from which I come, the city of Oxford, we also have elected at the head of the poll a lady, the sister of one of our most eminent professors; and considering, what we do, the influence the sex ought to have upon us in contributing to that blessed work of charity, on behalf of which we have this day met, I am sure they are glad of the opportunity of coming forward to help you by every means in their power. Although they have deserted us now, at all events I feel assured that their best feelings are with us, and that we may always depend on that dear sex to help us on in that good work we are engaged in; and whether as wives, sweethearts, sisters, or daughters, we may ever rely on them to render service to this excellent Craft. (Cheers.)

The CHAIRMAN: My last toast is that of "The Stewards." We are all much indebted to them for the extremely good meeting we have had. Everything has been judiciously arranged, and we have had nothing to find fault with. Our success is very much owing to the thoughtful care and laborious attention which the Stewards have bestowed on the arrangements of the evening, and I call on you to acknowledge, by drinking their health, the sense you entertain of their endeavours.

Bro. J. A. RUCKER: Right Worshipful Sir, having had the honour of being elected President of the Board of Stewards by those brethren who offered to serve that office with me, it becomes my duty—as I assure you it is a very great pleasure—to return thanks for them for the cordial manner in which their names have been received. I think it is patent to every one that there has been some trouble involved in the office, as we have met on the 3rd of February instead of the 25th of January. I will say that we entered on our business with cheerfulness, we pursued it with diligence, and we terminate it with gratification. We all admit that it is not customary for men to undertake a duty in which they have not a pleasure. That we have done our duties with diligence I refer you to our lists. That we have done them with satisfaction I cannot doubt after the way in which you have expressed yourselves. I thank you very much.

During the evening a beautiful selection of music was performed, under the direction of Bro. Lawler, by Madame Lancia and Misses Marian Johnstone, Montague, and Marion Severn, who were assisted by Bros. Young and Montem Smith, and Mr. Linley. A concert was given in the Temple after the toasts had been drunk, and the remainder of the evening was spent by the brethren in the company of the ladies, listening to some delightful and well-selected music.

The duties of toastmaster were most efficiently discharged by Bro. Thomas Spencer.

LIST OF STEWARDS.

PRESIDENT.	
W. Bro. John A. Rucker, W.M. 66.	
VICE-PRESIDENTS.	
Bro. Jersey, The Right Hon. Earl of (S.G. Warden)	357
„ Martyr, Rev. Charles John (G. Chaplain)	
„ Cope, Captain Richard (P.G.S.B., P. Prov. G.W. Cheshire)	P.M. 321
„ Adlard, Walter (Dist. G.W. Punjab)	P.M. 782
„ Snow, George M. E. (P. Prov. G.W. Kent)	S.W. 55
„ Radley, W. Hepworth (P. Prov. G.W. Lincolnshire)	P.M. and Treas. 838
„ Buss, Henry G. (Prov. G. Treas. Middlesex, G. High Almoner Red Cross Knights of Constantine)	P.M. 27
„ Atkins, R. P. (P. Prov. G. Registrar)	Kent
„ Churchill, Cameron (Prov. G. Registrar Oxon)	Sec. 357
„ Oxley, John (P. Prov. G. Registrar W. Yorks.)	P.M. 904
„ Smith, Henry (Prov. G. Sec. W. Yorks.)	P.M. 302
„ Burleigh, The Lord (Prov. G. Sec. Oxon)	Sec. 478
„ Tanner, Joseph (Prov. G. D. Essex)	P.M. and Sec. 101
„ Gumbleton, George (P. Prov. G. D. Oxon)	W.M. 478, Sec. 10
„ Bodenham, John (Prov. G. D. Staffordshire)	W.M. 726
„ Trickett, John (Prov. G. Dir. of Cers. Middlesex)	P.M. 1194
„ Moore, J. Daniel, M.D., F.L.S. (P. Prov. G. Sup. of Works, W. Lan., P.M. 1051)	P.M. 281
„ Galland, Rev. Basil A. (P. Prov. G.S.B. Oxon)	357
„ Inskip, Edward T. (Prov. G.S.B. Somerset)	976
„ Arkwright, W. Harry (Prov. G. Organist, Oxon)	J.W. 357
„ Smeed, Wm. (Prov. G. Purs. Middlesex)	P.M. 946
„ Baxter, Edward (P.G. Steward)	P.M. 8
„ Bristow, William (G. Steward)	W.M. 14
„ Dumas, Henry J. P. (P.G. Steward)	P.M. 99
„ Hansard, Octavius (P.G. Steward)	P.M. 197
„ May, Samuel (P.P., G. Steward)	P.M. 780
„ Stedwell, John Matthew (P.G. Steward)	P.M. 788
TREASURER.	
Bro. Edward M. Hubback (P.G. Steward), P.M. 58.	
Bro. Payne, George	1
„ Swinburne, Charles Alfred	J.D. 2
„ Cousens, Charles B.	4
„ Parson, William N. F.	5
„ Payne, Capt. J. Bertrand	7
„ Philbrick, Frederick A.	W.M. 18
„ Smith, Griffiths	J.W. 21
„ Partridge, Alfred	22
„ Sherrill, G. R.	23
„ Dicketts, Herbert	P.M. 25
„ Horwood, James	W.M. 28
„ Chynoweth, John	33
„ Venn, Henry	J.D. 49
„ Starkey, Joseph	53
„ Cook, George Frederick	W.M. 65

Bro. Lilley, Frederick J., M.D. (P.M. 857, Z 507)	W.M. 69
„ Dussek, Alexander L.	J.D. 73
Comp. Shalless, Edwin	Chapter 73
„ Bliss, David	73
„ Stedman, Alfred P.	73
„ Perridge, Thomas, S.E.	79
Bro. Boney, Richard	P.M. 79
„ Whitbread, Capt. J. W. C.	W.M. 81
„ Loewenstark, A. D. (P.M. 733, 541; P.Z. 185) Mark Lo.	W.M. 86
„ Bond, John G.	P.M. 87
„ Wicks, William	S.D. 95
„ Hudson, Charles	W.M. 140
„ Dubois, Frederick Thomas	W.M. 142
„ Percival, John	W.M. 147
„ Chorlton, Thomas	S.W. 152
„ Kelsey, James	J.W. 152
„ Wingfield, Nicholas	P.M. 169
„ Probyn Alfred	172
„ Rawley, Samuel H.,	P.M. and Treasurer 174
Comp. Plestow, C. J. B.	Chapter 176
Bro. Kew, James	W.M. 179
„ Layton, Alfred	S.W. 181
„ Abrahams, Israel	P.M. and Treas. 188
„ Kenning George, (Prov. G. Std. Middlesex)	W.M. 192
„ Hill, Charles G.	193
„ Fowler, Dr. Robert	P.M. and Sec. 194
„ Allan, Alexander	198
„ Brockbank, G. P. (Sec. 37)	P.M. 221
„ Boord, T. W.	S.W. 222
„ Williams, Henry	W.M. 227
„ Green, James	W.M. 302
„ Gower, Jabez S.	410
„ Pigall, Franz	W.M. 435
„ Apar, John A. G.	Steward 478
„ Nixon, Joseph	507
„ Barnes, T. J. (P.M. 933)	W.M. 554
„ Adams, Herbert J.	P.M. 569
„ Bance, John	J.D. 574
„ Pymm, George (W.M. 1397)	P.M. 749
„ Roberts, David	P.M. 754
„ Cookson, William	W.M. 777
„ Armstrong, Robert	J.W. 781
„ Bertram, John (P.M. 742)	P.M. 813
„ Leslie, George Dunlop, A.R.A.	P.M. 822
„ Adamson, W. James	W.M. 834
„ Nicholls, James	W.M. 861
„ Andrews, William	P.M. 871
„ Devlin, James	J.W. 901
„ Vaughan, Rev. Joseph M. (Chap. 19)	W.M. 907
„ Corke, John	S.D. 917
„ Baldwin, Wm. J. A. (P.P.)	995
„ Wordsworth, John	P.M. 1019
„ Stanfield, Alfred W. (P.P.)	S.W. 1019
„ Milthorp, George	1019
„ Allison, Robert Vickerman	P.M. 1042
„ Carver, John	S.D. 1155
„ Drapper, George	1178
„ Bugbird, Frederick C.	1237
„ Keeble, Henry	J.W. 1275
„ Saunders, John	W.M. 1278
„ Mann, William (P.M. 144)	W.M. 1306
„ Harper, Edward	1307
„ Sillifant, Edwin (217)	P.M. and Treas. 1309
„ Moss, John Thomas	W.M. 1326

ROYAL MASONIC INSTITUTION FOR BOYS.

The General Committee of the Boys' School held the usual monthly meeting on Saturday, the 4th inst., at Freemasons' Hall. Bro. H. Browse, V.P., occupied the chair, and there were also present, Bros. J. Hervey, G.S., V.P.; Raynham W. Stewart, V.P.; F. Walters, V.P.; B. Head, V.P.; Grosjean, J. Turner, Cox, White, and other brethren.

The minutes of the previous meeting of the General Committee were read and confirmed, and minutes of recent meetings of the Quarterly and House Committees were read for information. No fresh petitions of candidates were presented. The list now contains the names of 58 candidates for admission to the school, only fourteen of whom can be elected at the election in April next.

It was announced that a legacy of £200 from a lady had been paid into the Institution.

A vote of thanks to the chairman terminated the meeting.

Bro. RANSFORD, P.G. Organist, announces that his Annual Evening Concert will take place on Tuesday, the 28th inst., at St. James's Hall, Piccadilly, at 8 p.m. Eminent artistes are engaged to appear.

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending February 18, 1871.

MONDAY, FEB. 13.

Lodge 5, St. George & Corner-stone, Freemasons' Hall.
„ 29, St. Albans, Albion Hotel, Aldersgate-street.
„ 59, Royal Naval, Freemasons' Hall.
„ 193, Confidence, Anderton's Hotel, Fleet-street.
„ 222, St. Andrew's, London Tav., Bishopsgate-st.
„ 957, Leigh, Freemasons' Hall.
Chap. 22, Mount Sion, Radley's Hotel, Blackfriars.
„ 720, Panmure, Horns Tavern, Kennington.
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30; Bro. E. Gottheil, Preceptor.
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, FEB. 14.

Lodge 46, Old Union, Radley's Hotel, Blackfriars.
„ 96, Burlington, Albion Tav., Aldersgate-street.
„ 166, Union, London Tavern, Bishopsgate-street.
„ 180, St. James's Union, Freemasons' Hall.
„ 198, Percy, Ship and Turtle Tav., Leadenhall-st.
„ 211, St. Michael's, Albion Tavern, Aldersgate-st.
„ 228, United Strength, St. John's Gate, Clerkenwell.
„ 235, Nine Muses, Clarendon Hotel, New Bond-st.
„ 548, Wellington, White Swan, Deptford.
„ 834, Ranelagh, Sussex Hotel, Hammersmith.
„ 917, Cosmopolitan, Terminus Hotel, Cannon-street.
„ 933, Doric, Anderton's Hotel, Fleet-street.
Chap. 185, Jerusalem, Freemasons' Hall.
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottelbrune, Preceptor.
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, FEB. 15.

General Committee of Grand Lodge, and Lodge of Benevolence, at 7 precisely.
Lodge 30, United Mariners, Guildhall Tav., Gresham-st.
„ 140, St George's, Trafalgar Hotel, Greenwich.
„ 174, Sincerity, Guildhall Tavern, Gresham-street.
„ 190, Oak, Freemasons' Hall.
„ 700, Nelson, Masonic Hall, Woolwich.
„ 969, Maybury, Freemasons' Hall.
„ 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.

„ 1150, Buckingham and Chandos, Freemasons' Hall. Chap. 217, Stability, Anderton's Hotel, Fleet-street.
Mark Lodge, Bon Accord, Freemasons' Tavern.
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

THURSDAY, FEB. 16.

House Committee, Girls' School, at 4.
Lodge 23, Globe, Freemasons' Hall.
„ 49, Gihon, Guildhall Coffee House, Gresham-st.
„ 55, Constitutional, Terminus Hotel, Cannon-st.
„ 63, St. Mary's, Freemasons' Hall.
„ 169, Temperance, White Swan Tavern, Deptford.
„ 179, Manchester, Anderton's Hotel, Fleet-street.
„ 181, Universal, Freemasons' Hall.
„ 733, Westbourne, Lord's Hotel, St. John's Wood.
„ 1139, South Norwood, South Norwood Hall.
„ 1287, Great Northern, Great Northern Htl., King's Cross.
Chap. 79, Pythagorean, Ship Hotel, Greenwich.
K.T. Encampment, Observance, 14, Bedford-row.
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.



St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, FEB. 17.

House Committee Boys' School.  
Lodge 6, Friendship, Willis's Rooms, St. James's.  
" 143, Middlesex, Albion Tavern, Aldersgate-street.  
" 201, Jordan, Freemasons' Hall.  
" 813, New Concord, Rosemary Branch Tavern, Hoxton.  
" 1118, University, Freemasons' Hall.  
Chap. 92, Moira, London Tavern, Bishopsgate-street.  
Rose Croix Chapter, Invicta, Masonic Hall, Woolwich.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.  
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, FEB. 18.

Lodge 715, Panmure, Terminus Hotel, Cannon-street.  
" 1297, West Kent, Forest Hill Hotel, Lewisham.  
" 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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HOLLOWAY'S OINTMENT AND PILLS.—Indisputable Remedies.—In the use of these medicaments there need be no hesitation or doubt of their cooling, healing, and purifying properties. The Ointment stands unrivalled for the facility it displays in relieving, healing, and thoroughly curing the most inveterate sores and ulcers and in cases of bad legs and bad breasts it acts as a charm. The Pills are the most effectual remedy ever discovered for the cure of liver complaints—diseases most disastrous in their effects, deranging all the proper functions of the organs affected, inducing restlessness, weariness, melancholy, inability to sleep, and pain in the side, until the whole system is exhausted. These wonderful pills, if taken according to the printed directions accompanying each box, strike at the root of the malady, stimulate the stomach and liver into a healthy action, and effect a cure.

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 9d., 4s. 6d. and 11s. each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. \* \* \* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

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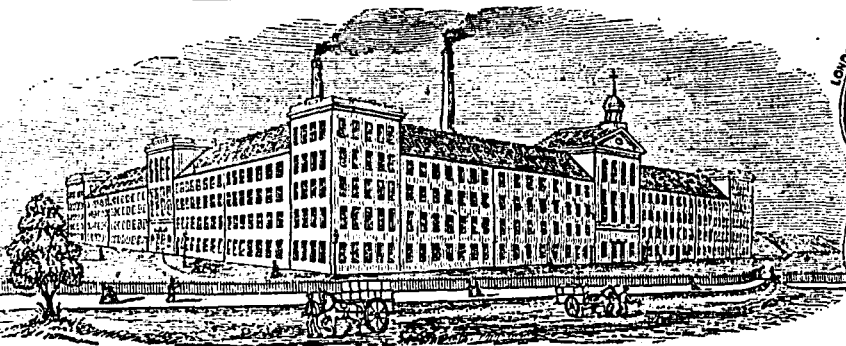
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Reviews.

*Furness ; Past & Present.* By F. LEACH.

Part IV. of this work has reached us, and is fully equal to any of the preceding parts. Bro. Tweddell's connection with the publication appears to have ceased, but his mantle has fallen upon a worthy successor. Part IV. is embellished with a splendid coloured drawing of the famous Furness Abbey window, now in the Parish Church, Bowness, Windermere, and views of Holker Hall and Springfield, Ulverston, mansions of more than local fame. The work will be a complete record of the flourishing district to which its pages are devoted.

*Phemie Keller, and The Rich Husband.* By the Author of “George Geith,” &c.

With feelings of pleasure we resume our pen to record our impressions of Mrs. Riddell's powerful delineations of character. In “Phemie Keller,” we are somewhat reminded of passages in “Too Much Alone,” a work which we are now engaged in reading, and the same quaint stream of thought may be said to pervade all the author's novels. Various slight but natural touches, however, impart originality to each figure in the *dramatis personæ*, and the interest of the several stories are fully maintained to the end. The “Rich Husband” is rather a painful tale, although doubtless true to life. Many of the scenes are most graphically depicted, and the versatile talent of the author seems to shine as much in the pathetic as in the descriptive or didactic. Quite a harvest of choice sayings—and wise as choice—may be gathered from Mrs. Riddell's writings, and while lively incident and sparkling dialogue abound, there is an utter absence of that straining after effect, and that hungering after startling catastrophe, which are, unhappily, so conspicuous in the sensational productions of the day. We can, therefore, heartily commend these works to our readers, not only as specimens of a high order of intellect, but as narratives of modern life and manners, faithfully reflected in the mirror of a pure and cultivated mind.

FREEMASONRY in IRELAND.

BY BRO. WILLIAM JAMES HUGHAN.

(Continued from page 83.)

[The sentence, “On application to the authorities at Dublin the work is preserved in their archives,” should read *is not preserved*. The author of this article cannot procure or trace it anywhere.]

The following laws were compiled and arranged by a Special Committee of Grand Lodge appointed soon after A.D. 1810, and they were printed for general remarks and suggested alterations about 1815. We have never met with them before, and beg to present the “communication” in its entirety to our readers:—

*The following report of a Committee appointed to revise and give a more practical adaptation to the Laws of Freemasonry, is submitted to you for perusal before the same shall be taken into consideration by the GRAND LODGE; any remarks or suggestions transmitted (post paid) to the Grand Secretary, No. 35, Capel-street, on or before the first Thursday in February shall be laid before the GRAND LODGE OF IRELAND, when the rules are under Discussion.*

MEMBERS OF THE COMMITTEE.

His Grace the Duke of Leinster, Grand Master.	
Hon. A. Hutchinson, D.G.	Alderman M. West, G.M. Master.
Henry Townshend, Esq.,	William Campbell, P.M. G. Treasurer.
207.	
Revd. Robert Handcock,	John Sharkey, M. 189.
D. D. & G. Sec.	John Campbell, M. 489.
John Fowler, P.M. 620.	John Norman, P.M. 620.

The Committee appointed by the Grand Lodge of Ireland on Thursday the 1st day of June 1815, “to revise and adapt to practical purposes the Laws of the AHIMAN REZON,” and by a subsequent order of the Grand Lodge, on the 3rd of August being authorised to consult the MS. Books of the Order, having met and considered the same, are of opinion, that the Draft of the Laws hereto annexed, is such as is consistent with the “ancient Landmarks,” founded on the Basis of the former Code, and appropriate to the present state of the Order in this Country, and as such, they trust it may meet with the approbation of the Grand Lodge.

Your Committee have laid down for the outline of its plan,

1. *General Classification.*
2. *Particular Arrangement.*
3. *Brevity and Simplicity.*

They have therefore taken the liberty of altering the wording and arrangement of the old Code of Laws, when-ever it seemed necessary, either for elucidating the subject, or producing greater simplicity in the new One; often combining in one regulation, the purport of two, three, or even more of the old ones, for which Reason they have annexed to their Report, Marginal Notes, containing, for the Satisfaction of the Brethren, a reference to the Number of the Law, as well as the Page of the AHIMAN REZON (Brother Downe's last Edition), where the original matter of each of the Regulations in the annexed Report is to be found; and in all cases, where they have taken the liberty of suggesting any new matter for the approval of the Grand Lodge, they have particularly marked it as such, by *Printing it in Italics.*

All which in most respectfully submitted,  
 J. FOWLER,  
 Acting Chairman to the Committee.  
 WM. FRANCIS GRAHAM, D.G. Sec.  
 To the Right Worshipful  
 The Grand Lodge of Ireland.

SECTION THE 1ST  
 OF THE GRAND LODGE.

1. The Grand Lodge, the Supreme Authority, consists of the Grand Master, the Deputy Grand Master, the Grand Wardens, all former Grand Masters, Deputy Grand Masters and Grand Wardens, the Grand Treasurer, the Grand Secretary, the *Grand Chaplain*, the Members of the Grand Master's Lodge, and the Masters and Wardens of all the particular Lodges on the Registry of Ireland.

2. The Grand Lodge shall meet for the dispatch of business on the first Thursday in every Month, at 7 o'clock in the Evening, and at all times when summoned by the Grand Master; but shall not at any time be closed for a longer period than one Month; nor adjourned on any Night of its Meeting without the consent of the Majority of the Brethren present.

3. If at any Meeting of the Grand Lodge, the Grand Master and his Deputy, as well as all former Grand Masters and Deputy Grand Masters, be absent, the present Senior Grand Warden fills the Chair, and in his absence the Junior Grand Warden, and in his absence the Past Grand Wardens and Members of the Grand Master's Lodge, *who have filled the Chair in any Lodge*, according to Seniority, and in case no brother of the above description be present, the Chair shall be filled by the Majority of Voices present, and the Grand Wardens' Chairs in like manner.

4. In the Grand Lodge none can act as Wardens but the present Grand Wardens, if in Company, *unless they are called upon to fill a more elevated station in the Grand Lodge, pro tempore*, but in their absence the oldest former Grand Wardens are to be called upon to fill the Wardens' Chairs, but if no former Grand Wardens are present, *their places are to be filled according to the foregoing Regulation.*

5. No Brother shall sit in the Grand Lodge but the present and past Grand Officers, the Members of the Grand Master's Lodge, and the Masters and Wardens of all particular Lodges, without a dispensation from the Chair for that purpose, but if a Master or Warden be sick or *necessarily absent* a proxy shall be admitted in his place, provided he be a past Officer of the Station he represents, and a Member of the same Lodge, and in like manner a Grand Officer being at the same time the Officer of a Private Lodge, may appoint a past Officer of his particular Lodge to act, pro tempore, as its representative in the Grand Lodge, although he be present in his situation of Grand Officer.

6. Every Master and Warden at his first attendance at the Grand Lodge, shall stand such examination as the Grand Master or the Right Worshipful in the chair shall appoint, and if found incapable of his office, he shall not be received as a Member of Grand Lodge.

7. The Roll shall be called each Monthly Meeting of the Grand Lodge, and every absent Member, *being the Representative of a Lodge in the City of Dublin or its Vicinity*, who does not send a proxy shall be fined 1s. 1d., and the Lodge not represented by any of its Officers or their Proxies shall be fined 5s. 11½d.

8. The Accounts of the Grand Lodge are to be examined and settled half-yearly, and printed, and all Dues, Fines, and Forfeitures to be paid off on or before the first Thursdays in June and December; and the Masters and Wardens of Lodges or their Proxies shall not be permitted to take their places in the Grand Lodge if there be any Arrears due from their respective Lodges until such Arrears be first paid off, nor shall any of the Brethren belonging to Lodges in default be entitled to Grand Lodge Certificate.

9. The Masters or Wardens *or their Proxies* representing particular Lodges shall not be permitted to take their places in the Grand Lodge without their Jewels, which must be of Silver, and pendant to blue Ribbons, the Grand Officers alone being entitled to wear them of Gold, but all Members of the Grand Lodge must appear in White Aprons, bordered with Sky Blue Silk, and no other colour.

10. The Grand Lodge alone is competent to elect its Grand Officers, with the exception of the Deputy Grand Master, but, the Grand Master's Lodge is vested with the privilege of recommending candidates for that purpose to the Grand Lodge; and none but the Members of the Grand Lodge shall be admitted within the Doors during the Election of the Grand Officers: the Election to be held at the Grand Lodge Meeting in May.

11. At the Grand Lodge Meetings; all matters that concern the Fraternity in general, particular Lodges, or individual Brethren, are to be gravely, maturely, and sedately considered of; here also all differences that cannot be accommodated privately, nor by a particular Lodge, are to be decided, and if any brother think himself aggrieved by the Decision, he may appeal to a subsequent Meeting of the Grand Lodge, he leaving his appeal in writing with the Grand Master, the Deputy Grand Master, the Grand Wardens, or the *Grand Secretary*, provided there is an interval of one Month between the time of leaving his appeal and its being read in the Grand Lodge, that the Pursuivant may give timely notice to all parties concerned, unless in cases of necessity, or when the parties are all present.

12. All matters in the Grand Lodge are determined by a majority of votes, each Member having one, and the Grand Master, or the person representing him in the Chair, two, and the Grand Lodge has an inherent power and authority, for the benefit of the Fraternity, to make new regulations, or to alter those already formed, always preserving the old Land Marks, the Members of the Grand Lodge being the Representatives of the whole Order.

(To be continued)

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Bedford Lodge, No. 157.*—At a meeting held of this lodge on Friday, 10th inst., at Freemason's Hall, there were present: Bros. J. Hills, W.M.; W. Holland, S.W.; G. Silcocke, J.W.; Brandar, S.D.; Briggs, J.D.; S. Hills, P.M., Sec.; J. Smith, I.P.M.; T. Cubitt, P.M.; Mills, P.M.; Eades, L. Drew, Tullet, Mack, Walker, &c.; and Bro. F. Walters, W.M. 1309, as a visitor. The lodge was opened in due form. The minutes of the previous meeting were read and unanimously confirmed. The candidates for the several degrees were absent. Bro. J. Hills, W.M., in an appropriate speech, presented Bro. J. Smith, I.P.M., with a massive gold Past Master's jewel, which, at the last meeting of the lodge, had been unanimously voted to him from the lodge funds. Bro. John Smith, in a kind feeling speech, acknowledged the handsome present they had made him. Several propositions for candidates for initiation to be done at the next meeting were made. The lodge was closed. The usual superior banquet and dessert followed, and some excellent singing brought this happy re-union to a pleasant termination.

*Dalhousie Lodge, No. 860.*—The regular meeting of this lodge was held on Thursday, 9th inst., at Anderton's Hotel. The lodge was opened. There were present: Bros. J. W. Williams, W.M.; T. Hardy, S.W.; R. Thomson, J.W.; W. Bristo, P.M., Treasurer; H. J. St. John Ingram, B. Seneat, S.D.; H. Dalarocce, J.D.; S. Smith, Organist; C. F. Knox, M. Hermann, W. France, F. Bristo, T. C. White, F. Allen, and others. The visitors were: R. A. Wright, P.P.G.S.D., Herts; F. Walters, W.M. 1309. The work done was passing Bro. White to the second degree, which was done in an able manner. The lodge was closed. The banquet followed, and the good music and singing, for which this lodge is so famous, completed the evening's proceedings.

## PROVINCIAL.

*BRIGHTON.*—*Royal Clarence Lodge, No. 271.*—On Friday, January 20th, the annual meeting of this old established lodge was held in the Masonic Rooms, Royal Pavilion. The lodge was opened by Bro. John H. Scott, P.M., P. Prov. G.S.W., Sussex (in the unavoidable absence of the W.M.), at half-past four o'clock, and the minutes of the previous lodge were read and confirmed. The Secretary then informed the acting W.M. and brethren of the communications received by him, which comprised the resignations of three members of the lodge—Bros. H. Smithers, P.M., Lardelli, and Craven—also that Bro. John Cordy regretted his inability to continue any longer the duties of Treasurer, on account of the increasing infirmities of age and the distance his present residence was from Brighton. Upon this, Bro. G. I. King, P.M., proposed in the kindest terms and most fraternal manner, "That the best thanks of the lodge be given to Bro. Cordy for his faithful and constant services during the many years he had held the Treasurership." In doing this Bro. King referred in the most feeling terms to the many years that Bro. Cordy had been connected with the lodge, both as a member and as an officer, but more especially as the Treasurer since the lamented death of Bro. D. M. Folkard, and expressed the regret that he was certain every member of the lodge would feel at losing the services and advice of their old friend, for such they had ever found him, especially in the days when Freemasonry in Brighton was not so flourishing as at present. Whatever fortune the lodge had experienced, good or bad, in times past, Bro. Cordy had always been prepared to share it, and at the present time it was a source of great regret they were compelled to receive from their excellent brother the intimation "That he felt unable to attend to the responsible duties of the office." The proposed motion was carried unanimously. The chair was then taken by Bro. G. E. Pocock, P.M., 271, 851, &c., Past G.S.B. England, and Prov. G. Sec. Sussex, to enable him to install his son, Bro. C. J. Pocock, S.W. and W.M.-elect, he having been initiated into Freemasonry in this lodge by his father some years since. It must be a particularly pleasing duty for a father to initiate a son into Freemasonry, but the pleasure of installing a son into the chair of K.S. must be much greater, it being the highest honour the brethren can confer on any of their members. To witness this most interesting ceremony, a very large number of distinguished Masons assembled from all parts of the province. Bro. King, P.M., 271, P. Prov. G.P., Sussex, presented Bro. J. C. Pocock as having been duly elected to the office of Master. This afforded him an opportunity of offering some observations in reference to the unusual circumstance of a father installing a son into the chair of the lodge. The lodge was opened in the third degree, and the brethren below the degree of Installed Master having withdrawn, a Board of Masters, in number about 24, was then formed. The business of the Board of Installed Masters having been completed, Bro. G. E. Pocock gave a Masonic explanation of the 47th Problem of Euclid, pointing out the harmony, the charity, and the beauty in a Masonic sense, of this celebrated figure in geometry, and impressing on the brethren standing around him, the importance and the necessity of complying with the rules of Freemasonry, in every way, so that its teachings should impress all with the necessity of cultivating a sense of the important responsibilities attached to the privilege of being a Mason. The Board of Installed Masters was then closed, and the Master Masons admitted. Bro. C. J. Corder, P.M., 271, P.P.G.W., Sussex, then proclaimed the W.M. in the East, West, and South. The address to the Master on the importance of his office, and the duties connected therewith, was given by Bro. E. J. Karner, P.M. 271, Deputy Provincial Grand Master of

Sussex, in a manner which elicited the expressed approval of the brethren present. Bro. John H. Scott, P.M. 271, P.P.G. Warden, Sussex, then addressed the Wardens on their duties, position, and responsibilities. The general address to the members was given by the Installing Master, and, at its conclusion, both father and son received the hearty congratulations of their friends. The officers nominated and invested were as follows: Bros. Beard, M.D. I.P.M.; E. Bright, S.W.; Loveday, J.W.; Rev. John Griffith, P.M. 811, P.G. Chaplain, Sussex, Chaplain; G. Tatham, P.M. 271, P.P.G.W. Sussex, Treas.; Rev. A. Creek, Sec.; W. Wilkinson, S.D.; Gill, J.D.; J. Corder, P.M. 271, P.P.G. Warden, Sussex, D. of C.; Ford, I.G.; John Fabian, P.M. 271, P.P.G.D. of Works, Sussex, Steward. Before the lodge was closed, various sums of money were voted from the lodge funds to charitable institutions: the Masonic Boys' School; the Masonic Girls' School; the Benevolent Fund for Aged Freemasons; the Sussex County Hospital; the Brighton Dispensary; the Brighton Eye Infirmary; the Brighton Soup Fund; the Brighton Lying-in Institution. All business being ended, the lodge was closed soon after six o'clock, p.m., and the brethren, to the number of 60, adjourned to the magnificent banqueting room of the Royal Pavilion, where was provided a banquet supplied by Mr. Mellison, of the Brighton Concert Hall Restaurant. The dinner-table was most sumptuously supplied with every delicacy in season, the wines of the choicest description, and the table decorations elicited special remark for their chaste and elegant arrangement. Mr. Mellison personally superintended, and the arrangements for the comfort and convenience of the brethren were generally approved. During the evening there was present: Bros. Rev. Sir John Hay, Past Grand Chaplain of England; G. E. Pocock, P.M. 271, 851, P.G.S.B. England, Prov. G. Sec. Sussex; W. R. Wood, P.M. 811, P. Grand Steward, England, P.P.J.G.W. Sussex; E. J. Turner, P.M. 271, Deputy Grand Master, Sussex; Rev. John Griffith, P.M. 811, Prov. Grand Chaplain, Sussex; W. Challen, P.M. 315, P.P.G.S.B. Sussex; C. J. Corder, P.M. 271, 732, 851, P.P.G. D. of C., Sussex, and P.P.G.S.W., Sussex; Taaffe, P.M. 811, P.D. of C., Sussex; John H. Scott, P.M. 271, P.P.G.S.W., Sussex; G. H. King, P.M. 271, P.P.G.P., Sussex; Scott, P.M., P.P.G.S. of Works, Sussex; W. Kuhe, P.M. 271, P.P.G., Organist, Sussex; Devine, 315, P.G. Organist, Sussex; P. R. Wilkinson, P.M. 271, P.P.G.D., Sussex; Dixon, P.M. 271, P.A. D. of C. Sussex; W. A. Stuckey, P.M. 271, P.P.A.G. D. of C., Sussex; V. Freeman, P.M. 732, P.P.G.W., Sussex; John Fabian, P.M. 271, P.P.G., D. of Works, Sussex; G. Tatham, P.M. 271, Treasurer 271, P.P.G.W. Sussex; Branwell, P.M. 271; Lowdell, P.M. 271; E. Bright, S.W. 271; Creak, Sec. 271; W. Wilkinson, S.D., 271; Wilkinson, 271; Sabine, P.M. 73; Loveday, J.W. 271; Gill, J.D. 271; Foord, I.G. 271; Langtry, 271; Evershed, W.M. 56; C. M. Smith, 271; Adams, 271; R. M. Webb, 732, Mayor of Brighton; A. H. Cox, 732, ex-Mayor of Brighton; W. H. German, 811; S. Wing, 811; G. A. Day, Sec. 732; James Curtis, W.M. 315; E. Turner, W.M. 811; E. Carpenter, W.M. 732; S. Ridley, Treasurer, 732; G. Hawkins, &c., &c.

*LEICESTER.*—*St. John's Lodge, No. 279.*—The first meeting of this lodge since the annual festival was held at the Freemasons' Hall, Leicester, on Wednesday, the 1st inst., under the presidency of Bro. Stretton, W.M. On the conclusion of the preliminary business, Bros. Pye and Beeton were duly raised to the third degree, the ceremony, at the request of the W.M., being very impressively performed by Bro. Toller, P.G. Sec, the effect being greatly enhanced by the musical service conducted by Bro. Charles Johnson, P.P.G.O., on the organ. Bro. Kelly, P.G.M., read a letter from Bro. W. James HUGHAN, of Truro, thanking the brethren for the handsome manner in which his former donations of books to the library of the Masonic Hall had been acknowledged, and now presenting, through him (Bro. Kelly) a further present of Masonic publications; Bro. HUGHAN writing—"You are heartily welcome to these for the library, and kindly say that if the members will only make the library worthy of the province, I will not forget the shelves, they may be certain." Bro. Kelly, after eulogising Bro. HUGHAN for his handsome presents to the library, and especially for the valuable aid he had rendered at the two last elections to their local candidate for the Boys' School—Alfred Nutt, son of the late Bro. John Nutt, of this lodge—proposed that, as a slight mark of esteem and gratitude, Bro. HUGHAN be elected an honorary member of the lodge, in addition to a vote of thanks, which was seconded by the W.M., and heartily concurred in by the brethren. On the proposition of the P.G.M., seconded by the W.M., a vote of condolence was passed on the recent decease of Bro. Robert Crawford, a P.M. of the lodge and a Past Grand Senior Warden of the province, who was for upwards of a quarter of a century an active member, and during a considerable portion of that time the Treasurer of the lodge. Some business of a routine character was then transacted, two gentlemen were proposed as candidates for initiation, a Committee was appointed to revise the by-laws, the lodge was closed, and the brethren adjourned to refreshment.

*LANCASTER.*—*Lodge of Fortitude, No. 281.*—The regular meeting of this lodge was held on Wednesday, the 8th inst., at the Masonic Rooms, Athenaeum. There were present W. Bro. Dr. Moore, W.M., P.P.G.S.W.; Bros. John Hatch, I.P.M.; William Hall, S.W.; Wm. Fleming, J.W.; James Hatch, P.M. and Treas.; Edmund Simpson, P.M. and Sec.; Edward Airey, S.D.; William J. Sly, J.D.; John Harrison, I.G.; John Watson, Tyler; Harry Sumner, Steward; and a large assembly of brethren. The lodge being opened and usual business transacted, Bro. Barrow proposed that the use of the lodge-room and furniture should be let to a new lodge, on the same terms that it had been to Lodge No. 1051. The

question was deferred until such a time as the lodge should be founded, every probability being held forth that the request would be granted. Bro. Barrow then asked the recommendation of the lodge to a petition for a new lodge, to be called the Duke of Lancaster Lodge, to be held in Lancaster. This was seconded by Bro. Edmund Simpson, P.M., and carried unanimously. A petition to the Fund of Benevolence, on behalf of the widow of a deceased Past Master, was read, and received the unanimous recommendation of the lodge. One joining member and two candidates for initiation were proposed, and the lodge was closed in due form.

*BERWICK-ON-TWEED.*—*Lodge St. David, No. 393.*—The brethren of this lodge met on the evening of Tuesday, 7th February, being the regular monthly meeting, in their own hall. Bro. George Moor, Worshipful Master, occupied the chair, the Wardens' chairs being filled by Bro. C. I. Paton, S.W., and Bro. C. Hopper, J.W. The lodge was opened in due form, previous minutes were read and confirmed, and Bro. the Rev. H. Proctor, Vicar of Tweedmouth, was unanimously elected a joining member. A proposal was made from a brother for affiliation, accompanied with the usual recommendations, and was laid on the table and ordered to be entered in the summonses for ballot at the next regular monthly meeting. No further business being before the meeting, the lodge was closed, and the brethren immediately thereafter sat down to an excellent banquet, prepared for the purpose of entertaining the Senior Warden. After the table was cleared, the usual loyal and Masonic toasts were drunk with enthusiasm. The Worshipful Master, Bro. George Moor, rose and said: Brethren, we have this evening given honour to our illustrious ruler in Freemasonry, the Most Worshipful Grand Master of England, and also to our good and faithful Provincial Grand Master of Northumberland and Berwick-on-Tweed, but the banquet specially prepared, of which we all have partaken, was for the purpose of entertaining one of our own office-bearers—the Senior Warden. It is now some time ago since he joined us, and several of us have had the privilege of knowing him in private life, as well as in his Masonic career, and all of us in the capacity of Freemasons highly esteem him for his noble illustrations of the true principles of Freemasonry. The lodge has received many tokens of a ready willingness shown to improvement, which the brethren are fully aware of; and in order to mark our sense of the many efforts of this, the members of the lodge unanimously resolved to give our Senior Warden a suitable testimonial, which we consider would be best, in the shape of a handsome solid gold Masonic jewel, bearing the following inscription:—"Presented to Bro. Chalmers Izett Paton, by the brethren of Lodge St. David, No. 393, in recognition of his many kindnesses, and as a mark of respect and affectionate regard, 7th February, 1871." I now present this solid gold jewel to him, in the name of the whole of the brethren of the lodge, in the earnest desire that he may long be spared to wear it, and continue to work in the glorious cause of our noble Order.—The Senior Warden, Bro. C. I. Paton, rose and said: Worshipful Master, Brother Warden, and brethren, it is with feelings of great pleasure that I sit here in the chair of the Senior Warden, and if I have carried out the symbolic teachings proper to my office to the satisfaction of the lodge, I cannot but rejoice in it. I accept with delight and gratitude the mark of your favour which I have just received; and will wear this jewel with pride in future days at all Masonic gatherings. Since I first saw the light of Masonry, I have endeavoured to walk according to strict rule and plumb, always striving to observe the glorious teachings and principles of our ancient and honourable Order. I can venture to defy any one to point out any deviation on my part from the ancient landmarks, laws, obligations, and charges. (One thing I may say—I do it without wishing to say anything derogatory to any one, and I hope I shall be understood, by every brother present—that the greatest fault of Freemasons is their not paying sufficient attention to the Divine truths taught in our ceremonials and illustrated in our symbols. No brother can be justified in allowing these great truths to escape from his memory and regard, because his promises, made at the very threshold of our Temple, ought to remain for ever deeply engraven on his heart. Were this more duly considered, and were these truths more constantly present to the minds of brethren, strifes or divisions, such as sometimes unhappily do occur among us, would be impossible. Freemasons, calling themselves Christians, throughout the world regard St. John the Baptist and St. John the Evangelist with special reverence; and their admirable teachings of morality and brotherly love may be deemed the foundations of the rules and teachings of the Order. I have endeavoured, however, feebly to struggle for the maintenance of the rules of virtue and morality inculcated by them—the observance of which in their integrity is the honour and glory of our Order. I have endeavoured to maintain the laws of the Order by correcting errors. I have but imperfectly succeeded; I hope, however, that ultimately I shall be successful, and that these laws will be vindicated in their integrity. I often think of one of our symbols—"The All-seeing Eye"—and I rejoice to entertain the confidence that He who rules over all will with unfailing justice confound the guilty and protect those who are in the right. Some time may elapse; the course of Providence is often slow to our apprehension, but the end is not less sure. I am contented to wait for the end. In maintaining the cause of Freemasonry, I have lately been involved in a controversy with a brother living in America, on the subject of our relation to St. John the Evangelist; I hope, however, that I have been able to maintain our right to assert a relation to St. John as one who taught the same principles which we teach, and that from a very early period his name has been connected with Freemasonry, and that he has been specially revered by Freemasons in all parts of the world. I have laboured to maintain



the antiquity of Freemasonry against those—some of them honoured brethren—who have adopted the opinion that our present or modern Freemasonry is a new thing, the existence of which dates no further back than the beginning of last century. I have constantly and earnestly—you will allow me also to say, honestly—opposed what is known as the 1717 theory. I do not believe that our system of Freemasonry was invented and palmed upon the world by Bros. Drs. Desaguliers, Anderson, and their fellows. I believe they were too good men to attempt anything of the kind, and that in their great labours for the revival and reorganization of Freemasonry they were as sincere as we are this night; and if this only is admitted, which the character of the men renders indisputable, the whole question is at an end. But I need not go far for an argument to prove an antiquity of Freemasonry, beyond the date which a few recent critics have assigned to it. I have only to look, Worshipful Master, to the chair in which you sit, which is decorated with symbols such as we use at the present day, but bears the date 1641. Thus we are at once thrown back beyond the year 1717, and the resuscitation of Freemasonry which then took place, and in which Dr. Desaguliers and Dr. Anderson were the chief agents. Again, Worshipful Master, Bro. Warden, and brethren, I have to thank you for the kindness which you have shown to me—for the honour which you have conferred upon me. I will always wear this jewel with fresh remembrance of you, and may I be enabled so to conduct myself that you may never be ashamed of me, and that the interests of the Masonic fraternity may be promoted by all that I do.—Bro. Lambert, a Past Master, next proposed "The Health of the Worshipful Master," in a neat and appropriate speech.—The Worshipful Master briefly replied. A number of songs were sung by various brethren, and after every one having thoroughly enjoyed themselves, the brethren parted to meet again on another night.

**HERTFORD.**—*Hertford Lodge, No. 403.*—A lodge of emergency was held at the Town Hall, on Tuesday, last week. Present: Bros. H. B. Hodges, W.M.; J. D. Medcalf, S.W.; A. H. Wagner, J.W.; T. S. Carter, Secretary; J. R. Cocks, Treasurer; W. H. Nicholls, J.D.; C. P. Wyman, I.G.; S. Neale, M.C.; C. Drummond, P.M.; and E. A. Simson. Visitors: Bros. E. Salisbury, P.M. 901; H. L. Inskip, 449. Mr. Henry Campkin, of Datchworthbury, near Stevenage, Herts, farmer, was initiated. The whole of the ceremony was worked very creditably.

**BIRKENHEAD.**—*Zelland Lodge, No. 537.*—On Wednesday, 18th January, the annual installation meeting of this lodge took place at the Masonic Rooms, Hamilton Square, when Bro. Thomas Earl Hignett was placed in the chair of K.S., the ceremony being most ably performed by Bro. Willoughby, P.P.J.G.W., assisted by Bros. H. Bulley and J. P. Platt, P.P.J.G.W.'s; W. Bulley, P.P.J.G.D.; Thos. Platt, P.P.J.G.D.; Harold, P.P.G.P.; Stevenson, P.M.; Lambert, P.M.; Golborne, P.M., &c. Amongst the visitors present were: Bros. H. Holbrook, R.W.D.P.G.M., a lodge, and of expressing the feelings of the members in stating that the selection had given the whole of the members of the lodge the utmost satisfaction, as also the gratification it afforded him (Bro. King) in being allowed to present so conscientious a Mason, one whom they had ever found prepared to do the work of any office undertaken by him to receive the benefit of installation. The installing master then proceeded with the ceremony in that correct, impressive and kindly manner, which has for years distinguished Bro. G. E. Pocock's working in Masonry. Victoria, Vancouver's Island; J. B. Hignett, P.P.J.G.D.; Bullock, P.M. 971, &c. The newly-installed Master then appointed and invested his officers as follows: Bro. T. Marwood, S.W.; R. H. Moore, J.W.; J. P. Platt, Treas.; A. B. Golborne, Sec.; Hilton, S.D.; Golborne, J.D.; Biggs, I.G. Bro. Bullock, who had been proposed as a joining member, was then balloted for and unanimously elected. The usual annual subscriptions were voted to the various Masonic Institutions. Bro. H. Bulley, in an exceedingly appropriate speech, proposed that, in the name of the lodge, a sum of five guineas be given to one of the Masonic charities to constitute the retiring Master, Bro. Lambert, a Life Governor, which was unanimously confirmed. Bro. Lambert suitably acknowledged the compliment paid to him. Upwards of 30 of the brethren then adjourned to the Woodside Hotel, where they partook of a most excellent banquet. The usual loyal and Masonic toasts were given and responded to, and the evening was spent in true Masonic harmony and hilarity.

**BRIGHTON.**—*Yarborough Lodge, No. 811.*—The members of this, the last established of the Brighton Craft lodges, met on Saturday, January 21st, in the Masonic Rooms, Royal Pavilion. The lodge was opened by the W.M. Bro. Edward Turner, 30, and he was well supported by the various officers of the lodge. A gentleman was expected for initiation, but he did not present himself. Several questions, interesting only to members of the lodge, were discussed; one gentleman was proposed for initiation, and one brother, of Lodge 271, for joining. All business having been completed the lodge was closed at an early hour, thus permitting the brethren to enjoy the banquet which followed the close of the lodge. This was provided in the adjoining room by Messrs. Mutton Bros., of the King's Road, and in every respect, waiting included, gave satisfaction. The tables were decorated with great taste; fruit and flowers, vases and epergnés, intermingled in artistic array. The cloth having been cleared, the W.M. in brief, but most appropriate terms, gave the usual loyal and Masonic toasts. Bro. W. R. Wood, P.M. 315, 811, 63, Past Grand Steward, Past Prov. G.W., Sussex, replied on behalf of the Deputy Grand Master, the Earl of Carnarvon, and the Grand Officers Present and Past. He referred to the present position of Freemasonry in this country, and attributed it

to the position and the knowledge of the present rulers of Masonry in England. They were in his opinion, as also in the opinion of the various bodies of Masons with whom he mingled, determined to do justice to their position, and to recognise the importance of acknowledging the right of every Mason to meet together in the circle in which he lived. (Hear, hear). This is fully borne out by the freedom with which the applications for new lodges had been entertained, and in so many instances during the past year been granted. He trusted that the present rulers of Craft Masonry would continue in this course and live many years to see the beneficial results to the order which he was sure would be the consequence. (Applause). Bro. J. C. Burrows, P.M. 811, Past Prov. G.W., Sussex, replied on behalf of the Past Masters of the lodge. He said, there is so much that is beautiful and good in the forms and ceremonies of this mystic art, so much that impels us to look with forbearance on the failings of others, and teaches us to pity and assist the distressed as well as to succour the weak, that it must commend itself to all men who desire to do good. He trusted that in some way or other every one present endeavoured to do something towards aiding their fellow-creatures in the hour of adversity; indeed, in looking round the table he recognised the faces of very many who sought, as he hoped he did, to practise Freemasonry as well as to speak it from the lips. The Past Masters of the Yarborough Lodge had, he fully believed, done this, as well as attending to their duties at the lodge meetings. "The Visitors" was responded to by Bro. R. M. Webb, 732, (Mayor of Brighton), who assured the company present that he felt honoured at being present that evening to enjoy the splendid hospitality of the lodge. This was the first time he had had the pleasure of being with them, he hoped, most heartily, not the last, and he urged upon them to return the visit to his own lodge—the Royal Brunswick, 732. Upon very many occasions he had witnessed the beneficial effects of Freemasonry, the true spirit of benevolence that actuated its members, who, in manner most practical, illustrated the teachings, and the lessons of the impressive ceremonies which, step by step, introduced every initiate to the full privileges of the Master Mason's degree. Benevolence and hospitality were the most brilliant gems in the Masonic diadem; long may the time be—indeed may the time never come—when their lustre shall be diminished by the acts of any brother of the Order. (Hear, hear). Several other toasts followed, and the evening was brought to a happy close shortly before twelve o'clock. There were present: Bros. E. Turner, 30, W.M.; C. Horsley, S.W.; S. Tnauer, J.W.; Nicholson, S.D.; J. Wood, J.D.; T. Lainson, I.G.; Rev. Tyffe, D. of C.; Artis, W.S.; J. C. Burrows, P.M. 811, P.P.G.W., Sussex; Molineaux, P.M. 811; G. De Paris, 811; Gell, Sec.; W. R. Wood, P.M. 315, 811, 63, P.G. Steward, P.P.G.W., Sussex, Treasurer 811; Rev. Dr. Griffiths, P.M. 811, Chaplain 271, Prov. Grand Chaplain, Sussex; Dr. Taaffe, P.M. 811, Prov. G. D. of C., Sussex; Dr. J. N. Cunningham, P.M. 811, 1110, J.W. 315, P. Prov. G.W., Sussex; R. M. Webb, 732, (Mayor of Brighton); J. C. Pocock, W.M. 271; G. Smith, P.M. 732, P.P.G.P., Sussex; Kuhe, P.M. and Organist 271, P.P.G. Organist, Sussex; Devine, Organist 315, Pro. G. Organist, Sussex; Yarrow, P.M., P.P.G.S. of Works, Cheshire; T. J. Sabine, P.M. 73; Hurrell; Adams, 271; Whatford, 271; Bristowe, German, S. Wing, Heckstall, Smith, Storr, &c., &c.

**KIRKBY LONSDALE.**—*Underley Lodge, No. 1074.*—The annual meeting for the purpose of installing the W.M.-elect, and celebrating the festival of St. John, was held at the Concert Hall, Kirkby Lonsdale, on Friday, the 27th ultimo. Bro. Dodd, W.M., P.G.S.B., H. 995, &c., occupied the chair of K.S., supported by Bro. W. James, S.W., P.G.S., and W.M.-elect; and Bro. The Rev. Canon Ware, J.W., P.G. Chap. The following brethren were also present, viz., Capt. Braithwaite-Wilson, P.M., P.P.G.S.D.; Capt. Mott, P.M., P.G.S.D. West Lancashire; Lieut. Gawith, P.P.G.D.C.; H. Davis, P.M., P.P.G.S.B.; R. James, J.W. 995; H. Ranthmell, P.G.D.C.; Dr. Page, S.W. 48, Edinburgh; &c. The ballot was taken for Mr. J. N. Hindson as a candidate to receive the light, which on proving unanimous, he was introduced and initiated by Bro. Dodd in his usual faultless style. Bros. Dr. Page and R. James were also unanimously elected as joining members. Bro. James, the W.M.-elect, was then duly presented by Bro. Captain Braithwaite and duly installed in the chair of K.S. by Bro. Dodd, the retiring W.M., he being ably assisted in the ceremony by that zealous and distinguished brother, Capt. Mott. On the lodge being resumed in the first degree a joining member was proposed, and the brethren afterwards adjourned to the Royal Hotel for the banquet, when a thoroughly fraternal evening was enjoyed, under the presidency of the newly-installed W.M., who was ably supported by the I.P.M., and Bros. The Rev. Canon Ware, S.W., and T. Wearing, J.W. The other officers appointed for the current year are: Bros. Dr. Page, S.D.; Rev. E. A. Sall, LL.D., P.G.C. Somerset, Chap.; W. Smith, Sec.; H. Brayshaw, I.G.; and Thomas Anderson, Tyler. At the previous meeting Bro. Dodd, I.P.M., was unanimously elected Treasurer.

**DERBY.**—*Hartington Lodge, No. 1085.*—The annual meeting of this lodge was held on the 1st inst., when Bro. L. L. Simpson, S.W., was installed in the chair of K.S. The installing ceremony was performed by Bro. M. H. Bobart, P.M., P. Prov. G.S. Derbyshire, in his usual correct and impressive manner. The following brethren were appointed as officers for the ensuing year: Bros. J. W. Webster, S.W.; J. M. Moore, J.W.; M. H. Bobart, P.M., Treas.; J. Worsnop, P.M., Sec.; P. Prince, jun., S.D.; H. Headland, J.D.; R. Radcliffe, I.G.; and W. Stone, Tyler. After the lodge was closed, the brethren adjourned to the Midland Hotel, where they partook of an excellent repast, provided by Bro. Plock. The usual

loyal and Masonic toasts were duly proposed and honoured, and the brethren separated after having spent a very enjoyable evening.

**MELTON MOWBRAY.**—*Rutland Lodge, No. 1130.*—The annual festival and installation of W.M. was held, pursuant to summons, at the George Hotel, on Thursday, the 2nd instant. Present: Bros. W. Kelly, R.W.P.G.M.; Douglas, W.M. (in the chair); J. Jones Fast, S.W. and W.M.-elect; &c., &c. The lodge was opened in form at three o'clock, the minutes of last meeting were read and confirmed, and the Treasurer's report read by the acting Secretary and passed. The lodge was then opened in the second degree, and Bro. Fast was presented by Bro. Langley, P.M., to Bro. Douglas for the benefit of installation. After he was obligated as W.M., the lodge was opened in the third degree, and on the withdrawal of the brethren below the chair, a Board of Installed Masters was opened, and Bro. Fast was placed in the chair of K.S. by Bro. Douglas, in the presence of the P.G.M. and Bros. Toller, Langley, Brown, and Markham, and saluted. The brethren were then called in, and Bro. Fast was proclaimed and saluted in the three degrees. The usual charge having been given to the W.M., he appointed the following brethren as his officers: Bros. Douglas, I.P.M.; J. E. Bright, S.W.; S. Weaver, J.W.; Rev. C. H. Corydon Baker, Chap.; F. J. Oldham, Treas. (elected by the lodge); Thomas Barnard, Sec.; Capt. Hartopp, S.D.; William Adcock, J.D.; F. S. Petty, Org.; W. A. Leadbetter, I.G.; J. Turville, Tyler; and J. E. Clarke and Thomas Nixon, Stewards. The remaining charges were given to the Wardens and brethren. Bro. Fast then handed the Past Master's jewel, voted at the last meeting, to the P.G.M., for him to present it to Bro. Douglas, which he did—expressing the pleasure it gave him to do so, and fully endorsing the words of the proposer and seconder of the resolution authorising the purchase of the jewel.—Bro. Douglas replied, explaining that although he had wished to have the money devoted to charity, out of deference to the feeling of the brethren he had given way and thankfully received the jewel, which would remind him of many happy hours spent in the Rutland Lodge.—Bro. Fast proposed the usual vote of thanks to Bro. Douglas for his services during the past year, which was seconded by the P.G.M., who congratulated the lodge upon the fact that the outgoing Masters had made a point of installing their successors. Bro. Douglas briefly responded. The brethren present then paid their annual subscriptions. Bro. Langley proposed that the sum of £5 5s. be voted out of the lodge funds towards Bro. Dean's list for the Boys' School Festival. The W.M. seconded the proposition, and as Bro. Dean was present, the Treasurer at once handed him the money. The lodge was closed in harmony with solemn prayer at 4.30 p.m., and the usual banquet followed.

**SCARBOROUGH.**—*Denison Lodge, No. 1248.*—This lodge held its regular meeting on Thursday, the 12th of January, in the lodge-room, Grand Hotel. The W.M., Bro. Armitage, presided, supported by Bros. Donner, S.W.; Fricour, J.W.; Taylor, S.D.; Foster, J.D.; Delamare, I.G.; Verity, Tyler; also Woodall, P.S.P.G.W.; Rooke, P.J.P.G.W.; W. Peacock, Williamson, Martin, and Stewart, P.M.'s; and a goodly number of members. The lodge was opened at 8 p.m., and the minutes were read and confirmed. The brethren named for the second and third degrees in the notice paper being absent from illness and unavoidable circumstances, the business remaining to be disposed of was the election of the W.M. and Treasurer for the ensuing year. Bro. W. F. Rooke (the Worshipful the Mayor of Scarborough) was unanimously elected W.M., and Bro. J. Kitchin was re-elected Treasurer, after which the lodge was closed in due form, and the brethren spent a fraternal hour at the refreshment board.

**BRIGHOUSE.**—*Brighouse Lodge, No. 1301.*—The fourth monthly meeting after consecration took place on Wednesday, the 18th January, when the following members and visiting brethren were present: Bros. William Boothroyd, W.M.; T. W. Hellewell, S.W.; T. Burgess, J.W.; Bro. T. Bottomley, Sec., being absent through a pleasing incident to himself and another, Bro. J. M. Wood kindly took his post for the evening; J. Powell, S.D.; J. Sugden, J.D.; J. M. Stott, I.G.; W. W. Widdop, P.M. 275, P.P.G.W.; J. Pease, P.M. 275, P.P.G.W.; T. Higgins, 521, P.G.D.S.; Williamson, W.M. 521; E. O. Child, W.M. 652; F. Crossley, P.M. 1231; Alderson, J.W. 495; H. J. Robinson, S.W. 521; &c. The lodge was opened in the first degree, and Bro. J. Craven, P.M. 290, was balloted for and approved as a joining member. Messrs. C. Sunderland and F. Spice were also balloted for, approved, and initiated the same evening. The lodge was closed in harmony, and the brethren retired to supper, after which the usual loyal and Masonic toasts were given and responded to in such a manner that none but Masons can understand. A few remarks made by several of the visiting brethren were listened to by the members of the lodge with feelings of gratitude for the kind and generous wishes towards the 1301, who, if they are careful in having none but fit and proper men for candidates, may be one of the most flourishing young lodges in the province.

**MARKET HARBOUROUGH.**—*St. Peter's Lodge, No. 1330.*—A monthly meeting of this lodge was held at the Assembly Room, Three Swans' Hotel, on the evening of Friday, the 3rd inst., the following brethren being present, viz., Bros. W. Kelly, R.W.P.G.M., W.M.; Rev. J. F. Halford, M.A., J.W.; Waite, P.M., Treas.; Marris, P.M., Sec.; Douglas, J.D.; Macaulay, I.G.; Harrison, Martin, Freestone, Heygate, Shovelbottom, Whitehead, Dixon; and Bembridge and Clarke, Tylers. Visitors: Bros. Buzzard, W.M. 523 (who acted as S.W. in the unavoidable absence of Sir H. St. J. Halford, Bart.), and Charles Johnston, P.M. and P.P.G.O., who presided at

the harmonium. On the conclusion of the preliminary business, Bros. Dixon and Platford having passed examinations, were duly raised to the third degree. A third raising and two passings were due, but the candidates were unable to be present on this occasion. Messrs. Joseph Healey and James Gibbs, both of Market Harborough, having been unanimously elected, were initiated into our mysteries. After some other business had been transacted, the lodge was closed, and the brethren adjourned to refreshment.

**ALDERSHOT.**—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting was held at the Masonic Hall, on Thursday, the 2nd inst., the W.M., Bro. C. Carnegie, P.M., P.P.G. Sup. of Wks. Essex, in the chair. There was a numerous attendance of the brethren. The minutes of last meeting were read and confirmed. A ballot was then taken for Bros. J. Gallagher (P.M.), J. Cunningham, G. Fleenoe, J. T. Evans, and W. Horner as joining members, and for Farrier-Major C. Dillon (3rd Hussars), Corporal Charles Beach (Royal Engineers), and Sergeant R. Young (9th Lancers), as candidates for initiation, who were all unanimously approved of. The lodge was then opened in the second degree, when Bros. Gillon, Peers, and Plimsaul were questioned respecting their knowledge of that degree, and they received a mark of approval and retired. The lodge was then opened in the third degree, and Bros. Gillon, Peers, and Plimsaul were raised to the sublime degree, the questions appertaining to the third degree being put to the brethren for the information of those who were raised. The lodge was then closed down to the second degree, when Bro. Evans, who had been raised in the Chatham Lodge of Benevolence, signed his Grand Lodge certificate, and was presented with it by the W.M. The lodge having been resumed in the first degree, Bros. Garden, Savigear, Mount, Lucas, and Shillington were questioned as to their proficiency in that degree, which, proving satisfactory, they were entrusted with a test of merit and retired. The lodge was then resumed in the second degree, when they were passed to the degree of F.C. The lodge was again closed down to the first degree, and Farrier-Major Dillon and Corporal Beach were initiated into Freemasonry. The working tools of the first degree were effectively explained by Bro. Fenn, R.H.A., S.W. A letter was read from the Grand Secretary, in reply to an inquiry whether Wardens could confer degrees, which stated that though not positively illegal, it was most undesirable that Wardens should do so. It was proposed by Bro. J. Belling, B.A., P.M., seconded by Bro. Capt. Richardson (Royal Engineers), and resolved, "That the lodge remove to the Royal Hotel on the 1st April." The W.M. announced that he would hold a Lodge of Instruction on the 23rd inst. The questions appertaining to the first degree were put to the brethren by the W.M. for the information of the newly initiated. Bro. Anderson, Master Gunner at Aldershot, was proposed as a joining member. Nothing further having been proposed for the good of Freemasonry in general, or this lodge in particular, it was closed in peace, love, and harmony.

### ROYAL ARCH.

**WARRINGTON.**—*Chapter of Elias Ashmole, No. 148.*—A regular convocation of this chapter was held at the chapter rooms on Tuesday week. After the chapter had been opened by the Principals, the rest of the companions were admitted, and the minutes read and confirmed. It being the meeting for the election of officers for the ensuing year, the choice of the chapter fell upon the following companions, viz.:—Comps. D. W. Finney, Z.; John Bowes, P.Z.; Prov. G.S.B., II.; W. Mossop, J.; W. S. Hawkins E.; W. Richardson, P. Soj.; W. Sharp, N.; Robt. Jackson and John Harding, Asst. Soj.'s; Jas. Hannan, Janitor. This being all the business, the chapter was closed with the usual solemnities.

**ROCHDALE.**—*Chapter of Unity, No. 298.*—The annual festival and installation of officers of this chapter was held in the Masonic Rooms, Arm-street, on Wednesday, the 8th inst. The companions assembled in the above rooms at 6 o'clock, under the presidency of Comps. Prince, Z.; Holroyd, II.; and Ashworth, J.; supported by Comps. Roberts, Wrigley, and Briggs, P.Z.'s; Woodcock, E.; Waterson, N.; Macdougall, P.S.; Butterworth and Howard, Asst. Soj.'s; Rowcliff, Treas.; and other companions. The minutes having been confirmed, and sundry other matters having been disposed of, Comp. Roberts, who was called upon to perform the ceremony of installation, having assumed the chair of the M.E.Z., called upon the companions, Installed Principals, to assist him in forming a Board of Installed 1st, 2nd, and 3rd Principals, when Comps. James Holroyd was installed M.E.Z.; Wm. Ashworth, II.; and Woodcock, J. The following companions were also installed:—E. G. Heape, E.; R. Collingwood, N.; R. Butterworth, P.S.; R. Howard, 1st Asst. Soj.; T. Oakden, 2nd Asst. Soj.; Rowcliff, Treas.; J. Ashworth, jun., D.C.; Wrigley, Organist; and J. Ashworth, sen., Janitor. The ceremony of installation, &c., was ably performed by Comp. Roberts, who had great pleasure in receiving the thanks of the companions. The labours of the evening being ended, the chapter was duly closed, when the companions adjourned to banquet, after which the usual complimentary and loyal toasts were given and responded to, and a very pleasant evening was spent.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan., 1869.—To P. D. & Son."

### MARK MASONRY.

#### METROPOLITAN.

##### Macdonald Lodge, No. 104.

The regular meeting of this lodge, now in the second year of its working, was held on Saturday last at the Head Quarters of the First Surrey Rifle Volunteers, Brunswick-road, Camberwell.

Bro. James Stevens, W.M., officiated, and conferred the degrees of Mark Man and Mark Master respectively on Bro. Messenger, of the Macdonald (Craft) Lodge, No. 1216, in which he was ably assisted by Bros. T. Meggy, I.P.M.; Dr. Eugene Cronin, S.W.; S. Rosenthal, J.W.; A. Wolton, J.O.; Thos. H. White, J.D.; Charles Fountain, Steward; and G. Newman, I.G. Powerful effect was also given to the ceremony by Bro. W. Worrell, the Organist of Beckenham church, who presided at the harmonium, and played the various chants arranged by him for this degree, with exquisite taste. The other brethren present were Bros. C. H. Hammerton, Sec.; G. Neal, R. Whiffin, No. 118, and H. Massey, P.M., No. 22. The ceremony was given without any omission, and the lecture explanatory of the degree was delivered by the W.M. at the end. The brethren then adjourned to supper, and afterwards honoured the customary toasts.

The W.M. coupled the name of Bro. Rosenthal with the toast of "The D.G.M., Earl Percy," and remarked that the D.G.M. was as ardent in the cause of Mark Masonry as the Grand Master himself was.

Bro. S. Rosenthal, in answer to the call of the W.M., stated that Earl Percy, who would, if possible, have been at this lodge when the Grand Master honoured it with a visit, had promised that he would, if it were in his power, attend to-night. The first opportunity, however, that he had he should avail himself of the invitation, and not require one of the deputy officers to reply for him.

Bro. Meggy said that all the officers did their duties, and were happy in the performance of them. They did more as Grand Officers of this degree than did the officers of other degrees. This was a model degree, for Grand Officers did their work as well as hold office. The work must be done by some one, and they preferred to do it themselves. While they did so they deserved well of the Craft. For himself, he could say that he endeavoured to discharge his duty while he was a Grand Officer, believing that as he had accepted the post of honour, he had taken it with its consequent burdens.

Bro. Meggy proposed the health of the "W.M." The manner in which he had performed the work of the chair entitled him to the highest praise. He had really proved himself an excellent Master in Mark Masonry, because he went to the fundamental principle. In connection with himself (Bro. Meggy), the W.M. had been endeavouring to improve the ceremony and to elucidate, with the sanction and approval of the G.M., the difference between the ranks of Mark Man and Mark Master. After it had been worked a little time, they hoped to arrive at the climax, and submit to the G.M. a scheme for his approval and Grand Lodge's authorization. What Bro. Stevens had done, showed that he was desirous to benefit the degree; at the least, the possession of such a Master reflected credit on the lodge. From the way in which he had performed the ceremonies that evening he had proved himself a Master of the Art, and great praise was due to him for the labour he had bestowed on it, and the success he had achieved.

The W.M. thought that to receive praise from Bro. Meggy, who had been a fellow-labourer in the vineyard, was, to use a quotation which he remembered, "Praise from Sir Hubert Stanley is praise indeed." Bro. Meggy was the brother to whom the Grand Master had referred in many cases of difficulty in connection with the degree. Therefore he must have been a good worker to receive such distinction, and it was, consequently, doubly a gratification to him (the W.M.) to have his humble efforts so highly spoken of. Not having been connected with the degree above two years, he was pleased that the aptitude he had evinced for the Order had induced the Grand Master to couple him with Bro. Meggy in the work of securing and perfecting such a ritual as might hereafter be adopted through the whole of the Mark Degree. It was true that a little consideration and a good deal of attention, to what had been already taught him in the way of ritual, had been necessary; but it had resulted in what he hoped would be a permanent and satisfactory amendment acceptable to the whole of the Craft. Having seen the working in the lodge on former occasions, the brethren would have noticed that the distinction which was now made between the degrees of Mark Man and Mark Master, could not but do good, as it would serve to explain the difference shown in the narrative of the lecture. In that they had endeavoured, as far as possible, to approach towards similarity between the ceremonial and the explanatory lecture. The distinction between Mark Man and Mark Master

was of great importance, and he hoped it would be recognised.

The W.M. next proposed the health of "Bro. Meggy, P.M.," and in doing so referred to the great services he had rendered to the lodge. During the twelve months he was in the chair, and subsequently he had done his best to show the brethren how Mark Masonry should be placed, and what he (the W.M.) had said of Bro. Irvine in reference to his connection with the Macdonald Craft Lodge, he could say of Bro. Meggy in reference to this Mark Lodge, that he hoped the day might be far distant, and it ought never to come, when his name was forgotten by the brethren.

Bro. Meggy said this was a pet lodge of his. He had partly founded it; he had watched over it as a child, and it had rewarded his attention by showing proficiency. He looked forward, when he founded it, to establishing a lodge that should do credit to the order, and he could "lay the flattering unction to his soul" that the Grand Master was pleased with what they had done, for, when he paid the lodge a visit, he stated that he was pleased, and requested that such a memorandum might be entered on the minutes of the lodge. The Grand Master had also mentioned it in other lodges. He had gone so far as to say, "If you only do it as they do in the Macdonald Lodge, you will be of service." This lodge ought to be proud of that recognition; and as long as it showed its proficiency, he (Bro. Meggy) would feel he was rewarded. It was the highest compliment they could pay him as one of the founders of the lodge. All the trouble he had had was amply repaid by the way in which the lodge conducted itself. As a member of the lodge he could only thank the brethren for the way in which they had drunk his health, and begged to assure them that his services would always be at their disposal.

The W.M. next gave "The Health of the newly-advanced Brother." As in the Craft, so in the Mark, it was one of the most pleasing duties of a W.M. to perform the ceremony on a new brother, and to welcome among the brethren assembled the brother who did the lodge the honour of joining it. Circumstances had prevented the attendance that evening of all the brethren they expected to be advanced; but it was gratifying to find that, not only they, but also members of the lodge who were absent, had felt it due to the W.M. and the lodge to send letters of apology for their non-attendance. With respect to the candidates, this circumstance alone would make their incoming at a future period the more welcome. That evening there had fortunately been work to do in consequence of the attendance of Bro. Messenger. That brother had been much impressed with the ceremony, and he (the W.M.) could only say that if Bro. Messenger saw the beauties of the Mark Degree that the other brethren of this lodge saw, he would give as much attention to it as he had already given to the Craft. They had in Bro. Messenger a member who would be a credit to the lodge, and one who was desirous of making that advancement in Masonry which all Masons should aspire to. As a comrade in the 1st Surrey Rifle Corps, and a brother of the Macdonald Craft and Mark Lodges, the brethren would welcome him most heartily among them, and would do their best to secure his promotion.

Bro. Messenger replied, and hoped that if he strove to become a proficient in this degree, the brethren would reward him, as they had his acquisition of a knowledge of Craft Masonry by putting him in office. He should then feel that his labour had not been without its fruits.

"The Visitors" and "The Charities" were the next toasts, and the brethren shortly afterwards separated.

#### PROVINCIAL.

##### Roberts Lodge of Mark Masters, Rochdale, No. 24, E.C.

I beg to hand you, for insertion in your valuable paper, a brief account of the formation of this very prosperous lodge, which is held in the Masonic Rooms, Arm-street, Rochdale, and which was commenced at a casual meeting of a few energetic brethren of the Lodge of Harmony, No. 298 (Craft) who are members of the Prince Edward Mark Lodge, No. 14, held at Stanfield Bottoms, about eleven miles from Rochdale.

It having been felt a great inconvenience to attend the duties of the lodge at so great a distance from home, and their being lodges, chapters, conclaves, &c., of almost every degree in Masonry in connection with the above rooms, except the Mark degree, it was resolved to apply to Grand Lodge for a warrant, and a petition was accordingly presented to our worthy Bro. Wm. Roberts, of which the following is a

#### COPY.

To Wm. Roberts, Esq.

Dear Sir and Brother,—We, the undersigned, being Mark Masons and Subscribing Members of a regular constituted Mark Masters' Lodge, under the constitution of

the Grand Lodge of Mark Masters of England, beg you to take the necessary steps for forming a Lodge of Mark Master Masons, to be held in the Masonic Rooms, Arm-street, Rochdale; and we, the undersigned, hereby promise and undertake to bear the expense incumbent thereto, and to become members thereof.

We further beg that you will not lose any time in obtaining the warrant, &c., but that all necessary dispatch may be used by you for carrying out this our wish.

(Signed) W. H. PRINCE, P. M. JAMES HOLROYD, P. M.  
R. ASHWORTH, P. M. JOHN BARKER, P. M.  
R. BUTTERWORTH. JNO. ASHWORTH, jun.  
JESSE FIRTH. THOS. OAKDEN.  
JOHN Mc'NAUGHT.

In accordance with the invitation, Bro. Roberts met the promoters, when it was resolved:—

1st.—That a petition be presented to the Grand Master of Mark Masonry, setting forth the wish of the brethren, and praying them to grant a warrant for the brethren to hold a Mark Lodge in the above rooms.

2nd.—That the lodge be named the "Roberts Lodge," in compliment to our very highly-beloved and respected brother, Wm. Roberts, P.M., P.P.G. officer for the Craft, Royal Arch, K.T.'s, &c., of Lancashire and Yorkshire.

3rd.—That the brethren deposit the necessary funds in the hands of Bro. Oakden, as Treas., *pro tem.*, for expenses of warrants, jewels, furniture, &c., which was done and, the necessary pedestals, jewels, &c., (complete set) were ordered to be procured at once. A petition having been drafted and signed, was sent to the Grand Secretary, Bro. Binckes, on the 6th December, 1869, who, with his usual promptness, replied by return of post that the Grand Master had graciously been pleased to grant the prayer, the lodge to be called the Roberts Lodge, No. 24; meeting on the last Wednesday in January, April, July, and October, with the following brethren as the first officers: Henry Prince, P.M., W.M.; James Holroyd, P.M., S.W.; Wm. Ashworth, P.M., J.W.

The petition having been granted but not received on the 30th December, a special meeting was held by authority of the Grand Master for the advancement of candidates, to enable the promoters to fill up the offices at the consecration. Several brethren joined the lodge as members, and were affiliated, so that at the consecration, which took place on the 25th January, 1870, there were about 22 brethren on the books, each having his proper clothing, collar, jewel, &c. The consecration ceremony was performed by Bro. Roberts, as D.G.M. by authority from the Grand Master, Bro. Portal, in a very able and impressive manner, assisted by Bros. Greenwood, Acting Grand S.W., and Heape, Acting Grand J.W. Bros. Prince, Holroyd, and Ashworth, were duly installed as the First Master, and Senior and Junior Wardens.

Bro. Wm. Ashworth, P.M., then resigned his office as J.W., in favour of Bro. Firth, and was elected, the First Treasurer, and with the rest of the officers, was invested by the W.M.

The officers for the first year are: Bros. W. H. Prince, P.M., W.M.; John Knight, P.M., I.P.M.; James Holroyd, P.M., S.W.; Jesse Firth, J.W.; Robert Butterworth, M.O.; Thomas Oakden, S.O.; Jos. C. Gillman, J.O.; Richard Hankinson, P.M., Chaplain; William Ashworth, P.M., Treasurer; William T. Stott, Secretary; William Roberts, P.M., Registrar; John Ashworth, S.D.; Robert Howard, J.D.; James Cross, D.C.; Edward Woodcock, I.G.; John Mc'Naught, Organist; Edwin Taylor, Steward; John Ashworth, sen., Tyler.

The first Annual Meeting of the above lodge was held on Wednesday, January 25th, 1871. The lodge was opened by the W.M., Bro. Prince, Grand S.B., Provincial Mark Lodge of Lancashire, assisted by his officers, after which Bros. H. Crossley, of Halifax, and R. H. Hays, of Southport, were advanced to the honourable degree of Mark Masters by the W.M., assisted by Bro. Roberts, G.S.D., Provincial Mark Lodge of Lancashire. The ceremony of advancement having been concluded, the W.M. vacated the chair, and called upon Bro. Roberts to form a Board of Installed Masters, who took the chair accordingly, and requested Bros. Prince and Ashworth to assist as S. and J.W. Bro. Holroyd having been duly presented, and given his due qualified assent to the ancient charges, the brethren below the degree of an Installed Master were requested to retire, when the W.M. elect was O.B., and afterwards installed by Bro. Roberts in ancient form. The brethren having been re-admitted, saluted the newly-installed W.M., with the usual honours, after which he proceeded to appoint and invest his officers as follows:—Bros. Prince, P.M., I.P.M.; Firth, S.W.; Butterworth, J.W.; Oakden, M.O.; Gillman, S.O.; Howard, J.O.; Ashworth, P.M., Chaplain; Heape, P.M., Treasurer; Prince, P.M., Secretary; Roberts, P.M., Registrar; J. Ashworth, jun., S.D.; Woodcock, J.D.; Stott, D.C.; Collingwood, O.; Cross, I.G.; Hays, Steward; J. Ashworth, sen., Tyler. The brethren having been duly installed and saluted, the W.M., in closing the lodge, had great pleasure in receiving the hearty congratulations of the representatives of lodges No. 14, 20, 46, 123, and from the P.G.L., there being eight Prov. Grand Officers present. The lodge having been closed, the brethren adjourned to banquet, provided by Bro. Butterworth, of the Golden Fleece Hotel, in his usual *recherché* style. After the cloth had been removed, the

usual loyal and Masonic toasts were ably given and responded to by the various brethren. This lodge now numbers 42 members, many of whom have gained Prov. rank in the Craft, as well as in the recently-formed Prov. Grand Mark Lodge, and from the progress made in Mark Masonry in this town, as well as in the country at large, it seems certain that at no distant day Mark Masonry will become a very powerful institution and an influential auxiliary to Craft Masonry. It is a fact with Lancashire, which cannot be disputed, that those who have joined, and are constantly joining the Mark degree, are really those who have made Craft Masonry flourish, having done the work, and are ever ready to do more for the good of Masonry.

MANCHESTER.—*Union Lodge, No. 46, E.C.*—This lodge held its third meeting, since its resuscitation in October last, on Thursday evening, the 26th ult., when a goodly number of the brethren were present. The progress this lodge has made speaks well for the future of the Mark Degree in Manchester, and shows clearly the estimation in which the degree is held by the brethren in the North. About the year 1863 this lodge ceased working from a variety of causes, chief among which was the compulsory absence from the city of several of its best friends and supporters, whose daily occupations were removed considerable distances away, and from other reasons not necessary here to dwell upon. Suffice it to say that under the promised headship of our esteemed citizen Bro. Callender there were willing hearts and hands found to resuscitate the lodge, the first meeting of which was held in October last, at which time about twenty of the old original members rejoined. Since which there have been eighteen advancements, nine affiliations, and one joining member, and the lodge now numbers about sixty members, besides having already for its next meeting in March eight candidates for advancement and two for affiliation—showing very clearly the estimation in which the Mark Degree is held in the new province of Lancashire. On this occasion the highly-esteemed W.M.M., Bro. John M. Wike, was absent through severe indisposition, his place, however, being ably filled by Bro. Thos. Hargreaves, W.M. Blair Lodge, No. 113, who performed the ceremony of advancement in his usual good style. The visitors present were the W.M.M. of the old Ashton Lodge, Bro. Whitehead; Bro. J. Birch; and Bros. Handley and Milnes, M.O. and S.O. of the Callender Lodge, No. 123, Bury. After refreshments, the chair was occupied by Bro. J. L. Hine, S.W., when the usual loyal toasts were duly given and responded to, after which Bro. Chadwick, the Secretary, proposed "The health of the Visiting Brethren." In doing so he drew the special attention of the brethren to the fact that they were on that occasion honoured with the company of the W.M. of the Ashton Mark Lodge, which lodge, working without warrant, was neither connected with the E.C. nor S.C., but on a basis and foundation of its own, amenable to none and responsible to none. He (Bro. Chadwick) hoped the time was not far distant when the Ashton brethren would flock to their standard, and he was quite sure the M.W.G.M.M. and the P.G.M.M. would receive them with open arms; but they must have a name and habitation, and conform to the wishes and commands of the G.M.L. by holding no Sunday meetings and by having a fixed abode, not travelling about from town to town in search of a home. Bro. Chadwick concluded by proposing the toast, coupling with it the names of Bro. Whitehead, W.M. Ashton Lodge, and Bro. Hargreaves, W.M. Blair Lodge, No. 113 E.C.—Bro. Hargreaves briefly responded, and Bro. Whitehead thanked the brethren present for their kindness in receiving him and drinking the toast proposed by Bro. Chadwick. He, however, wished to say a few words respecting the Ashton M. Lodge, and in doing so wished to disabuse entirely the minds of Bro. Chadwick and others that there was any likelihood of their lodge joining bodily the Prov. Grand Mark Lodge of Lancashire. He was quite sure there was not—and this conclusion was forced upon him by various circumstances; besides, he said, that we were already getting into the fold all such who, in the first place, could afford to join a Mark lodge, and, in the second, those who were worth our acceptance. He (Bro. Whitehead) thought it would be well to let the Old Ashton Lodge alone, and if the P.G.M.M. thought it desirable to establish a Mark lodge in Ashton, there were plenty of brethren who would willingly support him in so doing, and he, for one, would gladly join a lodge thus formed. He again begged to thank the brethren of the Union Lodge for their kind reception of him, and if again invited, he should be glad to come and see them.—The remaining toasts were duly given and responded to, and the brethren retired at an early hour.

HAVANT.—*Carnarvon Mark Lodge, No. 62, and Royal Ark Lodge, No. 7.*—The usual quarterly meetings of these lodges were held on the 30th ult. In the Royal Ark Lodge, which was first opened, the chair of N. was taken by Bro. H. Martin Green, P.N., the W. Commander (Bro. Purnell) being unavoidably absent. Bros. Clay and Coles, of the Mark Lodge, No. 62, and Bro. Montague Haynes, of No. 63, were elevated in due form. Bro. Clay was appointed J.D., Bro. Coles, G., and Bro. Haynes, Steward, and the lodge was closed; visitor present: Bro. Frederick Binckes, P.N.—The Mark Lodge was opened by Bro. Trigg, W.M., assisted by his officers, and no candidate for advancement being present, Bro. Reynolds, S.W., was installed W.M. for the ensuing year. The ceremony was faultlessly performed by Bro. Binckes, G. Sec., the Installing Master. The following brethren were appointed officers: Bros. Coles, S.W.; Good, J.W.; Green, M.O.; Clay, S.O.; Trigg, I.P.M., J.O.; Hillman, S.D.; Barnes, J.D.; Collings, I.G.; Blackmore, Tyler; and Bro. Hillman was invested as Treas. A vote of thanks to Bro. Binckes, for his kindness in attending from London on the present occasion, and for his willingness at all times to assist this lodge, was proposed,

seconded, and carried unanimously. The lodge was then closed.

STOCKTON-ON-TEES.—*Percy Lodge of Mark Masters, No. 122.*—The first meeting of this lodge was held at the Freemasons' Hall, Stockton-on-Tees, on Thursday, the 26th ult., under a dispensation from Earl Percy, P.P.G.M., authorising the lodge to meet previously to its consecration. The lodge was duly opened by Bro. Harpley, P.M., and the warrant of constitution and dispensation read, after which the minutes of the previous meetings of the members of the lodge were read and confirmed. The following brethren were then affiliated: Rev. James Milner, James Bowron, jun., C. A. Head, T. C. Davison, and Thomas Walton. A set of bye-laws was then submitted for approval, and was adopted, after which the ballot was taken, and several brethren were duly elected and advanced, after which Bro. H. G. Faber, P.M., P.P.S.G.W. was installed W.M. by Bro. S. Gourley, *M.D.*, W.M., Electric Lodge, 39, and P.S.G.W., assisted by Bro. Brunton, P.M., P.J.G.W., and Bro. Harpley, P.M. The following officers were then nominated and invested:—Thomas Whitwell, S.W.; C. Ianson, P.M., J.W.; Thos. Bowron, P.M., M.O.; John Trotter, S.O.; James Bowron, J.O.; Rev. J. Milner, Chaplain; G. M. Watson, P.M., Treas.; A. C. Knowles, P.M., R.M.; I. H. Hart, Sec.; C. A. Head, S.D.; Thos. Nelson, P.M., J.D.; J. S. Byers, Org.; Thos. Walton, I.G.; John Trenholm, Tyler. After the closing of the lodge, the brethren adjourned to the banqueting hall, and partook of a most sumptuous repast, followed by the usual loyal, Masonic, and complimentary toasts, interspersed with vocalism, and the evening was spent in a most enjoyable manner.

#### ORDERS OF CHIVALRY.

##### RED CROSS OF ROME AND CONSTANTINE.

*Rose and Lily Conclave, No. 3.*—An emergency meeting of this Conclave was held at Masons' Hall Tavern, Mason's-avenue, Basinghall-street, on Saturday, the 4th inst., when Bros. D. Bliss, of Mount Lebanon Lodge, No. 73; Jas. W. Dawson, of the Sun Lodge, 106; and Edward H. G. Dalton, of the Montefiore Lodge, 1017, were installed as Knights of the Order by Sir Kt. R. Wentworth Little, who officiated as M.P.S. Ballots were taken for the officers for the ensuing year, when Sir Kts. W. Mann, Viccroly, was unanimously elected M.P.S.; George Kenning, V.; C. A. Cottebrune, P. Sov., Treas.; and J. Gilbert, Sent., by show of hands. The acting Rec., Sir Kt. M. Edwards, announced the resignation of Sir Kt. Ord, Treas., and the conclave having voted five guineas to the "Little" Testimonial, was then closed, and the Knights adjourned to the refectory and partook of a very substantial repast. A most harmonious evening was spent, enlivened by the songs and speeches of Sir Kts. Cottebrune, Mann, Kenning, Brett, and the newly-installed Kts. Sir Kt. Brett, K.G.C., P. Sov. No. 2, was the only visitor.

#### INSTRUCTION.

*Chigwell Lodge of Instruction.*—The inauguration of this new lodge of instruction was held on Wednesday, the 8th inst., at the Bald-faced Stag Hotel, Buckhurst Hill, Essex. Bro. Joseph Tanner, P.G.S.D. Essex, P.M. and Sec. 101, S.W. 453, as the W.M., opened the lodge. He was supported by Bros. Dr. John Bunce, S.W.; Joseph Clarkson, J.W.; W. N. Trent, Treas.; G. J. Shepherd, Sec.; W. Lewis, S.D.; Samuel Lilley, J.D.; D. Reed, I.G.; F. D. Cates, N. Kepps, W. Skene, Frederick Gordon, Charles Halphouse, J. T. Taylor, W. M. Edmunds, Thomas N. Nicholson, John Egan, and many others, including a long list of visitors. The minutes of several preliminary meetings were read for information. The ceremony of initiation was rehearsed, Bro. Taylor being the candidate. It was rendered in a correct, impressive, and painstaking manner, and was an agreeable treat and pleasure to listen to. Then, by particular desire Bro. Terry gave, in his usual correct and finished style, the working of the first, second, fourth, and fifth sections of the first lecture, which was acknowledged by a unanimous vote of thanks being accorded to him and placed on the minutes of the lodge books, for his great kindness in doing this work for the lodge. The propositions for joining members were then received, and other business followed, after which the lodge was closed. The beautiful new furniture of this lodge of instruction, so complete in all its details, was supplied by Bro. G. Kenning, of Little Britain. It gave the greatest satisfaction, and was the admiration of all present. Refreshment followed. Bro. H. Lock, the much-respected host, gave a liberal supply of all things needful both at banquet and dessert. He was most attentive to the wants of all, and his exertions were fully appreciated. The usual toasts having been given, the brethren separated at an early hour.

A ROYAL Ark Lodge of Instruction is held every Monday evening at the Lyceum Tavern, Strand, at 7 o'clock.

Two meetings will be held of a Mark lodge, one at the Freemasons' Tavern on Monday, the 20th February, at 6 o'clock, to advance Master Masons to the degree of Mark Master, and afterwards elevate them as Royal Ark Mariners, at a fee of two guineas for the two degrees; and the second at Bro. Gosden's, the Masons' Hall, Masons'-avenue, Basinghall-street, E.C., on Monday week, the 27th February, at 6 o'clock, with the same design and at the same cost. Brethren wishing to avail themselves of these opportunities are requested to communicate with Bro. Meyer A. Loewenstark, Secretary, Devereux-court, Strand, W.C.



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## Births, Marriages, and Deaths.

## DEATHS.

HACKETT.—On the 12th inst., at his residence, Dugdale-street, Chilvers Coton, Bro. Dacres W. Hackett, of the Midland Bank, Nuneaton, J.W. of Abbey Lodge, 432, in the 29th year of his age, deeply regretted by a large circle of Masonic friends.

HAIGH.—On the 9th inst., at 429, Oxford-street, Bro. Charles Haigh, late of the Rose of Denmark Lodge, No. 975.

LACEY.—On the 26th ult., at his residence, Eugina Villa, Hammersmith, Bro. Edward Lacey, P.M. Lion and Lamb Lodge, 192.

## Answers to Correspondents.

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

W. GAREY.—Thank you for the extract; it will appear.

R. W. Bro. KELLY, Prov. G.M. Leicester.—Your contribution will appear next week.

F. L. E.—The J.W. is to examine visitors, mostly accompanied by a P.M. The laws and regulations as to lodges of instruction are all contained in the Book of Constitutions.

## The Freemason,

SATURDAY, FEBRUARY 18, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.  
The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).  
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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## ENGLAND AND AMERICA.

THE departure of the Earl de Grey and Ripon for America upon a most important mission, cannot fail to have been noticed by our readers, and we believe there is scarcely a member of the English Craft who does not wish success to the message of peace and conciliation which the Most Worshipful Grand Master of England conveys to the citizens of the great Transatlantic Republic.

It is no business of ours, as a Masonic journalist, to discuss the political bearings or the moral justice of the Alabama claims; nor is it within our province

to pronounce any oracular judgment upon the point of disputed fishery rights; but as the representative of a vast organization of peace-loving men, we hail with unfeigned delight the prospect of an immediate settlement of those vexed questions which have for some time past disturbed, and almost imperilled, the harmony which should ever prevail between the two great branches of the Anglo-Saxon race. It is also our privilege to rejoice that the olive-branch has been confided to a statesman who holds so high a rank in the Masonic fraternity of England, and who will, doubtless, pursue his difficult but honourable task in a spirit of candour, equity, and truth. Moreover, we believe that the same spirit will actuate the distinguished men who are associated with Lord de Grey as the exponents of English views, and that the Commissioners who have been selected to act on behalf of the American Government will likewise be guided by a far-reaching perception of the lasting advantages to be derived by both nations from the results of the forthcoming conference.

A great deal has been said and written about the common origin of Englishmen and Americans—about their community of faith and identity of language—but the world's history proves that these links are in themselves insufficient to bind men together in the bond of friendship unless strengthened by kindly acts and tokens of mutual affection.

Again, it must not be forgotten that, although the Anglo-Saxon element still prevails in the United States, there is a powerful and rapidly-increasing Teutonic element, and an equally powerful Celtic element, which may eventually obtain great sway in the Republic; and it may be added that neither of those elements is particularly friendly towards England.

We do not, however, wish to descend to the low stand-point of mere policy; but we say deliberately that the goodwill and alliance of our American friends ought to be courted by every honourable means, because they are allied to us, not only in blood, but in the exercise of those principles of civil and religious liberty so little known and practised by other nations. The time may yet come when the earth shall witness a final struggle between the powers of despotism and the champions of freedom, and in that day the might of America will count for much. A people now numbering forty millions, and increasing at the rate of 20 per cent. in each decade—a territory of almost boundless extent, rich in resources of every kind—such is the prospect presented to our view by the American Republic; and it is one which may well make us ponder over the probabilities of the future. The alliance of Albion and her giant-child Columbia will ever be a guarantee of the world's liberties and of civilisation—a stumbling-block to tyrants and slaves.

Fortunately, there is no reason to dread the outbreak of such a calamity as war

between two such powers; but we want more than this negative satisfaction, we desire to see the most intimate and cordial relations established between the two countries, so that both shall march side by side in the van of human progress. The cultivation of feelings of amity and mutual respect should therefore be the constant aim of all enlightened statesmen on either side of the Atlantic, and the mission of the Lord President of the Council may be accepted as an evidence of this sagacious policy. Turning to the Masonic aspect of the question, it cannot be doubted that the true-hearted Freemasons of the "States" will readily come forward to greet the Grand Master of England with genuine enthusiasm upon his auspicious visit to their shores; and the influence of such an event will be felt in the land long after our Most Worshipful Brother's return to England—an influence for good, a remembrance which will cement, let us trust for ever, the union of two free and mighty nations. It may not be amiss to mention that Lord de Grey is accompanied by a zealous Mason in the person of Lord Tenterden, who will act as Secretary to the Lord President. As plain Brother Abbott, Lord Tenterden has long been known to the London Craft, and especially to the members of the Lodge of Harmony, and the Iris Chapter at Richmond, in both of which bodies he has occupied the principal chairs, and now holds the respective offices of Secretary and Scribe. Lord Tenterden is a really hard-working Mason, as a proof of which it may be mentioned that he can not only confer the various degrees of the Order with great accuracy and precision, but can also deliver that very difficult lecture on the "Platonic Bodies," which we had almost fancied appertained exclusively to the province of one of our best known and most respected Preceptors in Freemasonry.

Our Most Worshipful Grand Master will also be assisted in the adjustment of the delicate questions involved between England, Canada, and the United States, by the Premier of the Dominion, Sir John Macdonald, a brother of eminence, and who fills the exalted position of representative of the Grand Lodge of England at the Grand Lodge of Canada. Our best wishes have already been expressed for the success of their mission, and we may conclude with a hope that our Grand Master's stay in the States may combine pleasure to himself personally, with profit to the international interests, which it will be his ambition to consolidate and maintain. He will, as we have said, receive a hearty reception at the hands of American Masons, and may expect on his return a most cordial welcome from the brethren over whom he rules; for, however much we may differ in politics—and the political opinions of Masons differ as widely as the poles—we are all, at least, convinced that the honour of old England could not have been confided to a statesman of greater sagacity or more unimpeachable integrity than the illustrious Chief of the English Craft.

Multum in Parvo, or Masonic Notes and Queries.

In reply to the query of W.M., in last week's FREEMASON, I beg to refer him to your own issue of October 30th, 1869, wherein is given the full particulars of the initiation of H.I.H. THE PRINCE DEMETRIUS RHODOCANAKIS in the Saint Andrew's Lodge, No. 48, Edinburgh. The *Mons. Demetrius Rodocanachi*, or rather *Demetrius Stamatii Rodocanachi*, was initiated in the Sefton Lodge, No. 680, Liverpool, in the year 1859, just ten years before the Prince's entrance into the Brotherhood, and, we believe, is now a 33° of France, and a resident of Galatz. P.M.

WHAT IS TO "HELE," ETC. ?

I have no doubt that many, like myself, have noticed how frequently an initiate is perplexed when called upon to pronounce the word *hele*, in one part of the ceremony through which he is passed. He generally exhibits hesitation before he utters it, and then pronounces it as if he were not sure that he has caught the word aright. His perplexity is sometimes increased by the W.M. pronouncing the word as if written *hail*! or *hale*—a pronunciation which some are ready to defend. I doubt not that you agree with me in deeming it very desirable, not only that our ritual should be correctly recited, but that it should be well understood—that the meaning of every phrase and of every word should be thoroughly apprehended; and this should be especially so in our obligations. Now, I do not think this is the case in relation to the word in question. What does the verb *hele* really mean? I dismiss the words *hail* and *hale* as being wholly out of the question. I believe the only Anglo-Saxon word so pronounced is *hal*, which we spell *hale*—healthy, sound, robust, &c.; or when used as a salutation, spelt in English, *hail*, implying, probably, a good wish, as welcome! or, as we sometimes say, "all right." A *hail-fellow* is a companion—a good fellow. But neither of these words can have reference to *secrecy*, or concealment. Is not, then, the word we should use, the old Saxon word *hele*, from *helan*, to cover? From this same word we get our *hell*, which signifies a covered or hidden place, and answers to the Hebrew *sheol* and the Greek *Hades*, both translated *hell* in our Bibles, although it is plain, in almost every place in which the word is used, that it simply means the unseen or hidden place in which departed spirits are kept, and not a place of punishment, which the word is now used to denote. Thus the psalmist says (Ps. cxxxix., 8), "If I make my bed in *hell*, thou art there." If *hele* be the word we should use, and the meaning is *to cover*, I see why our Outer Guard is called a *Tyler*—his duty being to cover, that is, to hide or conceal, the entrance to the lodge. This word *to cover* is often thus used to signify *to protect*, *to guard*, as a shield is said to *cover* or *guard* the body; as also to *hide*, *conceal*, or *put out of sight*. So Job says, "If I *cover* my transgressions, as Adam;" that is, if, like Adam, I try to conceal my transgressions. In like manner, the psalmist says, "If I say darkness shall *cover* me," which is immediately explained by "The darkness *hideth* not from Thee." Thus, the *Tyler covers, conceals*, or protects the door of the lodge. Down to the present day, I believe, the meaning of the old word is retained in Cornwall, where *tylers* or *tilers* are called *hellyers*, or *coverers*, because they cover-in the roof of the house. But, then, why have we, "*hele, conceal, and never reveal*?" Some say these are mere synonymes, heaped on one another to render the obligation more impressive. I do not think so—firstly, because an accumulation of words tends to weaken a sentence rather than to give it strength or emphasis; and secondly, because the construction of the sentence will not justify that assumption. "*Hele, conceal, or never reveal*" might do so, but "*hele, conceal, and never reveal*" certainly will not. The conjunctive conjunction denotes that *to reveal* is something in addition to what goes before. Why, then, are the three words used? What is the difference in their meaning? Will this do?—

1. *Hele*, to cover or hide; that is, never to permit certain things to be *seen*.
2. *Conceal*, to be so cautious in our words that even the most astute or quick-witted stranger shall never be able to discern or discover what is not proper to be *made known*.
3. *Never reveal*, to abstain from making known, in any way, what is entrusted to us as Masons.

These suggestions are offered with all deference, and in the hope of eliciting something on the subject from some of our erudite brethren. I am obliged by Bro. Hughan's promise to say something on the word *cowan*, as I am also to Bro. Buchan for his reference to the *Freemasons' Magazine*, although the reference is useless to me, as I have not access to it. I do not think we can derive the word, as Bro. Walford thinks we may, from the Hebrew *cohen*. WILLIAM CARPENTER.

BRO. YARKER AND THE A. AND A. RITE.

As a general rule, I think it undesirable to prolong newspaper controversies, because they tend to degenerate into mere personal repartees, or into wranglings about what each writer is supposed to have said, or really did say. In the present case, however, as a great moral principle is at stake, I trust you will permit me a few words of comment upon Bro. Yarker's communication in your issue of the 11th inst. I ask my brother Masons to read my letters side by side with his; and I promise that this shall be the last with which I will intrude upon you, at least on the present aspect of the question.

Bro. Yarker says, that "A very difficult point in Masonry is raised" by the fact that "without any preparation beforehand the most solemn O.B. are dictated."

Now, I utterly deny that there is any difficulty in the point at all—at least, to a straightforward mind. We, to forward some purpose of our own, *voluntarily* put ourselves in a position, in which we are perfectly well aware, that an unknown O.B. awaits us. Under these circumstances, any man of honour or right feeling is bound to adhere to his sacred promise, even though he should, at some future time, see cause to regret that he made it. Bro. Yarker prefaced his first communication to you with a text of scripture. Let me quote another passage, which is at least equally appropriate to the subject under discussion:—"He that sweareth to his own hurt, and changeth not,.....shall never fall."

Bro. Yarker says that I "admit" my "inability to defend" the A. and A. Rite "on its own merits." This is simply untrue. No word of my first letter can bear such a construction. When the present matter of principle has been settled, then I am perfectly willing to enter upon the further question of the comparative merits and de-merits of a professedly hereditary Governing Body in connection with any Masonic Institution; but that which we, as Freemasons, want to attain is Light and Truth. This can only be done by the calm discussion of *ascertained* facts, and general principles; and the introduction of personal grievances and private insinuations renders such discussion impossible. Nor will I, for one, take part in any controversy in which these weapons are allowed.

Bro. Yarker asks how I, as "a Christian clergyman, under sacred vows," can conscientiously belong to a degree like the 30°, "which stinks in the nostrils of the rigidly orthodox."

The "sacred vows" which a clergyman takes, are to be found in the "Ordination Service," and can be read by all who choose to consult that service. I am aware of nothing in those vows which can deter any clergyman from joining any degree of Christian or Philosophical Masonry.

As to the opinion of the "rigidly orthodox," let me say, once and for all, that such a phrase as this is well enough for bigots, or inquisitors, to hold over the heads of those whom they wish to terrify into submission; but it *could not* be used by any man whose *sole* desire is either to acquire, or to impart, truth.

If Bro. Yarker *seriously* wishes to raise the question whether any Christian man can conscientiously join the 30°, let him say so, and I, as a member of that degree, see no reason why

the question cannot be discussed publicly, without revealing one jot or tittle of the secrets of the degree. I will only further remark that if in the 30° there be anything really "*unchristian*" in principle, it must be equally so to the laymen and to the cleric.

P. H. NEWNHAM,  
Frome, Vauchurch Rectory, Dorchester.

THE ANCIENT AND ACCEPTED RITE.

Bro. Frank M. Pixley, Grand Orator of Grand Chapter of California, thus addressed the Grand Lodge, Oct. 12, 1869:—

"The ancient Craft Masonry consists of three degrees—the Entered Apprentice, the Fellow-Craft, and the Master Mason. These, with the appendage of the Royal Arch, form a system complete in all its parts. . . . This is the true Masonic Institution; and what is beyond this in the way of fancy degrees, Scottish rites, modern French rites, and all the various systems of modern origin, are new and ornamental only. . . . Among them are to be found Provosts and Judges, Illustrious Elects of Fifteen, &c., &c., &c., Sovereign Grand Inspectors-General, all which is simply Masonry run crazy. None of these new-fangled systems, rites, and titles have ought to do with Masonry as practised by those early brethren whose lives were the embodiment of the highest lessons of Masonic wisdom, the impersonation of temperance, courage, self-sacrifice, heroic suffering for conscience's sake—the very types of a simple, holy, earnest life. Well has a standard writer upon Masonry remarked, that, when titles such as Sovereign Prince, Sovereign Grand Commander, Thrice Puissant Grand Master, &c., appear in the public prints, they are only calculated to make the vulgar stare, and with the right-feeling, sensible Mason—a man of the world—excites only derision and contempt." HISTORICUS.

THE APEX = 49° = 81°.

A very serious mistake occurs in THE FREEMASON of the 16th ult., in which it is affirmed that "there are only three holders of the *Apex* in the world, who exist by the succession of triplicate warrants from Frederick the Great," and that the symbols of the degree are a "*Cord and Dagger*."

Now, brethren should not be precipitate in their revelations on the subject of this *climax* of our Grand Historico-Masonic mysteries, for I am in a position to assert, most emphatically, that the warrants in question were not promulgated by Frederick the Great, and that the three so-called *Apexes* were, in fact, no other than the three *sponsors* of the ONE SUPREME APEX, whose very style proclaims his crowning and *solitary* grandeur, and the succession of whose high office comes by an Act of Grace on the part of the existing Apex, who, under circumstances of the greatest solemnity, and himself *strictly veiled*, transmits to his successor (if practicable, in the presence of one or more of the Sponsors) the rituals of all other orders (some of which are scarcely known in England), contained in an antique leaden casket cased in cedar of Libanus (or Lebanon). By this means the *Apex-elect* is, if of one of the lower degrees (but in no case under that of P.M.) under a peculiar dispensation put in possession of the working of all the others.

True enough, the *Cord and Dagger* are the symbols of the Sponsors, but not of the *one* unapproachable Apex, for he has *seven* (hence the con-fraternity known in the East as the *Satbhac*, seven brothers), but which failed under a secret suspension of the then (1845) Sublime Climax *Apex*, who, at that period, happened to be on one of his tours of secret inspection in India.

From the nature of the office of Grand Climax *Apex*, 81°, it has been a time-immemorial law that his name should never be divulged nor his actual identity known to any *but a Sponsor*. Sometimes it happens, where Apex dies in any remote locality, his successor cannot be known to the Sponsors, but the latter can always identify the *true Apex* by the seven symbols which lead to the leaden casket that crowns the mystic edifice, and which, with reverence, I venture to

assert *I have seen*; but it is not fitting that I should say more.

There is a remarkable painting, of small size, called "The Dream of Apex." It represents a man in a gloomy apartment, startled at the appearance of a serpent; but, for reasons inconvenient to mention, the *locality* cannot be indicated.

As your correspondent is perhaps aware, the *one* supreme Apex takes in regular succession, as his symbol, one of the starry signs; but these are not numbered as amongst the *seven* occult symbols.

Allow me to add, that "the *Frederick the Great*" is not a warrant of authority. The *Emperor Frederick Barbarossa* certainly did issue one, but under the superior inspiration of the Veiled Apex, who, at that period, is supposed to have been a Venetian. N. B.—E.

#### THE WARDENS' CHAIRS, (pp. 73 and 89).

If "W.M., M.O.," will re-read his own remarks in conjunction with mine, he will see that he has shown no cause of difference between us. I spoke of "brethren able to discharge the duties," while he speaks of "skilled members," which is just the same. Now, a brother may be "skilled" who has never been in office. Then supposing the W.M. and S.W. were present, and the J.W. absent, while also no P.M. was present, I ask what could be done then? The Master of a lodge ought to know his men, and give every due encouragement to young members who are learning and taking an interest in the duties of the lodge. Consequently if he knows some of those brethren are *quite qualified* to do some absent officers part, he ought to encourage them by allowing them to do it, and not overlook them. I like to see a healthy emulation in a lodge as to taking part in its working—it is far too often absent—consequently I would respectfully ask the P.M.'s to encourage their younger brethren as much as possible, when duly practicable. W. P. B.

#### THE CHURCH OF SANTA SOPHIA (page 73).

The following addenda, being a condensation of Mr. Ferguson's remarks on the subject, may be interesting. St. Sophia was commenced by Justinian in the tenth year of his reign, on the ruins of one erected by Constantine, but destroyed by fire in that year; completed in six years, but twenty years after much injured by an earthquake.

In the course of the restoration, which ensued, several alterations and additions were made, but whether the exo-narthex or outer porch was added then, or after, is not clear; it was not part of the original design, but built during the Christian occupation of the city. St. Sophia has no external architectural beauty in its present state, but beautiful internally. The church itself is nearly an exact square of 229 feet north and south, and 243 feet east to west, surmounted in the centre by a great dome, 107 feet in diameter, and 182 feet from the floor. Internally the church, instead of showing a Greek cross, as is usually asserted, is virtually contracted in the centre, and in plan more the shape of an hour-glass.

The dome of Sta. Sophia is about the same diameter as St. Paul's, London, but 33 feet less in height internally, which is in favour of the former, and gives the effect of great space, while St. Paul's looks too much of a large hole in the roof. It is certain that no domical building of modern times can at all approach Santa Sophia's either for appropriateness or beauty. If we regard it with a view to the purposes of Protestant worship, it affords an infinitely better model for imitation than anything our own mediæval architects ever produced. So much for Justinian's work; but what about Constantine? Now it so happens that we have still an extant building erected by Constantine more than fifteen hundred years ago, and one, too, which may well claim the highest interest and veneration from the whole Christian world. I refer to the *real* church of the Holy Sepulchre, alias, the "Mosque of Omar," or, as Mr. Ferguson more correctly styles it, the "Dome of the

Rock." This old *Christian church* is hallowed by many associations. It contains the tomb of Christ, and nigh it the words were uttered—"He is not here; He is risen! Come see the place where the Lord lay."

I intend to forward a few remarks upon this venerable and sacred structure shortly.

W. P. BUCHAN.

#### FREEMASONRY AND THE AMERICAN REVOLUTION.

One of the most extraordinary facts connected with the American Revolution is, that every general officer on the side of American independence was a Freemason, with one solitary exception, the traitor Benedict Arnold. C. F. M.

#### WASHINGTON AS A MASON.

We extract the following interesting item from Lossing's "Pictorial Field Book of the American Revolution."—

"The Americans were encamped in log huts at Morristown, and Washington's head-quarters were at the old Freeman Tavern, which stood on the north of the village green. In the Morris Hotel, a building then used as a commissary store-house, the chief often participated in the rites of Freemasonry in a room over the bar, which was reserved for a ball-room and the meetings of the Masonic lodge. There he conferred the degrees of the Order upon his companions-in-arms, and his warm attachment to the Institution lasted until his death." C. F. M.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### THE "LITTLE" TESTIMONIAL.

(To the Editor of The Freemason.)

V. D. B.—It is quite refreshing, after reading the leader on "Masonic Monstrosities," to peruse the manly and most fraternal letters of Bros. Magnus Ohren and John Boyd respecting the testimonial to our mutual friend and distinguished brother, Robert Wentworth Little. I do not believe it worth while to notice any anonymous personal attacks on Bro. Little by persons who are no doubt envious at seeing real worth about to be rewarded. Those who know Bro. Little are aware of the falsity of such charges, and those who do *not* know him, instead of crediting slanderous tales, should remember that the Testimonial Committee are aided by Masons of world-wide fame, like the respected Grand Secretary and others.

Yours fraternally,

W. JAMES HUGHAN.

Edward-street, Truro, 11th Feb., 1871.

(To the Editor of The Freemason.)

DEAR SIR,—Having read with very great pleasure the letters in your last issue from Bros. Ohren and Boyd, I cannot refrain from addressing a few lines to you on the same subject.

The observations in your contemporary alluded to by Bro. Ohren exhibit so much acridity of temper and general mental disturbance that it is to be feared the writer must be suffering from a severe attack of jealousy, and no doubt imagines that he himself should be made the victim of a testimonial instead of our esteemed Bro. Little. Such, however, is not the case, as he is lacking to so culpable an extent in Masonic charity that much time and care will be required to restore him to a proper frame of mind and heart; and we commend him to the pure spring of Masonry, where charity—that chiefest of all the virtues—will be found a sovereign remedy for the crudity and narrowness of his ideas.

Let us now turn to pleasant topics, and a pleasanter one cannot be found than the testimonial now on foot. I need not say it has for several years been contemplated by many—it only required the right and fitting season now arrived, when, on being set in motion, it should extend as far as Masonry itself, on which the sun never sets; and I am sure that in every region where the light of Masonry illumines the heart of man, some will be found to give a hearty response to the call. I am but one of many hundreds who were waiting for the signal. All who know our Bro. Little know that his untiring energy and zeal, and the kindly manner in which he is ever ready to render his services, has given him a position in Masonry second to none as a real worker. His unwearied exertions in restoring the Red Cross Order and its cognate degrees to the noble position they now hold in Christian chivalry has not in the least prevented him from devoting an immense amount of time and energy to the Craft

and the Royal Arch, in every ceremony of which so many of us have had frequent opportunities of witnessing his perfect working; and I can fully bear out Bro. Boyd's remarks as to the number of lodges and chapters wherein he has officiated either as the Consecrating or Installing Officer. I can only add that his testimonial stands on the *broad basis of general Masonic work* of the highest class, and thus commends itself to all Masons. Those who have had the pleasure of knowing him intimately, as I have for many years, will not require to be reminded that it would be difficult to find a more gentlemanly man, a more perfect Mason, or one more deserving of general esteem than our brother.

Yours in fraternity,

WILLIAM ROBERT WOODMAN,  
P.M. 66, P.Z. 33.

Vittoria Villa, Stoke Newington-road.

#### QUALIFICATIONS OF VISITORS TO LODGES.

(To the Editor of The Freemason.)

SIR AND BROTHER,—There has been some correspondence in THE FREEMASON on the above subject. A circular was issued by Grand Lodge, and ordered to be copied into the lodge minute books, warning lodges not to admit strangers, who, though able to pass the necessary examination, came unprovided with their G.L. certificate. I forget the date of the circular, and am absent from the neighbourhood of my lodge, but feel certain it was issued subsequent to 1860.

I am, yours fraternally,

W. M.

#### "LADY MASONRY."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Referring to my letter on "Lady Masonry," which appeared in THE FREEMASON, I have again to crave your indulgence and aid. I am happy to say, from inquiries made, I find many warm advocates for the "Eastern Star" as a most desirable means of gathering—uniting—the ladies of our families in our several towns and lodges, &c., for charitable purposes.

Many of our brethren I find averse to the system, lest it might clash with or infringe on our own Order. This is, as you know, erroneous—"Lady Masonry," beyond its object, *Charity*, is quite distinct, and in no way interferes with the Craft.

Having said so much, I earnestly hope the brethren will aid in opening a chapter of the beautiful and useful "Eastern Star"—the best and only means I know whereby our wives and sisters can unite and work together in acts of kindness and charity.

In conclusion, I may observe that many lady friends are desirous of being enrolled, and are anxiously waiting to prove their utility in the good work. I will be glad to hear your opinion, as well as any of your readers, on the subject. Brethren will please address as below.

Yours fraternally,

F. J. JORDAN.

69, Chippenham-road, W., 8th Feb., 1861.

#### CONSTITUTIONS OF GRAND LODGE OF ENGLAND.

(To the Editor of The Freemason.)

V. D. B.—Respecting the copies of the "Constitutions" I wrote about lately, allow me to state that, thanks to the kindness of brethren, I have now the Constitutions of A.D. 1858 and 1863 (8vo.), and I only want those of A.D. 1776 and 1784 to render my set complete.

I shall be happy to have these two volumes (or exchange), and would deem it a favour if any brother procures either or both for me at a reasonable cost.

Yours fraternally,

W. JAMES HUGHAN,

Prov. G. Sec. Cornwall.

Edward-street, Truro, 11th Feb., 1871.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mâgé, &c. After a trial no family will be without Mayar's Semolina.



**KING WILLIAM CITED FOR TRIAL.**

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—The cry of protest which is echoing from every honest heart in this land against the horrors of the actual struggle is a solemn condemnation of King William, and cannot fail being heard in our lodges.

To remain silent would give a tacit approval of deeds which excite indignation in moral society.

I annex my protest, in which I trust our worthy brothers will join as a body. I shall feel thankful for its publication in your columns.

Ever fraternally yours,  
E. DELFRAISSE.

Chard, 1st February, 1871.

In reading the document of the French Masons, recorded in your number of 28th Jan., 1871, page 61, the first impression tells your mind of a wild despair, a powerless wrath, an impossible madness. Then, whirling against time, you leap over long by-gone ages, when blind, intrepid boldness rebels against insuperable forces. But such impression is soon imperilled in the mind which the principles of our Craft have filled with enlarged views of the true mission of all honest men. The golden heart of a Freemason always thrills at the cry of distress of innocence, hurls vengeance against crime, unless he forsakes his duties. Rank and lineage are no boundaries to our domain; our laws cannot stand as dead letters against evil for the sake of the title of the evil-doer. The king who deserts the cause of humanity and justice to secure personal advantages perjures himself in the eyes of the universal Brotherhood. It is a very comfortable way of getting rid of the difficulty, by pleading politics as being without the pale of our laws. Moral, political society comprise an indivisible trinity; they form the trine virtues of humanity, which we are so proud to call the grand principle of Freemasonry.

With dint of a sophism, it may be said that war has cruel consequences, which necessity approves, or at least excuses. Well, as long as such a demoralising system stands as an accepted scourge of our civilised age, we must by force submit. While King William acted on the defensive he had justly deserved applause and praise in his glorious and holy task of protecting his subjects. But what for the useless, wholesale murders of women, old men, and children in their flight before his cohorts? What for the villages reduced to ashes? What for the millions of innocents closely clustered in burning cities, dying by hundreds daily from disease, from mutilation, from cold and starvation? What for the enslavement of many millions of people by sheer lust of conquest? Brothers, if such evil-doings constitute the glory of a king, for the sake and glory of our Order, never let a king soil the gates of our sacred lodges! We, pupils of a school of a pure moral, shall we let such evil triumph without whispering a few words of remonstrance to the ears of our guilty brother? When the sacred voices of justice and mercy faint all round us under the clash of arms—when powerless innocence bleeds under the sword, struggles against famine, or dies under torture—we, brothers, we, the sworn satellites of a merciful Providence, shall we witness the crime and not protest against it? Will not our courage be equal to our duty? Shall we spare King William—the Attila of our age, the scourge from above—the lesson we owe him? Well, it is perhaps better to let his heart spell his own condemnation, written with blood upon his imperial crown. Like Belshazzar, he shall call in vain all his wise men to explain how his eyes become blind by blood dropping from his crown; how his ears become deaf by childlike screams, by the moans of mutilated corpses heaped round his sleepless pillow; how every vein, every artery of his body grows turgid, constantly filling with the tears of tortured women, of widows mourning their mutilated husbands or children. Then his countenance will change; the joints of his loins will become loosed, until a brother, like Daniel to Belshazzar, shall whisper the word of prayer, saying, "The Great Architect have mercy on

you! You, Brother William, who insulted morality, outraged humanity, and apostatised from your engagements to the Craft."

E. DELFRAISSE.

**THE ROBERT WENTWORTH LITTLE TESTIMONIAL.**

A meeting of the friends and subscribers to the above testimonial was held at the Freemasons' Tavern, Great Queen-street, on Saturday, the 11th inst. Bro. Colonel Francis Burdett, P.G.M. for Middlesex, in the chair. There were also present: Bros. John Hervey, Grand Secretary; Weaver, Yeoman, Barrett, Walters, J. T. Moss, John Boyd, Parker, George Kenning, Thiellay, Roebuck, and Levander.

The circular convening the meeting having been read, the Chairman briefly explained the objects of the meeting. Letters were then read from the Rt. Hon. the Earl Bective, the Rt. Hon. the Earl of Jersey, Sir Gilbert Campbell, Sir Frederick M. Williams, M.P., &c.; and other brethren, consenting to be on the committee, and promising their support and assistance.

A committee was then appointed.

It was proposed and carried unanimously—

"That Bro. Colonel Francis Burdett, P.G.M. for Middlesex, be elected as Chairman of the Committee; and that Bro. John Hervey, the Grand Secretary, be the Treasurer of the Fund."

"That Bros. J. T. Moss and H. C. Levander be requested to act as Hon. Secs. of the Committee."

The following was the first list of subscriptions announced:—

	£	s.	d.
Whittington Lodge, 862 ...	5	5	0
Rose and Lily Conclave ...	5	5	0
Bro. W. B. Woodman, M.D., P.M. 66 ...	5	5	0
George Kenning, W.M. 192 ...	5	5	0
J. T. Moss, W.M. 1326, P.M. 169 ...	5	5	0
Bayles, 297 ...	5	0	0
Paton, 393 ...	3	3	0
Col. F. Burdett, P.G.M. Middlesex ...	2	2	0
Rev. C. J. Martyn, Grand Chap., P.M. 82 ...	2	2	0
Roebuck ...	2	2	0
Captain J. Bertrand Payne ...	2	2	0
Capt. Irwin, Bristol ...	2	2	0
Tanner, P.M. 177 ...	1	1	0
Sillifant, P.M. 217 ...	1	1	0
Hughan, P.M. 137 ...	1	1	0
F. Walters, P.M. 73 ...	1	1	9
Sneed, G.P. Middlesex ...	1	1	0
Yeoman ...	1	1	0
Mann, W.M. 1306 ...	1	1	0
Rosenthal, P.M. ...	1	1	0
Parker ...	1	1	0
Fairlie, 33 ...	1	1	0
Gumbleton, 10, P.G.D. ...	1	1	0
Weaver, 862 ...	1	1	0
Brett, G.P., 862 ...	1	1	0
Dr. Daniel Moore, Lancaster ...	1	1	0
John Dyer, 22 ...	1	1	0
C. Coote, P.M. 1319 ...	1	1	0
J. M'Kiernan, 192 ...	1	1	0
Angelo Lewis, 788 ...	1	1	0
J. W. Barrett, P.M. 169 ...	1	1	0
H. C. Levander, W.M. 507 ...	1	1	0
A. B. Donnithorne ...	1	1	0
E. H. Thiellay ...	1	1	0
Caveac Chapter, 176 ...	1	1	0
R. M. Bowman, 79 ...	0	10	6
Rev. W. Church, 165 ...	0	10	6
Ohren, W.M. 452 ...	0	10	6
Smith, 76 ...	0	10	6
Dr. Jones, Carlisle ...	0	10	6
Hurlstone, 862 ...	0	10	6
Quilty, " ...	0	10	6
Smith, " ...	0	10	6
Garu, " ...	0	10	6
Kaye, " ...	0	10	6
Whitehead, " ...	0	10	6
Jones, " ...	0	10	6
Frickenhuis, " ...	0	10	6
Moll, " ...	0	10	6
Voigt, " ...	0	10	6
Bergmann, " ...	0	10	6
Oswalt, " ...	0	10	6
Sissons, " ...	0	10	6
Haley, " ...	0	10	6
Kingston, " ...	0	10	6
Steiner, " ...	0	10	6
Anderson, " ...	0	10	6
R. Robinson, 1002 ...	0	10	6
J. Pearson, " ...	0	10	6
J. F. Taylor, " ...	0	10	6
W. Taylor, " ...	0	10	6
J. D. Larsen, C. 177 ...	0	10	6
Lord Eliot, 6 ...	0	10	0
Morton, 9 ...	0	10	0

A vote of thanks to the Chairman terminated the proceedings, and the meeting was adjourned. It is expected that at the next meeting the list will be very greatly increased.

Reports of Lodges 197 and 975, also Mount Calvary Chapter, Rose Croix, and Mount Calvary Encampment K.T., will appear in our next.

**Masonic Miscellanea.**

THE Triennial General Grand Conclave of the Red Cross Order will be held at Freemasons' Tavern, Great Queen-street, on the 3rd March.

WE are informed that Lords Limerick and Eliot have been admitted to the 30°, and the Earl of Carnarvon to the 32°, by the Supreme Grand Council 33° for England and Wales.

THE St. George's Conclave Red Cross of Rome and Constantine, will be consecrated at Bolton this day (Saturday, the 18th inst.) by the Illustrious the Intendant-General for North Lancashire.

HIS Royal Highness the Prince of Wales has named Monday, the 8th May next, for the Anniversary Festival of the Royal Masonic Institution for Girls, on which occasion His Royal Highness has kindly consented to preside.

As a result of the late Masonic ball in aid of the West Lancashire Masonic Educational Institution, held at the Town Hall, it will be satisfactory to the brethren to know that the Secretary (Bro. R. Wylie) has been enabled to hand over the handsome sum of £102 14s. 8d. to the Treasurer, Bro. R. Wilson.

WE are requested to state that the Grand Lodge of Mark Masters is now prepared to grant warrants and certificates for the Ark Mariners' Degree. All Applications must be made to the Grand Secretary G.L.M.M., at the office, 2, Red Lion-square, Holborn, W.C., no other person being authorised by the Grand Master to issue them.

A NEW conclave of the Red Cross Order—to be named the "Byzantine," No. 44—is about to be opened at Leicester, under the distinguished auspices of the R.W. Bro. William Kelly Prov. Grand Master; and the Rev. W. B. Langley, Rev. N. Haycroft (D.D.), the Right Hon. the Earl Ferrers, and other eminent brethren will hold office in the conclave.

THE Annual Ball of the Old Concord Lodge, No. 172, was held in the new Grand Hall, Freemasons' Tavern, on Wednesday last, when a large and brilliant company assembled on the occasion. The excellent arrangements reflect the highest credit upon the Stewards, nothing being wanted on their part to add to the comfort and success of the evening. Bro. Marriott's band attended, and the musical arrangements were conducted in a most efficient manner by that brother. Supper was served in a *récherché* style, after which dancing was kept up till an advanced hour in the morning.

The Sphinx Lodge of Instruction will not hold its usual weekly reunion to-day (Saturday) in consequence of the meeting of the mother lodge on this day.

**HOLLOWAY'S PILLS.**—Youthful Infirmities.—From causes difficult to discover, producing slight symptoms of deranged action scarcely perceptible at first, the young become prematurely enervated and debilitated. They lose alike their looks, energy and confidence. The general cause of this melancholy state is a disordered stomach, which Holloway's Pills will regulate. By improving digestion, and purifying the blood, they work wonders. They act so kindly, yet so certainly, upon every organ, that the nervous system soon recovers, and the wonted good spirits speedily return with strength, vivacity and vigour. The most delicate may safely take Holloway's Pills. They afflict no violent effect upon the system, and accomplish their end without much restriction in diet or pleasure.—[Advt.]

**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

## GRAND LODGE OF SCOTLAND.

The Quarterly Communication of the Grand Lodge of Scotland was held on Monday evening, February 6th, in the Freemasons' Hall, George-street, Edinburgh, at 6 p.m. The Earl of Rosslyn, Most Worshipful Grand Master occupied the throne, and was supported by Bros. H. Inglis of Torsonce, Substitute Grand Master; William Mann, Senior Grand Warden; Colonel Campbell of Blytheswood, Junior Grand Warden; Rev. F. Rowbotham, *M.A.*, acting Grand Chaplain; Alex. J. Stewart, Grand Secretary; John Laurie, Grand Clerk; William Officer, Junior Grand Deacon; Alex. Hay, Grand Jeweller; Major Ramsay, Grand Director of Ceremonies; C. W. M. Muller, Grand Director of Music; Major Hope of Luffness, Captain Colt of Gartersherrie, and others.

The Grand Lodge having been opened in ample form by the Grand Master, the business of the meeting was proceeded with.

Upon the list of Proxy Commissions being read over, Bro. Baird, R.W.M. No. 3 bis, objected to their being sustained, on the ground, as he supposed, of their not having been granted in accordance with the new Stamp Act. Bros. Inglis, Sub. G.M.; and Mann, S.G.W., replied that as Masonic commissions were not granted by "letters of attorney," therefore Grand Lodge had nothing to do with Bro. Baird's objections as now stated, and especially at this stage of their proceedings.

Bro. Colonel Campbell, J.G.W., observed that if Bro. Baird wished to carry forward his ideas in Grand Lodge, he should table a motion to that effect in a proper manner, which would come up *pro forma* at the quarterly communication thereafter; but as to interrupting the proceedings of Grand Lodge in the way he was doing, that was quite unconstitutional.

Bro. Baird, however, persisting in his opposition in rather an obstreperous manner, the Most Worshipful Grand Master requested him to resume his seat.

The motion that the Proxy Commissions be sustained, was then carried.

The report upon the memorial of the lodge of Glasgow St John as to carrying the working tools at Masonic processions was afterwards read and met with great opposition from the R.W.M. of No. 3 bis, who made several statements, for which, however, he was called in question by the office-bearers and members of Grand Lodge present. He also alluded to the circumstance of the St. John's Lodge having carried the working tools at several Masonic processions in the Glasgow province previous to the said St. John's lodge joining the Grand Lodge in 1850.

Bro. Robertson, G.B.B., replied that if the Provincial Grand Lodge of Glasgow really allowed the St. John's Lodge to act as stated, said Provincial Grand Lodge was simply breaking Grand Lodge laws when doing so.

Bro. Buchan, G.S., observed that it was, in his opinion, in great measure owing to the St. John's Lodge having managed to impose their pretended Malcolm Charter upon many of the Glasgow brethren which had enabled it to act as it had done; but seeing said document had been proved by some of the best Masonic and historical authorities in the country to be only a modern forgery, it followed therefore that the pretensions of the St. John's Lodge, as put forward in that memorial, were without due foundation, and fell at once to the ground.

The motion that the report of committee—minus some suggestions appended regarding future processions in Scotland—be sustained, was thereafter carried.

Another motion on the subject of Masonic processions was delayed till next Quarterly Communication, as the Glasgow brethren had to leave in order to catch the 9 p.m. train.

On the recommendation of the Grand Committee, Bros. the Earl of Dalhousie, Andrew Kerr, and William Hay were nominated delegates to represent Grand Lodge at a conference to be held in London on an early day to discuss the question of the Mark degree.

A memorial for the recognition of the new Grand Lodge of Quebec was refused. Fraternal relations with the Grand Lodge of Nova Scotia were established by the appointment of Bro. George Fraser as representative of the Grand Lodge of Scotland at the Grand Lodge of Nova Scotia, and the nomination of Bro. William Hay as the representative of the Grand Lodge of Scotland.

Charters were ordered to be expedited for new lodges—Burns St. Mary, Hurlford, Ayrshire; Rising Sun, Bombay; and Hopetoun, Leadhills.

On the motion of the Substitute Grand Master, Bro. Major Hope, of Luffness, was appointed Provincial Grand Master for East Lothian, in room of the late Bro. the Earl of Haddington.

A letter was read from the Honorary Secretary of the Scott Centenary Committee asking the co-operation of Grand Lodge at the festival in August next.

After the appointment of Grand Committee for 1871-2, and the tabling of several motions, amongst them the following:—"That no office-bearer in the Grand Lodge of Scotland shall hold the same office for a longer period than three years, and, on the expiry of his term of office, shall not be eligible for re-election to the same office, and that at least three years must elapse before he is appointed to it again. This, however, is not to apply to the Grand Master or paid officials"—to be discussed at next Quarterly Communication, Grand Lodge was closed in the usual form.

## CONSECRATION of the STOCKWELL LODGE, No. 1339.

This new lodge was consecrated by Bro. R. Wentworth Little, W.M. 1293, P.M. 975, Prov. G. Sec. Middlesex, on Thursday, the 2nd inst., at the Duke of Edinburgh Tavern, Shepherd's-lane, Stockwell. About twenty-five brethren were present, and the ceremony went off with great *éclat*, the presiding officer being absolutely perfect in the beautiful ritual, and great assistance being rendered by Bro. Worrell as Organist, and Bro. T. J. Barnes, P.M. 933, as D.C. The Wardens' chairs were filled by Bros. John Thomas, P.M., and W. B. Hambly.

At the conclusion of the consecration ceremony, Bro. Little vacated the chair in favour of Bro. H. E. Francis, P.M., who then installed Bro. C. Hamerton as W.M. in a most admirable manner. The officers appointed were Bros. W. Worrell, S.W.; J. C. Pain, J.W.; H. E. Francis, Sec.; J. Brighten, S.D.; J. M. Klinck, J.D.; D. Stolz, I.G.; and W. Grant, Tyler.

The thanks of the lodge were unanimously voted to Bro. Little for the able manner in which he had performed the consecration, and he was further elected an honorary member. Votes of thanks were also passed to the Installing Master, the Wardens and visitors generally, for their kind assistance, and after several propositions for initiations, &c., had been made, the lodge was closed, and the brethren sat down to a most magnificent banquet, provided by Bro. C. Timewell, the host. The wines were excellent, and the entire *menu* gave great satisfaction. Bro. Hamerton, the new Master, proposed the various toasts of the evening in a terse but telling style, and there can be no doubt that he is the right man in the right place. Among the brethren present were: Bros. J. Stevens, W.M. 1216; H. Thompson, P.M. 177; G. Shuck, W.M. 857; T. A. Taylor, 1158; H. Child, 72; J. Wyld, 54; H. Mills, 857; H. Massey, P.M. 619; J. Dawson, 72; &c.

## THE FREEMASONS' LIFE BOAT.

The following names were inadvertently omitted in the last report, which appeared in THE FREEMASON of the 11th inst.:-

	£	s.	d.
Bro. W. Grant, 186	...	0	2 6
" H. Carpenter, 186	...	0	10 0
" Heather, 174	...	0	2 6
" Adkins, W.M. 174	...	0	2 6
" H. Barlow, 174	...	0	2 6
" Paddon, 174	...	0	2 6
" Farrar, 174	...	0	2 6
" Roberts, 174	...	0	2 6
" Tuck, 174	...	0	2 6
" Manin, 174	...	0	2 6
" Miller, 174	...	0	5 0
" Hilliard, 174	...	0	2 6
A.P.M. 174	...	0	10 0

There is also an error—Bro. Gompertz, 205, subscribed 2s. 6d., and not 2s. The total, therefore, is £242 15s. 6d.

## ROYAL ARK MASONRY.

## GRAND LODGE OF ROYAL ARK MARINERS.

A Grand Lodge of the Ancient and Honourable Fraternity of Royal Ark Mariners was held at the Freemasons' Tavern, on Thursday, the 9th inst., at seven o'clock. Present: Bros. Morton Edwards, G.C.; R. W. Little, Past D.G.C.; F. Binckes, P.C.; Hyde Pullen, P.C.; S. Rosenthal, G.D.C.; A. D. Loewenstark, G. Standard-bearer; M. A. Loewenstark, G.S.; George Kenning, H. C. Levander, S. M. Lazarus, H. Massey, W. B. Church, H. W. Barrett, J. Rosenthal, W. H. Hubbard, T. F. Starkey, A. Harris, G. Hart, M. Emanuel, E. H. Finney, John Read, Waters, and Longstaff. Bro. Morton Edwards was G.C.; Bro. Rosenthal acted as S.W.J.; and Bro. Lazarus as J.W.S.

The Grand Lodge was opened in ample form and with solemn prayer, the minutes of meetings of 21st and 30th June, 29th July, and 2nd of February were read and unanimously confirmed, and letters were read from Bros. Colonel Burdett (Deputy G.C.), Lord Eliot (P.C.), George Lambert (G.T.), Israel Abrahams, and other brethren, apologising for absence.

The G.C. then stated that the meeting had been called to discuss the position the degree now stood in, to make such arrangements as may be necessary for the attachment of this degree to the Mark Degree, and to elect a Grand Commander for the next year.

Several letters and extracts from correspondence from Bros. Dorrington (P.G.C.), Thompson, Vesper, Greenwood, Pilling, and other Royal Ark Mariners, were read, by which it was shown that the degree had been extensively practised during the eighteenth century, and had been worked in various parts of the country and abroad since then and up to the present time. Bro. Edwards had been invested with power from Bro. Dorrington, the G.C., to re-open dormant, and found fresh, lodges, and call a Grand Lodge together under his authority and that of a warrant for the establishment of a Grand Lodge in 1793 signed by several distinguished Masons of that period, when H.R.H. the Duke of Clarence accepted the Grand Command of the Order. This was done on the 21st June, when, on Bro. Dorrington retiring, Bro. Edwards was regularly invested and enthroned as G.C., and appointed a number of officers, at a very influential and successful meeting. Since that period negotiations had been entered into with the Mark Degree for the attachment of the Royal Ark Mariners to it—much in the same manner as the Royal Ark to the Craft—which required some meetings still to complete; but in the interval the Order had been making rapid progress. Ten lodges had been either reopened or founded, other applications received, several Inspector-Generals had been appointed for provinces at home and abroad, and warrants and certificates could now be granted, for which application should be made to the G. Scribe, Bro. Loewenstark. The Mark Degree would, after the 21st June, take over the greater part of the management of the Royal Ark Mariners' Order, if the Grand Master of the Mark Degree, the Rev. G. R. Portal, be elected as Grand Commander; but in the meantime it was necessary that the arrangement for the attachment should be carefully made, so as to secure the rights of this degree to the members.

Considerable discussion now ensued, in which Bros. Binckes, Little, S. Rosenthal, A. D. Loewenstark, and Lazarus took part, Bro. Binckes stating that he considered the arrangements all but confirmed, and that no difficulty whatever would be experienced in coming to terms. But the real difficulty, he went on to say, was this: Did this Grand Lodge still wish to exercise supreme authority or did it not; or, on the other hand, was it willing to give it up to the Grand Lodge of Mark Masters? If the Grand Ark wished to resign to Grand Mark Lodge a nominal allegiance and retain the real power, the Grand Lodge of Mark Masters would not concede to those terms. If Grand Ark wished to surrender its powers to Grand Mark Lodge, and have it work the degree, then there was no difficulty in carrying that understanding into effect; but Grand Mark Lodge would not go so far as to come to an arrangement by which two concurrent supreme jurisdictions should be allowed to exist.

The G.C. stated that he expected to have seen three times the number of Royal Ark Mariners present, and he felt that the meeting consequently did not entirely represent the Order, but that which was wanted was this: that the Grand Lodge of Royal Ark Mariners should be merged into a council, to work as a lodge, which all Present and Past Commanders and all Present J's and S's should be entitled to attend, and rank as members; that a working committee or Board of Advice be formed to advise the Grand Commander on Royal Ark matters; that all fees should be the property of the Grand Lodge of Royal Ark Mariners to the 21st June, which would enable them to pay for their furniture, clothing, &c., and probably leave a sur-

plus, part of which would go for charitable purposes, and part towards an installation banquet. The Grand Officers to pay fees of office, to have their past rank confirmed, and that all these fees for office and dispensation fees be the property of this Body, which would thus efficiently represent the Royal Ark Mariners' Order.

Bro. R. Wentworth Little, Past Deputy Grand Commander, then stated that Bro. Portal had done him the honour to show him a programme which he meant to submit to this Grand Lodge. He believed it met all the conditions previously arranged, and went further, and conceded that the officers of this lodge should wear their collars in Grand Mark Lodge. Again, this lodge was to retain all its fees until it had paid the debts it had incurred for clothing, &c. He thought the Grand Master had met, or endeavoured to meet, them in an amicable spirit, and there was probably no brother in the room who did not wish to see the treaty carried out to the fullest extent.

Bro. A. D. Loewenstark then moved that "The Rev. Bro. G. R. Portal be elected Grand Commander, the enthronement to take place on the 21st of June." The motion was seconded by Bro. Levander.

The G.C. then put the motion, and it being carried unanimously, he declared the Rev. G. R. Portal to be the Grand Commander-elect.

Bro. A. D. Loewenstark also moved—"That a Committee be formed of the G.C., and five members of this, as well as of Grand Mark Lodge, to arrange the difficulties in the meantime." This was seconded by Bro. Levander, and carried unanimously.

The Committee was then appointed as under:—The G.C.; Bros. Joshua Nunn, Harris, E. H. Finney, A. D. Loewenstark, and M. Emanuel.

Bro. Binckes stated that he should immediately take the necessary steps to call together the Committee of the Mark Degree, consisting of the Grand Master and five members of that degree.

The G.C. informed the brethren that having been so successful in the efforts made to restore this ancient Order to something like its former dignity, and having been so ably seconded by his officers and Royal Ark Mariners generally, he should not relax his endeavours to render it as influential and numerous as possible, in order to hand over to the Grand Commander-elect a powerful and well-organised body of brethren, and which must be a source of gratification to both degrees.

There being no further business, Grand Lodge was closed in ample form.

The appearance of the rooms on this occasion was certainly picturesque and handsome in the extreme, the brethren wearing the grand clothing, jewels, &c., of the Order.

A Special Lodge of the Ancient and Honourable Fraternity of Royal Ark Mariners was held by dispensation at the Freemasons' Tavern on Thursday, the 9th inst. The lodge was opened by Bro. Meyer A. Loewenstark, G.S.B., in due form and with solemn prayer, when Bros. Waters and Longstaff were admitted and obligated as Royal Ark Mariners. The ballot was taken for Bro. Major E. Hamilton Finney, 31°; John Read (Grand Organist Mark); and A. B. Cook, 30°; which proving unanimous in their favour, Bros. Finney and Read were admitted, and elevated to the degree of Royal Ark Mariners according to ancient custom. On the retiring of some of the brethren, an Assembly of Commanders of the Order was then properly formed, and Bros. Finney, Starkey, and T. W. Barrett had the rank of Commander conferred on them by dispensation, the ceremony being conducted by the G.C., Bro. Morton Edwards, assisted by Bro. S. Rosenthal, 33°, G.D.C., and Bro. Lazarus, P.C. No. 2. The brethren were then readmitted, and saluted the newly-enthroned Commanders. No other business being before the lodge, it was closed in due form and with solemn prayer.

*Dove Lodge, No. 4.*—A meeting of this lodge was held at Freemasons' Tavern, Great Queen-street, on Wednesday, the 1st of February, when a number of brethren of the order were present; A. D. Loewenstark, Commander. Bro. Major H. T. Duncan, D.G.M. for B. Burnah, and Bro. Geo. Neall were elevated, and the Commander-elect, Bro. Israel Abrahams, was enthroned as Commander N., and invested his officers as follows:—Bros. S. Pollitzer, S.W.J.; Wolf Littaur, J.W.S.; Rosenthal, S.D.; Funkenstein, J.D.; Albert, Steward; M. Emanuel, D.C.; J. Emanuel, Guardian; A. D. Loewenstark, Treas.; E. Hart, Organist; Meyer A. Loewenstark, Secretary; Laing, Warden. The lodge was then closed in due form and with solemn prayer. At the banquet (a capital one) which took place after the Mark Lodge was closed, Bro. M. Edwards, G.C., stated that he had had the pleasure of elevating the M.W.G. Mark Master, and several Grand Officers, as well as some officers of Grand Craft Lodge, and some idea might be formed of the progress this degree is making, when out of some 30 who were round the table, all except five or six were Royal Ark Mariners, and he hoped that this degree, having been buried for years as one might say, possessing merits to some unknown, may yet become of considerable importance.

**THE BEST FIRST.**—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

### THE "CAPTAIN" RELIEF FUND.

The officers of H.M.S. "Resistance," several of whom are members of the Craft, gave an amateur performance at the Birkenhead Theatre on the 27th ult., in aid of the fund for relief of the widows and orphans of those who perished in the "Captain." The ill-fated ship having been built at Birkenhead, a great deal of interest is naturally felt in that locality in everything connected with her mishap, and that, together with the novelty of the entertainment given by the gallant officers, caused the theatre to be well filled. The evening for the performance having been quite accidentally chosen, it was a curious coincidence that that very day completed a year since the ship was floated out from the building-yard into the river Mersey. The pieces selected for this occasion were "Our Wife" and the Irish farce "More Blunders than One," in both of which the officers acquitted themselves very creditably. Between the plays, Lieut. Heron, R.N., entertained the audience with a song, which was vociferously encored, and the same compliment was also paid to Mr. Burnley, R.N., for his admirable execution of a sailor's "hornpipe." The evening's amusement commenced with a most appropriate prologue, written by Bro. Capt. Shanks, Royal Marines (W.M. 189), Knight of the Order of the Medjidie, &c., who, at the rising of the curtain, came forward and delivered it with great emphasis and precision, being frequently interrupted by enthusiastic and well-earned applause. When it was concluded, Bro. Shanks was again called to the front, and received quite an ovation from the well-pleased audience. This is the second entertainment of the kind that the officers of the "Resistance" have given within the last two months, and they have thus added considerably to the "Captain" Fund.

#### PROLOGUE.

Twelve months ago—'tis that within a day—  
The "Captain" first on Mersey's river lay;  
This day completes one year since she with pride  
Came forth to navigate the restless tide;  
On Friday she came forth—a day, 'tis said,  
That even bravest sailors greatly dread—  
But who *then* thought that noble ship would be  
So soon o'erwhelmed with dire catastrophe?  
Noble indeed she was—matchless in strength and  
speed,

Perfect in all but safety!—As a steed  
From the restraint of rein and curb set free  
Wanders unchecked, she roamed the faithless sea;  
She sought not idle, calm repose, but loved  
To face the tempest in its fiercest hour,  
Yet, though her crew were brave, the sequel prov'd  
She could not cope with its tremendous power.

Let us not sorrow for those heroes gone,  
'Twas God's high will! their race on earth was run!  
Within their liquid sepulchre they sleep,  
May He their widows and their orphans keep.  
Their death, to us, a lesson can impart  
That should not fail to reach the hardest heart,  
It loudly bids us lift our thoughts above,  
And put our trust alone in heavenly love!

Friends of the widow and the fatherless  
(As you desire that God should aid or bless),  
Do you—with gen'rous rivalry—how prove  
Foremost in deeds of charity and love;  
Be't yours to dry the widow's burning tear,  
The wretched orphan's poverty to cheer,  
To soothe the bed of sickness, to impart  
Hope to the hopeless—heal the breaking heart.  
These are worthy objects—these, at least,  
Can give pure pleasure to the human breast;  
For this we, Amateurs, now tread the stage,  
You, too, who hear me, in this cause engage.  
We do not wish, to-night, to us our power  
Merely to frisk away an idle hour,  
We seek to aid in charity's design  
And, in our task, most gladly see you join.

What joy 'twould be if every heart could feel  
That happiness springs from the wounds we heal;  
Could we but see all undisclosed despair,  
And take delight in giving comfort there;  
What joy if all the springs within that move  
The tender sympathies of social love  
Were melted to compassion's softest mood,  
And our souls stirred—for age—to doing good.  
When this world's vanities are nearly o'er,  
Ere fate the curtain drops to rise no more;  
When the fast fleeting breath has almost sped,  
Some moments thus devoted then will shed  
A calm and tranquil bliss, a ray serene,  
To gild the mortal drama's closing scene.

Thoughts such as these made us adopt this  
plan  
For bringing some relief to suffering man,  
Inspir'd the Actors (who will now appear)  
With hope to dry, at least, one bitter tear  
From those, to whom that dreadful wreck has  
shown  
What 'tis to pass through life unlov'd—alone!  
Should then our efforts and our hopes succeed,  
Yours be the merit, yours the happy need

Which gracious Heaven promises to those  
Who look with charity on human woes!  
With true delight our histrionic crew  
Exert themselves to win applause from you;  
And feel supremely gratified to be  
The humble instruments of Charity!  
Cynics may say we're but a motley crew,  
As well to acting as to speaking new:  
That accusation is perhaps, too true!  
Yet, though our skill as orators be slight,  
And though our powers, Dramatic, may be few,  
When British Sailors and Marines unite  
There's nothing that they cannot "dare and do"!

### CAPTAIN PETERSEN'S STEAM LIFE BOAT.

The invention of Capt. C. W. Petersen, for the application of steam power to lifeboats, is destined to effect an important improvement in our lifeboat system, and consequently to increase very considerably the means at our disposal for saving life at sea. The committee of the Shipwrecked Mariners' Society, after examining the models and drawings of the invention, have expressed themselves greatly pleased with it, and are especially anxious that it should have an adequate trial, the success of which, we believe, will fully confirm the anticipations which have been formed of it, strengthened by the opinion of practical and scientific men, who have pronounced the invention to be one of the greatest value. Capt. Petersen is confident that his boat will be able to put to sea in all weathers, and that, if upset, it will instantly right itself without losing its motive power. The advantages it will possess, both in respect to increased speed and power, over the lifeboats now in use must, of course, be self-evident; but the great thing is to put the invention to the test. This, Capt. Petersen is most anxious to do; but having necessarily exhausted, to a great extent, his available resources in experiments and multifarious incidental operations, he is obliged to appeal to the benevolent and to all interested in sailors and shipping, for subscriptions to enable him to accomplish this object, and considering the important bearing his invention is likely to have upon one of the greatest of our national philanthropic instrumentalities, we are sure that this appeal will not be made in vain. Indeed, the manner in which it has already been responded to, prevents the barest possibility of such a result. The cost of building a trial boat will be about £900 or £1,000, towards which the Committee of Lloyds have subscribed £50; the Salvage Institution, £52 10s.; the Shipwrecked Mariners' Society, £50; the Royal National Life Boat Institution, £100; Miss Burdett Coutts, £100; and about £200 have been contributed by merchants and others, making altogether upwards of £500. The names here mentioned, as subscribers, afford a satisfactory guarantee for the practicability of the proposal, and we trust their liberality will at once be supplemented to such an extent as to ensure the complete realisation of Capt. Petersen's intentions. The object is one of such national importance that it ought to command universal sympathy and support, and to be received with special favour and interest by maritime communities, directly concerned, in the welfare and interest of our seamen. This being so, Capt. Petersen may reasonably expect such an amount of assistance—and that, too, within a very short time—as will enable him to put his invention to the test. To this end subscriptions are invited, and for their attainment we are pleased to state that the Committee at Lloyd's have granted Capt. Petersen permission to attend daily in the vestibule in order to explain his interesting adaptation of steam power to lifeboat services. Donations may be paid to F. Lean, Esq., R.N., Secretary of the Shipwrecked Mariners' Society, Hibernia Chambers, London Bridge; to Messrs, Fuller, Banbury, & Co., Bankers, 77, Lombard-street; to Sir W. Mitchell, editor of the *Shipping and Mercantile Gazette*, in the columns of which paper favourable mention has recently been made of the invention. We trust the publicity thus given to the subject will have the effect of expediting the carrying out of an experiment which, from its immediate connection with an essentially national instrumentality, cannot fail to excite the liveliest interest and attention among all who appreciate the dangers of the deep, or who understand, even by imagination, the perils to which seamen are oftentimes exposed within sight of our rock-bound coasts.

Bro. RANSFORD, P.G. Organist, announces that his Annual Evening Concert will take place on Tuesday, the 28th inst., at St. James's Hall.

**BREAKFAST.**—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cocoa: a very light, thin, evening beverage.—[Advt.]



### LODGE OF BENEVOLENCE.

The General Committee of the Grand Lodge met, and afterwards the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, the 15th inst. Amongst the brethren present were: Bros. J. M. Clabon, P.G.D., President (in the chair); Colonel Cole, P.G.S.W.; J. Hervey, P.G.D., G.S.; J. Savage, P.G.D.; N. Bradford, P.A.G. Dir. of Cers.; W. Young, P.G.S.B.; J. Nunn, P.G.S.B., S.V.P.; J. Brett, G.P., J.V.P.; J. Smith, P.G.P.; H. G. Buss, R. Wentworth Little, C. A. Cottebrune, George Kenning, H. Dumas, F. Walters, W. Mann, J. Weaver, J. W. Halsey, W. Smith, M. A. Loewenstark, T. F. Creswick, J. Boyd, &c.

Notice of motion was given by Bro. J. Rankin Stebbing, P.G.D., "That, at the Quarterly communication of March 1st, £50 be voted from the funds of this Grand Lodge towards the purchase of a Masonic life-boat."

The grants voted at the previous meeting requiring confirmation were unanimously confirmed.

It was announced that the M.W.G.M. the Earl de Grey and Ripon had sanctioned that in future, on and after the 22nd March, the Lodge of Benevolence be held at six o'clock instead of seven.

There were twenty-one applications for relief. Two were deferred until next meeting, one was dismissed, and eighteen were relieved—one with £100, one £40, eight £20 each, seven £10 each, and one £5—subject to the larger amounts being confirmed at the next meeting. The total sum voted was £375, including £10 voted to an applicant who died before the amount was paid, but which was now transferred to the children.

### A MASONIC TOUR.

(Continued from page 44.)

Richmond Va., U.S., Nov. 22, 1870.

Agreeably, to promise, I continue notes of my tour to this, the well-known rebel capital.

I left New York (15), for Albany, capital of the state, *via* "Hudson Railway;" distance 142 miles; fare 2¾ dollars—about a penny a mile. The speed of the American railways average 25 miles per hour—slow, but most comfortable, travelling. The rail, or "track," as our cousins call it here, runs parallel, and close to the river, on both sides of which there are numerous pretty villas, towns, cities, &c. Those I note are Yonkers, a favourite watering-place; Singing, a great convict depot; Peek's Hill, where the ill-fated Major Andre was caught and hung as a spy by the Americans in 1777; Westpoint, noted for its military academy, fort, &c.; Hudson, a large city, opposite which are the famous Cats-kill Mountains and waterfall. Twenty-two miles further on we cross the Hudson over a fine bridge and enter Albany.

This is a fine, large populous place; from the enormous quantities of goods, provisions, particularly on the wharves and markets, one sees the trade is considerable. On my way to Albany, I visited the postal "car," as the Americans call those railway carriages; two, out of three, of the clerks were Masons. There were Lodges at the various towns we passed. Albany, they informed me, had ten, and, like New York, was full of Masons. I visited many of the public buildings; the Treasury-court, State-house, and Museum are fine. The new State-house, now building, is on a grand scale—will be one of the finest in the world.

My time being limited, I could not visit any of the lodges. After six hours' stay, I went on board the "Drew," and sailed for New York. How will I describe this grand steamer? To be brief, the saloon is 380x80; engines 1,000 horse power; speed 20 miles; no motion perceptible. We had been 20 miles on our way before I was aware of her having started. The saloon is most gorgeously fitted up; there are over 600 cabins, which frequently accommodate as many as 1,000 persons. This magnificent floating palace, like the grand river we were sailing on, must be seen to be appreciated. The Hudson is, and deservedly, called the Rhine of America; all the way it presents some fine points to admire. About Westpoint, the river is wide, bay-like, the fine bluff mountain,

numerous islands, beautiful villas, fort, shipping boats, &c., &c., all combine to make the scene charmingly grand. Near New York, it is over a mile wide, known there as the North River. Numerous steamers, ships, pleasure boats, &c., crowd its bosom; several ships and forts defend it. The battery at Westpoint appears most formidable. On the whole, my trip to Albany was most pleasant. I shall not forget the "Drew" and the kind friend I met in her—Chief Steward Bro. W. Armstrong; fare 2½ dollars, including berth.

Back again in New York, where I slept; pushed on next day (17), to city of Philadelphia. The country *en route* is flat, not picturesque or interesting, numerous towns and rivers on our way. Crossed the Delaware, and into the city of Brotherly Love (as Philadelphia is called) in four hours; distance 88 miles; fare 3¼ dollars from New York. The city is large, populous, and well laid out; the streets most regular, "Chesnut," "Walnut," "Pine," and "Market" being the chief avenues; fine they are, the latter particularly, wide and lined with rows of trees, hence the names. Smaller streets intersect, and are all numbered, hence no going astray. Like New York, tramway cars are all the "go," comfortable and cheap; for 5 cents you can ride 5 miles, equal to ¼d. a mile. Fine houses, hotels, shops; people civil and obliging everywhere.

I visited the Masonic Temple, in "Chestnut" street, a fine Gothic building; numerous Chapters and Lodges, &c., meet here. The rooms, as in New York, are beautifully fitted up. I went to No. 72, "Philadelphia," and another Lodge room, both grand, but through a mistake did not remain to see the working. The Masons are numerous, their fine halls, &c., shows what wealth and numbers can do. Although they have a splendid hall, the Craft is now building another that bids fair to be the grandest in the world. It is now 4 years under construction (began in 1867) and will be 3 more before completed. The building is 250x150, an immense height, of granite, girders of iron, porch and pillars, tower, &c., in fact the edifice is a second Solomon's Temple. Bro. J. Windrim is the architect, and the cost is estimated at 2,000,000 dollars. The New York and Boston Temple are put in the shade, but of this more bye-and-by.

I also visited several of the public buildings. The Treasury is fine, but the "Hall of Independence" merits notice from the rare collection of paintings and relics it contains, many reminding us of days and people forming links in our own history. The fine paintings, statues, banners, &c., of the early settlers, the portraits of Columbus, Penn, Washington, the statue of the latter, relics of Washington and Columbus's ship, the tree under which Penn signed the treaty with the (now nearly extinct) Indians, the original draft of declaration of independence and the table on which it was signed by the American chiefs, the bell which tolled the same is also carefully preserved. These, with numerous relics of the old war, remind us of our claims on, and the relationship with the Americans. There is a curious coincidence attached to the old bell alluded to, viz., on the rim, in large raised letters, is the following quotation:—"Proclaim liberty throughout all the land unto all the inhabitants thereof (Lev. xxv)", and the old bell (cast in 1753) did proclaim American liberty in the year 1777.

(To be continued.)

### THEATRICAL.

OPERA COMIQUE.—"Our Mutual Friend," has been dramatised, and is now presented at this elegant establishment under the title of "Found Drowned," and is likely to be performed for a considerable time, it being a genuine success. The other pieces are Mr. J. R. Planche's Play "The Welsh Girl," concluding with Mr. Brough's laughable farce "The Comical Countess." An original burlesque is in active preparation; it is to be a parody on Verdi's opera "Un Ballo in Maschera," entitled "The Grand Duke of Camberwell," and will shortly be produced.

ST. JAMES'S.—Mrs. John Wood has produced "Vesta," a grand new classical burlesque, at this fashionable theatre; it has proved a great success. It is preceded by "To Oblige Benson" and "Naval Engagements."

STRAND.—The grand burlesque "Cœur de Lion," by Mr. Strachan, is a great success, and proves that the lessee has again made a good selection for her patrons. It is necessary to make arrangements beforehand for those who wish to possess good seats, as the house is crowded nightly.

SURREY.—The very popular pantomime of "My Son Jack" continues to draw crowded houses, and is pronounced to be equal to any of its predecessors.

### METROPOLITAN MASONIC MEETINGS

For the Week ending February 25, 1871.

MONDAY, FEB. 20.

- Lodge 1, Grand Masters', Freemasons' Hall.  
 " 8, British, Freemasons' Hall.  
 " 21, Emulation, Albion Tavern, Aldersgate-street.  
 " 58, Felicity, London Tavern, Bishopsgate-street.  
 " 185, Tranquility, Radley's, Blackfriars.  
 " 720, Panmure, Balham Hotel, Balham.  
 " 862, Whittington, Anderton's Hotel, Fleet-street.  
 " 901, City of London, Guildhall Coffee House, Gresham-street.  
 " 907, Royal Albert, Freemasons' Hall.  
 " 1159, Marquis of Dalhousie, Freemasons' Hall.  
 " 1201, Eclectic, Freemasons' Hall.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, FEB. 21.

- Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.  
 " 95, Eastern Star, Ship and Turtle, Leadenhall-st.  
 " 162, Cadogan, Freemasons' Hall.  
 " 165, Honour and Generosity, London Tavern, Bishopsgate-street.  
 " 194, St Paul's, Terminus Hotel, Cannon-street.  
 " 435, Salisbury, 71, Dean-street, Soho.  
 Chap. 11, Enoch, Freemasons' Hall.  
 " 19, Mount Sinai, Anderton's Hotel, Fleet-street.  
 " 186, Industry, Freemasons' Hall.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, FEB. 22.

Ash Wednesday.

- Lodge 2, Antiquity, Freemasons' Hall.  
 " 212, Euphrates, Masons' Hall, Masons' Avenue, Basinghall-street.  
 " 507, United Pilgrims, Horns Tavern, Kennington.  
 " 754, High Cross, Seven Sisters Tav., Tottenham.  
 " 871, Royal Oak, White Swan Tavern, Deptford.  
 " 898, Temperance in the East, 6, Newby-place, Poplar.  
 Chap. 13, Union Waterloo, Masonic Hall, Woolwich.  
 " 820, Lily of Richmond, Greyhound, Richmond.  
 Mark Lodge, Bon Accord, Freemasons' Tavern.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, FEB. 23.

- General Committee Girls' School, Freemasons' Hall, at 4.  
 Lodge 22, Neptune, Radley's Hotel, Blackfriars.  
 " 34, Mount Moriah, Freemasons' Hall.  
 " 65, Prosperity, Guildhall Coffee House, Gresham-street.  
 " 66, Grenadiers, Freemasons' Hall.  
 " 99, Shakespeare, Albion Tavern, Aldersgate-st.  
 " 858, South Middlesex, Beaufort House, Fulham.  
 Chap. 657, Canonbury, Masons' Arms, Mason's-avenue, Basinghall-street.  
 St. George's Red + Cross Conclave, No. 18, Palmerston Arms, Camberwell.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, FEB. 24.

Lodge 197, Jerusalem, Freemasons' Hall.  
" 569, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.  
" 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's Chap. 749, Belgrave, Anderton's Hotel, Fleet-street.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.  
St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, FEB. 25.

Red + Conclave, Roman Eagle, No. 6, Anderton's Htl., Fleet-street.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.  
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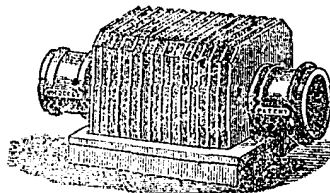
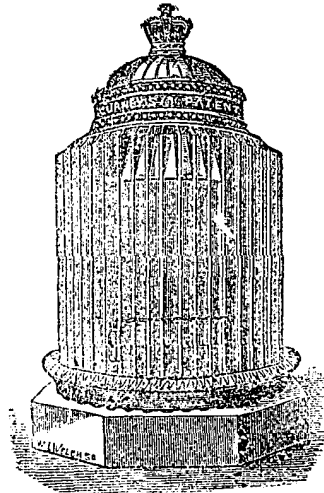
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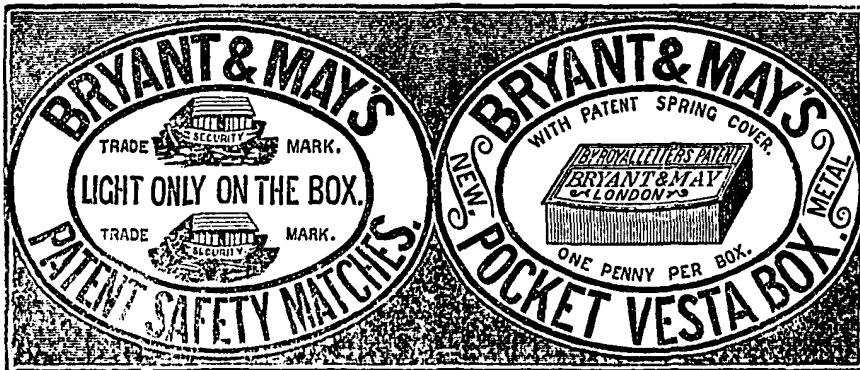
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ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee held its usual monthly meeting at Freemasons' Hall, Great Queen-street, on Thursday, the 23rd inst., Bro. Major J. Creaton, P.G.D., V.P., in the chair. There were also present: Bros. B. Head, P.G.D., V.P.; E. H. Patten, P.G.S.B., Sec.; W. Farnfield, P.A.G.S.; B. Baker, P.G.D.; W. Young, P.G.S.B.; J. R. Sheen, F. Walters, J. Terry, Cox, White, and others.

The minutes of the last meeting were read and verified, and the minutes of the House Committee were read for information. Five pounds was voted to one of the girls who had greatly distinguished herself at her studies. It was announced that the legacy of £100, free of legacy duty, was received from the trustees of the late Miss Sarah Dowsett, and paid into the funds of the Institution. The notice of motion to present the medical officer with one hundred guineas was withdrawn, as it was found to be distasteful to his feelings—he declined to receive any pecuniary reward. One candidate from Lodge 74 was accepted. It was stated that the sickness in the school has abated—no fresh cases occurring, and but one patient in the infirmary. A vote of thanks to the chairman brought the meeting to a close.

THE Byzantine Conclave of the Red Cross of Rome and Constantine, No. 44, Leicester, will be consecrated on Thursday, 2nd March, by the Illus. Sir Kt. the Intendant-General for Lancashire.

FREEMASONRY in IRELAND.

By BRO WILLIAM JAMES HUGHAN.

(Continued from page 99.)

13. The Grand Lodge is to meet at High Noon on every St. John the Evangelist's Day, in order to proclaim the new or recognize the old, Grand Master, Deputy Grand Master, and the other Grand Officers; and also on every St. John the Baptist's Day, unless the said Festivals happen to be on a Sunday, in which case the Public Meeting shall be on the Monday evening following, and all the Brethren of every regular Lodge have a right to attend the Meetings of the Grand Lodge on every St. John's Day, but neither petitions nor appeals shall be heard on these occasions, nor shall any other business be transacted but the Ancient Ceremonies of the Day and the Collection of Charity.

14. In the Grand Lodge every Member shall keep in his seat, and not move about so as to disturb the assembly; and at the third stroke of the Grand Masters Hammer, as well as whenever the Grand Master, or his Representative in the Chair, shall think fit to rise and call to Order, there shall be a general Silence, at which time any Member wantonly disturbing the order of the Meeting, shall be publicly reprimanded.

15. Every brother that speaks in Grand Lodge shall rise and address himself in a proper manner to the Chair, nor shall anyone presume to interrupt him, unless by a special motion to order, or that the Grand Master, or his Representative in the Chair, finding him wandering from the question under consideration, shall of himself think fit to reduce him to order, and then the Member Speaking shall sit down, but after he has again been set right by the Chair, he may again proceed if he pleases.

16. No Brother is to speak more than once on the same subject unless to explain himself, or when called upon by the chair, and if any Member is twice called to Order at any one Assembly, for transgressing these Rules, and is guilty of a third offence of the same nature, he shall be peremptorily ordered by the Chair to quit the Grand Lodge for that night.

17. If any Brother shall use indecent or improper Language, or act indecorously towards a Brother in the Grand Lodge, he shall be placed under such disapprobation or censure as the Members may think commensurate to the transgression, even to the extent of exclusion, if his conduct shall be thought such as to justify that measure.

18. No motion for a new Regulation, nor for the alteration of an old one shall be made in the Grand Lodge, until it has been first handed up to the Chair in writing, and after having been perused by the Grand Master or his Representative it may be publicly moved, and if seconded, it shall be audibly read by the Secretary, committed to the consideration of the whole assembly, and decided upon at the next meeting of the Grand Lodge.

19. The Grand Lodge will not permit the private sale or transfer of a warrant, under penalty of the Warrant being cancelled, and the parties concerned in such private sale or transfer, excluded, nor will it permit the removal thereof from the place where it was granted to be held at, without special leave obtained on a Memorial to the Grand Lodge for such removal; but when it has been well authenticated that a warrant has been lost or destroyed by accident or fatality, a duplicate thereof shall be granted without any charge, save such as is usually paid to the Deputy Grand Secretary on granting a new warrant.

20. No petition of Charity shall be received in the Grand Lodge unless delivered at the Grand Master's Chair, and recommended by at least three Members of said Lodge.

21. Any Brother who has already or shall hereafter receive Charity out of the Funds of the Grand Lodge, shall never be returned, nor deemed to be qualified to sit as a member thereof on any account whatsoever, unless he shall have repaid into the Funds of the Order the full sum or sums of money that have been advanced to him.

22. On the exclusion of any member from the Order by the Grand Lodge, Notice thereof shall be sent to the several Lodges by the Grand Secretary, and the like Notice if he should be restored.

23. No Masonic Transaction is to be inserted in a Newspaper by any Brother, without permission of the Grand Lodge, under penalty of the severest censure for the first offence, and if repeated, he shall be excluded.

24. All the Lodges of Ireland are bound by the General Regulations of the Fraternity, and every Brother whatsoever, who shall not act amenably to the Rules, Orders and Regulations of the Craft, shall be fined as the Grand Lodge shall think proper, and shall not be suffered to sit in that, or any other Lodge, until the fine be paid,

and such submission made as the Grand Lodge shall think fit to receive.

SECTION THE 2ND.  
OF THE GRAND OFFICERS, THEIR ATTENDANTS, &c., &c.

1799 p 86 1. The Grand Lodge elects the Grand Master.

2. Application shall be made to the Grand Master by the Deputy Grand Master, or by some Brother whom the Grand Lodge may appoint in case of his failure, at least two months before St. John the Evangelist's Day, in every year, in order to inquire whether he will do the Fraternity the Honour of continuing in his office another year, or of nominating his Successor; and if the Grand Master or the person whom he shall think proper to succeed him, shall be out of town, the Deputy Grand Master shall write to either or both concerning the same, the copies of which Letters as well as the answers, shall be transcribed into the transaction Book of the Grand Lodge.

3. If the present Grand Master shall consent to continue another year in office, the Grand Secretary shall thrice proclaim him aloud "Grand Master of Masons," and all the Members of the Grand Lodge shall salute him in due form according to the ancient and laudable custom of the Craft.

4. If the Grand Master does not agree to preside over the Fraternity another year, he may nominate his successor, who if approved of by the Grand Lodge, and there present, shall be proclaimed, saluted and congratulated as the Grand Master Elect, and installed by the late Grand Master when convenient, according to ancient usage; but if the nomination is not approved of, the Grand Master's Lodge shall be called upon to recommend a Candidate for the Office of Grand Master.

5. If the Brother whom the present Grand Master shall nominate for his Successor, or whom the Grand Lodge shall elect as above, be out of town, and has returned his answer that he will accept the Office of Grand Master, he shall be proclaimed, and may receive the usual honours, homage and congratulations, by proxy, but the Grand Installation is not to be performed until the new Grand Master is present, nor is any other Officer but the Grand Master alone, allowed to be saluted by proxy.

6. The new Grand Master when Installed, shall as his inherent right, nominate and appoint his Deputy Grand Master, who shall also be proclaimed, saluted and congratulated in due form.

7. If the Grand Master should die during his government, or by sickness, or by being beyond sea, or in any other manner be rendered incapable of discharging his Office, the Deputy Grand Master, or in his absence the Senior Grand Warden, or in his absence the Junior Grand Warden, or in his absence any three Masters of Lodges shall assemble at the Grand Lodge immediately, in order to advise together upon the emergency, and shall send back two of their number to invite the last Grand Master to resume his Office, which now of course reverts to him, and if he refuses then the next last, and so backward, but if no former Grand Master be found, the Deputy Grand Master shall act as principal till a new Grand Master is chosen by the Grand Lodge, and if there be no Deputy, nor former Deputy to be found, the present Senior Grand Warden, or in his absence the Junior Grand Warden, shall act as Grand Master till the next Election, and in case no Brother of the above description be found willing to take the chair, it shall be filled according to the 3d Regulation of the Grand Lodge, section the 1st.

8. If the Deputy Grand Master be sick, or necessarily absent, the present Senior Grand Warden supplies his place, and the Junior acts as Senior, as in the first section of the Grand Lodge Regulations, but he that is chosen Deputy at the Installation, cannot be dismissed from his situation unless the cause be submitted to the Grand Lodge, for if the Grand Master is obstructed or dissatisfied in his Government by any act of his Deputy, he may call a Grand Lodge on purpose to lay the case before them for their advice and concurrence, and if they cannot reconcile the Grand Master with his Deputy, they are to allow him to appoint another Deputy Grand Master, so that harmony and peace may be preserved in the Order.

9. The Grand Master or his Deputy shall have authority to command the Treasurer or Secretary to attend him, with their Clerks and Books, in order to see how matters go on, and to know what is expedient to be done on any emergency.

(To be continued)

THE M.W.G. Mark Master has granted warrants for the Portal Lodge, Dewsbury; the Holmesdale Lodge, Ramsgate; and the Science Lodge, Wincanton, Somerset.

THE FAIR SEX AND ADOPTIVE  
MASONRY.

ARTICLE I.

Having occasionally heard through various channels that there were in existence female Masons in American territory, I resolved a short time since to secure, if possible, some authoritative information respecting the mysterious craft in order to dispel the doubts of myself and several Masonic associates. By the courtesy of an intimate friend just returned from the New World, I have been furnished with materials which enable me to give very copious and interesting particulars appertaining to the sisterly community.

I may premise that Free and Accepted Masons in this country and elsewhere, after having perused the several articles which form my paper upon the subject, will readily understand that their ceremonies, lectures, &c., have not been violated, being totally different from those established by the female order.

It can excite but little surprise that an attempt should have been made by the fair daughters of Eve to organise a secret society among themselves, and no one will possibly show any determination to deprive them of the privilege of holding now and then a secret council, especially if the result of this communion is morally and physically advantageous.

However faithful the members may have heretofore been to the obligations imposed upon them at their initiation into the sisterhood, I should certainly not advocate their claims for admission into any lodge of Accepted Masons, but would strenuously oppose any endeavour to overcome the objections urged against their participation of the privileges enjoyed by the Craft. I do not think it necessary that I should enter into any explanation as to the reasons which prompt me to exhibit this solicitude for the interests of the Brotherhood; nor have I any desire to argue the question often mooted in social gatherings, viz., "Why females should not be entrusted with the same knowledge as that imparted to every Mason?" If the explanation were given unreservedly, I feel convinced that I should incur the lasting displeasure of all the ladies, besides being subjected to an unlimited torrent of reproaches.

The historical essay upon the foundation, &c., of certain secret institutions, as published in the "Manual of the Order of the Eastern Star," is sufficiently interesting to warrant its production in these columns:—

"Secret societies imitating Freemasonry for the admission of females as members were (says the author) first organized in France during the early part of the eighteenth century, and still exist there, and in other parts of Europe, as a distinctive rite. By the term Adoptive Masonry is implied that system of forms, ceremonies, and explanatory lectures which is communicated to certain classes of ladies who, from their relationship by blood or marriage to Master Masons in good standing, are entitled to the respect and attention of the entire Fraternity. These ladies are said to be adopted into the Masonic communion because the system of forms, ceremonies, and lectures above referred to enables them to express their wishes, and gives satisfactory evidence of their claims in a manner that no stranger to the Masonic family can do. To the organizations thus established for the initiation of females the French have given the name of 'Adoptive Masonry,' *Maçonnerie d'Adoption*, and the lodges are called *Loges d'Adoption*, or 'Adoptive Lodges,' because every lodge of females was obliged to be adopted by, and under the guardianship of, some regular Masonic lodge. One of the first of these societies was the 'Order of Perfect Happiness,' for so we may be permitted to translate the name of 'Félicitaires,' which they adopted. This society assumed a nautical character in its emblems and its vocabulary. It was divided into the four degrees of 'Cabin Boy,' 'Master,' 'Commodore,' and 'Vice-Admiral.' What little information we have been enabled to obtain from a very brief notice of its ritual leads us to believe that it was not of a character to merit countenance. It did not long retain its existence, for two years after its formation it gave place to the 'Knights and Heroines of the Anchor,' which was, however, but

a refinement of the original society, and preserved its formula of initiation and nearly all its ceremonies. In 1747, one Beauchaine, the Master of one of the Parisian lodges, instituted a new society, which he called 'L'Ordre des Fendeurs,' or the Order of Wood Cutters. This institution borrowed its principal ceremonies from the society of the Carbonari, or Coal Burners, which had been previously established in Italy. The place of meeting of the Wood Cutters was called the 'Wood Yard,' and was supposed to represent a forest; the presiding officer was called 'Father Master,' and the male and female members were styled 'Cousins.' This society became at once exceedingly popular, and the most distinguished ladies and gentlemen of France united themselves to it. It was consequently the cause of the institution of many similar societies, such as the Order of the Hatchet, of Fidelity, &c. In consequence of the increasing popularity of the numerous secret associations which, in their external characters and mysterious rites, attempted an imitation of Freemasonry—differing, however, from that Institution, of which they were, perhaps, the rivals for public favour, by the admission of female members—the Grand Orient of France, in 1774, established a new rite, called the 'Rite of Adoption,' which was placed under the control of the Grand Orient. Rules and regulations were thenceforth provided for the government of these lodges of Adoption, one of which was that no men should be permitted to attend them except regular Freemasons, and that each lodge should be placed under the charge, and held under the sanction and warrant of some regularly constituted Masonic lodge, whose Master or, in his absence, his Deputy should be the presiding officer, assisted by a female president or mistress. Under these regulations a Lodge of Adoption was opened in Paris in 1775, under the patronage of the Lodge of St. Anthony, and in which the Duchess of Bourbon presided, and was installed as Grand Mistress of the Adoptive Rite. Many systems of Adoptive Masonry have from time to time been introduced in the United States with varied success, none of which, however, seem to possess the elements of permanency, except the Order of the Eastern Star, which was established in this country during the year 1778. The success of this order, therefore, corresponds in its beneficence and usefulness with the extent of Freemasonry. Its obligations are based upon the honour of the female sex, and framed upon the principles of equality and justice; that whatever benefits are due by the Masonic Fraternity to the wives, widows, daughters, and sisters of Masons, corresponding benefits are due from them to the members of the Masonic Fraternity. The theory of the Order of the Eastern Star is founded upon the Holy Writings. Five prominent female characters, illustrating as many Masonic virtues, are selected, adopted, and placed under Masonic protection. The selections are:—

1. Jephthah's daughter, illustrating respect to the binding force of a vow.
2. Ruth, illustrating devotion to religious principles.
3. Esther, illustrating fidelity to kindred and friends.
4. Martha, illustrating undeviating faith in the hour of trial.
5. Electra, illustrating patience and submission under wrongs.

"These are all Masonic virtues, and have nowhere in history more brilliant exemplars than in the five characters illustrated in the lectures of the Order of the Eastern Star.

"The honourable and exalted purposes had in view in its dissemination can have no opposition worthy the name. Its effects in winning to the advocacy of Masonry the virtuous, intelligent, and influential lady members of our families are truly encouraging, and stimulate its friends to persevere in a general promulgation of the system. According to the tenets of the Order of the Eastern Star, Adoptive Masonry stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not in the whole of the ceremonies of this rite a single point with which the most ascetic moralist could find fault. On the contrary, all is pure, all is beautiful; it is among the brightest jewels which spangles the records of Masonry. As the Adoptive privileges of the lady entirely depend upon the good standing and affiliation of the brother through whom she is introduced, this system will be a strong inducement, it is thought, to keep a brother, otherwise inclined to err, within the bounds of morality. A general diffusion of this rite will tend to supersede the other so-called female degrees as being, at the best, but trivial and henceforth superfluous and useless."

I purpose giving in my next article the prescribed rules and other matters calculated to engage the attention of all interested in the subject under discussion.

C. S.

BRO. HUGHAN AND THE BIBLE  
QUESTION.

(To the Editor of The Freemason.)

I trust that few readers of your paper will disagree with me that Bro. W. J. Hughan stands among the foremost in unearthing and bringing to light information derived from authentic sources. Among other productions from his prolific pen, the Fraternity are particularly indebted to our worthy brother for his contribution to the "Kingston Annual, 1871"—a history of the G.L. of York. Until very recently the said G.L. was regarded by many almost as a myth. Those who undertook to write about it vied with each other, not to enlighten, but to befog. All the information they gave was that it began in the days of Athelstan, and ended, "the Lord knows when." Bro. Findel threw some light on the subject, but Bro. Hughan exposed the whole to daylight. I therefore always take pleasure in reading Bro. Hughan's contributions, and have always relied on the correctness of his quotations, and generally approve of his inferences and conclusions. In your issue of January 7th, Bro. Hughan clearly proved by many citations from old Constitutions, &c., that the bricklayer and stone-worker associations of the middle ages were, and had to be, Roman Catholics. I do not object to his proofs—nay, I even thank him for it, and earnestly wish that either Bro. Hughan or some enterprising brother would furnish the Masonic world with a complete set of all the old documents and allusions appertaining to the old building guilds now scattered in the English libraries, so that brethren residing at a distance from their place of deposit might have an opportunity of judging for themselves the amount of actual value the information derived from them could be to our Freemasonry. But while thanking Bro. Hughan even for the fragmentary extracts, I must most respectfully dissent from his motives for furnishing them, and the conclusions they lead him to. Bro. Hughan appears to labour under the impression that those who would approve the removal of the Bible from the lodge were ignorant of the fact which his citations prove. Now, the only persons who expressed an opinion touching the removal of the Bible were Bro. Buchan and myself; but as Bro. Buchan and myself never disputed the Christianity of the Operative Masons, the information of Bro. Hughan, as far as the retention of the Bible is concerned, is superfluous. The question is not what religious belief was necessary in order to be an Operative, but a Speculative Mason; nor do I care whether Anderson copied the charges *verbatim*, or whether he composed them himself. The charges as printed by Anderson in 1723 were then received with applause, and they are still printed in our Constitutions. The question is, Are those charges consistent with the retention of sectarianism, even the Bible, in our assemblies? My opinion is, that the charges are as inconsistent with our practice as the American declaration, that "all men were born free and equal," was with their Constitution when it legalised human slavery. Bro. Hughan justly objects to the Scotch practice of pretending to cosmopolitanism, and when the candidate had crossed the threshold of the lodge, to find out, that Scotch cosmopolitanism "is all my eye;" in short, Bro. Hughan objects to it because such practice is neither more nor less than cheating; and if my worthy brother had only followed up his own logic, he would have found that the Scotch practice and his own conclusions are very much alike. The man who cheats another out of a pound inflicts a greater loss on his victim than the one who cheats to the extent of a shilling; but in the eye of justice the offence is equal.

Before, however, proceeding with my argument, I beg to premise that if a stranger were for the first time to fall into a company of Christians, and listen to the constant repetition of such phrases as "Christian charity," "Christian goodness," "Christian mercy," "Christian civilisation," &c., he might be led to imagine that Christianity possesses a code of ethics peculiar to itself, and that goodness, mercy, charity, &c.,

are synonymous with Christianity; but if the same stranger had taken up a Hallam, Macaulay, or even an ecclesiastical historian, and learned that the most goodly divines, both Protestant and Catholic, of the 16th and 17th centuries, zealously advocated persecution, and even the burning of heretics, as a Christian duty, the stranger, after having read all this, might be excused for not being able to reconcile Christian pretension with Christian practice. It is needless here to go into details of the wholesale slaughter of Protestants by Catholics, and *vice versa* in Holland, France, and other places on the Continent, or of similar tragedies enacted in England and in Scotland by Episcopalians, Presbyterians, &c., even in the latter half of the last century. Now, in 1717 there happened to live in London two very remarkable men—both were Calvinists and Doctors of Divinity. One of whom, being a Scotch Presbyterian, doubtless heard, even when a child, horrible stories related of *Claverhouse and lambs* and others against his co-religionists. The other, being a son of a French Huguenot, who, with his father, were driven out of France at the time of the revocation of the edict of Nantes, doubtless had similar tales instilled into his mind of the suffering of his forefathers for conscience sake. Being both educated men, they no doubt were aware that the fault did not altogether rest with the persecutors, because they knew that if their ancestors had had the power they would have persecuted their opponents with the same zeal. Such reflections must undoubtedly have sickened them of all kind of religious persecution, and these two men, Bros. Anderson and Desaguliers, happening to be initiated into the Society of Masons, conceived the design of so improving the society as to make it the means of obliterating all hatred on account of religious differences. From that time dates *our* Freemasonry. The charges and constitutions drawn up by those brethren were then received with applause, and the charges are still printed in our constitutions and form the corner-stone of *our* Masonry. And to show how significant the principle of Masonic universality was deemed by the founders of *our* Masonry—in the very first charge given in their publication, they go on to say: "Masonry being found in all nations, even of divers religions, they are now only charged to adhere to that religion in which all agree." Mark, *only* charged to adhere to that religion in which all agree; and continue: "Thus Masonry is the centre of union, and the means of conciliating persons that might otherwise have remained at a perpetual distance;" and in the sixth charge, the idea of the *universal religion* is again alluded to.

I shall not at present attempt to enter into an examination of the Masonic ritual at or before Anderson's time; suffice it to say, that from the catechisms given by Bros. Findell and Steinbrenner, and from the hints scattered in homœopathic doses in Oliver's "Symbol of Glory," and other works, I am warranted in saying that there was a time when Christianity was distinctively alluded to in the lodge; but at the same time the Bible was not even used for obligating candidates. The three lights were also variously explained—thus: "The three windows in a cathedral," "the sun, Master, and square," and the "Father, Son, and Holy Ghost."

About or before 1730 the Bible, square, and compasses were alluded to; but the "great lights" were entirely omitted (Steinbrenner, p. 148-9). According to Oliver, Martin Clare, about 1732, revised the ritual, and first introduced quotations from the Old and New Testament. The old rituals were no doubt in conflict with the broad principles of universality laid down in the charges. The substitution of the Bible as the "Great Light" for that of the Trinity was not exactly "the universal religion," but was at least "the religion in which all (at that time) agreed." "The Bible," was neither offensive to the conscience of the Jew or Christian, to Trinitarians or Unitarians, but dove-tailed alike with the opinions of all. There are some, however, who, "if you give them an inch will take an ell;" and they have repeatedly been trying to make the presence of the Bible

an excuse for Christianizing Masonry. Nor was the Bible the only cause of sectarian inroads into Masonry, the Grand Lodge in 1717 was organised on the Baptist's Day. Zealots afterwards made it obligatory on Masons to observe as Masonic festivals the days of both the Baptist and the Evangelist, the two saints which are not mentioned in any of the old charters, and which even Anderson, though he made every prominent man from Adam down to Herod, Rabis, Shammai, and Hillel, &c., into Grand Masters and Grand Wardens, never mentioned the Saints John as Grand Patrons, Grand Masters or even as Masons. Later scribblers, however, turned the two saints into full-pledged Masons with all the Masonic honours attached. The simple truth probably is: the Masons met on the Baptist's Day, because the custom in the middle ages was for the working people to enjoy themselves on that day. In Hone's "Year Book" (p. 985-6), Bro. Hughan may find an account of a turn-out in procession by "The brethren and sisters" on Saint John's Day. In Hone's "Every Day Book" (vol. ii., page 870), an article headed "Cow Mass" describes a similar scene to have taken place in 1789 in Dunkirk. It was the custom, not of Masons *only*, to walk in procession on the 24th of June, but of the guilds in general; and even now the Sheriff of London is elected by the Livery on Midsummer's Day. This simple coincidence—this meeting on St. John's Day—afterwards gave rise to the wildest speculations. Ramsay discovered through that the connection of Masons with Knight Templars, which caused Christian degrees to be manipulated by the thousand. Bro. Mackey, of Charleston, South Carolina, attributes the Masonic observance of that day to the Masonic philosophers of antiquity observing the soltices. So first with the introduction of saints, and next of the Bible, not only Masonic history became corrupted, but the ritual also kept pace with the corruption. Hutchinson's imagination ran wild with the idea that the third degree was Christian; Dunckerly introduced the saints as Masonic parallels; Oliver almost swore that he believed in the Saint John's legend. Bro. Paton pins his faith on Oliver's authority, and writes an article to THE FREEMASON on the connection of St. John the Evangelist with Masonry; and even the clear-sighted Bro. Hughan is led astray by supposing that because the bricklayers of old had to be Christians, we therefore must also somehow acknowledge Christianity in our lodges. I shall not enter into the corruptions of the Masonic idea prevailing in Prussia, Sweden, and Denmark, nor will I enlarge on the double-dealing practice of Scotland and America; but most state that in 1813 the Grand Lodge of England saw the labyrinth of inconsistency into which Masonry was then plunged, and wisely made necessary alterations. Saints ceased to be Masonic patrons, &c., and other improvements were made. The Bible was however left in the lodge for the very same reason that it was first introduced, viz., because no one objected to it; quotations from or allusions to the Bible were permitted, because no one objected to them. Be it remembered that in 1813 the "Encyclopædia Britannica" of that day denounced as infidels those who believed the world to be older than 6000 years. Professors in Oxford taught the same thing then. Now, however, both the "Encyclopædia" and the Oxford professors deny the Biblical account of the creation. This part of the Bible ceased to be the universal belief even in England. The long lecture of the "Six Days," with the Miltonian poetry of "Grace in her step and heaven in her eye," was very suitable for 1813, but is not suitable for the ideas of 1871; and if the Grand Lodge of England does not wish to drive the best educated and scientific professors from active participation in the Masonic work, that part ought better to be omitted.

But I beg to remind our brother of another fact. The Duke of Sussex initiated a Mahommedan, and for obvious reasons the Bible was removed and the Koran substituted. Here, then, for three successive lodge meetings the lodge was without a Bible; but will any one deny that the lodge

then was just, perfect, and regular? Now, if the lodge could then be perfect without a Bible, why can it not always be so? Ah! but the Koran was there. But is not the Book of Constitutions of more importance to Bro. Hughan than the Koran? On the same occasion, the Duke could not have exhorted the candidate to put his faith in the Bible, nor could he have alluded in similar strains to the Koran, hence the ceremony must have been altered, so as to give no offence to either Christian or Mahommedan. But we will now suppose that the said Mahommedan brother was afterwards elected Master of the lodge, would any one insist when initiating a Christian Candidate for the Mahommedan W.M. to exhort the said candidate to believe in the Bible? Most assuredly not. Now, we will go still further, and suppose that one or more Mahommedan brethren object to the Bible being in the lodge—such a case may really occur in those Provincial Grand Lodges under the Grand Lodge of England existing in Turkey and East Indies—the Christians, on the other hand, would for similar reasons object to the Koran. Now, is it not better to remove both than to break up the harmony of the lodge? And if Masons are faithful to their own professions and their own charges, they need no more be accused of disbelief in the Bible, because they consent to its removal, than Anderson and Desaguliers could be charged with anti-Trinitarianism because they allowed the Trinity to be ignored in the lodge. And now comes the question: If we admit disbelievers in the inspiration of the Bible, why should we favour the conscience of a Mahommedan and despise that of a Deist? Must a Deist naturally be a bad man? Can he not be admitted into Masonry; or does our "charity to all mankind" stop with the believer with God with Mahomet, and reject the believer in God without Mahomet? These are my ideas of universality. If Anderson's charges mean anything, they mean just what they say: Masonry is "the religion in which all agree," and when they cease to agree concession must be made to the progressive change of religious ideas, which takes place whether we like it or not. In that sense *only* the metaphor can be realised. "Our lodge is as long as from east to west, as broad as from north to south," &c., and the Masonic teaching of charity to all mankind attains its true significance and become a reality instead of a sham.

In conclusion, I beg to state that I believe that if we are guided by the moral precepts contained in the Bible, we cannot materially err, and have no conscientious objection to the presence of the Bible in the lodge; but the moral precepts taught in the Bible would make me feel ashamed at sanctioning or even tolerating the *Fesuitism* practiced in Scotch and American lodges, and would induce me to sanction and even advocate the removal of the Bible if its presence is made an excuse for violating justice, "even in its most minute point." I have therefore a right to caution and inform those who are constantly clamoring for the Bible, that whereas the Bible can only remain in the lodge as long as it continues to be "the religion in which all agree," and whereas opinions are gradually changing, even among the highest dignitaries of the Church, regarding the inspiration of this or that part of the Bible. It is therefore the duty of every just-minded brother to abstain in the lodge or in Masonic assemblies from ventilating certain doctrines or details drawn from the Bible in which all do not agree. And if these men should persist in their unmasonic conduct, it must eventually terminate either in a disrapture or in an entire change in the whole Masonic system. We must either expunge from the charges and ritual all allusions to Masonic universality, or the very firm believers in the Bible, but who also believe that God is more pleased with those who practice the moral teaching thereof than with the mere clamorers who violate them. Yea, even these—even Bro. Hughan himself—may yet be driven to advocate the removal of the Bible; and they could no more be blamed or accused of what is called infidelity than Messrs. Anderson and Desaguliers could be charged



with anti-Trinitarianism, because they sanctioned the ignoring of the dogma of the Trinity in Masonic assemblies.

JACOB NORTON.

Boston, U.S., Jan. 24th, 1870.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Lodge of Emulation, No. 21.*—The regular meeting of this old and well-known lodge was held at the Albion Tavern, Aldersgate-street, on Monday, the 20th instant. The lodge was opened by the W.M., Bro. Thomas Davies Sewell, supported by his officers and Past Masters. The minutes of the previous meeting were read and unanimously confirmed. Bro. George James Hillstead (169) was admitted a joining member, and Bros. J. C. Button and J. W. G. Brüggmann were passed to the second degree. The work was beautifully rendered by the W.M. The ballot was unanimous in favour of the W.M. being the Grand Steward to represent the lodge at the Grand Festival, and Bros. T. S. Howell and F. W. Blake were elected absent members. The lodge was then closed, and the usual superior banquet and dessert followed. Amongst the visitors we noticed Bros. Dr. T. S. Barringer, P. Prov. S.G.W. Herts; F. Walters, W.M. 1309; Littell, P.M. 860; &c.

*Lodge of Justice, No. 147.*—On Wednesday, the 8th inst., at the White Swan Tavern, Deptford, this old lodge held its usual meeting. The lodge was opened by the W.M., Bro. James Whiffen, and there were present during the evening: Bros. H. Sadler, S.W.; H. Bartlett, J.W.; J. Lightfoot, P.M., Treas.; G. Chapman, P.M., Sec.; C. G. Dille, S.D.; J. Roper, J.D.; G. Bolton, J. Bavin, J. Cavell, R. G. Batt, J. Percival, and N. Wingfield, P.M.'s; F. Golding Shelton, C. Porter, Guest, Church, &c. Visitors: Bros. T. Whiffen, 548; M. J. Simmons, 871; &c. The work (done in an admirable manner by Bro. J. Percival, I.P.M.) was passing Bro. Tyler to the second degree, and initiating Mr. John Partington into Freemasonry, after which the W.M. resumed the chair and closed the lodge.

*Universal Lodge, No. 181.*—The usual monthly meeting of this ancient lodge took place on Thursday, the 16th inst., at Freemasons' Hall, under the presidency of Bro. Alfred Layton, W.M., assisted by Bros. Donne, S.W.; Read, J.W.; Stanton, S.D.; Norfolk, J.D.; Drew Wood, I.G.; and Beale, Sec. The minutes of the previous lodge were read and confirmed. Bros. E. J. Layton, Lilly, Smith, and Hawkins were passed to the degree of F.C. Bro. Drummond, after examination, was raised to the sublime degree of M.M., the ceremony being well performed by the W.M. It having been announced that Bro. D. Wood had consented to stand as Steward for the Boys' School, and Bro. Donne for the Girls' School, the lodge voted from its charity fund two donations of £5 5s. to be added to each Steward's list—a similar sum having been added to the W.M.'s list on the occasion of his having served the office of Steward for the Aged Freemasons' Institution. All business being completed, the members partook of an excellent banquet at the Tavern. The W.M. proposed "The Health of the Queen," which was drunk in the toast of "The Crown and Craft."—"The W.M.G.M. and the Grand Officers" was then proposed, the W.M. observing that, as good Masons, our allegiance, next to that to the sovereign of the realm, is always given to the head ruler of Freemasonry, the Grand Master. Our lodges would never have been kept in such good order had they not been cared for and nourished by Grand Lodge and the eminent body of P.M.'s by whom it is largely composed.—The toast of "The Visitors" was ably replied to by Bros. Low, P.M. 3, and Yates, 101.—Bro. the Rev. W. T. Jones proposed "The Health of the W.M.," who, in reply said: In offering you my thanks, I own the position, which, by your suffrage, I now fill, has long been my aim; and I have diligently worked all minor offices having it in view. And yet I felt so much the importance of that position that, when the time came to occupy this chair, I confess I should have hesitated to occupy it had I not known that the hand of brotherly friendship was always extended to assist and encourage every earnest Mason; and I looked back upon a long line of eminent P.M.'s of this lodge on whom I could rely as a friend for help and assistance, if required.—The toast of "The P.M.'s" was replied to by Bro. Beale, P.M. and Sec., who is also father of the lodge. The toast of "The Officers" brought the meeting to a conclusion.

*Nelson Lodge, No. 700.*—The usual monthly meeting of this lodge was held at the Masonic Hall, William-street, Woolwich, on Wednesday, the 15th inst., presided over by their respected W.M., Bro. W. D. May, assisted by his P.M. and officers. The lodge was opened in due form, and with solemn prayer. The minutes of the former meeting were read and confirmed. The Treasurer's account was also read, and being in a very satisfactory state, was approved. Mr. J. Drake was duly initiated; Bros. Sadler, Lovelock, and Waters were passed to the second degree; and Bro. Chambers was raised to the third. The resignation of a brother was tendered and received, and a gentleman was proposed for initiation. All Masonic business having ended, the lodge was duly closed, and the brethren adjourned to the Freemasons' Hotel, where they enjoyed a very pleasant evening.

*Cosmopolitan Lodge, No. 917.*—This flourishing lodge met on Tuesday, the 14th inst., at the City Terminus Hotel, Cannon-street. Bro. S. Basilico, W.M., presided,

and there were also present: Bros. G. F. Gibson, J.W.; J. B. Deporter, P.M., Treas.; L. Stean, P.M., Sec.; J. Cooke, S.D.; F. Lovell Keays, J.D.; F. W. Jones, I.G.; E. J. Stillwell, P.M.; D. Anderson; &c. The lodge was opened in due form, the minutes of the former meeting were read and confirmed, and the W.M., in an able manner, initiated separately Messrs. Taylor and Lewis into the Order. Bro. L. Stean, in his usual finished style, raised Bro. D. Anderson to the third degree. Bro. S. Basilico, W.M., having resumed the chair, and closed the lodge, the usual superior banquet and dessert followed.

*Leigh Lodge, No. 957.*—At the Freemasons' Hall, on Monday, the 13th inst., this prosperous lodge held its usual monthly meeting, Bro. James Frost Creswick, W.M., in the chair. He was supported by Bros. F. Harvey, S.W.; W. Mitchell, J.W.; E. L. Cockerell, P.M., Treas.; C. A. Cottebrune, P.M., Sec.; C. Keeso, S.D.; J. Weddell, J.D.; J. Diprose, I.G.; M. Ederheim, I.P.M., D.C.; R. H. Whiteman, P.M.; E. Hampden, J. C. F. Wootton, F. Mosely, J. Hanks, &c. The visitors were: Bros. F. Binckes, P.G.S.; W. Pound, P.M. 16; G. F. Henly, 186; E. Lewis, 198; L. Pam, 482; P. Berghem, 826; F. Walters, W.M. 1309; C. Braid, W.M. 1196; &c. The lodge was opened, and the minutes of the previous meeting were read and confirmed. The W.M. raised Bros. J. C. F. Wootton and A. Hirschfield to the third degree, and initiated separately Messrs. James Collins, Craven, Proctor, Cobham, and Arthur Wootton into Freemasonry—all being pleased and gratified at the very impressive and painstaking manner in which the work was given from the chair. The lodge was then closed, and a first-class banquet was served, Bro. M. Ederheim, P.M., D.C., being indefatigable in his exertions to make every one comfortable. The cloth having been withdrawn, the usual toasts were given, the pleasures of the evening being materially increased by the superior singing of the W.M., Bro. Henly, and others. Bro. M. Ederheim gave some solos on the violin, which pleased all, and proved how proficient he is as a musician. Bro. C. Braid played on the piano. Altogether the evening was most enjoyably and well spent.

#### PROVINCIAL.

*RINGWOOD, HANTS.—Lodge of Unity, No. 132.*—The ordinary meeting of this lodge was held on the 9th inst. The lodge having been duly opened by the W.M., the ballot was taken for Messrs. F. Ayles and J. Chiswell, which, proving unanimous, the candidates were duly initiated by Bro. Fletcher, P.M. 622. The charge was delivered by Bro. Garrett Horder, and the lecture was given by Bro. Reade, S.W. A banquet afterwards took place with the usual Masonic toasts. The Lodge voted five guineas to the Boys' School, to be added to Bro. Rebbeck's list.

*SCARBOROUGH.—Old Globe Lodge, No. 200.*—This lodge held its regular meeting in the Masonic Hall, Globe-street, on Wednesday, the 15th inst. The W.M., Bro. David Fletcher, was at his post supported by his officers, and Bros. R. H. Peacock, W. Peacock, J. F. Spurr, W. F. Rooke, and H. A. Williamson, P.M.'s, with a goodly number of members. After the confirmation of the minutes, a ballot took place for three gentlemen for initiation, the same proving unanimous, they were separately admitted and initiated in due form. One brother was raised to the 2nd degree, and one raised to the sublime degree of a M.M. The new organ, a very good one, was used during the evening with excellent effect. One gentleman was proposed for initiation at the next meeting. It was also proposed and agreed, that the annual Masonic concert, in aid of the charities, take place during the forthcoming spring. The lodge was now closed in due form, and the brethren retired to refreshment; the usual toasts were given and responded to, that of the W.M. being drunk with all honours, and Bro. Fletcher acknowledged the compliment in very courteous and fraternal language. The W.M., in giving "The Newly Initiated," coupling with it the name of Bro. Powley, the son of an esteemed Mason, said it was always one of the most pleasing duties to admit amongst us men of well-known integrity and good social standing. Bro. Powley, in returning thanks, stated that he should strive to be an efficient Mason, that he had for some time made up his mind to join the Old Globe, and from what he had seen that evening he was very much pleased; he sincerely hoped to be a useful member of the order, and begged to thank the brethren for having admitted him amongst them. At low twelve the brethren retired after spending a most agreeable evening.

*BRIGHTON.—Royal York Lodge, No. 315.*—This lodge met on Tuesday, the 7th inst., at the Royal Pavilion; Bro. James Curtis, W.M., presiding. The business of the evening consisted in raising, to the third degree, Bro. Packham, and this ceremony was most impressively performed by the W.M. Bro. Stride, S.W., was unanimously elected W.M. for the year ensuing. Bro. Hugh Saunders, P.M., P.P.G.D. Sussex, was unanimously re-elected Treasurer, and Bro. W. Awcock, Tyler. The General Purposes Committee brought up the annual statement of accounts, which showed the lodge to be in a very prosperous condition, and also that during the past year much had been done for the Masonic charities; indeed in this respect, both from the lodge funds and from the brethren generally, this lodge stands pre-eminent in the province of Sussex, for its noble support of the charities, the members evidently believing that "It helps him who gives as well as him who receives." During the evening the brethren present were: Bros. J. Curtis, W.M.; Stride, S.W.; D. Cunningham, J.W.; Sandeman, S.D.; Nell, I.G.; Eberall, Sec.; Robinson, P.M.; W. Hudson, P.M., P.P.G.D. Sussex; Marchant, P.M., P.G.A.D. of C. Sussex; W. Bennett; W. Challen, P.M. 315, 1141, P.P.G.S.B. Sussex; Emery, G. R. Lockyer, Slatter. Visitors: Bro. T. J. Sabine, P.M. 73, &c., &c. The

installation meeting of the lodge will be held on Tuesday, 7th March, when a very large gathering is expected to do honour to the new W.M., who is most widely known and highly respected.

*LEICESTER.—John of Gaunt Lodge, No. 523.*—A monthly meeting of this lodge was held at the Freemasons' Hall on Thursday, the 16th inst. Owing to an accident, the W.M. was unable to be present, and the chair was occupied by the I.P.M., Bro. Geo. Toller, jun., the Prov. G.M. and a goodly number of members and visitors being present. Amongst the latter, in addition to the W.M. and several members of St. John's Lodge, were Bro. John Pemberton, W.M. of the Neptune Lodge, No. 1264, Liverpool, and Bro. White, of Ballymena, Ireland. Bro. W. J. Hughan, P.M. 131, Truro, and Prov. G. Sec. for Cornwall, was, on ballot, unanimously elected an honorary member, and Dr. George Clifton, of Leicester, and Mr. Reuben Vincent Barrow, of The Grange, Bermondsey (he being generally in Leicestershire), as candidates for initiation; the former of those gentlemen was then initiated by the Prov. G.M., and the latter by Bro. Toller, I.P.M., assisted by Bro. Johnson, P.M. and P.P.G.O., on the organ. A candidate for the second degree was absent. Business being concluded, the lodge was closed and the brethren adjourned to refreshment.

*KENT.—Sydney Lodge, No. 829.*—This excellent working lodge held its annual meeting at the Black Horse, Sidcup, on the 9th inst. Bro. T. Smith, W.M., presided, assisted by the Past Masters and officers. The lodge was duly opened, and the minutes of the former meetings read and unanimously confirmed. The ballot was taken for two gentlemen for initiation, also for a joining member, which proved unanimous in their favour. Mr. Strong being in attendance, was duly received into Freemasonry. The lodge was opened in the second degree, and Bro. Paget, P.M., presented Bro. W. A. Thompson to Bro. Smith to receive from him the benefit of installation, which ceremony was proceeded with, the lodge being opened in the several degrees. Bro. Thompson having been placed in the chair of K.S. according to ancient custom, was proclaimed and saluted accordingly. He was then pleased to appoint the following brethren officers for the ensuing year:—Bros. Borer, S.W.; Pot- tier, J.W.; Henderson, P.M., Sec.; Hamelton, S.D.; Christian, J.D.; Gates, I.G.; Hastings, D.C.; Gearing, W.S.; Peen, Tyler, who, with Bro. G. Snow, re-elected Treasurer, were invested with their collars, &c., by the Installing Master, Bro. Smith, who then delivered in a very impressive manner the usual addresses, which closed the installation ceremony. Messrs. A. Lubbeck and Dr. Chatterton, candidates for initiation, were duly received into the first degree of Freemasonry. The W.M. then stated that he had a very pleasing duty to perform, which was to present to Bro. Smith, P.M., the P.M.'s jewel voted to him at the last meeting of the lodge for the very efficient manner he performed his duties as W.M. for the past year. Bro. Smith acknowledged the gift in very suitable terms. He was also presented by Bro. Hastings with a jewel from those brethren who he had had the honour of initiating during his year of office; for which he also expressed his thanks, at the same time trusting they might be spared to enjoy each other's society for years. Nothing further being offered for the good of Freemasonry, the lodge was closed, and the brethren partook of an excellent banquet, provided by Bro. Watkins, the worthy host. After the cloth was removed, the usual loyal and Masonic toasts were given and responded to, when the brethren separated in perfect harmony, after enjoying a very pleasant evening. The Visitors were Bros. Russell, P.M. 77; Dr. Grey, 13, 700; Pook, P.M. 193; Tinkler, W.M. 299; Shrubsole, P.M. 503; Sisley, P.M. 700, 1076; Richards, 79; Cleaver, P.M. 186; Tongue, P.M. 913; Wain, 913; Knight, S.W. 1107; Sherwin, Org. 1107; and several others.

*STOCKTON-ON-TEES.—Lodge of Philanthropy, No. 940.*—We are glad to observe that in this locality Freemasonry is flourishing, and this is particularly the case with the Lodge of Philanthropy, for which, thanks to the careful and zealous manner in which its interests are watched over by the officials whose exertions towards maintaining a high standard of Masonic excellence are worthy of high praise. The ancient borough of Stockton, which stands on the banks of the Tees, boasts two lodges—the Tees, No. 509, held at the Mason's Lodge Room, Masons' Court, and the one whose name precedes this notice. The former was removed hither from the Metropolis many years ago, but the latter has been in existence only about eight years, yet in point of numbers, influence, and position, may, without arrogance, claim the lead. Within the last year or two it has raised a new hall, which, for extent, appearance, and adaptability, is a credit to the Fraternity, and a noble tribute to the zeal of its originators. Since the new hall was, a few months ago, dedicated to Masonic purposes, a club has been commenced, and we are happy to say is well patronised; a lodge of instruction opened, and a lodge of Mark Masons (the Percy Lodge) instituted. The celebration of the annual festival and installation of W.M. took place on Thursday, the 16th inst. The lodge was opened at one o'clock, when there was attendance of the brethren, including Bros. A. C. Knowles, P.M., P.P.S.G.D.; W. Best, P.M., Past Provincial Grand J.W.; E. Cass, P.M.; J. H. Jackson, P.M., P.P.S.G.D.; Thos. Nelson, P.M., P.P.S.G.D., &c. After some formal business had been disposed, to two candidates (Messrs. W. Ashton and J. Fowler) were balloted for, and being elected were duly initiated. The lodge then proceeded to the installation of Bro. John Trotter as W.M. for the ensuing year, the ceremony being performed in an highly impressive manner by Bro. Anthony Crasby Knowles, who was the first W.M. of the lodge, and to whom the lodge is deeply indebted for the attention and devotion he has unceasingly shown for

its true interests. The following officers were then appointed and invested:—Bros. J. F. Mann, S.W.; J. Broome, J.W.; J. Huntan, Treas.; I. H. Hant, Sec.; Guy Herbert, S.D.; Thos. Walton, J.D.; J. Usher, W. J. Watson, R. S. Happer and R. Dickenson, Stewards; J. Inverhalm, Tyler. At the close of the lodge, the brethren sat down in the banqueting-hall to an excellent repast. The usual loyal, Masonic, and complimentary toasts were drunk, interspersed with some capital vocalism by various members of the company. The proceedings were throughout of a most enjoyable character.

#### WEST INDIES.

*Turk's Islands Forth Lodge, No. 647.*—The regular annual meeting of this lodge was held at the Masonic Hall, on Tuesday, the 27th ult.—St. John the Evangelist's Day—the business being the installation of Bro. the Hon. C. R. Hinson, M.L.C., P.M., S.W., and W.M.—elect for the ensuing year. There was a goodly number of brethren and visitors present to do honour to the occasion, and after installation the W.M. invested the following brethren as his officers for the year, viz.: Bros. W. C. Moxey, I.P.M.; John T. Astwood, S.W.; James Maclean, J.W.; Rev. Isaac Pegg, M.A., Chap.; J. W. Darrell, Treas.; Jos. A. Gardiner, Sec. (re-appointed); J. W. Wilbourn, S.D.; M. Victoria, J.D.; Henry Kennedy, I.G.; Jas. Astwood and T. J. Godet, Stewards (re-appointed); A. Francis, S.B., Tyler. Bro. Secretary having read a dispensation from Grand Lodge, authorizing the formation of public processions, &c., the lodge was called off, formed in procession, and marched to the Baptist church, where the newly-appointed Chaplain delivered a most excellent and impressive discourse from 2nd chap. Luke, 14 verse; after which the brethren returned to their hall, closed the lodge down in due form with the usual solemnities, and separated, but again met together at a later hour and spent a most enjoyable evening.

#### ROYAL ARCH.

*WEST LANCASHIRE.—Rowley Chapter, No. 1051.*—The regular meeting of this chapter was held at the Masonic Rooms Athenæum, Lancaster, on the 20th inst. There were present: Comps. Bagnall, M.E.Z.; Dr. Moore, P.Z. as H.; Hall, J.; Mercer, E.; Whimpray, N.; Simpson, P.S.; Barker, Treas.; W. Hall, W. Heald, R. Taylor, J. Watson. The chapter was opened, and general business transacted. The ballot was taken for two brethren as candidates for exaltation, who were unanimously elected. The Companions then proceeded to the election of the Principals and Officers for the ensuing year, which resulted as follows: Comps. T. Mason, Z; Hall, H.; Mercer, J.; Whimpray, E.; James M. Moore, N.; W. Barker, Treas.; E. Simpson, P.; R. Taylor, Janitor. The installations will take place at the end of March next, and will be conducted by Comp. J. D. Moore, P.Z.

#### MARK MASONRY.

*Carnarvon Lodge, No. 119.*—This lodge was consecrated by the very Worshipful Bro. Capt. F. C. Irwin (Past Grand Master Overseer), Deputy Prov. G. Mark Master-designate of Somerset, on Thursday, the 19th inst., at the White Hart, Brislington. There was a good muster of brethren present, and the ceremony was performed by Bro. Irwin in a most admirable manner, for which he received a unanimous vote of thanks. At the conclusion of the consecration ceremony, a lodge of Installed Masters was opened, and Bro. Irwin installed Bro. Dr. Samuel Bryant as the first W.M. of this new lodge. On the brethren being readmitted, they gave the customary salute, and the W.M. appointed the following brethren as his officers for the ensuing year:—Bros. E. T. Inskip, S.W.; W. S. Gillard, J.W.; Rev. R. H. Briggsby, Chaplain; J. Macfarelan, S.O.; R. C. Else, J.O.; A. W. Butter, S.D.; Major J. W. Vizard, J.D.; C. H. Whereat, I.G.; F. G. Irwin, Treas.; B. Cox, Sec. A code of by-laws was approved, and Bro. Gillard presented a petition for a new lodge, to be held at Wincanton, asking this lodge to recommend the same, which was unanimously approved. Votes of thanks were given to the visiting brethren, and several propositions for advancement at the next meeting were made, after which the W.M. closed the lodge in ancient form, and the brethren adjourned to a banquet, which had been provided by Host Marks. On the removal of the removal of the cloth, the W.M. proposed the health of the G.M. Bro. Portal, and the P.G.M. the Earl of Carnarvon, the D.P.G.M.-designate, Bro. Irvine, together with the various toasts of the evening in his terse but telling style, making him the right man in the right place.

#### ROYAL ARK MASONRY.

A meeting of the brethren of the order was held at Freemasons' Hall, Great Queen-street, W.C., on Monday, the 20th inst. A special lodge was opened, according to ancient custom and with solemn prayer, for the purpose of elevating candidates, by Bro. Morton Edwards, G.C., assisted by Bros. M. Emanuel, as J.; Capt. T. B. Payne, as S.; A. D. Loewenstark, as Deacon; M. A. Loewenstark, G.S., as acting Scribe. Visitor: Bro. Nickelson, Grand Treasurer of the Royal Ark Mariners, America. The following brethren were properly prepared and elevated in due form to the ancient and hon. degree of a Royal Ark Mariner:—Bros. John Coles Fourdrinier, P.G. Steward, P.P.G.S.W. Shropshire, P.Z., P.M. Antiquity, No. 2; John Lee, Grand Masters Lodge, No. 1; H. W. Binckes, Kent Mark Lodge; F. W. Koch, Thistle Mark Lodge. Bro. Capt. Nicholson gave, for the information of the brethren, some illustrations of the manner in

which this degree is worked in America—especially the explanation of the three points and the steps—which was listened to with great interest, and gave universal satisfaction. The rest of the working appeared to be nearly identical, which, considering that this is the first time, at any rate since the order has been re-organised here, that the working of the two countries, England and America, have been compared, is very satisfactory, and shows the care that has been taken by the authorities of the order not to lose sight of the landmarks, and to restore, without impairing, the beauty of the ceremonies of this degree of Universal Masonry. On the retiring of some of the brethren, an assemblage of Commanders was then duly formed, and Bros. J. B. Payne and M. Emanuel were enthroned as Commanders, and expressed themselves very pleased with the ceremony which was performed by Bro. Morton Edwards, G.C., assisted by Bros. A. D. Loewenstark and Nickelson. The assembly of Commanders was then closed, the brethren re-admitted, who saluted the newly-enthroned Commanders, and this special lodge of Royal Ark Mariners adjourned till Monday, the 27th, when there will be another meeting for the purpose of elevating candidates, and conferring the degree of Commander at 7 o'clock at Masons' Hall, Masons' Avenue, Basinghall-street, E.C.

#### ORDERS OF CHIVALRY.

##### KNIGHTS TEMPLAR.

*Mount Calvary Encampment.*—An emergency meeting of this encampment was held at Freemasons' Tavern, on the 13th inst., for the purpose of installing Comp. E. H. G. Dalton as a Knight of the Order, prior to his leaving England for Demerara. E. Sir Kt. Binckes presided as E.C., supported by Sir Kts. Rosenthal, Dewar, Paas, Roebuck, Baxter, Trewatha, &c. The ceremony was exceedingly well rendered, and gave great satisfaction to the newly-installed companion. The encampment was then closed.

#### ANCIENT AND ACCEPTED RITE.

##### METROPOLITAN.

*Mount Calvary Chapter Rose Croix H.R.D.M.*—A meeting of this chapter was held on the 10th inst., at Freemasons' Tavern, and among the brethren present we noticed the esteemed M.W.S., Bro. D. M. Dewar; Bros. W. Paas, P.M.W.S.; G. Cockle, 30°, H.P.; F. Binckes, 30°, F.G.; S. Rosenthal, 33°, S.G.; J. Hervey, 30°; W. Hyde Pullen, 33°; J. Stohwasser, W. Roebuck, R. W. Little, W. Fish, C. J. Morgan, and E. Kimber. There was also one visitor. An important matter was discussed by the members, and a decision arrived at, after which the chapter was closed, and the brethren sat down to an excellent banquet. Great amusement was caused, as usual, by the versatile talents of Bro. Kimber, and the evening was spent in a most pleasant manner by all present.

##### PROVINCIAL.

*Rochdale Chapter.*—The annual convocation of this chapter was held in the Masonic Rooms, Rochdale, on Saturday last, the 18th inst., Bro. William Roberts, P.M.W. Sov., in the chair, in the unavoidable absence of the Most Wise Sov. Bro. John Barker. The chapter was opened at 3.30, in the presence of illustrious and distinguished princes of the order, who honoured the chapter by accepting an invitation to be present. The minutes of the previous convocation having been read and confirmed, the muster-roll called, and other business transacted, Bro. John Fothergill, Red Cross Knight of Babylon and Knight of the East and West, was received, regularly exalted, and admitted a member of the Order according to ancient rites and ceremonies. After the ceremony, which was very efficiently performed by the respective officers, Bro. Prince, 1st Gen., was installed M.W.S. of the chapter for the ensuing twelve months, and appointed as his officers the following: Bros. Richard Hankinson, H.P.; James Holroyd, 1st Gen.; William Ashworth, 2nd Gen.; Robert Butterworth, Grand Marshal; John Fothergill, Raphael; Robert Whitworth, Chancellor; William Roberts, P.M.W.S., Herald; William Briggs, Organist; and Benjamin Toulson, Captain of Guard. The ceremony being ended, the convocation was closed, after having disposed of several matters which had been brought before the members, when several members formed themselves into a convocation of the Holy Order of K.H., &c.

#### HOLY ORDER of K.H. and GRAND ELECTED KNIGHTS, or NE PLUS ULTRA.

##### INAGURATION OF THE ROCHDALE CHAPTER.

The inaugural ceremony of this convocation was held in the Masonic Rooms, Ann-street, Rochdale, on Saturday last, the 18th inst. The convocation was formed at 6.30, when the Chancellor *pro tem.* read a letter that he had received, dated "33, Golden-square, London, Feb. 16th," and signed "J. M. P. Montagu, 33°, Gd. Sec. Gen.," also several letters and telegrams that had been sent to him and other brethren in reference thereto. He also read a circular which had been very freely circulated throughout the country, of which the following is a

##### COPY.

33, Golden-square, London, Feb. 16th, 1871.  
Dear Sir and Brother,—The following circular, pur-

porting to call a convocation to be held on Saturday, the 18th inst., for the purpose of conferring the degrees of Knight Kadosh 30th and 32nd, having just reached us,

Masonic Temple, Ann-street, Rochdale,  
Feb. 11th, 1871.

Holy Order of Kadosh and 30th and 32nd degrees,

Dear Sir Knight,—By command of the Royal Commander of the Holy Order of Kadosh and 30th and 32nd Degrees, a convocation will be held in the above Temple on Saturday next, the 18th inst., at six o'clock prompt, to create all Sir Knights who may present themselves, and are found worthy of that distinction.

We shall be happy to receive your name as a candidate on this occasion.

Yours fraternally,

WILLIAM ASHWORTH.

Chancellor *pro tem.*

All letters to be addressed 21, Ann-street.

We think it our duty to warn you against this illegal attempt to bestow degrees that we alone have a right to grant, according to our warrant and the Statutes of the A. and A. Rite (see Ancient Constitution), and to remind you that according to your O.B. you cannot even visit this or any other illegal body.

I remain, dear Sir and Brother,

Fraternally yours,

J. M. MONTAGUE, 33°

G. Sec. Gen.

It was then agreed unanimously to proceed with the ceremony. The Supreme Grand Council having no authority whatever to assume to themselves alone the right to grant or confer these degrees, or to interfere with those who have had these rites handed down to them as having been conferred from time immemorial, the ceremony was therefore proceeded with, and several members of the Order of Rose Croix, &c., duly admitted by ancient rites and ceremonies to the degrees, &c.

The officers were then appointed, invested, and installed for the ensuing twelve months, and the chapter was closed in due form, and with hearty good wishes for the Supreme Grand Council and other sister chapters.

The brethren afterwards adjourned to a banquet, provided by Bro. Butterworth, of the Golden Fleece Hotel, in his usual *richeché* style, which was most heartily discussed and enjoyed. The cloth having been removed, the usual loyal and Masonic toasts were duly proposed and responded to by the several brethren. The visitors and the sister chapters were severally responded to by the distinguished visitors.

#### Masonic Miscellanea.

THE fifteen sections will be worked on Thursday evening, March 2nd, at the Fidelity Lodge of Instruction, which now meets at the "Goat and Compasses," corner of Fitzroy-street, Euston-road. Bro. T. A. Adams, P.M., P.Z., P.G.P., will take the chair. A large muster of the brethren is anticipated—the room in which the Lodge of Instruction is held being capable of accommodating at least seventy.

THE following conclaves of the Red Cross Order have been recently established:—Orient Conclave, No. 45, Bloomsbury, Pennsylvania, Sir Kt. Christian Frederick Knapp, M.P.S.; Constantine Conclave, No. 46, Reading, Pennsylvania, Sir Kt. John C. A. Hoffeditz, M.P.S.; Trinity Conclave, No. 47, Harrisbury, Pennsylvania, Sir Kt. William H. Egle, M.D., M.P.S.; Mary Conclave, No. 48, Allentown, Pennsylvania, Sir Kt. Dewees J. Martin, M.P.S.; and the Macdonald Conclave, No. 49, Millbrook, Ontario, Canada, Sir Kt. James Might, M.P.S. The order is also about to be introduced into the Southern States of America.

WE are requested to state that at the present time there is only one body of Royal Ark Mariners in complete working order, and that is the Grand Lodge of Royal Ark Mariners, which up to this date has chartered twelve lodges, and receiving fresh applications every week, and already issued warrants and certificates both in England and abroad, while the Grand Mark Lodge has not even conferred the degree upon a single brother. Negotiations are pending between the Grand Lodge of Royal Ark Mariners and the Mark Grand Lodge, with a view to attaching the Royal Ark Mariner to the Mark Degree much in the same way as the Royal Arch is to the Craft. The G. Commander has appointed Bro. Loewenstark as Grand Scribe, and all communications on any subject connected with the Order of Royal Ark Mariners must be addressed to him at the office, Devereux Court, Temple, W.C.

## TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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## The Freemason

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## Births, Marriages, and Deaths.

## MARRIAGE.

HARPER—MACNAUGHT.—On the 14th inst., at Spiers-bridge, Thornliebank, Renfrewshire, by the Rev. Andrew Wield, Bro. William Harper, M.M. Lodge Clyde, 40S, to Agnes Barr, eldest daughter of Bro. Robert Macnaught, M.M. Lodge St. Mary, 117.

## DEATH.

WOLLOWICZ.—On 20th inst., at the Royal Victoria Hospital, Netley, Bro. Cyprian Count Wollowicz, of Lodge and Chapter 394, Southampton, Army Medical Staff, aged 32.

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

## The Freemason,

SATURDAY, FEBRUARY 25, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.  
The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).  
All communications, letters, &c., to be addressed to the EDITOR, 2, 3, and 4, Little Britain, E.C.  
The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

BUSINESS to be TRANSACTED  
in GRAND LODGE.

THE agenda paper for the next Quarterly Communication of the Grand Lodge is uncommonly light, and the subjects to be considered will not, we imagine, lead to any protracted discussion. The first business to which it is necessary to allude, will be the "Election of M.W. Grand Master," and this derives interest from the fact that Lord de Grey is at the present time absent from the kingdom, as we intimated last week, and will consequently not be able to witness the hearty unanimity with which his election as Grand Master for the second time will be carried in Grand Lodge; but although the exigencies of the public service may occasionally preclude his Lordship from attending the duties of Freemasonry, we are well assured that the interests of the Fraternity will not suffer, because in Lord Carnarvon the Grand Master possesses a Deputy who can worthily represent him whenever he may

be required to preside over the legislative assemblies of the Craft. The next business will be the "election," or we should say, rather, the "re-election of a Grand Treasurer," there being not the faintest scintilla of doubt that the present highly-esteemed Treasurer, Brother Samuel Tomkins, will be re-chosen by acclamation. Upon many occasions Brother Tomkins has come forward, and with ready generosity advanced large sums, when voted by Grand Lodge, to various charitable funds, without waiting for the formal confirmation of the votes; in fact, he always seems to remember the truth and efficacy of the old adage, "*Bis dat qui cito dat,*" in cases of urgent distress and calamity.

A communication by the Grand Secretary will follow, announcing that—

"The melancholy intelligence has been received from W. Bro. N. T. W. Smalenburg, Representative at the G. Lodge of the Netherlands, of the lamented death of Her Royal Highness Princess Louisa Augusta, Consort of His Royal Highness Prince Frederick, Grand Master of the Grand Lodge of the Netherlands.

The Prince Frederick is, we believe, one of the oldest Masons living. He has certainly been Grand Master of the Dutch Grand Lodge between fifty and sixty years, and we are doubtful whether even the Duke of Leinster, Grand Master of Ireland, long as His Grace has held that high position, can bear away the palm of seniority from the Grand Master of the Netherlands. The deceased Princess was sister to the Emperor of Germany, who, as most of our readers will remember, was profoundly affected by the intelligence of her decease.

Another announcement will be made—

"That a memorial has been presented to the M.W. Grand Master by the Lodge of Benevolence praying permission for the meetings of the Lodge of Benevolence to take place at *six* instead of *seven* o'clock as heretofore; his Lordship has been pleased to comply therewith, and has directed that on and after Wednesday, 22nd day of March next, the meetings of the Lodge of Benevolence shall take place at *six* o'clock."

This change will be greatly appreciated by the members of the Lodge of Benevolence, as it has frequently happened under the present system, owing sometimes to the large number of petitions to be considered, but oftener to the diffuse statements of oratorical brethren, that the working members—those who really desire to do justice to all the cases on the list—have been detained till past eleven o'clock, a pleasure scarcely to be desired, especially on a cold winter's night. The Report of the Lodge of Benevolence, with recommendations for grants to two deserving petitioners, will next be read for approval, and then follows the report of the Board of General Purposes, which, upon this occasion, is simply a statement of the Grand Lodge accounts, which seem to be in a very healthy condition—the balance in the Grand Treasurer's hands amounting to the respectable sum of £3,695 12s. 3d., and in the hands of the Grand Secretary, for petty cash, £75. The Official Auditors' report of receipts and disbursements during the

past year will also be read, and thus every brother will have an opportunity of ascertaining how carefully and how well the funds of the Order are administered.

"Proposed motions" come next. The first is by Bro. Joseph Rankin Stebbing, P.G.D.: "That a subscription of fifty pounds be given towards the fund for providing a Masonic life-boat." Now, we have so strenuously advocated the cause which Bro. Stebbing proposes to assist, that it seems almost a work of supererogation to state that we most cordially support the grant of the extremely moderate sum of £50 in aid of so noble an object. The brethren will bear in mind, likewise, that the proposition no longer emanates from any impecunious individual, but from one of the most talented and respected members of the dais; and they will also remember that the present Committee of the "Masonic Life Boat Fund" have published in these columns full details of every shilling contributed in support of the movement. We know that there are "two Richmonds in the field," but both are "honourable men," and whether the money, which we feel confident *will* be voted by Grand Lodge, be handed over to Bro. Davis or to Bro. Carpenter, we are equally satisfied that it will eventually find its way into the coffers of the "National Life Boat Society." The Craft has given liberally to the "Sick and Wounded" Fund and other benevolent institutions to which the Franco-German war has given birth, and it cannot be possible that the claims of a charity which almost daily preserves the lives of some of our brethren will be utterly ignored by the Freemasons of England.

The second notice of motion is by Bro. John Savage, P.G.D.:—

"That at page 10 of the laws relating to the Fund of Benevolence, in law 16, after the words in the lines 9, 10, and 11, 'shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence,' be added the words, 'except in cases of recommendations to the Grand Lodge.'"

The object of this addition is to prevent the recurrence of a very serious delay in the relief of petitioners who may be recommended to Grand Lodge for large sums of money. At present a man who has rendered eminent services to the Craft—although those services may be practically recognised by a generous grant at the Lodge of Benevolence—is nevertheless compelled to wait several months before he can obtain the money, simply because the recommendation for the amount may have been made at the monthly meeting immediately preceding the Quarterly Communication, inasmuch as it cannot be submitted to the Grand Lodge until after confirmation by the Lodge of Benevolence. Bro. Savage proposes to remedy this defect in the law, which was doubtless overlooked during the recent revision of the laws affecting the Fund of Benevolence; and we anticipate a cheerful acquiescence on the part of Grand Lodge in the amendment which he intends to submit to the meeting.



The consideration of this question will be the last subject to occupy the attention of the brethren, and it argues a very happy state of affairs when we see that there are no difficulties to be adjusted, no dissensions to be quelled, and that the great English Craft continues to advance in prosperity—its progress being unimpeded by the snares of schism, and free from the shadows of discord or discontent.

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

“Hele” is a word still of common use in Sussex, and its meaning is, as stated by Bro. W. Carpenter, “to cover or hide.”

“Cowan,” I am inclined to think, means a “smith,” or worker in iron. I. Kings, vi. 7 may perhaps tend to illustrate the Masonic use of the word.

“Gow” (Gael) is a smith, and in Sir W. Scott’s “Fair Maid of Perth” we have the word as a surname.

W. DE ST. CROIX.

#### COWAN.

The following remarks, as showing the difference of opinion respecting this word, may not be out of place. The first is by the author of the Masonic Ritual of Freemasonry, page 69 (America 1835), who has endeavoured to explain the origin of this word, and I subjoin his words, although they are at variance with my own opinions:—“The origin of this word is French, and was written *chouan*, and the *h* was omitted in English without aspirating it, agreeably to cockney pronunciation. The Chouans were loyalists during the French revolution, and the most determined and inveterate enemies of the Charitables—Robespierre, Billaud, Varennes, Callot d’Herbois, the Duke of Orleans, and all the rest of their bloodthirsty gang. The Chouans were worse than eavesdroppers to the Masons, who originated the revolution. They were a party connected with the several parties of armed royalists, who were of course opposed to the Masons, and the most inveterate of them, the Chouans. Hence, probably, all opposers of Masons were afterwards designated by the term Chouan, pronouncing the *ch* like *k*.”

So much for that definition; and before proceeding to our next, we may notice that in the lectures used at the revival of Masonry in 1717, the following curious punishment was inflicted on a detected Cowan:—“To be placed under the eaves of the house in rainy weather till the water runs in at his shoulders and out at his shoes.” The French rather extend this punishment:—“On le met sous une gouttière une pompe ou une fontaine, jusqu’à ce qu’il soit mouillé depuis la tête jusqu’aux pieds.” Hence a listener is called an eavesdropper.

From the affair of Jephtha, an Ephraimite was termed a Cowan. In Egypt *cohen* was the title of a priest or prince, and a term of honour. Bryant, speaking of the Harpies, says they were priests of the sun, and as *cohen* was the name of a dog as well as a priest, they are termed by Apollonius “the dogs of Jove.” Now, St. John cautions the Christian brethren that “without are dogs” (*κυνες*), cowans, or listeners (Rev. xxii., 15); and St. Paul exhorts the Christians “to beware of dogs, because they were evil-workers (Phil. iii., 2). Now, *κυνων*, a dog, or evil-worker, is the Masonic cowan. The above priests, or metaphorical dogs,

were also called Cercyonians, or *Cer-cowans*, because they were lawless in their behaviour towards strangers. I throw out this hint for the consideration of the brethren, although aware that others have adopted very different opinions on the etymology of the word.

A writer in the *F. Q. R.* thus explains the word. “I trace it,” says he “to the Greek verb *ακουω*, to hear or listen to, from which it is but *parcè detorta*, and we have high authority for so importing words from one language to another.

Our illustrious Brother Sir Walter Scott, makes one of his characters in “Rob Roy” say—“She does not value a cawmil mair as a *cowan*, and ye may tell MacCullum More that Allan Inverach said sae.”

C. G. FORSYTH.

#### ANCIENT AND MODERN MASONRY IN INDIA.

“Explore the rock-cut temples and monasteries of India, and then inspect the great railway works of the nineteenth century—the excavations of Adjunta and Ellora, and the excavations of the Bhore Ghaut tunnel. In both the patient labour of man—the might of the many-handed multitude—is proclaimed by gigantic results. The actual workmen—the hewers, the carvers, the diggers—were probably well-nigh the same. They wore the same clothes, they ate the same food, they toiled in the same way; perhaps they were moved by the same common impulses, knowing as little and caring as little about what they were making. But how different the directing minds—how different the languages in which the work of men’s hands addresses itself to the imagination—how different are the sentiments which they inspire! The extremes of mysticism and utilitarianism are there to be seen in striking contrast.”—From “India Ancient and Modern,” by William Simpson.

The remark about the natives of India caring little about what they were making will apply in many cases to natives of our own island just as well—*e.g.*, I have been told by a “sculptor” that all he cared about in his work was simply to get it taken off his hands, and get the money for it. Small chance of any great artistic improvement wherever that spirit prevails or holds sway. Yet, who is to blame? W. P. B.

#### “ONE WHO SEEKS LIGHT.”

The following address, delivered at the anniversary meeting of the Rosicrucian Society of England, on the 1st February, 1868, by Bro. Robert Wentworth Little (S.M.), then Master-General, will give you some information on the subject:—

“Brethren,—I am penetrated with a sense of my inability to address you this evening in a manner sufficiently worthy of the solemn and august truths developed in the study of Rosicrucian philosophy; for, although our thoughts may flash bright and beautiful as sunbeams, it is but seldom that we can invest them in language of a corresponding splendour, and the kindled glory of our conceptions is therefore lost, perchance, for ever. To the fitting contemplation of our mysteries we must bring minds divested of the cares and griefs of life—unfettered by the chains of custom—and free from the storms of passion and prejudice which darken and desolate the souls of men. The grandest heights that faith reveals, the most luminous regions of thought and intellect are, however, to be attained by a steady devotion to the cause of truth, and an unwavering progress in the paths of science. In general terms we may announce that the primary object of Rosicrucianism is to elucidate the mysteries that encompass us in life, and to reverently raise the veil from those that await us in the dreaded dominions of death—looming

like awful shadows through the profound abysses of the infinite and the eternal. It is by calm meditation on such ennobling themes that the soul is prepared for its wondrous destiny in the radiant future, when the celestial essence of man shall be filled with glory from the fountain-waters of light and wisdom. It is no chimera of the imagination to believe that the rolling mists of error which obscure our spiritual vision will vanish before the resistless advent of knowledge; it is no vague dream that the mind of man may be purified and perfected by an humble recognition of the power of the Supreme, and a pervading sense of His love and beneficence. To attain this object we invite our aspirants—prescribing, by certain laws, the direction of their course, and guiding them through the arcana of the unknown. By regulated steps they are led from the dawn to the meridian of day. The talismans with which we entrust them are unalterable precepts of virtue; we tell them, in the language of a great thinker, that ‘the truth of nature is a part of the truth of God—to him who does not search it out, darkness; to him who does, infinity!’ We call upon them to bear aloft the torch of hope across the night of life. We proclaim that despair must be banished from our dwelling-places, for ‘a bold heart may command anything;’ and that the lamp of reason should never be extinguished by the spectral shades of doubt. The symbols with which our neophytes are familiar, as well as those which are known only to the advanced adept, equally demonstrate the existence of an All-Powerful and All-Sustaining Being, and alike impress upon us the necessity of religious faith. Our mystic lore is evolved from the ideal of Divine philosophy, our principles are indestructible as the great universe itself. Our studies tend not to the deification of matter, but to the exaltation of reason as the principal agent in the intellectual organisation of man. Our investigations are not, however, restricted merely to the moral aspect of nature—we glean from the fields of the physical world abundant food for thought, dedicating our efforts to the service of truth, and advancing hopefully in the spheres of duty allotted to us in the actual present. This, my brethren, is the true alchemy of life; this—the magic by which we remove mountains of ignorance and vice; this—the real ‘elixir vitæ’ from the springs of light and beauty; this—the revelation of the sublimest faculties of the soul. Nourished by lofty musings and divine imaginings, the faith to which we aspire will waft our spirits into the inner circles of wisdom—yea, beyond the lampless shores of death our feeble steps shall be upheld by the mighty strength of love, and supported by the unquenchable fire of universal intelligence. Such are the elementary principles of our philosophy, and such are the results that will inevitably follow a devout adherence to our laws. Thus, in the serene tranquillity of thought the soul is unconsciously elevated above the things of earth, and in the interpretation of the mystic symbols of antiquity, its ethereal sympathies are naturally awakened.

“Follow, then, my brethren, in the track of those enlightened sages whose names are hung, like constellations in the heaven of fame, beginning with the Chaldean shepherds of old, who drew lessons from the shining stars, or with those later adepts who, adopting the theories of Platonist or Pythagorean, used numerals or geometrical figures as a medium to instruct and guide mankind in the hidden ways of truth. Through the successive developments of occult and cabalistic science, let us trace their perpetual progress—let us mount with them the mysterious ladder, and learn the doctrines of nature, and the wondrous principles that govern the material and immaterial universe. But approach not the temple of light with darkened soul or impure thought—rather would I counsel you to recede in silence than to advance incautiously to the consummation of our holy rites.

“There are many things incomprehensible to untutored minds; our impressions in youth and childhood differ considerably from those which we experience in riper manhood; and it is so with our neophytes—placed in the vestibule of knowledge—should they attempt to enter the sacred

penetralia too hastily or rashly, the influence of its revelations would be unfelt, and the spirituality of its solemnities unheeded by the unprepared mind of the thoughtless aspirant. But to him unto whom is vouchsafed the 'divine afflatus'—to him who not only feels the desire to know, but possesses courage to overcome the difficulties that beset his path—to him I say, Persevere! And although at first thy course may lie through barren fields and unprofitable herbage, soon shalt thou arrive at richer pastures and diviner fruits. Let no misgivings haunt thy soul, but press onward; bear with thee, like the memorable phylactery of the ancients, an unshaken trust in that great and glorious Name, which is associated with the mystery of our regeneration; bear with thee to the shrine of truth the tribute of an humble heart and a purified perception. From the dross of sensual life eliminate the gold of intellectual existence; and from the countless systems of human learning extract the atoms of true and heavenly wisdom.

Above all, as faith is the foundation of our hope, examine closely the book of nature, and find therein the clearest evidence of the teachings contained in the unerring Book of God. Inspired by such noble aims, and directed by such majestic impulses, thy passage through the labyrinth of life shall be a march of triumph, when, unlike the Cæsars of old, the captives in thy train shall be vanquished ignorance and sin, and the laurels on thy brow shall be the unfading wreath of immortality and joy!"

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of The Freemason.)

SIR AND BROTHER,—On Saturday night, 18th inst., there was a meeting of the lodges in the Aberdeen province, called by circular and advertisement by order of the P.G.M., anent the report of committee for a proposed new Masonic Hall. From 60 to 70 brethren were present, and the lodge was opened in due form in the First Degree; the R.W.P.G.M., Dr. Beveridge, in the chair. I was very much surprised to see on this occasion, in open lodge, that there were not over a dozen aprons worn by the brethren, including all the office bearers? Is this a common practice in England, or in other parts of Scotland? I always thought that in open lodge every brother, without exception, had to be clothed. Was I wrong? or is this a loose way of working?

Yours fraternally,  
LANDMARK.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Can you or some of your readers, who may be experienced in such matters, inform me of the proper Masonic course to pursue towards a Treasurer who, after repeated requests by the W.M., refuses or neglects to pay the Lodge Bills, or render an account of the way he has disposed of the year's funds that have been entrusted to him for such purpose? A reply through your valuable paper will greatly oblige,

Dear Sir and Brother,  
Yours fraternally,  
A COUNTRY P.M.

### MASONIC RELIEF COMMITTEE.

(To the Editor of The Freemason.)

DEAR SIR,—You were kind enough to insert a notice of the formation of the Leeds Relief Committee. As a proof of the usefulness of such a Committee, and as a warning to the charitably disposed brethren, allow me to call attention to the first case that came before us. I may state that we are in weekly communication with similar Societies, and will also be glad to hear from any one interested in the subject.

A foreigner, named L. G., applied to our Almoner for relief, and on looking over the Manchester report, found he had received there 45s. He was given 7s. 6d., and told to meet the Committee on Friday. Next day another report arrived from Manchester stating L. G. and a companion had been found out to be gross impostors. Singularly the Liverpool report also warned us of them, they having found them out. The Committee, of course, refused the application of L. G., and it was amusing how rapidly he disappeared on finding we had heard of him from other towns.

This shows, at once, the advantage of the Committee, for had this man gone to the W.M.'s of all the lodges in the town, he would no doubt have

been well, though unworthily, relieved. As it is very clear that L. G. and his companion are going about the country, I hope your readers will be on their guard.

I am, dear Sir and Brother,  
Yours fraternally,  
J. PARKER CROSSBY, M.D.,  
Hon Sec.  
Masonic Hall, Leeds, Feb. 18, 1871.

(To the Editor of The Freemason.)

SIR,—It must be very gratifying to all true lovers of our ancient mysteries to find there has been, of late years, a wonderful advance of the science and practice of Freemasonry. Frequently do the Masonic journals chronicle the consecration of a new lodge or chapter; but pleasing as such announcements are, they lack the interest that such events as laying of a foundation-stone, or the dedication of a building to be used solely for Masonic purposes, can give. Such occurrences as the latter show a healthy state of Masonic being, and also that the brethren have sufficient faith in the cause to contribute some part of their substance towards its support. It further exhibits a commendable desire for independence and freedom from hotel control. With such recommendations the possession of a purely Masonic building is an acquisition of which the brethren of any locality may justly be proud, and on which they are to be congratulated. Most of our important towns have their Masonic Temple or Freemasons' Hall, and with such examples before us as Glasgow, which is to have "a noble Freemasons' Hall, worthy of the name and city." Bristol, Birmingham, Halifax, and others, that I could name, will it be believed that here, in this town of Liverpool, the second town in the United Kingdom, the commercial metropolis of England—I may almost say, the world—in a town with the large number of nearly 40 Masonic bodies, we have not, by any means, a hall "worthy of the name and city." True we have a Masonic Temple, such as it is, and well it is for the credit of the Craft that this "Temple" hides its diminished head in a third-rate street, down a long reach of dingy gardens, and considerably below the level of the road.

Some years ago the brethren, being wishful to free themselves from extraneous control, purchased the building and freehold of the present Temple as a nucleus for a suitable hall when time and circumstances would permit the collection of funds; meanwhile to fit the building for its new purpose, it was altered and enlarged till it became a sort of patch-work puzzle. As this house contains but one lodge room (and that on the ground floor) a good deal of ingenuity has been expended in making the engagements of the different Masonic bodies who use the hall dovetail into one another; add to this, that the other rooms, one of which is occasionally extemporized into a lodge room, are small, inconvenient, and totally inadequate to their purpose, you may naturally be surprised that amongst the number, wealth, and social position of the Fraternity here, such a disreputable state of things should be allowed to continue.

Two years ago we were congratulating ourselves on a speedy relief from our difficulties; a Building and other Committees had long had the business in hand; an elaborate and comprehensive set of plans were prepared by a well-known architect, a P.M. of one of the most influential lodges in the town and a gentleman thoroughly qualified, both by professional and Masonic knowledge to conduct the work. Estimates and quantities were drawn out, funds to a large amount promised, a bazaar arranged to be held in St. George's Hall, and in fact all was going on swimmingly; the plans were highly approved, and the cost, under £7000, thought very reasonable. But alas! that it should be said, jealousy was allowed to creep into the Councils; a certain lot of junior members of the Committee thought possibly their ideas were not received with the deference they imagined was their due, but whatever the cause they managed to pack the next meeting, and, in a very short space of time, completely upset all the previous business. To say the least, this was very shabby treatment of the older brethren, men who had been Masons longer than some of the discontented ones had been in existence. So much for what can be done by a clique. With the exception of issuing a report as to what they proposed carrying out, which was a marvel of indifferent grammar and vagueness of detail, this "select" Committee has done nothing, and we are now in precisely the same condition as before, with the exception that then there was a chance of the settlement of this important question, now there seems to be none.

"In the multitude of counsellors there is safety;" still it remains a fact "that too many cooks spoil the broth." The multitude, while comparatively united, promised a speedy settlement, split up into factions they only spoiled and wasted the opportunity.

At the present, the state of Masonic accomoda-

tion in this town is a scandal and a disgrace to the Craft, and in this respect we have certainly become a bye-word to our neighbours. Many there are amongst us who deeply feel that this is the case, but who would still gladly unite to further the good cause, if all would consent to forego jealousies and cliqueism, and so work with "that love and harmony which should at all times characterize Freemasons."

That such a desirable consummation may be attained is very earnestly to be hoped for, and meanwhile I beg leave to remain,  
Yours very fraternally,  
J. DEACON.

### TYRANNY ON TRIAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Our zealous Bro. Delfraisse gave us something very good last week; but, alas! it was too good for the practices of the age. We may cite King William for trial, and even pronounce against the red-handed monster the most severe judgment; but it is well-known among the Fraternity that the executive power falls far short of what would be done by the legislative. Freemasonry, like the Established Church of the present day, is not practical enough to grapple with things as they are—it must be content to rail at a distance. It is merely a speculative thing, holding up to view a sublime system of morality; but boasting no grand conclave of living exemplars who attain to such a lofty standard. Nor can the system vaunt a power or privilege to hurl the full penalties of broken vows against dastardly delinquents, whether king or subject. In short, Freemasonry is a pretty picture, beheld by a multitude of spectators, of whom Freemasons themselves are the nearest. Grand Lodge pays almost unconditional court to princes; and while that is the case, it will naturally wink at their doings. The more noble-minded, then, must dream out the lovely dream of Freemasonry themselves, and be contented to pity those whom its beautiful emblems cannot reach, finding the needed consolation in their hearts' most solemn call.

Yours, &c.,  
A. CUTHBERTSON.

### MASONIC FESTIVITIES.

#### OLD CONCORD BALL.

It is our pleasure to record the 31st annual ball of the above lodge, which took place on Wednesday, 15th inst., at the Freemasons' Tavern, Great Queen-street. With some regret we observe the event as occurring too late for our last week's publication, the more especially do we feel disappointment as we have the happiness to notice it as the most successful and brilliant that has as yet transpired in connection with the Old Concord Lodge. Our pleasure and satisfaction is undoubtedly increased when we contemplate the laudable object of its energy and enterprise, and thus associate it with its ostensible purpose, which is to aid and assist such benevolent and charitable institutions as may at this present most deservedly claim our consideration and support. The magnificent and appropriately arranged suite of rooms were opened for the occasion, and a truly distinguished company assembled.

Opening merrily and cheerfully, with a select and well-organised band, under the control of Bro. Marriott, the dancing commenced at nine o'clock. The programme, although excellently defined, could not possibly do justice to the execution and the music, which was of the most select and popular order. The first part of the entertainment having been thus far successfully attained, an intimation that supper was waiting drew the distinguished company to their seats, and where a well arranged and sumptuous repast was provided. Then came the customary loyal toasts, after which Bro. Emmens, P.M., who was received with great applause, proposed the health of the Chairman (Bro. Holland), and in doing so, said he was sure the Chairman and Stewards were proud to see such a large and brilliant company present, and continued by referring to the object for which recreation, pleasure, and unity had been combined in perspective of the most laudable and praiseworthy result.

The Chairman then proposed in a brief, but highly amusing speech, the health of "The Ladies," which was responded to by Bro. Dott-ridge, Hon. Sec., who, upon rising, was greeted with loud and prolonged cheers, after thanking

the company most appropriately for the manner in which they had received the toast, spoke in the most cogent and respectful style on behalf of the ladies.

Dancing re-commenced of the most animated character, and the ladies, who were most magnificently attired, threw a lustre on the scene which lasted until a late, or rather early, hour in the morning.

It would be impossible to say sufficient in praise of the Stewards, who were Bros. King, P.M.; Gurton, P.M.; Watson, Lawson, Masterman, and Dottridge, Hon. Sec., for the excellent arrangements made for the comforts of those present, and especially we mention Bro. Dottridge, whose anxiety and care greatly added to the enjoyment of all. Bro. Frampton fulfilled the position of M.C. in an able manner, and we must conclude by stating that the band was excellent, and the whole proceedings passed off with the entire satisfaction of all assembled.

#### ROBERT BURNS LODGE OF INSTRUCTION.

The Annual Banquet of this old and well-known Lodge of Instruction took place on Friday evening, the 17th inst., at the Union Tavern, Air-street, Regent-street, W., when the brethren sat down to an excellent dinner provided by Bro. J. Smith, the proprietor.

The banquet was under the presidency of Bro. Thos. Arnold, the W.M. of the mother lodge, and he was ably supported by Bros. Wm. Watson, P.M. 25; Welch, P.M. 25; Herbert Dicketts, P.M. 25; John Boyd, P.M., P.Z. 145; George States, P.G.S.; C. A. Long, I.P.M. and Sec.; the officers of the mother lodge, and a numerous company of brethren.

On the cloth being removed, the usual loyal and Masonic toasts were duly honoured.

The toast of the evening was then proposed by Bro. Wm. Watson, in his usual felicitous manner, tracing the progress of the Robert Burns Lodge of Instruction, interspersing his speech with many interesting facts anent his experience as President and its chief instructor, and "Prosperity to the Robert Burns Lodge of Instruction" was drank with great enthusiasm.

The toast of "Prosperity to the Robert Burns Lodge, Root and Branch," was then proposed by Bro. C. A. Long, I.P.M., who coupled with it the name of the W.M., Bro. Thomas Arnold. This having been drank with *éclat*, the W.M. responded in an excellent speech.

On the Treasurer, Bro. Welch, responding to the toast of his health, he informed the brethren that the Robert Burns Lodge of Instruction stood better in respect to the Masonic charities than many mother lodges. This was received with becoming pleasure by the brethren; and the Secretary, Bro. C. A. Long, in acknowledging the high compliment paid him in the manner in which his health had been proposed and received, stated that during the five years he had held the office of Secretary handsome contributions had been made to the three Masonic charities, and that although the lodge was not a very numerous one, still the small contributions of the members, when carefully handled, did really good service to the objects that Masons hold most dear.

Bro. Grant responded to the toast of "The Visitors," of whom a goodly number were present.

The "Officers of the Lodge" having been given was suitably acknowledged by Bros. Wingham, S.W. and E. W. Long, J.W.

The toast of "The Stewards" was given and ably responded to by Bro. Herbert Dicketts, who, in well-chosen language, thanked the brethren for having so well supported the annual banquet.

The Tyler's toast closed the business of the evening, which was enlivened by songs and by some excellent music by Bro. Wingham, jun., and the brethren separated after spending a most enjoyable evening.

#### BRIGHTON.

The annual ball, held under the auspices of the members of the Royal York Lodge, No. 315, took place on Thursday, 26th January, in the magnificent suite of rooms at the Royal Pavilion. On the occasion the company numbered about 250, and their enjoyment was attended to by a list of stewards, comprising Bros. J. Curtis, W.M.; Stride, S.W.; Dr. Cunningham, J.W. 315, P.M. 811, and Past Prov. S.G.W. Sussex; C. Sandeman, S.D.; Pearson, J.D.; Eberall, Sec.; Slatter, Dir. of Cer.; Nell, I.G.; W. Marchant, P.M., P.G.A. Dir. of Cer.; John Robinson, P.M.; W. Hudson, P.M., P.P.G.D. Sussex; Staples, Emery; Devin, Prov. G. Org. Sussex; Foot, A. Cowley, H. Nye, Chart, W. Steer, W. Bennett, Buckman; C. Hudson, Hon. Sec. to the Ball Committee; Byerley, Smith, Carden, Geer; Hugh Saunders, Treas. and P.M. 315,

P.P.G.D. Sussex; &c. The rooms were decorated with rare hothouse plants, shrubs, and flowers—colour and form being most tastefully intermingled. The well-known local firm of Balchin and Nell, florists, had charge of this department, and right well they executed their task. The bands were supplied by Bro. Devin, and the selection of pieces played, as well as the manner of their execution, left nothing to be desired. Dancing was kept up till a late hour in the morning, two of the rooms being occupied for the purpose, viz., the music room and the saloon. In the drawing rooms the card tables were well occupied by those whose dancing days were over. Supper was served *à la Ecossaise* in the noble banqueting-room, Bro. A. Cowley being the contractor, and he gave universal satisfaction by the manner in which the manner in which the tables were supplied with all the good things the most fastidious could wish for. The table decorations were of a light and tasteful character, just sufficient to please the eye and not heavy enough to impede the view down the length of tables. The surplus, after paying all expenses, will be handed over to some Masonic charity, and it is expected that twenty guineas will be about the amount. During the evening Bro. C. Laws, of London, handed to the W.M., Bro. James Curtis, a donation of ten guineas. Many of the brethren wore their various jewels and collars of present or past office. The arrangements during the evening for the comfort and enjoyment of the guests were admirably carried out by the following brethren, who acted as Masters of the Ceremonies: Bros. Curtis, Marchant, Staples, Eberall, Slatter, and Robinson. To the Committee of Stewards great praise is due for the careful and excellent manner in which the tickets were issued, and by the strict rules laid down continued to keep out a class of persons, both ladies and gentlemen, whose presence, at least at a former ball, occasioned much unpleasantness and annoyance. This year the company was most select, and doubtless next year the ball will be attended in much larger numbers. There is no reason, in a town of the size and importance of Brighton, why the Freemasons subscribing to lodges—whose number cannot be less than 400—should not combine, and the result would be, instead of a company numbering 250, at least a thousand would be present, thereby realising a much larger sum for the Masonic Charities. To the brethren of the Royal York Lodge, No. 319, great credit is due for having kept the annual ball alive for the past seven years.

#### LEEDS.

The annual ball of the Philanthropic Lodge, No. 304, Bro. Mason, W.M., took place on Thursday, the 16th inst. Dancing went on in the supper room, and the noble lodge room was used as a promenade, seldom presenting a more gay and brilliant appearance. Under the able direction of Bro. Kay, P.M., as M.C., a most successful and pleasant evening was spent. The Goderich Lodge, No. 1211, Bro. Crowe, W.M., have also lately had their ball in the rooms, and the Excelsior (1042), Bro. Allison, W.M., have had their's at the Great Northern Hotel.

#### TORQUAY.

A grand Masonic ball, under the auspices of the Torquay Lodge of St. John, No. 328, took place at the Bath saloon, Torquay, on Friday evening, the 17th inst. The smaller of the two rooms was used, as it was thought the attendance would not be sufficient to fill the other, but the larger might well have been taken. The room itself was beautifully decorated, including, of course, Masonic emblems, chiefly with ivy and artificial roses; and, with the numerous and tastefully-displayed lights, which were reflected in huge mirrors, presented a splendid appearance. This was under the superintendance of Bro. T. Oliver. In one of the large window recesses a quadrille band played indifferently well, though their selections were good. In two adjoining rooms excellent supper and refreshments were laid, served by Mr. Rolfe, and were well patronized by those present. In fine, the ball was a thorough success, and will, no doubt, answer its object.

#### THEATRICAL.

DRURY-LANE THEATRE.—On Monday "Amy Robson" will be revived. It is sure to be well received and have a long run.

THE HAYMARKET.—This theatre flourishes with the "Palace of Truth," "Uncle's Will," "Poor Soldier," and "Family Jars," having a crowded house every evening.

THE ADELPHI.—Miss Julia Daly, the popular American actress, has made her appearance here (after an absence of eight years) in "Our American Cousin," resuming her original character of *Pamela*. The sensational drama of "Deadman's Point" is still performed, and is a great success.

#### MASONIC CURIOSITIES.—VIII.

Under this heading the worthy and gifted Bro. W. James Hughan has gratified the readers of THE FREEMASON by contributing to its columns a series of curious, interesting, and instructive articles, which all must hope may be long continued ere the stores of valuable material at his disposal become exhausted.

As a small contribution, I venture to send as "Masonic Curiosities" copies of two certificates in my possession. The first (which is briefly described in my little "History of Freemasonry" in this province) is written on parchment  $7\frac{1}{2}$  inches by 4 inches, and is as follows:—

"Universis quorum Interest Attestamur Fratrem Gulielmum Licquorich fuisse Societate dictæ Masomiae Secundum regulas initiatum in Cætu Numero 91, et in Regno Angliæ, et Sicut Decet unum ex nostris ut mihi ex Testimonio Cætus ad quem pertinebat probatum est cum omni morum honestate Se gessit Datum Londini Sigillo Cætus Nostri Majoris et Subscriptione nostra munitum die Decimo Septembris Anno Domini 1764, et primitiis Societates 5764. Laurentio Dermott, Sec. M. Cætus."

"I do hereby certify that Brother William Licquorich is a regular Registered free Mason in the Lodge No. 91, in the Kingdom of England, and has during his stay amongst them behaved himself as became an honest and worthy Brother, as appears by the Lodge certificate to me.

(L.S.) "Given under my hand and the seal of the Grand Lodge in London the Tenth day of September, 1764, and in the year of Masonry 5764.

"LAU. DERMOTT, G.S."

Lodge No. 91 was held in Leicester. The date of its foundation is not known. At the Union in 1813 it was numbered 114, and soon afterwards became extinct. The certificate is the beautiful handwriting of the well-known Laurence Dermott, the author of "Ahiman Rezon," and for many years the Grand Secretary and most active leader amongst the (so-called) *Ancient Masons*. The seal, which is impressed on a wafer, bears as a device the square and compasses, surmounted by a dagger, surrounded by the inscription—"Virtue and silence. Grand Lodge of London." It will be seen that the title here claimed by that schismatic body was not that of the Grand Lodge of *England*, but of *London* merely.

The second document (which, like the former, is given *verbatim et literatim*) is a private lodge certificate on parchment, and is as follows:—

"And the darkness comprehended it not. In the East a place of Light where reigns Reason, Silence, and Peace.

"We, the Master, Wardens, and Secretary of Lodge No. 156 from the Grand Constitution of England, held in the King's (or 8) Regiment of Foot, Do hereby Certify and attest to all Men Lightened by the Truth, and spread over the Face of the Earth, that the Bearer hereof, our worthy Brother Robert Daniel, have been by our Lodge Entered an Apprentice, past a Fellow-Craft, and in Due time rais'd to that Sublime Degree of Master Mason, and he may without Demur or hesitation be admitted or incorporated into any lawful warranted Body wheresoever met, Congregated, or Conven'd; he having to the utmost of his Power strenuously supported and Contributed to the advancement of Masonry with zeal and vigour, he paying all just Dues and Demands to the Grand [Lodge].

(L.S.) *Ne Variature.*

"Given under our hands and Seal of our Lodge at Salisbury, the 24 Day of October, 1785; A.L. 5785.

"PHILIP BOCKIN, Secretary." "SAML. NEWSON, Mr. PETER DEACON, S.W. JOHN BEALY, J.W.

A wax impression of the lodge seal is attached to the margin of the certificate by a light blue ribbon; but it is too much broken and rubbed to be deciphered. As a *literary* production this certificate is about on a par with others of the period.

Leicester. WILLIAM KELLY.



## A MASONIC TOUR.

(Continued from page 101.)

Philadelphia is on the Delaware, which river falls into the Atlantic, and has a great trade. Numerous steamers and ships trade to England and otherwise, &c. "Washington Hotel," comfortable, 2½ (10s.) per diem; others more and less moderate. People kind; plain, but not at all quakerish. White servants at many hotels (women servants 3 dollars a week with board, &c.).

Left for Washington 19th, passing Baltimore (great trade and shipping port), Wilmington, and other large cities and towns—Susquehanna, very large river, &c.; reached Washington 10 p.m., 138 miles; fare, 5 dollars (about 2d. a mile). The capital is large; not populous; no trade; negroes appear to outnumber white population; black servants everywhere. The streets are wide—fine buildings numerous. The Treasury (Ionic), Post Office (Corinthian), Home Office (Doric), President's, or "White House" (Ionic), are very fine; but the "Capitol" excels any I have ever seen. It is (like the others) of white marble, or limestone (after the style of the Pantheon, Rome). The grand Corinthian columns, splendid (senate) halls, sculpture, paintings, &c., are amazingly grand. Length, 752; width, 324; height, 288. The building cost 24,33,844 dollars; stands on 153,112 square feet, enclosed space being 22½ acres.

All the public buildings are open free to the public; no guards; no police to bar the way; no servants to pester or beg for fees as in our places of interest. The President's house is open; no guards or fees asked for or expected by the attendants in waiting; same remark applies to the opera, theatres, hotels, &c., in America. What a lesson for our people! Well, to Masons again: On 19th I visited Chapter Lafayette, No. 5; very strict attention. There were about 100 companions present; no particular work—being installation night. The hall and room where we met were, as also the fittings, &c., excellent. Ex. Comps. D. S. Jones, P.Z., and J. E. Mason, Scribe E., kind good fellows.

On 21st I visited Lodge B. B. French, No. 15; W.M. was unwell; there was no work. There were about 60 members present; the hall, furniture, fittings, organ, &c., all of the best, reflect great credit on the Masons of Washington; 26 lodges. Had the pleasure of meeting Bros. Fitzki, Bell, Strachan, Warrick and others; by all kindly treated. Met a coloured Bro. —, belonging to Lodge Eurika, No. 5, which works under an English warrant; several similar in U.S., not recognised by the white brethren.

On Sunday (20th) attended divine service in Metropolitan Church, partly to see the President. General Grant occupies a plain pew or bench (No. 73) like any private person. No show; no escort, &c.; comes and goes like any citizen. No distinction for any one in U.S. The Rev. Dr. Newmas delivered a most eloquent and powerful sermon on "Peace." His opening prayer and sermon were clearly, forcibly, and unmistakably a lesson to all present to make, keep, and preserve the peace. The present European struggle—the late American war, with all its horrors—were alluded to with all the fire of language. This, with the remarks of many of the congregation then present—travellers and others, I since met with—all prove the bulk of Americans abhor of war, and will never draw the sword on England—or as they say here, "the old country"—except in self-defence. Here and elsewhere all wish for an amicable settlement of the Alabama question. May God grant it; for in language, religion, old associations, &c., we are one and the same people. There is a great love for the English and "the old country" as far as I have travelled.

At Philadelphia a man hearing me speak, excused himself, saying his "Father was English. He was proud of England, though he had never seen it." Choking, and scarcely able to contain himself, he begged me to take a glass with him for old association sake, when he drank prosperity to England. A lady, Mrs. —, travelling with me in a steamboat, recently told me she admired and loved old England. She said this feeling is largely shared in U.S.; but here in the South very much so. I hope we shall soon settle the Alabama claims, &c., and so keep friends with our kindred here in the New World. I visited Mount Vernon, and saw the tomb of Washington, &c., an account of which may interest you. Left Washington 10 o'clock on the 20th November, 1870, and steamed down the Potomac, a fine wide, but low-banked, river; touched at Alexandria, the city where Washington got his first commission. Passed forts Foot and Washington, the latter, Maryland side of river, is a strong, heavily-armed place, with some immense 15-inch guns in position.

(To be continued.)

## AN APPEAL TO THE CRAFT.

We have been requested to publish the following appeal:—

*The Just and Lawful Lodge Leopold zur Treue, Or. Carlsruhe, to all the Honourable F.A.L. Lodges of Free and Accepted Masons on the face of the globe. Greeting:—*

Carlsruhe, Dec. 1870.

Right Worshipful M., Worshipful Officers, and honourable, dearly-beloved Brethren,—It is perhaps that a single lodge, relying upon the rapidity of modern communication, deeply impressed by the feelings of lively compassion and encouraged by the firm and joyful trust in the helping hand of brotherly love, undertakes to call out to the whole Masonic fraternity of the globe: T.M.J.S.O.T.W.!

What would be the meaning of that brotherly chain, which surrounds the globe; what the sublime consciousness of human community, this fundamental column of Masonry, if we could hesitate to call out the assistance of every brother in so great a misfortune. Only the combined help of all may be capable to re-establish the material existence of our unfortunate brethren.

The neighbouring towns of Kehl and Strasburg have undergone heavy damages during the siege and the defence of the forts of Strasburg, which took place in August and September of the present year. Whole streets have been entirely changed into ruins by fire and balls, and among those poor inhabitants, who have been hardly struck by the destruction of their houses and other property, there are about forty Freemasons, whose damages have been estimated at two and a quarter millions of francs.

The gifts of love tendered by our great German country, liberally as they were given, have scarcely been able to calm the misery of those poor creatures who have lost their homes and their daily bread. The lodges of Germany, though heavily taxed in every possible direction by the evils of the war, have already done their utmost for their unhappy brethren, and will not cease in their efforts, but their means are too feeble for such enormous damages—their assistance is disappearing like a drop in the ocean.

Therefore, D. B., we beg you heartily to reach your helping hand to these unfortunate brothers of Strasburg who belong to the Lodge of the United Brethren in the east of this town, and those of Kehl, who form part of our sister lodge, "Allfather of the Free Thought," in the East of Lahr, that they might be able to re-establish themselves, and that the truth may be confirmed again that the great fraternal chain of Freemasonry allows no one of her worthy and innocently distressed members to sink into ruin.

The present occasion, sad as it is, presents us, notwithstanding the great satisfaction to exchange our brotherly salutations with you, D.B., and to thank you cordially from the depth of our hearts for all you will have the kindness to do for our poor, intensely suffering brethren of Kehl and Strasburg.

Besides this, we beg to mention that we shall receive the most moderate gift with thanks, being a dear proof to us of your fraternal benevolence.

You will receive this circular-letter through the friendly meditation of your M.W. Grand Lodge, which we have requested to collect your donations and to forward them to the subscribed Baronet Cornberg, Carlsruhe, Grand Duchy of Baden, Germany.

If any lodge should wish to send her gift directly, she will please to do so by forwarding their remittance to the above-named receiver.

All editors of Masonic newspapers are requested to kindly insert this circular in a prominent place, and permit us to publish receipt of all the moneys and the use we made thereof.

We again send you, greeting, beloved brother of all rites, zones, and landmarks, I.O.S.N.,

And remain, in true brotherly love, yours,

O. BAR. CORNBERG,  
Master of the Lodge.

Bro. RANSFORD, P.G. Organist, announces that his Annual Evening Concert will take place on Tuesday, the 28th inst., at St. James's Hall.

TIC DOLOREUX, Neuralgia, Rheumatism, Lumbago, and all singular complaints, cured by Dr. Gee's Anodyne (embrocation). Price, 2s. 9d., or sent for 3s. It has never yet failed. Read testimonials and judge for yourselves. Agents, T. Barton and Co., 269, Strand, W.C. [Advt.]

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cocoa, a very light, thin, evening beverage.—[Advt.]

## SCOTLAND.

ANNIVERSARY OF THE LODGE NEPTUNE  
KILWINNING, ARDROSSAN, No. 442.

The seventh anniversary of this prosperous and most efficiently-conducted lodge was celebrated in the Town-hall, on the evening of Friday, the 10th inst., under the presidency of its new Master, Bro. Francis Goodwin, and amid the hearty congratulations of the Past Prov. Grand Master and the representatives of several sister lodges. The festivities of the occasion were inaugurated by a torch-light procession—an ancient custom of the Craft which has now nearly become obsolete, but which the sons of Neptune still enter into with considerable spirit. After the transaction of private business, a procession was formed in the lodge-room, whence the brethren, headed by a large instrumental band, and accompanied by a large concourse of spectators, marched along the principal streets of the town en route to the Assembly-rooms. Here the decorations by Mr. Thomas Phillips were of a chaste, yet most effective, style, Masonic banners and mystic emblems, interspersed with evergreens, being so arranged as to give the hall quite an enchanting appearance—an effect which was heightened by the taste displayed by Mrs. Hugh Boyd in the service of fruits, &c., usual to the lodge on such occasions.

On the lodge being opened, deputations were received from Mother Kilwinning, headed by Bro. Robert Wylie; St. John Kilwinning, Kilmarnock, No. 22, Bro. Thomas Brown; St. Andrew, Irvine, No. 149, Bro. John Sloan; Thistle and Rose, Stevenson, No. 169, Bro. Thomas Lambie; Blair, Dairy, No. 290, Bro. Graham; St. Clement, Riccarton, No. 202, Bro. Alexander; and Royal Arch, West Kilbride, No. 314, Bro. George Robertson. A number of brethren of St. John Royal Arch, Saltcoats and Ardrossan, No. 320, headed by Bro. Robert Boyd, were also present. In this his maiden effort to conduct the proceedings at the anniversary communication of Neptune Kilwinning, the R.W. Bro. Goodwin had the most effective support that it was in the power of his constituents to render. Surrounding him on the dais were Bros. Robertson, Past Master; John Barr, Provost of Ardrossan; John Craig, Acting Depute Master; Captain M'Dermid, Acting Substitute Master; Walter Hooks, Treasurer; Robert Anderson, Secretary; David Goodwin, of the Ardrossan Foundry; and William Wylie, Chaplain. Bro. William Reed upheld the dignity of the western potentate; the G.M.'s protegee in the south was personified by Bro. William Marshall; Bros. Caldwell Anderson and Edwin Robertson were the deacons; and Bros. Robert Guthrie, William Cowan, and William Ross were the stewards (the wines and liquors being supplied by Bro. James White)—while the approaches to the sanctum were placed under the ever-vigilant guardianship of Bros. Hugh Hamilton and Henry Barr. Unavoidable causes interposed to prevent the attendance of Bros. Hugh Boyd, Robert Fullarton, Councillor James Goodwin, and other leading members of the lodge.

The R.W.M. having, in a few well-chosen prefatory remarks, reviewed the lodge's labours during the year just ended, and given, a fraternal welcome to the visitors in their united capacity, proceeded to the discharge of the other duties of his office.

After the deputations were severally toasted, the usual compliments were paid to the office-bearers of the presiding lodge.

The Past Provincial Grand Master (Bro. R. Wylie) gave "The Health of the Master, Bro. Goodwin," whom he congratulated upon his advancement to the chief post in the lodge of which he was one of the originators, and for several years its highly efficient Treasurer; and concluded with a few words of congratulation and encouragement to the members generally upon the flourishing condition of their lodge.

The "Past Master" was proposed by Bro. John Mackay, of Kilmarnock St. John's, who passed a high eulogium upon Bro. James Robertson, whose services to Neptune Kilwinning during his six years' Mastership were of a character that would justify his being regarded as being one of the best Ayrshire Craftsmen. It is worthy of mention that Bro. Robertson's retirement from the chair proceeded from a conviction that the frequent re-election of a Master shut out from that honourable office many brethren whose past services and Masonic qualifications richly entitled them to the highest honour the lodge could bestow upon its members. The recent presentation of a gold medal to Bro. Robertson, and his being entertained at supper by the lodge on the occasion of his declining re-election to the chair, testify to the respect in which he is held by the brethren, and their gratitude to him for his signally successful career as their first R.W.M. His son, Bro. John Robertson, whose services in the Secretaryship were recognised by the lodge presenting him with a valuable set of Masonic jewels, has also retired after a six

years' tenure of office, during which period upwards of 360 intrants had been added to the lodge roll.

Bro. Provost Barr's health was given by the Master, who thanked the chief magistrate for the warm interest he continued to take in Neptune Kilwinning, and in Freemasonry generally.

Several other toasts were given, the intervals between each being filled up by contributions of vocal and instrumental music, Bro. James Currie, of Neptune Kilwinning, conductor of psalmody in St. Marnock Church, Kilmarnock, presiding with exquisite taste at the harmonium, which had been kindly placed at the service of the lodge by Bro. Picken.

This was one of the most delightful reunions ever held under the auspices of No. 442, and is an augury of a bright future under the sway of the worthy, enterprising, and highly-popular brother who now presides in the orient.

The 19th Annual Festival of the Glasgow St. Clair Lodge, 362, was held at the Tontine Hotel, on Thursday, 16th inst., at 7 o'clock. Bro. G. Thallow, R.W.M., occupied the chair, and was supported by Bros. Wm. Gibson, S.W.; J. G. Stewart, Acting J.W.; Wm. Dobbie, P.M.; J. M. Threshie, Treas.; J. McGeachy, Chap.; Wm. Law, S.D.; W. Bainum, J. Robertson, and about 50 brethren sat down to supper, which was admirably served by Bro. Nimmo. Upon the removal of the cloth, the Chairman proposed the usual Masonic toasts, which were received and responded to, as they always are, with great heartiness. The harmony of the evening was well sustained by song, toast, and sentiment.

#### NORTH-EASTERN MASONIC CHARITABLE ASSOCIATION.

We have received a copy of the report of the above Institution, and reprint it for the information of our readers, and congratulate the brethren who have so ably carried out the objects of the Society:—

Bro. J. J. Wilson, P.M. 813, 1237, President; Bro. John Bellerby, P.M. 65, 1227, Vice-President; Bro. John Newton, P.M. 174, Treasurer; Bros. J. L. Mather (P.M. 65, W.M. 1227), John Wright (P.M. 781, 1259), W. H. Main (P.M. 813), Benjn. Picking (P.M. 13, 1227), D. Forbes (S.W. 65), Chas. Lacey (P.M. 174), John Hart (P.M. 813), Louis Stein (P.M. 212), James Bond (P.M. 101, 861), Robert Goddard (P.M. 65, Sec. 1227), David Roberts (P.M. 754), Thomas Bartlett (W.M. 813), N. Wingfield (P.M. 169, 1155), Committee; Bro. J. Terry, P.M. 228, 1278, Hon. Secretary.

#### REPORT.

The Committee in submitting their first report, have to congratulate the members upon the great success which has attended the establishment of this Association—a success far beyond their most sanguine expectations.

The number of members enrolled in this Association has been 116, and the total amount of their contributions £269 9s. 6d.; and as the result of your Committee's first year's labours, 26 members have obtained Life Governorships of the Masonic Charities.

Of these 26 members, five have chosen the Royal Masonic Institution for Girls; three the Royal Masonic Institution for Boys; sixteen the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons; the other two have not yet made their selection.

Your Committee regret to report the decease of one of the founders of the Association, who had obtained a Life Governorship; this has been transferred to another member, and the amount subscribed has been repaid to the widow without deduction.

Of the 26 members who have obtained Life Governorships, 12 have accepted the position of Steward, so that in addition to their own Life Governorships, procured through the medium of this Association, it may fairly be assumed they will each take in, at least, £30 more; thus making a total of over £480, and the Committee venture to think that but for this Association this sum would not have been collected. It may be inferred therefore that the establishment of this Association will materially tend to benefit the Institutions of the Order far beyond the amount contributed by its members.

The Committee would earnestly invite those who are not already Life Governors of the Masonic Institutions, either to join this or establish kindred Associations, feeling confident that there is ample room for many more in London and elsewhere; and from their experience of the successful working of this Association, cordially recommend them to all who are desirous of obtaining a Life Governorship, so that there may not be a brother but will

be able to say he is a Governor if not of all, at least one, of our noble Institutions.

In conclusion, your Committee feel it is but justice to state that very much of the success of the past year is attributable to the energy and untiring zeal of the Hon. Secretary, Bro. James Terry, and they cordially recommend that the unqualified thanks are due from the members to him for his valuable services, as also for the correct and admirable manner in which the whole of the books and accounts have been kept.

JOHN J. WILSON, President.  
JOHN BELLERBY, Vice-President.  
J. NEWTON, Treasurer.  
W. H. MAIN.  
GEO. FREDK. COOK.

London, 12th January, 1871.

#### P o e t r y .

#### THE MASONIC LOADSTONE—CHARITY.

A SONG FOR MUSIC.

By Bro. T. BURDETT YEOMAN, Lodge 715.

Come, come, thou holy, hallow'd spirit,  
Full of every gracious merit,  
Kindling every heart to goodness,  
Uprooting always things of sadness;  
Never permitting toil, trouble, or care  
To dwell in our midst, our comforts to share.  
Chorus—Always true and ever free  
Is Masonic charity.

Thou art the soul of all our actions,  
The real loadstone of our attractions,  
Sweetly beaming and brightly shining,  
Cheering hearts by your silver lining.  
Thus, gentle spirit and faithful friend,  
Be our companion till life shall end.  
Chorus—Being true and ever free  
Is Masonic charity.

Holiest 'mongst the glorious three,  
Guardian over our mystery,  
Loyal to the core, never failing  
To dispel gloom wherever hailing;  
Warming the heart and cheering the mind  
By casting dull care always behind.  
Chorus—Ever willing, ever free  
Is Masonic charity.

In first, in second, and third degree  
The "aspirants" lead up to charity.  
Brighter it shines the higher he goes  
He'll find Faith, Hope, and Charity grows,  
Oh! virtue sublime, life-giving power,  
Distil on us this heavenly shower.  
Chorus—For a Mason must be free,  
The "Mystic Tie" is charity.

Brother, whence come thou, and in distress,  
Show us the sign, thy way to confess.  
If worthy found with our mystic key,  
Thy wants are fed from our treasury;  
Within the compass and on the square  
Our secrets unlocked for you to share.  
Chorus—Being willing and ever free  
To help, to aid in charity.

Then charge your glasses, a bumper fill,  
The fiat's gone forth, a Mason's will,  
Is "Do unto others as ye would  
They should do unto you" all they could  
Our Masonic loadstone to unfold—  
'Tis the "Mystic Tie" which makes us bold,  
Chorus—Our Grand Architect to see  
In Masonic charity.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

"SOME months since my wife was suffering with a bad cough and severe pains in the chest, and totally unable to attend to her ordinary duties. She was advised to try your Vegetable Pain Killer, and after a few doses was restored to perfect health, which she still enjoys. I also use it for piles, from which I have long suffered severely, and one dose invariably gives me relief.—JAMES BRADSHAW, Hopwood-st., Lpool, Dec. 1867.—To P. D. & Son."

#### METROPOLITAN MASONIC MEETINGS

For the Week ending March 4, 1871.

#### MONDAY, FEB. 27.

- Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.
- " 26, Castle of Harmony, Willis's, St. James's.
- " 28, Old King's Arms, Freemasons' Hall.
- " 79, Pythagorean, Ship Hotel, Greenwich.
- " 183, Unity, London Tavern, Bishopsgate-street.
- " 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
- " 902, Burgoyne, Anderton's Hotel, Fleet-street.
- " 905, De Grey and Ripon, Angel Htl., Gt. Ilford.
- Chap. 188, Joppa, Albion Tavern, Aldersgate-street.
- Red Cross Conclave, Premier, Freemasons' Tavern.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

#### TUESDAY, FEB. 28.

- Lodge 14, Tuscan, Freemasons' Hall.
- " 92, Moira, London Tavern, Bishopsgate-street.
- " 141, Faith, Anderton's Hotel, Fleet-street.
- " 145, Prudent Brethren, Freemasons' Hall.
- " 186, Industry, Freemasons' Hall.
- " 205, Israel, Radley's Hotel, Blackfriars.
- " 259, Prince of Wales, Willis's Rooms, St. James's.
- " 1196, Urban, Old Jerusalem Tav., St. John's Gate.
- Chap. 7, Royal York, Freemasons' Hall.
- " 29, St. Alban's, Albion Tav., Aldersgate-street.
- " 180, St. James's, Union, Freemasons' Hall.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

#### WEDNESDAY, MARCH 1.

- Quarterly Communication, at 6 for 7.
- Lodge 511, Zetland, Anderton's Hotel, Fleet-street.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

#### THURSDAY, MARCH 2.

- Lodge 10, Westminster & Keystone, Freemasons' Hall.
- " 27, Egyptian, Anderton's Hotel, Fleet-street.
- " 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.
- " 136, Good Report, Terminus Hotel, Cannon-street.
- " 192, Lion and Lamb, Terminus Hotel, Cannon-st.
- " 227, Ionic, Ship & Turtle Tav., Leadenhall-st.
- " 231, St. Andrew's, Freemasons' Hall.
- " 538, La Tolerance, Freemasons' Hall.
- " 554, Yarborough, Green Dragon, Stepney.
- " 822, Victoria Rifles, Freemasons' Hall.
- Chap. 2, St. James's, Freemasons' Hall.
- " 174, Sincerity, Guikhill Coffee House.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
- Burdett Coult's Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

#### FRIDAY, MARCH 3.

- Lodge 706, Florence Nightingale, Masonic Hall, Woolwich.
- " 890, Hornsey, Anderton's Hotel, Fleet-street.
- " 1275, Star, Marquis of Granby, New Cross-road.
- " 1305, St. Marylebone, Eyre Arms, St. John's Wood.

Chap. 3, Fidelity; London Tav., Bishopsgate-street. 8, British, Freemasons' Hall.  
 Red Cross Conclave, Triennial Festival of G. Conclave.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.  
 St. Luke's Lodge of Instruction (144), Pier Htl., Chelsea.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Domatic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MARCH 4.

General Committee Boys' School, Freemasons' Hall, at 4.  
 Lodge 142, St. Thomas's, Radley's, Blackfriars.  
 Chap. 975, Rose of Denmark, White Hart, Barnes.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

HOLLOWAY'S OINTMENT.—Scald heads, ring-worm, and all the cutaneous disorders peculiar to children, are permanently removed by the use of this healing and renovating Ointment. Mothers of families should never be without it, for it may be applied at all times without danger of any kind, as it is composed entirely of pure balsams, and should it not do good, it cannot possibly do harm. The parts affected should be first fomented with warm water, and then the Ointment should be rubbed in briskly, except where is any tendency towards irritability or excoriation. In that case, the painful spot should be gently lubricated with the Ointment twice every day, and the surrounding skin only should be rubbed therewith.

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixer, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 6d., 4s. 6d. and 11s. each, and wholesale by JAS. M. Crosby, Chemist, Scarborough. "Invalids should read Crosby's Prize Treatise on 'Diseases of the Lungs and Air-Vessels,' a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

A M.M. in embarrassed circumstances would be glad of immediate EMPLOYMENT as CLERK, or in any light capacity where he could make himself generally useful.—M. 13, Harman-street, Kingsland.

GREYHOUND HOTEL, RICHMOND.

THE Proprietor desires to make known to the MASONIC BODY the SPACIOUS HALL, newly-built, which offers excellent accommodation for LODGE MEETINGS, LODGE DINNERS, WEDDING BREAKFASTS, CONCERTS, and BALLS.

Private Rooms for large or small parties.

Also the

CHAMPION BILLIARD TABLE. CHARGES MODERATE.

Mason's Hall Tavern, MASON'S AVENUE, BASINGHALL STREET, CITY. THE above old-established Tavern is NOW OPEN, newly decorated, by Bro CHARLES GOSDEN, late Manager of the Freemasons' Tavern Company. Every accommodation will be found for Lodges, Chapters, Mark and other degrees, for their Meetings, Dinners, Suppers, &c., and every attention will be paid to their comfort and enjoyment by the new Proprietor.

City Terminus Hotel, Cannon Street, LONDON.

WELL adapted for Banquets, Balls, Amateur Dramatic Entertainments, Public Meetings, and Arbitrations. The large Hall is capable of seating upwards of Twelve Hundred people.

SIDNEY SPENCER, Manager.

Beer in Bottle. WHITBREAD and CO.'s London Cooper, Stout and Ales. Sole Agent, ROBT. BAKER. Prices and full particulars can be obtained at the Stores, 26, WORSHIP STREET, LONDON, E.C.



Established 1798.

MESSRS. CHARLES WATSON and Co., of 30, Cornhill, forwarded us samples of their 'Cornhill Sherry.' We have taken the opinion of competent judges and veteran wine consumers upon its merits, and pronounce it decidedly the best of the wines at a similar cost which we have tasted, and a great many came before us during the process of our analysis.—*Medical Press.*

CHARLES WATSON and Co., 30, Cornhill, opposite the Royal Exchange, invite attention to the CORNHILL SHERRY, as their speciality, pure, elegant and recherché, and worthy of a place on any gentleman's table.

THE CORNHILL SHERRY, elegant, pale and dry, 30s. per dozen. Carriage paid.

CLARET.....	16s. 22s. 28s. 36s. 42s. to Five Guineas.
SHERRY.....	22s. 26s. 30s. 36s. 42s. 48s. to 84s.
PORT.....	28s. 34s. 42s. 48s. 54s. to 120s.
CHAMPAGNE.....	36s. 42s. 54s. 60s. to 84s.

WHISKEY—the Ben Nevis—CHARLES WATSON and Co.'s Speciality, 20s. per gallon; the softest and most fascinating Whiskey for 'Toddy' in the market.—30, Cornhill. Carriage free within 50 miles. Sample bottles may be had.

THE CORNHILL SHERRY, rich gold, 30s. per dozen, carriage paid. 30, Cornhill. Sample bottles may be had.

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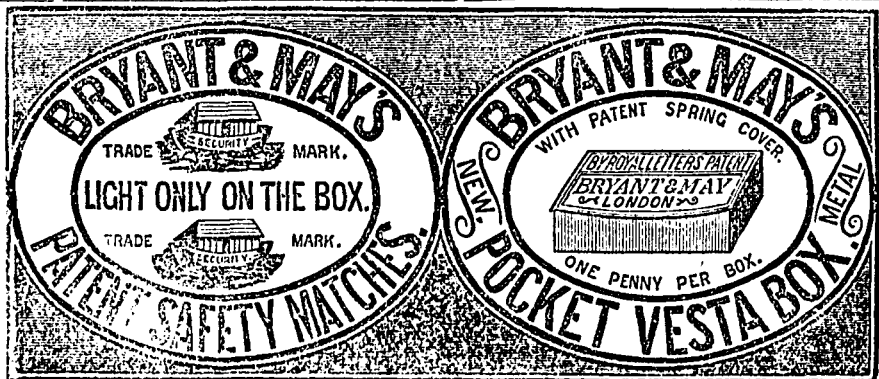
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FREEMASONRY in IRELAND.

BY BRO WILLIAM JAMES HUGHAN.

(Continued from page 115.)

10. The Grand Master or his Deputy has full authority and right, not only to be present, but to preside in every lodge with the Master of the Lodge, on his left hand, and to order his Grand Wardens to attend him, who if present are to fill the Wardens' Chairs in that Lodge, or he may send his Grand Officers to visit the Lodges; in which case Deputy presides as Grand Master, or if the Deputy be not present, the Senior Grand Warden presides, the Junior Grand Warden fills the Senior's Chair, and the vacant situation is filled, pro tempore, by the appointment of him who presides as Grand Master.

11. The Grand Master should not receive any private intimation of business, concerning Masons or Masonry, but from his Deputy first, except in such cases as he may himself think fit to inquire into, and even the Grand Wardens, or any others, are first to consult with the Deputy, and not to apply to the Grand Master without his knowledge, unless he refuse his concurrence; and if the application to the Grand Master be irregular, he may direct the applicants to wait upon the Deputy, who is speedily to prepare the business, and lay it before the Grand Master.

12. The Grand Master, by his prerogative, is entitled to appoint Provincial Grand Masters; or in his absence the Deputy Grand Master may grant a Dispensation for that purpose, to such Brethren of eminence and ability in the Order as the Grand Master himself shall approve of and direct; such dispensation to be during pleasure.

13. The Provincial Grand Master is invested with the power and dignity of a Grand Master within the limits of the district for which he has been appointed, and is entitled to the costume of a Grand Officer on all occasions, he may appoint a Provincial Deputy Grand Master, who with his Provincial Grand Wardens may also wear the clothing of Grand Officers during the period of their respective Dignities, but only within their own District; and the Provincial Grand Masters, with their Deputies and Wardens, rank according to the dates of their respective Dispensations or appointments, immediately after the Grand Officers of the Grand Lodge, and before the Deputy Grand Treasurer and Secretary.

14. The Provincial Grand Master must correspond with the Grand Lodge, and transmit by his Secretary a circumstantial account of his proceedings, at least once in every year; to him belongs the right of recommending to the Grand Lodge all applications for new Warrants, or for the restoration of old ones within his jurisdiction, without which recommendation the memorial will not be taken into consideration by the Grand Lodge; by

him also, or by his appointment, are to be constituted all Warrants granted by the Grand Lodge for the District over which he presides; and he is to have the annual dues and contributions for Charity collected within his District and forwarded to the Funds of the Grand Lodge; and to the utmost of his power to cause the regulations of the Order to be enforced within his province.

15. The Grand Lodge elects the Grand Wardens. Every Member has a right to put a Brother in nomination for each of the Grand Wardens' Chairs, and the person having the majority of votes, always preserving due harmony, to be declared duly elected; but they are not, if absent, to receive the honors of their situation by proxy.

16. The Grand Lodge elects the Grand Treasurer, who shall be a Member of the Grand Lodge by virtue of his Office, and shall always be present at its Meeting; to him shall be committed all the money received for the general fund of Charity, or for any other use of the Grand Lodge, and he shall not expend or disburse the same, unless according to the orders of the Grand Lodge, or its Committee of Charity and Inspection, before whom he shall lay his Books half yearly for their examination.

17. The Grand Lodge elects the Grand Secretary, who shall likewise be a Member of the Grand Lodge; to him shall be committed the care of the Books of the Grand Lodge, wherein shall be recorded all the Lodges with the usual times and places of their Meeting, and the names of all the Members of each Lodge, also the minutes of the Grand Lodge Transactions, and all the affairs of the Grand Lodge that are proper to be written.

18. The Grand Treasurer and Grand Secretary may each have a Clerk or assistant, if they think fit, who must be Master Masons, but not Members of the Grand Lodge, nor speak therein, without being allowed or commanded; but the appointments of Deputy Grand Treasurer and Deputy Grand Secretary must be approved of by the Grand Lodge, and these Officers shall be at all times responsible to the Grand Lodge as well as to their Principals.

19. The Deputy Grand Secretary receives as the Emoluments of his Office £2 5s. 6d. out of every Warrant granted or restored by the Grand Lodge; 8s. 1½d. for the registry of its three Officers; 2s. 8½d. for the registry of every Master Mason; 1s. 1d. for the transfer of the name of any Brother from one Lodge to another; and £10 sterling out of every Masonic Play for the benefit of the funds of the Order, for his care, service, and trouble on that occasion.

N.B. The duties of Deputy Grand Treasurer and Deputy Grand Secretary having for some years past been performed by the same Brother, he has declined receiving any compensation for the discharge of the duties of the former Office since the year 1803.

20. The Deputy Grand Secretary shall be fined 5 Guineas for every Warrant he shall hereafter issue to any Brother, to whom the same may have been granted by the Grand Lodge, before he is paid the full amount thereof.

21. The Deputy Grand Secretary shall report to the Grand Lodge on the regular Meetings prior to each each St. John's Days, the state of such Lodges as shall have incurred the penalties of Censure, Suspension, or Cancelling their Warrants according to the 23d Regulation for particular Lodges, in order that the same may be confirmed by the Grand Lodge, from which confirmation no lodge in default shall be exempted, unless by special motion regularly put and carried in the Grand Lodge for that purpose, the Deputy Grand Secretary neglecting this duty to be fined one Guinea.

22. The Grand Lodge elects the Grand Chaplain, who shall be a Member of the Grand Lodge by Virtue of his Office.

23. Two Master Masons shall be appointed by the Grand Lodge to fill the situation of Pursuivant and Tiler, but they cannot at the same time be Members of the Grand Lodge.

24. The Pursuivant shall receive for his attendance on the Grand Lodge, and service of Summons, £30 sterling per annum, payable half yearly; £2 5s. 6d. out of each Benefit Play performed in aid of the funds of the Order; and 6s. 8d. out of every Warrant granted or restored by the Grand Lodge.

25. The Tiler shall receive £10 sterling per Annum for his attendance on the Grand Lodge; 2 Guineas out of each Benefit Play performed in aid of the Funds of the Order; 1s. 7½d. for each attendance on the Committee of Charity and Inspection; 2s. 2d. out of each Warrant granted or restored by the Grand Lodge; and 1s. 1d. for each candidate reported to the Grand Lodge Committee, if approved of.

26. The Pursuivant shall be fined a British half-crown for admitting in the Grand Lodge any member thereof not uniformly

clothed according to the instructions he shall receive; and the same for every Brother he shall permit to go out of the Grand Lodge when sitting, without leave of the Master in the Chair.

SECTION the 3d.

OF THE COMMITTEE OF CHARITY AND INSPECTION.

1. The Committee consists of the Grand Master, the Deputy Grand Master, the Grand Wardens, and all former Grand Officers, the Grand Treasurer, and Grand Secretary, with the Master of every regular Lodge in the City of Dublin for the time being.

2. The Grand Treasurer is not to disburse or expend the Funds of the Order, or any part thereof, on any account whatsoever without an order from the Committee of Charity, which order shall be signed by the Grand Secretary or the Grand Officer or Master then presiding in the Chair of said Committee, unless in such cases as the Grand Lodge itself may please to make an order for the issue or disbursement of money, and the Committee is to examine the Grand Treasurer's accounts half yearly.

3. Neither the Secretary, nor any other person whatsoever, shall give or sign any order on the Treasurer for any sum of money until the same be first approved of by the majority of the Committee then present, and entered into their transaction Book, together with the name or names of the person or persons to whom the same is to be given.

4. No anonymous letter, petition, or recommendation, by or from any person, or on any account or pretence whatsoever, shall be introduced or read to this Committee.

5. Every person who shall petition for Charity must have been one whole year registered on the Books of the Grand Lodge, unless in cases of such urgent and unforeseen calamity as may induce the Committee to feel themselves warranted in dispensing with the strict Letter of this Regulation, and no petition shall be received from a Mason in the Country unless signed and sealed by the Masters of three several lodges in his neighbourhood, nor from one in Dublin, unless signed by three Members of the Grand Lodge, and presented at the Grand Master's Chair, as in the 20th regulation, Section the 1st.

6. It shall be the inherent power of this Committee to dispose of the fund laid in for Charity, to Charitable uses and no other, and that only to persons who shall appear by their petitions as aforesaid to be deserving, and in real want of Charitable and Brotherly Assistance, not exceeding the sum of five pounds to any one person, or otherwise to supply them with weekly support as they shall judge most necessary.

7. No petition from a Brother, or Widow of a Brother, who has already received assistance from the Charitable Fund of the Order, shall be received by the Committee, unless some new and well-attested allegation appear to authorise a second application, and all certificates of deceased Brethren in the hands of their Widows, applying for Charity to the Grand Lodge, shall be destroyed before any money ordered them by the Committee is issued.

8. It is the Indefeasible right of the Grand Lodge to order the Committee of Charity and Inspection to meet when they shall judge necessary, who shall then resolve themselves into a Committee of the Grand Lodge, and have power to adjourn themselves from time to time as business may require, at any time between the monthly Meetings of the Grand Lodge, when all the proceedings of the Committee since last Grand Lodge, shall be read over, in order to inform them of the Charity expenses, and to receive their concurrence in any other matter, that may have been referred to them.

9. When the Committee is ordered to be assembled and thereto duly summoned, any seven of them then meeting shall be a quorum, elect their Chairman, and proceed upon business, and if any debate shall happen to arise, the majority of voices then present shall be decisive, always allowing the Grand Officer or him who shall then preside in the Chair, two votes, if occasion requires.

10. The Masters of all Lodges resident in the City of Dublin, composing the Committee of Charity and Inspection, are to pay a subscription of M. S. £2 16s. 4d. to defray the expence of the said Committee for each half year, Regulations for which their respective Lodges are responsible, the payments to be made at the rate of 8s. 8d. on the first day of meeting in each Month.

11. The Regular Meetings of the Committee are to be held on two Fridays in every month, the first being the day following the meeting of the Grand Lodge, and the other a fortnight after.

12. There shall be paid to the Committee for

every person reported to them as a Candidate for admission into any Lodge in the City of Dublin or its vicinity, the sum of One pound sterling, before his eligibility is taken into consideration; should the candidate be approved of, 11s. 10½d. thereout is paid to the Masonic Orphan School Fund; 4s. 4d. to the General Fund of Charity; 2s. 8½d. for his registry; and 1s. 1d. to the Grand Lodge Tiler, but should he be rejected, the entire sum to be returned.

13. The several Lodges in the City of Dublin shall be visited by two or more members of the Committee, at least once in each half year, and these inspectors shall be empowered to examine the Books and by-laws of each Lodge, and also enquire into the character and conduct of the Members thereof; they are likewise to take notice if the several brethren are registered and make their report at the next meeting of the Grand Lodge, and any particular Lodge refusing to admit the Inspecting Committee, to lay before them their Books and Regulations, or to give them a list of their Members if required, shall be fined one Guinea.

The Visiting Committee neglecting this essential duty, or to make a report of their observations as above particularized, shall be subject to the censure of the Grand Lodge, unless some sufficient cause can be assigned for such neglect.

(To be continued)

### THE DUTY OF FREEMASONS TO CORRECT THE ERRORS OF THEIR BRETHREN.

BY BRO. CHALMERS I. PATON,

Author of "Freemasonry in Relation to Civil Authority and the Family Circle."

We lately heard a Freemason express himself to the effect that it was not right in any member of the Craft to take notice of the faults of a brother, or in any way to direct attention to them. From his attainments and culture, and his position in the Masonic Brotherhood, we would have expected him to possess a knowledge of the laws of Freemasonry such as would have made it impossible for him to utter such an opinion. Nothing is more indisputable than the duty of Masons to watch over the conduct of their brethren, not in an unkindly spirit, but rather in the utmost kindness and brotherly affection, seeking always their good, and endeavouring to promote the general honour and welfare of the Craft. It is difficult to conceive that a well-instructed brother should be unaware of this, or should have utterly forgotten the charge at the third degree, in which the following words occur:—"In the character of a Master Mason, you are henceforth authorised to correct the errors and irregularities of brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care." To this let us add a single sentence from the late Bro. Dr. Oliver's sermon on the Masonic obligations:—"Permit me faithfully to enforce the obligated duty of brotherly love, which, for brevity's sake, we will observe consists, first, in gentle reproof of an error; secondly, kind instruction and advice in ignorance and difficulties; and, thirdly, tender commiseration and relief in sorrow and distress." From all this it appears that it is the duty of Freemasons to watch over their brethren in a kind and brotherly manner—one brother addressing another as occasion may appear, or the matter, if necessary, being brought before the lodge, that the honour of the Brotherhood may be maintained. That no brother has any concern with the conduct of another, is contrary to the very first principles of Freemasonry, and to the idea of brotherhood which pervades all. It is contrary also to scriptural rules, which all Freemasons, professing to be Christians, respect as of the highest authority. They have the Bible open in their lodges; they carry it in their processions, and professing the greatest brotherly kindness and highest brotherhood amongst each other, they cannot be indifferent to what they acknowledge as divine instructions concerning the conduct of brethren towards brethren. In one of the Books of Moses, we read this ancient rule given to the children of Israel:—"Thou shalt not

hate thy brother in thy heart; thou shalt not in anywise rebuke thy neighbour, and not suffer sin upon him." There is something extremely beautiful in the preface—as it may be called—"Thou shalt not hate thy brother in thine heart," connected as it is with the precept that follows; and it admirably exhibits the character of that brotherly love which Christians profess, and ought to exhibit—which Freemasons also profess one towards another, and which they claim as an especial characteristic of their Order. In perfect accordance with this rule of brotherly kindness are all the sentences bearing on the same subject which we find in other parts of the sacred scriptures—as, "He that saith unto the wicked thou art righteous, him shall the people curse; nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon them;" and "He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue." The great rule of Christianity, on this point may be said to be that given by our Lord himself:—"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou has gained thy brother, but if he will not hear thee, then take with the one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." The organisation of the Christian Church is, as all Christians believe, of Divine institution: the Masonic Brotherhood is to be regarded only as a human device, but may well claim to be esteemed as the most excellent of all schemes ever devised for promoting the welfare of men, by establishing the bonds of brotherhood amongst men of very various sentiments in religion and politics. The principles, however, which are appointed to regulate the one, must be seen at a glance to be suitable to the other, and the excellence of these principles, and of the rules founded upon them, or in which they are conveyed, no man, whatever may be his religious opinion or creed, can for a moment dispute. The Christian acknowledges their supreme authority; the Mahomedan, the Brahmin, or the Parsee, must all acknowledge them as admirably adapted to the requirements of human nature, and calculated to promote true brotherhood amongst men.

From all this, it is not difficult to learn how Freemasons ought to conduct themselves towards one another, however difficult it may be in practice to act aright, and to carry out, in a proper manner, the rules and principles of brotherhood. It is difficult for most men, and particularly for those of the most tender disposition, and full of the kindest brotherly feeling, to rebuke or find fault with a brother, to point out to him the errors of his conduct, and to urge upon him the necessity of amendment. Rudeness in speech or manner would almost certainly be of bad effect, and to maintain a perfect gentleness and brotherly love in pointing out the enormity of a gross offence, is far from being easy. In what cases the matter should be brought under the cognizance of the lodge, it may be also sometimes difficult to determine. It may, perhaps, be safely assumed that this ought not to be done where there is no scandal affecting the character of the lodge and the general interests of the Order; but that, where such is the case, no time ought to be lost in doing it. The character of the lodge ought to be dear to every member of it, and the honour of the Order to every Freemason; and to maintain these it is requisite that no brother shall be allowed to pass uncensured, who is guilty of scandalous immorality. The ancient rules of the order very particularly insist upon the duty of chastity, and a member of the order living in concubinage,—still more, one who lies under the reproach of any worse transgression of the seventh commandment—cannot be too soon subjected to the discipline which these rules enjoin, and debarred from fellowship with the lodge and from all enjoyment of Masonic privileges, until his evil course of life is relinquished, and he has shown himself worthy of

being restored. The same rule must of course be applied to cases of habitual drunkenness, to cases of dishonesty, and the like. Far too little attention has been paid by Freemasons to the duty of watching over one another, and thus maintaining the character of their own lodge and of the order, whilst at the same time they render a brotherly service to their brethren in seeking to reclaim them to those paths of honour and virtue in which every true Mason should walk. It is a duty not to be discharged in a spirit of inquisitiveness or censoriousness. We ought not to pry into the affairs of our brethren nor to be ready to take up a reproach against them; but neither ought we resolutely to wink at any case of flagrant immorality, nor to shut our ears against reports which are so current that every one not wilfully deaf must hear them, and of such a nature that a virtuous and really innocent man would be glad of an opportunity of vindicating himself with regard to them.

In almost every club or society not associated for mere business purposes, some regard is had to the moral character and general respectability of its members. More particularly is this the case where social intercourse takes place amongst them. Men who are of good moral character themselves, and who desire the respect of their fellow-men, refuse to be intimately associated with those who are notorious transgressors of the moral law. They cannot bear the thought of being reputed as the associates of such persons; and, indeed, the society of men of flagitious lives cannot be agreeable to those who abhor their immoralities. It is impossible that a man living in concubinage or adultery should be a fit companion for the pure and virtuous. His whole nature is tainted; his mind and heart are defiled; his tastes and sympathies are different from theirs. He may place some restraint upon himself in their company, but his real character is sure to break out now and then, and to display itself in some way which they cannot but perceive, and feelings inconsistent with social enjoyment and brotherly good-fellowship are awakened in them. They feel that they are degraded by their association with him; they can hardly but feel also that they are contaminated, for the words which express even in a passing manner a vicious sentiment or feeling, may be as really what the ancient Grecian bard calls *winged words* as any utterances of the highest eloquence. A man cannot take fire into his bosom, and not be burned; he cannot touch pitch and not be defiled. It were strange, then, if the Masonic fraternity, which inculcates purity of morals of the most absolute necessity, should be restrained from all consideration of the character and conduct of its members, or if, indeed, every Freemason should not be bound, as the ancient laws and constitutions of the order show that he is bound, to raise his voice against whatever in the conduct of any of his brethren is opposed to the honour and welfare of the fraternity. We have said enough, we think, to prove the duty incumbent on all the brethren in this matter, and to demonstrate the falsehood of the notion, engendered by a spurious liberality and mistaken kindness, that after a Freemason has been admitted, he may live as he likes, without detriment to his position as a member of the brotherhood and without any possible loss of privilege or disqualification for the most honourable offices to which the lodge or Grand Lodge may have power to appoint. Let this notion prevail, and the honour of the Order is gone. It no longer stands forth as advocating and maintaining all that is excellent on morality; it no longer appears as contributing to the advancement of right feeling and good conduct in its members, or to the comfort and happiness of their families. Its whole character is changed, but changed by the overthrow of the first principles on which it was constituted. Let us rejoice to think that these principles cannot be overthrown; that they must ever remain what they have ever been, and that therefore no such notion as that on which we have inadvertently can long and extensively prevail.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

## UNITED GRAND LODGE.

The Quarterly Meeting of Grand Lodge was held on Wednesday evening at Freemasons' Hall. Grand Lodge was numerously attended, the brethren who were present numbering over 200, though the business to be transacted was exceedingly light, and nothing very attractive appearing on the business paper beyond the election of the Grand Master for the year. The Right Hon. the Earl of Carnarvon, D.G.M., occupied the throne, in the absence of the W.M. Grand Master, supported by Thomas Bagshawe, P.G.M. for Essex, as Deputy G.M.; the Right Hon. Thomas Dundas, M.P., S.G.W.; Sir F. M. Williams, Bart., M.P., J.G.W.; Horace Lloyd, G.D.; the Rev. C. J. Martyn, G. Chap.; John Hervey, G. Sec.; S. Tomkins, G. Treas.; E. H. Patten, G.S.B.; James Brett, G. Purst.; John Coutts, Assist. G. Purst.; C. B. Payne, G. Tyler; J. L. L. Evans, P.B.G.P.; J. M. Claton, President of Lodge of Benevolence; J. Nunn, P.G.S.B., Vice-President; John Savage, P.G.D.; J. R. Stebbing, P.G.D.; B. Baker, P.G.D.; Rev. J. R. Simpson, P.G.C.; Col. Cole, P.G.D.; W. Young, P.D.S.B.; Joseph Smith, P.G.P., and several others. Among the brethren who attended we observed:—

Bros. J. Tepper, W.M., Grand Stewards Lodge; Geo. States; John Bennett, P.M.; E. J. Baum, P.M. No. 1; A. C. Morton, J.W. 9; Geo. J. Palmer, W.M. 11; R. W. Stewart, P.M. 12; Samuel Field, P.M. 14; Alfred Green, J.W. 7; James Glaisher, S.W. 33; Geo. Kelly, P.M. 46; H. G. Buss, P.M. 27; F. A. Philbrick, W.M. 18; T. W. White, J.W. 21; Jas. Warner, J.W. 23; E. Marsh, W.; J. Bellerby, P.M. 1227; C. Braid, W.M. 1196; J. W. Avery, W.M. 1178; J. F. Creswick, W.M. 957; Thos. Bartlett, W.M. 813; Fred. Webb, W.M. 704; J. J. West, P.M. 548; James Kench, P.M. 538; H. J. Thompson, P.M. 742; H. Fitch, W.M. 742; George Gee, S.W. 1257; L. Alexander, P.M. 188; Samuel Webb, W.M. 619; Henry Massey, P.M. 619; E. Cox, P.M. 657; Thomas Price, P.M. 186; T. E. Tallent, W.M. 186; Kemball Cook, P.M. 197; Octavius Hansard, J.W. 197; E. W. Mackney, S.W. 134; T. B. Brabham, P.M. 59; Matthew Cook, P.M. 23; Samuel May, P.M. 33; T. Meggy, P.M. 21; J. Boyd, P.M. 145; J. L. Thomas, W.M. 142; C. C. Tayler, W.M. 141; Rev. J. M. Vaughan, W.M. 907; James Kew, W.M. 179; Henry Ash, P.M. 179; Henry Garrod, P.M. 749; W. Vevers, P.M. 902; E. Moody, W.M. 1287; T. W. Knight, S.W. 1107; G. Harvey, J.W. 1107; George Stacey, P.M. 209; R. A. Wright, P.M. 504; W. Roebuck, P.M. 463; W. Milner, P.M. 130; W. Jones, J.W. 371; W. Tinkler, W.M. 299; Geo. Cattell, 1194; W. J. Hughan, P.M. 131, P.G. Sec., Cornwall; G. S. Woodwark, W.M. 107; W. E. Gompertz, P.M. 869; W. H. Green, J.W. 1310; W. Dodd, W.M. 1194; J. S. Pullin, P.M. 209; J. Knott, W.W. 1314; G. Nelson, W.M. 1282; W. H. Coulton, W.M. 382.

All the P.M.'s of the Jerusalem Lodge, No. 197, which celebrated its centenary on Friday week, and which was honoured by the presence of the Prince of Wales and the Acting Grand Master, attended. These brethren were Bros. C. H. Gregory, W.M., Bazalgette, Hansard, Kemball Cook, Horace Jones, Hollingsworth, Linn, and Monckton. The Prince of Wales and the Acting Grand Master were made members of the Jerusalem Lodge on its centenary festival, and the attendance of all the Past Masters at the next following Grand Lodge was considered to be a necessary compliment.

Grand Lodge having been opened with the customary solemnities, Grand Secretary, by direction of the Acting Grand Master, read the regulations for the government of Grand Lodge during the time of public business, after which he also read the minutes of last quarterly communication, which, being put to the Lodge, were unanimously confirmed.

The Acting Grand Master then rose and said: Brethren, it is now my duty to make from this chair a communication to you, which seems called for by the circumstance that has come under my notice. I do not wish to lay more stress than is necessary upon that subject; at

the same time I think it is right to communicate it to the Craft through you, and to secure, as I doubtless shall, your entire concurrence in the view that I shall lay down. On the 18th of February last, in a Masonic periodical, which I have no doubt is well known to most of you, and it is known by the title of THE FREEMASON, there appeared a letter from a brother, signing himself Delfraisse, of Chard, in Somersetshire, with reference to the recent unhappy war which has taken place in Europe. The letter itself was a short one, but it was coupled with a protest by that brother against the course of action which had been taken by the King of Prussia and the German armies. I can only say it would be undesirable, I think, for me to read that letter or the words in which that protest was couched. It is sufficient for me to say that it was written in an excited and, I think, an unwise tone, and whilst no doubt it would have been wiser and more prudent to have left such a letter and such a protest alone, no man who reads it calmly and dispassionately can deny that it was a document which, if published far and wide, was calculated to stir up the feelings of animosity and hatred. That it did produce that result, in a certain degree, is clear from the consequence, for a few days afterwards the Grand Secretary received a letter from a German brother, dated from Leipsic on the 21st February, in which he complains bitterly—and, I am bound to say, in a not less excited and a not less illogical manner than the letter with which he found so much fault—of that letter. This German brother, writing from Leipsic, called upon the Grand Secretary for a disavowal of the paper which had published this letter and protest. Well, brethren, it seems to me my duty to state to Grand Lodge what I understand to be the real facts of the case. So far as this paper is concerned, and indeed so far as any Masonic publication is concerned, neither the Grand Master nor the Grand Lodge, nor any of the constituted authorities of Masonry in this country are, or ought to be held, responsible. (Hear, hear.) This paper is allowed, as it states upon its title page, to publish the reports of the proceedings in Grand Lodge, with and under the sanction of the Grand Master, on the distinct understanding that those proceedings are accurately reported; but beyond that there is no responsibility whatever attached, as I have said, to the Grand Master or the Grand Lodge; they are not to be held responsible in any degree for that which is contained in the body of the paper. (Hear, hear.) Now, brethren, I wish therefore, in the first instance, to set right our correspondent in Germany, and to make him understand that he is wholly mistaken in attributing any official character either to articles or to letters or to anything that appears in the body of this or any other Masonic publication—(hear, hear); but I do not think that I should be fulfilling my duty if I stopped here. It is, I hold, my duty to condemn, so far as my voice can do it, this letter and this protest; and I do so not on the ground of having sympathy with one side or the other—(hear, hear)—that is a matter wholly beside the question. It is competent to—it is, indeed, the privilege of—every brother in this country to hold whatever political opinions he pleases—(hear, hear)—and to express those opinions, provided always, however, that he chooses the right time, and place, and mode by which that expression is made—(hear, hear); but in Masonry, and in a periodical which confines itself to Masonic matters, it is not only undesirable, it is entirely wrong, that political matters should be introduced. (Hear, hear.) It is wrong, I hold, on two grounds. It is wrong, first, because it is essentially unmasonic—(hear, hear); it is calculated, especially when dealing with those questions on which men's passions and sympathies are warmly aroused, to stir up enmity and strife, and to do that which is opposed to all Masonic feelings. (Hear, hear.) And in the next place, there is no principle which has been more equally, more distinctly and more faithfully adhered to—than that, in this country, at all events, Masonry should hold itself aloof from politics—(hear, hear)—and never, directly or indirectly, sanction any inter-

meddling with them. (Hear, hear.) And if this be true as regards our own internal and domestic politics, it is *à fortiori* true as regards foreign politics beyond the seas. Brethren, I have still one word more to say. As it has been my duty to bring this matter under the notice of Grand Lodge, I cannot close these remarks without expressing my personal regret that the manager of this paper should have allowed the introduction of such a letter and such a protest. (Hear, hear.) I do them all justice; I am quite willing to believe that it was one of those oversights to which the most careful managers of a paper are sometimes liable; but at the same time, I would put it to them most earnestly that, in carrying on this publication, they owe a duty both to the Craft and to Grand Lodge, and to the Grand Master, as the Parliament and the constituted head of Freemasonry in England. Privileges are accorded to them of reporting under the sanction of the Grand Master the proceedings of Grand Lodge; and I need scarcely point out that if difficulties of this sort—which happily have been most rare—were to occur, it would become absolutely necessary to reconsider the whole question of Masonic publications. (Hear, hear.) But I prefer, for my own part—I greatly prefer—to appeal to their own good sense, their own good feelings, and above all, that true Masonic spirit which, I am convinced, actuates them, just as much as it actuates all of us. They will feel and understand that in these publications, both with regard to such matters as these, both with regard to the matters which they publish and with regard to the matters which they ought not to publish—because that is often quite as incumbent a duty upon them—they are exercising a great and high trust towards the Craft; and I am satisfied that after this explanation of what has been a painful matter, it will be wholly unnecessary for any one again occupying this chair to call the attention of Grand Lodge to the subject. (The noble lord resumed his seat amidst loud applause.)

On the election of a Most Worshipful Grand Master for the year being brought forward,

Bro. Raynham W. Stewart said: Most Worshipful Acting Grand Master and brethren, I rise with a very great deal of pleasure, in accordance with my nomination at last Grand Lodge, to propose the Right Hon. the Earl de Grey and Ripon as our M.W.G. Master for the ensuing year. I am sure, brethren, it is a source of greatest and deepest regret that his lordship is not able to take his seat among us this evening. I know you all feel, as I do, that the way in which he has conducted the business of Grand Lodge while he has been our head and presided over us during the year that is past, he will repeat during the ensuing year. By force of circumstances he is not able to preside here to-night; but there is not one of us, although he may regret his absence, who must not feel gratified that he has been so highly honoured by the position in which he is now placed by her Majesty, by being sent on a political mission to America. Our American brethren will highly appreciate him, because, as we know, he goes fortified with this character: that he has been faithful to his Queen and country, and will act in the business on which he is engaged in the spirit of a true Englishman. I have, therefore, great pleasure in proposing the Earl de Grey and Ripon as our G. Master for the coming year. (Cheers.)

Bro. J. B. Monckton: Most Worshipful Acting G. Master and brethren, I have the honour of seconding the proposal which has been made by our brother, Raynham Stewart. To second the nomination of the head of our Craft is at all times an exceedingly high honour. It is, besides, a very great pleasure when the nobleman so proposed stands deservedly so high in the estimation of his brethren as the Earl de Grey and Ripon. Were I to add to the words which have fallen from our Bro. Stewart, I feel that I should be taking from rather than adding to the value of the brother who is nominated as Grand Master. Therefore, I beg simply to second the motion of my Bro. Stewart. (Cheers.)

The Acting Grand Master then put the



motion, which was carried unanimously, amidst great applause.

The Acting Grand Master: Brethren, it will be my duty, and a very pleasant one, to communicate the result of this evening's unanimous vote to my noble friend and brother, Lord de Grey. I shall tell him how unanimous that vote has been. I shall tell him also how much his absence was regretted. If, on the other hand, we all regret that absence, we may be satisfied at least with this reflection: that he is absent in the discharge of a public duty—(hear, hear)—a duty which, if he, and his colleagues who are entrusted together with him in this important task, satisfactorily accomplish, they will have rendered no unimportant service to the country. I will only say that, as he goes fortified and armed with many advantages in his favour, I hold it not to be a less advantage that he goes out as Grand Master from this country. (Applause.) Grand Lodge will now proceed to elect a Grand Treasurer.

Bro. Raynham W. Stewart proposed, and Bro. Francis Bennoch seconded, Bro. Saml. Tomkins as Grand Treasurer.

The Acting Grand Master: Brethren, you have heard the nomination of Bro. Tomkins put to you and duly seconded, is it your pleasure to accept that nomination?

The motion was carried unanimously.

The Acting Grand Master: Bro. Tomkins, I have the satisfaction of announcing that you are, as you most justly deserve to be, elected unanimously as Grand Treasurer for the year.

Bro. Samuel Tomkins: Most Worshipful Acting Grand Master and Brethren,—I say with great sincerity I highly appreciate your kindness and good feeling in re-appointing me to this honourable office. I assure you that though I have filled the office for many years, I fill it with more pleasure in each succeeding year. Through it I entertain every year a fraternal affection for a greater number of brethren in the Craft, and I have great pleasure in uniting with them in doing the work of Masonry. I thank you all very much for the appointment. (Cheers.)

The Grand Secretary then announced that the melancholy intelligence had been received from the W. Bro. N. T. W. Smallenburg, Representative at the Grand Lodge of the Netherlands, of the lamented death of Her Royal Highness Princess Louisa Augusta, Consort of His Royal Highness Prince Frederick, Grand Master of the Grand Lodge of the Netherlands, and also that a memorial had been presented to the M.W. Grand Master by the Lodge of Benevolence praying permission for the Lodge of Benevolence to take place at six instead of seven o'clock as heretofore; his Lordship had been pleased to comply therewith, and had directed that on and after, Wednesday, the 22nd instant, the meeting of the Lodge of Benevolence shall take place at six o'clock. Also the report of the Lodge of Benevolence for the last quarter, in which are recommendations for the following grants, viz.:—Bro. G. D. H., of the St. Paul's Lodge, No. 194, £50, and the widow of the late Bro. G. A. B., of the Lodge of Fidelity, No. 230, Devonport, £50.

The first was moved by Bro. Clabon, and second Bro. H. Garrod; and the second by Bro. Clabon, and seconded by Bro. J. W. Halsey.

Both grants were carried.

The report of the Board of General Purposes was as follows:—"The Board of General Purposes beg to submit a statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on Friday, the 10th day of February, showing a balance in the hands of the Grand Treasurer of £3,695 12s. 3d.; and in the hands of the Grand Secretary, for petty cash, £75."

This was received on the motion of Bro. Evans, and ordered to be entered on the minutes.

The report of Bro. Harding, the auditor of Grand Lodge accounts, which was read by the Grand Secretary, showed a balance of £1,695 14s. 7d. in hand, and, as we understood, a sum

of £115 19s. 6d. to the account of the Fund of General Purposes.

This report was then received and ordered to be entered on the minutes.

Bro. Brackstone Baker: Brethren, I am very happy indeed that the Worshipful Grand Master has given me permission to mention to this present Grand Lodge assembled what otherwise would have been put on the agenda paper, which is, the completion of the testimonial to the Building Committee. When I say the completion, there still remains to be done the illuminated vellum which is to accompany the testimonial, and to be presented to each member. When that is completed, I dare say the Committee, of which I am the unworthy chief, will present such a report to Grand Lodge as will be a perfect explanation of all they have hitherto done. But, brethren, by the permission of the Grand Master I am happy to be able to inform you that the resolution passed in Grand Lodge in September, 1869, whereby the services of the Building Committee were to be in some measure recognised by erecting a suitable tablet or memorial in a conspicuous part of the building, has been so far carried out, that we have had the pleasure of to-day inaugurating and unveiling that memorial, and all brethren coming up the staircase to-night must have been pleased to see an entablature, butts and medallions so arranged that the architectural lines of the building have been attended to and carried out by our Bro. Durham, who I am happy to see is here, and who has so performed his work and fulfilled the views of the majority of the Building Committee, that I really think there is nothing further to be done. I very much regret that the *facile princeps*, the *septem virorum preses*, as he is called elsewhere, Bro. Havers, is away on this occasion, so that the proceedings at the unveiling must have appeared very much like the play of "Hamlet," with the part of Hamlet left out. We had to do it in the absence of our Bro. John Havers, and I the more regret it because the testimonial is nothing more than a proper and just and right acknowledgment and recognition of the great services rendered by the Building Committee. I am sorry the has been so long in incubation; it has however, at last been hatched in the shape of the tablet we have seen. (Applause.)

Bro. J. R. Stebbing: I have the great gratification of placing upon the notice paper of business this evening a proposition for a subscription of £50 for the Masonic Life-boat; but I ought to explain to you, which I will do in a few words, that this fund which is being raised for the Freemason Life-boat, of which Bro. Harris is the President, Bro. Davis, Treasurer, and a most energetic worker in the good cause; and Bro. Gotthiel, the Secretary. The Committee work with great care and prudence, and as fast as the money is received, it is paid into that very safe institution, the London and Westminster Bank, and about £260 has already been raised. I have been blamed somewhat for not proposing a larger sum; but I want the sanction of Grand Lodge to this Masonic effort. The amount is immaterial, because the example set this evening will, I hope, animate and stimulate the brethren to bear their part in this most interesting work. If so, the fund which is necessary will soon be raised. My lord, it would be a waste of time to press upon you the necessity for a Freemasons' Life-boat. Many institutions and many persons have set us the example of studing the coast of England with the means of saving life, and Freemasonry is now so universal that you can scarcely save a ship's crew without saving the life of a Freemason—at all events, if you do, you save the life of one who ought to be a Freemason. Of all persons in the world, the shipwrecked seaman and the shipwrecked passenger command our greatest sympathies. In returning home either from pleasure or from business from other lands, and hoping to delight their families with their presence, and enjoy the comforts of home, a storm suddenly comes on, the vessel is wrecked, they lose their lives, and in place of joy their homes are made unhappy, and widows and orphans are made of those they loved best, and who might have been clasped to

their bosoms if the life-boats of England were more numerous. Let us, then, have one more, and let that have the honour of being subscribed for by the Freemasons. Let us set a good example, and while we do many generous things in the cause of charity, we shall also show that we can do something to help the shipwrecked. If you never save a Mason, you will save one who ought to be; and if he does not become one, you will at least have been the means of bringing happiness to his family. (Cheers.)

Bro. F. Bennoch: I second this motion with great pleasure—first, because I think it a most appropriate motion. All Freemasons naturally take an interest in the maritime glory of our own land, and to carry that out successfully many eminent men run in the face of danger. By the establishment of life-boats during the last five or ten years, numberless numbers—I was about to say but thousands—of our fellow-countrymen have been saved from a watery grave. This was my first reason for seconding this motion. The second is, that, when a premature motion was brought before us some time ago, to grant a sum similar to this for a like purpose, I felt bound to oppose it, and to move the previous question, because I found that nothing in reality had been done, and the whole thing was a chimera and was meaningless. Grand Lodge saw the propriety of the division I took. Now, however, the thing is changed. A substantial committee, earnest in heart, backed, encouraged, and supported by Bro. Stebbing, will, I am quite sure, in a few months have raised a sufficient sum to purchase a life-boat; and before another winter, with an angry sea, sets in upon our coasts, we may see the Freemason life-boat launched. I hope it will be a long time before it is called into action; but whenever it is, there will be true rejoicing on the land.

The motion was carried.

Bro. John Savage, P.G.D., moved—"That at page 10 of the laws relating to the Fund of Benevolence in law 16, after the words, in the lines 9, 10, and 11, 'shall not be effectual until confirmed at the next or a subsequent meeting of the Lodge of Benevolence,' be added the word, 'except in cases of recommendations to the Grand Lodge.'" This he did to remedy what had become a read grievance—the waiting by petitioners for several months before they could receive the money granted them by the Lodge of Benevolence, when the amount exceeded £50, till the grant was confirmed by Grand Lodge. At various times the powers of the Lodge of Benevolence had been enlarged. He knew three instances in which great hardship had been inflicted by the present rules; one was the case of a grant of £250, which was recommended last August, and by the present rules could only be paid to-morrow (Thursday last); if it had been sixty guineas it could not have been paid sooner. Many years ago it was decided that amount to £50 should not require confirmation, but now they did, and it threw applicants three months back. When it exceeded £50 it was a six months' wait. There was a case before the lodge to-night where a deceased brother had been a large subscriber to our funds, and the Board, by a perfectly unanimous vote, granted the widow £100, but that according to the existing rules, could not be paid till the 7th of September next. That was a denial, not only of justice, but time, charity, and true love. He would, therefore, ask them to make the alteration. It would not affect votes of £50; they would not require confirmation.

Bro. J. W. Halsey seconded the motion.

Bro. J. M. Clabon said that as the Grand Master had done him the honour of making him the first President of the Lodge of Benevolence, Grand Lodge would expect to hear from him what the Board themselves thought, and what he thought on the subject. They were now commencing a new system. A president and vice-president were appointed for the year, and the Board had met three times, and already they had begun to feel that some few amendments might be desirable in their constitution. This was one; but he thought it required a good deal of experience before they could come to

Grand Lodge and ask them to make these amendments. This subject come newly before the Board, and he had to express his opinion at the moment. But if he had time he no doubt he could give good reasons for opposing Bro. Savage's motion. He felt he had not had time to make up his mind; he wanted more experience. He should therefore wish Bro. Savage to suspend his motion, and let the Board go on a little while longer till it had had more experience.

Bro. Joseph Smith agreed with Bro. Clabon. He thought it was hardly fair to their president, who had been recently appointed, to require him to pronounce an opinion on the subject. Bro. Savage might first have consulted Bro. Clabon before he asked Grand Lodge to make the alteration. He differed altogether in opinion from Bro. Savage, and if he (Bro. Smith) thought for one moment that the motion would be carried, he should have a great deal to say upon it. He would ask that the amendment of Bro. Clabon should be carried, and the motion referred back to the Committee to bring up a report which he hoped would be satisfactory.

Bro. Joshua Nunn reminded Grand Lodge that he, on a former occasion, brought forward a similar proposition, but he asked the Grand Master to allow him to withdraw it, for reasons similar to those which had been given by the President of the Board. The brethren who attended by the Board of Benevolence would agree with him that that body was hardly in working order yet, and he thought the carrying of such a proposition would be acting injudiciously.

Bro. J. Symonds must say that the result of this law was not contemplated when the alteration was before the Committee by the brother by whom the alteration was suggested. The Board had simply considered whether it was desirable that further powers should be conferred on the Lodge of Benevolence itself to give larger sums of money than they had hitherto given without the necessity of coming to Grand Lodge. As one of the Committee he felt that it was very desirable if that increased power were granted that there should be an opportunity of recommending the point in the Lodge of Benevolence itself before the money was paid; but it never was contemplated—it never entered his mind that it would interfere with the recommendation of the Board of Benevolence to the Grand Lodge. Let them remember if this alteration was maintained they would place every brother, and the unfortunate widow of any brother, in a very much worse position than they were in before the law was altered. (Hear, hear.) As the law stood, if the Board of Benevolence made a recommendation that did not require to be confirmed at the Board itself it was brought up to Grand Lodge, and Grand Lodge passed it. If it did not exceed £50, it was paid at once; if it exceeded £50, it came to the next Grand Lodge. In no case would four and a-half months elapse before the money was paid. The accidental alteration of the law—for he called it accidental because the whole circumstances were not before the Board—that in cases of grants of £50 sometimes three months and a-half must elapse before the money was paid; and in cases of larger amounts frequently very nearly seven months must elapse. That really amounted to this: the greater the distress, the greater the delay. Certainly, upon the point of order that had been touched upon, he thought it would have been better if Bro. Savage had consulted the President of the Board before placing the motion on the paper. He (Bro. Symonds) quite felt that was a mistake on the part of Bro. Savage, which he would admit himself he ought not to have committed. He hoped it would not be allowed to weigh, however; if it was, they would not be doing justice to the unfortunate brethren and widows of brethren. He would heartily support the motion of Bro. Savage.

Bro. Col. Cole was not aware that there was anything but the motion of Bro. Savage before Grand Lodge. He had heard a brother second a speech of the President of the Board of Benevolence, but there was no motion or amendment proposed by Bro. Clabon. The motion before Grand Lodge was the motion of Bro. Savage, who he thought was in the right in the principle he had advocated. He thought it never was intended that the Board of Benevolence should have the power to do everything without coming to Grand Lodge, who were, after all, the people to pay the money. The Board of Benevolence were the pioneers of Grand Lodge, and he objected to the Board of Benevolence superseding Grand Lodge. If the Board of Benevolence recommended a sum of money to be granted by Grand Lodge it would not be necessary in the intermediate time to get a second report, which would involve this—that the same brethren should be present at the Board. (Hear, hear.) It would give great trouble to members of country lodges, of which the Craft was more numerously

composed than of London ones. It was no trouble to the London brethren, but those who came from the North of England would find it very inconvenient. Although the rules might not actually oblige them to be at the Board, yet a case to be successful, required brethren to be present who could speak well upon it. He thought Bro. Savage's motion was necessary to carry out the benevolent intentions of this Grand Lodge, and he should support it. If it was a point of honour between Bro. Savage and the Vice-President in not giving formal notice of the motion, it was really a weak point. He (Bro. Cole) heard the question discussed at the last Board of Benevolence. There might be a certain etiquette which it was necessary to observe, but he did not think it was necessary to follow its rules in cases of this kind where it did not apply. Grand Lodge was asked to put this off, but were not told what specific time was required.

Bro. Clabon explained that the matter was not discussed at the last Board of Benevolence, but at the Board of Masters. As to putting the matter off, he only wished it until the board had had more experience.

Bro. Horace Lloyd thought that, whether or not it would have been better for Bro. Savage to go to the President and Vice-President of the Lodge of Benevolence before bringing this motion forward, was a small matter; but Bro. Savage was at least entitled to say that he had not brought it forward hastily, without due consideration, or without conferring with, and having the approval of, those whose approval might help him. Nor had he brought it forward without giving reasons, and good reasons, why the change should be made; or without giving instances, and clear instances, in which the present law worked harshly and unjustly. Those instances were not picked for the purpose of supporting the case; but, as it was conceded, actually the last three or four instances were of cases where the law was enforced, and by being enforced was harsher. For himself, he should not come forward to support the proposition of Bro. Savage if he thought the law, as it stood, led to really more careful consideration of the grants, and to more care before a sum of money was given; but he believed it did not lead to greater consideration. It led to delay only, and for this reason—when the matter came up, after being examined, it was debated in the Lodge of Benevolence, and it was duly confirmed at another meeting, at which his practical experience led him to think it was impossible, or almost impossible, to contest it. The functions of Grand Lodge were most important functions—holding the reins, and when there was too great liberality on the part of the Board of Benevolence, checking it. He believed there would be more real control and supervision if the matters came straight from the Lodge of Benevolence to this Lodge, because it would then be a real court for the consideration of the matter. It would be their bounden duty to consider the circumstances of each case, and individually lend their minds to the matter. This very circumstance would no doubt render it not very agreeable, though he believed no brother wished to put his own feelings in the way. It might not be so gratifying to the President and the board to find that they were no longer the dispensers of the larger charities of the Order, which would be under the management and control of the Grand Lodge; but the control would be more real. He would support the proposition, which, he believed, would make the control of Grand Lodge a real thing. The only effect he could see of the present system was this, that the Lodge of Benevolence, instead of Grand Lodge, reconsidered matters which it was desirable should be reconsidered. He thought it desirable that a second body should be brought in to reconsider matters. There was also the other point suggested by Bro. Cole, of the inconvenience of brethren coming a long distance a second time to support a case. Under these circumstances, after duly considering the matter, he would uphold Bro. Savage in desiring to take the opinion of this large assembly; and he, for one, would give his vote for it.

Bro. A. J. McIntyre had not intended to speak on the subject were it not for the way the matter had been met by the President of the Board of Benevolence. The new system had not yet had a fair trial. They had adopted, after consideration, a certain mode of procedure which ought to have a fair trial; and those brethren who constantly attended the board were able to give better data than those who only attended now and then. The case put by Bro. Horace Lloyd was that in every single vote brought forward, because the Board of Benevolence had investigated the matter and reported on it, Grand Lodge ought not to reverse that decision. Why, there was one case some time ago where a large sum was granted, and when Grand Lodge sent the recommendation back for reconsideration, nothing at all was granted. Do not let them be hasty. If they had been hasty in making the law, let them not be hasty in abrogating it, and let them be guided by those who had the best

opportunity of seeing the mode in which the system worked. He approved of Bro. Cole's opinions, which, he thought, were entitled to consideration.

Bro. Savage would not consent to withdraw his motion.

The Acting Grand Master: Brethren, you have had this question now very fully argued. After hearing the arguments on both sides, I think it is really one on which any brother may exercise a perfectly fair and impartial judgment. I can see myself very good reasons both for accepting the view of the proposer of this motion, and also for deferring your decision to another Grand Lodge. I merely wish to say that I am satisfied, on the one hand, that no discourtesy has been intended—(hear, hear); I am satisfied, on the other hand, that the opposition to this proposal arises simply from a not unreasonable feeling on the part of those who are responsible for the management of the Lodge of Benevolence in the proper and adequate discharge of their duties; and I would point out to Grand Lodge that when I shall put this question to the vote, no amendment has been moved. It will therefore be for those on the one hand, who accept this, simply to signify their assent; on the other hand, for those who are in opposition when their turn comes, to hold up their hands to signify their dissent. No amendment whatever has been moved. I understand, and I also think it fair to say so, the only objection of those who object to this, to be, not that the motion should be negatived, nor again that it should be indefinitely postponed, but that it should be adjourned simply till they, the President and the officers of the Board of Benevolence have had a little time to look round them to see the working of the new system—(hear, hear)—and to bring themselves either to accept this proposition, or to make some proposal in substitution for it. Whilst I feel that this is so open a question that I really hesitate to express any opinion of my own on the subject, I do also feel that in such a case as this I fear to give too great a latitude to those who are charged with the responsibility of such a board; and I would not needlessly hamper them in the exercise of their duty.

The motion was then put and carried, and Grand Lodge was closed in ample form and adjourned.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Will you permit me to state, for the information of my brethren of the Mark Degree, that I have no connection whatever with the so-called "Grand Lodge of Royal Ark Mariners;" and that neither I, nor Colonel Burdett, have any intention of holding office in that body.

I shall be glad if matters can be so arranged with those brethren who have, in my opinion, unadvisedly committed themselves to that organisation, as that it may speedily be brought to an end, and a "Lodge of Advice" be formed instead to assist the Grand Mark Master in working the Ark as a side degree to the Mark, which is, I think, its proper position. But whether this result be, or be not, arrived at, I am desirous that the members of Mark lodges, who wish to work the Ark Degree under the Mark G.L., should be made aware that they can do so by applying to the Grand Mark Secretary for authority.

I am, Sir and Brother,

Yours faithfully and fraternally,  
G. R. PORTAL,  
Grand Mark Master.

#### UNVEILING THE BUILDING COMMITTEE'S MEMORIAL AT FREEMASONS' HALL.

A full report of this ceremony is in type, but owing to the extraordinary length of our Grand Lodge report, we must defer its insertion till next week.

CHARLES H. HUDSON, *chemist, Ouse St. Goole*, writes, *Feb.* 1870:—"Your Pain Killer is one of the few patent medicines I keep which I can confidently recommend, and I am bound to say that wherever it has been fairly tried it seems to have invariably answered its purpose well.—To Perry Davis & Son 17, Southampton-row, London, W.C."

## TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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## BOOKS RECEIVED.

"Bengal Freemasons' Almanac and Diary for 1871." Calcutta: F. Lewis, 5, Council House-street.

"A Centennial Memorial of the Lodge of St. Andrew, Boston, U.S.A., 1870."

"The Rainbow Stories;" No. 1, Phil Thornlyke's Adventures; No. 2, The Rift in the Rock. Groombridge and Sons, 5, Paternoster-row.

"Proceedings of the Supreme Council 33°, N.J. United States." New York: Publishing Company, 432, Broome-street.

"Suspension of the Antiquity Chapter Rose Croix at Bath.

"An Introduction to the Reading and Study of the English Bible;" 3 vols. By William Carpenter, author of "Scientia Biblica," &c. S. W. Partridge, Paternoster-row.

[For review in our next.]

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

## The Freemason,

SATURDAY, MARCH 4, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## A WORD IN SEASON.

AT the completion of a second year of labour in the editorial department of THE FREEMASON, we cannot refrain from expressing our deep sense of the increased support and encouragement by which our efforts have been sustained during the past year. It is no light matter to establish on a stable and permanent basis a weekly newspaper like THE FREEMASON; it is no light matter, in this age of competition, not only to have reached the haven of success, but to be enabled to maintain and augment the prosperity of any literary undertaking. We have, however, been fortunate enough to accomplish this great feat; and we can say, with all sincerity and truth, that the progress of this journal, in circulation, especially during the last

three or four months, has kept pace with our most sanguine expectations. In fact, it is evident that the English Craft have adopted THE FREEMASON, and look upon its columns as an honest reflex of their own thoughts, opinions, and customs. The history of Freemasonry in England at the present day can be gathered from our pages, and the evil that is combated—the good that is achieved—by the Fraternity day by day is chronicled faithfully and impartially by men who delight in working for the welfare of the Order. And beyond all doubt, the Masonic Charities—whose cause we have ever warmly advocated—have derived substantial benefit from the appeals which we have continuously made in their behalf. We are happy to add that the amount received at the recent Festival of the Royal Masonic Benevolent Institution was larger even than the average sums announced for several years past; and this result is the more gratifying when we consider how many and how great have been the claims of late on the sympathies of the English public. The horrors of famine in Paris have been averted mainly through the timely and well-organized aid extended by the British people to their suffering neighbours, and in all parts of France which have been crushed and desolated by the iron heel of war our countrymen have been the first to hasten to the rescue of the victims, and to aid in the good work of mercy, relief, and consolation. All honour to the humanitarian spirit which prompts such deeds, for while other nations content themselves with expressing a barren sympathy with the woes of France, the practical mind of England devises the means of help, and affords substantial succour to those who are in need.

Still, it cannot be denied that the pecuniary assistance rendered by the benevolent to foreign distress is likely to tell severely upon our charitable institutions at home, and it is scarcely to be expected that the educational establishments of the Craft will be entirely exempt from the disturbing influence resulting from this cause. One of our institutions, the Boys' School, is, however, so exceptionally situated at present that we trust the brethren will allow no consideration, except the dictates of prudence, to interfere with the hearty support which the Institution so urgently requires. We know that strong opinions have been expressed as to the wisdom or unwisdom of spending so large a sum upon bricks and mortar as the Boys' Institution has undoubtedly cost. Probably if the Committee had to travel over the same road again, the amount expended would not be so heavy.

We learn by experience; and forty thousand pounds present a rather formidable appearance to many members of the Craft who are not exactly millionaires. However, the work is done—the school is built, and a very noble structure it is, replete with every comfort and convenience; and now there is the "little bill" to pay.

Thanks to the gigantic efforts made by the Fraternity during the last two years, the debt incurred has been reduced to the comparatively small sum of £6,000. But in addition to this, the current expenses of the Institution for the year must be defrayed, and we dare not hope that the ensuing Festival will witness the complete extinction of the debt. In common with many of the Craft, we had fondly hoped that the magnificent result of the appeal made by His Royal Highness the Prince of Wales last year had completely released the Institution from its pecuniary difficulties, and we fear that the disagreeable discovery that such was not the case, has somewhat astounded many members of the Order. Now, our duty is plain: a Masonic charity is at present impeded in its career of usefulness, and its area of beneficence is circumscribed for want of funds. Get the Institution out of debt, that is the main point; and the ventilation of the theory that mistakes have been made in the past will certainly not help us to secure this result.

The Festival which is to be held in aid of its objects will take place under the presidency of the Sir Watkin Williams Wynne, on the 8th inst., and knowing as we do, how popular that Right Worshipful Brother is in the province over which he presides—North Wales and Shropshire—we may anticipate a goodly list of subscriptions, although scarcely the amount required to clear the Institution of debt. A considerable number of brethren, both in London and the provinces, have already contributed largely, but a still greater number have never given a shilling to any of our Masonic Charities. Now, if each brother who *had* given his mite were to make it his business to bring the subject under the notice of another brother who had *not* subscribed, even if no immediate donation were forthcoming, it would tend to remove that lamentable ignorance and apathy in which the best and noblest principles of Freemasonry are ignored and forgotten by too many members of the Craft.

It shall certainly be our study to disseminate from time to time as widely as our circulation extends, accurate and reliable information upon the position and prospects of our several charities, but in the meantime we earnestly recommend all to lend a helping hand to the Boys' School, so as to remove for ever the weight of debt which at present cripples its resources, and restricts its progress and development.

WE are pleased to hear that it is in contemplation to reopen the Florence Nightingale Mark Lodge at Woolwich. For some time past the degree has been in abeyance at Woolwich, and now it is about to be revived—the old Scotch warrant will be exchanged for one under the English Constitution. We wish the lodge every success.



Multum in Parvo, or Masonic Notes and Queries.

"BRO. HUGHAN AND THE BIBLE QUESTION."

I shall have much pleasure in replying to the fraternal remarks by Bro. Jacob Norton, of Boston, U.S., in about a fortnight. I shall be away from home all the next week, and being so much engaged one way and another, it is quite impossible for me to do so before.

As a member of the Jewish persuasion, Bro. Norton naturally views Freemasonry in a somewhat different light to myself, as a professed Christian; but as the point at issue is neither what are his proclivities, nor what are mine, but *what are the evidences* in support of my article inserted in THE FREEMASON for January 7th, we need not labour under any difficulty because of our religious beliefs. I object to gratuitous assumptions, and shall notice no objections unless made to certain statements of mine. I mention this because part of Bro. Norton's letter I strongly support, and therefore that intelligent and zealous Mason will see he has done wrong to class me among those who oppose absolute freedom for all religionists, as to their obligations upon entering Freemasonry, and as to their continuance as members of our universal and unsectarian Institution.

W. JAMES HUGHAN.

Truro, 25th Feb., 1871.

"COWAN," "HELE," &c.

I have long thought that the word *cowan* has a Masonic origin, and that consequently we need not accept fanciful notions of its derivation, as some learned Masonic authors favour us with.

If it be not a *Masonic* word exclusively, will some brother kindly instance its use by a non-Mason at a period when it is evident Freemasonry could not have been in any way connected with its origin.

That "hele" means to "cover or hide," as Bro. W. Carpenter well observes, and which view is supported by Bro. W. de St. Croix, I have no doubt.

The use of three apparent synonyms like "hele, conceal," &c., seems to be for the purpose of drawing more than ordinary attention to the solemnity and importance of the O.B., as with "evasion, equivocation," &c.

W. JAMES HUGHAN.

ANCIENT AND ACCEPTED RITE.

I am enabled to enlighten "Historicus" on the reception of Bros. Goss (*alias* Crucefix) and Leeson in the following extract, for which I am indebted to a friend; it is valuable and worthy of your pages.

There is no doubt that both Bros. Goss and Leeson violated their obligations when they established their *self-elected*, so-called, S.C. In their case, the violation is the more reprehensible as they could have had no object but the acquisition of power by any or every means, as the degrees were under a better *elective* government than that they established, and which is now again revived by my own and many other chapters of the Templar high grades, which organisation our friends are invited to join.

But the facts seem to be that all reformers have thrown their obligations to the winds of heaven when it suited their purpose; prove a wrong (they say) and the obligations founded on it ceases. If we are bound to support an obligation after conviction of *error*, then the first line of the Prayer Book is wrong; and the Irish Church would not have fallen. Is that

which is not binding on statesmen binding on others? Was Galileo bound in honour not to divulge the fact that the earth was round? Still more, Savonarolo against his priestly obligation; and, again, still more, Martin Luther? Are all seceding clergymen from the 39 Articles dishonourable? These make it no question of *honour* at all, but one of logic. To bring the matter home to our own Order, we are informed by Cornelius Agrippa that the followers of the material philosophy of Aristotle, bound their disciples by oath never to transgress his rules. Take down a copy of the *Mosaicall Philosophy*, of Robt. Fludd, the Rosicrucian (1633), and we find him glorying in the fact that he repudiated an oath he had vowed "by a ceremonial rite" to this papal philosophy in his youth. A brother may therefore be justified in repudiating a promise of obedience where that is a tendency to evil, as in the case of the A. and A. Rite.

I mention this as anticipatory of any reply the Rev. Bro. Newnham may make to my last, and would not wish to discuss the question further, as I consider such a discussion altogether unsuited to your pages. I hold my plighted word as sacred as any man, but these are casuistical questions for one's own judgment, and on which one may be quite as capable of deciding as Bro. Newnham.

[Extract above alluded to.]

Laws and Regulations of the Cross of Christ Encampment, No. 20, London, 1837. R. T. Crucefix, E. Commander.

X. That the admission fee to this Encampment be five guineas; that the Candidates for the Superior Degrees of R.C. and N.P.U., do pay three guineas each (which shall include the expenses of the banquet); and should any Knight Companion of the Encampment be desirous of receiving the Order of K. of M., he shall pay the additional fee of two guineas on his admission to such Order.

Page 8. A joining Member, according to rule xi., not having "received the Superior Degrees of R.C. and N.P.U. and K. of M., he shall be entitled to those degrees on the same terms as the other Members of the Encampment."

XIV. That a Sovereign Chapter of the R.C. and N.P.U. Degrees shall be holden once a year on or near Good Friday (emergencies excepted), &c.

Robert Thos. Crucefix, *M.D.*, joined the Encampment 23rd September, 1831, from Edinburgh. Henry Beaumont Leeson, *A.M.*, Blue Stile, Greenwich, was installed K.T. Dec. 16, 1836, and R.C. and N.P.U. May 5, 1837.

JOHN YARKER.

P.S.—This is itself quite conclusive of the *sole legal right of the Templars to their own degrees*; for the so-called S.C. was not established till 1845.

I may state that some years ago I was informed that the *Ne Plus Ultra* practised by the Cross of Christ Encampment was the Templar Priest, or N.P.U. of the Ancient York Rite; and that neither Dr. Goss (*alias* Crucefix) or Dr. Leeson ever had the degrees which they set up to confer. This is confirmed by the list of degrees and titles possessed by Bro. "Crucefix," given in the "Freemasons' Quarterly," vol. 8th, 1841, and by the fact that the system of "Cross of Christ" was identical with the official ritual of the Scottish Templars.

J. Y.

MASONS' COMPANY.

From the "City of London Directory" we learn the following particulars respecting this company:—

*Office.*—Their hall in Basinghall-street is now let, the income being devoted to charity.

*Charters.*—This company was originally designate the "Citizens and Freemasons of London" in 1410. They were first incorporated by 29th Charles II., December 17th, 1677, and their by-laws were approved shortly afterwards. James II. gave them a new charter February 9th, 1686. This

was, however, vacated by statute of William and Mary, and Queen Anne exemplified and confirmed their previous charter, December 17th, 1677.

*Arms.*—Sable: on a chevron, between three towers *argent*, a pair of compasses of the first. Crest: on a wreath a castle, as in arms. Motto: "In the Lord is all our Trust."

*Fees Payable.*—Upon taking up the freedom: by patrimony or servitude, £5 5s.; by purchase, £7 7s. Upon admission to the livery, £15 15s. Upon election to the Court of Assistants, £5; Wardens, £15; Master, £10.

*Charities.*—These are several small pensions given to decayed members of the company or their widows; for particulars application should be made to the clerk.

THE ARK DEGREE.

Having seen so much in your paper lately about this degree, and coming across the "Scenes in the Life of Savonarolo," I send you an extract, with an enquiry whether the teachings conveyed in that degree correspond with those of that excellent man:—

"In Advent, Savonarolo had pointed out the need in which the Church stood of chastening and purifying, and that the scourge which was to perform this office was close at hand; and now he proceeded to treat of a sort of allegorical ark, which was to be the refuge of those who wished to escape from those imminent perils. This ark, literally speaking, was the ark built by Noah, but Savonarolo represents it figuratively as a sort of haven of safety for the righteous; faith is the length of it, charity is the breadth of it, and hope is the height of it. Savonarolo discoursed upon this strange allegory throughout Lent; every day, he added, he would say, 'a new plank to the ship,' and by this he would explain that he meant another of the virtues necessary to all faithful Christians. At last, on the morning of Easter-day, the allegorical ark was completed. 'Let every one hasten,' he said, when concluding his sermon that day, 'let every one hasten to enter into the Ark of the Lord. To-day Noah invites you all to enter in; the door is open now, but a day is coming when it will be shut, and many will seek to enter in, but shall not be able.'" W. D.

RODOCANACHI AND RHODOCANAKIS.

When I inform "W. M." that Prince Demetrius Rhodocanakis (not Rodocanachi) is under thirty years of age, he will at once see that the Demetrius Rhodocanachi about whom he inquires is *not* the same individual.

From twenty years' knowledge of the Greeks, I may add also that he cannot be a near relative either; but if it is of any importance to "W. M." to find a cousinship, I will try to ascertain for him.

There was a D. K. Rodoconachi, a Greek merchant who failed in Manchester some time ago, who, I know, assumed the name on leaving Smyrna. He held no blood relationship whatever. JOHN YARKER.

Will you kindly answer the following query through the medium of your columns: Is it perfectly correct for a brother, who is not a W.M. or a P.M., to deliver the lectures on the tracing boards, either as a sequel to the degree, or for the instruction of such brethren as wish to hear those lectures? JUNIOR.

[There is no law in the Masonic Constitutions to preclude a W.M. from calling upon any brother to assist either by delivering the lecture on the lecture or explanation of working tools, &c.—ED.]

## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

## BIBLICAL ACCOUNT OF THE CREATION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Without incurring the imputation of obtruding myself into the question under discussion between Bros. Hughan and Norton, may I be permitted to ask our American brother, for purposes apart from Masonry, though imported by him into it, who are the "professors in Oxford" who "deny the biblical account of the creation," and where and in what terms the "Encyclopædia Britannica" does the same thing? Let it be noted that the allegation is, they "deny the biblical account of the creation." It will not be enough to reply that they interpret the biblical account differently to what some others, and probably most others, do; that is, that they regard the Mosaic text as a poetical or an allegorical description of the Divine Work, as Bishop Colenso does, and as Mr. Godwin, the author of the article in "Essays and Reviews" does; or that they and others interpret the Hebrew word, which the English version translates "day," as denoting an indefinite period—a period of any length which is in harmony with the subject to which it applies. But this cannot be said to be a new thing—a thing not known in 1813, for it was a mode of interpretation existing from the second century of the Christian era, and one that has long been maintained by scholars and divines, whose faith in the divine character of the Mosaic records is not to be questioned. It is the "denial" by the authorities Bro. Norton refers to that I ask him to help me to.

Yours fraternally,  
WILL. CARPENTER.

## FOUR GRAND LODGES FOR THE DOMINION OF CANADA.

(To the Editor of The Freemason.)

SIR,—I have to-day received from the Grand Secretary Grand Lodge of New Brunswick, in the Dominion of Canada, a copy of the "Proceedings" of that body at its third annual session held in September last. In the address of G.M. Peters there is, in my opinion, the most perfectly intelligible presentation of the issue between the Grand Lodges of the two Provinces, heretofore best known as Canada proper, that during the year ending October last, I have seen in print. In it, I am happy to say, Bro. Peters does not only assert but fairly proves that under neither bearing of the American G. L. jurisdictional rule the brethren of the Province of Quebec had the right to erect a Grand body for that Province. The effect, he says, of such erection would be that Ontario, as well, should have a Grand Lodge, and this necessarily would cause the dissolution of the Grand Lodge of Canada, the parent body and a generally recognized Grand organization. Now while I grant this conclusion as inevitable as it is indisputable, I beg the favour of a column of your space in which to inquire:—1st, What, if any, improper result would ensue from this act? 2nd, What is the object and purposes of a Masonic Grand Lodge? and 3rd, If it be proved that no improper result can ensue from the dissolution of one Masonic Grand Lodge, and the erection in its stead of two Masonic Grand Lodges, what is there in the institution known as Masonic to prevent such a condition?

It is evident to every man who has watched the outcry about "principle," "Grand Lodge sovereignty," &c., in this matter for the past year that at the back of all those fancy cries, there is something of far greater importance, and that something is nearly 50,000 dollars in the possession of the Grand Lodge of Canada which rightfully, and in case she recognize fraternally the Grand Lodge of Quebec, she would have to divide *pro rata* according to lodge membership in the respective provinces, with the latter. By the balance sheet of the Grand Lodge of Canada, cast up to the 29th of January, 1870, and which appears in the last printed proceedings of that body, there were 40,382.57 dollars at that date in the treasury of that Grand Lodge. This is all money or the representative of money, stocks and bonds of the Dominion of Canada, or other equally good securities, and accumulating interest. By the present time this amount has probably been increased 10,000 dollars, as the dues, &c., for 1869 were nearly that sum, and as this Grand Lodge pays no mileage or per diem to its members, the money received for charter fees, dues, certificates, &c., all amounting to this sum for a year, with the accumulation by interest on the large sum above, leave the nearly 50,000 dollars mentioned as probably in the treasury by this time. Of course were the Grand Lodge of Canada to recognize the Grand Lodge of Quebec, the next movement would involve the division of this Treasury—the lodges of the two Provinces having

contributed this money—and such a division would be but eminently right and proper. The majority of the Quebec brethren, after a year spent in the occupancy of that position, are determined to have a Grand Lodge for that Province. This leaves the Grand Lodge of Canada—a title that under such circumstances is a misnomer—the Province of Ontario only; and its persistence in refusing to recognize the Grand Lodge of Quebec must have some more tangible basis than imaginary infraction of its authority. Is not the possession of 50,000 dollars a sufficiently tangible basis? What else is there involved in the issue that should continue this assertion of Masonic justice and fraternal right on the one hand, and the denial of the same on the other? Will it be successfully affirmed that, had the Grand Lodge of Canada no greater Treasury this day than has the Grand Lodge of Quebec, so persistent a stand would be maintained by the former? How will either Canadian Masonry *per se*, or Masonry universal be injured, or suffer to the slightest extent by the dissolution of the Grand Lodge of Canada and the erection in its stead of the Grand Lodge of Ontario? The same men, except residents of the Quebec jurisdiction, will probably become officers of the latter—is it supposable that it is those men who lead the maintenance of non-recognition?—assuredly it should not be conceivable that, at most, half-a-dozen men thus situated could rule this matter. And suppose that under neither bearing of the "American rule" as to jurisdiction of Grand Lodges the action of the Quebec brethren is not right, who can successfully affirm that this "American rule" itself is right; or is there nothing higher or better by which to determine this matter than a "rule" originally made by a few malcontents who, when all Masonic authority was dead in that colony, erected themselves into a Grand Lodge for Massachusetts in 1777, in defiance of every rule at that time known as to the manner of regularly organizing a Grand Lodge of Freemasons? Are not Masonic justice and the rights of brethren who, having elected that thenceforth they should as Freemasons govern themselves, to the best of their knowledge and ability and with no undue haste, proceeded to the formation of a Grand Lodge for that purpose, a higher consideration and more important than the rule styled "American," adopted in, or a year or so after, 1777, by a then organization which, except by itself, was not recognized to any extent by Freemasons as a Grand Lodge for Massachusetts? Is that which is established in assumption, in a country in a condition of rebellion, to be for ever after in Freemasonry recognized as a rule that must govern in time of profound peace as in time of war?

2nd. What are the objects and purposes of a Masonic Grand Lodge? This question would properly be introduced by a definition of the objects and purpose of modern Freemasonry. It being, however, granted that these are known to your readers, I will proceed to state that a Masonic Grand Lodge is a creation of Masonic, private, operative, or "subordinate" lodges, as the American preferred term is, and this creation is for the general government and better administration of justice among such lodges. No Mason will assert that this is not true, or that any Grand Lodge is created for the benefit of Freemasons not members of its lodges. Now inasmuch as this condition may be considered indisputable, does it not follow that those who legitimately erected a Grand Lodge can also legitimately dissolve the same? Is the creation more enduring than its creator? Is not *Vox Populi Vox Dei* in any organization of MEN?

Certain changes being considered reasonable and necessary for the perfect settlement of this question, what is there to prevent these changes having place? I have elsewhere, and before this said, and I think proved that a grand lodge is but a name, provided it has no treasury to constitute something more. A grand lodge is a body composed of representatives from the lodges of a territory, province, state, principality, kingdom, empire, or any other division of a territorial government. Those representatives elect officers for a Grand Lodge, to serve until their successors are elected and installed, and by this act a Grand Lodge is organized. The object of this body is to govern the lodges of its jurisdiction, and administer justice to every brother therein. Such a body may be dissolved to-day by the voice of a majority of those representatives, and re-erected to-morrow under another name, if such be the wish of that majority. There has never been any dispute about the propriety of two or more Grand Lodges of Freemasons uniting. Why should there be any dispute about one Grand Lodge dividing into two or more; or of one Grand Lodge dissolving and another thereupon, being at once erected with the materials of the first? Than such erection following such dissolution in the case present nothing can be more simple; as, for example: To-day the Grand Lodge of Canada, in annual or emergent session, assembles, and is opened in ample form. A preamble and two resolutions are prepared. The adoption by a

majority vote of this preamble, and the first of those resolutions dissolve the Grand Lodge of Canada for ever. The adoption of the second resolution and consequent action re-erects the Grand Lodge under its proper name of the Grand Lodge of Ontario First preamble and first resolution may read thus: "Whereas circumstances, which the members of the Grand Lodge of Canada have been unable to control, having rendered the title, 'Grand Lodge of Canada' a misnomer, therefore be it resolved: 1st. That with the adoption of this preamble and resolution by a majority of the members of this Grand Lodge here present, the Grand Lodge of Canada is for evermore dissolved." That being adopted, the next resolution would read: *Resolved*, 2nd. That the Grand Lodge of Ontario be forthwith organized by the election of officers for that body." This resolution being adopted, and the election proceeded with to completion, and the officers-elect installed, the Grand Lodge of Ontario is thereupon properly organized for the dispatch of business; the first business in order being the recognition of the Grand Lodge of Quebec, and the division of the funds with that body on a *pro rata* basis.

3rd. If it be proven, &c. To this third inquiry I answer—*Nothing!* If any other answer can be satisfactorily given I would be highly gratified to see it in your columns. Grand Master Peters, following Grand Master Stevenson, asserts in his address to his Grand Lodge that in this Canadian issue "the great doctrine of Grand Lodge sovereignty is on its trial." Since when, may I ask those gentlemen, has Grand Lodge sovereignty been a "great doctrine"? Would it not be as much in good taste, as truthful and appropriate, to speak of the sovereignty of the Canadian Parliament as to speak of the sovereignty of the Grand Lodge of Canada, or any other body of the kind? A Grand Lodge is a responsible, and not an irresponsible body. The convenience and accommodation of the creators of Grand Lodges are, taken together, a much greater "doctrine" than the "sovereignty" of any Grand Lodge. Freemasons existed, increased, and performed their greatest works before Grand Lodges were invented; and they would probably continue to perform all they are performing were those "sovereignties" to the last one for ever dissolved. Lodges exist without a Grand Lodge; but no Grand Lodge can exist without lodges. Of itself, it is nothing but a name. Sovereignty, the lexicographers inform us, is "the right to exercise supreme power, or dominion." In the matter of a Grand Lodge of Masons, how can this apply: Except for crime a Grand Lodge can exercise over the individual no power at all, and then it can but confirm the vote of that body in which the criminal was convicted. How can this be called supreme power or dominion over any person or thing? A little more modesty exercised by those eminent Grand Masters in their choice of terms would be praiseworthy, and the omission of this virtue is much to be regretted. It is, possibly, from the recurrence of such expressions as that of Grand Masters Stevenson and Peters that inquiry follows as to whether an ulterior object is or not entertained by Freemasons generally, when they get entirely consolidated—an object not published on the house-tops nor intended to be known of all men.

I remain, fraternally yours,  
FLETCHER BRENNAN,  
Editor of the *American Freemason*.

## Masonic Miscellanea.

WE are glad to announce that all the Masonic meetings held at Freemasons' Hall, Woolwich, retire to Bro. De Grey's for refreshment. The Nelson Lodge, No. 700, now holds its banquets at Bro. De Greys'.

ON the eve of the Anniversary Festival, in connection with which a strong appeal for support is made to the brethren, it must be very gratifying to those who wish well to the interests of this Educational Institution to receive assurances and proofs of its efficiency and success. These are found in the fact that the whole of the pupils—six in number—who were entered for the Cambridge Local Middle-class Examinations in December last, passed through the severe ordeal with credit. One attained honour in the second class, three in the third class, and two satisfied the examiners.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

*Mount Lebanon Lodge, No. 73.*—At the Bridge House Hotel, Wellington-street, Southwark, on Tuesday, 21st ult., this celebrated old lodge held its regular meeting. The lodge was opened by the W.M., Bro. Meyer A. Loewenstark, who was supported by Bros. G. Free, S.W.; G. J. Grace, J.W.; E. Harris, P.M.; Treas.; J. Donkin, P.M., Sec.; S. Harman, J.D.; I. Wilkins, D.C.; F. H. Elsworth, I.P.M.; T. J. Sabine, P.M.; H. Jacobs, J. W. Dudley, F. Cooper, Ginchaw, Rayner, Crawley, R. G. Chipperfield, J. F. Timms, and others. Visitor: Bro. F. J. Jordan, P.M. 1306. The minutes of the previous meeting were read and unanimously confirmed. The ceremonies rendered at this meeting were raising Bro. Adams to the third degree, passing Bros. Bagnaley and Treton the second, and initiating Mr. C. A. Swaine. A petition was signed on behalf of a poor brother to the Lodge of Benevolence, who formerly belonged to this lodge. The work was done in an able and correct manner, which proved the proficiency of the W.M. There not being any banquet or refreshment, the members separated after the lodge was closed.

*Pythagorean Lodge, No. 79.*—This ancient local lodge held its regular meeting on Monday, the 27th ult., at the Ship Hotel, Greenwich. Bro. Burls, W.M., opened the lodge, assisted by his officers, Bros. C. Nash, S.W.; J. Nash, J.W.; W. C. Penny, P.M., Treas.; J. H. H. Doughney, P.M., Sec.; H. Roberts, S.D.; Munyard, J.D.; Shaw, I.G.; T. Perridge, I.P.M.; R. Boncey, P.M.; F. W. Ward, P.M.; W. Smith, P.M., and many others. All the work on the agenda paper was gone through, viz., three raisings and two passings. The work as usual here was perfectly done. No lodge can excel, and but few equal, the masterly, correct and admirable manner in which every portion of the ceremonies are rendered in this lodge; every officer is well acquainted with his duties, and does his work correctly. The all-important business of the evening was the presentation of the Past Master's jewel to Bro. Thomas Perridge, the I.P.M. (whose unavoidable absence, through severe illness, at the installation meeting prevented its being given at that time). The W.M., in a neat and appropriate speech, presented the elegant massive hall-marked gold Past Master's jewel to Bro. Thomas Perridge, which had been unanimously voted to him at the December meeting from the lodge funds, as a mark of respect, esteem, and gratitude for the admirable manner he had presided as the W.M. during his year of office, and the efficient manner he had rendered the work. Bro. T. Perridge acknowledged this gift in a suitable reply. Bro. I. Wilkins, the Steward representing this lodge at the "Boy's" School Festival, was, as usual, indefatigable in his exertions to increase his list, which no doubt will be announced to exceed £100, showing how great his exertions are, and have been, to secure such a large sum for the Masonic charity which, of all, requires the most help and assistance. One brother was proposed as a joining member. The lodge was closed, and about 40 sat down to the excellent banquet, for which the Hotel is famed.

*Eastern Star Lodge, No. 95.*—The installation meeting of this ancient lodge was held at the Ship and Turtle Tavern, Leadenhall-street, city, on Tuesday, the 21st ult. Bro. G. S. Ayres, W.M., opened the lodge, supported by R. T. Hill, S.W.; S. Ducas, J.W.; J. Marriott, P.M.; R. Bateman, P.M.; F. L. Goode, P.M.; F. T. Sharp, P.M.; E. W. Davies, P.M., Treas.; R. Edinger, P.M., Sec.; J. Firth, J. G. Hook, J. Barnett, H. Bateman, J.C., W. Flower, E. H. Horn, E. Pound, E. Roberts, S. Groves, Pettit, H. Stewart, and others. The visitors were: Bros. E. H. Patten, P.G.S.B.; J. Edmonds, P.G.P.; W. H. Baylis, W.M. 9; E. Coste, P.M. 9; J. Westwood, 55; F. Walters, P.M. 73, W.M. 1309; W. Bellammy, 91; R. B. Newsom, P.M. 95; S. Francis, P.G.S., G.S.L., P.M.; J. Brander, 157; G. King, P.M. 172; A. Layton, 181; H. Herscoe, P.M. 231; A. Durant, P.M. 276; H. Reed, P.M. 733; J. M. Ross, 781; W. Bristo, P.M. and Treas. 800; W. C. King, 860; P. Baranji, P.M. 1189; J. Harvey, 1288, and others whose names we were unable to ascertain. The minutes of the previous meeting were read and unanimously confirmed. The ballot for the candidate for initiation was taken, and was unanimous in his favour; but through unavoidable circumstances he was unable to attend. The W.M., in a superior, impressive manner, raised Bro. Hook to the third degree. Bro. John Ennheus, P.G.P., was invited to take the chair. He then in his usual, faultless, correct, impressive and dignified manner, installed Bro. R. S. Hill, W.M., for the ensuing year, who appointed as his officers Bros. G. S. Ayres, I.P.M.; S. Ducas, S.W.; W. Wicks, J.W.; E. W. Davies, P.M., Treas., (re-invested); Edinger, P.M., Sec. (re-invested); Marriott, P.M., D.C.; T. T. Barnett, S.D.; Harry Bateman, J.D.; E. H. Horne, P.G.; C. T. Speigt, P.M., Prov. G. Tyler, Surrey, Tyler (re-invested), and whose re-appointment was greeted with applause, proving the great estimation this popular brother is held by all those who know him. The W.M., on behalf of the lodge, presented Bro. G. S. Ayres with a handsome Past Master's jewel from the lodge funds, as a mark of respect for his admirable conduct during his year of office; also for his good and efficient rendering of the various ceremonies. The lodge was duly closed. The brethren, about 50 in number, then partook of one of the first-class banquets provided for and superintended personally by Bro. Painter. Some capital songs were sung by the brethren during the evening. Want of space, we regret to say, precludes us from reporting the excellent speeches made at the festive board.

ANCIENT AND ACCEPTED RITE.

*Invicta Chapter Rose Croix H.R.D.M.*—A meeting of this flourishing chapter was held at the Masonic Hall, Woolwich, on the 17th ult., and amongst those present we observed: Ill. Bros. G. Cockle, 33°, M.W.S.; Col. H. Clerk, 33°, P.M.W.S.; George Lambert, 30°, P.M.W.S.; W. P. Ward, P.M.W.S.; J. Forrester, 30°, H.P.; J. J. Forrester, 30°, 1st G.; J. Glaisher, 32°, 2nd G.; P. Laird, Treas.; F. W. Boord, Sec. and Ralph; M. H. W. Sherwin, Org.; J. W. Figg, 30°, D.C.; T. Harrison, C.G.; G. Kenning and C. Cook. The chapter having been duly opened, ballots were taken for several candidates, four of whom, being in attendance, were then perfected as Sovereign Princes Rose Croix. The members of the chapter afterwards dined together, and enjoyed a remarkably pleasant and social evening.

METROPOLITAN MASONIC MEETINGS

For the Week ending March 11, 1871.

MONDAY, MARCH 6.

- Lodge 12, Fortitude and Old Cumberland, Ship & Turtle Tav., Leadenhall-street.
- " 25, Robert Burns, Freemasons' Hall.
- " 72, Royal Jubilee, Anderton's Hotel, Fleet-street.
- " 83, United Lodge of Prudence, Albion Hotel, Aldersgate-street.
- " 90, St. John's, Radley's Hotel, Blackfriars.
- " 144, St. Luke's, Pier Hotel, Chelsea.
- " 171, Amity, Ship Hotel, Greenwich.
- " 188, Joppa, Albion, Tav., Aldersgate-street.
- " 256, Unions, Freemasons' Hall.
- " 1319, Asaph, Freemasons' Hall.
- Chap. 1056, Victoria, Anderton's Hotel, Fleet-street.
- Stroh Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, at 8.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

TUESDAY, MARCH 7.

- Colonial Board, Freemasons' Hall, at 3.
- Lodge 7, Royal York, Freemasons' Hall.
- " 9, Albion, Freemasons' Hall.
- " 18, Old Dundee, London Tav., Bishopsgate-st.
- " 101, Temple, Ship & Turtle Tav., Leadenhall-st.
- " 172, Old Concord, Freemasons' Hall.
- " 217, Stability, Anderton's Hotel, Fleet-street.
- " 765, St. James's, New Weston-street, Bermondsey.
- " 1257, Grosvenor, Victoria Railway Station.
- " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
- " 1261, Golden Rule, Great Western Htl., Paddington.
- " 1298, Royal Standard, Marquess Tav., Canonbury.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, MARCH 8.

- Festival of Royal Masonic Institution for Boys. Committee R. M. Benevolent Institution, at 3.
- Lodge 11, Enoch, Freemasons' Hall.
- " 13, Union Waterloo, Masonic Hall, Woolwich.
- " 15, Kent, Guildhall Coffee House, Gresham-st.
- " 87, Vitruvian, White Hart, College-st., Lambeth.
- " 147, Justice, White Swan Tavern, Deptford.
- " 238, Pilgrim, Ship and Turtle, Leadenhall-street.
- " 749, Belgrave, Anderton's Hotel, Fleet-street.
- " 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.
- " 820, Lily of Richmond, Greyhound, Richmond.
- " 1017, Montefiore, Freemasons' Tavern.
- " 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.
- " 1228, Beacontree, private rooms, Leytonstone.
- " 1260, Hervey, Iron School Room, Walham Green.
- " 1306, St. John of Wapping, Gun Tav., High-street, Wapping.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.

Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MARCH 9.

- Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.
- " 91, Regularity, Freemasons' Hall.
- " 206, Friendship, Willis's Rooms, St. James's.
- " 263, Bank of England, Radley's Htl., Blackfriars.
- " 534, Polish National, Freemasons' Hall.
- " 657, Canonbury, Radley's, Blackfriars.
- " 860, Dalhousie, Anderton's Hotel, Fleet-street.
- " 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.
- " 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.
- Chap. 72, Royal Jubilee, Horns Tavern, Kennington.
- " 554, Yarborough, Green Dragon, Stepney.
- " 619, Beadon, Greyhound, Dulwich.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MARCH 10.

- Lodge 33, Britannic, Freemasons' Hall.
- " 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.
- " 157, Bedford, Freemasons' Hall.
- " 177, Domestic, Anderton's Hotel, Fleet-street.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Mugeridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MARCH 11.

- Lodge 108, London, Ship and Turtle, Leadenhall-street
- " 173, Phoenix, Freemasons' Hall.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.

THEATRICAL.

**OPERA COMIQUE.**—The performance here remains unchanged. It opens with "The Welsh Girl," followed by "Found Drowned; or, Our Mutual Friend," terminating with "The Comical Countess." The house was well filled on the night of our visit. We can recommend the theatre to all who enjoy good pieces.

**KING'S CROSS.**—This little theatre in Liverpool Street, King's Cross, was re-opened on the 18th February. Miss Amelia Nadin, of the Bath Theatre, is the directress; the manager, Mr. W. R. Waldron. The farce of "The Captain's not a Miss," opened the programme; it was followed by a "comedy-drama," entitled "Worth a Struggle." "The Water Nymphs" ballet divertissement terminated the performances.

**SURREY.**—The pantomime of "My Son Jack" still continues to draw crowded houses, and loses none of its popularity. It is preceded by "Ruth," which is well put on the stage.

Good deeds are worth recording, especially when connected with charity. Miss Esther A. Levy, a daughter of Bro. Alexander Levy, P.M. 188, some short time since composed a song entitled "Think of Me, and Forget Me Not." The proceeds of the sale were devoted in aid of the Metropolitan Free Hospital, Devonshire Square. This talented young lady has composed another song entitled "The Memories of Friendship," the proceeds of which are to be given in aid of the Jewish Board of Guardians, this charity being totally dependent on donations, to assist the suffering and destitute poor, to obviate the necessity of applying to the various unions. The words and the music possess rising talent. Copies of both songs can be obtained at Messrs. W. Williams and Co. 221, Tottenham Court Road.



## SCOTLAND.

ANNIVERSARY OF THE UNION LODGE,  
No. 332.

The fortieth anniversary of the above lodge, late Duntocher and Fifely Union, was celebrated in a true Masonic spirit on Wednesday evening, the 22nd February, in the Assembly Rooms, Bath-street, Glasgow, Bro. Robert Mitchell, R.W.M., presiding, and on the platform were Bros. James Balfour, P.M.; Wm. Lindsay, R.W.M. of Lodge Clyde, No. 408; James B. M'Nair, S.W.; W. H. Johnson, J.W.; Robert Johnston, Sec. and P.G.S.; William Dempster, Treas.; Adams, S.W. of Lodge Commercial, No. 360; &c. The following lodges were also represented: Kilwinning, No. 4; Thistle and Rose, No. 73; St. Mungo, No. 27; Neptune, No. 419; Clyde, No. 408; &c. There was a good attendance of the brethren, their wives, sweethearts, and friends.

After tea, the Chairman, who was well received, expressed the pleasure he felt in meeting with the members of the lodge and the fair sex on that occasion, their fortieth anniversary, because such gatherings as that one gave them an opportunity and the sweet pleasure of intermingling with those whom they love and respect, and of enjoying a few hours of that happy and social intercourse which should characterize all such meetings. The Chairman, during his remarks, also adverted to the prosperous state of the lodge for the last twelve months, during which period about forty-five members had been added and £42 19s. 11d. placed in the hands of the Treasurer. The Benevolent Fund was also in a most satisfactory condition, so that in every respect, he believed, the lodge was second to none in the Glasgow province. The Chairman likewise referred to the moribund state of the lodge many years ago, and congratulated the brethren that it was now most vigorous and bade fair to pursue a prosperous career.

During the evening an excellent vocal programme was sustained by Bros. Gordon, Dempster, Halley, Porter, Clarke, M'Nair, and Mullen.

The following song, written for the occasion by Bro. Balfour, P.M., and sung by that brother to the stirring air of "Scots, wha hae," was received with great applause:—

Tae a', my freends, the nicht that's here,  
May we meet frae year tae year,  
And tae partake o' o'or guid cheer  
In social harmony.  
The Union men are here a' na',  
Wi' their wives and sweethearts braw,  
Welcome aye, we'll welcome a',  
Tae this o'or annual spree.

'Tis forty years since frae the Grand  
We a charter did command  
Tae form a lodge and took o'or stand  
Tae practise Masonry.  
Kilwinning men are here, &c.

Masonry it is sublime,  
Which all men know who doth it join,  
Its purity abroad doth shine  
In love and unity.  
St. Mungo's men are here, &c.

Masonry, though it is grand,  
We've got the poor among o'or hand,  
To them we lend a helping hand,  
And spread o'or charity.  
The Thistle and Rose are here, &c.

May health and strength be o'or lot  
Tae wear the clothing we hae got  
Without a stain, without a spot,  
Of inward impurity.  
Commercial men are here, &c.

\*The Union men are here a show,  
Decked out in clothing new and braw,  
But riches yet may leave them a',  
This pomp and vanity.  
The Union men are here fu' braw,  
Wi' their wives and sweethearts an a',  
Welcome aye, we'll welcome a',  
Tae this o'or annual spree.

The ladies here that's got nae man,  
Get a Mason if ye can,  
He winna say a word that's wrang,  
But serve ye faithfully.  
The Neptune men are here, &c.

Freends, this night before we part  
Send three cheers frae the heart,  
And wish us perfect in the Art—  
This glorious Masonry.  
The Clyde men are here, &c.

Noo, worthy Chairman, I am done,  
I hope that I've offended none;  
I've done my best, the best I've done,  
In this tae please ye a'.  
The Union men are here here, a na',  
Wi' their wives and sweethearts braw,  
Welcome aye, we'll welcome a',  
Tae this o'or annual spree.

Remarks were also made from Bros. Lindsay, Adams, M'Nair, and Johnson. An assembly fol-

lowed, which was kept up with great vigour until an advanced hour in the morning, all being highly satisfied and seemed "Happy to meet, sorry to part, and happy to meet again."

\*The first night of new clothing.

## IRELAND.

## PRESENTATION TO BRO. J. H. NORTH.

The brethren of Shamrock Masonic Lodge, No. 93, held their usual installation dinner at the Gresham Hotel, under the presidency of the W.M., Bro. James Black; Bro. Collier, S.W.; and Bro. Gorton, J.W.

After dinner, the usual loyal and Masonic toasts were duly given and responded to, and an address presented to Bro. North, expressive of the admiration and esteem in which the brethren hold him.

The address was accompanied by a valuable testimonial, consisting of a tea and coffee service, with salver and kettle to match, the manufacture of Bro. Flavell, jeweller, 43, Grafton-street. Each article is ornamented with Bro. North's crest and monogram, and bears the inscription:—"Presented to Bro. James H. North, P.M., M.R., A.C., H.K.T., by the brethren of Shamrock Masonic Lodge, No. 93, as a small recognition of the prompt and untiring zeal he has shown in the discharge of his duties as Secretary to the lodge.

The W.M. presented the testimonial, and, in proposing the health of Bro. North, alluded to his many Masonic services in graceful and highly complimentary terms.

The address was read by Bro. Pearsall, and is as follows:—

"Dear Sir and Brother,—We, the brethren of Shamrock Masonic Lodge, 93, with whom you have laboured for many years, deem the present an appropriate time for placing on record our appreciation of your many virtues, and for conveying to you the expression of our sincere esteem and regard."

"We offer you our hearty congratulations on the success which has invariably attended your efforts in upholding the dignity of our order, but more particularly on the happy result of your untiring zeal in endeavouring to promote the welfare and uphold the honour and respectability of Lodge 93.

"Whatever may be alleged to the contrary by those who are ignorant of Masonry, it has in all ages, and in every clime, had a humanizing influence, and has shed a lustre and a halo on the people amongst whom it has been introduced. But the institution is too venerable and too sacred to require any laudation, or to render it necessary to be adverted to at any greater length on the present occasion.

"Since you came amongst us, you have shown a laudable desire to promote the interests of Freemasonry by every legitimate means in your power, to free it from misrepresentation, and to advance its usefulness. Your intelligence, your industry, and your singleness of purpose, have deservedly won for you the highest position in our power to bestow. The result shows that we were not mistaken in committing so important a trust as that of the Secretaryship of our lodge to your charge. To say that you have discharged the duties, often difficult and onerous devolving on you, in a creditable and highly satisfactory manner, would be but saying little. By your judicious and wise counsel, you have been instrumental in raising our lodge to the proud and prosperous position it now enjoys. Your generous liberality and support of our charities, have done much in enabling us to carry out one of the greatest objects of the Craft, in relieving the distressed and alleviating the miseries of the widow and the orphan.

"The manner in which you have discharged your duty in the various offices you have from time to time held in our lodge, has been such as to secure to you our highest meed of approbation, but it is to the still greater efficiency with which you have acquitted yourself as our Secretary, that we wish more particularly to allude. In this capacity you have at all times brought to bear no small amount of tact, discrimination, and sound judgment. Your time and attention have been freely given, and you have spared no pains in order to insure the efficient and harmonious working of your lodge, and while we feel that your devotion and solicitude in our behalf are beyond all praise and all recompense; still as a small token of our appreciation of your services, we beg your acceptance of the accompanying salver and tea and coffee service, certain that a more deserving, high-minded, or larger hearted brother does not exist, and we feel satisfied that we only do you justice, by stating that your conduct in our lodge and in Masonry in general, entitles you to the warm approbation of every brother in the order.

"Knowing as we do your sincere attachment to everything pertaining to Masonry and its rites, we hardly think it necessary to request from you a

continuance of your services, persuaded as we are that the duties of the office you so creditably hold are to you a labour of love.

"Permit us, in conclusion, again to offer you our hearty acknowledgements, and to express our sincere hope that you may be long spared to assist in diffusing the blessings of Masonry.

"Signed on behalf of the Brethren,

"CHARLES BROWN, Chairman of the Com-

mittee of Presentation.

"WILLIAM H. HARRIS, Treasurer.

"THOMAS PEARSALL, } Hon. Secretaries."

"WILLIAM BONIS, }

The following is Bro. North's reply:—

"Worshipful Sir and Brethren,—Believe me, I am deeply conscious of the extreme kindness which prompted you in presenting me with your very flattering address, and the beautiful and costly testimonial which accompanies it, as a mark of your approbation of the manner in which I have discharged my duties as Secretary of Lodge 93. This marked and special token of your esteem has been as unexpected as it was undeserved, and on this account is the more highly prized by me. Any person placed in the position which I now occupy might well feel proud in receiving the assurances that he has been considered a fitting recipient of the confidence and regard of your lodge, the members of which stand so high in the order. I can unaffectedly assure you that the events of this evening have afforded me more sincere and heartfelt gratification than I have experienced on any other occasion in my whole life. The effect of your kindness, you may rest assured, will be to stimulate me to renewed exertions in advancing Masonry, and promoting the interests of your lodge in particular by every means in my power. You have alluded to the part I have taken in the discharge of the respective offices to which I have been at various times promoted by your kindness and generosity. If, in the various positions which I have filled, I have merited your approbation, I am more than repaid. I can sincerely assure you, that from the moment I entered the order it was my earnest desire, so far as in me lay, to further the interests of your lodge, and to secure for myself the affection and regard of all the brethren. In accomplishing this I am aware that I never could have done so without your kind assistance. At all times and on all occasions, I have had the benefit of your counsel and advice, and if I have been fortunate in attaining any of those objects which we had at heart, it is not from any merit of my own, but mainly through your co-operation. It is much to be deplored that those objects and aims have been so much misunderstood, or if understood, so misrepresented from time to time. Persons have been found to stigmatise us in unmeasured terms, and to place the members of the order in the same category as those who plot for the overthrow of the State in which they live. They are unable to penetrate our mysteries, or to comprehend the grand principles of Masonry, and hence the malevolent attacks made on us. Those who know ought of Freemasonry are aware that its principles are to banish feud and contentions, to allay enmity, to practise charity, to soothe the afflicted, to be temperate, faithful, generous and just. The grandest and most gorgeous temples ever erected by the ingenuity of man have crumbled to decay, leaving not a trace behind. Empires have risen and fallen, cities, once the capitals of mighty kingdoms have become deserts, and yet amidst these mighty changes Masonry has lived and flourished to elevate and enlighten the human race.

"Despite opposition from without it is pleasing to know that our numbers are increasing in a greater ratio than at any other time within living memory. The good and the noble of the earth are among its ranks, engaged in bestowing additional blessings on mankind, and assisting to spread abroad the privileges resulting from liberty and enlightenment. It is to be hoped that the time is not only coming, but that the time is not far distant, when mankind will be sufficiently educated to see more clearly than they have yet done the benefits of Freemasonry. And when the order will be co-extensive with civilization and Christianity, for Masonry, like the sun, diffuses light and knowledge wherever its influence is felt. It presents a common platform where men of all creeds and classes can meet, and by an interchange of thought and feeling come to understand each other better than ever they did before. It is an oasis in the desert, without which life would be a dreary and desolate waste. Let us then go forward and unite together in disseminating principles so exalted and commendable, fully persuaded that our efforts will be blessed by the Great Architect of the Universe. Personally it will afford me much gratification to be instrumental in any way in affecting so desirable an object. It will continue to be my anxious desire to merit your approbation and confidence by discharging the duties of Secretary of your lodge with increased energy and

devotion. Again expressing my hearty acknowledgments for the marked compliment you have paid me, and praying for your individual welfare and happiness, believe me to be, dear brethren, very sincerely and fraternally yours,  
"JAMES H. NORTH."

THE ROBERT WENTWORTH LITTLE  
TESTIMONIAL.

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MARK MASONRY.

CONSECRATION OF A M.M. LODGE AT BOURNEMOUTH.

The ancient Craft Lodge of Hengist, the centenary festival of which we chronicled at some length three weeks ago, has now given proof of its inherent vitality by putting forth a new and vigorous offshoot, in the shape of a lodge of Mark Masons, bearing the same name as itself. This new lodge (125) was formally launched upon its career of work on Shrove Tuesday at Bournemouth, under the auspices of Bro. F. Binckes, 33°, G.S.; the visitors being Bros. J. M. P. Montagu, 33°, W.M. St. Mary's Lodge, Bridport, No. 125, and D.P.G.M. in Craft Masonry; R. H. M. Lawson, 30°, W.M. St. Cuthberga's Lodge, Wimborne, No. 99; C. Wyndham, J.W. 99; W. Reade, S.D. 99. Expressions of regret at their unavoidable absence were also sent from R.W. Bro. W. W. B. Beach, P.G.M.M.; Bro. Gundrey, P.G.M. Dorset; W. Bros. Stebbing and Sheppard.

The lodge was opened in ancient form a few minutes after four o'clock; and, after the necessary preliminaries, fourteen brethren were advanced to the honourable degree of Mark Master, Bro. F. Binckes acting as W.M. By this arrangement of the proceedings the newly-advanced brethren were enabled to be present at the formal constitution and consecration of the lodge. The warrant of constitution having been read, Bro. Binckes, in the name of the R.W.G.M.M., declared the lodge duly constituted, and proceeded to consecrate it in its solemn form. The ceremony being completed, the W.M.-nominate, Bro. Rev. P. H. Newnham, 30° (S.W. of Mark Lodge, No. 121), was presented for installation by W. Bro. Montagu; and, all below the degree of Installed Mark Master having retired, a Board of Installed Masters was declared open, and Bro. Newnham was regularly installed in the chair of Adonhiram by Bro. Binckes. The brethren having been readmitted, and having saluted the W.M., he at once proceeded the Wardens nominated by the warrant, viz., Bro. J. T. Briant, 18°, S.W.; T. G. Horder, 18°, J.W. The remaining officers were then appointed, as follows:—E. W. Rebbeck, 18°, M.O.; E. Edsall, S.O.; D. Sydenham, J.O.; J. B. Atkinson, Sec.; M. Webb, 18°, R.M.; R. Sydenham, S.D.; H. F. Brouncker, 18°, J.D.; H. Ling, D.C.; E. Waters, I.G.; T. S. Biggs and W. Turner, Stewards. Bro. Briant was unanimously elected as Treasurer, and Bro. Baverstock was chosen Tyler. Bro. Binckes then delivered the charges to the officers and the closing address in a manner which evidently made a lively impression upon all the brethren present.

The installation ceremony being thus completed, a ballot was taken for two brethren as joining members, which was unanimous in their favour. A code of by-laws was proposed, and ordered to be discussed at the next meeting. The W.M. then asked the brethren to pass a special vote of thanks to Bro. Binckes, for the services which he had so cheerfully rendered, though suffering from indisposition; observing that although on occasions like the present such a vote followed as a matter of course, he trusted Bro. Binckes would, under existing circumstances, receive it as something more than a mere formal tribute. A second hearty vote of thanks followed to the visitors; of whom Bros. Montagu and Lawson had travelled a considerable distance in order to ensure the formation of a Board of Installed Masters. The lodge was then closed in ancient form, and the brethren adjourned to the commodious Assembly Rooms adjoining the lodge, where an excellent repast awaited them. Unfortunately, the W.M. and a considerable number of brethren compelled to leave by the eight o'clock train, so that the greater part of the usual Masonic toasts had to be dispensed with; but the W.M. on his health being proposed by Bro. Binckes, particularly begged the brethren to observe that their new lodge numbered among its members brethren from the Craft Lodges of Unity (132), Amity (137), and Faith and Unanimity (417), and while the Lodge of Hengist was sustained by such words as these, it was impossible that it could do anything but prosper.

**REPORT OF DR. ARTHUR HILL HASSALL, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina:** "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

CENTENARY CELEBRATION OF JERUSALEM LODGE, No. 197.

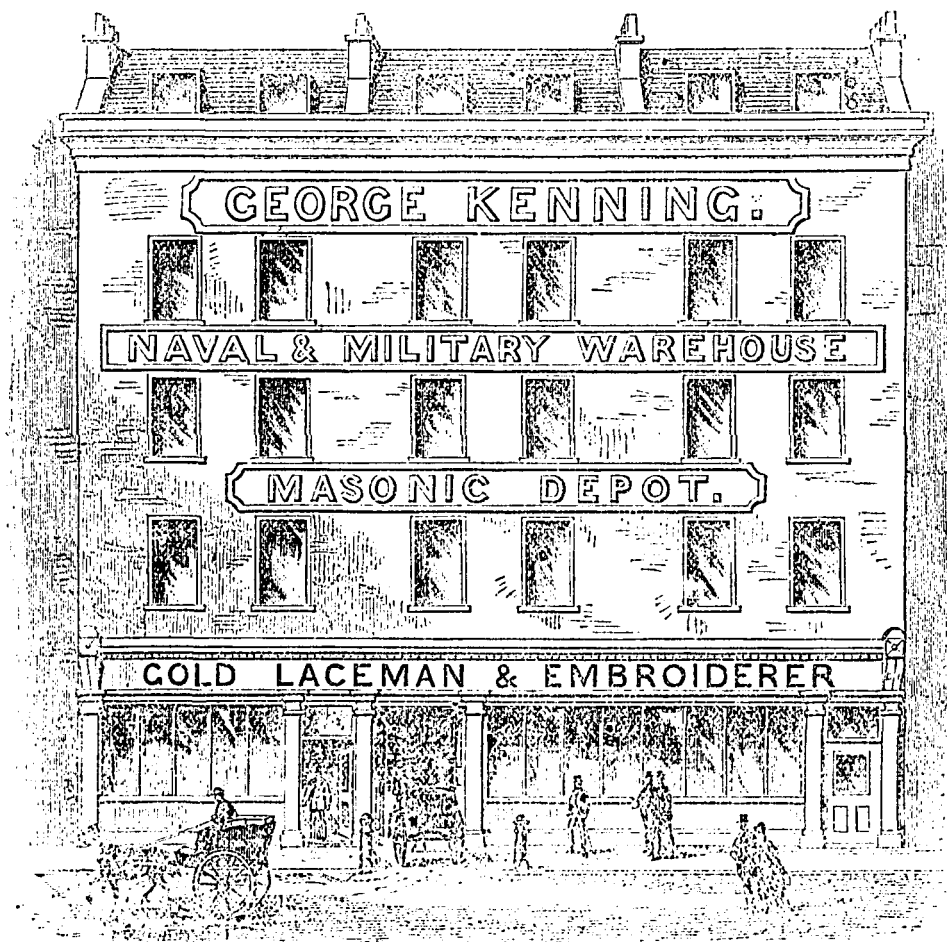
Probably the most important event in the history of any individual English lodge occurred on Friday, the 24th February, on the occasion, always an interesting and notable one, of the Centenary Celebration of Jerusalem Lodge, No. 197, at the Freemasons' Hall, its ordinary place of meeting. The brethren of "Jerusalem," which (though by its bye-laws limited in numbers) occupies a prominent position, among what are termed the "Red Apron Lodges" had elected to the W.M.'s chair, for the second time in a quarter of a century, their Senior Past Master, Bro. Charles Hutton Gregory, P.G.D., late President of the Institution of Civil Engineers, who assisted as he was on this auspicious occasion by the Past Masters, by whom the whole of the lodge offices were filled, may well congratulate himself and his lodge on the end that has crowned the work of the past century. The Lodge having been opened in due form, and the usual formal business transacted, a communication was read from the M.W. the Grand Master, expressing his sincere regret that his enforced absence from England on business of national importance, prevented his Lordship from being present as he had intended, and adding his heartiest wishes for the success of the meeting, and the continued welfare of the Jerusalem Lodge. The W.M. then rose, and pursuant to notice in the lodge summons proposed that his Royal Highness the Prince of Wales, K.G., Past Grand Master, be elected by acclamation an Honorary Member of the Lodge, to which proposition His Royal Highness had already given assent. This being seconded by the I.P.M., Bro. J. B. Monckton, was at once carried unanimously. In like manner, the Right Honble. the Earl of Carnarvon, Deputy Grand Master, proposed by the W.M., and seconded by Bro. J. V. N. Bazalgette, P.M. and Treasurer, was unanimously elected an honorary member of "Jerusalem." In vindication of the true principles of Masonry, the Lodge next proceeded to vote that the necessary funds (in addition to a donation of £10 10s. to the Girls School in the name the lodge by Mrs. J. V. N. Bazalgette), be paid to the Boys' and Girls' Schools to constitute the lodge a Vice-President of each of those magnificent Institutions. Shortly after 7 o'clock, it was announced to the W.M. by Bro. Whichcord, P.M. and Director of Ceremonies, that the Earl of Carnarvon, as acting Grand Master, and H.R.H. The Prince of Wales, P.G.M. (with Provincial Grand Masters and the Grand Officers) were about to enter the Lodge, and they were received in the 3rd degree, by the brethren upstanding, and with the proper Masonic salute, the national anthem being well performed on the organ by Bro. Wilhelm Ganz, and the procession being marshalled by Garter King of Arms the Grand Director of Ceremonies.

A very interesting sketch of the Lodge history since its foundation by the I.P.M., and a most eloquent and excellent Charge by Bro. Dr. Cox, P.G. Chaplain, were delivered with admirable effect, and ordered to be printed for distribution among the members. Dr. Cox's charge was immediately preceded by the singing in perfect style by Bros. Fielding, Montem Smith and Winn, of the charming Trio, "If I forget thee, O Jerusalem," from Boyce's well-known anthem. The Lodge being duly closed, the brethren escorted their Royal and distinguished guests to a Banquet, in which the skill and taste of Bro. Francatelli, the new manager of the Freemasons' Tavern, could not have been surpassed. The W.M. Bro. C. Hutton Gregory presided, supported on his right by the Earl of Carnarvon, Acting G.M.; the Earl of Fife, Prov. G.M. Banffshire; Lord Methuen, Prov. G.M. for Wiltshire; the Earl of Limerick, Prov. G.M. for Bristol; and Bro. Havers, P.G.W.; Tomkins, G.T.; Lt. Evans, Pres. Bd. G.P., and Bazalgette, P.M. and Treas.; and on his left by H.R.H. the Prince of Wales, P.G.M.; the Duke of St. Albans, Prov. G.M. for Lincolnshire; Lord De Tabley, Prov. G.M. for Cheshire; Lord Eliot, P.G.W.; and Bros. Dr. Cox, P.G. Chaplain; McIntyre, G. Reg.; and Monckton, I.P.M. Bros. Edwin Friend and Octavius Hansard, P.M.'s occupied the Wardens' chairs respectively; the other Vice-Chairmen being Bros. Hollingsworth, P.M. and Secretary, and Bro. Horace Jones, P.M. and I.G.; and there were also present, among many other brethren of Masonic distinction, Bros. Horace Lloyd, Q.C., G.S.D.; E. B. Sutton, G.J.D.; John Hervey, G. Sec.; Sir Albert Woods (Garter) G.D.C.; B. Head, P.G.D.; Major Creaton, P.G.D.; D. Fenn, P.A.G.D.C.; Dumas, A.G.D.C.; Sir Michael Costa, P.G.O.; J. Coward, G.O.; F. P. Cockerell, G.S., Wks.; Bradford, P.A.G.; D.C.; Bridges, P.G.S.B. and D.P.G.M., Somerset; Wood, P.M. 26, and P.P.I.G.W. Sussex; W. C. Fooks, Q.C., P.M. and Prov. G.S.W., Kent; Col. Henderson, C.B.; Dr. Pole, F.R.S.; Major Platt, P.M., 6; C. A. Murton, P.M. 7, James Glashier, P.M. 382; R. Glover, P.M. 181; William Hardman, P.M. 162; F. Bennock, P.M. 1; I. C. Parkinson, P.M. 181; E. Farmer, P.M. 28; F. W. Shields, P.M. 33; T. H. Devonshire, P.M. 4; A. Greatrex, P.M. 22; F. Knollys; Rev. W. L. Onslow; and R. S. Warrington; Admiral Currie; J. Whichcord, Dir. of Cers; C. E. Hollingsworth, Sec.; A. F. Linn, S.D.; Kemball Cook, J.D.; Horace Jones, I.G.; George Alexander; and L. Crombie; all P.M.'s of Jerusalem Lodge, 100 in all sat down to dinner, after which the usual Masonic toasts were given by the Master, enthusiastically received by the Brethren and eloquently responded to by the Royal and distinguished guests, whose presence added such lustre to the evening, and while the Jerusalem Lodge was heartily congratulated on the complete success of its Centenary Festival, the happiest results to the Craft generally were argued from the readiness with which the Prince of Wales had joined, not only the Celebration, but the Lodge itself; and the cordial interest which His Royal Highness showed in the Masonic proceedings. Much gratification was felt in the presence of the Earl of Carnarvon, whose accession to office as

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Reviews.

Bengal Freemasons' Almanack and Diary for 1871.

We are indebted to Bro. W. O. Allender, W.M. 67, D.A.G.D.C., for a copy of this very interesting work, the compilation of which reflects great credit upon Bro. H. Hover Locke, then D.G. Secretary, and now Dep. D.G.M. It not only gives complete lists of the several Masonic bodies in Bengal, but copious information of general interest. There are nine Craft Lodges in Calcutta, and a total of twenty-one in the district, working under the Grand Lodge of England, there being also four Scotch lodges in Calcutta. Mark lodges in Bengal number five, R.A. chapters seven, and K.T. encampments and priories three. Bro. Allender also informs us that two Red Cross conclaves have been recently established. The various branches of Freemasonry thus appear to have taken firm root in Bengal, and we hope will ever be found to work harmoniously together.

*The Rainbow Stories*; 1. "Phil Thorn-dyke's Adventures," by FRANCES WILBRAHAM. 2. "The Rift in the Rock," by Mrs. S. C. HALL.

These stories are the commencement of a series written for young people, and, judging from the examples before us, there can be little doubt that Messrs. Groom-bridge and Sons will be well supported in their endeavour to provide instructive and amusing reading for the young. Many writers of eminence will lend their aid, and the price of each number (fourpence) is such as to place it within the reach of all.

A Centennial Memorial of the Lodge of St. Andrew. Boston, U.S.A.

We have received from Bro. Ezra Palmer, the W.M., a copy of this splendid and interesting work, which is embellished with

illustrations in the highest style of art. The memorial is compiled in honour of the fact that more than one hundred years ago (1769) the W. Master of the Lodge of St. Andrew, General Joseph Warren, was made Grand Master of Ancient Freemasons in Massachusetts, and the members deemed it a fitting occasion to present in a permanent form a narrative of the leading Masonic events of the last century and a quarter—not only those connected with the lodge, but such as tended to illustrate the history of the Craft in general. The result is a large quarto volume of nearly 300 pages—commencing with a copy of the charter of the lodge, and ending with a list of Grand Masters in Massachusetts from 1733 to 1870. An exhaustive address by R.W. Bro. C. W. Moore, G. Sec., on Freemasonry in Massachusetts, especially exemplifying the progress of the "Ancient" Grand Lodge is extremely valuable and instructive. The proceedings at the centennial celebration of the Lodge of St. Andrew in 1856 are given at length, including a fine oration by Bro. Hamilton Willis, Past Master.

(To be continued)

FREEMASONRY in IRELAND.

BY BRO WILLIAM JAMES HUGHAN.

(Continued from page 132.)

SECTION the 4th.  
OF PARTICULAR LODGES.

1. The Grand Master's Lodge shall be entered on the front of the Grand Lodge Register Book before all numbered regular Lodges, and all or any of the Members thereof, who may at any time think proper to visit the Grand Lodge, shall take place of every other Lodge on the Registry of Irem. S. 1810 land, and each and every of them shall be as fully entitled to all and every of the privileges and freedoms thereof as any other Member or Members that the Grand Lodge is composed of; but the precedency of all other Lodges shall be according to the numbers of their Warrants.

2. Every Warrant issued by the Grand Lodge must be regularly registered, and the Lodge using it must have conformed to the Laws as they are laid down in the preceding Sections before its Officers can be recognised as Members of the Grand Lodge.—No Officers of Lodges are exempted from attendance in the Grand Lodge, but those belonging to country Lodges.—The Lodge will be considered irregular and suspended whose Officers (with the foregoing exception) do not take their places in the Grand Lodge.

3. No Lodge can be assembled without a Warrant from the Grand Lodge, nor any individual acknowledged or received as a Free Mason who has not been admitted and initiated in a Regular Lodge so constituted; Any Lodge admitting a person to be present at its Meetings who is not properly qualified by initiation in a regular Lodge, violates the Principles of Free Masonry, and shall have its Warrant suspended or cancelled at the pleasure of the Grand Lodge; And any person present or assisting at a Meeting of the nature alluded to, or any other irregular Meetings, shall be subject to Suspension or Exclusion.

4. Any regular Mason aiding or assisting at the works of a Lodge not authorised or warranted by the Grand Lodge, or whose Warrant has been suspended or cancelled, acts contrary to the fundamental principles of Free Masonry, and shall be excluded or suspended during the pleasure of the Grand Lodge.

5. Every Memorial to the Grand Lodge for a new Warrant shall have the recommendation of three regular Lodges, besides that of the Lodge or Lodges the applicants belonged to, if within a reasonable distance, and shall also have the approbation of the Provincial Grand Master, if there should be such an Officer efficient within the Province from which the Memorial may be sent.

6. The expenses of a Warrant is £7 13s. 5½d. of which the General Fund of Charity is to receive £3 8s. 3d.; the Deputy Grand Secretary £2 5s. 6d.; the Orphan School Regulations £1 2s. 9d.; the Grand Pursuivant 6s. 8d.; the Grand Tiler 2s. 2d.; and for the registry of its three Officers, 8s 1½d.

7. When it is well authenticated that a Warrant

has been destroyed by accident, or fatality, a duplicate thereof shall be granted without any charge, except such as is usually paid to the Deputy Grand Secretary when a new one is granted; 1800 p 86 but no Warrant cancelled by Order of the Grand Lodge shall be restored for a sum less than that charged for granting a new one, which sum is to be appropriated as in the foregoing Regulation.

8. In the absence of a Master of a particular Lodge, a Past Master fills the chair, but if none such be present, the Senior Warden may act as Master, pro tempore.

9. In every Lodge a Brother shall be appointed Secretary, who shall keep a book containing the bye-laws, the names of the Members, and also all the transactions of the Lodge which are proper to be written.

10. Particular Lodges for their better Government may form their own bye-laws and regulations, provided the same be not contrary to the ancient Land Marks and general constitutions of the Order.

11. All particular lodges are to observe the usages as strictly as possible, in order to which and also for cultivating a good understanding among Freemasons, some Members of every Lodge shall be deputed to visit other lodges as often as shall be thought convenient.

12. No Lodge at its regular and stated Meetings has a right to refuse admission to a visitor who comes properly certified and recommended from his Lodge, provided he is able to prove to the satisfaction of the lodge he wishes to visit that he is qualified by his knowledge in Masonry to be admissible to the degree the Lodge is then occupied upon, for the regular meetings of Lodges should be appropriated to the cultivation of Masonry, and all private business of the Lodge should be transacted at a Lodge of emergency, to which visitors cannot claim admission as a matter of right.

13. No Lodge shall be removed from one house to another without the Master's knowledge, nor shall any motion be put for that purpose during his absence; but if the measure is regularly proposed, he shall order the whole Lodge to be summoned, specifying the business, and appointing a day for hearing and determining the affair, giving at least 10 days' notice, and the determination shall be made by the majority, unless the Master be of the minority against moving the Lodge, in which case it shall not be removed unless the majority consists of full ⅔ of the Members present; but if the Master refuse to direct such summon to be issued, the Wardens may do it, and if the Master neglect to attend on the day fixed, a Past Master or the Senior Warden may preside in the determination, but they shall not, in the Master's absence, enter upon any other subject but what is particularly mentioned in the said summons, and if the Lodge is thus regularly ordered to be removed, the Master or Warden shall send notice to the Grand Secretary for the publishing the same at the next Grand Lodge.

14. No person shall be admitted a Member of, or made a Mason in a particular Lodge without all the Members thereof having been duly summoned for that purpose, besides a previous notice of at least one week, given in open Lodge at a former meeting, in order to make inquiry into the reputation and capacity of the candidate, and then the candidate must have the consent and approbation of the Members present, according to the by-laws of that particular Lodge, provided that it shall not be lawful for any Lodge to admit any person a member thereof if there be three voices or ballots against him, and no person already a Mason shall be received as a Member of any Lodge until he produces a Grand Lodge Certificate, and any Lodge violating the provisions of this Regulation shall be suspended during the pleasure of the Grand Lodge.

(To be continued.)

THEATRICAL.

STRAND.—A good farce "In Three Volumes" has been produced at this charming theatre with great success. The plot is easily perceived, and the incidents sufficiently humorous to attract the attention of the audience. It is supported by Messrs. Walter Joyce, H. Crouch, E. Chamberlin, Kinghouse, and the Misses Jenny Lee and H. Lemox. The three-act comedy, "Up in the World," follows, and the programme closes with "Cœur-de-Lion." The house was well filled on the night of our visit. This theatre is sure to give satisfaction to all who wish to have an agreeable cheerful evening.

ST. JAMES'S.—This fashionable theatre is extremely well attended every evening. The programme commences with the farce, "An Unhappy Pair," followed by the new comedy, "Two Thorns," by Mr. J. Albery, and concludes with the grand classical burlesque, "Vesta." Mrs. H. Vein and Mr. H. Marston appear in the new comedy in addition to the old members of the company. "To Oblige Benson" has been withdrawn, after completing a run of 112 consecutive nights, with Mr. Harry Cox as Trotter Southdown. Mrs. John Wood appears every evening, and continues to delight all who witness her performances.

### UNVEILING THE MEMORIAL AT FREEMASONS' HALL.

On Wednesday, the 1st inst., prior to the meeting of Grand Officers for the Quarterly Communication to Grand Lodge, the memorial which has been erected to commemorate the successful termination of the Building Committee's labours was unveiled in the presence of a numerous body of the brethren. The ceremony of unveiling was performed by Bro. Brackstone Baker, who was supported on the occasion by, among others, the following brethren:—Bros. R. J. Bagshaw, F. Roxburgh, Q.C., J. B. Monckton, Dr. Jabez Hogg, F. Adlard, Joseph Durham, Edward Cox, F. Bennoch, E. J. Barron, John Savage, G. Plucknett, T. Meggy, Raynham W. Stewart, J. R. Stebbing, Joshua Nunn, W. M. Bywater, R. J. Spiers, H. D. Grissell, John Hervey, Samuel May, James Mason, Joseph Starkey, J. Hawker, F. Dundas, J. R. Wulmsley, W. Young, J. Cooper Forster, and H. Browse.

The memorial consists of a tablet with the following inscription:—

#### *Honor's Causa.*

The EARL OF ZETLAND, M.W.G.M.

In commemoration of the completion of this Building, which was inaugurated and solemnly dedicated to the purposes of Freemasonry on the 14th day of April, A.L. 5869, and in recognition of the services of the Building Committee, under whose able supervision the work was executed, this Tablet was erected by the Grand Lodge of Ancient Free and Accepted Masons of England.

Surmounting the tablet is a bust of the Chairman of the Committee, Bro. Havers, while on either side are three medallions, those on the right being likenesses of Bros. L. Evans, H. D. Grissell, and J. R. Stebbing, and those on the left Bros. J. Savage, G. Plucknett, and John Hervey. The whole is the work of Bro. Joseph Durham, A.R.A., who has executed the same with consummate skill. Great difficulties stood in the way of the selection of a suitable site for this memorial. It must be obvious to any one who has a knowledge of the construction of Freemasons' Hall that from necessity there are few good places in which any work of art can be either seen—or seen to advantage—except in the hall, or Temple, as it is more properly called. Great delay consequently arose in the endeavour to choose an appropriate spot. To the sculptor the alcove over the steps leading to the Temple was unsuited, and therefore, with the ready adhesion of the architect, Bro. Cockerell, Bro. Durham proposed to divide the long blank wall on the right-hand landing of the first floor into three compartments, by placing pilasters so as to form three panels in the middle of the wall. In the central panel he proposed to enshrine the commemoration testimonial, and the excellent effect it has leaves no room for doubt that his judgment was correct. And it is in the adaptation of the spot selected, and the combination of the six marble medallions and a bust, that the designer's great skill consists. For perfect unity of colour, the six medallions are cut from one block of marble, enclosed in borders of egg-and-tongue mouldings of Tutbury alabaster. The bust of the chairman and the bracket are of one piece of marble. The pilasters are of what is known as Barton's Ipplepen marble, from Devonshire, the same as is used throughout the staircase.

Before the unveiling took place,

Bro. Brackstone Baker said: I was very much in hopes that this afternoon this ceremony of unveiling and disclosing to public view the testimonial which Grand Lodge decided to erect in recognition of the services of the Building Committee, would have been embellished by the presence of the Chairman of the Building

Committee himself—the *facile princeps*, the *septem virorum princeps*, the chairman of the seven—but unfortunately he is not here. The difficulty I have felt in being appointed by my colleagues to represent the Testimonial Committee is this: that there is no model, pattern, or precedent of such a thing having occurred before. In our days such a thing certainly has never happened; neither has it happened, as far as we are informed, before, for it is not enrolled in the records of antiquity—that of erecting during their lifetime a memorial to those who have been most active or taken a leading part in the construction of a building. But we must have this happiness. Unlike the Roman, who, when he died, having deserved well of his country, was crowned with wreaths of laurel; those wreaths of laurel are borne while our heroes live; and you may think it is far better that we should have the permission of Grand Lodge to record in imperishable marble—though we might say *exequunt monumentum vere perennius*—the facts which we have now met to notify. I am rather sorry the Chairman of the Building Committee is not here, because I should very appropriately have called to the recollection of that Committee that nine years ago, in hard 1862, the then Most Worshipful Grand Master proposed to recognise the services of Bro. John Havers, by granting him from Grand Lodge funds the sum of 500 guineas, to give him a perpetual life presentation in the Boys' and Girls' Schools. Bro. John Havers declined with great respect such a testimonial, because, as he said at that time, Grand Lodge had an important duty before it—that the proper channel for their funds was the providing a temple fitted for Masonry. At that time, in 1862, that Temple was not constructed, but I should have been very glad to have pointed out that although he declined that sort of, what I may call adventitious honours at the time, yet it was quite impossible that any man or any Mason with self-respect or proper self-estimation can refuse the acknowledgment of those services by the memorial which you have now before you. The history of Freemasons' Hall last night I endeavoured to sketch out, and I have put together a few notes which give a sort of brief history and retrospect of Freemasons' Hall. It will not take me long to run through it, and if you will bear with me I will give it you. At the time of the revival of Freemasonry in England in 1717, the annual assembly and feast of Free and Accepted Masons, when a Grand Master for the ensuing year was chosen, was held at taverns. The "Goose and Gridiron," in St. Paul's Churchyard, appears to be the earliest on record at this period. Five years later, by reason of the increasing number of lodges, Grand Lodge was agreed to be held at Stationers' Hall, Ludgate-street, where "they sat down to very elegant feast, and dined with joy and gladness," having previously assembled at the "Goose and Gridiron," now removed to the King's Arms, St. Paul's Churchyard. Later, the Fountain Tavern in the Strand, the White Lion in Cornhill, the Crown in Threadneedle-street, the Bell Tavern, Westminster; the Devil Tavern, Temple Bar; Queen's Head, Great Queen-street; the Rose Tavern, Marylebone; and the Crown and Anchor in the Strand, with occasional feasts at the Merchant Taylors' or Mercers' Hall, or Fishmongers' Hall. Here successive Grand Masters were elected and Grand Officers appointed. A plan had been for several years in contemplation to build a hall by voluntary subscriptions from private lodges and fees from Grand Officers' appointments, borrowing funds on a tontine scheme, which, as the Grand Master said (1763), "would not only give a sanction to our assemblies, but be a prelude to an incorporation should it be the opinion of the society to obtain a charter for that purpose." At the Grand Lodge held at the London Tavern April 27th, 1774, Lord Petre being M.W.G.M., the Grand Secretary, James Heseltine, reported from the Committee for building the hall that the Committee had contracted for the purchase of a plot of ground and premises consisting of two large commodious dwelling-houses and an extensive garden situate in Great Queen-street, Lincoln's-inn-fields, late in the possession of Philip Carteret Webb, Esq.,

deceased. That the premises had been surveyed and found to be in good condition, and that the real value thereof appeared to be £3,205, at the least; that £3,180 was the sum contracted to be paid for the premises; that as the front house would be at present useless to the Society and upon a moderate calculation might produce £90 per annum it would defray the interest on the mortgage, £1050, already lent upon the premises; that the back house would furnish commodious committee rooms, offices, kitchens, &c., without much alteration; and that the garden was sufficiently large to contain a complete hall for the use of the Society, the expense of which it was imagined would not exceed £3000. The first stone of the new hall was laid on May 1st, 1775, by Lord Petre, Grand Master, the brethren assembling at Freemasons' Coffee House, Great Queen-street, and adjourning to the feast at Leathersellers' Hall, Great St. Helen's. A year afterwards, May 23rd, 1776, the Hall was dedicated in solemn form to Masonry, virtue, universal charity, and benevolence. The tontine under a deed of trust continued to pay annuities to the survivors until the last of them died on August 26th, 1862, who was the daughter of Admiral Sir Peter Parker, himself a Past Grand Warden. By a curious coincidence the announcement of this lady's death was made at the same meeting of Grand Lodge, December 3rd, 1862, at which the Building Committee for the new construction was appointed. Freemasons' Tavern continued to be the home of London Freemasons, as well as a known place of assembly and resort for public meetings, dinners, and dances. The very name associated Freemasonry with tavern orgies, and for a long time this had been a reproach and opprobrium to the progress of Masonry, which in the later years of the Mastership of the Duke of Sussex and as soon as the rule of the Earl of Zetland commenced had taken great onward and advancing strides. On December 1st, 1858, the Board of General Purposes, by the mouth of its President, Bro. John Havers, proposed to Grand Lodge to erect suitable buildings and to separate Freemasons' Hall from the Tavern. Of the large block of buildings belonging to the Society in Great Queen-street, the only portions reserved exclusively for Masonic purposes were the Temple, the Grand Master's room, the Grand Secretary's offices, and the Grand Tyler's apartments. This being the largest Grand Lodge in the world, is the only Grand Lodge whose Temple was used as a tavern. At that Grand Lodge Bro. James Havers moved, "That it is desirable that the freehold property now belonging to the Society, or such part thereof as may be necessary, shall be devoted exclusively to Masonic purposes." This motion was carried; but, as on a subsequent occasion was well observed by Bro. Havers, no great or worthy object has ever been carried out without opposition—without having been considered, discussed, condemned, nay, forgotten almost, to be again and again brought forward before its final accomplishment. And an application of this pungent, but exact, criticism was found in the history of these new buildings. The matter was permitted to lie over until at Grand Lodge on March 5th, 1862, a report from the Board of General Purposes reproducing the resolutions of December 1st, 1850, requested authority from Grand Lodge to appropriate a portion of the property for a tavern, and after discussion, the question was referred back to the Board to consider the appropriation of the property to Masonic purposes or otherwise. A sub-committee was formed, and their report was presented to Grand Lodge June 4th, 1862, adopting the principle of isolating the Masonic structure from the tavern, and enumerating the accommodation required for the Craft. After much discussion and opposition the report was adopted, and it was agreed that plans should be prepared and estimates made to carry out the resolution. At the next Grand Lodge, in September, 1862, the law of the Book of Constitutions had to be amended to allow of power being delegated to a special committee of seven members to consider and specify the requirements of the proposed new building. Ultimately at the following Grand Lodge, December 3rd, 1862, the Com-

mittee were appointed, but it required three months more delay to advertise for plans and to buy up certain unexpired leases. However, at Grand Lodge, June 3rd, 1863, it was reported that twenty designs had been sent in, illustrated by 200 drawings. These had been submitted to the inspection of the Craft at St. Martin's Hall. The scheme required a Masonic Temple, apart from the large dining hall, lodge rooms, and offices for the Craft, and a tavern ministering to, but totally separate from, the Masonic portion. It was stated that putting the cost of building and furnishing at its maximum, an outlay of £45,000 might be required. This was to be provided by £20,000 then standing to the credit of the fund of General Purposes, and £25,000 to be borrowed of the Fund of Benevolence at 4 per cent. interest, in lieu of 3¼ per cent., which the investment of it in Consols was then yielding, and such was anticipated to be the increase of revenue, that the loan and interest was estimated to be paid off in ten years. Great discussion and opposition took place; objections of all kinds were raised. Some brethren predicted that £100,000 would have to be expended; it was asserted to be illegal and inexpedient to borrow of the Fund of Benevolence; it was contrary to practice to separate the tavern; it was even suggested that the opinion of the country brethren should be taken; in other words, that the Building Committee should consist of 100,000 members. Finally, of the three best designs, those of Bros. F. Cockerell, E. M. Barry, and S. Daukes, the first-named was chosen, and all requisite powers were given to the Building Committee. The foundation-stone of the new buildings was laid on the occasion of the Grand Festival, April 27, 1864. Bro. J. Havers is called in the inscription *Curator emeritus septem virorum preses*. The buildings were actively pushed forward, and on March 1, 1865, a portion was opened to the brethren attending Grand Lodge. The Grand Secretary's and charity offices were transferred June 7, 1865. The new hall was finished February, 1866, and at Grand Lodge on Dec. 4, 1867, it was announced that the buildings were completed, having consumed a period of three-and-a-half years in construction; and on this occasion Bro. James Mason was prompt in proposing a cordial vote of thanks to the Building Committee. The repair and redecoration of the Great Hall, however, were committed to the same hands who had hitherto acted so efficiently, and it was not until the Grand Lodge of March 3, 1869, that the present committee was appointed to recommend a suitable recognition of the eminent services rendered to the Craft by the Chairman of the Building Committee. Such, brethren, is a very brief retrospect of the history of Freemasons' Hall, under its old auspices and under its present. We maintain that the Building Committee, with Bro. Havers at their head, have vindicated the great principle which they had in view, namely, the separation of the Hall from the Tavern, the Tavern ministering to the Hall, but not forming an essential part of it. Now, I wish to refer to the constitution of the Committee which has brought to a conclusion this testimonial. It was at Grand Lodge of 3rd March, 1869, a resolution was proposed—"The buildings in connection with Freemasons' Hall being now completed, and the old hall repaired and re-decorated, 'That a committee of members of Grand Lodge be appointed to consider and report upon a suitable recognition of the eminent services rendered to the Craft by the Chairman and his colleagues of the Building Committee.'" That resolution was carried unanimously, and the committee were appointed, consisting of Bros. John M. Clabon, James Mason, Jabez Hogg, Ed. J. Fraser, Samuel L. Tomkins, Francis Bennoch, Joshua Nunn, Edward Cox, and Brackstone Baker. To tell of the meetings of the committee, the suggestions that were made, and the proposals that were brought forward, and afterwards urged again, would take too long a time. Suffice it to say, that Bro. Joseph Durham was finally selected to carry out the works, and by a report made to the Testimonial Committee in 1869, it was stated—"That the committee have had several meetings,

and have considered various suggestions for carrying out the views of Grand Lodge, and they beg to report: 'That, in their opinion, the most suitable and permanent mode of marking the sentiments of Grand Lodge, and the most likely to be in consonance with the inclinations of the Building Committee, will be the placing of a sculptured tablet in a conspicuous part of the new building, with an appropriate inscription, to be surmounted by a marble bust of the Chairman, Bro. John Havers, and surrounded by marble medallion portraits of the Building Committee, which are Bros. John L. Evans, John Hervey, John Savage, J. Rankin Stebbing, George Plucknett, and Henry Grissell. The locality recommended is the hemi-cycle or semi-circular niche on the first floor, immediately facing the flight of steps leading to the entrance of Grand Lodge. The Committee recommend that they may be empowered to commission Bro. Joseph Durham, A.R.A., the eminent sculptor, to execute the same from his designs, with the advice and concurrence of the Grand Superintendent of Works. In the event of this report being approved by Grand Lodge, and the recommendations adopted, it is proposed to move 'That an expenditure not exceeding 300 guineas be sanctioned for this purpose.' The Committee further recommend that, as a personal memorial, and as an expression of the thanks of Grand Lodge for the valuable services rendered to the Craft by the Building Committee, the inscription to be placed on the tablet, with a concise statement of the circumstances which gave rise to it, should be transcribed on vellum ornamentally, and signed by the Most Worshipful the Grand Master, and presented to each member of the Building Committee.'" The proposal was carried unanimously, and the result is that Bro. Joseph Durham, whose name has become almost an historical name among the sculptors of England, has executed the work, and how successfully you must judge for yourselves. It is needless for me to refer to the ability of Bro. Durham. His well known statue of Hermione in the Egyptian Hall, and the colossal group in the Horticultural Gardens—which, though it does not belong to the Horticultural Society, they have appropriated to themselves—are the best testimony to his merits, and they were the first works he ever executed.

Bro. Baker here tore the veil down, and exhibited the memorial, which was greatly admired.

Calls were made for a speech from Bro. Savage, whereupon

Bro. Savage expressed the delight he felt, which he sure every one else felt, on seeing this beautiful piece of statuary unveiled. It reflected the highest credit on Bro. Durham. It was a masterpiece of art, and would be viewed with great delight, not only by the brethren of the Building Committee, but by all other brethren. The likenesses were excellent, and they did credit to the skill and bore testimony to the vast ability and consummate taste of their excellent and worthy Bro. Durham. In the name of the Building Committee, and on behalf of the chairman, he begged to thank the Craft for their recognition of the services of the Committee. He would have liked Bro. Stebbing to have returned thanks, but, unless he did so, they would allow him (Bro. Savage) to fill his place. It was a most gratifying day for all of them.

Bro. Stebbing was sorry he was so late, but he was most happy to bear his testimony to the great skill of the artist, and the great pains and care he took. It was only justice to him to say he had not required his (Bro. Stebbing's) attendance at his studio, except on the occasion of his taking the wax model of his head. It was so successful that he was able to copy it thus truthfully in the marble.

Bro. Brackstone Baker proposed, and Bro. F. Bennoch seconded, a vote of thanks to Bro. Durham, which was carried unanimously.

Bro. Durham (who was received with great cheering) said: I can only thank you, brethren, and however long I might speak, the terms I should use would all end in simply this: With all my heart I thank you. (Cheers.)

The brethren then separated.

KNIGHTS OF THE RED CROSS OF CONSTANTINE.

TRIENNIAL ASSEMBLY OF THE GENERAL GRAND CONCLAVE.

The Triennial Assembly of the General Grand Conclave of the Ecclesiastical and Military Order of the Knights of the Red Cross of Constantine was held at the Freemasons' Tavern on Friday evening, March 3rd, for the purpose of receiving the report of the Executive Committee, to elect and enthrone a Grand Sovereign for the ensuing three years, and to elect three Past Sovereigns as members of the Grand High Almoners' Fund Committee. The following members of the Order were present:—The Earl of Bective, G. Sov.; Sir Frederick M. Williams, Bart., M.P., M.E.G. Viceroy; Colonel Burdett, G.S.G.; W. H. Hubbard, G. Treas.; W. E. Gumbleton, G.C.; E. Busher, G. Marshall; Capt. F. G. Irwin, I.G. Bristol; H. G. Buss, G. Almoner; R. Wentworth Little, G. Recorder; John Hervey, G.H.C.; W. R. Woodman, H. Parker, H. C. Levander, Thomas Cubitt, A. J. Lewis, and R. W. Stewart, members of the Grand Senate. Past and Present Sovereigns of conclaves: George Kenning, W. Carpenter, T. W. White, Harrison, J. Taylor, W. Jones, W. Roebuck, D. Gordon, T. B. Yeoman, D. Dewar, Capt. L. Campbell, H. Thompson, S. Rosenthal, F. G. Bailey, A. A. Pendlebury, G. Lambert, W. B. Johnson, D. R. Still, and G. A. Ibbetson. Viceroy: Andrew, G. S. Haines, Donnithorne, E. Sillifant, Shaughnessy; and the following, amongst other Sir Knights: Robinson, Kingston, Hill, Lucey, A. M. Haynes, Hunt, Hurlstone, Worrell, H. Dicketts, Morton, Moss, Gottlieb, Willing, J. W. Barrett, Capt. Payne, J. L. Thomas, Major E. H. Finney, E. H. Finney (jun.), J. Boyd, J. D. Larsen, J. S. Banning, T. L. Fox, Major C. Sendey, W. W. Anderson, W. C. Barlow, E. H. Thiellay, &c.

The Grand Conclave having been opened in Imperial form, Sir Kt. Gottlieb, I.G. Eastern Archipelago, acting as G. Herald,

Sir Knight R. Wentworth Little read the report of the Executive Committee, which stated that since they last reported in 1868, the Red Cross Order had extended over many lands, and was now practised in Gibraltar, Bombay, Calcutta, Canada, and the United States; and there were now in working order no less a number than 51 conclaves, with aggregate of 1,000 members, and the funds were in a satisfactory and highly-flourishing condition, giving an assurance that it was making rapid progress in all parts of the world.

Sir Knight John Hervey and Sir Knight Gumbleton seconded the motion that the report be received, adopted, and entered on the minutes, which was unanimously agreed to.

Sir Kt. Hervey moved the following alteration of the General Statutes:—"The members of the Grand Council shall be appointed annually by the Grand Sovereign, with the exception of the Grand Treasurer, who shall be elected at the annual assembly of the General Grand Conclave. No officer shall hold office for more than three consecutive years, except the Grand Recorder, who may be re-nominated during pleasure. They shall be chosen from the members of the Grand Senate, but no senator shall be eligible for promotion to the Council until he shall have faithfully performed his duties in that capacity for at least one year." His wish, he said, in proposing this alteration was to popularise the body, and that it should be more generally thrown open to members, instead of being limited, as at present, to thirteen members.

Sir Kt. Col. Burdett seconded the motion, believing that the alteration would conduce to the benefit of the Order, as those brethren who were zealous for promotion would have the opportunity thrown open to them.

The motion was put and carried unanimously, as was one afterwards proposed fixing the assemblies of the General Grand Conclave to be held, annually, on the first Thursday in March.



Some other alterations of the statutes were proposed and agreed to, after which two lines were formed of the armed knights. The 1st Division under the command of the V. Ill. Sir Kt. Colonel Burdett, and the 2nd Division under the command of Sir Kt. Angelo Lewis, assisted by V.E. Sir Kt. Dr. Woodman; and an arch of steel being formed, the G. Sovereign and the members of the Grand Council retired, preliminary to the election of a Grand Sovereign for the ensuing three years.

Sir Frederick Williams, M.E.V., then occupied the throne, and alluded to the highly satisfactory manner in which the Earl of Bective had discharged his duties, and said it gave him great pleasure to propose the re-election of the Earl of Bective as Grand Sovereign for the ensuing three years.

Sir Kt. Gumbleton seconded the motion, which was carried unanimously.

The Grand Sovereign was then re-introduced, the Knights standing and saluting, and was conducted to the chair in front of the high altar, where the G. High Chancellor administered the oath of fidelity, after which the G. Viceroy invested the Grand Sovereign with the robe of state, and he was also presented with the sword of state. The Sovereign was then proclaimed by his style and titles, and being saluted by the Knights who passed in procession, the ceremony of enthronement was brought to a close.

Sir Kt. Hubbard having tendered his resignation as Grand Treasurer, he was unanimously re-elected to that office.

Sir Kt. Busher said he thought the time had arrived when, considering the hard way in which Sir Kt. Little had worked for the good of the Order, that he should receive some substantial recognition of his services, and as a mark of their good feeling towards him, he moved that the sum of 50 guineas should be given from the funds of the Grand Conclave towards the "Little Testimonial Fund."

Sir Kt. Dr. Woodman, M.D., had great pleasure in seconding the motion, which was put and carried unanimously.

The Grand Conclave was then closed in Imperial form, and the Knights adjourned to the banqueting hall, over which the Ill. G. Sovereign presided. At the conclusion of the repast, the loyal toasts were proposed and drank with all honours.

Sir Kt. Colonel Burdett then rose and said he need say little as to the toast he was about to propose, as he was quite sure it would be received in an enthusiastic, and he was almost going to say in an uproarious, manner. (Cheers and laughter.) They had, at their head, a nobleman who had, for three years, served them in a manner which was creditable to them and honourable to himself, and therefore he (Col. Burdett) had the greatest pleasure in proposing his health—(cheers)—which was that of their Illustrious Sovereign, the Earl of Bective. (Renewed cheering.) They had him in the position of their Sovereign, and they were greatly indebted to him for the support which he had given to their Order, and under his rule every thing had gone on and answered so well, that he had great pleasure in voting that he should be re-elected as their Grand Sovereign for the ensuing three years. He need say little about him, as he was well known to them all, and he did not come amongst them as a stranger, but one who had well done his duty. Whenever he was in London he always came amongst them, and, therefore, he had great pleasure in proposing "The health of their Ill. Sov., the Earl of Bective," asking them to receive it with the same hearty cheers as they had always received it before. (The toast was most enthusiastically responded to.)

The Earl of Bective said: Sir Kt. Col. Burdett and Sir Kts., all thanks to you for the hearty manner in which you have drank my health, and thanks to you, Colonel Burdett, for the kind way in which you proposed it. I can say that I have endeavoured, to the utmost of my ability, to do my best to secure the bright position which Col. Burdett has so kindly put before you. I can assure you that I feel it to be a great honour to be connected with this Order, which has extended so rapidly, not only over Europe, but

over the Continent and the whole of the globe, and as it goes on it will extend those kindly feelings for which it is distinguished. I feel indebted to you for your good opinion, and although I am occasionally absent from you, I can assure you that does not arise from any want of zeal, but from circumstances which prevent me from being with you, and of forwarding the Order which I have most at heart. (Cheers.) You have heard to-day from our Grand Recorder in the Conclave, the excellent state of our Order, and I was sorry that I then had not the opportunity of returning thanks for the honour of being again re-elected as your Grand Sovereign for three years; but I considered that so far as we were transacting the stern business of the Grand Conclave, we should avoid speech-making as much as possible, and that was the reason that induced me to reserve what I had to say until a later period in the evening. (Loud cheers.) I am sorry that the extension of our Order does not meet with the encouragement of which it is deserving from some sections in Freemasonry, who look upon it with feelings of jealousy, but in doing so I am afraid that this section, setting aside those great principles of Freemasonry which ought to guide them in respect to other Orders, have fallen into the wrong path and have not regarded our Order with those feelings which ought to have actuated them as Freemasons. (Cheers.) They have gone so far as to say that we have asserted rights which we have never asserted, and we have not attempted to extend our Order by connecting it with one with which we have not the slightest claim. We have no desire to connect our Order with a dynasty long since scattered to the winds, and we only wish to preserve the traditions and mysteries of our Order, which has a distinct claim upon us as Masons. The time was when our Order on the field was baptised in blood, and that sealed the conquest that was won. We now go forth with an allegorical morality, presenting to the breasts of all not the sword but the cross, and ask all to go with us hand in hand in promoting the goodwill and prosperity of the world. We seek to bind all in concord and affection by those bonds which are known all over the world; we seek, not to fetter any with links of iron, but with noble hearts and an unsullied conscience. (Loud cheers.) As our empire extends over the whole world, so may extend the breastplate (as we understood the the noble lord to say) of the Swiss Confederation; and even in the late war which desolated Europe, and when the storm of war rolled the blood-stained billows to the shores of England, that sign protected many of our fellow-creatures from the ruthlessness of misguided men, and saved them from that fury which would have destroyed them. I hope that while future generations will remember this, that they will also remember that it is the sign and symbol of the Red Cross Order. (The noble lord sat down amidst loud cheering.)

The Earl of Bective proposed "The Health of the Most Eminent Grand Viceroy, Sir Frederick M. Williams, Bart, M.P., and the rest of the Grand Conclave," coupling with the toast (in the absence of Sir F. Williams) the name of Col. Burdett.

Col. Burdett returned thanks, and said they would not relax in their endeavours to promote the prosperity of the Order.

Bro. Theodore Distin sang "The Red Cross," the words by Bro. Little, and he was loudly cheered, after which the author, Bro. Little, was called for.

Sir Kt. Little said, if his humble verses had pleased them, he was highly gratified, but he thought much more was due to the manner in which they had been sung, and the music with which they had been accompanied; but he hoped they would be handed down in connection with their noble Order.

The Grand Sovereign next gave "The Illustrious Intendants-General of the Order," coupling with the toast the name of Captain Irwin, of Bristol.

Sir Kt. Irwin, on behalf of the Intendants-General, returned thanks for the manner in which their names had been received, and said

nothing should be wanting on their part to promote the interests of the Order, and alluded to the great enthusiasm with which the name of the Grand Sovereign was always received.

Sir Kt. Gumbleton proposed "The Grand Senate," and, in the absence of Lord Lindsay, coupled with the toast the name of Sir Kt. Levander, the senior member present. (The toast was well received.)

Sir Kt. Levander said he regretted that Lord Lindsay was not present, as he would have done more justice to the toast than he could, and in his name, he (Sir Kt. Levander) had to thank them for the honour they had done them in drinking their healths that evening. It was a great pleasure to co-operate with the Grand Council in promoting the Red Cross Order. When last they met he belonged to the youngest conclave then formed, which was No. 6; but now there was No. 56, showing that the Order was making great progress, which, he believed, would continue so long as they acted up to the watchwords of their Order, which were "Faith, Unity, and Zeal," and so long as they were adhered to, the Order could not fail to prosper.

"Representatives of Conclaves and Knights of the Grand Cross" was proposed, and acknowledged by Sir Knts. Thomas Angelo Lewis, Raynham Stewart, Captain F. G. Irwin, K.G.C.; and George Kenning, K.G.C.

Some other toasts were given, and all were well received.

The musical arrangements were under the direction of Sir Kt. Henry Parker (who presided at the grand pianoforte), assisted by Madame Emmeline Cole, Bro. Kerr Gedge, and Bro. Theodore Distin, and the whole proceedings gave entire satisfaction.

#### THE FREEMASONS' LIFE BOAT.

The monthly meeting of the Committee was held at Bro. Forster's, the Railway Tavern, London-street, E.C., on Thursday, the 2nd instant, Bro. A. E. Harris in the chair. There were also present: Bros. S. Davis (Treas.), E. Gottheil (Hon. Sec.), Mortlock, W. Mann, Lacey, D. Beck, H. M. Levy, John Boyd, N. Gluckstein; visitors, Bros. M. Davis, D.C. 141, and Charles Dairy, 141.

The minutes of the previous meeting were confirmed. The following brethren were then severally proposed and accepted as members of the Committee: John Coutts, P.M. 27 and 1310, P.Z. 382, 177, A.G.P.; C. A. Cottebranc, P.M. 733, 957, 1257, P.Z. 177, 733, 77; J. Cohen, 174; and Charles Dairy, 141.

The Hon. Sec. communicated the pleasing fact that the Grand Lodge had voted the sum of £50 towards the Fund. Upon that the following resolution was proposed by Bro. S. Davis, seconded by Bro. H. M. Levy and carried by acclamation:—"That a vote of thanks be recorded on the minutes to the proprietor of THE FREEMASON for the valuable aid he has rendered in promoting the interests of the movement."

Additional subscriptions were then announced, viz.:-

	£	s.	d.
Amount previously reported	242	15	6
Per Bro. Dr. Johnson (making £20, collected from 337 individuals)	5	0	0
Humber Lodge, 57	2	2	0
United Service (Ireland), 215	1	0	0
Bro. L. Lazarus, 188	0	5	0
" Gompertz, P.M. 869	0	2	6
" Chas. Dairy, 141	0	1	0
" R. Pemberton, 214	0	10	0
A Scotch Brother	0	1	0
Eastern Star Lodge of Instruction	1	1	0
Prudent Brethren, 145	5	0	0
Capper Lodge, 1076	2	0	0
Bro. Ashdown, 1076	0	10	6
" Pinnell, 1067	0	2	6
" Ed. West, P.M. 1076	0	10	0
" Park, Treasurer 1076	0	10	0
" J. Watkins, P.M. 1076 & 212	0	10	0
" Capn. Melmore, 371	0	5	0
" Blake, 186	0	5	0
" Jacob Cohen, 174	0	5	0
" Hunt, 34	0	2	6
" Hopkins, 87	0	2	6
Total	264	8	0

A vote of thanks to the Chairman terminated the proceedings, and the meeting was adjourned until Thursday, 6th proximo, at 8 p.m.

"TEMPLE" BALL.—The ball of this old and flourish-lodge (101), took place on Tuesday, the 21st ult., under the presidency of Bro. Grimby, at Freemasons' Tavern. The company were very numerous; indeed we hear that this year was the most successful of the many gatherings that have taken place. Dancing commenced at 9 p.m., to the lively strains of Bro. Adams's band, and was continued without intermission till supper was called, which was well served about half-past twelve. After which dancing was resumed, and kept up with unflagging spirit until nearly four o'clock in the morning.

**ANSWERS TO THE MEMORIAL OF  
THE LODGE of GLASGOW ST. JOHN,  
No. 3 bis.**

(Vide Memorial at page 662 of THE FREEMASON,  
Dec. 17th, 1870.)

151, West Nile-street, Glasgow,  
December 14th, 1870.

To the Most Worshipful the Grand Master Mason  
of Scotland, the Right Worshipful Depute and  
Substitute Grand Masters, the R.W. Senior and  
Junior Grand Wardens, and the Remanent Office-  
bearers and Members of the Grand Lodge of  
Freemasons of Scotland.

DEAR BRETHREN,—At the meeting of the Grand  
Lodge of Scotland, held in the Freemasons' Hall,  
Edinburgh, upon the 7th day of November, 1870,  
a document was read by Bro. John Baird, R.W.M.  
No. 3 bis, purporting to be a memorial or petition  
sent in by the Lodge of Glasgow St. John, No. 3  
bis, anent the carrying of the working tools at  
Masonic processions in the Glasgow province.  
After this document had been read and presented,  
I took the liberty to remark to the effect that I  
(although a member of No. 3 bis) knew nothing  
about this document, and would consider myself  
disgraced were my name attached to it; and as for  
the Malcolm Charter, to which allusion was made  
in it, I considered it to be nothing else than a dis-  
graceful forgery. After this, a motion was proposed  
by Bro. William Officer, Acting Junior Grand  
Warden, and unanimously agreed to, that this  
memorial from the Lodge of Glasgow St. John,  
No. 3 bis, should lie upon the table until next quar-  
terly communication, so as to afford time for  
examination into its contents. Since then I have  
received from Bro. John Lawrie, Grand Clerk, a  
"certified true copy" of this memorial, as also,  
at the same time, a letter from him dated 8th Decem-  
ber, 1870, requiring me to lodge with him, within  
fourteen days, my reasons for making the state-  
ments I made regarding it at the quarterly commu-  
nication on 7th November, 1870.

Accordingly, in answer to this request, I respect-  
fully beg leave to present the following remarks:—

Firstly, I beg leave to observe that, although  
this document was presented to Grand Lodge upon  
the 7th day of November, 1870, in name of the  
Lodge of Glasgow St. John, No. 3 bis, yet said  
document was not read in, or adopted by, the  
Lodge of Glasgow St. John, No. 3 bis, until the  
15th November, 1870, or eight days after its  
presentation! At which meeting I was present,  
and, as a member of No. 3 bis, condemned it, and  
likewise reiterated my opinion that the "Malcolm  
Charter" they were founding upon was a forgery.

Secondly, Said document or memorial is, in my  
opinion, a very imperfect one, and contains many  
mistakes, as I shall proceed to show. Conse-  
quently, if such be the case, it would be anything  
but complimentary to any person to have his name  
attached to it. In proof of which I proceed to take  
up the "First" head of this memorial, which states  
that "the Lodge of Glasgow St. John (No. 3 bis)  
had, by charter dated 1157, conferred upon them  
and their predecessors the whole rights and  
privileges of Masonry within the city of Glasgow,"  
&c. Now, the first question here evidently is: Is  
this pretended "charter dated 1157" genuine? To  
which I answer, No! Further, before going into  
the proof of its non-genuineness, allow me to remind  
the Right Worshipful Office-bearers of the Grand  
Lodge that when this St. John's Lodge, in 1849-50,  
wished to join the Grand Lodge of Scotland, they  
then brought up this same pretended charter, and  
held it forth as being granted to them by Malcolm  
3rd, Canmore, King of Scots, in 1057; but upon  
examination thereof the Grand Lodge of Scotland  
at that time very justly decidedly refused to  
acknowledge said document as a charter of Malcolm  
the Third's, or of date 1057, and gave them their  
position of No. 3 bis upon the 1628 Roslin Charter.  
Now, however, in this case it will be observed that  
the date given is 1157, which takes 100 years off  
its pretended age, and brings it down to the time  
of Malcolm IV.

However, whether the date given out be 1051,  
1057, or 1157, all, in my opinion, are equally false,  
for, upon examining the document itself, we find it  
saying, My true age is much nearer 1857 than any  
of the foregoing dates—as I now proceed to shew:

First. The styles of the writing, and also of the  
Latin, are quite modern, as also the character of  
its contents comparatively so; while, in some  
points, it reminds me of the Glasgow Burgh  
Charter, 1175, as given in McUre's (1736) "His-  
tory of Glasgow."

Second. The idea of an incorporation of Masons  
in Glasgow receiving a Royal Charter from either  
Malcolm III. or IV. is absurd and contrary to all  
reliable Scottish history.

Third. Even Glasgow itself did not receive its  
charter of erection as a Bishop's Burgh until the  
reign of William the Lion, and about A.D. 1175.

Fourth. In tracing back the existence of this  
document as far as possible, I have been unable as  
yet to discover any evidence of its existence before  
the year 1806, or nearly sixty-five years ago. At  
this time a Masonic procession was to take place  
in Glasgow in honour of the laying of the founda-  
tion-stone of the Nelson's monument on Glasgow  
Green, and at which procession the members of  
the Glasgow Freemen Operative St. John's Lodge,  
although not then in connection with the Grand  
Lodge of Scotland, not only wished to be  
present, but also to take precedence. The  
Glasgow St. Mungo Lodge, which was then  
the senior lodge of the province on the Grand  
Lodge roll, however, objected to this, as per  
their minutes of that date (a copy of which  
appears at page 307, &c., of the *Freemasons' Maga-  
zine* for Oct. 15th, 1870), where they rest upon the  
Laws and Regulations of the Grand Lodge of Scot-  
land, especially appendix iii., chap. xii., as given at  
page 324 of Alexander Lawrie's "History of Free-  
masonry," published in 1804, and resting upon  
which they refused to acknowledge the St. John's  
Lodge, and call this Malcolm document, which  
was so opportunely brought forward or "discovered"  
then, a "pretended charter;" and in refusing to  
allow the St. John's Lodge to interfere with them,  
they are backed up by Bro. William Guthrie,  
Grand Secretary, and also by Sir John Stuart of  
Allanbank, the Provincial Grand Master, who says,  
"On no account can or will I permit any lodge to  
appear in this procession that does not hold of  
the Grand Lodge of Scotland."

All this shows how mistaken are the statements in  
this St. John's memorial, which say, "those privi-  
leges were never called in question," or, where it  
states that the St. John's Lodge "were assigned by  
virtue of their position precedence in rank over all  
the daughter lodges of Scotland." For all, that I  
am aware, they got in 1806 was that St. John Stuart  
asked for "five or six handsome figures of opera-  
tives having black cloathes to carry my proper  
ensigns;" and it so happened that the operatives,  
having "handsome figures" and "black cloathes,"  
so chosen, belonged to St. John's Lodge, which was  
so far a credit to that body; but that might have  
been only an accident so far, and it was a con-  
cession of Sir John Stuart to take them, as he entirely  
refuses to acknowledge or have any intercourse  
with the Glasgow St. John's Lodge as such; for  
the Grand Lodge of Scotland, as an independent  
body, and as the head of Speculative Freemasonry  
in Scotland, is not bound to recognise the preten-  
sions of any operative or other lodge out of its pale,  
or even within it, any further than it may rightly  
consider said pretensions to be just and reasonable.  
The pretensions of operative Masons are one thing,  
the prerogative and constitution of the Grand  
Lodge of Scotland another.

Further, even the minutes of the Lodge St. John  
themselves prove the mistake of saying "those  
privileges were never called in question," for in  
1833, when the foundation-stone of the Jama-  
street Bridge at Glasgow was to be laid, these so-  
called privileges of theirs were disallowed; however,  
great agitation was got up, and considerable  
pressure put upon the Lord Provost\* and Dr. Cleland,  
Superintendent of Public Works, which latter had  
been imposed upon by the pretended Malcolm  
Charter, and had even published a so-called transla-  
tion of it in his "Annals of Glasgow," as per vol.  
ii., page 485. But whether the English "transla-  
tion," or the pseudo "old monkish Latin" be the  
older, I cannot at present affirm. However, no  
doubt by appealing to this *precious* document they  
carried their point, to a certain extent at least, not,  
as I consider, because of any just and lawful right  
they had to interfere with the proceedings of the  
Grand Lodge of Scotland then; but because local  
influence backed up, as it seems to me, by false-  
hood, fraud, and imposition, mixed with, or work-  
ing upon, ignorance, were for the time triumphant.  
Then be it observed that all the occasions  
mentioned in this memorial from the St. John's  
Lodge as the precedents, where some of its mem-  
bers have carried the tools in Masonic processions  
in Glasgow, are after A.D. 1806, as the oldest date  
there given is 1810. Consequently, seeing that this  
is the case, and that it was the St. John's Lodge itself  
which brought forward or "discovered" this pre-  
tended Malcolm Charter in 1806 to further its pre-  
tensions then, and has ever since upheld it as a  
great foundation of those pretensions, it follows  
that if said pretended charter be false, as I con-  
sider it is, all these pretensions based upon it fall  
at once to the ground, and the Lodge of Glasgow  
St. John as such, and as a lodge holding of the  
Grand Lodge of Scotland has no more right and

\* According to page 162 of Bro. James Pagan's  
"Sketch of the History of Glasgow," James Ewing, Esq.,  
of Sirathleven, M.P., was Lord Provost then.

privilege over any of the other lodges under the  
sway of Grand Lodge than its position of No. 3 bis  
gives it, or the laws of Grand Lodge allow it.

Another point I may here mention is that  
although when St. John's joined the Grand Lodge  
of Scotland, about twenty years ago, it got the high  
position of No. 3 bis, yet founding upon this pre-  
tended Malcolm Charter, they have been again and  
again hinting at demanding a higher position on  
the Grand Lodge roll; in fact, this was made the  
foundation of a sort of standing grievance, by  
which, as it appears to me, a feeling was kept up  
among the members of No. 3 bis as if they had not  
got justice at the hands of Grand Lodge as per,  
*inter alia*, a motion by Bro. D. Hannay, Senior  
Warden, alluded to in a St. John's Lodge minute,  
of date 4th August, 1863: "That steps be taken  
to have this lodge placed in its proper position on  
the roll of the Grand Lodge of Scotland;" and,  
again, at the December festival of St. John's Lodge,  
1867, which was styled their "810th Anniversary!"  
and at which Bro. Captain Speirs, of Elderslie,  
M.P., the newly-elected Prov. G.M. for Glasgow,  
was present, and acted as Chairman (vide report of  
proceedings as given in *Freemason's Magazine* for  
January 11th, 1868), we find him saying, upon the  
authority of this pretended Malcolm Charter: "That  
although their lodge ranked 3½ in the Grand Lodge  
of Scotland, it was not in its proper place," and so  
on. Then, later still, we find Bro. Thomas McGuffie  
(the same, I suppose, who is mentioned in the  
memorial as carrying the plate), asserting in the  
*Glasgow Herald*, of date June 17th, 1870 (and as  
we also see by *Freemason's Magazine*, of date July  
9th, 1870), that "The Glasgow Freemen Operative  
St. John's Lodge is the senior lodge in Scotland,  
even to the Grand Lodge; and had our pre-  
decessors in office done their duty, every lodge in  
Scotland would have required to get a charter from  
them, and the St. John's would now be in the  
receipt of a large income, which I suppose the  
Grand Lodge now enjoys!" So we perceive that  
founding upon Malcolm's pretended charter the  
members of Glasgow St. John's Lodge would not  
only rise above all the other lodges in Scotland, but  
would fain soar above the Grand Lodge itself.  
However, the statements made by Bro. Captain  
Speirs, P.G.M., at the so-called "810th Anniver-  
sary" of St. John's Lodge in December, 1867, led  
to an examination into the authenticity of this pre-  
tended Malcolm Charter, and in which examination  
circumstances led me to take an active part, and  
not only so, but under these circumstances I was  
bound in honour as a gentleman to make the result  
of said examination known, whatever that result  
was, which I did; and although by doing so I felt  
that many of my brethren in the lodge might be  
displeased, I could not help that, but simply strove  
to act upon the square, and to do what I felt to be  
my duty, be the result what it might. Therefore,  
I not only made a personal examination of the  
document myself, but have also striven to get it  
examined by, or to learn the opinions of some of  
the best authorities in the country, which opinions  
I now proceed to give:—

Dr. Anderson, in his "Memoirs of the House of  
Hamilton," says: "Apart from other considerations  
the writing is not above 200 or 300 years old."

Professor Cosmo Innes, V.P.R.S.E., S.A.S. Scot.,  
&c., whose high standing and skill as a chartologist  
are well known, as witness his acting as editor to  
that splendid new work, "The National Manu-  
scripts of Scotland," and many other authoritative  
and first-class works, and who saw it in 1868, said  
it was a forgery executed within the last 150 years,  
or taking plenty of time, within 200 at the utmost.  
Further, it was made up of pieces taken out of dif-  
ferent charters, and stuck together. Even before  
he saw it, and from a description of it which I sent  
him, he said it was a forgery; and when I asked  
him how he knew that before he saw it, he very  
kindly and courteously answered, "Our first Cor-  
porate Charters were to burghs, and not till long  
after came those to the gilds and corporations  
within and under burghs; but we have no charters  
to burghs till William the Lion (1165-1214)." So  
you see it did not require much sagacity to  
stamp the charter of Malcolm, full of the phrase-  
ology and the minute distinctions of a much later  
day, as a forgery.

The late Dr. G. A. Walker Arnott, the distin-  
guished Professor of Botany in the University of  
Glasgow, and who long took an active interest  
in Masonry, as well as holding several high offices  
therein, called this pretended charter a forgery, and  
shortly before his death wrote me as follows:—  
"23rd May, 1868.—On getting out of bed this fore-  
noon (&c.), I read the *Glasgow Herald*, and in it  
what I presume is a letter from you, signed  
'W. P. B.' I congratulate you on the frank and  
open manner in which you state your conclusions;  
and were such to be done in other cases, many  
discourteous dissensions would cease," &c.

(To be continued.)

## TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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## The Freemason

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## Births, Marriages, and Deaths.

## DEATH.

HUTTON.—On the 2nd inst., after a long and painful illness, deeply regretted, Johannah Hutton, wife of Mr. David Hutton, of Paget-terrace, Shooters Hill, mother of Bro. Thomas Hutton, M.M. of Union Waterloo Lodge, No. 13, and mother-in-law of Bro. Frederick Gunning Pownall, M.M. of Union Waterloo Lodge, No. 13, and De Shurland Lodge No. 1089.

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

## The Freemason,

SATURDAY, MARCH 11, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

All communications, letters, &c., to be addressed to the EDITOR, 2, 3, and 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE MASONIC PRESS AND ITS PRIVILEGES.

THE remarks of the Earl of Carnarvon at the Quarterly Communication of Grand Lodge, on the 1st inst., with reference to a letter recently published in these columns, are of too important a character to be passed over by us in silence, or without explanation. In the first place, we would more particularly invite the attention of our readers to the editorial opinions expressed in THE FREEMASON on the 5th November, 1870, respecting the very points raised in the Deputy Grand Master's speech, when it will be found that in the article especially alluded to we deprecated in the strongest terms the conduct of certain Parisian lodges, the members of which had cited the King and the Crown Prince of Prussia before a Masonic tribunal for simply, as we expressed it, "doing their duty to their Fatherland." We, at the same time, protested vigorously "against the power and prestige of the Masonic Order being made available for the promo-

tion of objects of a political nature." We pointed out in language which will bear repetition, because it is the record of our deliberate conviction, that, "as lodges of Freemasons, we meet to expatiate upon the mysteries of the Craft, and to secure the happiness of our fellows by obedience to its principles and precepts; not to uphold monarchies or republics—not to undermine dynasties or systems—but to pursue the plain path of moral rectitude by cultivating the blessings of social order." We spoke of the "fierce unreason" which had evidently dictated this foolish act of our French brethren, we enlarged upon the duties which a Mason owes to his country as a citizen, and we denounced the introduction of all religious or party discussions within the "tyled precincts of the lodge." This article, we may observe, was highly commended at the time by many eminent brethren, and it has since been approvingly reproduced by several of our American contemporaries.

On the 28th January, 1871, we placed on record the document issued by the Parisian Masons, with the remark: "We have already expressed our opinion on the subject." It had previously been published far and wide by the secular press and by nearly every Masonic paper in existence, and it appeared in THE FREEMASON simply as an item of Masonic intelligence which might fairly be placed before our readers. But, unfortunately, the publication of this portentous manifesto elicited a letter and a protest from a Brother Delfraisse, who enunciated opinions diametrically opposed to our own expressed sentiments on the subject. The Parisian document was the text, Brother Delfraisse's protest the sermon; and when we place them in juxtaposition, assuredly the sermon is worthy of the text. The grotesque form of wrath and the exaggerated picture of rage which Brother Delfraisse presented are so foreign to our English ideas that we should have scarcely thought it possible for any person, however prejudiced or dull of intellect, to attempt to identify our correspondent's opinions with our own.

It would seem, however, that the war note of defiance sounded by Brother Delfraisse reverberated as far as Leipsic, where it reached the ears of a certain ill-tempered German brother, who forthwith sat down and penned an equally furious epistle to the officials of the Grand Lodge of England, denouncing THE FREEMASON, and calling upon the Grand Lodge to disavow it, because Brother Delfraisse's letter had been inserted therein! Now, we have every right to assume that this Saxon brother is an obscure individual, or, at least, that he is not the Representative of any German Grand Lodge, nor the accredited agent of any considerable section of German Masons. We have too high an opinion of the reasoning faculties of the Teutonic race to believe for a moment that this nameless correspondent had authority to speak in their behalf;

and we may therefore fairly enquire why such undue importance should have been attached to his petulant denunciations? If we had endorsed or supported the sentiments of Brother Delfraisse or other French brethren on the subject of the war, we could understand the feeling which prompted Lord Carnarvon's observations; but the contrary is the fact, as we have already sufficiently proved. We may, therefore, ask why THE FREEMASON, which has been so widely accepted as the organ of the English Craft, should have been thus singularly misinterpreted in Grand Lodge? And we do so with greater confidence when we reflect that, as the Deputy Grand Master rightly states, all the privileges which the Masonic press of England enjoy are summed up in one—they can send a reporter to each Quarterly Communication. It may not be known to Lord Carnarvon, or to other distinguished brethren, that THE FREEMASON is the *only* paper in England which regularly avails itself of this privilege; and we may remind his lordship that the reports are given for the information of a large body of brethren, by whom they are highly appreciated. At the same time, we may be allowed to remark that the day has for ever gone by for restrictive legislation with regard to the press; it is a policy which has long been abandoned in all enlightened States, and one which is hardly likely to be revived with success in any free country. Personal considerations can have very little weight with a conscientious journalist. We are old enough to remember the time when the discouragement of all attempts to furnish information to the Craft was considered eminently Masonic, and possibly Lord Carnarvon has not forgotten the period to which we allude. We, however, have a duty to perform, and in the discharge of that duty we shall ever remember that above all and beyond every consideration we have the interests of Freemasonry at heart; and we should deeply regret the commission of any act or the publication of any opinion which might have a tendency to circumscribe its progress and prosperity. As to the privilege of reporting the proceedings of Grand Lodge, we may observe that several secular newspapers in England enjoy, unchallenged, the same right, and occasionally place before the public garbled reports of the proceedings, while THE FREEMASON alone has exercised it *in extenso*. We have never boasted official inspiration, or vaunted the patronage of Grand Lodge; but we maintain that throughout our brief but eventful career, we have secured the suffrages of a vast number of Englishmen who are ready to unite as *one man* in promulgating and extending the principles of the Craft. To their verdict we can always appeal, and on this occasion we do so with the utmost confidence, feeling convinced that the liberty of the Masonic press is safe and sacred in their hands.

WE are requested to state that Lord Lindsay holds no office in, and has now no connection with, the "Grand Lodge of Royal Ark Mariners."



Multum in Parvo, or Masonic Notes and Queries.

HELE, CONCEAL, ETC.

I am quite sure that Bro. Hughan would not esteem it any compliment that a brother should accept his opinion as absolutely correct, however highly he may esteem his learning and judgment. I need not, therefore, apologise to him for expressing my dissent from what he wrote in the last FREEMASON on the words hele, conceal, &c. In what I wrote upon these words I gave my reasons for rejecting the idea that they are synonymous—so used for the purpose of giving more solemnity and importance to the O.B.; and I further ventured to suggest what I conceived to be the distinction in the meaning of the several words, each being the appropriate word for the purpose. Without noticing the reasons I have given against regarding the words as synonymous, or the definition I have suggested of their several meanings, Bro. Hughan writes: "The use of three apparent synonymes seems to be for the purpose of drawing more than ordinary attention to the solemnity and importance of the O.B." He may be correct in the view he takes of the words; but I submit that in reaffirming what I controverted, with reasons given, he was bound in courtesy to have shown the insufficiency of those reasons. I should not have noticed this, however, had not Bro. Hughan adduced as an illustration of the view he takes of the words, and as confirmatory of its accuracy, what, as it seems to me, he as much and in the same way misinterprets as he does the words "hele, conceal," &c. He regards these words as "apparent [why *apparent*?] synonymes, as are 'evasion, equivocation, &c.'" Why "as are"? Where is the proof of *these* words being synonymous, and of their being used only to draw "more than ordinary attention to the solemnity," &c.? Lacking the proof, I venture to submit that these words are no more synonymes than the other words are; but that, as each of the words "hele, conceal, and never reveal," has its appropriate and important meaning, so also have the words "evasion, equivocation, or mental reservation." The framers of our ritual appear to me to have been most careful to so guard our secrets that it should not be possible for any one to divulge them without a deliberately-formed and wicked—I mean consciously wicked—purpose to violate his solemn obligation; and that, as in the use of the words "hele, conceal," &c., they guarded against every mode of making known that which should be concealed, so, in the use of the words "without evasion, equivocation, or mental reservation of any kind," &c., they aimed to ensure the full and honest assent of the initiate to the words of the O.B., *taken in their genuine meaning*. I will not now enlarge on the importance of so construing the words in question, but simply suggest what I take to be their proper intent and meaning:—

*Evasion*.—Any attempt to set aside or get rid of the force of the O.B.

*Equivocation*.—Any using of the words in a sense different from that obviously intended by them.

*Mental Reservation*.—Any limiting in one's own mind the obvious comprehensiveness and perpetual validity of the O.B.

WILLIAM CARPENTER.

DR. ZERFFI ON ORNAMENTAL ART.

This celebrated professor says—*Building News*, February 17th—"Savages use gene-

rally only geometrical figures in the ornamentation of their vessels, weapons, oars, clubs, crossbeams or doorposts. The triangle, the square, and the circle are applied in a thousand different forms, windings, and combinations. As soon as man frees himself from the savage state, he takes his motives for ornamentation from the vegetable kingdom." W. P. B.

Whence arose the word "patronised" in reference to Masonry? Many of our members object to it, and say it ought to be "participated in." Can you give us any information on the subject? Is not Masonry far above all patronage?

A SUBSCRIBER.

Is it necessary to go through the *whole* ceremony of installation in the case of a brother who is already a P.M. of another lodge? Any hints as to the mode of proceeding will oblige.

I fear my former letter asking the same query did not come to hand. W. M.

ROYAL MASONIC BENEVOLENT INSTITUTION.

The regular committee meeting of this Institution was held at Freemasons' Hall on Wednesday, the 8th inst. Bro. R. Hervé Giraud, P.G.D., in the chair. There were present Bros. W. Farnfield, E. J. Fraser, J. Smith, J. Brett, Hemsworth, E. Cox, F. Walters, L. Stein, Raynham W. Stewart, W. Young, and Major Creaton.

The minutes of the February meeting were read and confirmed.

It was announced that the death of two male annuitants had occurred since the last committee meeting; also that Mrs. Geils (an approved candidate) had died on 31st January. Her name will appear on the balloting papers, but to prevent mistakes, her death is inserted after her name. Her death had been communicated to the Secretary since the last meeting of the committee, and after the balloting paper had received the approval of this committee.

The usual formal business having been disposed of, the meeting was closed.

ROYAL MASONIC INSTITUTION FOR BOYS.

The General Committee meeting was held on Saturday, the 4th inst., at Freemasons' Hall, Bro. B. Head, V.P., in the chair. Present: Bros. J. Hervey, V.P.; P. F. Grosjean; F. Walters, V.P.; G. Cox, V.P.; R. Spencer, V.P.; W. Roebuck, T. J. Sabine, J. Turner, J. H. Butten, F. Adlard, &c.

Bro. F. Binckes, Secretary, read the minutes of previous meeting, which were confirmed.

All the applicants were placed on the list of candidates for the October election whose petitions were brought before this meeting.

Two boys who had been educated in the school had each £5 voted to supply them with clothing, after which the meeting was closed.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

A RENOWNED MASONIC AUTHOR.  
(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—On p. 44 of THE FREEMASON, in the communication from New York signed "F. J.," there occurs the designation above as applied to Bro. Rob. Macoy, of this city. How your correspondent got the notion into his head that our Bro. Macoy was "a renowned Masonic author" it would be difficult to determine, unless he got the name "Macoy" instead of the name of "Mackey" (Albert G. Mackey, M.D., of Charleston, S.C., at present of Washington city), the latter a Masonic author of some repute in the production of small useful books for the different departments of Masonry. The only books Robert Macoy ever published with his name on the title-page as author were two, neither of which he is very proud of, as he probably never wrote a page of either himself—for the same reason that the Indian did not read his Bible every day—though one of them carries a portrait of his kindly features as its author.

This mixing of names, and consequently men, is a fault with hasty and fulsome travelling writers of letters from this side of the Atlantic, and leads to much misunderstanding, which, to a slight extent, it is the object of this letter to correct.

Fraternally  
VERITAS.

New York City, Feb. 5, 1871.

IN RE "BALD STATEMENTS."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I crave the space which I believe you will not deny me, to respond to Bro. C. G. Forsyth, in response to his remarks, in No. 97 of your paper, under the quoted words of the above heading: first, to apologise to him for misquoting the name of the work from which he copied the extract that led to my notice of it; and, secondly, to in turn correct him in view of his statement that I indulged in ill-bred remarks on you as an editor. My belief is that I did nothing of the kind. The reference was—and I fail to see that it was ill-bred—plainly to the editor of the *Freemasons' Magazine and Masonic Mirror*, as it was that paper, and not yours, that contained the extract from the apocryphal Charter of Cologne. By way of supporting his extract in No. 90 of your paper, Bro. Forsyth states that such extract is also to be found in Dr. Oliver's Landmarks. This I grant him; but take leave to add that as Dr. O. copied it in all probability from the same work as did Bro. F., and as there is no evidence yet adduced that the writer of the article in the *Enc. Met.* was a Freemason, or any better informed than his readings permitted him to be, it appears to me that even yet the extract remains a very "bald statement."

I regret that Bro. Forsyth should exhibit so much feeling in replying to my short contribution to your columns, and which for his information I here kindly assure him was certainly as profitless (pecuniarily) to me as he states his are to himself. If I might be permitted to judge, and express that judgment here, I would say that in the pleasure derived from seeing their contributions so handsomely printed, your contributors should consider themselves amply paid.

In reply to Bro. Forsyth's last remark, I would say that the real name of any writer of extracts, scraps, or memorabilia for a weekly journal is, I conceive, of little consequence to the public, and to give or retain it a matter of taste. The apology for misquoting a given authority is, however, an important matter, and it is to him here very fraternally tendered by an

ENQUIRING BROTHER.

Hull, Jan. 16, 1871.

ANCIENT MSS. ONCE MORE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—When I penned the letter which appeared on page 26 of the present volume of THE FREEMASON, I little expected to have Bro. "Lupus" take offence as he seems to have done, judging from his lucubration in the subsequent number at page 41. I had supposed that we were both on the same side of the discussion, and that he, in a fit of playfulness, having kicked out, I merely desired to show him that the occurrence of the in that place meaningless word "speculative," or which, if it had any meaning, certainly meant *knowledge of geometry*, was not sufficient to justify him in the use he made of it; but, in seeming accord with the disposition of the animal whose name he has adopted as a *nom de plume*, he turns aside and rends me with a fierceness that by its very force exhausts himself, and induces him to announce that he has incontinently withdrawn from the discussion. This is to be regretted the more as in it

he was a burning and a shining light, and apparently enjoyed it to the full as much as Bro. Buchan himself, and that, you will admit, is saying a good deal.

As my contribution under this head and that of Bro. "Lupus" stand nigh each other, and are so very recent, I will only here request the impartial and gentle reader to again peruse both, and judge for himself whether or not I gave check to Brother "Lupus" sufficient to justify his change of base even, not to speak of his so sudden retirement from the field of this 1717 discussion. One point, however, calls for a correction by me, as Bro. "Lupus" therein attacks my veracity, and that is his point "5." In response to it, I here state that I did not say, nor even imply, that the "Legend of the Craft" in the *Gentleman's Magazine* for June, 1815, was copied from the MS. of Bro. Cooke. I said that it is plain Bro. Cooke's rendering and that of James Dowland are, if not from the same MS., evidently and certainly but different renderings of identically the same legend; and I now further say that if Cooke chose to render the expression that he found in the original by the word "Speculative," while Dowland rendered it by the word "Science," certainly this is in no sense sufficient to meet Bro. Buchan's assertion that the word "speculative" was unknown and could not be found in connection with Freemasonry prior to 1717, and, he might have added, for many years afterwards. Used as Cooke uses it, the term is *outré*, and void of relative sense—strained, and apparently for a purpose; for what meaning can be obtained from the always an adjective "speculative" in the following quotation:—"Because he (Edwin) wist well that handicraft had the practice of geometry so well as Masons, wherefore he drew him to council and learned the practice of that science (geometry) to his *speculative*, for of *speculative* he was a master"?

I might enlarge this letter, and reply *in extenso* to the ill-natured remarks of Bro. Lupus, for they certainly are that; but such a course would be but to fall with him into his error in literary ethics, and I therefore refrain.

Fraternally yours,  
AN AMERICAN FREEMASON.  
Cincinnati, O., Feb. 12, 1871.

#### FESTIVAL OF THE ROYAL MASONIC INSTITUTION FOR BOYS.

The 73rd Anniversary Festival of this School was held on Wednesday evening at Freemasons' Tavern. The chair on the occasion was occupied by the R.W., Bro. Sir Watkin Williams Wynn, M.P., Provincial Grand Master of North Wales and Salop. The Board of Stewards comprised above seventy well-known brethren, whose President was Bro. James Mason, P.G.S.B., and whose Treasurer was Bro. F. A. Philbrick, W.M. No. 18. The list comprised many country as well as town Masons, and in addition to the Craft degree, the Royal Arch, the Mark, the Red Cross, and the Masonic Associations were specially represented. The Ark Mariner degree, however, notwithstanding its recent alleged rapid progress, did not send a single Steward, although there were many brethren present who belong to that amphibious tribe. The concurrence of so many Orders in the promotion of the one Masonic object of charity was a fine illustration of the unity of purpose which pervades professors of the mystic art, and the constancy with which this purpose is followed, should be the means of bringing among us many of the outer world whose hearts beat to the same tune. The institution for whose assistance so many brethren were banded together on Wednesday, stands much in need of any aid that can be afforded it, while this year it stands in the exceptionally disadvantageous position of having its sister institution as the lion of the festival season through obtaining the Prince of Wales as the Chairman of its anniversary celebration on the 8th of May. Along with the other home eleemosynary associations, it also expects to suffer from the large drain upon the funds of the benevolent which has been made through the channels which have conducted them abroad,—a fact that was foreseen and pointed out by a distinguished brother in the autumn of last year, when charity ran wild for a foreign trip. To counteract these two disadvantages, therefore, more than ordinary exertions are now necessary, and as the debt of the Institution has been reduced in the space of two years by £6,000, it is to be hoped that the efforts made by the Stewards of the 73rd Anniversary Festival will result in a still further lightening of the only load which pre-

vents the School extending its usefulness. The circumstances in which the Boys' School is placed have been well described in a circular issued by Bro. Binckes, the Secretary of the Institution and Hon. Secretary of the Board of Stewards; and it may not be out of place if we take upon ourselves to add that the enormous expense which was at first incurred in building so large an establishment as that at Wood Green was only incurred once, and that that expense was incurred because it was believed that the immediate outlay on an extensive building would be less than that which would be ultimately necessary if periodically-required additions were made to the building.

Among the brethren present we observed: Bros. the Rev. C. J. Martyn, G.C.; W. E. Gumbleton, P.G.D.; R. J. Spiers, P.G.S.B.; Captain Cope, P.G.S.B.; S. F. Furrian; Rev. C. Woodward, Chaplain; Algernon Perkins, P.G.W.; Treasurer; John Hervey, G.S.; George Cox, P.G.D.; G. Plucknett, P.G.D.; Benjamin Head, P.G.D.; Henry Browne, P.G.D.; W. Young, P.G.S.B.; H. Empson, P.G.S.B.; W. Farnfield, P.A.G.S.; Wm. Paas, V.P.; Raynham W. Stewart, V.P.; J. G. Chancellor, V.P., P.M. 657; B. Mallam, V.P.; Captain J. Wordsworth, V.P.; Edward Cox, V.P., P.M. 657; William Wells, M.P., P.G.W. Norths. and Hunts.; Peter Matthews, P.M. 11; Wharton P. Hood, Medical Officer; Henry Bridges, P.G.S.B.; John Boyd, P.M. 145; George Kenning, W.M. 192; T. W. White; Chas. Watson, P.M. 11; C. E. Hollingsworth, P.M. 197; Dr. Goldsboro, S. Rosenthal; C. Potter, P.M. 619; Captain G. Arthur Smith, J.W. 619; Alf. Avery, W.M. 1314; J. W. Avery, P.M. 619; Thomas Meggy, P.M. 569; Geo. Palmer, W.M. 11; Richard Spencer; F. Adlard, P.M. 7; Conrad C. Dumas, P.M. 410, A.G.D.C.; J. C. Parkinson, P.M. 181; Glover, P.M. 181; V.W. Bro. William Bulkeley Hughes, M.P. for Carnarvon, P.P.G.W. N. Wales and Salop; Bros. Love Jones Parry, M.P., P.P.D.C.; J. W. Last, S.W. 145; W. H. Green, S.W. 1310; Hyde Pullen, D.P.G.M. of the Isle of Wight; T. J. Sabine, Z. 73; F. A. Philbrick, W.M. 18 (Recorder of Colchester), who was also the Treasurer of the Board of Stewards; J. B. Wolpert, P.M. 720; R. Wentworth Little; A. A. Pendlebury, P.M. 1056; H. Thompson, P.M. 177; and H. Massey, P.M. 619.

The banquet was admirably served by Bro. C. E. Francatelli, and after it had been partaken of and the cloth had been removed, the *Benedictus* was beautifully sung by the professional brethren and ladies, and the toasts of the evening were proposed in due order.

In proposing the first loyal toast, "The Queen," the Chairman said:—Brethren, and I may say, Ladies, the first toast which I have to propose to you is that which is always drunk first at all similar meetings to this in our country, and as it is a loyal one it affords me the opportunity of remarking that there are no more loyal subjects in the realm and none who respect their Sovereign more than the Freemasons of England. If you look through the whole of the rules and regulations of Freemasonry, you will find that the tendency of all of them is to make them love their Sovereign and serve their God. Therefore it must be a great pleasure to us as belonging to that body to see our Queen gradually coming after her sore trial again among us. And I think as we are here now assembled for the purpose of benefiting one of our Masonic charities, our patron being Her Majesty, it is most fitting that we should drink in her honour. Ladies, we know—and I speak it in the presence of the ladies—cannot be made Masons, though we have it that one female was once admitted into the Order; but although our Queen is not a Mason, many of those Sovereigns who preceded her have been Masons. Her father and almost all the members of his family were; and we are happy in finding that her eldest son is one of us. I therefore give you "The health of the Queen."

The toast having been enthusiastically drunk, was followed by the singing of the National Anthem.

The Chairman:—Brethren, the next toast which appears on the list after we have drunk the health of our Sovereign, is that of the chief of our Order, the Right Worshipful the Grand Master of England. This is the first time, I believe, that at the festival of this school we have had to propose his health in that capacity, and of course it is a matter of regret to all of us that he is not amongst us; but we must console ourselves with the recollection that he has temporarily left this country on a labour of love, and has given up his personal comfort to try and allay the angry feelings that have sprung up towards this nation. I trust that that labour may have not only great political results, but may also bring together the lodges of those of our brethren who are on the other side of the Atlantic. (Cheers.)

I shall propose his health, as we often have proposed that of one who long presided over us, hoping that Lord De Grey, having his example before him, may be as much respected at the end of a quarter of a century as is his immediate predecessor. (This toast was also drunk enthusiastically.)

The Chairman:—Brethren, the next toast I have to give you is that of "The Past Grand Masters of England," and I do not know which ought to be taken first, whether he, who for a very long time was the actual Grand Master, or he, who by his social position and by the respect we all have for him, stands high in Masonry. Perhaps it is right that loyalty rather than seniority should guide us. It is a great pleasure, I am sure to all of us, to think that though last year the Prince of Wales sat in this chair to make an appeal to the brethren on behalf of this charity, he is very soon coming again to preside for the good of the Girls' School. (Hear, hear.) It is a pleasing thing to see that, though from his position he cannot mix much in the government of the country, he is ready at all times to assist in its charitable institutions—(hear, hear,)—and I may say, as he has married a wife from Denmark, which country I know very well, that there is no country where Masonry is more looked up to and its benefits more appreciated. Perhaps it would have been a great pleasure to many I see here if he had been initiated, passed and raised in this Hall; but since it was his will to go through the different degrees in a foreign country, we hail his entry into the Order with delight, and accept him as a brother among us. I now come to Lord Zetland. There are but few here who do not recollect the days when he presided in Grand Lodge, and how kindly, fairly and enthusiastically he did his work. (Cheers.) Unfortunately there is a hard master called *Anno Domini*, whom we must all obey, to whom he also had to bend, and he now holds the rank of Past Grand Master instead of that of Grand Master. I believe I express the wish of the whole of the Craft when I say, long may he be spared to come among us. I beg to propose "The health of the Past Grand Masters of England, the Prince of Wales and Lord Zetland." (The toast was drunk with vociferous applause.)

Bro. Montague, D.P.G.M. of Dorset: Brethren, by permission of our president I am about to give you the next toast. Though we have heard how necessary it is that we should have very good heads of our Order, at the same time we must all be aware that they require to be ably seconded by their deputies. You all know how the Earl of Carnarvon fills the post of Deputy Grand Master, and no brother who has heard him in Grand Lodge can deny the wisdom of the Grand Master's selection of him for that distinguished office. I hope also at some future time we shall see him as the president of this great Masonic Charity. With this toast, which we shall drink to him, I shall couple the next toast, that of "The Health of the Provincial Grand Masters," which is so much the more appropriate as our president this evening is the Provincial Grand Master of North Wales and Shropshire. The Shropshire brethren who are here will be able to say how highly he is esteemed in his own province. I will couple with the toast "The Present and Past Grand Officers," all of whom have been selected by the Grand Masters because their work is well done. We have reason to congratulate ourselves upon the choice which has at different times been made in these appointments; and I think we cannot do better than acknowledge the services they have rendered to the Order by drinking their health. I shall call upon our brother, the Rev. C. J. Martyn, Grand Chaplain, to reply to the toast.

Rev. C. J. Martyn: Right Worshipful Provincial Grand Master, Officers, and Brethren, the task which has been imposed upon me this evening certainly is a very difficult one. You know we generally accept it as a proverb that if things are to be done well they must be done one at a time. Now, here we have three things to be done at once—the reply for the Deputy Grand Master, the Provincial Grand Masters of England, and the past and present Grand Officers of England; and therefore I am quite sure you will pardon me if, having to do so many things at a time, I fall short, and do none of it well. I thank all of you for the compliment you have paid us in drinking our health to-night. What has been said so well of the Earl of Carnarvon is perfectly true, and it requires no words from me to endorse it. All of us who have seen and heard him in Grand Lodge must have noticed the admirable way in which he always conducts any business that comes under his care; and all of us must be perfectly well convinced that in our Deputy Grand Master we have one whom the Freemasons of England may be proud to serve under. I come now to the Provincial Grand Masters. I think if we look round the country and see how well the different provinces are managed, and how efficiently Masonry is conducted beneath the rule of those who are as little kings in their provinces, we cannot but feel that we owe a deep debt of gratitude to our Provincial

Grand Masters for their government. And now for the present and past Grand Officers of England. I am in the position of both, being a present and past Grand Officer; and in acknowledging this portion of the toast, I can only assure you that anything and everything any of us can do to promote the welfare, success, and good of the Craft, whose interest we have so deeply at heart, will be cheerfully rendered by us all. The roll of the Grand Officers of England contains the names of many men to whom our respect and admiration are due, and our only hope is that we may not at the end of our term of office have to reflect that by any act of ours we have tarnished our fame. We try to follow in the steps of those who have gone before us, and hope we may be entitled to the same approbation as they have met with at your hands. I beg to thank you in the name of the Deputy Grand Master, the Provincial Grand Masters, and the past and present Grand Officers for the kind way in which you have received the mention of our names. (Applause.)

Bro. Algernon Perkins, P.G.D.: Brethren, I have a very pleasing duty to perform this evening in giving you "The Health of the Right Worshipful Bro. Sir Watkin Williams Wynn, Provincial Grand Master for North Wales and Salop," and your chairman. I am delighted to find a brother whom I have known in Masonry some few years, who has always been very eager for Masonry, and shown great zeal for the progress of it, at last take the chair on such an important occasion as this. To him I know it is a labour of love, but still it is a labour, because he has been working very hard to-day, and his work is not yet over. I think it very kind of him, and I hope it will be, as I feel it must be, of great advantage to the institution, seconded by the efforts of the other brethren. I cannot make a long speech, and I do not think it would be right if I did, because I should be keeping our chairman from proposing the toast of the evening, and completing the work he has so industriously begun. I shall therefore at once give you "The Health of our Chairman." (Cheers.)

The Chairman: Brethren and Ladies, I beg to return you my most heartfelt thanks for the honour you have done me in drinking my health; and I must say it is a very proud position for any brother to be in to preside over such an assembly. I may preside over a province which covers a large area, but a very great portion of it, I am aware, is not so thickly inhabited as the district I saw to-day when I went down to Wood Green. Still I believe Masonry is spreading in it, because I am continually being called upon to assist at the consecration of new lodges; and I trust that, as the people in the remote parts of Wales gradually see the excellent feeling of Masons, and the good that Masonry does, it will spread still further. We have just been listening to a beautiful song—"The Bells of Aberdovey," and I hope ere long to hear the bells of Aberdovey ringing over Freemasonry. There are at present lodges at a great distance from it; and as I see now the people of the manufacturing districts are gradually, through the introduction of railroads, being carried down to our Welsh coast, I hope we shall have the brethren from all districts, even from London, coming down to see what beauties Wales, both in lodges and in scenery, can afford. I was excessively pleased to-day at seeing the schools of your institution; but I suppose my remarks on that I ought to give you by-and-bye. I may say, however, it is not a very long journey from London, and I was amply compensated for any little trouble I took.

Bro. Binckes: In accordance with our custom, Bro. Chairman, there is now, I hope it will be considered, an agreeable break in the proceedings of the evening by introducing to the notice of our friends generally, and to the chairman, those pupils of our institution who have distinguished themselves in the past year, and gained that meed of reward which is adjudged to them by the kindness of various brethren. And I have great pleasure in saying that these prizes are of a mixed character. Some of them are for educational proficiency, and some for good conduct. Now, I humbly submit to a gathering such as this, that while we are quite prepared to admit that fostering good teaching, good education is the main object we have at heart, there is one thing that cannot be overlooked, and that is good conduct. Therefore, it is not for the members of our Managing Committee, still less for myself—and I am sure it will not be for our excellent chairman—to draw any comparison that would be more or less invidious between the peculiar excellencies that demand alike such rewards as those you are about to dispose. We know that Providence gives us talents of different sorts and different measure—to some remarkable intellect, to some remarkable amiability; and I don't know which, on the whole, is more likely to go successfully through the passage of life. I have known great intellectual ability to be connected with great irritability of temperament; and men who have not had great education we find take leading positions.

I am one of those who do not ignore the claims of one or the other. We cannot be all alike, fortunately for us, in this world. There are various fields of success open to us all. We cannot be all successful in every pursuit; and so in our little community we endeavour to signalise merit under whatever classification it may be placed. However, Bro. Chairman, I apprehend that I am bound to give the palm, perhaps on an occasion like the present, to intellectual proficiency; and therefore I present George Windham Martin—who has not only achieved the highest honours of our school at the Oxford Local Examination last year, but came out with second-class honours at the Cambridge University examination in December last, and who has so won the esteem and admiration of those who conduct the interests of this great institution and earned for himself the approving testimony of the Head Master, that he has not left us at the expiry of his term, but is sustained in our school in the honourable position of pupil teacher. I therefore ask you, Sir Watkin, to present this prize to him—the gold medal, for having passed with honours at the Oxford and Cambridge Local Middle-class Examination.

The Chairman: I have great pleasure, Mr. Martin, in presenting you with this little honour. I hope that the proficiency you have shown in your early days you will carry out in your latter ones. Recollect one thing, that there have been men who have had great early excellence, but have not carried it out afterwards. Let that be a warning to you. You have by your zeal, hard working and general good conduct, obtained this mark of respect from your masters. Try in your latter life to justify the good impressions they have of you.

Bro. Binckes: The next will be the silver medal, which is awarded from the funds of the institution to that boy who, by his good conduct to his masters, teachers, and those set over him, has given the least possible trouble. Now, as I said before, to speak of the various merits which we reward, I think any one will know that those who have to deal with the 120 boys, have not a light or an easy task to fulfil—and I think can be nothing more judicious—and it speaks well for our ancestors' wisdom when they founded the Institution—that good conduct, apart from intellectual excellence, should not be without its reward. But it is not to be supposed that with the highest character for good conduct the recipient of this prize is deficient in intellectual merit, although he may not be *facile princeps* in that particular, he is a boy of more than average merit, and has eclipsed all the others in good conduct, and thereby won the reward. I will thank you, sir, to present the good conduct medal to George Samuel Wrecknell.

The Chairman: Mr. Wrecknell, I have much pleasure in carrying out the request of the Committee in presenting you with this medal. Perhaps it has not pleased God, whose all-seeing eye is over us, to give you the talents some others have; but you have had the good sense and tact to make use of what talents have been given you, and you now get this medal which shows that you, among 120 boys, have worked effectually, and have merited the respect of your masters, and I trust that, in after years, you will strive to keep the good opinion you have earned already.

Bro. Binckes: The last recipient of reward at your hands is one who earns a prize on terms and conditions, that I think are perfectly unique—that is, as regards our Institution. As I have said, there may be boys, that deserve the highest rewards, that manifest great intellectual power. There may be those who earn reward by evincing the largest amount of discipline—that is to say, follow out consistently a career of good conduct. But I think I may appeal to you, sir, and all here who know of large institutions, to bear me out when I say that there are a class of boys who may neither be gifted with intellectual power nor yet with that wonderful quality that renders them subservient to discipline, and yet by that mysterious dispensation of an all-seeing Providence, who rules everything in this world, they are gifted with that disposition which endears them to the hearts of those of whom they are co-mates and school-fellows. Recognising this, through the kindness of a most excellent and distinguished supporter and Vice-President of this Institution, Bro. Edward Cox, there has been founded, in perpetuity, a prize value four guineas, called the Canonbury Medal, which is awarded to that boy who, by the unbiassed votes of his school-fellows, is annually found to be the most respected by them. Now, sir, for me to attempt to describe for a moment what may be, and what have been, the various qualifications, that from time to time entitle a pupil in our school, as I said just now, to this unique distinction which has been founded. I am one of those who hold that boys are a most critical and observant class; and I undertake to say that a boy who, out of 120, can earn such a reward as this, has in him the elements to make a good man. This boy is Percy Banks, who left us last December. He is the re-

ipient of this medal, which the Chairman will now present to him.

The Chairman: This prize is one the like of which I have not seen established in the many schools I have had experience of. As your worthy Secretary has said, it is perfectly unique. To Bro. Cox's kindness you are indebted for instituting the gift. Your obtaining it this year shows that, whilst you have been in the school, you have made yourself a friend with all the boys. And it is my advice to you in later life to cultivate the good qualities that have endeared you to your schoolfellows. It may be the means of finding you a good friend in whatever society you are thrown. I trust, whenever you look at this reward, you will reflect that it is one of those things which should subdue any angry feelings that may arise in your breast towards any one; and I wish that many other schools would adopt the plan of finding out, as this school does, what boys are most appreciated by their school-fellows. (Cheers.)

[The Canonbury medal, so named after the Canonbury Lodge—of which Bro. Edward Cox, the founder of the prize, was a P.M.—was established in 1862 with the one and expressed intent of promoting a feeling of amity amongst the boys of the institution to the exclusion of selfishness and overbearing inclinations. The fostering of a spirit of emulation among the pupils was another object of its establishment; and we conclude that the earnest desire of the founder has been fulfilled. The prize consists of a spade-guinea piece, swung by gold rings from a circle bearing on its face the origin and foundation of the prize, and on the obverse the inscription of the recipient's name, the mode of election, and the date of presentation.]

The Chairman: Brethren, the next toast I have to give to you is, "Prosperity to the Royal Masonic Institution for Boys." I to-day had the privilege of going over the school, and I was shown, I think, everything in it. Through the kindness of the Master also I was told a great number of details. He showed me all the boys, and with a certain amount of knowledge of human nature, I do not think you would wish to see 120 boys looking cleaner, and better, and healthier than they were. (Hear, hear.) Recollect that many of those boys are the children of brethren who have been prosperous at one time, but who, through unforeseen circumstances, are not in that position now. It was very pleasing to me to see them so happy, healthy, and comfortable. I was glad to see there was a space set apart for an infirmary, with every appurtenance, in the most perfect order; but it was doubly agreeable for me to learn that it had not been used for a long while. There is, I believe, a great question as to using strong measures in the management of children—I think they call it the rod. I was happy to hear that during the year that had been a perfectly useless article. This shows that, by well-governing and well-teaching, all those things which are held as great faults and things to be avoided may be avoided frequently without using those strong measures to enforce lessons which are called punishment. This, however, is done without the strong measures being abolished from the school as a means of enforcing discipline. I am happy to see that, in spite of the large sum which that school has cost, a great deal of the debt has been wiped out; but still there is yet a very large amount—some £6,000—to be liquidated. It is for you, brethren, to struggle to try and see whether we cannot make sufficient exertions, in spite of the calls that are made upon us for distant countries and distant climes, to clear this off at once, and look after those who are much nearer and dearer to us. (Hear, hear.) I will not for a moment say that our neighbours on the other side of the Channel have not suffered greatly and do not require very great and very substantial assistance; but still for all that do not let us forget those—perhaps the children of brethren whom we have often met in this hall on festive occasions like this, or I may say in our provincial lodges. A very large proportion of the Masons of England are mixed up in mercantile pursuits, and we all know that mercantile pursuits are variable. Some of those men who were most prosperous at one time, you will frequently see very much the reverse at another; and therefore we must take care that their poor children shall not suffer for the misfortune of their parents. (Hear, hear.) I think that if the brethren and the ladies who are here to-night would go down to Wood Green, and see the domestic arrangements there, and the care that is taken to make the children of our unfortunate brethren comfortable and happy, they would try and help us out of debt. You will see, if you look over the balance-sheet which is set out in the book which has been distributed in the room, that almost all the items of expenditure are reduced as low as they can be, having due regard to the proper conducting of the school; and therefore I think that the words I read here, written by your admirable Secretary, very much express what your own feelings are—



"Gratitude for the past, confidence for the present, and undimmed hope for the future." There is a building already erected of large powers, and capable of affording increased accommodation, and all they want is funds; and when you look at the wealth of the Masons of England, I think I cannot be blamed for making this appeal to you. I therefore think, brethren, that in a case like this it is not a question of words—it is a question of facts; and I think if you do, as I said before, go down to Wood Green, you will see that I have not stated what is not exactly the case; and I also think it is one of those cases in which the less said about it the better arguments you will receive. I beg to conclude by proposing the toast, "Success to the Royal Masonic Institution for Boys." (The toast was, of course, drank with great marks of approbation.)

Bro. Algernon Perkins, P.G.D., returned thanks.

Bro. Binckes then read the sums sent in by Stewards, making a total of £4,700. I was perfectly prepared (continued Bro. Binckes) for that. Many sanguine brethren might think it a failure, but I have known the time when a great deal less has been collected. Considering the distress that has prevailed abroad, and which places us in such an unfortunate position, I consider it a great success, as I can conscientiously announce £4,700, about equally divided. Our London list produced as nearly as possible £2,500, and our provincial list £2,200. Under the circumstances in which we are placed, I think we have a right to be tolerably thankful.

Bro. R. J. Spiers, P.G.S.B., proposed "The Vice-Presidents, Trustees, and Auditors."

Bro. John Hervey, G.S., acknowledged the toast in suitable terms.

The Rev. C. J. Martyn, G.C.: By the favour of the chairman, the right of proposing the next toast falls to me, and I accept the duty which he has placed on me with feelings of great pleasure and pride, because if there is one thing which we all like in Masonry, it is that all-pervading spirit of charity which is one of the distinguishing marks of our Order. We have heard what a noble sum has been collected to-night, a sum certainly small in comparison with those that have preceded it, but still a noble sum—nearly a total of £5,000. The Benevolent Fund amounted to £3,500, and I trust that next May, when the Prince of Wales presides at the Girls' Festival, we shall have as large a list to support you on that occasion as we had at the Boys' School last year. And now I would say one word to you more. Probably a great many of you have not been intending to send in your names as Stewards of the Girls' School. The opportunity is now in your hands. Come forward and do it, as I do intend myself, and get as large a list as last year was got for the Boys' School. I beg to propose to you "Success to the Royal Masonic Benevolent Institution," coupling with it the name of Bro. Farnfield; and "The Royal Masonic Institution for Girls," coupling with it the name of Bro. Patten; but as Bro. Patten is away on account of ill-health, I shall ask Bro. Farnfield to reply.

Bro. Farnfield, P.A.G.S.: Right Worshipful Brother in the chair and Brethren, I regret the absence of Bro. Patten, because the festival of the Girls' School which takes place on the 8th of May is one of great moment to him, and he could do more justice to the toast than I can. I regret that from ill-health he is unable to be present this evening; however, it is his most anxious wish, as our Grand Chaplain has told you, to have a numerous Board of Stewards, an honour to the Craft, and satisfaction to the school. With reference to the Royal Masonic Benevolent Institute, I take this opportunity of thanking the brethren and the Craft at large for the kindness with which they came forward at the last festival and provided an amount which will enable me at the next election to provide for all wants. I most sincerely thank you all.

Bro. Benjamin Head, P.G.D., proposed "The health of the Stewards," to every one of whom they were greatly indebted for the kind attention which had led to such good results.

Bro. James Mason, P.G.S.B., returned thanks.

Bro. F. A. Philbrick, Treasurer of the Board of Stewards, proposed "The Health of Ladies" in graceful terms.

The company then adjourned to the Temple, and terminated a most delightful evening with a concert (under the able direction of Bro. Donald King), in which Miss Leibhart, Miss Janet King, the Misses Owen, Madame Thaddens Wells; Bros. Thomas Young, W. Winn, and Conrad took part, the Misses King presiding at the pianoforte, and Mr. Ellis Roberts performing on the harp.

The greatest praise is due to the Stewards for their excellent arrangements, under which the evening was made one of the greatest successes of the season.

Bro. Thomas Spencer acted as toastmaster, and performed his duties with his accustomed skill and urbanity.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Lodge of Faith, No. 141.*—The regular meeting of this lodge was held at Anderson's Hotel, Fleet-street, on Tuesday, the 28th February. In the unavoidable absence of Bro. Joseph Speed, W.M., Bro. Hill, P.M., presided, assisted by Bro. C. C. Taylor, S.W.; Green, J.W.; Themans, S.D.; Catmur, J.D.; Kennett, I.G.; Longstaff, Tyler; T. Anslow, P.M., Sec.; Wm. Carter, P.M. Treas. There were also present Bros. Peever, A. E. Harris, N. Gluckstein, and Gottheil, P.M.'s; and a numerous assembly of brethren. The proceedings of the evening, which comprised the three degrees, were ably conducted by the acting W.M. Bros. Bartlett, Bulter, and Abbott received the third degree, and Bros. P. Davis and Hutton were passed to the second; after which, Messrs. Morris, Glack, and W. Parker were admitted into the Order according to the rules of the Craft. The lodge was honoured with several visitors, amongst whom were Bros. J. R. Stebbing, P.M., P.Z., and P.G.D. England; H. M. Levy, P.M. 188, S.E. 188; &c. The banquet and usual toasts followed, during which the brethren were gratified by a most eloquent and interesting speech from Bro. Stebbing, as also with songs and recitations by Bros. H. M. Levy, S. Davis, M. Davis, P. Davis, L. Davis, Parks, and others. One of the most happy and agreeable evenings was brought to a close in peace and harmony.

*Lodge of Industry, No. 186.*—On Tuesday, the 28th ult., this lodge held its regular meeting at Freemasons' Hall. The lodge was opened by Bro. T. E. Tallent, W.M. There were also present Bros. C. A. Noehmer, S.W.; J. Seex, J.W.; W. Mann, P.M., Sec. D. D. Beck, S.D.; J. E. Wyllie, J.D.; T. Price and T. S. Mortlock, P.M.'s; A. Black, J. Thiers, J. F. Duggett, E. J. Dyne, T. F. Toovey, S. Earl, J. Hall, and others. Bro. F. Walters, W.M. 1309, visitor. Bro. T. Price, P.M., raised Bro. F. Duggett; and the W.M., in an able manner passed Bro. T. F. Toovey and initiated Mr. Alexander Mole.

*St. Paul's Lodge, No. 194.*—At the City Terminus Hotel, Cannon-street, on Tuesday, the 21st ult., the usual meeting of this lodge was held. Bro. E. S. Eves, W.M., opened the lodge, and there were present: Bros. W. Aldridge, S.W.; Stanley Fowler, J.W.; R. M. Veal, P.M. and Treas.; R. Fowler, P.M. and Hon. Sec.; S. J. Weston, S.D.; W. Temple, P.G.; W. Harper, P.M., W.S.; C. Randall, P.M.; F. Renshaw, P.M.; C. Wilson, P.M.; E. H. Sparks, Wells, R. G. Clutton, D. Beauchamp, W. J. Ford, C. S. Hooper, II. H. Woodbridge, A. Rees, J. N. Watts, W. Nash, W. Clapton, and others. Amongst the visitors were Bros. J. J. Watson, 30, and H. Parker, 435. The minutes of the previous meeting were read and unanimously confirmed. The work done was initiating Messrs. Rees and Watts into Freemasonry, the Master rendering the ceremony in his usual superior well-known manner. After the formal business was disposed of the lodge was closed. The usual excellent banquet followed, and the customary toasts were given and received.

*Fitzroy Lodge, No. 569.*—The regular meeting of this distinguished lodge was held at the Head-quarters of the Honourable Artillery Company on Friday, the 24th ult. Bro. Peter Yeames Gowland, W.M., opened the lodge, supported by the officers and members. There were also a large number of visitors present. The minutes of the previous meeting were read and confirmed, and ballots were unanimous in favour of Messrs. H. Hamilton and H. Munday being accepted as initiates, and Bro. C. Rook, P.M. 859, P.P.G.S.B. Herts, as a joining member. The work gone through was raising Bro. Webster to the third degree and initiating Messrs. E. Hazel and H. Munday. The work was rendered by the W.M. in a correct and impressive manner. The W.M. announced his intention (subject to certain arrangements being made) of being the Steward to represent this lodge at the forthcoming festival of the Girls' School. The lodge was closed, and a good supper was then served.

*Whittington Lodge, No. 862.*—A meeting of this lodge was held at Anderson's Hotel, Fleet-street, on Monday, the 20th ult., and amongst those present we observed Bros. S. S. Davis, W.M.; J. Salisbury, S.W.; W. J. H. Jones, J.W.; W. F. N. Quilty, W. Hurlstone, J. Weaver, and D. J. Davis, P.M.'s; J. Brett, P.M., G. Pursuivant; R. Wentworth Little, P.M. Sec.; A. Frickenhaus, S.D.; W. F. Smith, P.M., J.D.; B. Seeley, I.G.; T. Kingston, Steward; C. Walker, E. Keru, Q. Dix, J. D. Taylor, C. Bergmann, W. H. Kaye, L. Naidoo, and C. Sissons. The visitors comprised Bros. Brackstone Baker, P.G.D., and Grand Representative of several American Grand Lodges at the Grand Lodge of England; Rev. D. Shaboe, P.M. 165, P.G. Chap. Middlesex; G. Cattel, P.M. 442, P.P.G.D. Hunts.; F. Walters, W.M. 1309, P.M. 73; F. Kent, S.D. 177. The lodge having been duly opened, and the minutes confirmed, Mr. William Chorgee was duly initiated, after which Bros. P. Bergheim, G. C. Pritchard, and C. Steiner were passed to the second degree, and the lodge was closed. The usual agreeable evening was spent at the festive board, and the proceedings were enlivened with songs and music of an extremely pleasing character. This lodge is one of the happiest and most united lodges in the Craft, and we trust it will ever continue to exemplify the harmony which should prevail amongst Freemasons.

*Royal Oak Lodge, No. 871.*—This lodge held its eleventh installation meeting on Wednesday, the 22nd ult., at the White Swan Tavern, Deptford. The W.M.,

Bro. James Truelove, being unavoidably absent, Bro. W. Andrews, P.M. and W.M.-elect, opened the lodge. There were present during the evening Bros. J. Hawker, P.M., as S.W.; T. Kilner, J.W.; H. A. Collington, P.M., Treas.; F. Walters, P.M., Sec.; J. W. Reed, S.D.; W. Myatt, J.D.; G. Andrews, I.G.; M. J. Simmons, C. Wood, J. J. Perks, W. Dalziel, J. Whiffen, G. Harvey, S. O. Lewin, J. H. Wilson, R. Deal, F. G. Skinner, F. R. Hood, J. G. Vohmann, R. G. J. Harris, and R. Harman. The visitors were Bros. G. Bolton, N. Wingfield, C. G. Dilley, W. Shaw, W. Ward, J. Roper, H. Child, J. J. West, E. J. B. Bumstead, J. Gallon, J. A. Smith, J. A. Stockwell, M. Landragin, J. Cawer, R. A. Taylor, T. Hobson, and J. Griffin. The minutes of the preceding meeting were read and confirmed. The report of the Audit Committee was read, and showed a large balance in the hands of the Treasurer. Ballots were taken for Messrs. F. G. Skinner, F. R. Hood, and J. G. Vohmann, and declared unanimous in favour of their admission; they were introduced separately, and in a most impressive and correct manner initiated into Freemasonry. By special request of the P.M.'s Bro. H. A. Collington took the chair, and Bro. F. Walters presented Bro. W. Andrews for the benefit of installation, and that brother was regularly installed as W.M. for the ensuing year. The officers he appointed were: Bros. T. Kilner, S.W.; J. W. Reed, J.W.; H. A. Collington, P.M., Treas. (re-invested); F. Walters, P.M., Sec. (re-invested); W. Myatt, S.D.; G. Andrews, J.D.; S. O. Lewin, I.G.; J. Bavin, P.M., Tyler. The customary addresses were admirably delivered. This ceremony was never better rendered, and at its conclusion a hearty burst of applause proved how well it was appreciated. A vote of thanks to Bro. Collington for the able and correct manner he had worked the ceremony was carried unanimously, and Bro. Collington expressed his thanks. In consequence of the great amount of business done at this meeting, and the lateness of the hour, the raising of Bro. J. H. Wilson and the subject of the presentation of the Master's jewel, were deferred until the next meeting. The lodge was closed, and the usual banquet followed.

*Burgoyne Lodge, No. 902.*—A numerous meeting of the members of this lodge took place at Anderson's Hotel, Fleet-street, on Monday, the 27th ult. Present: Bros. Vevers, W.M.; H. Smith, S.W.; Simmons, J.W.; Poynter, P.M., Treas.; Rogers, S.D.; Field, J.D.; Allen, I.G.; Hervey, R. Bridges, and Wright, P.M.'s; Wellin, Smith, Windybank, Legg, Sherman, Goshawk, &c. Visitors: Bros. Thomas, P.M. 501, Francis, P.M. 851; J. Stevens, 1216; Nunn, P.M. 72; Tagart, P.M. 548; Winter, 72; Dickenson, 190; Patrick Tinwell, 548, &c. After the opening of the lodge, and the minutes being confirmed, Bro. Thomas took the chair. Bro. H. Smith, W.M.-elect was then presented for installation, and was duly placed in the chair of K.S. in ancient form. This interesting ceremony was performed by Bro. Thomas in his usual quiet impressive manner, the W.M., Bro. Smith, investing as his officers Bros. Simmons, S.W.; Rogers, J.W.; Field, S.D.; Allen, J.D.; Poynter, P.M., Treas. Bro. Smith then presented the lodge with a life-size portrait of the late S. Barton Wilson, P.G.D.; and with a few eloquent remarks; spoke of the respect and veneration the Burgoyne Lodge must ever feel towards that excellent Mason who had consecrated the lodge. The portrait was then uncovered, and gave great pleasure to the brethren, it being an excellent likeness, in a very handsome frame. On a shield is an elegant inscription, both in Latin and in English, from the pen of the worthy Treasurer, Bro. Poynter. Bro. Poynter moved a vote of thanks to the W.M. for such a valuable present, and bore testimony of the worthiness of the late Bro. S. Barton Wilson, and his claim of the gratitude of the Burgoyne Lodge. The vote was carried with applause, as also a vote of thanks to Bro. Thomas for his kindness in performing the ceremony of the evening. The lodge was then closed, and the brethren adjourned to a sumptuous banquet, the worthy host seeming to have surpassed himself on this occasion, so excellent and choice were the viands. The usual Masonic toasts having been given and duly honoured, the W.M. gave the "Visitors," and spoke of the great pleasure he had in seeing so many present that evening; the Burgoyne always endeavouring to make them happy.—Bro. J. Stevens, on behalf of the visitors, returned thanks, speaking of the pleasure he always had in attending the meetings of the lodge. That evening was an especial pleasure, inasmuch as he had witnessed the fact of one of his oldest Masonic Friends being placed in the chair of the lodge—a position he had worked for and was worthy to fill, and would fill with honour—(cheers)—also he (Bro. Stevens) was delighted at being present when so valuable and interesting a presentation was made as their W.M. had given that evening. Portraits of those who they had honoured and valued were always an object of interest and reverence. If they could supplement such gift at all, it would be by (and he merely threw this out as a suggestion) having on the opposite side the portrait of their worth Treasurer and P.M., Bro. Poynter. (Applause.) Their cheers told him such a gift would be equally valued. He thanked them on behalf of himself and visitors for the toast.—Bro. Vevers then proposed "The Health of the W.M."—Bro. Smith returned thanks in eloquent terms, assuring the brethren that he would do his duty to the best of his ability, and make it his pleasure to study their happiness and comfort.—Bro. Vevers then proposed "Bro. Francis, P.M.," the artist who had painted the picture the W.M. had so kindly presented them with.—Bro. Francis, in returning thanks, gave an account of the original intention with regard to the picture; how that intention was diverted, and its ultimately coming into the possession of Bro. Smith who, with excellent taste, had thought it a suitable gift to the Burgoyne Lodge. Bro. S. Barton Wilson was a man who would be always remembered with respect by Freemasons, not only for his labour to improve their ritual, but for the active and untiring manner in which he carried

out the principles of Freemasonry; for, after all, it was not the correct rendering of the ritual according to the dicta of this or that preceptor, but following the grand principles of brotherly love, relief, and truth, which were the brightest ornaments of Freemasonry and its truest landmarks. He (Bro. Francis) was proud that his picture had found a home in a lodge. Bro. S. Barten Wilson had consecrated. He thanked Bro. Poynter for the chaste and elegant inscription in the language of old Rome he had appended to it, and hoped it would be transmitted as a heirloom in the Burgoyne Lodge.—The W.M. then proposed "The Health of the Installing Master, Bro. Thomas."—Bro. Thomas, in returning thanks, said he had that evening the pleasure to place one of his pupils in the chair of K.S. He thanked the P.M.'s for their kindness in allowing him that pleasure, as he was sure many of them were quite capable of performing the ceremony.—The toast of the "Masonic Charities" was then given, coupled with the name of Bro. Poynter.—Bro. Poynter returned thanks.—The toast of the "Officers" was duly responded to, and the Tyler's toast wound up a very agreeable evening, and enlivened by the excellent singing of Bro. Rogers and others. The trial from Pickwick was given with admirable gusto by Bro. Smith.

*St. John of Wapping Lodge, No. 1306.*—The election meeting of this young and most flourishing lodge was held on Wednesday, the 8th inst., at the Gun Hotel, High-street, Wapping. Bro. W. Mann, W.M., presided. There were present: Bros. Bartlett, S.W.; D. D. Beck, J.W.; Rev. R. Gordon, Chap.; H. Carpenter, P.M., Sec.; F. W. Dawson, S.D.; J. Pearson, T. Willets, J. Mann, E. Frost, W. Beck, H. Fountain, A. W. Coleman, &c. The visitors were Bros. T. Murtlock, P.M. 186, and F. Walters, W.M. 1309. The work done was passing Bro. G. Sweetenham and initiating Mr. R. Jeary. As usual with the W.M., he did his work in an admirable manner. The elections were unanimous in favour of Bro. Bartlett as W.M.; Bro. W. Mann, Treas.; and Bro. Longstaff, Tyler. It was carried unanimously—"That a five-guinea Past Master's jewel be presented to Bro. W. Mann for his great services to the lodge." The same will be accompanied by another testimonial subscribed for by the members of the lodge. The lodge was then closed, and no banquet was held on the occasion.

PROVINCIAL.

*HULL.—Humber Lodge, No. 57.*—A regular meeting of this lodge was held at Freemasons' Hall, on Tuesday, 21st February, Bro. William Tesseyman, W.M., in the chair. After two candidates had been balloted for, accepted, and initiated, a report was read by the Secretary, showing that the annual charity ball in connection with this lodge had in every respect been a complete success, and that the net balance arising therefrom amounted to £25 18s. 10d. The Committee of Management, after gratefully referring to the assistance and patronage received from their non-Masonic friends, recommended that in acknowledgment thereof that a donation of £1 1s. be given to each of the following local charities, viz., the General Sailors' Orphan Home, the Port of Hull Sailors' Orphan Home, and the Hull Branch of the Shipwrecked Fishermen and Mariners' Benevolent Society. It was recommended that, in order to endow the two Deacons' chairs (the Master's and Senior and Junior Wardens' chairs having already been endowed), the sum of ten guineas be presented to the Masonic School for Boys, the sum of £2 2s. be paid to the Freemasons' Life Boat, and the balance (£10 3s. 10d.) to be paid to the credit of a special reserve fund for Masonic charities. At the same lodge, Bro. Coatesworth, P.M., in an eloquent speech, on behalf of the officers and members, presented to the I.P.M., Bro. William Needler, an elegant and chaste gold Past Master's jewel, with suitable inscription engraved thereon, as a mark of their esteem of him as a Mason, and also of their appreciation of the great exertions he had used for the general good of the lodge during his year of office. After Bro. Needler had, in a very neat and feeling speech, thanked the brethren for their kind and beautiful gift, the lodge was closed in due form. Subsequently the brethren, numbering upwards of fifty, sat down to refreshment, and for a limited period enjoyed themselves in the most fraternal manner.

*ROCHDALE.—Lodge of Harmony, No. 298.*—The ordinary monthly meeting of this lodge was held in the Masonic Rooms, Ann-street. The lodge was opened by the W.M., Bro. Robert Howard, assisted by his officers and brethren, when the minutes of last meeting were read and confirmed, and a ballot was taken for Mr. Thomas Lord, which proving unanimous in his favour, that gentleman was duly initiated by Bro. Prince, P.G.S.D. The address was delivered by Bro. Richard Hankinson, P.M. of Newall Lodge, No. 1134; and the working tools were given by the W.M. of 298; and the charge, &c., by Bro. Fothergill, W.M. of 1129—the whole ceremony being very ably performed. Bro. Noble was passed to the degree of a F.C. by Bro. Holroyd, P.M. A sum of £10 10s. was voted to the Boys' School, and the labours of the evening being ended, the W.M., in closing the lodge, said he had great pleasure in receiving the hearty congratulations of Lodges 226, 363, 1055, 1129, 1134, 1345, and also of the P.G. Lodges of East Lancashire and West Yorkshire.

*OXFORD.—Apollo University Lodge, No. 357.*—The annual festival of this very distinguished lodge was held on Tuesday, February 21st, in consequence of the regular day of meeting being Ash Wednesday. Present: Bros. J. Heathcote Wyndham, M.A., Fellow of Merton College, the retiring W.M.; the Rev. Edmund Jermyn, M.A., Christ Church, W.M.-elect; the Rev. W. F. Short, M.A., Fellow of New College, P.M., G. Chap.; Cameron Churchill, Worcester College, S.W.; Reginald Bird, Fellow of Magdalen, J.W.; W. Gardiner, Exeter, and Fred. P. Marrell, M.A., St. John's, Secs.; Lord Burleigh, Oriel, S.D.; Jules Buc, M.A., Magdalen, and

Vital de Tivoli, M.C.'s; W. W. Harrison, M.A., Bensmore, P.M., &c.; John Blandy Jenkins, P.M.; Richard J. Spiers, P.G.S.B., D.P.G.M. Oxon; H. W. Hemsworth, W.M. 190; and many other distinguished members of the Craft. There was no business except the installation, which ceremony was performed in a masterly style by that most experienced brother, Richard J. Spiers, who for so many years has occupied the proud position of Deputy Grand Master to this province, to the universal satisfaction of every member of the Craft. The Rev. Edmund Jermyn, of Christ Church, was duly installed, and the officers nominated by him were welcomed with unanimous applause. The brethren (about seventy in number), after the ceremony, adjourned to a splendid banquet provided at the Clarendon Hotel. The usual toasts were given, and followed by most appropriate glees, &c.—an excellent choir attending the banquet.—"The Health of the Visitors" was responded to by Bro. H. W. Hemsworth, W.M. 190 (formerly of Brasenose College), who, alluding to the glee appropriated to this toast—viz., "No Time can Change my Love for Thee" (Schneider)—expressed the feeling which had come over him on hearing so prophetic an allusion to himself. He deeply regretted that he had not joined the Apollo Lodge when he was a resident at the University; but Masonry at that time was little known there. In fact, although the first meeting of this lodge had been held in his own college, he had never heard of its existence until after he had left residence. He congratulated the W.M. on his attaining the distinguished position, which he occupied in succession to so many great Masons; and assured him that he himself would prefer being W.M. of the Apollo Lodge to holding the highest office in Grand Lodge.—The Rev. Past Master Short, Grand Chaplain, made some very kind and feeling remarks on the loss the lodge had sustained by the decease of Bro. Lamert, P.M., and also upon the pleasure which he felt in seeing so many provincial and city lodges represented, which for some years had not been the case.

*ROTHERHAM.—Phoenix Lodge, No. 904.*—The annual meeting of the above lodge was held in the lodge-room at the Ship Hotel, on Thursday, the 24th ult. The lodge was opened at 5.30 p.m. by the W.M., Bro. C. H. Perrot, assisted by his officers as follows: Bros. Saville, S.W.; Hutchinson, J.W.; Foote, Sec.; Garnett, S.D. (pro tem.); Fawcett, J.D.; and Shillito, I.G. There was a good attendance of brethren, amongst whom we noticed: Bros. Oxley, P.M. and Treas.; Needham, P.M.; W. Smith, &c. The visitors were: Bros. Pfeilschmidt, W.M. 1239; H. J. Garnett, P.M. 139 and 1239; H. Matthews, P.M. 1239; and Harvey, Org. 1239. The minutes having been read and confirmed, the brethren proceeded to the election of Treasurer; also a Charity Steward to represent the lodge in the Charity Committee of the Province of West Yorkshire; and several other matters of formal business. Bro. Oxley, P.M. and P.P.G.R., was unanimously re-elected to the offices of Treasurer and Charity Steward. Bro. Walter Smith proposed a vote of thanks to Bro. Oxley for his past services as Treasurer, and more especially for his zealous labours in the sacred cause of charity, which was passed with acclamation. The W.M. then requested Bro. Oxley, P.M., to take the chair, to whom he presented Bro. Dr. Saville, S.W. and W.M.-elect, for the purpose of being installed in the chair of K.S. The beautiful ceremony was worked in such a correct, able, and impressive manner as to elicit the warmest approval from the whole of the visitors and brethren. The W.M. then appointed and invested his officers as follows: Bros. Perrott, I.P.M.; Hutchinson, S.W.; Dr. Foote, J.W.; Oxley, Treas.; Walter Smith, Sec.; Fawcett, S.D.; Shillito, J.D.; Dawson, I.G.; Slinn and Redgrave, Stewards; and Chester, Tyler. All business having been disposed of, the lodge was duly closed, and the brethren adjourned to a most sumptuous repast, presided over by the W.M., Bro. Dr. Saville. After the cloth had been cleared, and all duly charged in the west and south, the W.M. proposed the usual loyal and Masonic toasts, which were most heartily received.—Bro. Oxley, P.M., then gave the toast of the evening, "The W.M. of the Phoenix Lodge, Bro. Saville," saying it had been his good fortune to have the privilege of installing many brethren as Masters of that lodge, but he had never experienced such pleasure as on that occasion—having installed one whom he had long known as a friend, one who, he was sure, would sustain the dignity of the high office he was now placed in, and one who would discharge the various duties that office imposed upon him with credit to himself and satisfaction to the lodge. (The toast was most heartily received, and with the hon.urs.)—The W.M. replied in a very effective and exhaustive speech, which was loudly applauded. The following toasts were then given: "The I.P.M. of the Phoenix Lodge, Bro. Perrott," "The Installing Officer, Bro. Oxley," "The Visiting Brethren," "The P.M.'s of the Phoenix Lodge," "The Officers of the Phoenix Lodge," and "The Masonic Charities." After spending a most enjoyable evening in a truly fraternal and Masonic manner, the brethren separated in peace and harmony.

*KIRKBY LONSDALE.—Underley Lodge, No. 1074.*—This flourishing lodge held its regular meeting on the last Friday in February. More than the usual interest was excited on the occasion, in consequence of its being the first meeting held in the new Masonic Rooms, situate in the Market-place, which had been very tastefully decorated, and are well adapted for Masonic purposes. Bro. William James, W.M. and Prov. G.S., occupied the chair of K.S., supported by Bros. Dodd, I.P.M., P.G.S.B., H. 995, &c.; Rev. Canon Ware, P.P.G.C., S.W.; Thomas Wearing, J.W.; Dr. Page, S.D.; W. Smith, Sec.; H. Brayshaw, I.G.; H. Ranthmell, P.G.D.C.; &c. After balloting for Bro. C. Ray as a joining member, which was unanimously favourable, Bro. Dodd assumed the chair, and Bro. J. W. Hindson being a candidate for

the second degree, he was passed thereto, the W.M. presenting the working tools. Bro. Dodd afterwards gave the explanation on the tracing board of that degree. Bro. Canon Ware generously stated it to be his intention to transfer the eight life votes in the Royal Albert Idiot Asylum at present standing in his name, and purchased with the proceeds of the collection in the Parish Church on the occasion of the installation of the Earl of Bective (then Lord Kenlis), to the W.M. of the Underley Lodge for the time being. Two joining members were proposed, and after notice of motion to change the day of meeting from the last Friday to the first Thursday had been given, the lodge was closed according to ancient custom, and the brethren and visitors adjourned to partake of some slight refreshment by way of a housewarming.

*SCARBOROUGH.—Danison Lodge, No. 1248.*—This lodge held its regular meeting in the lodge-rooms, Grand Hotel, on Thursday, the 9th of February. The lodge was opened by the W.M., Bro. S. H. Armitage, M.D., assisted by his officers. After the confirmation of the ministers, one brother was elected as a joining member, when Bro. J. W. Woodall, P.M., P.P.G.J.W., took the reins of Installing Master, and installed Bro. W. F. Rooke, P.M., P.P.G.J.W. (the Mayor of Scarborough) as the W.M. for the ensuing year, who appointed the following as his officers:—Bros. J. Donner, S.W.; J. Green, J.W.; J. Kitchen, Treas.; A. Fricour, Sec.; N. H. Delamare, S.D.; G. Taylor, J.D.; R. Slimon, Org.; F. Foster, I.G.; J. Verity, Tyler. The lodge was now closed in due form, and the brethren, about 30 in number, partook of the annual banquet. The tables were most sumptuously supplied with every delicacy; the usual loyal and patriotic toasts were drunk, and a very agreeable evening spent.

*WARRINGTON.—Gilbert Greenall Lodge, No. 1250.*—The regular monthly meeting of this flourishing lodge was held at the Masonic Rooms, on the 13th ult. The W.M. presided, and was supported by the following brethren, viz.: W. Richardson, W.M. 148; John Bowes, P.M., P.Z., &c.; D. W. Finney, P.M., M.E.Z.-elect, &c.; W. S. Hawkins, W. Pollett, E. Auckland, R. Brierley, E. Roberts, T. Thistlethwaite, John Wood, T. Domville, J. Parry, H. Hoult, S. J. Butcher, J. Cassidy, P. Worthington, J. Barlow, W. Reid, C. Langridge, and J. Hannah. The lodge was opened by the W.M. and the minutes of the previous meeting were read and confirmed. Several gentlemen, were accepted by the lodge in the usual way, and, being in attendance, were initiated by the W.M., assisted by Bros. Bows and Richardson; Bro. Finney delivered the ancient charge. The ceremonies concluded, the W.M. made the usual appeal from the chair. Bro. Brierley rose and proposed, "That the regular meetings of the lodge be held on the second Tuesday in each month, instead of the second Monday as hitherto." This proposition having been seconded, was unanimously carried. One reason for the change is that Tuesday evening is found more convenient for a majority of the brethren to attend to Masonic duties than Monday, and, secondly, the meetings of the R. A. Chapter are fixed for Monday. The Hon. Sec. was instructed to order refreshments to be served after labour on the next regular meeting. Nothing further being proposed for the good of Masonry in general, of the G.G.L. in particular, it was duly closed, and the brethren separated in perfect harmony.

*BRIGHOUSE, YORKSHIRE.—Brighouse Lodge, No. 1301.*—The second monthly meeting for 1871, took place on February 15th, at the Masonic Rooms. The lodge was opened by the W.M., and the minutes of the last meeting were confirmed. Bros. Sunderland and Spice were passed to the second degree. A candidate was proposed for initiation, and after some other business had been transacted, the W.M. suggested that an instruction night should be held every Monday evening at 7.30; this was seconded by Bro. J. Sugden, and carried unanimously. The lodge was then closed in peace and harmony.

ROYAL ARCH.

*LEICESTER.—Chapter of Fortitude, No. 279.*—A convocation of this chapter was held at the Freemasons' Hall, on Thursday, the 23rd ult., when there were present: Companions L. A. Clarke, M.E.Z.; George H. Hodges, H.; George Toller, jun., J.; William Kelly (Prov. G. Supt.), P.Z. and Treas.; C. Stretton, E.; Rev. Charles, J. E. Smith, N.; S. S. Partridge, P.S.; W. Sculthorpe, A.S.; E. J. Crow, Org., and others. Visitor: Comp. Needham (Rugby). There were four candidates due for exaltation, one of whom only, Bro. Alfred Layton, W.M., No. 181, London, presented himself, who was duly exalted, after which the historical and symbolical lectures were delivered by Comp. Toller, J., and the mystical by the P.G. Supt. The following were elected as the officers for the ensuing year, viz.: George H. Hodges, M.E.Z.; Toller, H.; Rev. Charles, J. E. Smith (Rugby School), J.; Stretton, E.; Partridge, N.; Crow, P.S.; Kelly, Treas.; L. A. Clarke, P.Z., and Partridge, Stewards; and Bembridge, Janitor. A favourable report was made on the Treasurer's accounts, and a vote of thanks passed to Comp. Kelly, P.G. Supt., for his services in that office for the past ten years. Seven candidates were proposed, viz.: the Right Hon. Earl of Ferrers, Sir Henry St. John Halford, Bart., and the W.M. and four P.M.'s of the Lodge of Rectitude, Rugby, after which the chapter was closed, and the Companions adjourned to refreshment.

MARK MASONRY.

METROPOLITAN.

*Northumberland Lodge, No. 118.*—An emergency meeting of this Lodge was held at Freemasons' Tavern, W.C., on Monday, February 20th, by dispensation from the M.W.G.M.M., it being other than the usual place of

meeting, which is at the Masons' Hall, Mason's-avenue, Basinghall-street, E.C., on the two regular meetings on the fourth Thursday in March and September, and at Hampton Court in the new Mark Province, under Bro. Col. F. Burdett, P.G.M.M.M., on the two other regular quarterly meetings on the fourth Thursday in June and September. Present: Bros. Morton Edwards, W.M.; A. D. Loewenstark, P.G., T.G., P.M. and Treas.; Meyer A. Loewenstark, P.G.S., P.M. and Sec.; F. W. Koch, T.O. Visitors: M. Emanuel, M.O. 86; Capt. Bertrand Payne, St. Mark's No. 1; Capt. Nickelson, Joppa; H. W. Binckes, Kent. The following brethren were then balloted for: James Brett, P.G.P., P.M., P.Z.; John Lee, Grand Master's Lodge, No. 1; John Coles Fourdrinier, P.G.S., P.P.G.S.W., Shropshire, P.Z. P.M. Antiquity, No. 2; J. E. Hewick, 208; and F. Craven. Bros. Fourdrinier and Lee being in attendance were admitted and duly advanced to the honourable degree of a M.M.M. Bros. H. W. Binckes, Kent; Major H. J. Finney, and C. Gosden, were balloted for as joining members. Bro. H. W. Binckes was appointed Registrar of Marks, and Bro. J. Lee, Organist. This young lodge, only founded and opened for the first time on the 22nd of September in last year, has made rapid progress, having now about twenty members.

## PROVINCIAL.

LEICESTER.—*Fowke Lodge, No. 19.*—The brethren of this lodge assembled at the Freemasons' Hall, on Thursday, the 16th ult. Present: Bros. Duff, W.M. (in the chair); Kelly, P.M. and P.G.M.M.; Johnson, S.W.; W. B. Smith, as J.W.; Partridge, M.O.; Toller, as S.W.; Deane, J.O.; Stretton, Treas.; Richardson, Sec., and various other brethren. The first business was to read and put for confirmation the minutes of the last regular lodge and of several lodges of emergency in connexion with the reception on the 27th October last of the Grand Mark Lodge of England, together with an entry in the minute book by the M.W.G.M. Master, expressive of his entire satisfaction with the working of the Lodge of Instruction by the Prov. G. Master and his officers, and of the arrangements for the reception of Grand Lodge. This being the time for the election of W.M. for the ensuing year, preparatory to a ballot taking place, Bro. W. B. Smith, P.S.W., expressed his desire not to be elected, and in consequence, Bro. Charles Johnson, the present S.W., was unanimously elected. Two candidates were due for advancement, but not being in attendance, the lodge was closed and adjourned to the fourth Thursday in March.

## ORDERS OF CHIVALRY.

## THE RED CROSS OF CONSTANTINE.

## METROPOLITAN.

*Roman Eagle Conclave, No. 6.*—The third anniversary assembly of this Conclave took place on Saturday, the 25th ult., at Anderton's Hotel, Fleet-street, when the following Sir Knights were present:—W. R. Woodman, M.D., G.A. Rec., M.P.S.; C. H. Rogers Harrison, V.E.; Rev. W. B. Church, M.A., S.G.; J. Read, J.G.; H. Allman, H.P.; W. P. N. Quilly, K.G.C., P. Sov., Treas.; A. A. Pendlebury, K.G.C., Recorder; H. C. Levander, M.A., P. Sov. G.A., Treasurer; R. Wentworth Little, G.R.; W. Hurlstone, S.B.; J. Weaver, P. Sov., Org.; W. C. Lucey, M.D., Herald; A. C. Morton, A. Smith, D. R. Adams, J. R. Foulger, W. Carpenter, A. Perrot, J. J. Cancy. The Conclave was opened in due form, and the minutes were read and confirmed. Ballots were then taken for several candidates, and Bros. W. Worrell, S.W. 1339, and A. Montague Haynes, Lodge 130, P.G.S., Hants., were installed as Knights of the Order. Bro. T. L. Bulmer, M.D., of Lodge 73, being also in attendance, was obligated by Sir Kt. Little, in the exercise of his powers as an Intendant General of the Order. Sir Kt. Harrison was then enthroned as M.P.S., and the Rev. W. B. Church was inducted into the chair of E. The officers were then promoted a step down to H.P., the new H.P. being Sir Kt. Hurlstone; Dr. W. C. Lucey, Prefect; A. Perrot, S.B.; C. E. Thompson, II.; J. R. Foulger and A. C. Morton, Stewards. The sum of five guineas was ordered to be placed on the list of subscriptions to the "Wentworth Little" Testimonial, and after a discussion relative to increasing the installation fee and annual subscription, both of which propositions were eventually carried *nem. con.*, the conclave was closed. The Knights Companions then sat down to an excellent banquet, under the presidency of the new M.P.S. The various toasts were given and received with the cordiality which has ever characterised the members of the "Roman Eagle," and in returning thanks for Sir F. M. Williams, Bart., M.P., Grand Viceroys, the G. Council, and G. Senate, Sir Kt. Little, G.R., caused considerable merriment by facetiously alluding to the manner in which he had been portrayed of late in certain publications. He said it reminded him of the pictures frequently seen outside old curiosity shops—one-half of the picture which had undergone the friendly process of renovation being remarkably handsome and attractive, while the other half presented a very dark and forbidding aspect. He could not lay the flattering unction to his soul that he deserved a title of the encomiums lavished upon him by his friends, but at the same time he might say the opposite party had so overdrawn the picture, that its fidelity as a likeness was completely sacrificed. He thanked the Knights Companions for the good opinions and good wishes towards him expressed on their behalf by the M.P.S., and trusted that in the future he should never forfeit the support and confidence so largely extended to him by his brother Masons at the present and in the past. (Cheers.)—The health of the newly-installed Knight was then proposed and heartily received, as was also the toast of the M.P.S. One of the most pleasant incidents of the evening was the presentation of a Past Sovereign's jewel

to Dr. Woodman, the "Third Sovereign" of the conclave, by Dr. Harrison, the M.P.S., in a very neat and appropriate speech. The worthy Past Sovereign expressed his acknowledgments very eloquently, and concluded by wishing peace and prosperity to the "Roman Eagle" and its members. Several other toasts were proposed, and the proceedings were agreeably diversified by songs and music—the talented Organist, Sir Kt. Weaver, being, as usual, "at his post" at the pianoforte. After the Sentinel's toast the Knights Companions separated.

## INAUGURATION OF THE ST. GEORGE'S CONCLAVE AT BOLTON.

The Inaugural Meeting of this Conclave was held on the 18th ult., at the Church Institute, Bolton, under the presidency of Ill. Sir Kt. Dr. Moore, 18°, I.G. North Lancashire, assisted by Ill. Sir Kt. G. Fitz Gerald Matier, 30°, P.M., P.S.; Sir Kt. James Moore.

The dispensation having been read, the conclave was opened in due form. Bros. G. P. Brockbank, 18°, M.P. S.-designate; Thomas Entwisle, 18°, V.E.-designate; Capt. Hunter, 30°, and twelve other brethren, were then severally admitted to the Order, and received the honour of Masonic Knighthood from the Ill. Presiding Officer. The Sir Knights were then arranged in order, and Sir Kt. Moore proceeded to consecrate the new Conclave. The corn was borne by Sir Kt. Brockbank; the wine by Sir Kt. Entwisle; and the oil by Sir Kt. Hunter; the censer was carried by Sir Kt. Matier, who ably discharged the duties of High Prelate. At the conclusion of this beautiful ceremony, which was performed by Sir Kt. Moore with that solemnity and accuracy so well known to the brethren, a College of Viceroys was opened, and five brethren were consecrated to the office of V.E.

A Senate of Sovereigns was opened, and Sir Kt. Brockbank was enthroned as M.P.S., Sir Kt. Hunter receiving the dignity of P.S. The Sir Knights having been admitted, did homage to their newly-installed G. Sovereign. It was then proposed by Ill. Sir Kt. Matier, and seconded by Sir Kt. Hunter, that a vote of thanks should be given to Ill. Sir Kt. Moore, and that he should be elected an Honorary Member of the Conclave, as a slight token of the appreciation of the brethren for his kindness. This was passed unanimously, and Sir Kt. Moore returned thanks in a few appropriate remarks.

Proposed by Sir Kt. Matier, seconded by Sir Kt. Entwisle, that Sir Kt. Robert Wentworth Little, Grand Recorder of the Order, should be an Honorary Member of the Conclave. This was also carried *nem. con.*

The routine business being finished, the Conclave was closed with hearty good wishes from all.

The Sir Knights then proceeded to banquet, after which the usual loyal and Masonic toasts followed in due course, and the brethren separated at an early hour, highly pleased with their reception into this Masonic Order of Chivalry.

## INSTRUCTION.

*Strong Man Lodge of Instruction, No. 45.*—A meeting of brethren interested in the revival of this old Lodge of Instruction was held on Monday week at Bro. Wicken's, Old Jerusalem Tavern, St. John's-gate, Clerkenwell, for the purpose of re-establishing its weekly meetings. The members of several lodges were present. Bro. Follett, P.M., No. 45, presided as W.M.; Bro. Tunstall, P.M., No. 45, as S.W.; Bro. J. White, No. 228, as J.W.; and Bro. James Terry, P.M., No. 228, acted as Secretary. Bros. Pinkstone, Wickens, Moss, and Blake were also present. The beautiful antique silver jewels of the lodge were used on the occasion, and it was explained that the lodge having been in abeyance for some time, it was now considered advisable to revive it at this house in connexion with the United Strength and the Urban, the Strong Man, United Strength, and Urban Parent Lodges all meeting here. A resolution was passed that it should be revived, and Bro. Terry consented to act as Secretary and Preceptor; it was also resolved to meet every Monday evening, at eight o'clock, and to close at ten. The first meeting was held on Monday last, when the prospects of its success of the lodge were very good.

WE have been informed that five members selected by the Royal Ark Mariners degree, and five members selected by the Grand Mark Master, have held a meeting, and settled the basis of conditions for the amalgamation of the former degree with that of the Grand Lodge of Mark Masters.

A MEETING of the Supreme Council of the Ancient Rites of the Temple was held at Bath, on Monday, the 6th inst., when various chapters were represented, and many important matters considered and appointments made, amongst others, Bro. John Yarker, P.M.W.S., and P.R.G.C., was appointed Prov. Grand Superintendent for Lancashire, which that brother agreed to accept, pending other and more satisfactory arrangements for the Province of Lancashire.

"I HAD been suffering several days from diarrhoea, attended with intense pain, when a fellow-traveller recommended to me so strongly your Vegetable Pain Killer for it, that I tried it, and got instant relief; and I can now recommend it as strongly to any so afflicted.—HY. J. NOONE (Clement & Co.), Burton-on-Trent, Nov., 1868.—To Perry Davis & Son, 17, Southampton-row, W.C."

## THE ROBERT WENTWORTH LITTLE TESTIMONIAL.

## LIST OF SUBSCRIPTIONS.

	£	s.	d.
Grand Conclave Red Cross	52	10	0
Whittington Lodge, 862	5	5	0
Premier Conclave, No. 1	10	10	0
Rose and Lily Conclave, No. 3	5	5	0
Roman Eagle Conclave, No. 6	5	5	0
Bro. W. B. Woodman, M.D., P.M. 66	5	5	0
„ George Kenning, W.M. 192	5	5	0
„ J. T. Moss, W.M. 1326, P.M. 169	5	5	0
„ Bayles, 297	5	0	0
„ Paton, 393	3	3	0
„ Col. F. Burdett, P.G.M. Middlesex	2	2	0
„ Rev. C. J. Martyn, Grand Chap., P.M. 82	2	2	0
„ Roebuck	2	2	0
„ Captain J. Bertrand Payne	2	2	0
„ Capt. Irwin, Bristol	2	2	0
„ Rev. G. R. Portal	2	2	0
„ J. L. Thomas	2	2	0
„ Sir Gilbert Campbell	2	2	0
„ Raynham Stewart	2	2	0
„ A. Schmitt	1	10	0
„ Tanner, 177	1	1	0
„ Sillifant, P.M. 217	1	1	0
„ Hughan, P.M. 137	1	1	0
„ F. Walters, P.M. 73	1	1	0
„ Smeed, G. P. Middlesex	1	1	0
„ Yeoman	1	1	0
„ Mann, W.M. 1306	1	1	0
„ Rosenthal, P.M.	1	1	0
„ Hy. Parker, G.O. Red Cross	1	1	0
„ Fairlie, 33	1	1	0
„ Gumbleton, 10, P.G.D.	1	1	0
„ Weaver, 862	1	1	0
„ Brett, G.P., 862	1	1	0
„ Dr. Daniel Moore, Lancaster	1	1	0
„ John Dyer, 22	1	1	0
„ C. Coote, P.M. 1319	1	1	0
„ J. McKiernan, 192	1	1	0
„ Angelo Lewis, 788	1	1	0
„ J. W. Barrett, P.M. 169	1	1	0
„ H. C. Levander, W.M. 507	1	1	0
„ A. B. Domithorne	1	1	0
„ E. H. Thiellay	1	1	0
„ Caveac Chapter, 176	1	1	0
„ The Earl of Limerick	1	0	0
„ Stedwell, J. M., P.G.S., P.M. 788	1	0	0
„ W. C. Barlow, P.M. 174	0	10	6
„ Commander Chas. Scott, R.N.	0	10	6
„ R. M. Bowman, 79	0	10	6
„ Rev. W. Church, 165	0	10	6
„ Ohren, W.M. 452	0	10	6
„ Smith, 76	0	10	6
„ Dr. Jones, Carlisle	0	10	6
„ Hurlstone, 862	0	10	6
„ Quilty	0	10	6
„ Smith	0	10	6
„ Garu	0	10	6
„ Kaye	0	10	6
„ Whitehead	0	10	6
„ Jones	0	10	6
„ Frickenhus	0	10	6
„ Moll	0	10	6
„ Voigt	0	10	6
„ Bergmann	0	10	6
„ Oswald	0	10	6
„ Sissons	0	10	6
„ Halsey	0	10	6
„ Kingston	0	10	6
„ Steiner	0	10	6
„ Anderson	0	10	6
„ R. Robinson, 1002	0	10	6
„ J. Pearson	0	10	6
„ J. F. Taylor	0	10	6
„ W. Taylor	0	10	6
„ J. D. Larsen, C. 177	0	10	6
„ Lord Eliot, 6	0	10	0
„ Morton, 9	0	10	0
„ T. J. Sabine	0	10	0
„ W. Coombes	0	5	0
„ Thomas, John, P.M. 507	0	5	0

## METROPOLITAN MASONIC MEETINGS

For the Week ending March 18, 1871.

## MONDAY, MARCH 13.

- Lodge 5, St. George & Corner-stone, Freemasons' Hall.  
 „ 29, St. Albans, Albion Hotel, Aldersgate-street.  
 „ 59, Royal Naval, Freemasons' Hall.  
 „ 193, Confidence, Anderton's Hotel, Fleet-street.  
 „ 222, St. Andrew's, London Tav., Bishopsgate-st.  
 „ 879, Peckham, Maismore Arms, Peckham.  
 „ 957, Leigh, Freemasons' Hall.  
 Chap. 22, Mount Zion, Radley's Hotel, Blackfriars.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, MARCH 14.

- Lodge 46, Old Union, Radley's Hotel, Blackfriars.  
 „ 65, Burlington, Albion Tav., Aldersgate-street.  
 „ 166, Union, London Tavern, Bishopsgate-street.  
 „ 180, St. James' Union, Freemasons' Hall.



Lodge 198, Percy, Ship and Turtle Tav., Leadenhall-st.  
 " 211, St. Michael's, Albion Tavern, Aldersgate-st.  
 " 228, United Strength, St. John's Gate, Clerkenwell.  
 " 235, Nine Muses, Clarendon Hotel, New Bond-st.  
 " 548, Wellington, White Swan, Deptford.  
 " 917, Cosmopolitan, Terminus Hotel, Cannon-street.  
 " 933, Doric, Anderton's Hotel, Fleet-street.  
 Chap. 185, Jerusalem, Freemasons' Hall.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, MARCH 15.

Grand Stewards' Lodge, Freemasons' Hall.  
 Lodge 30, United Mariners, Guildhall Tavern, Gresham-street.  
 " 140, St George's, Trafalgar Hotel, Greenwich.  
 " 174, Sincerity, Guildhall Tavern, Gresham-street.  
 " 190, Oak, Freemasons' Hall.  
 " 700, Nelson, Masonic Hall, Woolwich.  
 " 969, Maybury, Freemasons' Hall.  
 " 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.  
 Chap. 10, Westminster & Keystone, Freemasons' Hall.  
 " 217, Stability, Anderton's Hotel, Fleet-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MARCH 16.

Lodge 23, Globe, Freemasons' Hall.  
 " 49, Gihon, Guildhall Coffee House, Gresham-st.  
 " 55, Constitutional, Terminus Hotel, Cannon-st.  
 " 63, St. Mary's, Freemasons' Hall.  
 " 169, Temperance, White Swan Tavern, Deptford.  
 " 179, Manchester, Anderton's Hotel, Fleet-street.  
 " 181, Universal, Freemasons' Hall.  
 " 733, Westbourne, Lord's Hotel, St. John's Wood.  
 " 1139, South Norwood, South Norwood Hall.  
 " 1278, Burdett Coutts, Approach Tavern, Approach-road, Victoria-park.  
 " 1287, Great Northern, Great Northern Htl., King's Cross.  
 K. T. Encampment, Observance, Freemasons' Tavern.  
 The R. A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MARCH 17.

Lodge 6, Friendship, Willis's Rooms, St. James's.  
 " 143, Middlesex, Albion Tavern, Aldersgate-street.  
 " 201, Jordan, Freemasons' Hall.  
 " 813, New Concord, Rosemary Branch Tavern, Hoxton.  
 Chap. 176, Caveac, Radley's Hotel, Blackfriars.  
 K. T. Encampment, St. George's, Radley's, Blackfriars.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S. W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MARCH 18.

Lodge 715, Panmure, Terminus Hotel, Cannon-street.  
 " 1185, Lewis, Nightingale Tavern, Wood Green.  
 " 1297, West Kent, Forest Hill Hotel, Lewisham.  
 " 1329, Sphinx, Stirling Castle Tavern, Church-st.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

**BREAKFAST.—EPPS'S COCOA.**—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

**THE BEST FIRST.**—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13 1/2 d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

**REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina:**—"I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

**HOLLOWAY'S OINTMENT.**—This wonderful Ointment acts like magic in the dispersion of all sores and eruptions of the skin. When rubbed on the surface it penetrates, and, purifying each tissue in its passage, exerts the most wholesome influence over the external organs. It is an invaluable application for ulcers, sores, burns, and scalds, and in the various cutaneous eruptions incidental to childhood. Holloway's ointment always effects a thorough cure. Rubbed on the parts affected, it reduces tumours, glandular swellings, and similar enlargements, and is the best remedy for diphtheria. In bad legs, old wounds, scrofula, scrofulous eruptions, Holloway's cooling and healing Ointment will readily bring about a cure without irritating the nerves, weakening the system, or occasioning danger.

**CROSBY'S BALSAMIC COUGH ELIXIR.**—Opiates Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 9d., 4s. 6d. and 11s. each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. \*Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]



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 CLARET..... 16s. 22s. 28s. 36s. 42s. to Five Guineas.  
 SHERRY..... 22s. 26s. 30s. 36s. 42s. 48s. to 84s.  
 PORT..... 28s. 34s. 42s. 48s. 54s. to 120s.  
 CHAMPAGNE .. 36s. 42s. 54s. 60s. to 84s.  
 WHISKEY—the Ben Nevis—CHARLES WATSON and Co.'s Speciality, 20s. per gallon; the softest and most fascinating Whiskey for Toddy in the market.—30, Cornhill. Carriage free within 50 miles. Sample Bottles may be had.

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Reviews.

A Centennial Memorial of the Lodge of St. Andrew. Boston, U.S.A.

(Continued from page 147.)

The concluding remarks of Bro. Willis are not only sound, but beautifully expressed, and we give our readers the benefit of his able peroration:—

"Brethren of 'St. Andrew's,' let us be true to our own responsibilities as present workmen in the great Temple of Freemasonry; remember that by good work only can it be handed down to the ages to come. We are, each generation of Masons are, equally important links in the time-hallowed ancestral chain. May it with us be kept ever bright; may we remember also that we are the successors of men whose love for the rights of man, whose sturdy patriotism led them to do yeoman's service for a nation's independence. We, too, are the successors of Masons whose love for Ancient Free and Accepted Masonry drove to seek in a distant land a clear title empowering them to work. We also are the successors of brethren whose convictions of right, whose skill 'in the Craft,' whose patient endurance to the end, helped to give the Masonic Fraternity of the commonwealth an honourable affiliation. The life-long pathway of these brethren was beset with difficulties; ours, under a felicitous union and ample possessions, is made easy before us. Let not our course be wayward. In the absence of such pressure as our predecessors bore, it becomes us to avoid all thought of minor differences, if any arise, and aspiring to the just dignity of our glorious inheritance, work onward, upward, as they did, in the spirit of Masonry.

"The hundred years are complete! The eventful series is accomplished! We stand on the threshold of another century! The genius of the age bids us look forward, heeding the lessons of the past, but abiding upon ourselves. Thus are we to make history. Thus have we our own responsibilities, and thus alone must our memories encounter the test hereafter. Let us, let each generation of Masons be true to themselves. Then shall centuries go by filled with blessings, and centennial days shall herald grateful memories."

At the Centennial Observance, in honour of General Warren's Grand Mastership, which was celebrated under the auspices of the Grand Lodge of Massachusetts, the Grand Master, Bro. W. S. Gardner, delivered a magnificent historical address, and at the banquet table speeches of almost equal interest and value, were made by M.W. Bro. J. T. Heard, P.G.M. (a gentleman whom we had the pleasure of meeting in London recently), by Bro. W. Parkman, P.G.M., by Bro. Hamilton Willis, P.M., the Rev. J. A. Bolles, D.D., Grand Chaplain, C. L. Woodbury, D.G.M., and J. W. Sheppard. The last-named brother, in noting the parallelism between General Warren and Pythagoras, gave the following sketch of the ancient philosopher's career, which will doubtless be read with interest:—

"Pythagoras was one of the most extraordinary and renowned men in any age or country. He was the first who assumed the name of philosopher. He was born about 588, and died 500 years before Christ. His father, Mnesarchus, was a person of distinction, who gave him a fine education. At eighteen he won the crown at the Olympic Games, where the elegance of his person and the courteousness of his address attracted much attention. In pursuit of knowledge, he travelled to Egypt, Chaldaea, and Persia, and according to Cicero, who called him *vir praestanti sapientia*, he visited many countries on foot. In the island of Crete he was initiated into the Eleusinian Mysteries of Greece, and in Egypt into the priesthood and ceremonies of Isis. It was Isis who said: *I am all that has been, that shall be, and none among mortals has hitherto taken off my veil.*

"At the age of forty he selected Crotona for his residence, and opened his famous school. Crotona (now Cortona) in the kingdom of Naples, lies near the mouth of the river *Æsarus*, which enters the Ionian sea—a walled city, with a strong citadel and about five thousand inhabitants, though anciently thirty thousand, when it was one of the richest and most powerful cities in Magna Græcia; now it is a decayed and abject place.

"He was skilled in music, medicine, and geometry; and such was his advance in astronomy that he placed the sun in the centre of the solar system and the planets revolving in their orbits around it, and more than twenty centuries passed before this fact was established and believed. He added strings to the harp, and increased the scale of music. Dr. Burnet says he invented the harmonical canon or monochord. His discoveries in geometry were very great; many of them were found in Euclid, particularly the celebrated 47th Proposition, of such infinite value, the demonstration of which is one of the most beautiful pieces of scientific logic which are known.

"In addition to his school, he instituted a college in his house, where the more abstruse sciences were taught. Jamblicus, who wrote his life in Latin—I have seen no English translation of this work—speaks of his college, where a brotherhood used to assemble in secret meetings, using mysterious symbols and peculiar signs of recognition. Whence many learned writers have derived the rudiments of Masonry; and therefore from time immemorial he has been claimed by Masons as a brother, and his celebrated Square of the Hypotenuse recognized as a symbol.

"The aspect of the Samian sage was noble and his presence dignified. His life was devout in religious duties and exemplary in morals; and such was his habit of abstemiousness that he avoided animal food. The influence which he exerted in Crotona was so powerful that it is said he reformed the voluptuous and vicious habits of the young men, and his eloquent lectures were listened to by large crowds. From Pythagoras emanated the maxim—'*My friend is my better half.*' In the midst of an idolatrous people he worshipped one God, the Supreme Intelligence. His 'Golden Verses' have come down to us in Greek; they were translated by Dr. Watts, and may be found in his 'Improvement of the Mind,' a book deserving a place in every young man's library.

How sweet the home of this good man;

His 'Golden Verses' led the way;

With orison the morn began,

With vesper hymn he closed the day.

"Such was Pythagoras, one of the purest and greatest men that ever lived—one who should be endeared to every Mason."

Altogether the whole work is so replete with Masonic information, so eloquent with bright and beaming thoughts, and so comprehensive as a record of memorable events, that we rise from its perusal with feelings akin to enthusiastic gratitude for the exquisite mental treat it has afforded us. Our special thanks are due to Bro. Dr. Palmer, the W.M. of "St. Andrews," for his courtesy in sending us a presentation copy.

The Westminster Papers. W. KENT and Co.

This monthly journal is devoted to the interests of chess, whist, games of skill, and the drama. A comprehensive *carte*, but one which we are bound to say is fully carried out. Published at the low price (for a class magazine) of sixpence, it gathers the "whisperings" of the chess world, places before us diagrams of clever positions and problems in the game, and is not only useful to a learner of chess, but interesting to an advanced student or adept of that most scientific of games. In the number under review (No. 35, March 1st, 1871), there is quite a learned article on "Fossil Chess," and which will be continued in future issues. The illustrations of whist are

equally good, and besides correspondence, there is a capital statistical paper on the "Duty on Playing Cards," in which the writer is rather severe upon some points of the Government's financial policy. The contributor of "Dramatic Notes" evidently knows what he is discussing, and that is more than can be said of most dramatic critics. Altogether "Westminster Papers" deserve, and we little doubt receive, a fair share of the support of that large class of the population which believes in a fair modicum of cheerful relaxation without suffering the enjoyment of a friendly game to degenerate into gambling, or an occasional visit to the "pit" to drag them down to the one which is said to be bottomless.

RELIGIOUS ASPECTS OF FREEMASONRY.

NO. I.—FREEMASONRY & CHRISTIANITY. (Appendix to page 4, vol. 4.)

BY BRO. WILLIAM JAMES HUGHAN, P.M. 131, Provincial Grand Secretary Cornwall, &c.

It is our intention to write as soon as possible (probably in three months) the second of the series entitled "Freemasonry and Judaism." After its issue no doubt our views will be better understood than they are at present by certain members of that persuasion. Already we have had objections to the first, viz., "Freemasonry and Christianity;" but as we think the exceptions taken to our remarks will be found to be unwarranted after a careful examination of our article, we shall content ourselves by simply and rapidly explaining why we think our observations are misunderstood by our able friend and Brother, Jacob Norton, of Boston, U.S. In THE FREEMASON for February 25, 1871, that well-known Mason examines our communication in THE FREEMASON for January 7th, 1871, under the heading "Bro. Hughan and the Bible Question." We thank him for his expressed appreciation of our labour respecting "Freemasonry at York," although his commendation is partly qualified by doubting the motives which prompted us to furnish some information for the Craft, e.g., citations from the old Constitutions. Bro. Norton "dissents from his (Bro. Hughan's) motives for furnishing them, and the conclusions they lead him to." Now, our motives in presenting them to the Craft universal through THE FREEMASON was to prove that Freemasonry had a Christian origin, and until the last century was a Christian Institution—in other words, Freemasons recognised Christianity. The conclusion we arrived at is, that whatever may have since been advocated with respect to the Institution in order to secure its universal acceptance, we must admit Freemasonry was originated, was maintained, and, in fact, was supported from the earliest period of its existence until the last century, by professed Christians. We say this only to draw attention to a historical fact, and so as to make our meaning plain. By bearing these statements in mind we are quite prepared to find a Christian ritual in use among Freemasons. In time, however, its character was gradually altered, and we have now a series of ceremonies substituted which, though not sufficiently changed to fully disguise their Christian origin, are, after all, suited for the present era of the Craft, and form a grand introduction to Freemasonry for neophytes of any religion, politics, or country. We wish it to be distinctly understood that we view with decided favour all attempts to open the portals of the Craft as widely as possible to all *religionists*, so long as the "landmarks" of importance are duly



observed. At the same time, because we as Masons, require certain religious prerequisites, such as belief in the Great Architect of the Universe, &c., we strongly object to the removal of the volume of the Sacred Law from the pedestal, and the substitution of the Book of Constitutions. On this ground we presume Bro. Norton objects to our article. We say *presume*, as after a careful perusal of his communication, we cannot discover any part of our article specially mentioned or objected to, although we do find the "burning of heretics," and other such iniquitous practices, fully alluded to, and about which certainly we have nothing to do. In the second of our series we intend to recount a few of the persecutions by *Freemasons* (not as by Christians or other religions, which, after all, we are not called upon to consider), and by the time we write the third, or concluding article of the series, we fancy our friend, Bro. Jacob Norton, will not so warmly object to our "Religious Aspects of Freemasonry." Bro. Norton says: "The question is not what religious belief was necessary in order to be an *Operative*, but a *Speculative*, Mason." Well, suppose we take that for granted, we then will ask what religious belief was necessary in order to be a *Speculative* Mason during the last century? In answer, we state most emphatically that not a single copy of any ritual in use during that period can be produced which does not illustrate the connection of Freemasonry with Christianity! Hence, the fact is clear that the ceremonies of the Craft decidedly were of a Christian character long after the "Revival." The "ancient charges" promulgated by Bro. Dr. Anderson were not *as the ancient charges*, which was my object in quoting so largely from the ancient MSS. of the fourteenth century to the last. All these are Christian, which any one can verify by reference to several we have had printed, and by perusal of others published some time since. Also, however universal and unsectarian these charges of A.D. 1723 were, the rituals then, and subsequently for many years in vogue, were Christian. We do not like Bro. Norton's reference to "cheating." As we write to give and receive *light*, and Bro. Norton and numerous other worthies do the same, let us not employ such terms, but always write as gentlemen. We would wish to know in England during the last century when "the Bible was *not* even used for obligating candidates?" With respect to the festival of St. John the Baptist and the early Freemasons, we have plenty of evidence to prove that feast was observed by Freemasons before 1717. Bro. Norton states, from certain reasons "the clear-sighted Bro. Hughan is led astray by supposing that, because the bricklayers of old had to be Christians, we therefore must also somehow acknowledge Christianity in our lodges." Any oculist would certify our sight was good; but we fancy Bro. Norton must have the faculty of "seeing double," as we cannot discover where we state lodges must somehow recognise Christianity. On the contrary, we say it *would be wro* to require them to do so, and if in any lodge the majority of the members are Mahomedans, we would vote for the Koran being generally placed on the pedestal; in like manner, if the majority are Jews, we would advocate the "Old Testament" being "opened in Lodge;" and if the majority are professedly Christians, we should desire to see the Holy Bible (composed of the Old and New Testament) always on the pedestal, excepting for the initiation of other religionists, when *their*

volume of the Sacred Law should be substituted. With respect to the initiation of a Mahomedan by the Duke of Sussex, we do not remember an instance, although Bro. Norton says so positively. The Ambassador from the King of Oude to this country was initiated in No. 6, London, on the 14th April, 1836, when H.R.H. the Duke of Sussex sent his valuable copy of the Koran, which was used at the obligation. The W.M. who presided was the Rev. Bro. Fallowfield (*Freemason's Quarterly Review*, p. 192, A.D. 1836). We are delighted to witness the introduction of good Mahomedans or consistent members of other sects into Freemasonry, and have had the pleasure of assisting on such occasions. Freemasonry is now *unsectarian*, and candidates can be obligated according to their consciences. When, however, we have to talk of Freemasonry *as it was*, we have to disregard our own views, and assume the place of a historian.

The "Book of Constitutions" would be of much less importance to me at the obligation of a Mahomedan than the Koran, because the latter *opened* on the pedestal, and *saluted* by the neophyte, would be a "pledge of fidelity," and according to the conscience of the candidate. At other times, the "Book of Constitutions" would to me, Masonically, be of more importance, certainly; but at no time would it be so to the Mahomedan, and at no time would it be to me of *more importance* than the Holy Bible. By a mutual concession to the religious beliefs of the Fraternity, and by ignoring all religious and political discussions in our lodges, we are free from the imputation of either sectarianism or bigotry. The Koran would be the "volume of the Sacred Law" to the Mahomedans, the "Old Testament" to the Jews, and the "Old and New Testaments," in one volume, to the Christians. We are not conscious of any difficulty as to the "Bible question" in this country. In London, especially, men of various religions are members of the same lodge, and work in "peace and harmony."

In conclusion, we beg to assure Bro. Norton of our sympathy with him in reading of the unmasonic laws existing among Masons in some parts of Europe, and at the same time would also remind him that such intolerance derives no support from this country.

### THE FAIR SEX AND ADOPTIVE MASONRY.

#### ARTICLE 2.

It is an indubitable fact that many enterprises, promoted from time to time by well-meaning people, have signally failed in consequence of the irregular system manifested by the projectors. Their collapse has excited feelings of surprise and disgust; but how little was the origin of the misfortune understood! If men generally were, in all their transactions, determined to obey the Divine command—"Let all things be done decently and in order"—how many vexations and inconveniences would be averted!

It is imperative that all friendly societies should receive conscientious methodical treatment to ensure favourable results, for how can it be supposed that any undertaking, uncontrolled by well-devised principles, should flourish? The rules enforced by the order of the Eastern Star indicate a firm basis of government, for they exhibit care and forethought, and are well

constructed and comprehensively explained. They are as follows:—

1. Not less than five ladies who are entitled to receive, or have received, the degrees should be present at any communication when the degrees of this Order are conferred.

2. The proper persons entitled to receive the degrees are:—1, All Master Masons in good standing; 2, the wives of Master Masons in good standing; 3, the widows of Master Masons who died in good standing; 4, the sisters of Master Masons in good standing; 5, the daughters of Master Masons in good standing; 6, mothers of Masons in good standing.

3. Those who are not entitled to receive the degrees are:—1, Unmarried ladies, if under 18 years of age; 2, half-sisters or step-daughters; 3, Master Masons who may stand expelled, suspended, or against whom charges may be pending.

4. Each person before acquiring a knowledge of the degrees must be honourably pledged to the observance of the above rules, and to the strictest discretion in regard to the essential secrets of the degrees.

5. A well-guarded apartment must be secured for conferring the degrees. No person should aspire to the office of Instructor until he has thoroughly qualified himself for the work by imprinting the lectures upon his memory, perfecting himself in the signs, passwords, and scriptural illustrations, and securing confidence in himself, so that he may not become confused when he rises to address an audience. The Instructor should make the lecture graceful, dignified, and impressive. No one should be allowed to enter the room after the pledge of secrecy has been imparted. These requisitions being complied with, the brother who may be acting as Instructor will proceed upon the general plan indicated; that is, he will make allusions, by way of opening, to the history, extent, and purposes of Freemasonry; its claims to the respect and attachment of the ladies, and the practical objects for which the Order of the Eastern Star was instituted.

The subjoined composition is the opening ode to the first ceremony, and is directed to be sung by all present, to the tune of the well-known air "Just before the Battle, Mother." The words possess pathos and simplicity, and must have an impressive effect upon the minds of all, especially the initiates:—

Here around the altar meeting,  
Where the sons of light combine;  
Mingled with our friendly greeting,  
Is the glow of love divine.  
For this hall to virtue given,  
And our emblems on the wall,  
Point us to the Lodge in Heaven  
And the Master of us all.

*Chorus*—Keep in view the lodge supernal,  
Life is love enthron'd in Heav'n,  
Where the true light never wavers  
And our mortal sins forgiven.

In the bonds of Mason's duty  
Seek we now the Mason's light,  
Forms of Wisdom, Strength, and Beauty  
Teach us what is good and right.  
Far be every sinful passion,  
Near be every gentle grace;  
And so at last this holy mission  
Shall reveal our Master's face.

*Chorus*—Keep in view the lodge supernal,  
Life is love enthron'd in Heav'n,  
Where the true light never wavers  
And our mortal sins forgiven.

The piece having been concluded, the Instructor recites the following words:—

A welcome and a greeting now,  
To gentle friends and sisters true,  
Around the place where Masons' bow,  
And pay their homage due;  
On checkered floor, 'neath starry sky,  
Welcome, kind friends of Masonry!

To her who finds a Father here,  
Or Brother's strong and trusty hand;  
To her who mourns the lost and dear,  
Once cherished in our band;  
To her who husband's love doth own,  
Greeting and Welcome, every one!

Welcome the light our emblems shed,  
Welcome the hopes yon volume gives—  
Welcome the love our covenants spread,  
The wages each receives;  
And when is past life's toilsome week,  
Welcome the home that Masons seek.

The oration following this salutation will be quoted in the next article. C. S.

**FREEMASONRY in IRELAND.**

By Bro WILLIAM JAMES HUGHAN.

(Continued from page 147.)

15. No Lodge shall make any person a Mason until he has attained the age of *twenty-one years*, let his other Masonic qualifications be what they may, unless by dispensation from the Grand Master.

16. No person shall be made a Mason in any Lodge for a smaller admission fee than 2 Guineas, including the fee for Registry; not in the City of Dublin or its Vicinity, for less than 1½ Guineas, besides the Grand Lodge fee of £1, under penalty of being fined a sum for each offence, equal to what they should have charged their candidates according to this Regulation; and the Brother so admitted shall be considered as irregular, and subjected to all the disqualifications of the 3rd Regulation for particular Lodges, until he shall be restored by the Grand Lodge upon Memorial, and pay into the Charitable Fund, whatever sum his admission fee already paid to his Lodge may have been less than the sum required to be paid according to this Regulation.

17. No person made a Mason under a Warrant which has been afterwards suspended or cancelled, shall be entitled to visit or join any other Lodge without the permission of the Grand Lodge obtained upon Memorial.

18. No person shall be made a Mason in the City of Dublin or its vicinity until approved of by the Inspecting Committee under a penalty of four Guineas for each offence, to be paid by the Lodge violating this Regulation, and on any person being proposed to the Committee for consideration One pound sterling shall be deposited with the Chairman of the Committee, of which 11s. 10½d. goes to the Orphan School fund; 4s. 4d. to the Grand Lodge fund for general charitable purposes; 1s. 1d. to the Regulations Grand Tiler; and 2s. 8½d. for registering the party admitted whenever he becomes a Master Mason, but the entire is to be returned if the person proposed is not approved of.

19. No Lodge shall receive a person among them, who shall be an Officer of Mace, Sheriff's Officer, Bailiff, Constable, Livery Servant, or any person of such like occupation, under penalty that the Officers present on such occasions shall be suspended from acting as Officers of any Lodge, during the pleasure of the Grand Lodge, and in case any such disqualified persons are Members of Lodges, they shall not be eligible to the situation of Officers therein.

20. All the Lodges of Ireland are to register their Members in the Grand Lodge Books within three months after they are raised to the degree of Master Masons, as well as the names of those transferred from other Lodges, within three Months after said transfer, under penalty of 5s. 5d. for each neglect.

N.B. The expense of registering or transferring, is stated in Regulation the 19th—2nd Section Grand Officers, &c., &c., under the article of Deputy Grand Secretary's fees.

21. Every Lodge in Ireland shall pay 10s. 10d. annually to the Charitable fund of the Order, on or before the first Thursday in June and December, the Grand Master's Lodge to pay what they shall think proper, and no Master or Warden shall be suffered to sit in the Grand Lodge until such contribution be paid, but no Military Lodge is to be charged with annual dues whilst on foreign service.

22. No Military Lodge shall make any Townsman or Citizen a Mason in any part of the British Dominions when there is a registered Lodge held in the Town or District where he resides, or where such Military Lodge there meets; and no town or country Lodge shall make any Military man a Mason, when there is a Warranted Lodge held in the Regiment, Troop, or Company, to which such Military man belongs, and any Military or other Lodge violating this Rule, shall be fined one Guinea for each individual so made or admitted, and if such conduct is persisted in, the Warrant shall be withdrawn altogether or suspended during the pleasure of the Grand Lodge.

23. All the Lodges in the City of Dublin or its Vicinity, shall elect their Officers in the Months of April and October, and return their names, occupations, and places of residence, to the Grand Secretary, who is to produce the same on the Grand Lodge nights in May and November, that their characters may be inquired into, and reported to the Grand Lodge by the Committee of Charity and Inspection at the meetings preceding St. John's Day; country Lodges are also to return their Officers and a list of all their Members (post paid) to the Grand Secretary, on or before St. John's Day, and any Lodge not complying with the above shall be fined 11s. 4½d.

24. That from and after the 24th of June, 1816, if

any Lodge in the City of Dublin or its Vicinity shall cease to meet regularly, keep up the Rules and Orders of the Grand Lodge, and discharge its dues to the Grand Lodge for the space of 6 Months, its Warrant shall be suspended, and if it remain in that state for 6 Months longer, the Warrant shall be cancelled; country Lodges for the like neglect shall be suspended at the end of 1 year; at the end of 2 cancelled by the mere operation of this Law; without motion or resolution for that purpose.

It is recommended that in cases where Lodges are so reduced in Members and circumstances as to be unable to keep up the regularity thereof, that the Warrants of such Lodges be returned to the Grand Secretary, in order to prevent their being suspended or cancelled, and the Members thereof subjected to the disqualifications of the 17th Regulation for particular Lodges.

25. If any of the Lodges pay any contributions or arrears, or any part thereof, to the Pursuivant or Tiler, or any other person without having the Grand Treasurer's or his appointed Clerk's receipt for the same, it is done at their own risk.

26. Any Brethren meeting on a Sunday as a Lodge, shall be excluded from the Order, and no Lodge in the City of Dublin shall meet on the same day on which the Grand Lodge meets.

27. If any Brother so far misbehaves himself as to disturb the good order and good feeling of his Lodge, he shall be thrice duly admonished by the Master and Wardens in open Lodge, and if he will not refrain from his imprudence, and obediently submit to the advice of his Brethren, he shall be treated according to the bye-laws of his own Lodge, or in such manner as the Grand Lodge shall think fit, and when any Brother is excluded from the Order for malpractice or breach of Masonic Duty, information shall be sent forthwith to all the Lodges of the City of Dublin, and as soon as convenient to those in the Country.

28. All the Lodges of Ireland shall have each a Seal with the impression of a hand and trowel encompassed with the name of the place where such Lodge is held, and number of the Lodge, in order to prevent counterfeit Certificates; and no Brother shall receive a Grand Lodge Certificate without producing one signed by the Officers, and sealed with the seal of his own Lodge, unless by the special order of the Grand Lodge for that purpose, to be granted on Memorial stating the causes why the Certificate of his own Lodge cannot be procured; the expense of a Grand Lodge Certificate shall in future be 5s. 5d., one half of which goes to the Deputy Grand Secretary, the other to the charitable fund of the Grand Lodge, and no private Lodge Certificate shall be in force for more than 3 Months.

29. No Religious or Political discussion is by any means or under any colour or pretext whatever, to find its way into a Masonic Lodge.

30. The Majority of every Lodge, when assembled, have the privilege of giving instructions to the Master and Wardens before the meetings of the Grand Lodge, because their Officers are their representatives, and are supposed to speak the sentiments of their constituents in the Grand Lodge.

31. No Brother shall attend as a Mason clothed in any of the Jewels or Badges of the Craft, at any Funeral or other Public procession in the City of Dublin or its Vicinity, without a special licence first had and obtained for such Funeral or Procession from the Grand Master or his Deputy, and in all Masonic Funerals, or other Public Processions of what kind or nature soever; although authorized as above, no Brother shall wear any other Ribbons or Colours than Masonic ones, and if attended by Music shall play or cause to be played any other than Masonic Tunes, it being hereby strictly prohibited to introduce on such occasions any party or political colours or tunes, so that the honour of the Craft, or the peace of the Country may be compromised, and every Brother offending against this Rule, shall be liable to exclusion or suspension from the rights of Masonry during the pleasure of the Grand Lodge.

32. From and after the 24th of June, 1816, no Brother being the proprietor of a house of entertainment in which a Masonic Lodge holds its meetings, shall be eligible to hold the Office of Master of such Lodge during the time it meets in his house, and any Lodge electing such Brother as their Master, shall have the Warrant thereof suspended during the pleasure of the Grand Lodge.

33. No Committee of enquiry will be ordered on any complaint addressed to the Grand Lodge, unless such complaint is certified to be of a nature requiring Masonic Investigation, by the signature of the Officers and seal of a regular Lodge; this does not apply to cases of appeal.

34. No Brother shall be competent to be the

Nov. 1810 acting Officer of more than one Lodge in the same Town or Country, during the same period of time.

SECTION the 5th.  
OF THE MASONIC ORPHAN SCHOOL.

1. It is expedient that a fund be raised for the purpose of establishing a school for the Education and Maintenance of the Female Orphan Children of Freemasons.

2. The Grand Master of Masons of Ireland, the Deputy Grand Master, the Grand Wardens, the Grand Treasurer, the Grand Secretary, the Grand Chaplain, and the Masters of such Lodges as have paid or shall pay the sum of Ten Guineas at one payment, all for the time being shall be Governors.

3. Such Brethren and other well-disposed persons as shall pay Ten Guineas in one payment shall be Governors for life, and every Brother subscribing One Guinea or upwards annually, shall be a Governor as long as he continues a Subscriber.

4. The Wife, Daughter, or Sister of each Brother Subscribing as above, shall possess the privilege of visiting the School, and exercising her judgment and attention as she may think most conducive to its interests.

5. Out of the body of Subscribers 24 are to be elected annually to constitute a Board, to whose direction and superintendence the concerns of the School generally are to be committed. This Board, of which the Grand Officers for the time being are always considered Members, are to meet once in each Quarter, in order to examine the state of the School, inspect the receipts and expenditure of money, admit Candidates, dispose of the Children fit for trades or occupations, and do whatever else may be deemed necessary for its good management.—The Members of this Board to be elected by the Subscribers at large, when vacancies shall occur, as in the first instances of its formation.

6. The funds of the Institution consists of life or annual Subscriptions as above, one Guinea out of each Warrant granted by the Grand Lodge, 11s. 10½d. out of the report money for every person approved of by the Committee of Inspection to be made a Mason in the City of Dublin; 5s. from the Master, 3s. 4d. from the Senior Warden, and 2s. 6d. from the Junior Warden, of each Dublin Lodge, on their being approved of for those situations, if they are not already annual or life subscribers to this Charity, with the collections made at the Annual Charity Sermons; which funds being very inadequate to anything like an extensive Charitable Establishment, every lodge is earnestly solicited to assist the funds of this Institution, either by annual subscriptions or periodical contributions, and as the smallest donation will be thankfully received, it is recommended as a plan for carrying their Brotherly love and good feeling into effect, that each Lodge shall have regularly, at all its meetings, a Charity Box, called "THE ORPHAN'S BOX" to receive donations; the contents of which will be claimed on the 27th of December in each year by the Grand Treasurer.

7. The Treasurer of the Masonic Orphan School is to report the state of the funds thereof, and present accounts of money received and disbursed to the respective Grand Lodge meetings of January, April, July, and October in each year, and to the Committee of the Orphan School, or the Committee of Charity and Inspection, whenever they shall require such explanation, and he is also to report on each of those occasions the number of children admitted into the School, and apprenticed or otherwise provided for out of it.

8. All subscriptions to the Masonic Orphan School become due on every 27th of December, the subscriptions being in advance for the ensuing year, and the Treasurer having apprised each subscriber of the arrear he has incurred on that day shall return a statement of the Defaulters to the Grand Lodge at its meeting on the February following.

FINIS.  
(To be continued)

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Britannic Lodge, No. 33.*—A meeting of this lodge was held at the Freemasons' Hall, on Friday, the 10th inst., and amongst those present we noticed Bros. Augustus G. Church, W.M.; James Glaisher, S.W.; Magnus Ohren, J.W.; Frederick George Finch, S.D.; George E. Eachus, J.D.; Franchis Pendered, I.G.; F. Webb Shields, John Sampson Peine, Henry Bridges, William Smith, and James Glegg, P.M.'s; Charles Horsley, Edmund Burke, Charles W. Turner, William Claviston, Thomas Spencer, David Hodge, Jabez Church, Frederick D. Banister, Thomas D. Parker, John N. Sharp, Henry Finlay, &c. Visitors: Bros. Frederick Leslie, of No. 1 Lodge (from Moscow); Marris Wilson, P.M. of St. Mary's Lodge; &c. Bros. Humphreys, Bloore, and Wallis were raised, and Bros. Hodge and Wilcox passed, both ceremonies being very ably performed by the W.M., and satisfaction was expressed at the perfect manner in which the candidates passed their examination. The regret of the lodge was expressed at the absence of Bro. A. Chubb, the Secretary, from illness, and also of the Treasurer, Bro. Crombie, from professional duties. Bro. James Glaisher, F.R.S., the S.W., was unanimously elected W.M. for the ensuing year. The lodge adjourned to banquet about 7 o'clock, and in the course of the evening "The Health of Bro. Glaisher, W.M.-elect," was most cordially received.

*St. George's Lodge, No. 140.*—On the 15th inst., this old lodge met at the Trafalgar Hotel, Greenwich, Bro. E. Johnson, W.M., presiding. He initiated, in an able manner, Messrs. John Cowper Seard and William Sydney Wilkins into Freemasonry. It was unanimously agreed to vote a Treasurer's jewel to Bro. G. W. Edington, P.M., for his services as Treasurer for the last six years, to be presented to him at the next meeting. A committee was formed to carry out the arrangements for a summer festival, similar to that held last year. The lodge was closed. There were present: Bros. Hudson, P.M.; E. M. Hubbock, P.M.; E. W. Pook, P.M.; W. Noak, P.M., Treas.; A. H. Tattershall, P.M., Sec.; Webster, Allwright, &c. The visitors were: F. Walters, P.M. 73, W.M. 1309; E. W. Mackreay, S.W. 134; E. J. Bumstead, P.M., Sec. 548; H. A. Collington, P.M., Treas. 871, &c. The banquet followed.

*Lion and Lamb Lodge, No. 192.*—The regular meeting of this lodge was held at the Terminus Hotel, Cannon-street, City, on Thursday, the 2nd inst. Bro. George Kenning, W.M., occupied the chair, supported by his Wardens and officers. The lodge having been opened in the first degree, the minutes of previous meeting were read and confirmed. The lodge was then opened in the second and third degrees (Bro. E. Roberts, P.M., occupying the chair *pro tem.*), and Bro. W. Donne, J. G. Chillingworth and S. Edwards, being present, were raised to the sublime degree of M.M. The lodge was then resumed in the first degree, and Messrs. William Cotter and Wm. Ramsey, after being unanimously elected by ballot, were regularly initiated into Freemasonry, the ceremony being worked by the W.M., Bro. Kenning, with great ability. Several matters of business before the lodge having been disposed of, the lodge was closed in due form and adjourned till the next regular meeting in October next, emergencies excepted. Amongst the members present we noticed Bros. J. J. Harris, S.W.; F. Trot, J.W.; W. Goodyer, P.M., Treas.; J. G. Marsh, P.M., Sec.; Geo. Abbott, S.D.; A. J. Dickenson, J.D.; Geo. Newman, I.G.; Thos. Cohe, D.C.; E. King, Steward; Chas. Hosgood and E. Roberts, P.M.'s; H. Davis, G. T. Smith, E. Raffie, J. Hyde, T. Fisher, G. Parker, T. Gardner, W. R. Baker, R. E. Bright, F. Baker, E. Jones, A. F. Iselton, S. T. Lucas, B. Marsland, J. Kent, S. West, A. C. Payne, H. Legg, C. Arkell, H. Child, C. Cann, H. Griffin, A. J. Garnett, and S. Haynes. The brethren sat down to a sumptuous banquet, ably presided over by the W.M. During the evening the usual loyal and Masonic toasts were given from the chair and enthusiastically responded to, Bro. Colonel Perkins, G. Steward, returning thanks for the Grand Officers and visitors in an excellent speech. Bros. Abbott, Bright, Gardner and others, by their vocal abilities, added much to the pleasures of the evening. The Tyler's toast brought this, the last meeting of the lodge for the season, to a most happy termination. During the evening it was unanimously resolved, on the proposition of the W.M., that there should be a summer banquet, and which we have every reason to believe will, under the popular management of the W.M., Bro. Geo. Kenning, result in a genuine success. The visitors who honoured the lodge with their presence on this occasion were Bros. Col. E. M. Perkins, G. Steward, and W.M. No. 5; A. Bryant, W.M. 12; J. Lake, 101; C. Jardine, J.D. 140; H. Windybank, 902; W. H. Thompson, P.M. 938.

*Lodge of United Strength, No. 228.*—At a meeting held at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell, on Tuesday, the 14th ult., Bro. Bisley Roberts, P.M., in an impressive manner, raised Bros. Potter and Mott to the third degree. The lodge was closed. Present: Bros. H. C. Bebb, J.W.; J. A. Winsland, Treas.; Crump, P.M. Sec.; J. White, J.D.; H. Smith, D.C.; C. Braid, as Organist; Colston, P.M.; C. F. Stewart, P.M.; W. B. Vivian, P.M., &c. The visitors were: Bros. F. Walters, P.M. 73, W.M. 1309; J. C. Downing, 108; J. C. Cox, 1257; Buckingham, 1196; Bradley, 1 Hiram Lodge, New York.

*Star Lodge, No. 1275.*—This young lodge held its regular meeting on Friday, the 3rd inst., at the Marquis of Granby Tavern, New Cross. Bro. Ough, P.G.P., the W.M. opened the lodge, and there were present during the evening Bros. C. J. Hogg, P.G.P., P.M., S.W.; H. Keeble, J.W.; J. Smith, P.G.P., P.M., Treas.; F.

Walters, P.M., Sec.; H. Crabtree, J.D.; G. Pymm, P.M., I.G.; T. R. Darke, D.C.; A. Stevens, Wetten, W. B. Tustin, W. Okey, S. Homewood, J. J. Limebeer, W. M. Bull, T. Hobson, W. H. Trampleasure; visitors, Bros. F. Dussee (79), F. Frampton (P.M. 87), A. Dixon (87) E. Farthing (S.D. 101), W. F. Fenton (25), E. Sisson (P.M. 901), G. Wilkes (1075), &c. The work done was initiating Messrs. Limebeer, Trampleasure, and Bull, and passing Bro. Wetten. Several notices of motion for next meeting were given, and the lodge was closed, the brethren passing an hour or two most pleasantly at the banquet-table.

*Royal Standard Lodge, No. 1298.*—The first anniversary meeting of this lodge was held at the Marquess Tavern, Canonbury, on Tuesday, the 7th inst. Bro. Wiggington, P.M. 902, P.P.G.D.C. Worcester, W.M., presided, and was supported by Bros. Lee, P.M. 193, W.M.-elect; Robt. Shackell, Hon. Sec.; W. J. Woodman, Ballantyne, Dudden, Rutherford, Catlin, Tomlinson, Dupont, Modridge, Cleaver, Sansom, J. W. Wright, Rafter, &c., &c. Bro. Wiggington raised Bro. Whillier, and initiated Mr. Cohen, the ceremonies being ably performed. The installation by Bro. Younghusband, P.P.G.J.W. West Lancashire, of Bro. Lee, and the addresses to the W.M., Wardens and brethren, subsequently, were rendered in an almost perfect manner, and called forth many expressions of praise. The newly-appointed officers are:—Bros. R. Lee, W.M.; Wilson, S.D.; Woodman, J.W.; Wiggington, Treas.; Rev. R. Simpson, P.G. Chaplain, Chaplain; R. Shackell, P.P.G.D. Hants, Sec.; Dudden, S.D.; Modridge, J.D.; Bracey, I.G.; Sweetland, D.C.; Motion, P.M., 453; and Ballantyne, P.M. 754, Stewards; and Gilchrist, Tyler. The W.M. said he now had a very pleasing duty to perform, and that was to present to Bro. Wiggington, a handsome P.M.'s jewel, which, together with the freedom of the lodge, had been voted to him at the last meeting. The jewel, which is from Bro. Wiggington's own design, bears the following inscription:—"Presented by the Royal Standard Lodge, 1298, to Brother Colonel Wiggington, P.M. 902, P.P.G.D.C. Worcester, Founder and first W.M., as a token of respect for the courteous and efficient manner in which he presided during the year 1870-1871."—The W.W. said it was with intense satisfaction he rose to present to the Installing Master, Bro. Younghusband, a vote of thanks and the freedom of the lodge for the services he had rendered them in consecrating the lodge and installing the first two W.M.'s.—Bro. Younghusband made a suitable acknowledgment, and said his services were always at the command of the brethren.—The W.M. then stated that at the last meeting of the lodge it was unanimously resolved that an expression of the gratitude of the lodge to Bro. R. Shackell, the indefatigable Secretary, should be engrossed on vellum for the very great kindness and attention he had given to the lodge and its concerns. He (the W.M.) was very proud to have the honour of presenting, on behalf of the lodge, the hands and testimonial of the high estimation in which Bro. Shackell is held, and which was then before them. The freedom of the lodge, also handsomely engrossed, was likewise offered for his acceptance. In presenting these to Bro. Shackell, the W.M. dilated at some length upon his excellent qualifications for the office he held, and his untiring energy and zeal in the cause of Masonry. The testimonial, splendidly mounted in a large gilt frame, was to the following effect:—

"At a meeting of the lodge held on Tuesday, 7th Feb., 1871, Bro. Col. Wiggington, W.M., in the chair, it was proposed by Bro. Wilson, seconded by Bro. Modridge, and unanimously resolved, that the best thanks of the brethren, together with the freedom of the lodge, be given to Bro. Robt. Shackell, W.M. 30, P.P.G.P. Hants, Hon. Secretary, for the untiring zeal and energy displayed by him in the formation of the lodge, as well as that of the Lodge of Instruction in connection therewith, and also for the manner in which he has performed the onerous duties of Secretary of this lodge, and that the same be engrossed on vellum, and presented to him as a slight token of the esteem in which he is held by the brethren.

"Signed, Wm. WIGGINGTON, W.M.  
R. LEE, S.W.  
H. BALLANTYNE, J.W."

—Bro. Shackell, in returning thanks, said he could hardly find words to thank the brethren. He never expected such a recognition of his poor services, and it had taken him quite by surprise, but he could assure the brethren it would be highly prized as long as he should live.—The lodge was then closed, and the brethren adjourned to a banquet, after which several complimentary speeches were made and responded to. The visitors—who were Bros. Wells (15), E. R. Bass (861), E. H. Lambert (382), and Chas. E. Thompson, Masonic Reporter (177 and S.W. 1158)—in responding to the usual compliment paid them, expressed their satisfaction at the way in which the work was carried on, and congratulated the brethren on having secured so good an officer as Bro. Lee for their Master.—The brethren separated at a late hour.

*Lodge of Asaph, No. 1319.*—This lodge held its regular monthly meeting at Freemasons' Hall, W.C., on the 6th inst. Present: Bros. E. S. Jones, W.M.; C. Coote, S.W.; J. M. Chamberlin, J.W.; James Weaver, S.D.; F. Frewin, J.D.; C. Coote, jun., Treas.; Jeykll, I.G.; W. A. Timney, D.C.; J. A. Adams, P.G.P.; H. J. Timney, Weston, Snelling, Stephens, Egerton, Maby, Boatwright, E. Terry, Harper, Easton, Edgar, Horton, H. Baker, J. Baker, and Snyder's; visitors, Bros. John Read, P.M. 720, and Edward Swanborough, 188. The business consisted in initiating Mr. John Tiplady Carrolus, Professor of Music, and Mr. John Strachan, dramatic author; passing Bro. J. Baker, and raising Bros. H. J. Timney, H. J. Snelling, and J. Egerton. The sum of two guineas was voted to the "Lion Testimonial Fund." Messrs. W. J. Castell, L. Silverberg, and Wm. Cross, Professors of Music, were proposed for initiation, and the business being finished the lodge was closed in due form.

## PROVINCIAL.

*LEICESTER.—St. John's Lodge, No. 279.*—This lodge held its usual monthly meeting at the Freemasons' Hall, on Wednesday, the 1st inst., Bro. Clement Stretton, W.M., presiding, and amongst the brethren present were: Bros. W. Kelly, P.M. and R.W.P.G.M.; Weare, P.M. and Treas.; L. A. Clarke, P.M.; Crow, S.W.; Dr. Pearce, J.W.; Widdowson, Sec.; Palmer, S.D.; J. Wright Smith, J.D.; H. Deane, and other brethren. Visitors: Bros. Buzzard, W.M.; Toller, P.M.; Rev. Dr. Haycroft, J.W. (who officiated as Chaplain), and several other members of the John of Gaunt Lodge. Bro. Cleaver having been duly examined, was passed to the second degree, the ceremony being performed by the Prov. G.M., after which Bro. Deane, P.P.G. Registrar, delivered the lecture on the tracing board. On the lodge being lowered to the first degree, a ballot was taken for Mr. Walton Wilkinson and Mr. John Ellwood, as candidates for Masonry, who were duly elected, but their initiation was postponed in consequence of the large amount of business before the lodge. A ballot was also taken for the W. Bro. William James Hughan, P.M. 131, Truro, and P.G. Sec. for Cornwall, who had been nominated an honorary member at the last meeting, in recognition of valuable donations of books to the library of the Masonic Hall, and especially of the great interest he had taken in promoting the candidature for election into the Boys' School of Alfred Nutt, one of the five orphan children of the late Bro. John Nutt, of this lodge; when Bro. Hughan was declared to be unanimously elected, and an official intimation of the fact, under the hands of the principal officers and the seal of the lodge, was ordered to be made to that worthy brother. The by-laws of the lodge, as revised by the Committee appointed for that purpose, were read *seriatim*, and, after some discussion, were unanimously approved and ordered to be printed. Bro. Deane, who this year represents the Province as Steward for the Boys' School, brought before the lodge the urgent claims of that admirable Institution for support. On the proposition of the P.G.M., seconded by the W.M., the sum of five guineas was voted from the lodge funds, in addition to the ten guineas previously subscribed, and several of the brethren also placed their names on Bro. Deane's list. More than usual interest is just now felt in this Institution from the fact that (as above mentioned in connection with Bro. Hughan) one of the five orphan children of the late Bro. John Nutt, for 17 years a member of this lodge, and who may literally be said to have died *broken-hearted* a few weeks after becoming a bankrupt, is an applicant for election into the School, being the first candidate from the Province for any one of the Masonic charities. The lodge having been closed, the brethren adjourned to refreshment.

*LANCASTER.—Lodge of Fortitude, No. 281.*—The regular meeting of this lodge was held on Wednesday evening, the 8th inst., at the Masonic Rooms Athenæum. There were present: W. Bro. J. Daniel Moore, W.M., P.P.G.S. of W.; W. Bro. John Hatch, I.P.M.; Bro. W. Hall, S.W.; Bro. W. Fleming, J.W.; W. Bro. James Hatch, P.M. and Treas.; W. Bro. Edmund Simpson, P.M. and Sec.; Bro. R. Taylor, S.D.; Bro. John Harrison, I.G.; Watson, Tyler; Sumner, Steward; W. Bro. G. Kelland, P.M.; W. Bro. W. Hall, P.M. 1051. Visitors: W. Bro. Jesse Banning, W.M. 343; Bros. B. Mills, C. Hartley, Bullfield, Acton, J. Stanley, W. Heald, W. Hays. The lodge was opened punctually at the hour appointed, the minutes of the preceding meeting read and confirmed, and other business transacted. The ballot was taken for Bro. R. R. Hathornthwaite as a rejoining member, and he was unanimously elected. The Secretary gave notice of motion, and the lodge was then closed in due form.

*BRIGHTON.—Royal York Lodge, No. 315.*—The installation meeting of this lodge took place on Tuesday, the 7th inst. Bro. James Curtis, W.M., having opened the lodge in the first degree, the Secretary read the minutes of the previous lodge, which were confirmed; the Secretary then read the various communications. A candidate for initiation was expected, but he did not arrive. Bro. Stride, S.W. and W.M.-elect, was then presented, and the ceremony of installation was proceeded with by the W.M., to whom great credit is due for the masterly manner with which he rendered this beautiful and impressive service. The lodge having been opened in the third degree, and the officers having delivered up their collars and jewels of office, all the brethren below the degree of Installed Master withdrew. The Board of Installed Masters was then duly declared and the ceremony proceeded with. The Board of Installed Masters was closed, and the Master Masons, Fellow Crafts, and Entered Apprentices having been severally admitted, the newly-installed Master was duly saluted and proclaimed. The working tools, Book of Constitutions, by-laws of the lodge, and the lodge minute book were duly presented, after which the W.M. proceeded to invest his officers for the ensuing year, addressing to each brief, but appropriate, remarks on the duties of the several offices: Bros. James Curtis, I.P.M.; J. M. Cunningham, P.M. 811, 1110, P. Prov. G.W. Sussex, S.W.; James Ebbell, J.W.; James Pearson, Sec.; C. Sandeman, S.D.; C. Slatter, J.D.; Staples, I.G.; Hugh Saunders, P.M. 315, P. Prov. G. Deacon, Sussex, Treas.; Clifton and Foot, Stewards; Nell, D. of C. Bro. John Robinson, P.M. 315, gave the address to the W.M. in his usual correct manner, Bro. W. Challen, P.M. 315, 1141, P. Prov. G.S.B. Sussex, gave the address to the Wardens, and Bro. James Curtis, I.P.M., then concluded the ceremony with the general address to the members. After this, and just before the lodge was closed, Bro. Stride, the W.M., placed on Bro. Curtis's breast a neat solid gold Past Master's jewel, which was voted from the lodge funds. In doing so, the W.M. alluded to the services that Bro. Curtis had for several years, and in various ways, rendered to the lodge, but more especially during his past year of



office as the W.M. He remarked that their excellent and esteemed brother was always earnest and anxious to carry out any duty he undertook.—Bro. Curtis briefly replied, and thanked his brother members of the Royal York Lodge, No. 315, for the honour done him, and for the willing assistance of all in the lodge, and for their generous forbearance of any errors and omissions committed by him. The lodge was then closed in perfect harmony, and the brethren, to the number of sixty-five, sat down to a banquet, supplied by that well-known caterer of Masonic and other large dinners, Bro. Cowley, the proprietor of the West Pier Refreshment Houses. A word of praise is due to Bro. Cowley for the excellent arrangements made by him for the banquet, for the liberal bill of fare, and for the unsurpassed quality of the wines. The dessert and the floral decorations were entrusted to Bro. Nell, who must have requisitioned his numerous and extensive hot houses to procure such splendid specimens of the floral world; plants and flowers in profusion, of the latter both cut an uncut. Each guest had a small bouquet placed before him. The following toasts were duly honoured:—"The Queen and the Craft," "His Royal Highness the Prince of Wales, P.G.M. of England," "The Right Hon. the Earl de Grey and Ripon, M.W.G.M. of England," "The Right Hon. the Earl of Carnarvon, R.W.D.G.M., and the Officers of Grand Lodge, Present and Past," "The Right Hon. Lord Pelham, R.W.P.G.M. of Sussex," "Bro. E. J. Furner, R.W.D.P.G.M. of Sussex, and the Officers of Prov. G. Lodge, Present and Past," "The Worshipful Master," "The Visitors," "The Past Masters," "The Officers of the Lodge," and "The Tyler's" toast. The musical arrangements were placed under the charge of Bro. W. Devin, Prov. Grand Organist, Sussex, who presided at the piano with his accustomed ability. During the evening, Bro. W. Kuhe, the celebrated pianist and composer, performed one of his most celebrated solos, which was greeted with unbounded applause. The vocal harmony was well supported by Bro. Hunt, "Maid of Athens," Bro. Cowley, "My Pretty Jane"; Bro. Brickman, "Good Night"; Bro. Eberall, "Tis Forty Years Ago, Friend, John," and several others. Among the brethren present were: Bros. Challen, P.P.G.S.B. Sussex; W. Hudson, P.P.G.D. Sussex; W. Marchant, P.P.G.A. D. of C.; John Robinson, P.M.; W. R. Wood, P.M., P.P.G.W. Sussex, Past Grand Steward; Devin, Prov. G.D. Sussex; W. Curtis, P.P.G.S.B. Sussex; Hugh Saunders, P.P.G.D. Sussex; James Curtis, P.M.; Cunningham, P.P.G.W. Sussex; C. Hudson, Steer, Emary, Chandler, Eberall, Pearson, Eyles, Kenyon, Foot, Carden, Clifton, Goodchild, H. Parsons, Newman, H. Nyechart, Buckman, Pritchard, Packham, W. Bennett, Tillstone, Payne, Sandeman, Miller, Nell, Barnes. The Visitors included: Bros. Craven, 271; C. Pawley, 33; Stokes, 38; Irvine, 86; E. Turner, 30; W.M. 811; J. J. Sabine, P.M. 73; Woillett, 73; C. J. Pocock, W.M. 271; E. Carpenter, W.M. 732; Baldwin, P.M. 40; G. Smith, P.M. 732, P.P.G.P. Sussex; Prin, P.M. 56; Luckett, 851, Prov. G. Warden, Sussex; Evershed, W.M. 56; G. H. Hunt, 851; Rev. Dr. Griffith, P.M. 811, Prov. G. Chaplain, Sussex; W. Kuhe, P.M. 271, P.P.G.O. Sussex; Lawson, J.D. 732, I.G. 811; Davey, 732; Booty, 271; Hopewell, 732; W. Wilkinson, J.D. 271; P. R. Wilkinson, P.M. 271, P.P.G.D. Sussex; H. Martin, Past Mayor of Brighton; J. Reed, P.M. 732; C. Lawes, 175; G. H. Day, J.D. 732, N. Freeman, P.M. 732, P.P.G.W. Sussex; Corder, P.M. 732, P.P.G.W. Sussex.

**HERTFORD.**—*Hertford Lodge, No. 403.*—A meeting of this lodge was held at the Town Hall on Tuesday, the 7th inst. Present: Bro. H. Busy Hodges, in the chair; supported by Bros. T. D. Medcalf, S.W.; O. H. Wagner, J.W.; T. S. Carter, Sec.; J. R. Cocks, Treas.; C. P. Wyman, I.G. and Org.; C. Drummond, I.P.M.; S. Austin, P.M.; J. Boatwright, and H. Campkin. Bro. H. Campkin was passed to the degree of F.C. Mr. W. H. Pallet, of Much Hadam, farmer, was balloted for and initiated, and Bro. Salisbury, P.M. 903, was elected a joining member. The W.M. worked the ceremony very creditably and with great satisfaction to the brethren present.

**CROYDON.**—*East Surrey Lodge of Concord, No. 463.*—A meeting of this lodge was held at the Greyhound Hotel, Croydon, on the 2nd inst. The W.M., Bro. Dossell, presided, and amongst other brethren present were Bros. W. Roebuck, C.E., P.M., P.P.G.S.B. Surrey; Price, P.M.; Woodward, P.M.; E. A. Sacré, J.W.; Podmore, S.D.; H. W. Hunt, J.D. This being the period for electing the W.M. for the ensuing year, a ballot was taken, and resulted unanimously in favour of Bro. E. A. Sacré, the Junior Warden. After the lodge business, the brethren dined together, and enjoyed a remarkably pleasant evening.

**HOLYHEAD.**—*Hibernia Lodge, No. 597.*—The usual monthly meeting of this lodge was held in the Marine Hotel, on Monday, the 6th inst. There were present Bros. J. Peters, W.M.; E. F. Mellor, I.P.M.; J. L. Griffith, S.W.; Wm. Lewis, J.W.; John Ellis, S.D.; Dr. O. Williams, J.D.; D. W. Savage, Steward; Jas. Lloyd, I.G.; Samuel Hughes, O.G.; Rev. O. W. Jones, Chaplain; Owen R. Ellis, Organist. Visiting brother, Charles A. Cleminshaw, 249, and a fair muster of the brethren. The lodge was opened in due form by the W.M., the minutes of the last meeting were read and confirmed, and the ballot was taken round for Mr. Thos. Jones, Nelson, New Zealand, who was a candidate for initiation. The result proved unanimously favourable to him. Bro. James Williams, University College, Dublin, formerly a member of this lodge, was also balloted for to become a rejoining member with a similar result. After having been properly prepared, the candidate, Mr. T. Jones, was admitted, and initiated into the sublime mysteries of ancient Freemasonry, the ceremony being performed by the W.M., Bro. J. Peters, in his usual solemn and impressive manner. The lodge was then

opened in the second degree, for the purpose of passing Bros. T. G. Clay and W. Poole, who had given satisfaction to the brethren as to the progress they had made in that branch of the Masonic lore which concerned them as E.A.'s. They were accordingly passed, and Bro. Jas. Jones was examined as to his knowledge of F.C. Freemasonry. The lodge was then opened in the third degree, but it being inconvenient for the W.M. to proceed with the ceremony of raising, it was reduced successively to the first degree. The W.M. brought matters of general interest before the brethren, which were fairly discussed, after which the lodge was closed in peace and harmony.

**MARKET HARBOUROUGH.**—*St. Peter's Lodge, No. 1330.*—A monthly meeting of this young but flourishing lodge was held at the Assembly Rooms, Three Swans Hotel, on Friday, the 3rd inst., under the presidency of the W.M., Bro. Kelly, R.W. Prov. G.M. All the officers were present except the S.W., Bro. Sir H. St. J. Halford, Bart., and the I.G., Bro. T. Macaulay, M.R.C.S., from whom apologies for unavoidable absence were received. Bro. F. Grant, M.D., was raised to the third degree, and Bros. Rev. F. M. Beaumont, M.A., and Healey were passed to the second degree, two other candidates being unable to attend. Bro. Crow, S.W. 279 and P.G.O., presided at the harmonium. At the conclusion of the ceremonies, Bro. Deane, P.P.G. Reg., as Steward for the Boys' School, made an appeal to the members for support, when one guinea (the funds being very low), was voted from the lodge, and a promise was made to increase it by subscriptions amongst the brethren so as to constitute the W.M. for the time being a Life Governor, like the other lodges in the province. On the lodge being closed, the brethren adjourned to refreshment.

**ALDERSHOT.**—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting of this lodge was held at the Masonic Hall, on Thursday, the 2nd inst. The chair of K.S. was occupied by the W.M., Bro. C. Carnegie, P.M., P. Prov. Grand Superintendent of Works, Essex. The other officers present were: Bros. Fenn, S.W.; Captain Richardson, Royal Engineers, J.W. *pro tem*; McKenzie, S.D.; Doulton, J.D.; Laverty, I.G. There were upwards of thirty brethren present, among whom were: Bro. Hickley, P.M., of the Panmure Lodge, No. 723. The minutes of the last meeting were read and confirmed. A ballot was then taken for Bros. Reynolds, 3rd Dragoon Guards, W. Adams, 101st Foot Regiment, and F. Anderson, Master Gunner, who were unanimously admitted. Bros. Dillon and Beach, who were candidates to be passed to the F.C. degree, were questioned respecting their proficiency in the former degree, which, proving satisfactory, they were entrusted with a test of merit, and retired. The lodge was then opened in the second degree, and Bros. Dillon and Beach were passed to the degree of Fellow Craft, Bro. Fenn, S.W., explaining the working tools in an impressive manner. Bros. Gardner, Savigear, Mount, and Lucas, who were candidates for the M.M.'s degree, were questioned respecting their knowledge of the F.C.'s degree, which, proving satisfactory, they were they were favoured with the usual token of approbation, and retired. The lodge was then opened in the third degree, and those brethren were raised to the sublime degree. The questions appertaining to this degree were then put round the lodge by the W.M., and answered by the brethren for the information of the newly-raised. The W.M. announced that the next meeting of the lodge would be held in the Royal Hotel, and that a Lodge of Instruction would be held there on the 30th inst. The W.M. was requested to order two copies of the "History of the Lodge of Hengist, No. 195," for the use of the brethren. A brother having been proposed as a joining member, and some other business having been transacted, the lodge was closed in peace, harmony, and brotherly love.

ROYAL ARCH.

PROVINCIAL.

**WARRINGTON.**—*Chapter of Elias Ashmole, No. 148.*—The regular annual convocation of this chapter was held on the afternoon of Monday, 13th inst., for the purpose of installing the principals and the investiture of the other officers. In the absence of the M.E.Z., the first chair was occupied by Capt. Mott, P.Z., Past P.G. Prin. Soj., as Installing Principal, who was supported by Comps. D. W. Finney, H., M.E.Z.-elect; John Bowes, P.Z., Prov. G.S.B., J.; H. B. White, P.Z.; W. Mossop, Scribe E. J.-elect; Rev. H. P. Stedman, E. Roberts, W. S. Hawkins, W. Pollitt, W. Savage, W. Sharp, W. Crompton, James Hannah, Janitor. Visitor: Rev. J. W. N. Tanner, De Tabley Chapter. The chapter was opened by the Principals, when the rest of the companions were admitted and the minutes read and confirmed. The ballot-box was sent round for Comp. Parry as a joining member, which proved in his favour. The ceremony of installation of Principals was then proceeded with, and ably rendered by Capt. Mott. The following Comps. were installed and invested: D. W. Finney, Z.; John Bowes, H.; W. Mossop, J.; W. Richardson, P.S.; W. S. Hawkins, E.; W. Sharp, N.; John Harding and Robert Jackson, Assist. Soj.; James Hannah, Janitor. The Auditors having made their report, Comp. Rev. H. P. Stedman gave notice that at the next convocation he should move that the subscription be raised from a half-a-guinea to one guinea per annum. The other business having been completed, the chapter was closed, and the Comps. adjourned to refreshment.

**SCARBOROUGH.**—*Old Globe Chapter, No. 200.*—The annual meeting of this chapter was held on Wednesday, the 1st inst., in the Masonic Hall, Globe-street, when the following companions were present: T. Cooper, P.Z. (of York), as Z.; Williamson, H.; Spurr, P.Z., as J.; Woodall, P.Z.; Farthing, Z.; Rooke, P.Z.; Smyth, P.Z., Lincoln (visitor); Chapman, Treas.; Martin, N.,

as E.; R. H. Peacock, as N.; W. Peacock, J.; D. Fletcher, P.S.; H. Grover, 1st A.S.; Inskip, 2nd A.S.; G. H. Walshaw; and J. Verity, Janitor. The chapter was opened at 6 p.m., and the minutes were read and confirmed. Bro. J. W. Taylor, M.D., was balloted for and elected a candidate for exaltation, and being present, he was admitted and exalted to the degree of a R.M. Mason. The following companions were then installed and invested as officers for the next year: Williamson, Z.; W. Peacock, H.; R. H. Peacock, J.; J. A. Chapman, Treas.; H. Grover, E.; H. C. Martin, N.; G. H. Walshaw, P.S.; and J. Verity, Janitor. The chapter was afterwards closed in due form, and the companions partook of one of Comp. Chapman's excellent banquets, which was served in his usual very superior style. At low 12 a very pleasant evening was brought to a close.

**LEICESTER.**—*Chapter of Fortitude, No. 279.*—An Emergency Convocation of this chapter was held at the Freemasons' Hall, on the 9th inst., for the purpose of balloting for candidates, and exalting five brethren of the Lodge of Rectitude, No. 502, Rugby, preparatory to the formation of a new chapter to be attached to that lodge. The officers present were: Comps. Kelly, P.Z. and Prov. G. Supt.; L. A. Clarke, M.E.Z.; Weare, P.Z., as H.; Toller, J.; Stretton, E.; Rev. C. J. E. Smith (Rugby School), N.; Partridge, P.S.; Joseph Harris and Sculthorpe, A. Sojs.; Bembridge, Janitor; and others. A ballot was taken for Bros. the Right Hon. Earl Ferrers, W.M. 779 and P.G.J.W.; Sir Henry St. John Halford, Bart., S.W. 1330 and P.G.S.D.; and for Bros. Bird, W.M.; Haswell, P.M.; Bennett, P.M.; Vesey, P.M.; and Treaddell, S.W. of 502; and Richard Augustus Barber, of 523. The ceremony of exalting the brethren from Rugby having been completed, the lectures of the Order were delivered—the historical and symbolical by Comp. Toller, J., and the mystical by the P.G. Supt., Comp. Kelly. The chapter was then closed with solemn prayer, and the companions separated at an early hour.

**DOUGLAS, ISLE OF MAN.**—*The Athole Chapter, No. 1004.*—The quarterly meeting of the Royal Arch Chapter attached to the Athole Lodge, No. 1004, was held on Wednesday evening, the 8th inst. The chapter was duly opened by the three Principals—Comps. G. M. Lofthouse, Z.; H. P. Mayle, H.; and R. Tuton, J. After the minutes were read and confirmed, a brother belonging to the Craft lodge was balloted for and duly exalted. Comp. J. J. Harwood, P.M. 1242, was balloted for as a joining member, and was unanimously elected. During the exaltation Comp. Harris, Scribe E., performed the duties of Principal Sojourner in a very creditable manner, and the Principals and other officers did their duties admirably. After the exaltation, the election of officers for the ensuing year was proceeded with. The result was the following appointments: Comps. Mayle, Z.; Tuton, H.; Webb, J.; J. A. Browne, Scribe E.; G. H. Wood, Scribe N.; J. J. Harwood, Principal Sojourner; Handley, Treas.; and G. M. Lofthouse, Org. The by-laws of the chapter having received the approval of the Supreme Grand Council, were passed; and at the conclusion of the business, the companions adjourned to banquet, a very pleasant evening being spent. During the evening there was presented to the chapter by Comp. Lofthouse, on behalf of Comp. Tibbits, P.M. 1242, a set of Royal Arch candles, beautifully ornamented with a pattern similar to the chequered scarf worn in Royal Arch Masonry.—*Isle of Man Times.*

MARK MASONRY.

METROPOLITAN.

*Bon Accord Lodge of Mark Masters.* A meeting of this distinguished lodge was held on the 1st instant, at Freemasons' Tavern, under the presidency of the esteemed W.M., Bro. Magnus Ohren, P.G. Steward. Present: Bros. Richard Spencer, P.M., as S.W.; Edward M. Haigh, J.W.; Edward Baxter, P.M., as S.D.; George Payne, I.G.; Mortimer Davis, P.M.; Henry Empson, P.M., Treas.; Frederick Binckes, P.M., Sec.; and several other brethren. Visitors: Bros. the Rev. W. J. Martyn, W. J. Hughan, and R. J. Spiers. Ballots having been taken for Bros. Frederick Davis, of Craft Lodge 1017, and the Rev. Thomas Robinson, P.P.G. Chap. Camb., those brethren were admitted and regularly advanced to the honourable degree of Mark Master. Bro. Captain George Barlow was also elected a rejoining member. A proposition to consider the advisability of holding a summer banquet was deferred. The lodge was then closed, and the brethren sat down to banquet. After the removal of the cloth, Her Majesty's health was given and cordially received. The W.M. then gave the next toast, "The Health of the M.W. Grand Mark Master, the Rev. G. Raymond Portal," and in doing so, observed that, at the last meeting of the Bon Accord Lodge, the G.M. had done them the honour of visiting the lodge, and speaking of the charity fund—expressing his desire that Mark lodges should possess alms-boxes, which should be sent round at every meeting of the lodge. The W.M. stated that he had not been unmindful of those remarks, and he had the pleasure that evening of presenting to the lodge the box now placed before them. So long as he was the Master—and he hoped the W.M.'s to follow him would observe the custom—he intended that the box should be sent round immediately after the toast of the M.W.G.M. of M.M., that it might be borne in mind that so good a custom had been introduced by their M.W.G.M., the Rev. G. R. Portal.—The box, a very handsome one, designed by the W.M., and manufactured by Bro. Richard Spencer, bore the following inscription: "Bon Accord Lodge—Present by Bro. Magnus Ohren, W.M., 1871." The other toasts of the evening were duly proposed in excellent style by the W.M., and after a very pleasant evening, the brethren separated.

## To Brethren of "the Mystic Tie."

A Married Clergyman (*M.A. Cantab.*), *ætat* 38, with wife and three children entirely dependent upon him, and having been a CURATE for fifteen years, would be extremely thankful to some kind, influential Brother if he would get him presented to a SMALL LIVING. Advertiser would gladly give, as a token of gratitude, all he possesses (which is about £150 in the Funds) towards some Masonic charity, or some good work connected with the parish. Acceptable Reader and Preacher, with no extreme views. Highest clerical and lay Testimonials. References also to the Masonic Lodge of which the advertiser is Chaplain.—Address, X. D., Post-office, Sudbury, Suffolk.

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## The Freemason

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## Births, Marriages, and Deaths.

## BIRTH.

MOSS.—On the 1st inst., at Zetland Lodge, New Cross-road, New Cross, the wife of Bro. John Thomas Moss, P.M. 169, W.M. 1326, &c., of 36, Gracechurch-street, City, and Zetland Lodge, Grosvenor, Margate, solicitor, of a daughter.

## DEATH.

BRASIER.—On the 12th inst., at Margate, Martha Anne, the dearly-loved wife of Bro. William C. Brasier, P.M., Treasurer of Union Lodge, No. 127, and P.P.G.S.B. Kent. Aged 44 years.

## Answers to Correspondents.

We have received several communications from Bro. Yarker and others, relative to the "Ancient and Accepted Rite," the extreme length of which would in any case preclude their insertion. However, the whole subject will soon undergo analysis at our own hands, and we therefore content ourselves with acknowledging articles for which we can find no space.

A worthy brother is thanked for sending us what appears to be extracts from a Masonic print. With these we shall also probably deal when time and opportunity permit, although possibly the waste-paper basket were the more fitting receptacle for such mendacious rubbish.

E. WHITE, BATH.—We will give your letter careful attention, and when in possession of the full facts, purpose dealing with them fairly, honestly, and impartially.

MESSRS. LETTS & Co.—Thanks for the interesting copy of the letter from Paris, *sur ballon monte*. We will write a paragraph on the subject.

BRO. DELFRASSE.—You will have gathered our opinions from the leader of last week, and we must therefore decline inserting your lengthy letter, which can do no good, and may possibly lead to mischief. The ideas of English brethren and of Masons in some parts of the Continent differ materially as to what questions become proper subjects for Masonic discussion, and as we agree with the reticence on political matters which has so long obtained in England, we cannot espouse your case.

## BOOKS RECEIVED.

"The History of the Lodge of Hengist, No. 195;" by the Rev. Bro. P. H. Newham, W.M. London: Publisher, Bro. R. Spencer, 26, Great Queen-street.

Specimen pages of "Reprints of Ancient Masonic Constitutions;" by Bro. Spencer.

"Masonic Sketches and Reprints;" by Bro. W. J. Hughan. London: George Kenning.

An unusually severe pressure on our space compels us to defer reviews of Bro. Carpenter's and other important works, to which we are anxious to do full justice.

## The Freemason,

SATURDAY, MARCH 18, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE "MASONIC FEMALE ORPHAN SCHOOL," DUBLIN.

WE know too little of the working of Freemasonry in Ireland, and as a natural result English brethren take but slender interest in the progress of the Order in the sister country. It has long been the practice in England to excite a healthy emulation amongst the lodges by reports of their proceedings in Masonic journals; and by the judicious publication of general information respecting the Fraternity, the non-Masonic portion of the community can readily form ideas of its utility and importance. There may be good and cogent reasons for the adoption of dissimilar measures in Ireland—one of the reasons which we have heard urged being the desire to avoid attracting openly the polite attentions of the Ultramontane party, who, unhappily, exercise so much sway over the minds of the Irish people. This, however, is an age when men, and especially organized bodies of men, are anxious to display their merits to the best advantage, and the policy of hiding one's light under a bushel may be very fairly questioned.

Every profession—nay, almost every considerable trade—has its organ; every section of political, literary, or religious feeling is represented in the public press, and with the best possible results to the interests involved. We are competent to affirm of our own knowledge that non-Masons are frequently induced to speak of Freemasonry with respect when they observe among the list of its adherents the names of men of recognised greatness in the state or in the republic of letters. "I had no idea *he* was a Mason," is the oft-repeated remark; "it must be a good institution, or such men as my Lord Bishop would not belong to it." For instance, the Americans are justly proud of their Washington, and the American Craft delight in quoting his Masonic sayings and in treasuring up the relics of his Masonic career.

We maintain, therefore, that too much obscurity, too much affectation of secrecy, in legally-communicable Masonic information, is injurious to the well-being of the Order. No one can dispute the assertion that the vastly-increased support now extended to the Masonic Institutions of England is mainly attributable to the energy and perseverance with which their claims have been placed before the brethren for some years past, and the more those claims are ventilated and discussed the greater will be the advantages to the Institutions. This brings us to our theme.

We question whether the immense majority of the English Craft know that there is such an establishment in existence as the "Masonic Female Orphan School," Dublin. And yet it is not a creation of yesterday, having been founded so far back as 1792, four years after the formation of its English prototype, then known as the Royal Cumberland School for Female Children. We are certain that if its objects and requirements were only made clear to brethren of affluence in this country, there are many who, while not deserting the cause of our own admirable Institutions, would nevertheless cheerfully help the orphans of Freemasons hailing from the sister Grand Lodge of Ireland. From a brief statement issued by the Governors of the School, we learn that

The children are lodged, fed, clothed, and educated. Their religious and moral training is most carefully regarded. They are thoroughly instructed in all the branches of a sound English education, the rudiments of French and drawing; and music to such as evince a natural taste for it. They are taught all the practical details of household economy, and particular attention is paid to plain needlework—the pupils make up their own clothes, and perform the principal portion of the domestic work of the house. They are trained to habits of order, neatness, and regularity, so that they may become useful members of society when they leave the school; and it is most gratifying to be able to report that many of its former inmates are now comfortably and respectably settled, and some have shown their high appreciation of the value of the Institution by contributing regularly to its support. The number of pupils at present (December, 1869) is thirty-nine, the majority of whom are the orphans of brethren belonging to country lodges. By far the greater number of these pupils are the offspring of parents whose position in life gave them little reason to apprehend that their children would ever be thrown on the charity of the Order. It is to be feared that the value and importance of this Institution, and the strong claims it possesses on every member of the Masonic Order, are not sufficiently known or felt by the brethren, especially those of country lodges, as the list of subscriptions shows that, of the many thousand members of the time-honoured Craft residing in Ireland, but very few, comparatively, have manifested their sympathy in the cause of the orphans of their brethren by aiding in the support of an Institution in which every member of the Order has a common interest, and which has been, by a competent authority, pronounced to be "an honour to the Institution by whose liberality it is supported, and a credit to the city in which it is located."

We echo the "fear" expressed in the above remarks, but trust that the day will soon dawn when every Freemason shall thoroughly realise his obligations by acknowledging the force and power of those sublime precepts—Brotherly Love, Relief, and Truth, which are beautifully defined in our Masonic lectures. We are glad to notice the names of two Past Grand Deacons of the Grand Lodge of England amongst the Vice-Presidents of the Dublin Masonic School—we allude to Brothers Gumbleton and Snell—and we trust that their good example will influence many other English Masons to contribute to so deserving an Institution.

From the rules we learn that—

Thirty pounds paid in one year, or fifty pounds in three payments, entitle the donor to become a Vice-President of the Institution, with the privilege of three votes for each vacancy at every election.

Ten pounds in one year, or three successive annual payments of four pounds, constitute the donor a Governor for life, with the privilege of one vote for each vacancy at every election. An extra vote is allowed for every additional ten pounds.

One pound per annum constitutes the donor a Governor for the year in which such payment is made, and entitles him to one vote for each vacancy

at every election. An extra vote is allowed for every additional pound paid.

Ten pounds paid in one sum for any of the officers of a lodge or chapter constitute such officer for the time being a Governor, with the privilege of voting similar to Life Governors.

One pound paid annually for any of the officers of a lodge or chapter constitutes such officer a Governor for the year in which such payment is made, with the privilege of voting similar to Annual Governors; when not otherwise directed, the Secretary of the lodge or chapter for the time being is the officer entitled to the privilege of voting.

We should like to see something done by the English Craft in aid of this good work, and therefore have great pleasure in setting its claims before our readers. No more acceptable evidence of the friendly and fraternal relations which happily subsist between the Grand Lodges of England and Ireland could possibly be given than a fair list of English subscribers to the Dublin Masonic School, and we believe that if some influential brethren were to adopt and advocate the cause a goodly list would be speedily forthcoming.

We repeat that our own Masonic Institutions have the *first* claim, but there are many who *could*, and we feel confident *would*, contribute their guineas to a kindred institution in the sister island.

### Mulum in Barbo, or Masonic Notes and Queries.

BRO. CARPENTER, BRO. HUGHAN, AND "HELE," ETC.

My old friend, Bro. Carpenter, must pardon me in writing so briefly in THE FREEMASON for March 4th respecting the words "Hele, Conceal, &c." It is impossible to do justice to his remarks (and certainly most accurate explanations) in the above journal for February 18th, without a complete consideration of the whole O.B., which could not be done in the pages of THE FREEMASON. I, however, fully support the views so ably propounded by Bro. Carpenter, and think the W. Masters of lodges would do well to "read, mark, learn, and inwardly digest" them, as I have heard the word "hail" often erroneously used instead of "hele," and so of other words equally important.

Although I termed the words "hele, conceal, &c.," or "evasion, equivocation, &c.," as *apparent* synonymes, I do not consider them *really* synonymous, but actually used to convey different and distinct promises respectively; although I also think the fact of three such words being employed is for the purposes of giving additional weight, solemnity, and importance to the O.B.

Bro. W. Carpenter is writing for the benefit of many by such able articles.

W. JAMES HUGHAN.

#### THE A. AND A. RITE AND THE TEMPLAR.

Excuse my reminding you that it is now several weeks since the last article on the degrees of the A. and A. Rite appeared, and it was then promised that the subject should be returned to.

In the meantime I should be obliged by information as to:—

1. The qualification for the 30°? The 31°, 32°, and 33° are, I believe, not strictly Masonic, *i.e.*, there is no ritual, but they are simply administrative.

2. Does the Templar rank as one of the degrees of the A. and A. Rite, and do the S.G.C. claim the right to confer it? I am aware the right is not exercised, as in the case of the Craft

degrees; but do not know whether it is merely dormant, but claimed.

3. Do not some old Templar encampments give "Kadosh" (or the 30°) or something similar?

4. What is the "Ne Plus Ultra Degree?" the 18° or 30°? This question seems absurd; but I have heard the 18° called so, and wished to know if it was correct? P.M.

[We shall be happy to give you the required information in our next number.—ED. F.]

If the enclosed extracts should be considered sufficiently curious, perhaps you will give them a place in your valuable paper. They are taken from an old book entitled "Every Young Man's Companion," which was printed in 1769, and is in my possession.

CURIOUS.

#### "THE MYSTERY OF FREEMASONRY EXPLAINED."

"Wheresoever Masonry is established there is a Grand Master. The person who now enjoys this dignity in Great Britain is the Duke of Chandos. He governs all the lodges, and delivers the laws of the society to the several Subordinate Masters. He holds a meeting or lodge when he thinks proper. This is generally the second Saturday in every month in summer, but oftener in winter.

"The other lodges meet regularly twice a month in winter, and once a month in summer. The expense of these meetings is defrayed by the quarterly payments of the members, which are from three shillings and sixpence to five shillings.

"There are also quarterly meetings, when the Wardens of every lodge in and about London bring in different sums of money for the Treasurer-General for charitable uses. But these charities are confined to Masons only, who are occasionally assisted with five, ten, or twenty pounds. Smaller sums are given to indigent members in proportion to their wants and long standing. Large sums are likewise sent in from lodges in the East and West Indies; whence accounts are transmitted of the growth of Masonry."

It goes on to state the positions of the several officers in the lodge—"Every brother has an apron of white skin."

"The brethren take place according to seniority, and have before them wine, punch, &c. This done, after a few minutes, the Master opens the lodge thus—"

Then is described the manner of opening a lodge, which is nearly similar to the present mode. The Master then continues:—

"This lodge is open in the name of Holy St. John, forbidding all cursing, swearing, or whispering, and all profane discourse whatever, under no less penalty than what the majority shall think proper.

"The Master then gives \* \* \* upon the table with a wooden hammer, and puts on his hat, the other brethren being uncovered. They then sit down, eat, drink, and smoke promiscuously."

The book goes on and purports to give a description of initiation, with the signs, &c., of an Entered Apprentice to the Installed Master.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### THE "LITTLE TESTIMONIAL FUND."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In the *Freemason's Magazine and Masonic Mirror* of the 4th instant, "A Craft Mason" writes what he calls a reply to my letter published in your paper a few numbers back. He says, "I can, and do, thoroughly appreciate the *de mortuis nil nisi bonum* theory, but if that is to signify the living as well as the dead, then we shall all soon become dead alive." He does not seem alive to the fact that this is no answer to mine. I did not ask him to *speak good of the living*, but

to *cease to speak ill* of those brother Masons against whom he may entertain feelings of animosity, without sure information and full conviction that they are unworthy.

The letter has three paragraphs; the second is another silly remark on the Grand Secretary, and the last apparently shows where the shoe pinches, *viz.*, that others have done as much for Masonry as Bro. Little, and have had no solid testimonial. If "A Craft Mason" be one of the number, I can understand the paragraph—he has not had his back scratched, and he won't scratch the back of any one else. One would think also that THE FREEMASON had a share of his animosity, for instead of saying "a letter by Bro. Magnus Ohren, published in THE FREEMASON," he says "a letter signed 'Magnus Ohren,' published elsewhere." But perhaps he is carrying out the theory he professes to appreciate, and looks upon the back numbers as dead and gone, and is silent as to its naughty deeds in bringing to light virtues in the living which all cannot or will not see.

I am, yours fraternally  
MAGNUS OHREN, W.M. 452, &c.

#### SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

SIR,—My attention has been drawn to a correspondence in your admirable paper touching Bro. Yarker and his relations with the Supreme Grand Council, from which it appears that he has been acting on the well-known axiom, "If you have no case abuse the plaintiff's attorney." Bro. Yarker appears to have followed this advice to the letter, since he has thrown a good deal of dirt at the S.G.C., no doubt hoping some will stick.

It appears that Bro. Yarker has violated his obligation to that supreme body by seeking to give degrees belonging to the A. and A. Rite in opposition to the Council, and, as a consequence, he has been very properly expelled the Order. Bro. Yarker objects to the expulsion, on the ground that the S.G.C. is a self-elected body, and lays down the dictum that it is usually considered good Masonic law that the governed should have some voice in the election of such high functionaries. Perhaps Bro. Yarker will tell us what part Craft Masons have in the election of their Prov. Grand Masters; what power they possess in the selection of Grand officers and Prov. Grand officers? Bro. Yarker must say what he knows is not true when he urges that the S.G.C. has no accrediting diploma but the self-created function of receiving fees. The Council derives its charter from the Supreme Grand Council N.J., United States, which charter can be seen by any member of the higher degrees at the offices of the S.G.C., Golden-square. It is rather late in the day to talk of the *so-called* Supreme Grand Council, and to say that as a Commander of the old Ne Plus Ultra he has as much right to suspend the *so-called* Supreme Grand Council as they have to expel him.

Everyone knows that the Rose Croix, which itself was called the Ne Plus Ultra degree, was given with the Kadosh (30°) in the old Knights Templar encampments, but I deny that the latter was ever given in the Rose Croix chapters, or under a Rose Croix charter, *apart* from the Temple degree. When the Supreme Grand Council was established in England, it assumed, very properly, the exclusive control of those degrees which belonged to its own rite, and Grand Conclave, which is the governing body of the Templars, never disputed its right to do so, or professed to have power to confirm them. Freemasonry would be soon in a state of anarchy if every Mason or every lodge thought fit to give, or *professed to give*, whatever degrees it liked, and to be accountable to no one.

I am sorry to see that the force of evil example is soon felt, and that some of the members of the Rochdale Chapter of Rose Croix, have held a meeting for the purpose of conferring the 30° and 32°, which they have no more right to give than the M.A. or D.D. of Oxford and Cambridge. The Craft in general must have a very good idea of what these *so-called* degrees are worth when I inform my brethren that I have learnt, on very good authority, that the sum charged to such candidates as may be gulled will not exceed 1s. 6d.

The Supreme Grand Council was never in a stronger position than at present, some of the most distinguished Masons in England having recently joined the A. and A. Rite, including names of noblemen and savans famous throughout Europe. That distinguished body is in accord, I believe, with every Supreme Grand Council in the world, and the attacks of men who have broken their solemn obligations and violated their sacred word of honour will do nothing but bring down upon the heads of the offenders against all Masonic law the contempt of all true Freemasons.

I am, dear Sir and Brother, fraternally yours,  
A MASON WHO BELIEVES IN  
HIS OBLIGATION.



ANNIVERSARY OF THE OPENING  
OF MASONS' HALL TAVERN.

On Friday week a banquet of the choicest description was given by the gentlemen who frequent Bro. Gosden's, Masons' Hall Tavern, Basinghall-street, to celebrate the close of the first year of his proprietorship of this restaurant, and to express their entire gratification at the way in which all their tabernal wants are attended to. Nearly fifty gentlemen sat down to the repast, which fully sustained the high character which Bro. Gosden earned while he was manager at Freemasons' Tavern. A great number of those who were present were brethren of the Masonic Order, but there were many others who did not belong to the Fraternity. Among the company, who were presided over by our Bro. Raynham W. Stewart, we observed Messrs. F. Binckes, S. Rosenthal, W. Roebuck, W. Paas, D. M. Dewar, A. Macnamara, Joseph Armstrong, J. A. Farnfield, Councillor Thomas Beard, Dudley Rolls, Kenyon Wilson, Councillor Dearsley, Lemaitre, G. Allen, Morton, W. Jones, H. Keene, and J. Roughan, H.M. Customs, Comptroller of Accounts Office, London Docks.

The dinner was served *à la Russe*, a style which was always Bro. Gosden's peculiar forte, and which served to display his admirable taste in the arrangement of fruit and flowers. The primary vice-chair was occupied by Bro. F. Binckes, and the secondary by Mr. Keene.

At the conclusion of the dinner,

The Chairman proposed the usual loyal toasts, and after the drinking of these, gave "The Army, Navy, Militia, and Volunteers," who, he said, whatever might happen to their native country, would always be found ready to defend our coasts.

Bro. J. A. Farnfield, as a member of the volunteer force, responded. The doings of the army and navy were so well chronicled in English history that the few words he might utter would not enhance the estimation in which they were held by all. The volunteers and the militia were as yet an untried army, but he was sure that if, which he trusted God would avert, it should be necessary for them to take the field, they would be found ready to do so.

Bro. Binckes proposed "The City of London," which, he said, occupied a position second to none throughout the universe. He was much delighted to find that among the company around him were gentlemen intimately associated with the corporation by holding important offices in it. Two nights ago he took part in a celebration (the annual festival of the Masonic Boys' School), at which a great many of the members of the House of Commons assisted, and it was a pleasing thing to find that Freemasonry was so distributed that scarcely any body of gentlemen could sit down together without some among them being Freemasons. It was a common answer one received, when asking the question what business any person was, that he was "something in the City." To himself he had a notion that it was of importance to be "something in the City;" but he had still further a notion that it was of higher importance to be "somebody in the City," and he apprehended that any one charged with duties such as those which fell to members of the Common Council, held an important position, as they were chosen by their fellow-citizens for their social status and intellectual merits. He would specially mention, in connection with this subject, the names of Mr. Councillor Dearsley and Mr. Councillor Thomas Beard, wishing to the Corporation of the City of London all the success that could possibly attend the administration of those affairs which were entrusted to the City. He felt utterly powerless to do that justice to the toast which it deserved. It had occupied the attention of the most eminent statesmen of this country whenever they had been received as visitors on Lord Mayor's Day, and whenever this toast was given it had taxed the powers of the greatest orators in the land how sufficiently to state their obligations to the City of London. Amid "the wreck of empires and the crash of worlds" the Corporation still held its own, and he hoped would continue to hold its own for many years to come. He would not go into the question of what reforms were necessary, but he would say that the Corporation of the City of London had earned for itself in the past a niche in history that we should never forget ourselves or that would never be forgotten by our successors, even if we were spared—and he hoped we should not be spared—to see that lamentable period when the enlightened New Zealander should sit on the broken arch of London Bridge and sketch the ruins of St. Paul's. He trusted that the meed of approbation to which the City was entitled would never be withheld by any assembly that was gathered together either for convivial or other purposes. The changes that took place in this ever-changing world were valued by those who were at the same time conservative and progressive. The City of London had undergone many changes. Those who had clung to their ancient privileges and were desirous of maintaining

them, were desirous also to do their duty to their constituents, and at the same time to show that they were prepared to march with a progressive age. That was the true spirit of Conservatism (he was not speaking politically) by which this great Corporation of the City of London was actuated, and he would wind up his remarks with the great motto of that city, *Domine dirige nos*, feeling assured that as long as they acknowledged that powerful direction they never could go wrong.

Mr. Councillor Dearsley assured the company the Corporation endeavoured to do their duty to their constituents. Men of good character only could be elected, and the Corporation consequently maintained a high position. He hoped it always would; and with regard to the defences of the country, which had occupied its attention in times past, the same would be done again if the assistance of the City was required.

Mr. Councillor Thomas Beard appreciated the honour which had been conferred on him and his colleague. But to go to the more immediate business of the evening, the support of Bro. Gosden, as he was now located in the City, and had become a citizen, he (Mr. Beard) trusted that the same encouragement which was extended to him west of Temple Bar would follow him eastward of it.

The Chairman next gave "The Health of Mr. Gosden." In honesty and sincerity he would say he had never sat down to a better banquet in his life than that he had just partaken of. Nothing could excel it; for in addition to the capital dishes put before them, they were served up in the quick-and-hot style which was the great secret of serving a dinner. Every one, he was happy to say, was well satisfied. They were all good judges of what a dinner should be, but he had not heard a single complaint. It was a bold thing of Mr. Gosden to leave his West-end connection and try catering for the public in the City, but he relied on his friends following him, and his reliance was proved to be well founded. He had taken a place which had been long shut up, but as a young man, with plenty of spirit and energy, he did not despair of succeeding. His name was sufficient to secure support, and already a large number of Masonic bodies had taken up their quarters with him. One of the proofs of his success was his having taken to himself a wife. He (the Chairman) would therefore ask the company to drink "Health, happiness, and success to Mr. and Mrs. Gosden." Might they not only have opened this place, but might it be a source of maintenance to them and to those who it was to be hoped would succeed them in the shape of children; and as an old married man, he (the Chairman) would add, might the lady Mr. Gosden had taken to himself be such a partner that he would never want another. (Cheers.)

Bro. Gosden, in reply, said he thought it better not to have an opening dinner when he first came into the City, because he preferred seeing how the concern answered before he met his friends at the banquet table. Now that it had proved successful, however, he did not hesitate to meet them: and it appeared that he had given such great satisfaction at Freemasons' Tavern and other places that those who supported him there were now his most ardent supporters in his new home. He had done his best for the company who employed him as their manager at Freemasons' Tavern, and he would, if he possibly could, do better even than that where he now was. After being in companies for fifteen years he would not have been able to be in business for himself had he not had the support of the many kind friends he saw around him, and whom he heartily thanked for their encouragement. As had been remarked by the chairman, he had lately taken one of the greatest steps in life—that of getting married, and he believed the young lady he had selected would prove a thorough helpmate to him in business. (Hear, hear.) She would be a great assistance in achieving the success at which he aimed, and he trusted that success would be celebrated on many future anniversaries with the same *éclat* as the first anniversary had been celebrated that evening.

Bro. Binckes proposed "The Chairman," an officer at all public gatherings, who should have great geniality, a certain amount of *bonhomie*, a desire to maintain order, and at the same time not be too strict nor too relaxing. Tact, talent, courtesy, and a sense of the importance of the position of a chairman were wanted, and in their friend Bro. Raynham W. Stewart, they had a man who combined those various and varying qualities. A warm, personal friend of his own, though not always agreeing on certain points, he did not wish to portray him as a perfect man. There were none such in the room. While he (Bro. Binckes) loved those who strove after perfection, he was one of those who detested perfection, for he never came across men or women who thought themselves perfection who were not the most disagreeable creatures on earth. With our poor humanity, liable to temptation, imbued with weaknesses, we were all of us more or less striving to do the best we could in the

various positions we occupied, and yet falling far short of the standard of perfection to which we wished to attain. Therefore we should extend the largest amount of indulgent consideration when we treated of a man as a chairman. Bro. Stewart was eminently qualified for such a position. He was a good, honest, staunch, sincere friend; he had come forward to do all he could to assist the success of Mr. Gosden's first anniversary banquet, and the large company gathered round him showed the estimation in which he was held.

The Chairman having replied, the "Health of the Vice-Chairman" was proposed, and responded to by Mr. Keene, and the company shortly afterwards separated.

The music provided was very superior, and the singing of Miss Fraser, Mr. Osborne, Mr. Cooper, and Mr. G. Allen, gave more than ordinary satisfaction.

RED CROSS OF CONSTANTINE.

CONSECRATION OF THE "BYZANTINE"  
CONCLAVE, No. 44, AT LEICESTER.

Arrangements having been made for the opening of a Conclave of the Red Cross Order, in the Province of Leicestershire and Rutland, Thursday, the 2nd inst., was appointed for the performance of the ceremony at the Freemasons' Hall, Leicester. Sir Kt. J. Daniel Moore, *M.D.*, Intendant General for Lancashire (a native of Leicester), was the consecrating officer, assisted by Sir Kts. Phillips and Kennedy, of the Rose of Sharon Conclave, Birmingham, and James Mason Moore, of Derby.

The Conclave having been opened with the usual formalities, the following brethren were installed as Knights Companions of the Order, viz.: William Kelly, R.W. Prov. G.M., Leicestershire and Rutland; Rev. W. Langley, P.P.G. S.W.; Geo. Toller, jun., Prov. G. Sec.; Rev. Dr. Haycroft, P.G. Chap.; Leonard Alfred Clarke, P.P.G.S.W.; Henry Deane, P.P.G. Registrar; Samuel S. Partridge, Prov. G. Registrar; William Sculthorpe, P.G. Steward; John Clarke Duncombe, S.W. 1265; and Charles Bembridge, P.G. Tyler; after which the historical oration was delivered by Sir Kt. Phillips.

Sir Kt. Dr. Moore, as M.P.S., then proceeded to consecrate the chapter in solemn form, after which he delivered an oration illustrative of Freemasonry in general and the Red Cross of Rome and Constantine in particular.

A College of Viceroys was then opened, and Sir Kt. Kelly, and subsequently Sir Kts. Langley and Toller, were admitted to the Priestly Order.

A Senate of Sovereigns was then formed, when Sir Kt. Kelly was enthroned as Sovereign of the Conclave, and on his nomination the honorary rank of Past Sovereign was conferred on Sir Kts. Langley, V.E., and Toller.

Sir Kt. Kelly was then proclaimed and saluted as Intendant General for Leicestershire and Rutland, after which he invested the following as the officers of the Conclave: Sir Kts. Langley, Viceroy; Toller, Senior General; Clarke, Junior General; Dr. Haycroft, High Prelate; Sculthorpe (elected), Treasurer; Partridge, Recorder; Duncombe, Standard Bearer; Deane, Herald; Bembridge, Sentinel.

The by-laws of the Conclave having been adopted, the Right Hon. Earl Ferrers, W.M., No. 779, and P.G.J.W., and 19 other brethren, were proposed as candidates for installation. Sir Kt. Little, Grand Recorder of the Order, and Sir Kt. Moore, Intendant General for Lancashire, were elected honorary members; and a cordial vote of thanks was proposed to Sir Kts. Phillips, Kennedy, and J. Mason Moore for the valuable services rendered by them in constituting the Conclave, which promises to be a highly successful one.

This Order possesses more than ordinary interest to the Fraternity in the Province, from the fact that the first Lord Rancliffe, P.G.M. for Leicestershire, was its Grand Master in the last century, and Bro. Hyppolito Joseph Da Costa, P.G.M. for Rutlandshire, was subsequently its Grand Chancellor under H.R.H. the Duke of Sussex. The tunic has been adopted by the Conclave as the appropriate clothing of this Knightly Order.

On the conclusion of the business, the visiting Sir Knights were entertained at a banquet by the members of the Conclave.

Original or Premier Conclave of England.

A quarterly assembly of this Conclave was held at the Freemasons' Tavern, Great Queen Street, on Monday, the 27th ult. when, in the absence of the M.P.S., Sir Kt. Trickett, whose professional duties at Keyham Dockyard precluded his attendance, the chair of C. was occupied by Sir Kt. Little, G.R., and among other Knights present, we observed: Col. Burdett, G.S.G.; W. H. Hubbard, G.T.; H. C. Levander, G.A.T.; Dr. W. R. Woodman, G.A.R.; Angelo J. Lewis, M.A., G.A.M.; T. Cubitt, G.H.; Capt. J. Bertrand Payne, W. Carpenter, Dr. W. C. Lucey, Major E. H. Finney, H. Parker, G.O., S. Rosenthal, T. W. White, G. Kenning, G. A. Ibbetsón, F. G. Bailey, W. H. Andrew, E. H. Finney, jun., W. B. Johnston, C. M. Gordon, J. Lewis Thomas, T. Kingston, and a large muster of other Knights who came purposely to rehearse the Red Cross drill.

Bros. R. S. Lines, P.M. 834, and J. Stephen Banning, P.M. 4. P.G. Steward, were duly installed Knights of the Order.

The Knights were then practised in the evolutions of the Order by Col. Burdett, Capt. Payne, A. J. Lewis, and Dr. Woodman.

It was proposed, seconded, and resolved unanimously, that the sum of ten guineas be voted from the Conclave funds to the "Wentworth Little" Testimonial, in recognition of the Recorder's services during the last six years. The Conclave was then closed, and meetings of the superior grades were held, when a considerable number of Knights were promoted to the rank of Viceroy or Sovereign. After the completion of the business, the Knights separated, the banquet having been postponed by arrangement to the day of the Triennial Grand Festival of the Order.

We are requested to state that Knights of the Red Cross of Constantine can be received into the K.H.S. in the Mount of Olives' Sanctuary, which will meet on Saturday, the 25th inst., at 3 o'clock, at Masons' Hall, Masons'-avenue, Basinghall-street, E.C. The Mount of Olives' Sanctuary is attached to the Rose and Lily Conclave, which will meet on the same afternoon.

SCOTLAND.

EDINBURGH.

Rifle Lodge, No. 405.—At the usual monthly meeting of this young and enterprising lodge, held on the 21st ult. (the R.W.M., Bro. James Torry Douglas in the chair), the honour of affiliation as full and free members was conferred on Bros. Alexander Hay, Grand Jeweller to the Grand Lodge of Scotland, and Past Master to the Edinburgh Lodge Celtic, and Captain Gordon, of the Aberdeen Lodge, in recognition of their services to the Craft. There was a large gathering of the members of the lodge, and among those present during the evening were the following office-bearers and members of Grand Lodge, viz.: Bros. Mann, Senior Grand Warden; Alexander Hay, Grand Jeweller; John Lawrie, Grand Clerk; Major Ramsay, Grand Director of Ceremonies; Samuel Somerville, Representative from Grand Lodge of Ireland; L. Mackersy, Representative from Grand Lodge of Canada; and F. D. McCowan, Representative from the Grand Orient de France. The despatch of business being over, the lodge adjourned to refreshment, song and sentiment succeeded, and after spending a very happy evening together, the lodge was closed.

GLASGOW.

Thistle and Rose Lodge, No. 73.—This old lodge held its usual fortnightly meeting at the Masonic Hall, 170, Buchanan-street, on the 7th inst. Present: Bros. George McDonald, R.W.M.; G. W. Wheeler, Substitute Master; J. Muniz, Depute Master; W. Walton, S.W.; W. Davidson, J.W.; P. Thompson, Treas.; J. S. Ampleford, Sec.; and about thirty other brethren. The work done was the initiation of Mr. R. Banigan, which ceremony was performed in a very impressive manner by the new Master. A petition was afterwards read from a distressed brother, and the lodge unanimously agreed to recommend his case to the Committee of the Benevolent Fund of the Provincial Grand Lodge. The R.W.M. informed the brethren that there was a proposition before Provincial Grand Lodge for an alteration in the scale of lodge payments towards the Benevolent Fund, and requested them to consider the subject at their next meeting.

Shamrock and Thistle Lodge, No. 275.—The fifty-fourth annual soiree of this lodge was held in their hall, which was densely crowded by the members and their male and female friends. Bro. W. Phillips, R.W.M., occupied the chair, supported by Bros. the Rev. J. C. Stewart, J. Singleton, W. Peden, D. Rowan, H. Mathieson, J. Cunningham, J. Smith, and Peter Balfour. After tea, the Chairman addressed the company, and in the course of his remarks spoke of the prosperity of the Shamrock and Thistle Lodge in the past year, saying:— "After extending the right-hand of brotherly love and charity to those connected with our own lodge who were in need of it, we at the same time sent our free-will offering to the Continent to assist in relieving our brethren who are at the present moment wounded and dying in consequence of the disastrous war that has for some time been raging there, but

which has now come to an end. But I hope that the time will soon come when the beautiful sentiments contained in the 133rd Psalm will be realised in our midst: "Behold how good and pleasant a thing it is for brethren to dwell together in unity." We ought all to feel very proud at having our lots cast in such a peaceful nation, where from the Queen on the throne to the humblest of her subjects, all vie with each other in deeds of kindness and of love. (Applause.) The proceedings, which were of a highly social character, terminated with an assembly, which was led off by the R.W.M. and Mrs. Phillips.

FESTIVAL OF THE ROYAL MASONIC INSTITUTION FOR BOYS.

The following is a detailed list of the sums sent in by the Stewards, &c., the total of which only, viz., £4,700, was named in our report of the Festival last week:—

	£	s.	d.
Lodge No. 2 ... ..	57	15	0
North Wales and Shropshire ... ..	100	16	0
Another Lodge... ..	35	3	6
Lodge No. 5 ... ..	66	0	0
" 6 ... ..	21	0	0
" 7 ... ..	47	15	6
" 8 ... ..	15	15	0
" 10 ... ..	32	9	0
" 11 ... ..	21	0	0
" 12 ... ..	42	0	0
" 14 ... ..	15	15	0
" 18 ... ..	73	10	0
" 19 ... ..	23	0	0
" 21 ... ..	34	13	0
" 22 ... ..	28	7	0
" 26 ... ..	25	4	0
" 28 ... ..	40	19	0
" 33 ... ..	33	11	0
" 46 ... ..	31	10	0
" 55 ... ..	91	17	0
" 58 ... ..	13	13	0
" 60 ... ..	36	15	0
" 73 ... ..	75	12	0
" 79 ... ..	82	19	0
" 81 ... ..	33	19	6
" 95 ... ..	16	13	0
" 96 ... ..	72	9	0
" 99 ... ..	38	17	0
" 108 ... ..	15	15	0
" 142 ... ..	30	9	0
" 144 ... ..	39	1	0
" 145 ... ..	28	7	0
" 162 ... ..	11	11	0
" 167 ... ..	21	0	0
" 174 ... ..	48	6	0
" 177 ... ..	37	16	0
" 169 (Red Cross) ... ..	36	15	0
" 179 ... ..	40	19	0
" 181 ... ..	19	19	0
" 192 ... ..	81	18	0
" 197 ... ..	60	18	0
" 201 ... ..	30	0	0
" 259 ... ..	42	0	0
" 265 ... ..	22	1	0
" 657 ... ..	85	1	0
" 780 ... ..	30	19	6
" 822 ... ..	32	11	0
" 890 ... ..	78	15	0
" 957 ... ..	52	10	0
" 1185 ... ..	135	0	0
Bro. Roebuck, P.P.G.D. Surrey ... ..	46	4	0
" T. J. Sabine, Chapter 73 ... ..	53	11	0
South-Eastern Masonic Association ... ..	11	11	0
Bro. Philbrick's list ... ..	109	4	0
" Joseph Starkey ... ..	42	0	0
Berks and Bucks, by Bro. Chancellor ... ..	78	15	0
Bro. J. C. Parkinson's list ... ..	48	6	0
" Adlard, representing the Punjab ... ..	30	9	0
The Channel Islands (never before represented by a Steward), by Bro. W. T. Kinnersley ... ..	47	5	0
Bro. Capt. Cope, Four Cardinal Virtues' Lodge ... ..	21	0	0
Derbyshire ... ..	199	10	0
Dorset (Bro. Wyndham) ... ..	68	10	0
Durham (Bro. Crookes) ... ..	140	0	0
Essex (Bro. Motion) ... ..	67	4	0
Hampshire (Bro. Rebbeck) ... ..	49	7	0
" (Bro. Hare) ... ..	64	1	0
" (Bro. Eve) ... ..	25	6	6
Herefordshire ... ..	51	8	0
Kent (Bro. Alfred Avery) ... ..	54	13	0
" (Bro. Smith) ... ..	132	6	0
Leicestershire ... ..	62	0	6
W. Lancashire (Bro. Moore) ... ..	122	6	0
" (Bro. Wilson) ... ..	10	10	0
Lincolnshire ... ..	23	2	0
E. Lancashire ... ..	105	0	0
Middlesex (Bro. Buttén) ... ..	26	5	0
" (Bro. W. H. Green) ... ..	18	18	0
Oxford ... ..	91	8	0
Somerset ... ..	63	15	6
Suffolk (Bro. Martyn) ... ..	22	11	6
" (Bro. Whitbread) ... ..	33	19	6
" (Bro. Cook) ... ..	27	16	0
Sussex ... ..	129	13	0
Surrey ... ..	5	5	0
South Wales, E. Div. (Bro. Ware) ... ..	120	0	0
Wiltshire (Bro. Inskip) ... ..	5	5	0
Worcestershire ... ..	73	0	0
E. Yorkshire ... ..	42	0	0
W. " ... ..	52	10	0

MASONIC FESTIVITIES.

GRAND BALL AT LINCOLN.

A full-dress Masonic ball, on Tuesday, 7th instant, was held in the county Rooms, Lincoln, in aid of the Royal Institution for Girls. The number of Masons present was very large, and included the Duke of Manchester, P.G.M. Northamptonshire; the Duke of St. Albans P.G.M. Lincolnshire; Major Smyth, D.P.G.M. Lincolnshire; and members from every part of the province.

The Prince of Wales (who was on a visit to Mr. H. Chaplin, at Burgherst Chantry, Lincoln), arrived at the ballroom shortly before eleven o'clock, and was received in the vestibule by the Duke of St. Albans, Major Smyth, the Mayor (Bro. Pratt), and by the Masonic Stewards, viz., Bros. Watkins, W.M. 297; R. Hall, P.P.G.S.W.; C. Harrison, M.D., P.P.G.D.; J. Norton, P.P.G.D.; F. R. Larken, P.G.S.B.; R. C. Carline, P.G.A.D.C.; and G. M. Lowe, M.D.; and after a brief introduction entered the ballroom, preceded by the above-named officials in double file, the band (Coote and Tinney's) playing the National Anthem, and advanced towards the upper end of the room between two rows of Masons, who, in accordance with ancient custom, gave the Masonic Royal salute. On arriving at the Master's chair His Royal Highness intimated to the Mayor his wish to dance with his daughter, who accordingly, on being introduced, joined the Prince in a quadrille, having the Duke of St. Albans and the Duchess of Manchester as *vis-à-vis*, the Duke of Manchester with Miss Hulland and Lord F. G. Lennox with Lady C. Ker completing the set. The next dance was a valse, His Royal Highness graciously taking for a partner Miss Hulland, neice of the Hon. Secretary. The dancing then proceeded with great vigour, and for nearly two hours the Royal party continued their exertions to please others as well as themselves.

The Prince, who wore the badge of a P.G.M. of England, joined most heartily in every dance. Towards one o'clock the Masons were made aware that the Prince was about to retire, and it was so arranged that this movement was carried out with the same ceremony which characterized the entry.

Whilst waiting the arrival of Mr. Chaplin's carriage, the Duke of St. Alban's presented Bro. R. Hall, the Honorary Secretary of the Ball Committee, to His Royal Highness, who, shaking him meanwhile warmly by the hand, thanked him for the pleasure that had been afforded to him during the evening, and pronounced the ball "a great success," then having shaken hands with each Steward, the Prince entered the carriage, and was driven, in company with his host, to Burghersh Chantry.

Under the influence of the splendid music, and a bountiful supper of the most elegant style, supplied by Bro. Kitchen, the guests continued to keep up the spirit of the ball with the greatest enthusiasm until a late hour.

The following is a programme of the music, which was delightfully executed by Messrs. Coote and Tinney's band:—1, Quadrille (Overture)—2, Valse (Am schonen Rhein)—3, Lancers (Favourite)—4, Valse (Julia)—5, Galop (Soldiers)—6, Quadrille (Chilperic)—7, Valse (Carnavals Botschafer)—8, Lancers (French)—9, Valse (Language of Flowers)—10, Galop (Trumpeters)—11, Quadrille (Vagabond)—12, Valse (Wein Wieb and Gesang)—13, Lancers (Burlesque)—14, Valse (Snowdrops)—15, Galop (Fairy)—16, Quadrille (Le Petit Faust)—17, Valse (An der schonen Blauen Donan)—18, Galop (Encore)—19, Valse (Fantasca)—20, Valse (Court Beauties).

"I HAD been afflicted nine years with rheumatism and griping pains all over my body, so as to be unable to work, and had been confined to my bed several weeks when I heard of your Pain Killer, and got a bottle. I began using it at once, and within twelve hours was entirely free from pain, and able to walk about with ease.—GEO. HEWSON, Warrington, Aug. 1867.—To Perry Davis & Son."

**ANSWERS TO THE MEMORIAL OF  
THE LODGE OF GLASGOW ST. JOHN,  
No. 3 bis.**

(Vide Memorial at page 662 of THE FREEMASON,  
Dec. 17th, 1870.)

(Continued from page 151.)

The late Bro. James Pagan, Esq., member of No. 3 bis, and editor of the *Glasgow Herald*, acknowledged it to be a forgery, stating that he had been misled by the late Bro. James Miller, R.W.M. of St. Mark's Lodge, No. 102, whose remarks on the subject he had copied and quoted.

Bro. Wm. H. Hill, Esq., who has considerable knowledge of old documents, and who not only saw it, but also examined the oldest extant minute book of the Glasgow Incorporation of Masons, which extends from 1600 to 1681, considered it a forgery.

Even our late esteemed Prov. Grand Master, Bro. Captain Speirs, M.P., afterwards acknowledged in a letter to me that he had been misled in December 1867, and June 10th, 1868, says:—"I am very glad indeed that you have investigated the matter, and although we should have liked if our charter had been a genuine one, still as it is an imposition it is a good thing that it should be showed up."

Our Scottish Masonic historian Bro. D. Murray Lyon, designated it "The Malcolm Canmore Swindle."

Bro. W. J. Hughan, of Truro, who I am happy to acknowledge as one of the foremost Masonic students of the day, observes:—"I consider the 'Macolm Charter' to have been written by zealous but mistaken Masons, not earlier than the latter part of the eighteenth century, in order to deceive the Fraternity. In that respect it is on a level with the noted 'Locke MS.' and other *un-Masonic forgeries* which are well suited to act as beacons to prevent Masonic students from being shipwrecked on the quicksands of credulity."

Bro. Hyde Clarke, of London, another eminent Masonic student, and Foreign Secretary Ethnological Society, Member American and German Oriental Societies, &c., says:—"From internal evidence the reputed Charter of Malcolm cannot be genuine."\*

It is unnecessary to give the opinions of other parties who have condemned this pretended charter, only I might observe that one Glasgow historian who was misled by it observed to me that the Masons used to carry it about in their pockets, which of course would tend to soil it and give it the appearance of age, and, I have been told, it is much dirtier-looking now than it was about thirty years ago, so that between that and other things, the present dirty, tattered, smoked-up appearance of the parchment may be easily accounted for.

At page 484, vol. 2, of Cleland's "Annals of Glasgow," published in 1816, we find what has sent all the succeeding Glasgow historians astray, viz.:—"Glasgow Freemen Operative St. John's Lodge.—The members of this lodge having lately discovered an old musty paper in their charter chest,† procured a translation of it, when it turned out to be a charter in their favour from Malcolm III., King of Scots, by which they claim precedence over all the other lodges in Scotland. Accordingly, in the grand Masonic procession which took place at laying the foundation-stone of the Glasgow Asylum for Lunatics in 1810, the Glasgow Freemen Operative St. John's Lodge took precedence of all other lodges, except the Grand Lodge of Scotland."

Even the minutes of the Lodge of Glasgow St. John themselves condemn this document, for on March 3rd, 1868, a motion was passed that a committee be appointed to examine into the historical evidence and data of the antiquity of the lodge (I must here observe that my information was not derived through this committee, although I gave it information); and on 15th September, same year, a report was read, which is engrossed in the minute book of the lodge, and which, so far as this Malcolm writ was concerned, effectually shows up its falsehood (to anyone capable of understanding what historical demonstration is), as the copy of it which I enclose will show, or as may also be seen by a perusal of it at page 189 of THE FREEMASON for April 16th, 1870. Yet, notwithstanding all this, the Lodge of Glasgow St. John, as a body, still holds forth the Malcolm document as genuine! every lodge circular sent out being stamped with what, I am sorry to say, I can only look upon as the usual lie, viz., "The Lodge of Glasgow St. John, char-

\* Bro. James Stevenson, late of Glasgow, and as representative of the *Freemason's Magazine* there then, sent in the report of the so-called "810th Anniversary" above alluded to, says he has no hesitation in saying that this pretended charter is a forgery of recent date, say no older than last century.

† This "charter chest" appears to have been the box belonging to the *Incorporation of Masons*, made in 1684, but their minutes go back to 1600, and do not mention this pretended Malcolm Charter!

tered by Malcolm III., King of Scots, 1057." And whether in so doing, under the circumstances, the Lodge of Glasgow St. John is guilty of falsehood, fraud, and wilful imposition, it is for the Grand Lodge to judge, or whether a stop should be put to its further propagation, and consequent discredit of the Order, I humbly submit that it is the duty of the Grand Lodge of Scotland now to decide; and which latter, as a member of No 3 bis, I most humbly and respectfully pray that it may do.

As to the "Second" head of the St. John's memorial, which states that it has been the invariable practice of the Grand Lodge of Scotland to concede as a right to the senior lodge of the province in which the ceremonial takes place the appointment of the operatives to carry the tools, I can only say that I am not aware of this, and point to the fact that, not only did the Most Worshipful the Grand Master Mason of Scotland, backed up by Grand Lodge, when assembled in the Chapter House of Glasgow Cathedral preparatory to laying the foundation-stone of the Albert Bridge, on June 3rd, 1870, allow the members of the Journeymen Lodge, No. 8, to do so, but absolutely refused to allow the senior lodge of the Glasgow province to deal with the matter as it wished. Then, at the laying of the foundation-stone of the Paisley Free Library and Museum by the Most W.G.M. the Right Honourable the Earl of Dalhousie, on 27th April, 1869, we find the members of the Lodge Journeymen, No 8, carrying the tools, as also (vide page 423 of Grand Lodge Reporter, June, 1869) at the Industrial Schools, Mossbank, in 1868; Corn Exchange, Hawick, 1863; Wallace Monument at Sterling, 1861; and other places. So that, so far as precedent is concerned, the *Lodge Journeymen*, No. 8, can point to many places out of the Edinburgh province where they have carried the tools. Further, in looking over the Grand Lodge Books, we find the following law passed in 1783, which accords to the Lodge Journeymen a certain prerogative at all Masonic ceremonials, especially when the Grand Master is present, not only in Edinburgh but throughout Scotland, as the minute says: "It was moved that for some time past the Grand Tyler has been in use of carrying the mallet at the public processions of the Grand Lodge, and as that officer's attendance is often requisite on other matters of some importance, therefore it be a rule in all time coming that the senior member of the Lodge of Journeymen Masons, Edinburgh (out of office) carry the mallet behind the Grand Master in all future processions." Consequently, the carrying of the mallet by William Nielson, of the Glasgow Freemen Operative St. John's Lodge, at the laying of the foundation-stone of the Victoria Bridge at Glasgow on the 9th day of April, 1851, as mentioned in the first head of the St. John's memorial, was in direct violation of the above 1783 law, unless, indeed, the Lodge Journeymen, No. 8, voluntarily conceded the privilege, or onus, for the time being.

As to the "Third" head of the St. John's memorial, I would respectfully observe that the printed Grand Lodge Law, chap. xx., sec. 3, when taken in connection with the 1783 Grand Lodge minute above referred to, does not preclude, and has not precluded, the members of the Journeymen Lodge, No. 8, from carrying the mallet, &c., out of Edinburgh, for the words "Edinburgh and no other place," which the St. John's memorial pretends to quote, do not occur in this Grand Lodge Law, chap. xx., sec. 3. Therefore, their foundation in this case is so far a misquotation. And as to the members of No. 8 being "capable of carrying the implements in question," which the St. John's memorial would appear to fear, the upshot proved that, so far as capability was concerned, the members of No. 8 were just as "capable" of doing so at Glasgow as they formerly were at Paisley, Stirling, &c.

As to the "fourth" head of this memorial and its reference to Grand Lodge Laws, chap. xi., sec. 13, I would observe that, as I stated above, the decision of the Most Worshipful Grand Master on the occasion referred to was approved of by the members of Grand Lodge then assembled (myself included). And as to the assertion that "the chair in awarding precedence to the Lodge Edinburgh Journeymen, acted contrary to the laws of the Grand Lodge," I look upon that, under the circumstances, as a pure mistake; and as to the notion of altering the minutes of Grand Lodge from the foregoing imaginary data, that I consider to be absurd. The fact of the matter appears to me simply to be that if the St. John's Lodge wished it to be properly understood that it was the privilege of the Senior Lodge of a Province to look after the carrying of the tools at all Masonic processions in its district, it should have got a motion proposed to that effect, and so got the matter regularly settled; that such has not been done long ere now, is not therefore the fault of Grand Lodge, but is due to the remissness of the senior lodges themselves, including St. John's Lodge amongst the rest. Instead, therefore, of the St. John's Lodge asking, as is done in the latter part of their memorial, that the Grand Lodge should "de-

clare and enact that the late assumption by the Lodge Edinburgh Journeymen, No. 8, of the (presumed) rights and privileges of the Lodge of Glasgow, No. 3 bis, was illegal and uncalled for," it is the opinion of a number of the members of No. 3 bis, including myself, that the conduct of the St. John's Lodge was neither so dignified nor Masonic as it ought to have been, and they may be very thankful that they were not ordered to apologise for their own proceedings then, for if redress be due from any quarter in relation to the proceedings at the ceremonial of laying the foundation stone of the Albert Bridge at Glasgow on the 3rd day of June, 1870, not to speak of former Masonic ceremonials in Glasgow, that redress, under the circumstances, is due from the Lodge of Glasgow, St. John's, No. 3 bis.

I must now apologise for replying to the request of the Grand Clerk at so great length, but as the pretensions of the Lodge of Glasgow St. John, and its pretended Malcolm Charter have been thrust forward so often and so prominently on so many occasions, I considered it would be better to enter into the matter fully and distinctly, so that any one not otherwise acquainted with the subject might be able to understand it. Some brethren have signified to me that, seeing I am a member St. John's Lodge myself, I should not therefore expose any of its faults, but I consider it to be no part of true Freemasonry to smother up the truth and to allow a lie to pass current as truth, more especially when the means are at hand to expose it. What I have said has simply been written in order to elucidate the truth, and truth, as we all ought to know, is one of the great foundations of all true Freemasonry. Nothing would give me greater pleasure than to do what I could in a fair and honest manner to uphold the dignity and status of the Lodge of Glasgow St. John, of which I have the honour to be a member and Past Office-bearer, but we must strive to build up that dignity and status upon a sure and legitimate foundation, and seeing that, as I have already said, the Lodge of Glasgow St. John got its status of No. 3 bis upon the 1628 Roslin Charter, it follows therefore that that status is not affected by the declaration of the unworthiness of this unfortunate Malcolm document. It has been the misfortune of the present members of No. 3 bis to suffer for the faults of their predecessors; but I hope that, aided by the counsel and assistance of the Grand Lodge of Scotland, and guided by the evidence adduced, the members of the Lodge of Glasgow St. John, No. 3 bis, will now honourably acquiesce in such a decision upon this matter, as will settle it, humanly speaking, for ever.

I am, most respectfully,

Sincerely and fraternally yours,  
W. P. BUCHAN,

Past Senior Warden No. 3 bis, Proxy  
S.W. No. 432, and Grand Steward  
Grand Lodge of Scotland.

**CAUTION TO THE CRAFT.**

Almoners of London and other lodges are desired to be cautious with respect to *Charles Couch* and *George Gibbs*. Reasons why can be had of

J. BIRD,  
Almoner for Plymouth, Stonehaven,  
and Devonport.

**THEATRICAL.**

DRURY LANE.—"Amy Robsart" and "The Dragon of Wantley," will only be played for two weeks. All who wish to see these attractive pieces should book their places early, so as to prevent disappointment.

HAYMARKET.—The programme remains unchanged during this month. "The Wolf and the Lamb," "The Palace of Truth," "Uncle's Will," and "Blue Devils," are the pieces performed to crowded houses.

VAUDEVILLE.—No change has taken place in the programme at this popular theatre. "Chiselling," "Two Roses," and "Elizabeth," are sufficiently attractive to fill the theatre with a large audience every evening.

The M.W. Grand Master has sanctioned the alteration in the time of meeting of the Lodge of Benevolence from 7 to 6 o'clock, at which time it will in future be holden.]

THE name of Colonel Whitwell, M.P. for Kendal, and Grand Preceptor, was accidentally omitted from the list of knights present at the General Grand Conclave of the Red Cross Order.

BRO. J. FLETCHER BRENNAN, Editor of the *American Freemason*, is now engaged in compiling a General Masonic Register of the Lodges and Grand Lodges in North America, which will contain such useful and necessary information concerning the 6,000 Masonic Lodges and the 45 Grand Lodges of the North American Continent, as is suitable for general circulation, compiled from the reports of the Secretaries now in office in the various lodges of the United States and the Dominion of Canada, with an appendix comprising most useful Masonic Memorabilia. It will be published by the American Masonic Publishing Association, 114, Main-street, Cincinnati; price, one dollar.



P o e t r y .

THE MASONIC HYMN.

(Extracted from "Ancient Poems, Ballads, and Songs of the Peasantry of England;" edited by ROBT. BELL.)

This is a very ancient production, though given from a modern copy. It has always been popular amongst the poor "brethren of the mystic tie." The late Henry O'Brien, A.B., quotes the seventh verse in his essay on "The Round Towers of Ireland." He generally had a common copy of the hymn in his pocket, and on meeting with any of his antiquarian friends who were not Masons, was in the habit of thrusting it into their hands, and telling them that if they understood the mystic allusions it contained they would be in possession of a key which would unlock the pyramids of Egypt! The tune to the hymn is peculiar to it, and is of a plaintive and solemn character.

Come all you Freemasons that dwell around the globe,  
That wear the badge of innocence—I mean the royal robe,  
Which Noah he did wear when in the Ark he stood  
When the world was destroy'd by a deluging flood.  
Noah he was virtuous in the sight of the Lord,  
He loved a Freemason that kept the secret word;  
For he built the Ark, and he planted the first vine,  
Now his soul in heaven like an angel it doth shine.  
Once I was blind and could not see the light,  
Then up to Jerusalem I took my flight;  
I was led by the Evangelist through a wilderness of care—  
You may see by the sign and the badge that I wear.

On the 13th rose the Ark, let us join hand in hand,  
For the Lord spake to Moses by water and by land,  
Unto the pleasant river where by Eden it did rin  
And Eve tempted Adam by the serpent of sin.

When I think of Moses it makes me to blush,  
All on Mount Horeb, where I saw the burning bush;  
My shoes I'll throw off and my staff I'll cast away,  
And I'll wander like a pilgrim unto my dying day.

When I think of Aaron it makes me to weep,  
Likewise of the Virgin Mary who lay at our Saviour's feet;  
Twas in the Garden of Gethsemane where He had  
The bloody sweat—  
Repent, my dearest brethren, before it is too late.

I thought I saw twelve dazzling lights, which put me  
in snrprise,  
And gazing all around me I heard a dismal noise;  
The Serpent passed by me which fell unto the ground,  
With great joy and comfort the secret word I found.

Some say it is lost, but surely it is found,  
And so is our Saviour—it is known to all around;  
Search all the Scriptures over, and there it will be  
shewn  
The tree that will bear no fruit must be cut down.

Abraham was a man well beloved by the Lord,  
He was true to be found in Great Jehovah's word,  
He stretched forth his hand, and took a knife to  
slay his son:  
An angel appearing said, "The Lord's will be done.

O Abraham, O Abraham, lay no hand upon the lad,  
He sent him unto thee to make thy heart glad;  
Thy seed shall increase like stars in the sky,  
And thy soul into heaven like Gabriel shall fly."

O never, O never, will I hear an orphan cry,  
Nor yet a gentle virgin, until the day I die;  
You wandering Jews that travel the wide world  
round,  
May knock at the door where truth is to be found.

Often against the Turks and Infidels we fight,  
To let the wandering world know we're in the right,  
For in heaven there's a lodge, and St. Peter keeps  
the door,  
And none can enter in but those that are pure.

St. Peter he open'd, and so we entered in—  
Into the holy seat secure, which is all free from sin—  
St. Peter he open'd, and so we entered there,  
And the glory of the Temple no man can compare.

The "Lorne" Lodge will be consecrated on Tuesday  
next, the 21st inst., at the Station Hotel, Sutton, at  
3 o'clock p.m. precisely.

The consecration of the Lodge of St. John, No. 1343,  
took place recently at Grays, Essex, Bro. Henry Landfield  
being installed as Master; Bros. Rev. J. H. Bridge, S.W.;  
Richard Nicholls, J.W.; John G. Bond, P.M. 87, Treas.;  
W. Bell, Sec.; David Robertson, J.D. Bro. James  
Terry, P.M. 228, 1278, acted as Installing Master, and  
Bro. George Bibby presided at the organ. There were  
also present many visiting brethren from Kent, Surrey,  
Middlesex, Hertfordshire, &c.; also several of the Grand  
Officers of the Province.

ERRATUM.—In the list of subscriptions to the Free-  
masons' Lifeboat Fund which we printed last week, for  
"Lodge of Prudent Brethren, 145, £5," read £5 5s.

METROPOLITAN MASONIC MEETINGS

For the Week ending March 25, 1871.

MONDAY, MARCH 20.

- Lodge 1, Grand Masters, Freemasons' Hall.
- " 8, British, Freemasons' Hall.
- " 21, Emulation, Albion Tavern, Aldersgate-street.
- " 58, Felicity, London Tavern, Bishopsgate-street.
- " 185, Tranquility, Radley's, Blackfriars.
- " 720, Panmure, Balham Hotel, Balham.
- " 862, Whittington, Anderton's Hotel, Fleet-street.
- " 901, City of London, Guildhall Coffee House, Gresham-street.
- " 1159, Marquis of Dalhousie, Freemasons' Hall.
- " 1201, Eclectic, Freemasons' Hall.
- Chap. 12, Prudence, Ship & Turtle Tav., Leadenhall-st.
- Prov. Grand Lodge of Middlesex, at Uxbridge (see advt.)
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile, end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, MARCH 21.

- Board of General Purposes, Freemasons' Hall, at 3.
- Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.
- " 95, Eastern Star, Ship and Turtle, Leadenhall-st.
- " 162, Cadogan, Freemasons' Hall.
- " 194, St Paul's, Terminus Hotel, Cannon-street.
- " 435, Salisbury, 71, Dean-street, Soho.
- " 704, Camden, York and Albany, Regent's-park.
- " 857, St. Mark's, Duke of Edinburgh Tav., Brixton.
- Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.
- " 167, St. John's, Radley's Hotel, Blackfriars.
- " 186, Industry, Freemasons' Hall.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, MARCH 22.

- Lodge of Benevolence, Freemasons' Hall, at 6.
- Lodge 2, Antiquity, Freemasons' Hall.
- " 212, Euphrates, Masons' Hall, Masons-avenue, Basinghall-street.
- " 507, United Pilgrims, Horns Tavern, Kennington.
- " 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.
- " 754, High Cross, White Hart, Tottenham.
- " 1056, Victoria, Anderton's Hotel, Fleet-street.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MARCH 23.

- House Committee, Girls' School, at 4.
- Lodge 34, Mount Moriah, Freemasons' Hall.
- " 60, Peace and Harmony, London Tav., Bishopsgate-street.
- " 65, Prosperity, Guildhall Coffee House, Gresham-street.
- " 66, Grenadiers, Freemasons' Hall.
- " 99, Shakespeare, Albion Tavern, Aldersgate-st.
- " 766, William Preston, Clarendon Hotel, Anerley.
- Chap. 5, St. George's, Freemasons' Hall.
- " 177, Domestic, Anderton's Hotel, Fleet-street.
- " 834, Andrew, Royal Sussex Hotel, Hammersmith.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MARCH 24.

- House Committee Boys' School.
- Lodge 197, Jerusalem, Freemasons' Hall.
- " 509, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.
- " 780, Royal Alfred, Star and Garter, Kew.
- " 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Mugeridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MARCH 25.

- Red Cross Conclave, Rose and Lily, Gosden's, Masons'-avenue, Basinghall-street.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
- South-Eastern Masonic Charitable Association, New Cross Branch.

**BREAKFAST.**—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

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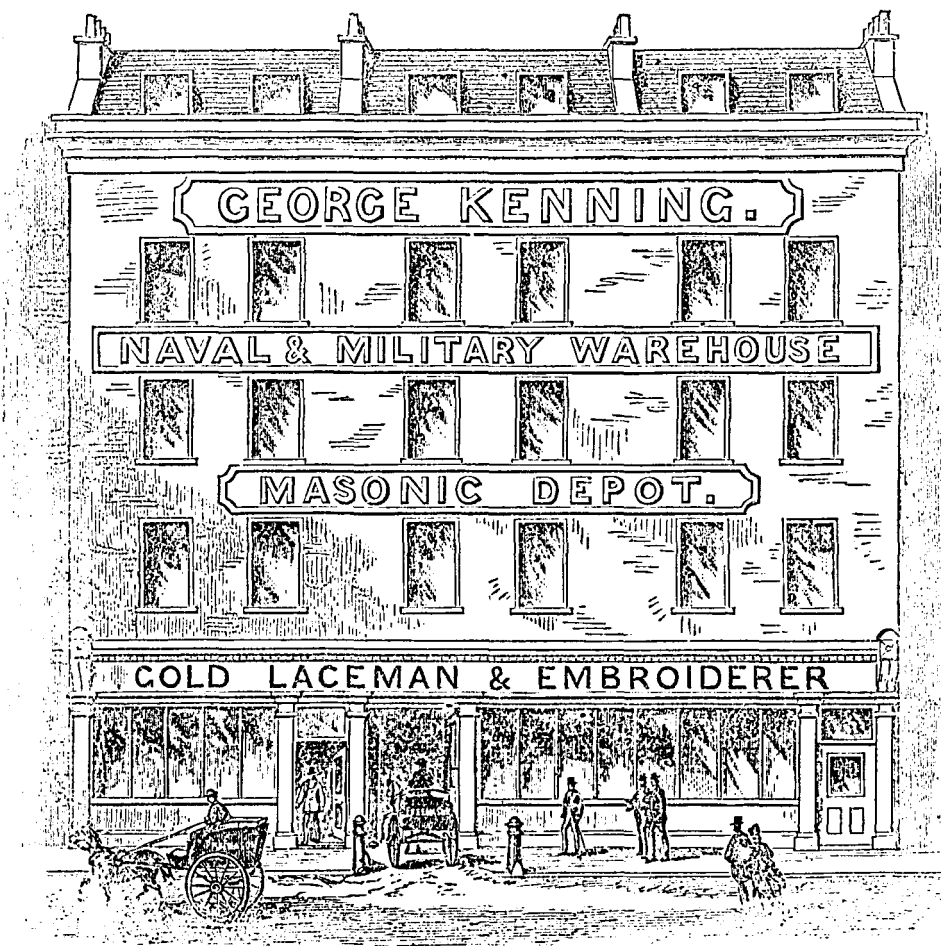
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**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

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Do. do. Music Strings.  
Gold do. Hair Devices.  
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Good Templars' do. do. do.  
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Gold and Silver for Fire Stoves.  
Do. do. Ends for Bon-bons.  
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Reviews.

*History of the Lodge of Hengist, No. 195.*  
By Bro. Rev. P. H. NEWNHAM, W.M.  
London: Bro. R. Spencer, 26, Great Queen-street.

The historical records of lodges established many years ago must always prove interesting to the Craft, and more especially when the annalist is so capable of illustrating the subject as our Bro. Newnham, who is well and favourably known to our readers as an occasional contributor to THE FREEMASON. In tracing the history of the Lodge of Hengist we have no doubt Bro. Newnham entered upon a labour of love, and the information upon general Masonic progress which has been so industriously collected is extremely curious and valuable. If, in every old lodge, a competent brother could be found to fulfil a similar task, how many items of interest might be rescued from oblivion. As a specimen of the lucid and terse style of Bro. Newnham's narrative, we will quote next week his account of the celebrated Thomas Dunckerley, whose name appears on the warrant of the lodge.

We may add that the profits of this admirable work are to be given to the Building Fund of the Royal Masonic Institution for Boys, and apart from the intrinsic merits of the "History" that fact is sufficient to ensure its cordial acceptance by the Craft.

The work is dedicated to the esteemed P.G. Master for Hants and the Isle of Wight, Bro. W. W. B. Beach, M.P.

*The Ancient Constitutions.*

We are favoured by Bro. Spencer with

specimen pages of his forthcoming reprint of the "Constitutions of 1722," and from the excellent manner in which the typography is executed, we augur well of the book as a whole.

The original copy of the Constitutions of 1722 is now, we believe, unique, and Bro. Spencer is its fortunate possessor. He is rendering a service to the Craft by its reproduction, and we hope to find that his labours will be appreciated by the Fraternity.

The price to subscribers will be ten shillings, and our Bro. the Rev. J. E. Cox, D.D., P.G. Chaplain, will supervise the reprint of the work.

THE A. & A. RITE AND THE TEMPLAR.

In answer to "P.M.'s" queries inserted in our last issue, we subjoin the following:—

1. No Prince Rose Croix is eligible to receive the 30th Degree unless he be a present or past M.W.S., or has been three years a member of the 18th Degree; excepting by special dispensation—the fee for which is two guineas.

2. The 27th Degree of the A. and A. Rite is called "Knight Commander of the Temple," and adherents of the Rite contend that it is the only legitimate Order of the Temple.

3. We are informed that some old encampments confer both the ancient "Rosæ Crucis" and Kadosh Degrees. The Baldwin Chapter of the Rose Croix at Bristol confers seven degrees.

4. The Rose Croix and Kadosh have both been called the Ne Plus Ultra, but the appellation more justly applies to the latter. The 33rd Degree is merely an amplification of the 30th, continuing the illustration and commemoration of the persecution of the Knights Templar by Philip the Fair and Pope Clement.

The Rose Croix and Kadosh are found as degrees in many Masonic rites and systems under various names.

Masonic Miscellanea.

THE Prov. Grand Master of Somersetshire, Bro. the Right Hon. the Earl of Carnarvon, has now definitely fixed Whit Tuesday (May 30th), for the purpose of laying the foundation-stone of an additional building at the West of England Sanatorium, Weston-super-Mare, with Masonic ceremonies. The additional building will probably cost about £10,000. It is expected that a large number of Masonic brethren from other Provinces will attend on the occasion.

ON Tuesday, the 14th inst., at the Commercial Dock Tavern, Russell-street, Rotherhithe (Bro. G. Bolton), Bro. N. Wingfield, P.M. 169 and P.M. 1155, 147, had a testimonial presented to him. Through his exertions the first Masonic Association was formed in the South-Eastern District. The idea originated at the Boys' School Committee Dinner Club, where, for years past, a plan has been carried out producing similar results. A large number of brethren were present.

P o e t r y .

SPRING.

AN ACROSTIC.

Sweet is it when winter leaves us  
Pleasant lengthening days to view,  
Radiant sunshine, beaming brightly,  
In a sky of azure blue;  
Nature's face is lovely ever,  
God's works fade in freshness never.

Croydon.

AGNES S.

L I N E S

Written by a Mason's daughter on the Scriptural text, "Pray without ceasing," which was presented to her during a season of affliction by a clergyman's lady.

Pray in the morning when first the light  
Steals in the casement to greet thy sight,  
When the golden rays of the rising sun  
Seem to lead thy thoughts to that Holy One,  
Whose gifts are the gifts of a Father's love,  
Who has promised His children a home above.

Pray in the midst of thy daily care,  
When thy crosses and trials seem hard to bear;  
When earthly temptations assail thy soul,  
And thy passions have need of self-control,  
Plead for assistance to guide thy course  
And keep thee from errors which leave remorse.

Pray in the soft, sweet twilight hour,  
When the dew drops sleep on each fainting flower,  
When the stars peep forth in the azure sky,  
And the stillness whispers, Thy Father is nigh;  
Kneel, at that moment of peaceful rest,  
And plead that thy future life be blest.

Yes! pray in each season of joy or pain,  
Think not thy prayers will be utter'd in vain;  
Pray for thy lov'd ones—pray for thy foes,  
Pray for assistance 'neath Life's woes,  
Kneel at Salvation's golden gate  
And for Christ's blessed answer wait.

Croydon.

AGNES S.

FREEMASONRY in IRELAND.

BY BRO WILLIAM JAMES HUGHAN.

(Continued from page 165.)

Any one at all conversant with the state of Freemasonry in Ireland in the early part of this century will be aware that the Grand Lodge was mismanaged to a very great extent. Of course it is not our province to keep this fact in the dark at the present time, for, in attempting to write the history of any period of Freemasonry, defects must be chronicled as well as virtues, seeing that the progress of the Craft is greatly dependent upon the laws and the character of the officers of the Grand Lodge being in harmony with the spirit and scope of the Institution. According to evidences we have had submitted to us, and judging from results, certainly Ireland was nothing like so well governed, Masonically, about 1810 as it is now, and even now a little more freedom would be appreciated by many. Although we would never countenance rebellion against a regularly constituted authority by members who have signified their adhesion to its jurisdiction



and laws, and though we consider an obligation taken voluntarily by a brother is binding, and demands obedience to, or withdrawal from, the Society, yet we can quite imagine circumstances that would justify opposition to a Grand Lodge, so long as the brethren objecting refrained from starting a rival institution. In this respect the seceders from the Grand Lodge of Ireland did wrong, as also did the "Ancients" of England. Granting that there were reasons to complain of the "shameful mismanagement" existing in the Grand Lodge of Ireland early in this century, all the evils said to be connected with the government of the Craft would not form a sufficient plea to throw off allegiance and constitute a new Grand Lodge.

The obligation of fealty having been taken, it was simply for the discontented to seek a redress of their grievances by constitutional means, and failing in such an attempt, we would rather have withdrawn from the Body than have done wrong ourselves because others had done wrong also.

In order to understand the schism in the Grand Lodge of Ireland, we will now present a few authoritative documents, according to their chronological order as nearly as possible. The first is dated 12th December, 1805, and was issued by the regular Grand Lodge of Ireland. Even according to this account, there must have been much gross mismanagement of the funds of the Grand Lodge, and we can quite fancy the minds of the brethren could not have been easy under the circumstances. The revenue from 24th June, 1806, to 24th June, 1807, was £269 13s. 6½d., less £19 14s. 5d. owing to the Grand Treasurer, and yet in the latter part of 1800 upwards of £2,000 were owing by lodges in arrears, and the accounts had neither been settled nor audited for five years and a half! The communication is as follows:—

GRAND LODGE OF IRELAND,  
THURSDAY, THE 12th DECEMBER, 1805,  
The Right Worshipful Deputy Grand Master on the Throne.

*The Grand Lodge met on emergency for the purpose of taking the following statements and observations into consideration, and the same having been read were unanimously agreed to, and ordered to be forthwith transmitted to the respective lodges in the kingdom.*

PUBLICATIONS, grossly reflecting on the conduct of the Grand Lodge of Ireland and its Officers, have issued from an obscure and contaminated press—the productions of anonymous and despicable libellers—false in statement—unfounded in inference, and malignant in intent—they endeavour to deceive, pervert and revile.—Such attempts can do little mischief in the metropolis, where characters are known and facts can be resorted to.—It is at a distance that the injury works and its effects are to be deprecated.—To the Brethren and Lodges in the country, therefore, the following statements and observations are principally addressed:

AMONG many pretended grievances the separation of the offices of Deputy Treasurer and Deputy Secretary is held out as the chief, it is the unceasing theme of reprobation.

In the year 1767 the late Brother Thomas Corker was appointed Deputy Grand Secretary, and continued in that situation until his death, in the latter end of the year 1800, during which period he also acted as, and attempted to discharge the duties of, Deputy Grand Treasurer. The result naturally was an increase of perquisite to compensate this junction of offices, and great irregularity in the performance of their compound and incompatible duties.

Here it is necessary to protest that the slightest imputation is not intended against Brother Corker, who, during 33 years, acted to the best of his ability for the advantage of the Craft while he enjoyed

health his exertions were unremitting, but even then he was unable effectually to fulfil the duties of Deputy Treasurer and Deputy Secretary.—The latter part of his life was embittered by affliction and disease.

Fees payable to the Grand Secretary by the Rules and Regulations of the 3d November, 1768*, Sec. X.	Fees which were increased at sundry times while Brother Corker acted as Deputy Treasurer and Deputy Secretary.
For a warrant £1 2 9	†For a warrant £2 5 6
For three members enrolled - 3 3	For a revived or restored warrant 2 5 6
Each member, for registry - 1 1	For three members enrolled - 8 1½
A member joining another lodge, for transferring - - 6½	Each member, for registry - 2 8½
For a Grand Lodge certificate - 1 1	Each member transferred - 1 1
	Grand Lodge certificate - 2 2
	Registering members of army lodges - 1 1

By this increase the average emolument to Brother Corker was about £300 per year, but as it was not specified what proportion of the increased fees were intended as a compensation to the Deputy Treasurer, no diminution took place when the offices of Treasurer and Secretary were separated. The Deputy Secretary now receives the entire.

On the death of Brother Corker the affairs of the Order were found to be in a state of the utmost confusion—the usual communications with the respective lodges of the kingdom had been neglected—an arrear of £2,000 and upwards was owing for Grand Lodge dues—and the sum of £446 10s. 9½d. for play-tickets, passed for the benefit of distressed free-masons—the accounts of the Order to the amount of £3,058 os. 6½d. had not been settled or audited for five years and a half. In this situation Brother Semple, at the request of the Treasurer, by extraordinary exertions and in the most satisfactory manner, arranged and stated the arrears due, and also Brother Corker's account as Deputy Treasurer, when a balance of £60 7s. 1d. appeared due to him thereon, so far as the slender materials and imperfect documents with which Brother Semple was furnished enabled him to do.

The arrangements made, and the regularity introduced, by Bro. Semple in the accounts and the method of keeping them, produced the most beneficial consequences, and it appeared of the utmost importance that the system thus introduced should be upheld. It was therefore, after a month's notice given for that purpose, Resolved by the Grand Lodge, on the 2d July, 1801, "That the Treasurer be empowered to allow his Deputy a salary of 50 guineas per annum, and also a poundage of £10 per cent. on the collection of all arrears due to the Grand Lodge up to the St. John's Day preceding, and £5 per cent on all moneys to be paid thereafter into the treasury of the Grand Lodge." Whereupon the Grand Treasurer, with the unanimous approbation of the Grand Lodge, appointed Brother Semple his deputy or assistant, as he was authorized to do by the Regulations of 1734, Rule XIII., Sec. 10, by which it is provided, "That the Treasurer or Secretary may each have a clerk or assistant, if they think fit," and under which provision the Deputy Secretary hath hitherto always been appointed. On the 24th June, 1803, Brother Semple resigned the office of Deputy Treasurer, having discharged its arduous duties in the most exemplary manner, and to the perfect satisfaction of the Grand Lodge.

For his services and the incalculable advantages resulting to the Order from his labours, he received the sum of £295 7s. 5d.; a sum, according to the opinion of eminent merchants most competent to appreciate the value, fall short indeed of remuneration adequate to his meritorious exertions.—After Brother Semple's resignation, on the 14th July, 1803, the Grand Lodge reduced the salary of Deputy Treasurer to £20 per annum, with £2 per cent. on all monies received at charity sermons and benefit plays, together with £5 per cent. on all other monies comprising the funds of the Order. In consequence of which reduction Brother Graham, the present Deputy Treasurer, receives about £40 a year for performing the duties of that most arduous and responsible situation which he fills with the entire approbation of the Grand Lodge to the great advantage of the Order.

By the accounts, which are regularly printed, it appears that from the 27th of December, 1800, to the 24th June, 1803, Brother Semple received, paid, and accounted for ...	£1888 5 4
From 24th June, 1803, to 27th December, 1804, Brother Graham received, paid, and accounted for ...	1476 9 4½
	3364 14 8½

\* Constitutions of Freemasonry, or Ahiman Rezon; printed by Bro. C. Downes, p. 73.  
† Page 82, 83.

Brother Semple received in salary and fees ...	£205 7 5
Brother Graham, ditto ...	61 3 3½
	266 10 8½

Besides the above sum of £3364 14s. 8½, the sum of £1324 13 8½ was received by the Grand Treasurer and his Deputies, and regularly accounted for to the Masonic Orphan School, without any charge or deduction whatsoever.

So that for the trouble and meritorious exertions in ascertaining the arrears due by lodges and individuals to the amount of ...	£2446 10 9½
Ditto ditto in settling Brother Corker's account as Deputy Grand Treasurer for five and a half years, to the amount of ...	3058 - 6½
For having received, paid, and accounted for ...	3364 14 8½
Also the Orphan School accounts ...	1324 13 8½

Amounting in the whole to ...	10,193 19 8½
And for four years regular attendance on the Grand Lodge and Committee of Charity and Inspection, the Deputy Treasurer has received ...	£266 10 8½!
From the 27th December, 1800, to the 27th December, 1804, the Grand Lodge has given the Orphan School the sum of ...	£ 300 0 0
And dispensed in charity to indigent brethren and the widows of brethren, to the number of 375, the sum of ...	1170 8 3½
And there is at present a funded property in Government stock, at £5 per cent., in the National Bank, for Grand Lodge ...	500 0 0

In the foregoing statement of money received, the sum of £903 18s. 7d. has been collected out of the arrear due at Brother Corker's death, and it is hoped more may still be collected.

It is to be observed, that since the appointment of a Deputy Treasurer, the sum due for tickets passed for benefit plays (except the last, which is not yet settled) does not in the whole amount to the sum of £5; and, further, that the £2 per cent. now allowed the Deputy Treasurer on the produce of benefit plays, has not amounted to £10, the sum formerly allowed the Grand Secretary.

By the foregoing statements, taken from the public accounts and proceedings of the Order, it is manifest that the funds are in a flourishing and progressive state of improvement, and that this is to be attributed to the necessary and judicious separation of offices, and the unremitting exertions and attention of those to whom the care and management of the funds have been entrusted.\*

The conduct of the Grand Lodge in recently resolving to take the Royal Arch and Knights Templars degrees under its protection is another subject upon which the traders in libels display their falsehood, misrepresentation, and malignity.

Royal Arch Chapters and Knights Templars Encampments were hitherto held in this kingdom without the concurrence of the Grand Lodge, and not subject to any general or superintending control—hence want of uniformity in the practices and ceremonies of each degree—no authority to appeal to in matters of regulation—no power to redress in cases of complaint or grievance. To remedy these evils, which were very emphatically set forth in memorials from sundry Royal Arch brethren and Knights Templars, the Grand Lodge on the 5th day of September, 1805, agreed to the resolutions annexed.

The anonymous calumniators, persistent in untruth and uniform in perversion, have the hardihood to assert that these resolutions give to Blue Masons the power of controlling Chapters and Encampments, and granting warrants for holding them; but to men of common sense—to the plain understanding of any dispassionate and candid mind—it must be evident that such an inconsistency is expressly guarded against; as the Grand Royal Arch Chapter and the Grand Knights Templars Encampment are each exclusively composed of brethren (being members of the Grand Lodge) who are of those respective degrees.

To refute the other topics of anonymous attacks, it is only necessary to observe that the publications in question manifest throughout the most flagrant courage against truth and fact, in order to accomplish the most malevolent and evil designs.

It is the duty of the Grand Lodge to apprise the Brethren and Lodges of the kingdom of such designs, and to warn them against the machinations of depraved and wicked men.

The Grand Lodge is imperiously called upon to issue its paternal admonition, and guard the Craft against attempts intended to undermine the best interests of the Order, and injure the public and private characters of individuals who have disinterestedly and invariably, in all their actions,

\* The books of account are always open to inspection at the Deputy Treasurer's.

consulted and endeavoured to promote the honour and prosperity of Freemasonry.

Signed by order,

JOHN LEECH, Grand Secretary.

Resolutions of the Grand Lodge, agreed to the 5th September, 1805, respecting

Royal Arch Chapters and

I. That for the purpose of establishing uniformity in the principles and ceremonies of the Royal Arch degree, and to avoid many irregularities which now prevail and have unavoidably resulted from the want of a controuling power to regulate the proceedings of the different Chapters in the kingdom: It is indispensibly necessary that the Grand Lodge should take that Degree under its immediate sanction and that warrants should be granted to such regular Lodges as shall make proper application; no person is to be admitted or initiated a Royal Arch Mason, under such warrant, except a Master Mason duly registered.

II. Until the first day of June next, the Grand Officers and Members of the Grand Lodge, being of the Royal Arch degree, shall constitute the Grand Royal Arch Chapter, and from the first day of June next the Grand Royal Arch Chapter shall consist of the Grand Officers and such Members of the Grand Lodge, being Royal Arch Masons, as represent or are officers of Blue Lodges that have warrants for holding Royal Arch Chapters in such Lodges as they represent.

III. That the Grand Royal Arch Chapter shall be invested with as full power and authority over Royal Arch Chapters and Masons of that degree as is exercised by the Grand Lodge of Ireland over warranted Blue Lodges and the Members thereof under its jurisdiction.—The Grand Royal Arch Chapter at all times regulating its proceedings, as much as possible, in conformity to the rules and regulations of the Grand Lodge.

IV. That a register of all warranted Royal Arch Chapters and the members thereof shall be kept.—One Guinea to be paid for each warrant; one shilling for registering a member; and two shillings for a Grand Royal Arch certificate.—These sums to be applied to the general funds of the Order.

V. That the Grand Treasurer be appointed Treasurer and Register of the Grand Royal Arch Chapter, and the Grand Secretary Secretary thereto.

Knights Templars Encampments.

I. That in order to establish uniformity in the principles and ceremonies of the Knights Templars degree, and to avoid many irregularities which prevail and have unavoidably resulted from the want of a controuling power to regulate the proceedings of the numerous Knights Templars Encampments in this kingdom, it is indispensibly necessary that the Grand Lodge should take that Degree under its immediate sanction and that warrants to hold Encampments should be granted to such brethren Knights Templars as shall make proper application; and no person is to be admitted or initiated a Knight Templar under such warrant except a Royal Arch Mason duly registered.

II. Until the first day of June next the Grand Officers and members of the Grand Lodge, being Knights Templars, shall constitute the Grand Knights Templars Encampment, and from the said first of June the Grand Knights Templars Encampment shall consist of such of the Grand Officers and members of the Grand Lodge as are Templars and members of Encampments held under warrants issued under the sanction of the Grand Lodge pursuant to the first resolution.

III. That the Grand Knights Templars Encampment shall be invested with as full power and authority over Encampments of Knights Templars and Masons of that degree as is exercised by the Grand Lodge of Ireland over the warranted Blue Lodges and the members thereof under its jurisdiction. The Grand Knights Templars Encampment at all times conforming in its proceedings, as much as possible, to the rules and regulations of the Grand Lodge.

IV. That a register of all warranted Encampments and the members thereof shall be kept.—Two guineas to be paid for each warrant; two shillings for registering a member; and three shillings for a Grand Knights Templars certificate. These sums to be applied to the general funds of the Order.

V. The Sublime Commander, for the time being, of each Encampment held under warrant granted pursuant to these resolutions shall be a member of the Grand Lodge, provided his election has been approved of by the Grand Knights Templars Encampment, and notice of such approbation transmitted to the Grand Lodge.

VI. That the Grand Treasurer be appointed Treasurer and Register of the Grand Knights Templars Encampment and the Grand Secretary Secretary thereto.

Applications for Warrants in the above degrees, and all communications respecting them, are to be made to John Leech, Esq., Grand Secretary, No. 20, French-street, Dublin.

(To be continued)

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homœopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Adv't.]

BIOGRAPHICAL SKETCH of the Rev. Bro. JAMES ANDERSON, D.D.

BY BRO. CHALMERS I. PATON,

Author of "Freemasonry in Relation to Civil Authority and the Family Circle."

There is no name of greater celebrity in connection with the history of Freemasonry than that of the Rev. Bro. James Anderson, D.D., the author of the "Constitutions of Freemasons," which ever since its publication, now almost one hundred and forty years ago, has been deemed by Freemasons in general an extremely valuable, and indeed, a standard work, of the highest authority on all questions concerning the laws and usages of the Craft. Dr. Anderson is also held in grateful remembrance by Freemasons throughout the whole world for the active part he took along with Dr. Desaguliers and others in the revival of Freemasonry in England in the beginning of the 17th century, when from a very low and declining state it was raised almost at once to great and previously unexampled prosperity, and began to extend itself over the whole world, its prosperity increasing and its extension becoming rapidly wider from year to year, till now the members of the Order are to be reckoned by tens of thousands, and its lodges are to be found in every civilised country. The readers of THE FREEMASON, it may well be supposed, must desire some information concerning one whose name has long been familiar to them all, and cannot but still be often brought prominently before them. The information which we possess concerning the life of Dr. Anderson is, unfortunately, more scanty than that which biographical dictionaries and other such works afford concerning many of his contemporaries far less eminent. Perhaps the publication of the present very brief biographical sketch may induce some readers to direct their attention to the subject, and to seek for future information in quarters of which the author has no knowledge, by which a desideratum in Masonic literature would be supplied.

Dr. Anderson was born at Aberdeen, Scotland, in the latter part of the 17th century, but the exact date of his birth is unknown. Nor do we know his parentage; but he was the brother—whether elder or younger is also unknown, but probably the elder, if we may judge from the dates of the publication of their respective works—of Adam Anderson, who was for forty years a clerk in the South Sea House in London, and finally rose to a high office in the service of the South Sea Company. The brothers seem to have possessed similar talents, and it would be hard to say which of them most excelled in ability for learned researches. Dr. Anderson is distinguished as an author, not only by his work already mentioned, "The Constitutions of Freemasons," but by another great work, evidently the fruit of much labour, entitled "Royal Genealogies; or, the Genealogical Tables of Emperors, Kings, and Princesses from Adam to these times," which was published at London, in 1732, in one large folio volume. His brother, Adam Anderson, was the author of the first work of any importance on the Commercial History of England—"An Historical and Chronological Deduction of the Origin of Commerce, from the Earliest Accounts to the Present Time, containing a History of the Large Commercial Interests of the British Empire"—which was published in two volumes folio, at London, in 1764, and is still of great value as a book of reference, being as remarkable for accuracy as for fullness of information on the subject of which it treats.

Dr. Anderson was educated at Aberdeen, and after passing through the usual curriculum of arts, either in King's College or in Mareschal College—although of which of them he was an alumnus is not known—he went on to the study of theology, and received license as a probationer or preacher of the Church of Scotland, probably from the Presbytery of Aberdeen. Of his early life nothing further is recorded in any work which has come under the notice of the present writer; but in 1710 he became Minister of a Presbyterian congregation in Swallow-street, London, in connection with the Church of Scot-

land, and from Swallow-street he and his congregation removed in 1734 to another meeting-house in Lisle-street, Leicester-fields. Of his life in London little more is known besides these few facts, except that he lived in a house opposite to St. James's Church, Piccadilly; that, like many others at the same date, he lost a considerable part of his property by rash speculations in the South Sea scheme; and that, probably from his dignified appearance and manner, he was often familiarly, although disrespectfully, spoken of amongst the Presbyterians in London as "Bishop" Anderson. He died on 23rd May, 1739.

Meagre as is the information which we possess concerning Dr. Anderson's life, there is enough of it to make the notion very improbable, which is essential to the maintenance of the 1717 theory, that he was guilty of deception, along with Desaguliers and others, in imposing upon the world a newly-devised system of Freemasonry as of great antiquity. It is not on slight grounds that such a charge should be brought against one who has been long in his grave, but who was certainly respected whilst he lived, and who held for many years the office of a minister of the Gospel. How much Dr. Anderson was respected, how highly his talents and learning were appreciated in his own day, may in some measure be inferred from the list of subscribers to his work on "Royal Genealogies," which begins with the name of His Royal Highness William Augustus, Duke of Cumberland, the second name being that of the Duke of Argyle and Greenwich, and the list including the names of many other noblemen and persons of distinction. That Dr. Anderson, although a Dissenting Minister, was respected even by dignitaries of the Church of England, appears from the occurrence of the names of some of them, as of the Right Rev. Dr. Chandler, Lord Bishop of Durham, in this list of subscribers.

The character of the man may be judged also by his works. Nearly every Freemason knows that in his Constitutions of Freemasonry, there is nothing but what tends to the encouragement of virtue; and to imagine the author of that work guilty of wilful and systematic deception, is to do violence to the laws of our own mental constitution, and to the feelings which must often in some measure control, and most beneficially control, our judgments. There is little, of course, in the work on Royal Genealogies from which any idea of the character of its author can be derived, except as to the patient laboriousness with which he must have prosecuted his studies, but in the dedication, which is to "The most High, Puissant, and most Illustrious Prince, Frederick Lewis, Prince of Great Britain, Prince of Wales, Prince and Stuart of Scotland," &c., &c., we find a few sentences which may perhaps be deemed indicative of the moral and religious sentiments of their author. He speaks of his being led "in compiling this work to admire and set forth the startling miracles of the Divine Wisdom and Providence in propagating the various nations of the earth from one common parentage, and in strengthening this original relation by subsequent ties and renewals of consanguinity, and in making both the union and dispersion of mankind, the rise and fall of empires, the virtues, and even the vices, of rulers, with all the numerous vicissitudes and seeming inconsistencies of human affairs subservient to the steady prosecution of one regular plan of unerring wisdom and goodness, to the exact accomplishment of the predictions of the Old and New Testament, and to the gradual dispersion of the light of true religion into the remotest corners of the earth." Again, he tells the youthful Prince that the study of history is fitted to put him in mind "that the stability of families, and the welfare of kingdoms, next under the blessing of God, depend on the wisdom, the application and personal virtues of Princes." Was the man who wrote this, it may be asked, a likely man to prosecute a scheme of imposture? Is he to be lightly suspected of such baseness? Those who pretend to honour him as one of the original authors of modern Freemasonry, are really guilty of traducing him, and, in oriental phrase, defiling his grave.

PROVINCE OF NORTH WALES AND  
SHROPSHIRE.

CONSECRATION OF A NEW LODGE AT  
WREXAM.

An interesting ceremony took place on Tuesday, the 14th instant, at Wrexham, and was numerously attended by brethren from Cheshire, Shropshire, North Wales, &c. The occasion was the consecration of the Square and Compass Lodge, No. 1336, by the R.W. Bro. Sir W. W. Wynn, Bart., M.P., Prov. G.M. Strange to say, this prosperous Denbighshire town has never hitherto had an official connection with the Grand Lodge of England, and the circumstances under which the new lodge has been formed are somewhat peculiar. In the early part of last summer a traveller died at the Wynnstay Arms Hotel whose friends were not known to the landlord and could not be communicated with. It appeared, however, from documents in his possession that the deceased gentleman was a Master Mason belonging to a Birmingham lodge, and on the fact becoming known the brethren of Wrexham mustered in considerable numbers in full Masonic costume and followed the remains of their unknown brother to the grave. After the funeral the brethren held a meeting at the Wynnstay Arms, when the necessity and advantages of having a lodge in the town were discussed, and from that meeting—chiefly through the exertions of Bros. John Lewis, Walter Jones, and Albert Bury—there has arisen the present lodge, which promises to be flourishing and important. The petition to Grand Lodge was forwarded in July of last year, and the charter authorising the formation of the new lodge was received in September. Since then the numbers have been gradually increasing, and the consecration took place under the happiest auspices.

The ceremony was performed by R.W. Bro. Sir W. W. Wynn, Bart., M.P., in his capacity of Prov. Grand Master of North Wales and Shropshire, with the co-operation of Bro. E. G. Willoughby, P.P.G.J.W. Chester, as Installing Master. He was assisted by the following brethren in constituting the Provincial Grand Lodge: Dr. Goldsbro, P.P.G.S.W.; P. G. Bentley, P.G.C.; R. V. Williams, P.G.S.W.; G. W. Fisher, P.G.C.; J. P. Platt, P.P.G.J.W.; William Bulley, P.P.G.J.W.; &c., &c. The Square and Compass Lodge was duly opened in the drawing-room of the Wynnstay Arms. The officers of the Provincial Grand Lodge then entered the room and were received with the customary honours. The consecration ceremony was performed with due solemnity, amidst the sacred music of the organ and choir.

The following brethren were invested as officers of the new lodge: John Lewis, P.P.G.S.D., W.M.; Walter Jones, S.W.; Albert Bury, J.W.; J. F. Edisbury, Treas. and Organist; J. O. Bury, Sec.; Dr. T. Eyton Jones, S.D.; A. H. Reid, J. D.; W. Sherratt, I.G.; and Munro, Tyler.

Amongst the other members present were Bros. G. Bradley, W. Pierce, J. Norman, Caleb Lewis, C. E. Kershaw, Richard Chadwick, H. C. Murless, Wm. Jones, J. Wallis, J. H. Kidd, James Gladstone, J. B. Murless, and H. M. Dymock; and amongst the visiting brethren were J. E. Williams (P.M. 425), John M'Evoy (W.M. 721), E. H. Griffiths (P.G. Sec. Cheshire), W. H. Spaul (W.M. 1124), J. P. Owen (P.G.P.), A. W. Walker (J.D. 1124), C. Jennings (P.M. 789), J. L. Evans (1124), John Dennis (721), Edward Friend (1289), R. V. Evans, H. O. Jones (P.P.G.S. Cheshire), T. E. Hignett (W.M. 537), William Oliphant (Royal Denbigh), S. W. Guerin (Mersey), Charles Dutton (P.P.G.S.D. Cheshire), F. Smith (P.M. 201), &c., &c.

The Provincial Grand Officers having retired at the conclusion of the inaugural ceremony, the Square and Compass Lodge was duly closed.

A banquet was afterwards held in the ballroom of the hotel, and was attended by nearly a hundred members of the Fraternity. The Provincial Grand Master presided and was supported, on the right by Bro. R. V. Williams, P.G.S.W., and on the left by Bro. John Lewis, W.M. 1336. A sumptuous and well-served banquet was purveyed by Bro. J. B. Murless, and after the removal of the cloth the usual loyal and Masonic toasts were given and heartily responded to.

In giving the health of the Earl de Grey and Ripon, G.M., the Chairman said that although Masonry knew no creed and no politics, he rejoiced that one of those selected for the Anglo-American Commission to conciliate a matter which might have led to a serious quarrel was one who presided over the Masons of England. (The toast was drunk with all the honours.)

Musical party: "Hail to the Craft."

The Chairman next gave "The Earl of Zetland and the Prince of Wales, the Past Grand Masters of England," and expressed his gratification that the heir to the throne should be a member of the Craft. The spread which Freemasonry was making showed that the Order was properly ruled over by the

authorities of Grand Lodge. (The toast was warmly honoured.)

Musical party: "God bless the Prince of Wales." The health of the Earl of Carnarvon, D.G.M., was next given and cordially received.

Bro. Lewis, W.M. 1336, then proposed the toast of the Provincial Grand Master, and said that they hailed him in a new character in their midst—that of a Mason—and he himself had peculiar gratification in doing so. Twenty years ago Sir Watkin accepted the office of Senior Warden under him when he was Master of the Cestrian Lodge, and he afterwards installed him as his successor. (Cheers.) He had also exalted Sir Watkin to the First Principal's chair in the R.A. Chapter at Birkenhead. Bro. Willoughby, who was present, had initiated him into Masonry, and by a singular coincidence they, along with Bro. Griffith, had acted as Grand Officers at Shrewsbury, with Lord Combermere, when their chairman was installed in office as head of the province. When their chairman took office there were only three lodges in North Wales and Shropshire, and now, including the one that day consecrated, there were fourteen, and that spoke more than anything he could say of the manner in which the Provincial Grand Master had discharged his duties. (Loud cheers.)

The toast was drunk with Masonic honours, and met with a suitable response from the Chairman.

Several other toasts followed, the proceedings throughout being conducted in a most happy and satisfactory manner.

The musical performance, which was of unusual excellence, was produced under the direction of Bro. J. F. Edisbury, Org., assisted by Bro. Halliday, of Chester, and Messrs. Waite, Orme, and Bell, of Chester Cathedral.

PROVINCE OF SURREY.

CONSECRATION OF THE LORNE LODGE,  
No. 1347.

The consecration of this, the tenth lodge in the province of Surrey, took place on Tuesday, the 21st instant, at the Station Hotel, Sutton, Surrey. Bro. Dr. Harcourt, P.P.D.G.M., opened the lodge, appointing Bros. H. Parsons, W.M. 410, P.G.S.W. Surrey, as S.W.; T. Wood, W.M. 1149, P.G.J.W. Surrey, as J.W.; C. Greenwood, P.G. Sec. Surrey, as Secretary; and C. H. Woodward, P.M. 463, P.P.G.J.W., as I.G. He then proceeded with the all-important ceremony of consecration, and according to ancient custom duly consecrated the lodge.

Bro. C. Greenwood then presented Bro. Richard Peter Atkins, W.M.-designate, P.M. 55, and P.P.G. Reg. Kent, for installation, and Bro. Dr. Harcourt accordingly duly installed him as the first W.M. of the lodge. The W.M. appointed as his officers: Bros. J. H. Owens, S.W.; J. Swaine, J.W.; E. Farthing, S.D.; H. Langridge, J.D.; leaving the other offices open until the next lodge meeting.

Bro. C. H. Woodward, in an able manner, gave the addresses.

It was carried unanimously that a vote of thanks be given and entered on the lodge minute-book, and an honorary membership of the lodge given, to Bro. Dr. Harcourt for the able manner he had performed the ceremonies of consecration and installation. The same compliment was paid to Bro. C. Greenwood, the ever-popular and deservedly respected P.G. Sec. of Surrey, for his services rendered.

Both of the brethren expressed their thanks for the honour conferred on them.

A large number of joining members were proposed, and several candidates for initiation, auguring that in a very short time this lodge will be well established. Although the warrant was granted last January, the ceremony of consecration was deferred until Tuesday, the 21st inst., in compliment to the illustrious marriage of him whose name the lodge has selected for its title.

After the lodge was closed, the brethren adjourned to a banquet supplied by Bro. Barford, P.M. 55, of Leytonstone. The dinner was served *a la Russe*, and well sustained the high reputation enjoyed by Bro. Barford as a public caterer. After the banquet, which pleased all present and gave universal satisfaction, grace was sung by Bros. G. T. Carter, C. S. Jekyll, W. Dawson, and W. Farmer, and the manner in which the musical arrangements were carried out, both in the lodge and at the banquet-table, under Bro. Carter's management, won golden opinions from all present. The customary toasts were given and received, and we regret that want of space compels us to leave out the capital speeches made. The brethren returned to town at an early hour, having agreeably spent one of the red-letter days in Masonry. Amongst the large number of those present we noticed, besides those already named: Bros. G. Price, P.G.T. Surrey, P.M. 463; W. Blenkin, P.P.S.G.W. Surrey, P.M. 370; J. C. Chancellor, P.P.G.S.D. Surrey, P.M.

463; G. Snow, P.P.G.S.W. Kent, W.M. 55; J. Terry, P.P.G.S.B. Herts, P.M. 228; F. Binckes, P.G.S., Secretary Boys' School; Frederick Walters, P.M. 73, W.M. 1309; J. W. M. Dusell, P.M. 55, W.M. 463; T. Gilruth, P.M. 55; T. C. Diverlen, S.W. 55; Henry Potter, 55; Herbert Potter, 55; T. Barford, P.M. 55; J. T. Robertson, 55; C. W. Turner, 33; J. H. Townsend, P.M. 36; W. Farmer, 25; W. Russell, 77; C. A. Dunn, S.W. 77; R. H. Groombridge, I.G. 183; R. Spencer, 183; D. S. Potts, P.M. 206; H. R. B. Padmore, S.D. 463; G. T. Carter, P.M. 382; W. Hamilton, P.M. 554; J. W. Forge, 619; C. Gale, 1056; T. M. Paget, 829; C. T. Jekyll, L. Jouds (Pelican, Hamburg), &c.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

*Grand Stewards' Lodge.*—This lodge held its regular meeting at Freemasons' Hall, on Wednesday, the 15th inst., under the presidency of Bro. Jabez Tepper, W.M., and Bros. Frederick Hockley and Charles H. Waters as Acting Wardens (in the unavoidable absence of Bros. Binckes, S.W., and Swainston, J.W.), when Bro. William Sutton Gover, W.M. of the Grand Masters' Lodge, No. 1, and President of the Board of Grand Stewards, was unanimously elected a member of the lodge, and several qualified brethren were duly proposed and seconded for election as joining members. The Treasurer, Bro. Spencer, P.M., reported the funds of the lodge to be in a flourishing condition. The lodge was opened in the second degree, when the W.M. gave the lecture on the tracing-board. After the close of the lodge, the brethren and visitors adjourned to banquet at the Tavern, and spent a happy evening, the Grand Stewards of the year (not being members) having been invited to the lodge and banquet. The lodge has now forty-three members.

*Domestic Lodge, No. 177.*—The members of this lodge were called to attend their Masonic duties at Anderton's Hotel, Fleet-street, on Friday, the 10th inst., Bro. Walford, the recently-elected Master, occupying the chair, being supported by his principal officers, Bros. Ferguson and Timms. There were present: Past Masters Brett, G. Purst; Carpenter, Heydon, Thompson (Southern Star), Foulger, Tanner (Secretary), Elmes. Amongst the other brethren present were: Bros. Kent, C. C., S. D.; Everitt, J. D.; Treadwell, I. G.; Pulsford, Ancombe, Mather, J. Willing, Smith, Charles Thompson (S. W. Southern Star), &c., &c. The lodge being opened, Bros. Burgess, Essau, Wilton, were passed; Dyer raised; and after the ballot had been taken, Messrs. Wolff, Chudleigh, and Gregory were admitted members of the Craft. The following resolution was passed in reference to the untimely death of Bro. Simpson, P.M.:—"The members of the Domestic Lodge having heard, with deep feelings of regret, of the sudden and untimely death of our respected Bro. Simpson, P.M., desire to convey to his widow their sincere condolence in her time of trial and tribulation, trusting that the Great Architect of the Universe will support her in her affliction." Bro. Simpson was, by his courtesy and kindness, and not less by his Masonic work, very much respected by the brethren.—A Brother, to the astonishment of nearly the whole of the brethren, proposed that the lodge be removed, and he certainly must have been very ill-advised in so doing, for it met with but little, if any, support. Bros. Thompson, P.M.; J. Smith, P.G.P.; Treadwell, Tanner, Carpenter, and others spoke against it, and expressed themselves highly satisfied with the way in which Messrs. Clemow had catered for them during the past seven years. The feelings of the lodge may be learned from the fact that only two brethren voted for the motion and seventy against it. It was resolved to hold the summer festival at Chigwell on the third Thursday in July. The lodge was then closed, and the brethren adjourned to an excellent banquet. The W.M. gave the usual toasts, and to that of the P.M.'s he coupled the name of Bro. Thompson, who made a telling speech in response. Later in the evening the chair was taken Bro. Brett, G. Purst, &c. Bro. Charles E. Thompson, 1158, said: Having the permission of the W.M., *pro tem.*, he had much pleasure in proposing a toast, one which he was sure they would all receive with pleasure, for it was "Success to the Masonic Lifeboat Fund," and after adverting to the recent vote of £50 made by Grand Lodge to that fund, he said it seemed almost a disgrace that other societies, of far less importance than the Masonic Craft—in fact Benefit Societies—could boast of one and two lifeboats, and even the Sunday School children had got one, while the body to which he and the brethren belonged (the most ancient and honourable society that had ever been in existence), had none. (Hear, hear.) He begged to couple with the toast the name of their respected Bro. Carpenter, who was associated with the City of London Lifeboat Fund, and had given much of his time to the subject.—Bro. Carpenter, in returning thanks, said he was much obliged to Bro. Thompson for bringing the subject forward as he had done, and he explained how it was that the "City of London Lifeboat Fund" had been started. He and some of his City friends felt it a great disgrace to the Masonic body that they had no Masonic lifeboat (Hear, hear). Some years ago a fund was started, but it failed, and at a sort of club in the city they started the "City Lifeboat Fund," not in opposition to the one holding its meetings at Bro. Forster's, Fenchurch-street, but as a sort of incentive to them. Recently, when spoken to in Grand Lodge by one of the Committee, he expressed his willingness to, and did, vote in favour of the £50 recently granted by Grand Lodge. He begged to assure Bro. Thompson that there



was no opposition on the part of the City brethren to the other fund; but that one evening, amongst a few friends, £50 was collected, and other sums had since been subscribed, but whether they would start a boat he could not say. He did not see why they should not have two,—(hear, hear)—and supposing the other fund *should not* succeed in getting enough money for the purpose, then the City Fund Committee would come over to them, and, at any rate, they would secure one lifeboat.—Other toasts were given, and a pleasant evening was spent.

**Manchester Lodge, No. 179.**—The regular meeting of this old lodge took place on Thursday, the 16th inst., at Anderton's Hotel, Fleet-street. The lodge was opened by Bro. Kew, W.M., who presided, and in his usual faultless, admirable manner, passed Bro. J. Hawes, raised Bros. D. Witt and Shaw, and initiated Mr. D. J. Brewer. The lodge was closed, and banquet followed. Present: Bros. W. Hopekirk, P.M., Treas.; W. Hughes, P.M. Sec.; H. Ash, P.M.; W. Stuart, P.M., as J.W.; Heywood, J. W.; Morton, S.D.; Munro, J.D.; Sullivan, I.G.; &c. The visitors were: Bros. F. Walters, P.M. 73, W.M. 871; E. Page, 141; Ganett, S.W. 704; D. Fitzpatrick, 704; H. P. Lyon, 25 (S.C.), &c.

**New Concord Lodge, No. 813.**—The installation meeting of this prosperous lodge was held at Rosemary Branch Tavern, Hoxton, on Friday, the 17th inst. Bro. J. Bartlett, W.M., presided. He raised Bro. Tiggell, and initiated Mr. John Grabham. Bro. J. Emmens, P.G.P., installed M. J. Atkins, S.W., as W.M. The officers appointed were Bros. Salisbury, S.W.; Denny, J.W.; J. J. Wilson, P.M., Treas.; W. H. Main, P.M., Sec.; A. Hill, S.D.; Mountford, J.D.; C. Hill, I.G.; Sinclair, D.C.; Fauquez, Steward. The work, as usual here, was rendered in an admirable manner. Bro. J. Bartlett, I.P.M., had a handsome P.M.'s jewel presented to him from the lodge funds. The lodge was closed, and an admirable banquet, served up under the superintendence of the host, Bro. Gabb, followed, and he was indefatigable in his exertions in seeing to every one's comfort. The visitors were: Bros. J. Terry, P.G.S.B. Herts, P.M. 228; G.F. Cook, W.M. 65; F. Walters, P.M. 73, W.M. 1309; F. Maidwell, 73; E. Jones, 192; R. Senecal, J.D. 860; Forbes, 805; J. Storey, I.G. 1107; D. Davis, 1257; G. T. Linn, 871, &c.

PROVINCIAL.

**SUFFOLK.**—*Albert Victor Lodge, No. 70.*—This lodge held its usual quarterly meeting on the evening of the 21st inst., at Ipswich, when the following brethren were advanced, viz.: Bros. William Warren, Lieut. of H.M. 60th Rifles; James Mortimer Vernon Cotton, Capt. H.M. 27th Regt., both of the British Union Lodge, Ipswich; Charles Sumner Pinwell, Lieut. of H.M. 27th Regt., of the Pentangle Lodge, Chatham. The ceremony was ably performed by the W.M., Rev. R. N. Sanderson, P.G. Chaplain, assisted by a set of efficient officers.

**LIVERPOOL.**—*Lodge of Sincerity, No. 292.*—The regular meeting of this lodge was held on the 13th inst. at the Temple, 22, Hope-street, the W.M., Bro. Pelham, presiding, assisted by Bros. R. S. Williams, I.P.M.; Thos. Wylie, P.G.R., P.M.; Robt. Wylie, P.G.D.C., P.M.; Hamer, P.G.T., P.M.; Hess, P.G.—, P.M. and Treas.; Wilson, S.W.; Hustwick, J.W.; Elliott, Sec.; Evans, S.D.; Russell, J.D.; Hughes, I.G.; and a fair proportion of brethren. The visitors present were Bros. Major Leslie, 1205; C. H. Hill, W.M. 724; and Jones, J.W. 1276. Considerable interest was attached to this meeting on account of its being the first occasion on which the new W.M. and officers would undertake the ceremonial work. After the usual confirmation of minutes, a ballot was taken for two candidates, and proved unanimous. Being in attendance, they were initiated into the mysteries of Freemasonry by the W.M., who quite fulfilled all the expectations that had been formed of his abilities, going through the ceremony in a most efficient and self-possessed manner, showing that he has thrown his energies into the work, and is determined to succeed. The J.W. gave the working tools, and the S.W. the charge, the latter in such a manner as to show that he is completely master of his subject; indeed all the officers did their work remarkably well, considering that with most of them this was the first time they appeared in office. We feel convinced that if future Masters will prove as earnest, and officers as painstaking as those they now have, the lodge will ultimately regain its position as the premier lodge of the province of West Lancashire. Nothing more than formal business remained to be transacted and the lodge was duly closed, the brethren remaining to supper; after which, toasts and songs were the order of the evening, till the hour of separation arrived, and the brethren took their departure, well pleased with all that had transpired.

**LEICESTER.**—*John of Gaunt Lodge, No. 523.*—A monthly meeting of this lodge was held at the Freemasons' Hall, on Thursday, the 16th inst., the W.M., Bro. Buzzard, presiding. There were also present: Bros. Toller, P.M.; Sculthorpe, S.W.; Rev. Dr. Haycroft, J.W.; Baines, Sec.; Partridge, S.D.; Atkins, Ross, Thorp, Dr. Clifton, Barrow, Lange, and C. Bembridge, Tyler. Visitors: Bros. Stretton, W.M.; Palmer, S.D.; Stanley, P.M.; Capt Goodchild, Halford, Atwood, and Cleaver, of No. 279. Bros. Dr. Clifton and Barrow, after due examination, were passed to the second degree, the lecture on the tracing-board being subsequently given by Bro. Toller, P.M. On the lodge being lowered to the first degree, a letter was read from Bro. W. J. Hughan, of Truro, P.G. Sec. Cornwall, stating that "he was really proud of the honour the lodge had done him in electing him an honorary member, as none of the members knew him personally, and therefore it could only be in consequence of a real desire to do him honour." After expressing his intention of periodically sending donations to the "Masonic Hall Library," through the P.G.M., Bro. Hughan added, "We seem to be fast approaching a time

when Masonic literature is to be exalted, and mere attendance at banquets, to the neglect of the lodge duties, no longer the rule. I believe the movement in Leicester, in founding the Masonic Library, will materially aid in so desirable a result." The letter having been ordered to be entered on the minutes, the lodge was shortly afterwards closed, and the brethren adjourned to refreshment.

**LANCASTER.**—*Rowley Lodge, No. 1051.*—A meeting of this lodge was held on Friday evening, the 17th inst., at the Masonic Rooms, Athenæum. The throne of K.S. was occupied (in consequence of the indisposition of the W.M.) by Bro. J. Daniel Moore, P.M., W.M. 281, P.P.G.S. of W.; who was supported by Bros. John Hatch, P.M. 281, as I.P.M.; W. Hall, S.W.; W. Barker, J.W.; W. J. Sly, S.D.; H. Sumner, J.D.; R. Taylor, I.G.; Watson, Tyler; Edmund Simpson, P.M. 281; G. Kelland, P.M. 281; B. Mills, J. Bailie, W. Fleming, J.W. 281; &c. The lodge was opened, the usual business transacted, and the ballot taken, which proved to be unanimous in favour of three candidates for initiation. Mr. James Taylor (a lewis) was then duly initiated into the mysteries of Freemasonry by the W.M., and the same ceremony ably undertaken by Bro. John Hatch, P.M., in favour of Mr. Robert Harger, and afterwards by Bro. Moore for Mr. James Bolton, the working tools being delivered by Bro. Past Master Hatch. The W.M. gave notice of some alteration in the by-laws, to be proposed at the next meeting, and announced that a meeting of the Prov. G. Lodge (Committee of the Fund of Benevolence) will be held at the Masonic Temple, Liverpool, on Tuesday, 11th April. There being no other business before the lodge, it was closed in due form.

**BUXTON.**—*Phoenix Lodge of St. Ann, No. 1235.*—A meeting of this most prosperous lodge recently took place, when the whole of the proceedings were of the most satisfactory and enjoyable character. The ordinary business of the lodge, which included two ceremonies, being ended, the W.M., Bro. Reginald Darwin, P.G.J.W., proceeded with the installation of his successor, Bro. R. R. Duke, in which he was ably assisted by Bros. Bragge, Ready, and others, Past Masters of other lodges, visitors on the occasion. The ceremony of installation ended, the W.M. proceeded to appoint his officers as follows:—Bros. F. Turner, S.W.; J. Taylor, J.W.; A. A. Bagshawe, M.A., P.G.C., Chaplain; W. Millward, S.D.; Smith, J.D.; Clayton, Treasurer; E. Milligan, Secretary; Klitz, P.M., P.P.G.O., Organist; Le Gros and J. C. Bates, Stewards; Lawson, D. of C.; Sykes, I.G.; Bennett, Tyler. The business of the lodge being concluded, the brethren, about forty in number, adjourned to St. Ann's Hotel, where a splendid banquet reflected the highest credit on Bro. Le Gros and his well-known establishment. Dinner, wines, and attendance were admirable, and elicited the unqualified praise of all present. The usual loyal and Masonic toasts having been duly honoured, the W.M., in proposing "The Health of the Immediate Past Master," which he did in most complimentary terms, concluded by presenting him, in the name of the brethren, with a Past Master's jewel. The jewel, which is of solid gold, and of the most costly and elegant design, bears the following inscription:—"From the brethren of the Phoenix Lodge of St. Ann, 1235, to Bro. R. Darwin, P.M., P.G.J.W., on the expiration of his year of office, in grateful recognition of his services to the lodge, and his unvaried courtesy and urbanity to the brethren."—On expressing his gratitude for this most splendid testimony of his services to the lodge, the P.M. took occasion to refer to the unavoidable absence, through illness, of the first Master of the lodge, their most distinguished brother, and the senior Mason in the province, Bro. J. Millward, P.P.G.J.D., and most heartily was the toast of his speedy restoration received. The festivities of the day concluded with a grand Masonic ball at the Assembly Room, Crescent Hotel.—The ball was in every way a brilliant success, and we trust it is but a forerunner of many similar reunions. There were about 140 ladies and gentlemen present, and the decorations, music, and refreshments reflected credit on all concerned in the arrangements, and left nothing to be desired. We understand that Captain Arkwright, M.P., sent a message at the last moment that he could not be present.

**MIDDLESEX.**—*Enfield Lodge, No. 1237.*—The above lodge met on Monday, the 6th inst., at the Court House, Enfield Town, the W.M., Bro. Punday, in the chair; C. Tye, S.W.; R. Matthison, J.W.; J. J. Wilson, I.P.M.; Cornwall, Smith, &c. The lodge was opened, and the minutes were confirmed. Bros. Ingersoll, Gray, and Cottier having answered the necessary questions, were passed to the second degree; and Messrs. Brown and Hall were initiated into the Order. A very elegant solid gold Past Master's jewel was then presented by private subscription to the retiring W.M., Bro. J. J. Wilson, who was the founder of the lodge, and had been for two successive years W.M., for his zeal and assiduity in promoting the interests of the lodge, which he acknowledged in a powerful and telling speech. The lodge was then closed, and the brethren separated, there being no banquet. The visitors were Bros. T. Bartlett, W.M. 813; W. H. Main, P.M. and Hon. Sec. 813; Roberts, P.M. 754; and Maller, J.D. 754.

ROYAL ARCH.

**Mount Zion Chapter, No. 22.**—This flourishing Chapter was held at Radley's Hotel, on the 13th inst. The chapter was opened by Comps. Taylor, as Z.; Bryant, H.; Sillifant, as J. The minutes of the previous meeting were read and confirmed, some formal business disposed of, and the chapter was closed; banquet followed. Present: Comps. H. Mugeridge, P.Z., S.E.; Partridge, P.Z.; R. Wright, H.; Spooner, P.Z., &c., and F. Walters, P.Z. 73, as a visitor.

**LANCASTER.**—*Rowley Chapter, No. 1051.*—The installation meeting of this chapter was held at the Masonic Rooms, Athenæum, on Monday, the 20th March, under the presidency of E. Comp. J. Daniel Moore, P.Z., &c., who officiated as Installing Officer. There were also present: E. Comps. Bowes, P.Z., Prov. G.S.B.; Bagnall, M.E.Z.; T. Mason, H.; and Hall, J.; Comps. N. G. Mercer, E.; W. J. Sly, as N.; W. Barker, Treas.; Edmund Simpson, P.M., as P.S.; E. Airey, and R. Taylor. The Principals-elect were presented to the Presiding Officer by the M.E.Z., Comp. Bagnall, and were installed in due form by Comp. Moore, assisted by Comp. Bowes, by whom the Scripture readings and invocations were very effectively rendered. The officers of the chapter for the ensuing year were invested as follows: Comps. T. Mason, M.E.Z.; W. H. Bagnall, P.Z.; William Hall, H.; N. G. Mercer, M.D., J.; J. L. Whimpray, N.; James M. Moore, E.; W. Barker, Treas.; Edmund Simpson, P.M., P.S.; E. Airey, Asst. Soj.; and R. Taylor, Janitor. Bros. Richard Ray and William Burrow Ray, of the Lodge of Fortitude, No. 281, were exalted to the degree of Royal Arch by Comp. Moore, the important duties of P.S. being undertaken by the newly-appointed P.S., Comp. Simpson, and the lecture delivered by Comp. Bowes, P.Z.; Comp. Hall, H.; and Comp. Mason, M.E.Z. A cordial vote of thanks to Bro. Bowes for his attendance and services was passed, and the chapter was closed in due form, when the companions adjourned to the house of Bro. Sly, where a banquet was served under the presidency of Comp. Mason, M.E.Z.

MARK MASONRY.

**Southwark Lodge, No. 22.**—On Saturday, 18th inst., at the Bridge House Hotel, this lodge met. Bro. A. D. Loewenstark, W.M., opened the lodge, and the minutes of the previous meeting were read. The new by-laws having been made, and some formal business gone through, the lodge was closed. There were present: Bros. F. Walters, P.M.; T. J. Sabine, P.M.; M. A. Loewenstark, P.M. and Sec.; T. Bulmer, T. D. Barnard, &c.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

**Mount Calvary or Early Grand Encampment of England.**—This encampment celebrated the anniversary of the martyrdom of Jacques de Molai, on Saturday, the 11th instant, at Freemasons' Tavern, and amongst the knights present were the E.C. Sir Kt. W. Stone; F. Binckes, P.E.C. Reg.; W. Paas, P.E.C. Treas.; J. Stohwasser, P.E.C.; S. Rosenthal (P.E.C.), 1st Capt.; D. M. Dewar, 2nd Capt.; W. Roebuck, C. of L.; F. H. Ebsworth, S.B.; E. Baxter, S.B.; J. Hervey, 2nd H.; F. A. Philbrick, R. W. Little, and Major E. H. Finney. Visitors: Sir Kts. Capt. N. G. Phillips, P.G.C. Camb. and Suffolk; W. H. Pullen, P.E.C.; D. C. M. Gordon, R. H. Thrupps, and Dumas. Ballots were taken for several candidates and joining members, and Comps. E. H. Finney, jun., and Capt. W. T. Kinnersley, being in attendance, were duly installed as Knights Templar. The encampment was then closed, and a Priory of the Order of Malta was opened, Sir Kt. Binckes as E. Prior. Sir Kts. Philbrick, Finney, jun., and Kinnersley were then admitted to the Mediterranean Pass, and dubbed as Knights Hospitaller of Palestine, Rhodes, and Malta. The Priory having been closed, the Kts. Comps. adjourned to banquet under the genial presidency of Sir Kt. Stone, E.C., by whom the various toasts were given with great fervour, their reception by the fratres being equally enthusiastic. After a most enjoyable evening, the knights separated.

THEATRICAL.

**HOLBORN.**—The Holborn has revived, with great care, Douglas Jerrold's popular nautical drama of "Black Eyed Susan," after which follows the "Streets of London." Mr. Sefton Parry has abolished all fees, and we trust others may follow his good example. These revivals have attracted large audiences to this popular house.

**STRAND.**—"The Idle Apprentice" has been revived, and "Cœur de Lion" is withdrawn. "In Three Volumes," and "Up in the World," still continue to delight the large houses which are gathered nightly to witness these excellent pieces.

**HAYMARKET.**—The friends of Bro. J. B. Buckstone will be pleased to hear that he has just renewed the lease of the house he has so well managed for the last eighteen years, his original term commencing on March 22nd, 1852. We wish him most cordially a continuance of his success and prosperity.

**REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina:** "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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

## The Freemason,

SATURDAY, MARCH 25, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE SUPREME GRAND COUNCIL 33°.

We have now before us a pamphlet published by the members of the Antiquity Rose Croix Chapter at Bath, relative to their suspension by the Supreme Grand Council 33°, and we have also read an answer to the statements made by the Bath brethren. It appears that the Camp, or Chapter, of Antiquity is one of the five original Grand Encampments established in England; that for many years it worked all the Christian degrees without acknowledging the supremacy of the Grand Conclave, so far as regards the Order of the Temple, or of the Supreme Grand Council 33°, with reference to the Rose Croix and Kadosh degrees. However, in 1862 the members of the Camp were induced to place themselves as Templars under the rule of the Grand Conclave, and four years later they accepted a charter from the governing body in Golden-square. A misapprehension seems to have existed in the minds of the Antiquity brethren as to their liability to the payment of certain fees to the Council—it having been the custom in the Chapter, under the independent *regime*, to confer the Rose Croix Degree free of expense upon all members of the Knights Templar Encampment.

Now, we conceive that, if this were the only cause of complaint against the Bath

brethren, it was one which might have been easily removed by the exercise of a little tact and forbearance on the part of the Supreme Council. There is not a single passage in the voluminous correspondence now before us in which evidences of revolutionary ideas on the part of the Antiquity Chapter can be traced, and we therefore remain unenlightened as to the real causes which led to the suspension of its members. It is very much to be deplored that such high-handed proceedings as those adopted by the Supreme Grand Council should be possible in any Masonic body; and it is certainly not in consonance with the laws of justice and honour that so grave a sentence as suspension should have been promulgated without giving the brethren inculcated a chance of explaining their alleged derelictions.

Unfortunately, however, the policy pursued by the Supreme Grand Council of late years, and especially since the retirement of Dr. Leeson from its head, has been retrogressive in its tendency and despotic in its operations. Masons who appreciate and admire many of the degrees of the Ancient and Accepted Rite are driven from its ranks by the glacial hauteur and extravagant pretensions of some members of the Council, who seem to fancy that their peculiar mission is to make other people uncomfortable. The dissatisfaction which such a line of conduct has naturally created is not confined to the Bath Chapter, it is felt very strongly by influential metropolitan brethren—it exists in more than one provincial chapter; and unless conciliatory measures and a thorough reform of the present government of the Rite be speedily adopted, it is not difficult to foresee that the power of the Council will be shattered. The first reform must be one of a vital character. Let the members of the 33° be elected by the representatives of the several Rose Croix Chapters. The system of self-election has been tried and found wanting, it is not adapted for a country with free institutions, and, moreover, it is in opposition to the recognised rules of government which prevail in the Craft and other Masonic degrees.

Another very important reform relates to the finances of the Rite—at present the members of the Order generally have absolutely no control over their own funds, nor have they the poor satisfaction of knowing how those funds are appropriated. It is true that some years ago, after a vigorous demand by one of the Knights K.H. for the production of some accounts, a so-called balance-sheet was issued by the Council, but inasmuch as it simply stated that the receipts were so much and the disbursements so much, without furnishing any details, or specifying any of the items, it can scarcely be called a very satisfactory exhibit of the exchequer. A similar document has since appeared annually, and we gather from it that the income of the Supreme Grand Council is a very handsome

one, and that Golden-square is a very appropriate name for its head-quarters.

Now, every other Masonic jurisdiction in England publishes full and complete accounts of every shilling received and every shilling expended, and we see no reason why the 33° should be an exception to so wholesome a rule. There is, we are glad to testify, no ground whatever for supposing that the funds of the Ancient and Accepted Rite are applied to other than legitimate purposes; but we repeat that the brethren who contribute to those funds should have a voice in their disbursement, as well as the members of the Supreme Grand Council. It is to be hoped that the schism which now unhappily prevails will soon be healed, and that by a policy of mutual concession the Council of the 33°, and the brethren who dispute their power, may be reconciled to each other, and work with the love and harmony which should ever distinguish Freemasons. Whatever may have been the origin of the Supreme Grand Council—and no proof of its having been illegally constituted has, so far as we know, ever been adduced—no one can deny that it occupies a *de facto* position as a ruling body in Freemasonry, and has acquired certain rights and privileges. There are also, both in the Council and the subordinate chapters, men of high character and Masonic experience. It is to them we look to initiate such reforms in the administration as will satisfy a legitimate desire for information, and enable the Council to rely with confidence on the lasting support of the brethren of the Rite. At present the Councillors command but a negative respect—a barren homage—but our desire is that their power should be firmly fixed in the hearts and affections of all who owe allegiance to their rule. What we want is REFORM, not REVOLUTION.

## LODGE OF BENEVOLENCE.

The regular meeting of the Lodge of Benevolence was held on Wednesday, the 22nd inst., for the first time, at 6 o'clock (in future to be the regular hour), in Freemasons' Hall, Great Queen-street. Present: Bros. J. M. Clabon, V.P., P.G.D., President (in the chair); J. Nunn, S.V.P.; James Brett, J.V.P.; J. Hervey, J. Savage, J. Cooper Foster, W. Farnfield, C. C. Dumas, J. Smith, J. Coutts, C. J. Hogg, S. May, W. Smith (E.C.), H. G. Buss, R. W. Little, S. Gale, C. A. Cottebrune, J. Weaver, M. I. Alexander, Harris, Reed, J. Boyd, G. Kenning, W. Mann, F. Walters, H. Garrod, H. W. Hemsworth, &c.

The grants passed at previous meeting were taken *seriatim* and confirmed.

Thirty-two petitions were brought under the consideration of the meeting, out of which number five were deferred until the next meeting, and twenty-seven were relieved as follows, viz., one, £3; four, £5; nine, £10; four, £15; seven, £20; one, £40; and one, £50—subject to some of the larger grants being confirmed at the next meeting. The total amount voted was £403—a larger sum than is usually voted.

"FOR several years I have suffered from repeated and severe attacks of lumbago, and I can truly say that I have never found such effectual relief as I have from your Vegetable Pain Killer. Its effects are truly marvellous.—JOHN LONGLEY, Chapel-st., London, Jan. 1870.—To P. Davis & Son."

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

I have been informed by members of the Craft that in foreign lodges, under the English Constitution, it is customary to give the E.A. the password and grip of the F.C. previous to the O.B. being administered, and the same of the M.M. degree to the F.C. Can you inform me if there is any truth in this assertion?

MONTRA.

MASONIC SKETCHES AND REPRINTS.

I have not troubled your readers for some weeks, but I cannot help asking your permission to record my public thanks to Bro. W. J. Hughan for his very valuable contribution to the literature of Masonry. These reprints of documentary evidences, be they for or against the antiquity of the Craft, are worth all the arguments and assertions of individual opinions which have ever been propounded. Bro. Hughan has placed the Craft under an obligation for the most useful service he has performed, and I hope he may render the obligation still more weighty by the publication of a second volume at no distant date.

LUPUS.

ANCIENT MSS. STILL ONCE MORE.

I notice that your American correspondent, who favoured your readers some weeks since with a criticism of my writing, in which he endeavoured to cast ridicule upon my mode of argument, now cries out because he finds that his gratuitous observations are not permitted to pass in silence. I, too, appeal to "the impartial and gentle reader," and shall be content with his opinion whether any brother who has nothing to say upon the subject in which he interferes ought to publish a criticism like that at page 26. One "impartial and gentle reader" ("Beta," p. 57), has already expressed a strong opinion on the subject, and, if I mistake not, others will think it far from a complimentary manner of getting rid of an impediment to say that Bro. Cooke's use of the word "speculative" is strained, and apparently for a purpose. Your correspondent talks about the "rendering" of these words, but your readers will be well aware that in what professes to be a verbatim reprint of a MS., no "rendering" can possibly occur. The word "speculative" is either in the MS. or it is not; and as Bro. Cooke's accuracy is now impeached by way of escaping a difficulty, I will take means to ascertain whether the word is there beyond any mistake.

LUPUS.

ST. JOHN THE EVANGELIST AND THE 1717 THEORY (p. 89).

Looking over some numbers of THE FREEMASON, I found at page 89 a few remarks which had previously escaped my notice, by Bro. W. P. Buchan, under the heading of "St. John the Evangelist and the 1717 Theory." Bro. Buchan comments upon my remarks on the relation of St. John the Evangelist to Freemasonry, which were published in THE FREEMASON of February 4th, 1871, on page 68. He is pleased to say that the author of these remarks "not only shows his ignorance of what the 1717 theory really is, but also shows his want of observation as to what takes place in the columns of THE FREEMASON." These are sweeping charges, but how are they supported? By this statement "he implies that the supporters of the 1717 theory denied the connection

between St. John and the Masons." He goes on to say: "Now, that is untrue, for I did the very opposite, asserting that many of the old fifteenth century *operative* Masons, like good Catholics, held St. John as their patron saint, just as the shoemakers held St. Crispin. However, while saying so, I deny that any sixteenth or pre-sixteenth century *speculative* Mason held St. John as their patron saint, for that was impossible, simply because no Speculative Freemasons were then in existence." It must be evident to everybody but Bro. Buchan himself that he is here begging the whole question, and arguing from the assumption that no Speculative Freemasonry existed in the sixteenth century or at an earlier period—for so I suppose the phrase pre-sixteenth century must be understood, although I confess it is new to me, and I am inclined to think it is a new contribution to the English language. Bro. Buchan must have entirely failed to perceive the drift of my remarks, in which I endeavoured to show that the connection of the Freemasons of the present day with those of the seventeenth and former centuries—their lineal descent from them, as it may be said—is established by the reverence with which the festival of St. John the Evangelist is regarded in the present times as much as three or four hundred years ago. This is a connecting link of no little importance, showing a similarity which centuries have not been able to obliterate. I have no intention at present of recapitulating my argument. But as I do not attempt to settle the question in a summary manner myself by an off-hand assertion, neither can I acknowledge Bro. Buchan's right to do so.

CHALMERS I. PATON.

I shall be happy to answer the query of "W. M." in your impression of 11th inst. Having carefully studied the working of our ceremonies, as well as of our various Boards, for the last thirty years, and more especially the laws and working of the Board of Benevolence and the ceremonial of installing a Master in the chair—and as regards the latter, having in bygone days performed that ceremony more times than I can now count up—any knowledge I possess on the subject is very much at the service of your correspondent.

"W. M." asks, "Is it necessary to go through the *whole* ceremony of installation in the case of a brother who is already a P.M. of another lodge?" I answer: There is no necessity. The whole of that portion of the ceremonial which takes place in the Board of Masters may be, and ought to be, omitted. The remainder of the ceremony should be performed in its entirety.

As I have pen in hand, I take the opportunity of adding that the Craft owes you many thanks for the excellent and full report you have given of the unveiling the memorial at Freemasons' Hall. I may be pardoned for referring to it, because the proceedings of that day and the events connected therewith will surely be engraven on the tablet of my memory.

JOHN SAVAGE.

"MASONIC WRITERS AND CORRESPONDENCE."

The paragraph under this head on p. 57, present volume, will not, I trust, be taken in the sense that all criticism of the correspondence, anonymous and otherwise, of THE FREEMASON is inhibited. It is, I believe, by the attrition of opposing minds that even Masonic light, like sparks from flint and steel, is evoked; and the more persistent the attrition the greater is the

display of such—fireworks. I do not think that any brother who, desirous though he be as well to receive light as to give it, should, in consequence of his production being gratuitous, consider it so royally hedged about that all criticism of it must be enjoined. A contributor, whether paid or free, to a public journal, is, I believe, a fair target for every other contributor; and for one such to threaten as does "Beta" in the paragraph here noticed, must leave him liable to be interpreted in one of two ways, viz., that he has attempted to perpetrate a very dry joke, or he has written himself down in manner as Dogberry desired he should be written for the play in "Midsummer Night's Dream."

GAMMA.

THE MORAL AND INTELLECTUAL FORCES IN MAN.

Man has two forces working within him, the static and the dynamic. The static or moral force is always the same; the dynamic or intellectual never rests. Both these forces must be developed, or imperfection will result. The Greeks, Romans, Carthaginians, and now the French, highly exalted and cultivated the intellect, while morals were considered to be of comparatively small importance, and the result in each case was disaster. The English, Dutch, Americans, Germans, Scandinavians, and Anglo-Saxons generally will be found to have done more for the progress of civilization than other nations, because in them was found to exist a more perfect balance of the two forces working in humanity.

W. P. BUCHAN.

THE ROSICRUCIANS.

In THE FREEMASON, page 657, vol. 3, your readers were favoured with an extract from an old dictionary of 1776, "as being the opinion of an author of nearly a century ago" on the old Society of the Rosicrucians. Immediately after reading it, I turned up my old ditto of 1694 (of which I have become the fortunate possessor of two copies), and I beg to send you an extract from it on the same subject, as it may amuse some of your readers, "as being the opinion of an author of nearly two centuries ago." The spelling and italics are the same:—

"*Roseroite* or *Rosercutiuns*, called also the *Inlightened*, *Immortal* and *Invisible*. This was given to a certain Fraternity or Cabal which appear'd in *Germany* in the beginning of this age; those who are admitted thereunto called the brethren, or *Rosercrucians*, swear Fidelity, promise Secrecy, write Enigmatically or in Character, and oblige themselves to observe the Laws of that Society which hath for its End the re-establishing of all Disciplines and Sciences, and especially Physick, which according to their notion is not understood, and but ill-practised; they boast they have excellent Secrets, whereof the Philosopher's Stone is the least; and they hold, That the ancient Philosophers of *Egypt*, the *Chaldeans*, *Magi* of *Persia*, and *Gymnosophists* of the *Indies* have taught but what they themselves teach. They affirm, That in 1378, a Gentelman of *Germany*, whose name is not known but by these two letters A. C., being put in a Monastery, had learnt the Greek and Latin Tongue, and that some time after going into *Palestine* he fell sick at *Damascus*, where having heard speak of the Sages of *Arabia*, he consulted them at *Damear*, where they had an University. It's added that these wise *Arabians* saluted him by his name, taught him their Secrets, and that the *German*, after he had travelled a long time, returned into his own Country; where associating with some Companions he made them Heirs of his Knowledge, and died in 1484. These Brothers had their successors till 1604, when one of the Cabal found the Tomb of the first of them with divers Devices, Characters, and Inscriptions thereon; the principal of which contained these four Letters in Gold A. C. R. E. and a Parchment-Book written in golden letters, with the Eulogies of that pretended Founder.



"Afterwards the Society, which in reality is but a set of Mountebanks, began to multiply, but durst not appear publicly; and for that reason was surnamed *the Invisible*. The *Enlightened of Spain* proceeded from them; both the one and the other have been condemned for Fanaticks and Deceivers. We must add, that *John Bringeret* printed in 1615 a Book in *Germany* which comprehends two Treatises, entitled *The Manifesto and Confession of Faith of the Fraternity of the Rosecrucians in Germany*. It was dedicated to Monarchs, States, and the Learned. These persons boasted themselves to be the Library of *Ptolemy Philadelphus*, the Academy of *Plato*, the Lyceum, &c., and bragg'd of extraordinary Qualifications, whereof the least was, That they could speak all Languages; and after, in 1622, they gave this Advertisement to the Curious: *We, deputed by our College the principal of the Brethren of the Rosecrucians to make our visible and invisible abode in the City, through the Grace of the Most High, towards whom are turned the Hearts of the Just: We teach without Books or Notes, and speak the Languages of the Countries where-ever we are, to draw men like ourselves, from the error of Death*. This Bill was matter of merriment; in the meantime the Brethren of the *Rosecrucians* have disappeared, tho' it be not the Sentiment of that *German Chymist*, the Author of a Book entitled, *De Volucris Arborea*; and of another who hath composed a Treatise stiled *De Philosophia Pura. Sponde. Gautier*."

I beg to say, with Bro. C. G. Forsyth, that no disrespect is meant to the worthy brothers of the present Rosicrucian Society.

W. G. DORIC.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Will you kindly allow me a little space in your columns, in order to call the attention of some of my Masonic brethren to an advertisement which appeared in your last issue? The advertisement I refer to contains a touching appeal from a brother Mason, a clergyman of 15 years' standing, begging some influential brother to appoint him to a living, *however small*. Surely if the Craft acted up to the principles it professes, such appeals as this would be unnecessary! May I not say *impossible*? It seems to me that those of our number who are patrons of livings—however much they may practice the Masonic virtues of "*Relief and Truth*,"—sadly forget "*Brotherly Love*!" If not, how could they reconcile it to their consciences to pass over the claims of needy clerical brethren in favour of those "who are not Masons?" I humbly conceive that *no sums*—however large—which may be given to Masonic, or other charities, atone for such a breach of one of the first principles of Masonry. If we really mean to act up to our O.B., and "prefer a M.M. in our dealings," ought not such preference to be shown to our clerical brethren—at least as much as to others? I do not hesitate to say that if the sublime principles of Masonry were carried out as they *ought* to be, we should have no more unbeneficed Masonic clergy of 15 years' standing! Hoping that this subject will be taken up by some abler pen than mine,

I am, Sir and Brother,  
Yours fraternally,  
"A LODGE CHAPLAIN."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Please to give me a little space for some remarks on your article "The Masonic Press and its Privileges," as I wish you may do justice to "the reasoning faculties of the Teutonic race." Why you like to make any difference between the "Teutonic" and the "Anglo-Saxon" race, I cannot understand; we used to oppose only the Roman race to the Germanic or Teutonic, of which the Anglo-Saxon and the German (or Teutonic) are branches of the same spirit and the same blood.

I am fully on your side in defending the liberty of the Masonic press, and I hope with you, "that the day is for ever gone by for restrictive legislation with regard to the press, as it is a policy which has long been abandoned in all enlightened States." Therefore I very much regret the remark of the M.W. Dep. Grand Master relating to THE FREEMASON, but at the same time I am convinced of his right to censure your paper for the publication of the "exaggerated picture of rage" and the "fierce unreason" of the letter and protest of Bro. Delfraisse *without* any editorial remarks. As you have done your duty as editor of a Masonic periodical, when you have inserted the citation of the Parisian lodges, and on other occasions, it must astonish every reader of your paper that you have published the protest of Bro. Delfraisse without deprecating "this foolish act." To be silent, says the proverb, is to concede (is to be in accordance). This publication, without any editorial remark, especially at a time when the political press of your country was full of hatred against Germany, seemed to me a sign that you also had begun to introduce party discussions into the "tyled precincts" of a Masonic paper, and that you are in accordance with the calumniator of our venerable Emperor and Brother, William. A publication of such a nature in THE FREEMASON, "published with the special sanction of the M.W. Grand Master of England," bore evidently a hostile character against all German brethren and Grand Lodges, and—*principis obsta*—it seemed a duty to protest against such a publication. Well, the "obscure individual"—the "nameless correspondent"—from Leipzig, was the undersigned, who wrote a simple, not at all "furious," epistle to the highly-esteemed Grand Secretary, Bro. Hervey, explaining only the facts, and hoping that THE FREEMASON would be disavowed, as not in accordance with Masonry and with the M.W. Grand Master, *as has been done in last Grand Lodge*. I have written my letter without "authority," but, I am convinced, in accordance with all German Masons, who are now satisfied with the declaration of the M.W. Dep. Grand Master. If my letter seemed "furious," this is only caused by the circumstance that I cannot write your language as fluently and correct as I should like. Such a tone of my letter was not intended, and I regret it.

If our royal art is a reality, and not a mere child's-play, then every brother is obliged "to cultivate brotherly love, avoiding all wrangling and quarrelling, all slandering and backbiting, nor permitting others to slander any honest brother" (Old Charges, 1723). You cannot deny, dear brother, that *you have permitted* others to slander an honest brother, King William, the light and pride of Germany, and a true exponent of our royal art.

I hope your high opinion of the reasoning faculties of the Teutonic race will not become diminished so much, after having taken a step to defend our national honour, to secure peace between the English and the German Craft, and to uphold the purity of our institution—violated by the introduction of party discussions.

Fraternally yours,

J. G. FINDEL.

Leipzig, 13th March, 1871.

### THE SAINTS JOHN IN MASONRY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I confess to being highly amused by so much of Bro. C. I. Paton's response to Bro. S. Evans' article as appears in THE FREEMASON on page 51. If that response, when completed, shall be proportionate to the introduction, as given in No. 99, I will regard it as the most exhaustive treatise on the subject with which Freemasons have ever been favoured; and I take this means of directing particularly the attention of the Fraternity, your readers, to it.

The difference, so far apparent, between Bro. Evans and Bro. Paton appears to abide in this, viz., that Bro. Evans, if not an iconoclast in the broadest sense, certainly is not a believer in saints or their merits, while Bro. Paton is not a disbeliever in either. He, it is so far evident, can find no more *history* to support the statement that either of the Saints John was a patron of Freemasonry than can Bro. Evans.

The story or fancy recounted by the former in your columns some months since, and strictures upon which formed the matter of the latter's article or criticism, comprised little beyond the fancy that has a place in our "lectures" as Freemasons (and that little, I believe, no better supported); all very pretty and pleasing I will admit, to believers in saints and angels, but very rubbish to those who are not, while certainly not *historic*, so far as yet proved, to any extent, no more than is dozens of other pretty fancies in those lectures. The practical mind of Bro. Evans would eliminate this fancy as a whole, as at this day mischievous in its tendency, for the reason that disbelievers in saints and their merits are as readily admitted into our lodges as those who are not, and everything that is not of real value, if offensive to such disbelievers, he believes should be removed and be replaced by truthful matter. In the middle of the 18th century, when, it is said, the late Bro. Duncerley introduced into the lectures what we now have as to the patronage of the Saints John, such introduction could give no offence, as none but Christians were made Freemasons. But, as I have said above, that condition no longer obtains, and it is due to ourselves to govern ourselves in such manner as to give no offence to any member of the Masonic family, provided we can remove the cause of offence without offending. Should Bro. Paton, however, prove that either of the Saints John could in their lifetime by any possibility have been patrons of Freemasonry (he very pertinently remarks that they could not at any other period be such), I believe a good work will be done worthy of Bro. Paton's talents and ability, and this vexed question be set at rest.

Fraternally yours,  
PHILETAS.

### THE ANTIQUITY CHAPTER ROSE CROIX, BATH, AND THE SUPREME GRAND COUNCIL, 33°.

(To the Editor of *The Freemason*.)

SIR AND BROTHER,—Early in February last a pamphlet was published (of which a copy was sent you) which contained, besides some explanatory introductory remarks, what, as far as the writer then knew, now knows, or could, or can ascertain, the whole of the correspondence between the Antiquity Chapter Rose Croix, Bath, and the so-called Supreme Grand Council, 33°, *in reference to the suspension of the former by the latter*. To the pamphlet were attached the names of all the members of the Antiquity who at the time were "within hail" as vouchers for its accuracy. The first copies (except proofs) issued by the printer were addressed by me to the leading members of the S.C., and duly posted by the printer.

I have just received from a kind friend and brother a manuscript copy of a printed circular which purports to be issued by the S.C., and to be a reply to the pamphlet. No name is attached to the circular, but the evidence of its parentage is too conclusive to admit of its being deemed spurious.

As it is essential in the cause of truth, honour, and honesty that some notice be taken of the circular, and as the facts are of some importance to every member of our Order—and I happen to know that your readers are very numerous and very influential—I beg to be permitted to explain them in your valuable publication; and, as I cannot hope to be allowed to trespass largely on your space, I will confine my remarks to the really essential points of the controversy. Should any of your readers wish for further particulars, he may, by sending a single stamp, with his name and address, to Bro. G. J. Parfitt, F.A.S., Terrace Walks, Bath, obtain the letters and pamphlet herein mentioned by next post. In order to avoid repetition, I beg to be understood by "pamphlet" to mean the statement published by the Antiquity Chapter; and by "circular," that published by the S.C. in reply thereto.

Although the circular denies the accuracy of the pamphlet, and has, I am told, been extensively circulated, *not a single copy of it has been sent to any of those whose names are attached to the pamphlet*. This attempt to keep the persons whose veracity it impugns in ignorance of the circular, is so flagrant a violation of the simplest rules of common courtesy, decent propriety, Masonic honour, manly integrity, honest and honourable warfare, controversy, or whatever else we call it, as, it might be hoped, even occasional intercourse with gentlemen would teach any person not instinctively and incurably addicted to meanness to avoid. Now for the facts:—

The circular calls the statement published by the Antiquity Chapter a "defence of the action it has taken in *withdrawing* from the A. and A. Rite," and adds: "It becomes incumbent on the S.C. to expose the causes which led to the *suspension* of that chapter." These statements contradict each other. The circular says:—"When, however, documents have been published and circulated containing only *part* of the truth"—and artfully and with apparent candour adds—"what can be more dangerous than

the *suppressio veri*?" I reply, the *suggestio falsi* and the *suppressio veri* combined; and more "dangerous" still, the miserable man who, while pharisaically deprecating the former, does not scruple to practise both.

To say that a statement is only partly true and not to furnish proof of the fact—not to show in what it is untrue, or what material part of the truth has been concealed—is an old trick, which your readers, I doubt not, will appreciate at its true value, and which, therefore, I need not waste time in exposing.

The pamphlet states that the S.C. are a self-elected body, holding exclusively under their own control large funds that properly belong to the subscribing chapters. The circular says nothing in reply. The pamphlet charges the S.C. with an arbitrary and unconstitutional usurpation of powers and privileges that are inherent in and properly appertain to the heads and other representatives of the several chapters. The circular says nothing in reply. The pamphlet charges the S.C. with gross discourtesy in that they having appointed a day and hour for paying "an official state visit" to the Antiquity Chapter, not only did not keep their appointment, but they never sent any explanation of, or apology for, their absence. Hear what the circular says in reply:—"On that date (viz., the 24th of November, the date appointed by themselves) accordingly, four members of the 33°, appointed to represent the S.C., arrived in Bath from different parts of England, and naturally expected to receive intimation from the M.W.S. of the Antiquity Chapter of the time and place appointed for the meeting." "The 23rd, and up to 4 p.m. on the 24th November passed without any intimation being sent to the members of the S.C. of any place or time having been appointed for the meeting of the Antiquity Chapter, although the M.W.S. was fully aware that these brethren were in Bath, and of the address where they were to be found; and although he was called on personally by one of them (after previous intimation), as well as reminded of the intended visit by private letters; nor was any explanation subsequently given why such uncourteous treatment was shown, not alone to gentlemen who, at great personal inconvenience and private expense, had come from considerable distances to perform their duty, but also to the Governing Body of the Order that they were deputed to represent." I would stop here, fearing I may occupy too much of your space; but the next little morsel is too delicious to be omitted. "This contempt of authority being reported to the next special meeting of the S.C. and (as above stated) no explanation or apology having in the interim been offered by the Antiquity Chapter, the S.C. was reluctantly compelled to suspend this offending chapter." Surely an enemy hath written this! Is it the whole truth? Is it even partly true? Let us see. "On that date" (the 24th) "four members, &c., arrived in Bath." On the 23rd I saw Bro. Philips in the entrance passage of the Masonic Hall in conversation with the M.W.S. of the Antiquity, by whom, I am informed, he wastold that *that* was to be the place of meeting. (It is the place at which all Masonic meetings are held.) Again, on the 23rd Bro. Vigne, Bro. Philips, and others—who, I suppose, were their colleagues of the S.C.—were present at a meeting of the SS. Peter and Paul Chapter (*I also was present*), when a note from Bro. Wilton, of the Antiquity Chapter, to the M.W.S. of the SS. Peter and Paul Chapter was read. The note requested that the decorations, &c., might be permitted to remain for the use of the Antiquity Chapter on the following day. A motion was made "that the request be complied with," when Bro. Vigne distinctly stated that "the S.C. did not intend to visit the Antiquity." Need I add more? "What can be more dangerous than the *suppressio veri*?" Out of thine own mouth do I condemn thee; and I defy thee to deny the truth or cogency of these facts. Again, the S.C. is self-convicted of gross injustice. They admit, they even seem to take credit for, the fact (very near the beginning of their circular) that "they have hitherto maintained silence" in reference to "the causes which led to the suspension of the chapter." On the 24th of last November the chapter was condemned unheard; and, until now, it has vainly endeavoured to ascertain the cause. Even now it knows not on what evidence the charges are made, and their frivolity is such as, if capable of proof, would scarcely justify remonstrance or reproof; and yet these righteous judges did not scruple to publish the names of all the brethren of the Antiquity, as persons not worthy to associate with their fellows. They now admit that their judgment was not preceded by any investigation; that they have hitherto concealed the evidence on which they pretend to have acted; and as this is the substance of my charge against them, I will leave them to the judgment of all honest and impartial brethren of our Order.

Yours faithfully and fraternally,  
EDMD. WHITE,

P.P.S.G.W. Somerset, P.M., P.Z., P.E.C., &c.  
Victoria Villa, Bathcaston, Bath, March 11, 1871.

THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE III.

It will, doubtless, be admitted by the majority of the readers of this journal that the address, given in its entirety in these columns, has been framed by the founders with some skill, the principles of the Institution being expounded in an unconstrained, agreeable and intelligible manner. It may be justly said that the aphorism of the great bard, "words sweetly placed and modestly directed," is very applicable to the general tenor of the lecture, as delivered by the officer conducting the ceremonies of the society. As the discourse necessarily occupies much space, I deem it advisable to reserve, for a future communication, my comment upon certain bearings of the exposition. It runs thus:—

"LADIES,—We meet and welcome you here for a double purpose. First, that we may inform you as to your true relationship to the Masonic Fraternity, and thus remove any prejudices that you may have entertained against us; and second, to confer upon you the beautiful, instructive and useful degrees of the Order of the Eastern Star. Every one present knows that Freemasons set a great value upon their mysteries. They put themselves to much trouble and expense to attend their lodges, and they prove, by their words and actions, that Masonry is implanted in their affections. It must be plain enough to every wife and daughter and sister of a Mason, that there is something in Masonry, known only to the brethren, which is very delightful and precious to them. This oftentimes provokes the question, 'Of what use is Freemasonry to the ladies?' As it separates man and wife to some extent, by giving the man certain secrets and duties which the wife cannot share, the ladies sometimes take umbrage against Masonry, and even become its enemies, and oppose it violently as something contrary to the laws of God and man. A little knowledge, however, of the real nature and purposes of Masonry will remove all this, if there is any of it existing in the mind of any lady present. Masons love and cherish their society above all others, because it is designed to, and does, make them better, wiser, and happier men. Better, for it teaches morality, virtue, temperance, economy, charity, and justice to all men. Wiser, for it imparts knowledge to them that is weighty, solemn, and important; knowledge that has been handed down to them from age to age for nearly three thousand years. Happier, for it makes them acquainted with, and puts them in social connection with, the purest and best men in every section of the country. Is it any wonder, then, ladies, that Masons love Masonry? If a Mason is assailed in character, every other Mason is, or should be, prompt to defend him, if innocent. If he is attacked in person, he finds defenders. If he is distressed for means, poor and in want, having been reduced by misfortune, his brethren share their abundance with him. If, travelling in a foreign land, he falls sick, or in distress, though all around him may be strangers, the Masons are no strangers to him. They are brothers, and will be as kind to him as though they had known him all his life. If he dies, the Fraternity will bear his body to its last resting-place, and drop an honest tear to his memory. But now it is necessary that we should show you why ladies, too, should love Masonry, and should be, as many of them are, its warmest friends and defenders. I will answer the question that is often asked, 'Of what use is Masonry to the female sex?' Ladies, you are connected with Masonry by ties far more intimate and tender than you are aware of, or than I can even inform you of. The widow and orphan daughter of a Master Mason takes the place of the husband and father in the affections and good deeds of the lodge. If their character is unjustly assailed, the brethren are in duty bound to defend them. If they are in want, distressed for the necessities of life, the brethren will divide their means with them. If travelling at a distance from home, they find themselves sick and in want among strangers, they have but

to make themselves known as the widow and orphan daughter of a worthy Master Mason, and, lo! the hand of relief is stretched out toward them! the voice of sympathy is heard to cheer them! they are no longer strangers, but friends, dear friends; and thus they are constrained to bless our Society, whose kind deeds are not confined to the narrow limits of home. Ladies, I draw no fancy sketch, I speak of what has happened, of what is happening every day. The widow has been provided with a home, her children educated, and reared up to honourable stations, her own heart cheered and comforted by the blessed influences of Masonry. These, then, ladies, are the reasons why we think you should be the most devoted friends that Masonry possesses. To you are given all the advantages of the Society, its shield of protection, its hand of relief, and its voice of sympathy, while we do not require of you any of the labour or expense of sustaining it. The only Masonic privilege denied to you is that of visiting the lodge, and this would be of no advantage to you, even if it were possible to grant it; but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure. Females cannot be made Masons. This is a rule that has been handed down with the other rules of Masonry for thousands of years. Each Mason present pledged himself before he was admitted into the lodge that he would never allow any of the ancient rules of Masonry to be changed, and this is one of them. Therefore we cannot invite you to visit our lodges. But, as I have said, we can, and do, and will share with you in all the solid privileges and benefits of Masonry, and thus practically unite you with us in this great, this glorious, this heavenly work of doing good. The only objection that can be advanced against what I have said is this: How is a lady, travelling among strangers, and finding herself in want of friends, to make herself known as the wife, widow, sister, or daughter of a Master Mason? Unless she has something more than her mere word to offer, those to whom she applies will be slow to believe her statements. The country is full of impostors, women as well as men. Almost every charitable person has been imposed upon, not once only, but many times. The lady, therefore, who has the relationship to Masonry that you possess, needs, in such a case, some particular means of recognition; some means of making herself known to Master Masons, which no other person can understand; some method, perfect, modest and proper, easily practised and easily understood. Is there anything of the sort? I imagine you asking me. Are there any means long-tried and proved, which a lady can learn, and by due practice remember, so that, if suddenly called upon, she can put it into use with confidence that it will prove effectual? I answer, there is just such a method, and one principal object of this meeting is to teach you that method. The Order is called the Eastern Star. It has signs and passwords, and means of recognition, which have been tried in a thousand instances, and proved to be exactly what a lady needs in the cases I have mentioned. The signs which are for a lady's use are easily learned and remembered. The passwords which Masons use in answer to the signs are equally so. The other means of recognition, by the aid of the signet, are not easily forgotten, and the whole system is available for practical use at all times when required. And there is one great merit in the Order of the Eastern Star, which, if there were no other, would render it worthy of your favour; it is pure, graceful and religious. It gives the history of that heroic daughter of Jephthah, doomed to die for her father's sake. It tells us of Ruth, the harvest-gleaner in the field of Boaz, who forsook all things to dwell among the people of God.

(To be continued.)

THE "Blackheath" Lodge, No. 1320, will be consecrated on Wednesday, May 3rd, at the Crown Tavern, Blackheath village, by Bro. H. Muggerridge, P.M.

## SCOTLAND.

## GLASGOW.

*St. John's Lodge No. 3 bis.*

The regular meeting of this lodge was held in the New Hall, 213, Buchanan-street, on Tuesday, the 7th ult., after 7 p.m., Bro. John Baird, R.W.M., on the throne; Bros. Kyle, S.W., Fletcher, J.W., and a number of brethren present. The lodge being opened the minutes were read and passed. There being no other business, the R.W.M. gave an account of the proceedings at Grand Lodge the night before, and, *inter alia*, stated that he considered the Grand Lodge had acted unlawfully in sustaining the proxy commissions after he had said they were illegal if not stamped; however, Grand Lodge was not done with that yet. He also observed that by so doing the Grand Lodge had thereby broken the laws of the land, and that, therefore, he considered that this lodge had sufficient reason for throwing overboard its allegiance to Grand Lodge. He also found fault with the remarks made by Bro. Buchan in Grand Lodge the previous night.

Bro. Buchan having remarked that there were two ways of telling a story, said it was a pity some of the Edinburgh brethren were not present to give their version of affairs, more especially as the fact remained that St. John's Lodge lost every motion it desired to carry, all the pretensions it had set up being knocked down, not that Grand Lodge had acted unjustly, but because St. John's, in this case, was supporting what was wrong, as well as not going about what they had in hand in a proper business-like manner, &c.

After this the S.W. proposed, and J.W. seconded, that a special meeting of this lodge be called for this night three weeks, to which Bro. Buchan should be summoned, in order to consider the language used by him (Bro. Buchan) to their R.W.M. (Bro. Baird), at the meeting of the Grand Lodge of Scotland on 6th February, Bro. Buchan having there stated that he "was astonished Bro. Baird could have the audacity to stand up in this Grand Lodge and make the false statements he had now made."

Bro. Buchan denied having used the word "false," and considered that he was perfectly entitled to speak in an independent manner regarding whatever business was going on before Grand Lodge, and also that he was quite justified, under the circumstances, in saying what he did say.

After some further remarks, the motion of the S.W. was agreed to. The lodge was shortly after closed.

A meeting of this lodge was also held on the 21st ult., Bro. Baird, R.W.M., in the chair; Bro. John Dick, S.D., acting as S.W.; Bro. Fletcher, J.W., and a considerable number of brethren present. On the minutes being read, several corrections were made, after which they were passed.

The Secretary intimated that he had written to Bro. Buchan, giving him notice of the special meeting to be held on 28th February, and had received a letter in reply stating that he (Bro. Buchan), considered their summons informal, in so far that it did not contain a definite statement of the exact words objected to, as also that he was unaware that St. John's Lodge had any right or power to summon him before it for what took place in Grand Lodge.

Bro. J. B. Walker, P.M., supported the objection as to the informality of a summons being issued without a definite statement being given of the supposed fault.

The R.W.M. then read a copy of the report of the sub-committee of Grand Lodge on the St. John's Memorial, which had been read at the late meeting of Grand Lodge, after which he made some comments regarding it. Upon one brother desiring to have the report again read, the R.W.M. suggested the idea of publishing it, so that every brother might have a copy, and be able to read it himself. The J.W., however, objected to this—"more light" not being desired (?)—and the subject dropped.

The R.W.M. then read a copy of the motion tabled by Bro. Hay, and which was to come up at the next quarterly communication of Grand Lodge, to the effect that the Lodge Journeymen, No. 8, shall be entitled to carry the working tools and other paraphernalia of Grand Lodge at processions in the Metropolitan District. The Lodge Glasgow St. John shall have the same privilege in the Province of Glasgow, and when the Grand Lodge is officiating in any other place or Province, the Grand Master, or the brother acting for him, shall have the power of fixing on the lodge or lodges to carry the working tools, &c., for the occasion, and his decision shall not be open to review. Having read this, the R.W.M. stated that this motion did not suit their views. He also read certain remarks on the subject from Bro. Wylie, of Kilwinning, who, he stated, was a high authority upon Masonic matters. Some further remarks having passed, it was understood that St. John's Lodge decidedly objected to the settlement of the working tools controversy in the way Bro. H.'s motion intended. The lodge was afterwards closed in due form.

*Lodge St. Mark, No. 102.*

The hundred-and-fifth annual festival of the Lodge St. Mark, No. 102, was celebrated on the 13th inst. in their hall, 213, Buchanan-street. Bro. Thomas Halket, R.W.M., presided, assisted by Bros. Robert Jamieson, S.W., and Daniel Watson, J.W. The Master was supported by Bros. F. A. Barrow, D.P.G.M. of Glasgow; John Baird, R.W.M. 3 bis; J. Miller, R.W.M. 413; Capt. John Gordon, Alex. Veitch, P.D.M.; Hugh Murdoch, S.S.; J. F. Mitchell, W. Robertson, 354; and Robert Graham. After dinner, the toasts of "The Queen and the Craft" and "The Army, Navy, and Volunteers" were proposed from the chair. Captain Gordon responded for the Army, and Captain Baird, L.E.V., for the Volunteers.—The R.W.M. next proposed "The Three Grand Lodges of England, Ireland, and Scotland" and "The P.G. Lodge of Glasgow."—The latter toast was responded to by Bro. Barrow, who observed that the Provincial Grand Lodge of Glasgow was one of no small importance, representing as it did nearly a quarter of a hundred lodges. Indeed, there was scarcely a P.G. Lodge which had a fourth of the number of lodges within its jurisdiction. The P.G. Lodge of Glasgow was for years the only P.G. Lodge in Scotland, and other P.G. Lodges had taken it as their model.—Bro. Barrow then proposed "The Lord Provost, Magistrates, and Town Council."—Bro. Veitch, in giving "Masonry all over the World," expressed the hope that the principles of Masonry would prevail everywhere; for if so, war would be banished from every country, and peace and goodwill emanate from every heart.—Bro. Baird, in proposing "Lodge St. Mark, No. 102," observed that it occupied a high position in the province, and that its prosperity still continued.—Bro. Halket, R.W.M., in the course of an excellent address in reply, said that considerable progress had been made during the past year; but there had been a better sign of progress than a mere addition to their numbers. An earnest desire had been manifested by the office-bearers to render the working of the lodge as perfect and complete as possible. Several lodges of instruction had been held, with satisfactory results; and music suitable for the ceremonial had been practised, and a selection made and approved by the lodge. They had also had several lectures on the history and principles of the Order. It was thought by many that the success of the lodge depended altogether upon the office-bearers. This, however, was a mistake; for while it was the duty of the office-bearers to conduct the business of the lodge and perform the ceremonies of the Order in a proper and becoming manner, it was the special duty of every member to give a practical manifestation of the power of those principles by which they were united. Bro. Halket concluded by a very feeling and appropriate allusion to the loss the lodge had sustained by the death of their late I.P.M., Bro. Major Barbor. Other toasts followed. The proceedings were of a very harmonious character. Bro. Millar presided at the harmonium.

*Caledonian Railway Lodge, No. 354.*

The annual supper and assembly of this flourishing lodge was held on Friday, the 10th inst., in the Tontine Hotel. The chair was occupied by Bro. A. Arrick Smith, R.W.M., supported by Bro. F. A. Barrow, D.P.G.M.; A. McTaggart, P.G. Sec.; J. Fraser, R.W.M. 87; W. Robertson, P.M. 333; W. J. Hamilton, P.M. 354; D. K. Speirs, D.M. 354; J. Shaw, S.W. 354; J. Henderson, J.W. 354. The croupier's chair was occupied by Bro. P. Wilson, supported by Bros. Goodman, Henderson, R.W.M. 195 Belfast; H. T. Lannigan, and D. Robertson.

After an excellent supper had been partaken of, the usual introductory toasts were given from the chair, Bro. Henderson, R.W.M. 195, Belfast, replying for the "Three Grand Lodges." The "Provincial Grand Lodge" was replied to by Bro. F. A. Barrow. Bro. R. Wilson proposed "The Army, Navy, and Volunteers," replied to by Bro. D. K. Speirs. Bro. F. A. Barrow proposed "The Lodge Caledonian Railway," remarking that since its commencement it had been in a very prosperous condition, and he hoped it would be as flourishing in the future as in the past. Bro. A. A. Smith, R.W.M., replied. He stated that upwards of thirty members had joined the lodge during the past year; that the funds were in a good condition, and that Bro. Hamilton, on retiring from office, had left the lodge funds actually £20, better than what they were on his installation as R.W.M. The remaining toasts were "The Past Masters," by Bro. A. McTaggart, P.G. Sec.; replied to by Bro. J. E. Wilson, P.M. The "Ladies," by Bro. H. T. Lannigan; replied to by Bro. D. Robertson. The "Press," by Bro. R. Goodman; replied to by Bro. Jas. Drewette, of *N.B. Daily Mail*. "Friends," by Bro. R. Wilson; and "Happy to meet, &c.," from the chair.

During the evening, a testimonial was presented (in the name of the lodge) to Bro. W. J. Hamilton,

P.M., Bro. A. A. Smith, R.W.M., remarking: I have a very pleasant duty to perform, but I am only sorry that I lack language to convey sufficiently all I would like to say. On the retirement of Bro. Hamilton from the office of R.W.M., a few of the brethren thought that it was a duty incumbent on the members of the lodge to present him with a small token of their esteem. The matter was brought before open lodge and approved of; a committee was appointed to look after affairs and put them in shipshape order; the result you now see before you. I have known Bro. Hamilton some years, and I see others around me who have known him for a longer period and who could speak of his qualities to a greater extent than I am able to do. For myself, as a friend I have always found him of a kind disposition, gentlemanly manners, and a man in whose word the utmost dependence could be placed; as a brother, one who would do a good turn when in his power, and I am sure I speak the sentiments of every brother present, that he always met us on the "level," and acted as well as parted with us on the "square." As a Master, his conduct was the most exemplary, and the brethren all know his kind forbearance in giving every one a hearing when required, and not abusing his powers, nor using that token of his authority, the "mallet," unless when he actually could not avoid it. Then, looking at what he has done for the lodge, during his reign a Benevolent Fund has been organised, with which, to a certain extent, we have been able to relieve some of our poorer brethren. The jewels and clothing for all the office-bearers have been made complete, and I think I can safely say there is not in all the province a lodge where the workings have been gone into with more spirit and harmony amongst the brethren, from the Master to the Tyler (during the time Bro. Hamilton occupied the chair), than in 354. It is no disparagement to his predecessors in office, and I think every brother will bear me out in saying, that the Caledonian Railway Lodge owes its present flourishing condition to the zeal, energy, and perseverance of our worthy P.M. Hamilton. I feel myself unworthy to fill the position he so recently occupied; but as a virtuous example has a powerful tendency to mould the conduct of others, I trust his mantle may fall upon me that I may be enabled to walk worthy in his footprints. Since our last annual festival, Bro. Hamilton has taken unto himself a partner for life, whom I have not the pleasure of knowing so intimately; but I am sure that such a worthy gentleman deserves to have a worthy wife. From the few times I have had the pleasure of meeting her, I would say Mrs. Hamilton is one of those individuals "whom you often read about but very seldom see." Under the circumstances the committee thought that they could not do better than present Mrs. Hamilton (through you) the articles contained in this case (gold suite of brooch and earrings) as a mark of respect, and when she wears them (which I trust she may be long spared to do), it will recall to her memory, years after this, how highly her husband was esteemed and respected by his Masonic brethren of "354." Worthy Past Master Hamilton, it now remains for me to present to you in the name of the members of the Caledonian Railway Lodge, this silver tea and coffee service, which bears the following inscription:—"Presented by the members of Lodge Caledonian Railway, No. 354, with a silver tea and coffee service, to Bro. Wm. John Hamilton, as a tribute of esteem, on the occasion of his retiring from the office of R.W.M., together with a souvenir for Mrs. Hamilton. Glasgow, 10th March, 1871." I trust that you and Mrs. Hamilton may be long spared to use them, and Mrs. Hamilton to wear these. In your walk through life, may your body ever be an emblem of your mind, your feet the rectitude of your actions, and when your allotted task is finished here below, may you rise to the Grand Lodge above, not made with hands, eternal in the heavens.

Bro. Wm. J. Hamilton replied as follows: The receiving of such a handsome gift as my brethren have deemed me worthy of, must necessarily make me feel a very grateful recipient, and stamp this eventful evening for ever on my memory. It should be a serious feeling to every honest man that each in his different sphere is exercising on those around him an influence that is only productive of two results: nay, I hope that in our intercourse the good may ever be in the foreground, exercising charity and kindness to our fellow-creatures, the firm bond for endearing us to each other. You will bear with me if I express but feebly the feelings I lack words to convey to you, my brethren, for this tangible token of your good-will towards me, and heartily do I feel that the gift has emanated from your kindness more than my deserts, which makes me feel still more keenly the favour you have conferred on me. I trust I shall ever continue to hold the same place in the esteem of my brethren, and by straightforward actions prove myself worthy of their confidence. I am both proud and happy to receive such an elegant souvenir, the possession of which shall ever be connected with the most



pleasant reminiscences. Our R.W.M. (Bro. Smith) has conveyed to me, in very complimentary terms, the approbation of the lodge members with the conduct of business during my period of office; for this you will please accept my best thanks, and may I say that this result is in a great measure attributable to the unanimity which invariably prevailed in our midst by office-bearers and members exerting themselves to lend the "helping hand" when required, and I am justified in stating to the friends present that equals of "354" may be found in sister lodges, but no superiors. The honour which you chose to confer on me when you requested that I should accept office and preside for another year would have been gladly accepted, but circumstances with which you are all more or less conversant, and to which our R.W.M. has referred, prevented my doing so. I knew it would be impossible for me to devote the same amount of time to Masonic duties as I had hitherto employed in that way, so rather than half-do them I was obliged to adopt the alternative of leaving way for one who might devote the time necessary for discharging the duties of such an important position; and many happy meetings may our newly-elected R.W.M. enjoy from his present appointment, and in my capacity of P.M. I shall only be too happy to render any assistance which he may require having for its object the well-being of our lodge. The happily chosen gift which you have so kindly presented to Mrs. Hamilton will, I am sure, be duly appreciated by her, and will long be preserved as a memento of your favour. The brethren will, therefore, accept our combined thanks for this very elegant and unique testimonial, asking you to excuse the brevity of my reply, as I know it is encroaching on your time, more especially as I see before me many interesting faces of the gentler sex doubtless wishing this sort of work over, that the hall may be prepared for more agreeable pastime, and inwardly wondering what like will be the Masonic grip in the may dance. I will, therefore, conclude by wishing the Caledonian Railway Lodge a continuation of the prosperity which she at present enjoys.

The proceedings were brought to a satisfactory close by an assembly, which was kept up with spirit till 2 a.m. Bro. A. W. Banks supplied the music during supper, and his excellent "quadrille band" was in attendance at the assembly.

*Thistle and Rose Lodge, No. 73.*

The annual festival of this lodge was held on Thursday, the 23rd ult., in their hall, 170, Buchanan-street. Bro. George McDonald, R.W.M., presided, supported by his officers, Thomas Stewart, I.P.M.; G. Wheeler, D.M.; J. Muntz, S.M.; W. Walton, S.W.; T. Donaldson, J.W.; P. Thompson, T.; S. S. Ampleford, Sec., &c. Sixty-three of the members and their wives, &c., sat down to an excellent repast served up in good style by Bro. Ouen, a member of the lodge. A concert followed, supported entirely by Masonic talent, after which dancing commenced, Bro. C. Ramsay acting as M.C. Quadrilles, waltzes, polkas, and country dances were kept up with unflagging spirit till 5 a.m., many of the ladies expressing an opinion that their opposition to Masonry would soon cease if entertainments of this nature were more frequent amongst them.

*St. Andrew's Royal Arch Chapter, No. 69.*

The above Chapter recently met at the Masonic Hall, Buchanan-street, on the Mark Degree, under the presidency of the M.E.Z., Comp. McEwan, assisted by Comps. Paul and Orr as S.W. and J.W.; G. W. Wheeler, as I.W. Visitors present: Comps. D. Gilchrist, Z. 73; Wheeler, 73; Adams and Cummings, Chapter 50. After labour the Companions partook of refreshment, and the usual loyal and Masonic toasts were given with enthusiasm. Comps. Wheeler and Adams responded to that of the visitors, wishing prosperity to the St. Andrew's Chapter.

*Caledonian Unity Chapter, No. 73.*

The usual monthly meeting of the above Chapter was held on the 28th ult. D. Gilchrist, Z.; Jas. Muntz, acting as H.; Jas. Findler, J.; G. McLeod, Scribe E.; G. W. Wheeler acting as P. Soj. Comp. J. O. Park, Z., of 122 Thetis Chapter, attended to ask to have Captain Scott, who was leaving the next day, advanced to the Mark Degree, which ceremony he conducted. The Second Principal of the Roslin Chapter, 119, also requested Comp. Gilchrist to exalt two brethren for them. This request was also acceded to, and Comp. Gilchrist, with the assistance of his officers, conferred the degree of Most Excellent Master on Bros. Scott, Hughes, and Leadbetter, and afterwards exalted them into the Royal Arch. Refreshment followed labour, when the Principals of the Thetis and Roslin proposed, in highly eulogistic terms, the health of the Z. and other officers of the Caledonian Unity, for their truly Masonic spirit evinced, not only on this but also on former occasions, in exalting their members, and also for the very efficient way

in which all the ceremonies had been rendered. Comp. Gilchrist, in reply, expressed the pleasure it gave him to be of service to his Masonic brethren.

*Thistle and Shamrock Chapter, No. 87.*

This Chapter met in their Hall, Struthers-street, and Comp. D. Gilchrist, Z. of 73, installed J. Stevenson as First Principal Z; David Brown, as H.; and Charles Bishop, as J; the other officers are A. Mackroyd, Scribe E.; J. Clanachan, T.; Michil Clanachan, 1st Soj.; George McAllister, 1st A.S.; G. Brown, 2nd A.S. At the request of the newly-installed Z., Comp. Gilchrist conferred the degree of Most Excellent Master on three brethren, and afterwards exalted them in the Royal Arch. All the ceremonies were distinguished by that correct and impressive rendering which marks Comp. Gilchrist's working; he was ably assisted by the P. Soj. About twenty members of the Chapter were present, and amongst the visitors we noticed Comps. Cowan, of 69, and G. W. Wheeler, of 73.

HOLYTOWN.

The St. John Woodhall Lodge, No. 305, held their annual banquet and ball on Friday, the 24th ult., in the Masons' Hall, Holytown, which was beautifully decorated for the occasion with evergreens and the flowers of the season. A large number of the brethren, together with a few friends and their wives and sweethearts, having partaken of an excellent banquet (served up in Bro. Kirkland's best style), under the presidency of the R.W.M., Bro. W. McMurdo, who was supported right and left by Depute and Substitute Masters Moffatt and Woddell, Mark Masters Bros. Cockburn and Chalmers, of Lodge No. 88. Bros. Mason and Douglas acted as Croupiers, supported by Bros. Cunningham, Sec.; Russell, Chaplain; and Wylie, of Lodge No. 177. After supper, dancing commenced, under the superintendence of Bro. Cunningham, M.C., and was kept up to an early hour.

*IF IT IS NOT SPIRITS, WHAT IS IT?*

I have been a member of the Masonic Fraternity for thirteen years, and in June, 1864, it was our good fortune to have a visit and a course of lectures at Susanville, Cal., from Mrs. Emma Hardinge. During her stay we were privileged to receive her as a guest at our home.

The 24th of June was celebrated by the Masons, and while making preparations, I had some Masonic emblems in our parlour; and Mrs. Hardinge became partially controlled, and, while in that condition, and during a running conversation, she gave me two Masonic signs and two words in a manner that was not observable by herself or any one else present.

For the time I was very much surprised, it being the first Masonic sign that I had ever received from a spiritual source. When the influence left her, I asked her if she would meet with a few Masons in our parlour, and see what the spirits would do. She said she was willing to give her time. I invited some twelve or fifteen brothers from Lupen Lodge, No. 149—among them were the Master and Wardens. They met in our parlour, and the family retired to another part of the house. The doors were locked and the window-blinds closed. We all being seated around the room, Mrs. Hardinge became entranced, and to all appearance perfectly oblivious to surrounding conditions. She acted in the capacity of Master; went through the work of opening the lodge in the first degree of Masonry. She gave all the lectures, signs, and words pertaining to the degree in regular order; closed in that degree; opened in the next, giving everything in regular order; and so on through what is known as the Blue Lodge. After closing on the Master's degree, she gave us a very impressive address on the morals and teachings of Masonry, and remarked that she would like to have gone on through higher degrees, but she saw that was as far as any of us had gone (which was the case). This I give upon the honour of a man and a Mason. I say, let the sceptic deride. I know all the resources that Mrs. Hardinge would be likely to have to gain Masonic secrets and knowledge; and then, when we take into account the high moral character, and consider how far it would be from her, even if it were possible for her to have gained this knowledge from any other than a spiritual source, she would never have used it and claimed it to be from spirits. I cannot account for it upon any hypothesis, except that she was entranced and controlled by a spirit that knew more Masonry than all of us combined. I am thoroughly convinced that, in her normal condition, she knows nothing of the secrets of Masonry.

During the whole course of my investigation of spiritualism, I have tried to account for many of the tests I have received in some other way; but when I lay aside the agency of spirits, it is all a mystery.—P. Chamberlin, in the "Banner of Light."

A MASONIC TOUR.

(Continued from page 124.)

I spoke to some soldiers—first and last seen by me in America. They are smart, well-dressed men. They told me they seldom leave the forts—not being allowed in towns, except on leave; people don't like them. Privates receive 16, and sergeants 24 dollars monthly, with food; they serve five years.

Nearing Mount Vernon the bell was tolled. This is and has been the custom for years by all vessels approaching this memorable spot, as a mark of respect to Washington. We landed on a temporary pier, walked up hill a bit through the grounds, and soon reached the resting-place of America's great hero, the noble Washington. On the summit, and facing the Potomac, is a covered brick vault, with an iron gate. Within are two marble tombs. The one to the right (the largest) is Washington's, the other his wife's, and there are several other tombs and monuments outside belonging to his family. The vault and tomb of Worshipful Bro. Washington (once the Master of a lodge), I am sorry to say, are much neglected. With veneration I uncovered before the tomb, gathered a few ivy leaves, &c., and afterwards entered the house and garden, planned and built by the old chief. There are several relics still left in his library, bed-room (where he died), &c., but all sadly neglected. The rooms being open, and the furniture, pictures, &c., unguarded. The room occupied by Lafayette, his great friend and general, is in good order, and the key of the Bastille, brought from France by Lafayette, still hangs in the hall. A visitor's book is kept, and subscriptions are received for repairs by the lady in charge. On inquiry, I found that the lady, Mrs. Cunningham, as also her gardener, were ill—hence much of the neglect noticed. But there are not funds sufficient for general repairs, which should be taken in hand by the Government. At present the estate, &c., is in the hands of, and partly managed by, a committee of ladies. I believe the Americans, particularly the Masons, need only to be informed of this neglect, and affairs will soon mend. Mount Vernon is sixteen miles from Washington; boats ply twice daily between, the fare being 1 dol.

Passed on to Acquia Creek, where the train waits for Richmond. Entered train, and started off, passing the Rapahanock River (boundary during rebellion), Fredericksburgh (where General Jackson received his death wound), and Avlington Heights, where some fierce fighting took place. Here thousands of headstones and graves mark the resting-places of the poor slain soldiers of both armies. The American flag floats high over the heads of the slain. These and other battle-fields are numerous on this line on the way to Richmond, the capital of Virginia (or Va., as it is written). Distance from Washington, 130 miles; fare, 7½ dollars—nearly 3d. a mile, a high rate. The country is poor and uninteresting—pine forest, long prairie and grass only to be seen—few towns or farms meet the view. The people along the line, as well as those I meet here, appear sad, look poor, and I fear are so from the war.

Richmond is in a wretched plight. The State house is in bad repair, streets and houses ditto. Hundreds of houses and factories were burned down by the stupid Confederate troops when retreating, and these houses, roofless ruins, give the place a wretched appearance. There are hundreds of one-armed and one-legged men in the city, some of whom are employed in hotels, offices, &c. The black population is numerous—car-drivers, porters, and house servants belong chiefly to this class. There is a splendid equestrian statue of Washington adorning, along with others, the public garden near the State House. There are two immense monuments to the slain—the triangular pyramid to the memory of the Confederate soldiers, and the other to the Federals—R.I.P. Richmond is on the James, a wide but shallow river, not navigable here. This was the boundary during the war. It was on this river (but lower down) that the U. S. gunboats did so much injury.

Regarding Masonry, there are three lodges, one chapter, and one K.T. encampment. I visited the latter, but too early, so went off, hoping to return, which heavy rain prevented me doing. So I can only describe the room as poor, and the lodge I found the same. Alas! Masonry, like everything else here, is poor—at a standstill through the war. The old Tyler informed me that the Federals, on entering the city, sent a guard to look after the lodge property, &c., so he nor the brethren of Richmond have anything to complain of on this head. On the contrary, numerous cases are recorded where life, liberty, and property have been spared through Masonry during that bloody and unnatural war. I did not hear anything of the coloured Masons here; the whites would not tolerate them in this part.

I am staying in Ford's Hotel; 2½ dollars a day; nice house, but dull—as, indeed, is the place in general. How different to the North. No theatre,

no life, stir, or trade—all too plainly proving how terribly deep are the wounds and loss sustained through the war by poor Richmond.

I start for the West to-morrow; you will probably hear of me from Chicago or Niagara. Ere closing, let me describe the American "cars." They are about 50 x 10, double the size of ours; have water-closet, stove, water, washhand-stand, towel, and mirror in each end. In the winter hot-air pipes all round and under the feet. The seats (for two persons) are on each side, and have reversable, well-cushioned backs, so that four friends can sit and enjoy a chat together. The seats are covered with velvet of various colours, bound with German silver or brass, the inside and out being most elaborately ornamented, painted, &c. There is a window opposite each seat, of which there are fifteen on either side, so that sixty passengers travel in each "car." A door in each end, and a passage in the centre, permits going from end to end of train. A smoking car, drawing-room ditto, and on long-journey trains, a sleeping and a dining car accompany the train. The latter are palaces, and will be noticed in my next. The smoking car, besides usual accommodation, have card tables and easy chairs, and in fact every comfort for gentlemen; so that between smoking, cards, and pleasant, easy corners, time flies. Smoking, however, is only allowed in this car, the Americans being most strict on this and other points of etiquette. I have now travelled nearly 400 miles by railway, and never seen the slightest act of rudeness; smoking or spitting in non-smoking cars (which we hear so much of at home) would subject the offender to expulsion and loss of fare. You meet and travel here with the best of society, all being equal in the United States, yet I have never seen or even heard of anything that the most delicate or fastidious would or could object to. Travelling here is a luxury that we at home, in our comfortless hencoops or cold horse-boxes, are strangers to. Adieu for the present.

F. J.

### MARK MASONRY.

#### CONSECRATION OF THE HOLMESDALE LODGE, No. 129, AT RAMSGATE.

The brethren of Ramsgate, ever energetic and efficient in the performance of their duties, whether as Craft or Arch Masons, have completed the good work of universal Masonry by inaugurating, with perfect success and great éclat, on the 20th inst., the Mark Master's degree in that part of the Province of Kent.

Bro. F. Binckes, the G.S., being nominated by the M.W.G.M. to consecrate the lodge, he, as W.M., assisted by Bro. Loewenstark, P.G.I.G. as S.W., and Bro. R. Boncey, P.M. 86, as J.W., opened the lodge, when the following brethren, after having been approved of by ballot, were advanced to the honourable degree of Mark Master:—Bros. T. H. G. Snowden, P.M. 429, P.Z. and P.P.G.J.W.; B. Z. Hiscocks, P.M., P.P.G.J.D.; the Rev. G. W. Sicklemore, Vicar, P.M., P.P.G.S.W.; John G. Ellerm, P.M., P.P.G.J.W.; J. J. Darby, W.M. 429; Henry Wootton, J.W. 1209; John Mitchell, I.G. 1209; Capt. Sunkey, P.M. and P.Z.; A. H. Boys, P.M., P.P.G.R.; George Meager; G. Osborne; H. C. Furr, S.W. 1208; A. Gardner, W.M. 1206.

Bro. Viscount Holmesdale, M.W.P.G.M.M., (after whom the lodge is named), having arrived, was received and saluted in due form. The ceremony of consecration was then proceeded with by Bro. Binckes, and in which the noble Lord assisted, Bro. the Rev. Sicklemore, the Vicar, acting as Chaplain. Bro. Viscount Holmesdale then presented Bro. George Neale, W.M.-designate, for installation, and he having answered the usual queries, all below the chair retired, and he was installed into the chair of Adonhiram in the Board of Masters, and then appointed the following officers:—L. Finch, P.P.G.D.C., S.W.; W. M. Cavell, Mayor of Deal, P.P.G.J.W., J.W.; Rev. J. Sicklemore, Chap.; Hiscocks, Sec.; Snowden, M.O.; Ellerm, S.O.; Darby, J.O.; Osborne, S.D.; Gardner, J.D.; Mitchell, I.G. H. Wootton, was elected Treas.; and G. Meager, Tyler.

At the conclusion of the ceremonies, Bro. Binckes was loudly applauded for his perfect working. Bro. Lord Holmesdale was proposed as an Honorary Member, but his Lordship remarked he would, if they had no objection, prefer to become a joining member if any one would kindly propose him as such. Bros. Binckes and Loewenstark were elected Honorary Members, and a cordial vote of thanks was given to them.

The business of the lodge being over the brethren adjourned to the banqueting-room.

The banquet was of the most *recherché* description, and the W.M., supported on his right by Lord Holmesdale and on his left by Bro. Binckes, did the honours of the table as an old experienced Past Master.

The visitors present were: Bros. R. Boncey, P.M. 86; O. Phillips, P.M., P.Z., P.P.G.S.W.; W. Stanley, and Capt. Burgess.

The proceedings throughout were marked with considerable enthusiasm, and the whole of the arrangements were carefully and efficiently carried out. In fact many Grand Officers had been expected, and preparations made for their reception in truly princely and Masonic style, and some slight disappointment was expressed at their absence, though apologies had been received. The charity-box was handed round, and produced two guineas, to be given to the Boys' School.

It must be a source of congratulation to the Ramsgate brethren to have had so successful and auspicious an opening, and we wish them further success.

#### Royal Sussex Lodge, No. 75.

The installation meeting of this lodge was held in the Masonic Rooms, Royal Pavilion, Brighton. There was a good attendance of the members, and at 5 o'clock p.m. the chair was taken by the W.M., Bro. Thos. Cook. Two Craft Masons were elected as members for advancement, and Bro. Munday, of No. 6 Mark Lodge under the Scotch Constitution, was elected a joining member and duly obligated under the English Constitution. Bros. H. Woollett (73) and G. Emary (315), who had been elected at a previous meeting, were regularly introduced and advanced to the degree of Mark Master Masons.

The chair was then taken by Bro. Cunningham, P.G. J.O., and Bro. Thos. J. Sabine, P.G.A.D.C., presented Bro. W. Hudson, P.M. 315 Craft Lodge and P.P.G.D. Sussex, the S.W. and W.M.-elect, to be installed into the chair of Adonhiram according to ancient usage, after which ceremony the newly-installed W.M. invested his officers as follows:—Bros. T. Cook, I.P.M.; S. R. Ade, S.W.; J. Robinson, J.W.; G. R. Lockyer, Treas.; J. Curtis, Sec.; Hornsey, M.O.; Berry, S.O.; Cowley, J.O.; Ebberall, S.D.; Slatyer, J.D.; J. N. Stoner, I.G.; J. M. Cunningham, Chaplain; Thos. J. Sabine, D.C.; Pearson and H. Woollett, Stewards. The address to the Master was given by the Installing Master, and those to the Wardens and Overseers by Bro. T. J. Sabine. The installation ceremony was brought to a close with the general address to the members. The report of the Audit Committee, which showed that the financial position of the lodge is good and the number of members steadily increasing, was then received and adopted. All business having been disposed of, the lodge was closed in perfect harmony at 7 o'clock, and the brethren, to the number of twenty, adjourned to the Terminus Hotel (Bro. Pearson's) where a banquet of most excellent quality was supplied. All present were earnest in their praise of the catering and the excellent quality of the wines, proving that the fame of this well-known hotel has not been raised upon imperfect experience.

The cloth having been cleared and the dessert placed on the table, the W.M., Bro. W. Hudson, gave the toasts always honoured on such occasions. In proposing "The health of the Grand Master of the Order, Bro. the Rev. G. R. Portal, he said he had had only one opportunity of visiting the Grand Lodge of Mark Masons, and the manner in which he was received, the intelligent method of conducting the business, and the very fraternal manner in which every subject was discussed most deeply impressed him, and he would advise every Mark Mason to seek an opportunity of attending Grand Mark Lodge, the great privilege of so doing being (so he understood) granted to every Mark Master Mason who was a subscribing member of a Lodge, whether in office or not. (The toast was received and honoured with hearty applause.)

The W.M. next proposed "The health of the Deputy Grand Master of the Order, Bro. the Earl Percy, and the Grand Officers present and past." In reference to this toast, the W.M. said: Brethren, I can assure you that our noble brother the Earl Percy is, I faithfully believe, actuated by a sincere desire to promote Mark Masonry in all its purity and to render the Order a model Order; and I am sure that assisted by such Grand Officers as were assembled in Grand Mark Lodge on the occasion just now referred to by me, all of whom appeared to be possessed of one feeling—that of so placing this Order before the Masonic world as should demand the respect of all true Masons. In my own mind I am certain that the brethren present to-night will readily testify with me to the merits of our excellent brothers Cunningham and Sabine. The latter was one of the original founders of this lodge, the former is one of its most active and useful members, and both, through good and evil report have ever stood firmly and faithfully by the Royal Sussex Lodge, have helped on its success in every way and in every respect (hear, hear), and thoroughly earned the honours which the R.W.G.M. was pleased to confer upon them. (The toast was drunk with much enthusiasm.)

Bro. Cunningham, P.M. 75, P.G.J.O., in reply, said that from the day of his advancement into the privileges of Mark Masonry until the present moment he was deeply impressed with the great importance and the true Masonic value of this the most beautiful and instructive of all the

degrees in Freemasonry. Its teachings were of the most exalted character, its tendencies of the most moral kind, its influences of the most benevolent stamp, and its practices of the most generous disposition towards the wants and necessities of the poorer and more distressed brethren. There were those in the ranks of Craft Masonry, holding high provincial-office and exercising great authority in matters relating thereto, who were pleased to go so far as to call Mark Masons impostors and their degree a sham; but such brethren knew little of them or their Order, and it was much to be regretted that such a narrow-minded and bigoted spirit should be displayed, and that so much influential authority should be exercised in disparagement of this Order. He claimed and would assert that every Mark Master Mason was as good, if not better, than any other Mason, and if every Craft Mason was also a Mark Mason he would be the better for it. (Applause.) For my own part (he continued), I thank you most sincerely for the honour you have paid our Grand Mark Lodge and me as one of its humble members, and you may rely that my best endeavours, my best efforts, and my best influence will ever be devoted to Mark Masonry in general and to the Royal Sussex Lodge in particular, and to the spreading of knowledge in connection with Mark Master Masonry. (Loud applause.)

Bro. T. J. Sabine, P.M. 22, P.G.A.D.C., (upon the unanimous call of the brethren), rose and thanked them on behalf of the Grand Officers present and past. It was true, most faithfully true, he had stood loyally by the lodge since its first establishment. It had been a task requiring great patience, and he was sorry to say, in many instances, great forbearance, in consequence of the unwise opposition that Bro. Turner, the late deeply-lamented Bro. Goulty, and himself had to encounter. It was a true saying that "a man who can afford to wait is sure to succeed." He had waited for, and watched over, the fortunes of this lodge, and he was indeed rewarded to find that the number of subscribing members exceeded forty, and that they worked so well and worthily together. The records of Grand Lodge proved beyond a doubt that Mark Masonry was making rapid progress. Every month new lodges were being opened in all parts of the world. All the leading members of Grand Craft Lodge of England were members of the Order; the present Deputy Grand Master, Bro. the Earl of Carnarvon, was a Past Grand Master of Mark Masons; and on the muster-roll of the Grand Mark Lodge of England and Wales and the Colonies and Dependencies of the British Crown are enrolled all the most illustrious names of those who have distinguished themselves in Craft Masonry. Let any impartial brother search and compare the respective muster-rolls of the two Grand Lodges referred to, and he would be at once convinced of the truth of what he (Bro. Sabine) had stated. Mark Masons paid this respect to Craft Masonry—no one could be advanced to the honourable degree of a Mark Master unless he had previously been advanced to that of Master Mason. Bro. Sabine concluded thus: My past devotion to this lodge—my faithful adherence to Grand Mark Lodge, of which I have the distinguished honour of being a Past Grand Officer—is the most earnest assurance I can give you as to what my devotion shall be in the future, and before resuming my seat permit me to say that the time is not far distant when Sussex shall be constituted a Grand Province under the Grand Mark Lodge of England. (Great applause.)

The W.M. then presented, in the name of the lodge, a very handsome P.M.'s jewel to the retiring W.M. It bears the following inscription:—"Presented to Bro. Thomas Cook, for his valuable and efficient services to the Royal Sussex Lodge of Mark Master Masons, No. 75, E.C., previous to, but more especially during, his year of office as W.M. 1870-71."

Bro. Cook suitably returned thanks.

Various other toasts were proposed and responded to, and the brethren separated just before 12 o'clock, having most thoroughly enjoyed the annual celebration of the establishment of the first and only lodge of Mark Masonry in the county of Suffolk.

WESTON-SUPER-MARE.—*Mark Lodge, No. 102.*—The annual meeting of this flourishing lodge was held at the Carnarvon Hall, Regent-street, Weston-super-Mare, on Wednesday evening, the 15th inst., when there was a good assemblage of M.M.'s present. In the absence of the W.M. of the lodge (Bro. General Munbee) from indisposition, Bro. Capt. Irwin, the D.P.Gr. Master (designate) of the Province, presided. After the customary formalities and the transaction of sundry matters of business, Bro. J. C. Sharp, P.M. Craft, and P.P.G.S. of Works, of Hlmister, was admitted and advanced to the degree of M.M. Mason, the D.G.P.M. Irwin and officers conducting the elaborate ceremonial in splendid form. The visiting brethren present from Bath, Bristol, Brislington, &c., expressed themselves highly pleased with the form of working. Bro. Frederick Vizard, P.M. Craft, and Prov. G.S. of Works, was then duly inaugurated as W.M. of this Mark Lodge, 102. The W.M., Bro. Vizard, then appointed his officers for the ensuing year as follows:—Bros. W. H. Davies, S.W.; Benjamin Cox, J.W.; Rev. R. H. Rigsby, Chap.; Capt. John Townsend, Treas.; C. H. Whereat, Sec.; E. T. Inskip, Reg. of Marks; S. Jones, M.O.; E. Gregory, S.O.; A. W. Butter, J.O.; R. C. Else, S.D.; E. H. Swete, M.D., Org.; Major Vizard, I.G.; and W. T. Male, Tyler. A large number of Craft Masons were proposed for advancement at the next meeting, and other matters of business having been discussed, the W.M. closed the lodge, after seeing that every brother had received his just due. The brethren then adjourned to the York hotel, and after the banquet, various speeches followed, the brethren separating at an early hour.

Reports of the meetings of the Provincial Grand Lodge of Middlesex, Mount Sinai Chapter of Instruction, &c., and several reviews are reluctantly postponed.

**METROPOLITAN MASONIC MEETINGS**

For the Week ending April 1, 1871.

**MONDAY, MARCH 27.**

- Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.
- " 26, Castle of Harmony, Willis's, St. James's.
- " 28, Old King's Arms, Freemasons' Hall.
- " 79, Pythagorean, Ship Hotel, Greenwich.
- " 183, Unity, London Tavern, Bishopsgate-street.
- " 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
- " 902, Burgoyne, Anderton's Hotel, Fleet-street.
- Chap. 25, Robert Burns, Freemasons' Hall.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, MARCH 28.**

- Audit Committee Girls' School, at 2.30.
- Lodge 14, Tuscan, Freemasons' Hall.
- " 92, Moira, London Tavern, Bishopsgate-street.
- " 141, Faith, Anderton's Hotel, Fleet-street.
- " 145, Prudent Brethren, Freemasons' Hall.
- " 186, Industry, Freemasons' Hall.
- " 205, Israel, Radley's Hotel, Blackfriars.
- " 259, Prince of Wales, Willis's Rooms, St. James's.
- " 1158, Southern Star, Montpelier Tav., Walworth.
- " 1196, Urban, Old Jerusalem Tav., St. John's Gate.
- Chap. 21, Cyrus, Ship and Turtle Tav., Leadenhall-st.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

**WEDNESDAY, MARCH 29.**

- Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

**THURSDAY, MARCH 30.**

- General Committee, Girls' School, Freemasons' Hall, at 4.
- Lodge 22, Neptune, Radley's Hotel, Blackfriars.
- The R. A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, and part sections.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

**FRIDAY, MARCH 31.**

- K. T. Encampment, Faith & Fidelity, Freemasons' Tav.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S. W.
- Unions Emulation Lodge of Improvement for M. M.'s, Freemasons' Hall, at 7.
- Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

**SATURDAY, APRIL 1.**

- General Committee Boys' School, Freemasons' Hall, at 4.
- Lodge 1194, Villiers, Northumberland Arms Hotel, Isleworth.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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Reviews.

*An Introduction to the Reading and Study of the English Bible.* By WILLIAM CARPENTER, author of "Scientia Biblica," "Scripture Natural History," &c.; editor of "Calmet's Dictionary of the Bible;" fifth large edition and abridgment. Three vols. S. W. Partridge and Co., 9, Paternoster-row.

We hail the republication of this learned and luminous work with very great pleasure, inasmuch as the present time is truly one of transition, both as regards the political world and the religious world. As the author aptly remarks in his preface, the "religious thought" of mankind is "stirred up from its very depths." We live in an age when all super-mundane agencies are ignored—all divine inspiration denied—all the "strains of high belief, so heavenlike, so sublime," utterly derided and despised. The wildest and most visionary theories are propounded day by day and find eager disciples; communism in social politics, and rationalism—so-called—in points of faith, are spreading fast around us, and we quite agree with our Brother Carpenter that it is the duty of every man who values the precious treasures contained in the Scriptures, to place those treasures within the reach of all who read and think.

In the handsome work now under review, we have no hesitation in saying that Brother Carpenter has fully attained his desired object. To a chaste and perspicuous style, he adds a thorough comprehension of the lofty truths elucidated and enforced in the pages of the Bible. Years of study must have been consumed to give our venerable and venerated *confrere* so great a mastery over the text as to enable him to illustrate it with such conspicuous power and eloquence of expression. The secret, we fancy, lies in the fact that Brother Carpenter is fully imbued with the grandeur of his theme, and conceives no effort of intellect sufficiently adequate to convey to the reader its surpassing interest and importance. And it is precisely this feeling which ever leads to the accomplishment of a great literary success. Perfection rests upon the mountain-top—let us struggle towards it. We cannot however, accept our author's modest estimate of his book as an "attempt;" on the contrary, we consider it to be a well-digested, well-matured, and exhaustive work upon the Holy Scriptures, and these attributes really confer upon it permanent value for reference hereafter. But it is

more than this: it is not merely doctrinal—not merely a concordance or an historical summary—but a fair and impartial interpretation of those obscure passages and symbolic phrases with which certain portions of the sacred volume abound.

We confess that we have not yet had time to peruse thoroughly, and to analyse minutely, these excellent volumes, but we may say that they fully sustain the fame of their veteran author, who, now that the shades of three-score-and-ten years rest upon his brow, is as zealous as ever in the good cause of rational freedom—civil and religious. The extraordinary range of thought which the work embraces may be faintly imagined from the following list of its contents, as published in Parts:—1. The English Bible: How to read and study it. 2. The Symbolical and Figurative Language of the Bible. 3. The Beauties and Peculiarities of Style in the Bible. 4. Modern Infidelity and Bibliophobia, and the objects and influences of the Bible. 5. Biblical Natural History: Astronomy, Geology, and Botany. 6. Biblical Natural History: Zoography. 7. The Sources and Character of Scriptural Difficulties, real and imaginary. 8, 9, 10, 11, and 12. Examination of Scriptural Difficulties; the Pentateuch; the Post-Mosaic Histories; the Poetic and Prophetic Books, and Gospels of Matthew and Mark; Luke to Colossians; Colossians to Jude.

Such is a brief outline of the task which Bro. Carpenter has set himself to perform, and which he has accomplished so admirably and completely. To all—and who is not?—interested in the study of the oldest and best book written for man, we can confidently recommend "An Introduction," with the certain conviction that it will make many doubtful points clear, and illuminate with rays of wisdom many apparently dark and unintelligible allegories.

*The Marquis of Lorne and the Clan Campbell.* John Hogg, York-street, Covent-garden.

This very neat and pleasant work contains an epitome of the history of the house of Argyll, and is extremely interesting at the present moment, when all England—and of course we include the "land of the mountain and the flood"—is rejoicing over the marriage of the Royal Louise with the heir of Lorne. The vicissitudes of fortune that have befallen the Campbell house during the last six centuries are faithfully portrayed, and the chronicle is one which may well awaken conflicting thoughts of joy and sadness in the minds of all who read. Now, however, the glories of the house appear to have culminated in the royal alliance which has just been consummated; and in cordially counselling our readers to secure a copy of "The Marquis of Lorne and the Clan Campbell," we may be permitted to hope that the auspicious event which has caused its advent may prove the commencement of a long career of happiness to the Princess and her noble consort.

*History of the Lodge of Hengist, No. 195.* By Bro. Rev. P. H. NEWNHAM, W.M. London: Bro. R. Spencer, 26, Great Queen-street.

[EXTRACT.]

It seems to be generally understood that Thomas Dunckerley was a natural son of George II.; and a considerable pension allowed him by the Crown, in acknowledgment of this claim, placed him in easy circumstances. His life was a varied one. In early youth he studied for the law; was subsequently called to the bar, and practised his profession. At a later period,

however, we find that he was employed in the navy, and that he took part in active service at the siege of Quebec. As a Freemason, his services to the Craft commenced in early life, and in recognition of these he was ultimately honoured with the chair of S.G.W.; and it was specially ordered by G.L. that he should always take precedence of all Past Senior Grand Wardens. He was P.G.M. for Bristol, Dorset, Essex, Gloucester, Hereford, Somerset, Hants, and the Isle of Wight; and after the formal constitution of the Royal Arch Degree, he was Grand Superintendent for these same provinces, together with Wilts, Devon, Kent, Nottingham, Surrey, Suffolk, Sussex, and Warwick in addition. Nor did he limit himself to the study of Craft Masonry only; but heartily identified himself with those other orders which, as his large Masonic researches had, no doubt, convinced him, have for the last 700 years been more or less closely allied with that Masonry which, in some of its so-called "Landmarks," is probably less ancient, if not less genuine, than those other orders. Thus we find that he presided over the Revival of the Order of Knights Templar in England in its present exclusively Masonic form; and that for some years after this revival (in 1790) he was M.E. and S.G.M. of Knights Rosa Crucis and Knights Templar (degrees of chivalric and philosophical Masonry which, at that time, were worked under one Constitution); and that he composed a lecture, which for some time was worked in K.T. Encampments under the name of "Dunckerley's Sections." Perhaps, however, the most important fact to be noted in connection with Dunckerley's Masonic career is his early connexion with the establishment of the R.A. Degree upon a recognised basis.\* This Degree (originally known as "Dermott's Degree") was in the first place constructed out of materials extracted from two degrees previously worked on the Continent (and which probably originated in Germany) by the seceding brethren about the year 1738; and apparently, in the first place, with no higher design than to widen the gulf between themselves and the Constitutional Masons. It appears to have been practised in England, exclusively by these Seceders, for about thirty years, during which time some modification or other of the Degree had been introduced into Scotland, Ireland, and America; while it was still ignored by our own Grand Lodge. Dunckerley, perceiving that the Degree had taken a hold upon the Masonic system too strong to be shaken off, wisely resolved to join in the movement for establishing it among the ranks of the Constitutional Masons, which originated with Heseltine and others about 1766-9. Accordingly he visited the so-called "Ancient" Lodges, carefully studying their rights, and eliminating therefrom much that was incongruous; and thus, shortly after the date of the formation of our lodge, he brought out that modification of the Seceder's Ritual which was known as "Dunckerley's Degree," and was, no doubt, the foundation of our present R.A. Degree, although I believe that a very small portion of the original ritual would be recognised by the R.A. Masons of the present day. After a public Masonic career of nearly half a century, Dunckerley died at Portsmouth in 1795, at the age of 71. He was a man, not only of great learning, but of thoroughly and genuinely liberal mind. His speeches possessed much grace and much humour, as well as real eloquence, and undoubtedly did good service in advancing the best interests of Masonry. In private life he was distinguished by a large-hearted charity; and it is said that he treasured seriously upon his income by his readiness to assist every case of distress.

\* It does not appear, as is supposed by some, that Dunckerley was actually the *originator* of the "Modern" R.A. Degree. As remarked above, warrants for the working of this Degree were issued by Grand Chapter in 1769, in which year one was granted to the Chapter of Friendship, Portsmouth—on which, although it was within his own special province, Dunckerley's name does not appear, a strong piece of presumptive evidence that he was not as yet connected with the Degree. The first warrant on which his name does appear is that granted to the Chapter of Concord, No. 13, Southampton, which was issued in 1777, though the chapter did not work until 1793.

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Reviews.

*An Introduction to the Reading and Study of the English Bible.* By WILLIAM CARPENTER, author of "Scientia Biblica," "Scripture Natural History," &c.; editor of "Calmet's Dictionary of the Bible;" fifth large edition and abridgment. Three vols. S. W. Partridge and Co., 9, Paternoster-row.

We hail the republication of this learned and luminous work with very great pleasure, inasmuch as the present time is truly one of transition, both as regards the political world and the religious world. As the author aptly remarks in his preface, the "religious thought" of mankind is "stirred up from its very depths." We live in an age when all super-mundane agencies are ignored—all divine inspiration denied—all the "strains of high belief, so heavenlike, so sublime," utterly derided and despised. The wildest and most visionary theories are propounded day by day and find eager disciples; communism in social politics, and rationalism—so-called—in points of faith, are spreading fast around us, and we quite agree with our Brother Carpenter that it is the duty of every man who values the precious treasures contained in the Scriptures, to place those treasures within the reach of all who read and think.

In the handsome work now under review, we have no hesitation in saying that Brother Carpenter has fully attained his desired object. To a chaste and perspicuous style, he adds a thorough comprehension of the lofty truths elucidated and enforced in the pages of the Bible. Years of study must have been consumed to give our venerable and venerated *confrere* so great a mastery over the text as to enable him to illustrate it with such conspicuous power and eloquence of expression. The secret, we fancy, lies in the fact that Brother Carpenter is fully imbued with the grandeur of his theme, and conceives no effort of intellect sufficiently adequate to convey to the reader its surpassing interest and importance. And it is precisely this feeling which ever leads to the accomplishment of a great literary success. Perfection rests upon the mountain-top—let us struggle towards it. We cannot however, accept our author's modest estimate of his book as an "attempt;" on the contrary, we consider it to be a well-digested, well-matured, and exhaustive work upon the Holy Scriptures, and these attributes really confer upon it permanent value for reference hereafter. But it is

more than this: it is not merely doctrinal—not merely a concordance or an historical summary—but a fair and impartial interpretation of those obscure passages and symbolic phrases with which certain portions of the sacred volume abound.

We confess that we have not yet had time to peruse thoroughly, and to analyse minutely, these excellent volumes, but we may say that they fully sustain the fame of their veteran author, who, now that the shades of three-score-and-ten years rest upon his brow, is as zealous as ever in the good cause of rational freedom—civil and religious. The extraordinary range of thought which the work embraces may be faintly imagined from the following list of its contents, as published in Parts:—1. The English Bible: How to read and study it. 2. The Symbolical and Figurative Language of the Bible. 3. The Beauties and Peculiarities of Style in the Bible. 4. Modern Infidelity and Bibliophobia, and the objects and influences of the Bible. 5. Biblical Natural History: Astronomy, Geology, and Botany. 6. Biblical Natural History: Zoography. 7. The Sources and Character of Scriptural Difficulties, real and imaginary. 8, 9, 10, 11, and 12. Examination of Scriptural Difficulties; the Pentateuch; the Post-Mosaic Histories; the Poetic and Prophetic Books, and Gospels of Matthew and Mark; Luke to Colossians; Colossians to Jude.

Such is a brief outline of the task which Bro. Carpenter has set himself to perform, and which he has accomplished so admirably and completely. To all—and who is not?—interested in the study of the oldest and best book written for man, we can confidently recommend "An Introduction," with the certain conviction that it will make many doubtful points clear, and illuminate with rays of wisdom many apparently dark and unintelligible allegories.

*The Marquis of Lorne and the Clan Campbell.* John Hogg, York-street, Covent-garden.

This very neat and pleasant work contains an epitome of the history of the house of Argyll, and is extremely interesting at the present moment, when all England—and of course we include the "land of the mountain and the flood"—is rejoicing over the marriage of the Royal Louise with the heir of Lorne. The vicissitudes of fortune that have befallen the Campbell house during the last six centuries are faithfully portrayed, and the chronicle is one which may well awaken conflicting thoughts of joy and sadness in the minds of all who read. Now, however, the glories of the house appear to have culminated in the royal alliance which has just been consummated; and in cordially counselling our readers to secure a copy of "The Marquis of Lorne and the Clan Campbell," we may be permitted to hope that the auspicious event which has caused its advent may prove the commencement of a long career of happiness to the Princess and her noble consort.

*History of the Lodge of Hengist, No. 195.* By Bro. Rev. P. H. NEWNHAM, W.M. London: Bro. R. Spencer, 26, Great Queen-street.

[EXTRACT.]

It seems to be generally understood that Thomas Dunckerley was a natural son of George II.; and a considerable pension allowed him by the Crown, in acknowledgment of this claim, placed him in easy circumstances. His life was a varied one. In early youth he studied for the law; was subsequently called to the bar, and practised his profession. At a later period,

however, we find that he was employed in the navy, and that he took part in active service at the siege of Quebec. As a Freemason, his services to the Craft commenced in early life, and in recognition of these he was ultimately honoured with the chair of S.G.W.; and it was specially ordered by G.L. that he should always take precedence of all Past Senior Grand Wardens. He was P.G.M. for Bristol, Dorset, Essex, Gloucester, Hereford, Somerset, Hants, and the Isle of Wight; and after the formal constitution of the Royal Arch Degree, he was Grand Superintendent for these same provinces, together with Wilts, Devon, Kent, Nottingham, Surrey, Suffolk, Sussex, and Warwick in addition. Nor did he limit himself to the study of Craft Masonry only; but heartily identified himself with those other orders which, as his large Masonic researches had, no doubt, convinced him, have for the last 700 years been more or less closely allied with that Masonry which, in some of its so-called "Landmarks," is probably less ancient, if not less genuine, than those other orders. Thus we find that he presided over the Revival of the Order of Knights Templar in England in its present exclusively Masonic form; and that for some years after this revival (in 1790) he was M.E. and S.G.M. of Knights Rosa Crucis and Knights Templar (degrees of chivalric and philosophical Masonry which, at that time, were worked under one Constitution); and that he composed a lecture, which for some time was worked in K.T. Encampments under the name of "Dunckerley's Sections." Perhaps, however, the most important fact to be noted in connection with Dunckerley's Masonic career is his early connexion with the establishment of the R.A. Degree upon a recognised basis.\* This Degree (originally known as "Dermott's Degree") was in the first place constructed out of materials extracted from two degrees previously worked on the Continent (and which probably originated in Germany) by the seceding brethren about the year 1738; and apparently, in the first place, with no higher design than to widen the gulf between themselves and the Constitutional Masons. It appears to have been practised in England, exclusively by these Seceders, for about thirty years, during which time some modification or other of the Degree had been introduced into Scotland, Ireland, and America; while it was still ignored by our own Grand Lodge. Dunckerley, perceiving that the Degree had taken a hold upon the Masonic system too strong to be shaken off, wisely resolved to join in the movement forestablishing it among the ranks of the Constitutional Masons, which originated with Heseltine and others about 1766-9. Accordingly he visited the so-called "Ancient" Lodges, carefully studying their rights, and eliminating therefrom much that was incongruous; and thus, shortly after the date of the formation of our lodge, he brought out that modification of the Seceder's Ritual which was known as "Dunckerley's Degree," and was, no doubt, the foundation of our present R.A. Degree, although I believe that a very small portion of the original ritual would be recognised by the R.A. Masons of the present day. After a public Masonic career of nearly half a century, Dunckerley died at Portsmouth in 1795, at the age of 71. He was a man, not only of great learning, but of thoroughly and genuinely liberal mind. His speeches possessed much grace and much humour, as well as real eloquence, and undoubtedly did good service in advancing the best interests of Masonry. In private life he was distinguished by a large-hearted charity; and it is said that he treasured seriously upon his income by his readiness to assist every case of distress.

\* It does not appear, as is supposed by some, that Dunckerley was actually the *originator* of the "Modern" R.A. Degree. As remarked above, warrants for the working of this Degree was issued by Grand Chapter in 1769, in which year one was granted to the Chapter of Friendship, Portsmouth—on which, although it was within his own special province, Dunckerley's name does not appear, a strong piece of presumptive evidence that he was not as yet connected with the Degree. The first warrant on which his name does appear is that granted to the Chapter of Concord, No. 13, Southampton, which was issued in 1777, though the chapter did not work until 1793.

## FREEMASONRY in IRELAND.

BY BRO WILLIAM JAMES HUGHAN.

*(Continued from page 181.)*

The arrangements made with the Royal Arch Chapters and K.T. Encampments, dated 5th September, 1805, are thus clearly expressed, and it is evident these degrees were sanctioned by the Grand Lodge, although as to regulations and management, they were to be kept distinct. The communication for 3rd July, 1807, however, shows that the Grand Treasurer presented the whole of the fees received from all the degrees in one and the same account. It is stated therein that the Grand Lodge excluded "Alexander Seton, late Deputy Grand Secretary, from the rights of Masonry" on the 2nd April, 1807. The following notice is also appended:—"It is necessary to caution brethren against publications issued by some persons from the Taylors' Hall, Backlane, affecting (without any right or authority, and in direct violation of the laws and constitutions of Masonry) to call themselves a Grand Lodge. And to assure the Craft that no Grand Lodge has been held at that place for these twelve months past. The brethren are further cautioned not to receive or sanction certificates signed G. D. Irvine and A. Seton, dated since the 1st May, 1806, as they have not held any office under the Grand Lodge of Ireland from that period." Then follows a list of "174 cancelled lodges"! or lodges erased from the books of the Grand Lodge of Ireland. The Grand Lodge lost no time in forwarding to the "Ancients" at London (with whom they held regular correspondence) particulars of the struggle on which they had entered, and the following is the report that Body made on the subject. It is somewhat amusing to read the resolutions of the "Ancients" on such a subject, seeing that they had initiated a similar secession some fifty years before, and had actually done their utmost to destroy the influence of the regular Grand Lodge of England:—

*Grand Lodge "Ancients," London, 2nd September, 1807.*

In consequence of certain representations and official documents have been transmitted by the R.W. Grand Lodge of Ireland to our R.W. Deputy Grand Master, and by him laid before the Grand Lodge on the 4th March last; the same were referred to a special committee, consisting of all present and past Grand Officers to examine into and consider the same, and report thereon; and the said committee having fully investigated those communications, presented a report thereon, whereby it appears—

"That for some time past a riotous and turbulent faction has existed amongst the Fraternity in Ireland, but which more particularly manifested itself on the 5th June, 1806, when a number of persons, at that time unknown to the Grand Lodge, through claiming to be Freemasons from the North of that kingdom, did assemble and obtrude themselves into the Grand Lodge, and there attempted, by force of numbers alone, to pass certain resolutions subversive of the true principles and usages of Masonry; and the said persons, after the Grand Lodge had been duly closed by the Deputy Grand Master and Grand Wardens, at a late hour, and after the Grand Officers and most of the Representatives of the Dublin lodges had retired, did affect to reopen the Grand Lodge, to rescind several of its solemn and deliberate Acts, to remove from their situations two of the most respectable and zealous officers of the Grand Lodge, and to substitute other persons in their places, contrary to the established laws and usages of the Craft.

"And that Alexander Seton, late Deputy Grand Secretary, appears to have been at the head of, and acting, aiding, and assisting in said illegal faction; and when called upon to deliver up the muniments and property in his hands belonging to the Grand Lodge, refused to comply therewith, whereupon the Grand Lodge of Ireland, upon the 2nd April last, expelled the said Alexander Seton from all his Masonic rights and privileges."

The foregoing report having been presented by said committee at the Quarterly Communication on

the 3rd June last, the Grand Lodge unanimously adopted the following resolution, which was at this meeting unanimously confirmed, viz.:—

"That this R.W. Lodge shall not, upon any account, receive or acknowledge any certificate issued by and under the hand of said Alexander Seton, bearing date at any time subsequent to the 5th day of June, 1806; neither shall any person, by virtue of such certificate, be thereby received into any lodge under the sanction of this R.W. Lodge, nor shall any such person receive the honours of Masonry amongst us."

The next reference to the "differences" of importance is contained in the report of the monthly meeting held 7th day of April, 1808, when Bro. Alexander Seton was again accepted as a member of the Grand Lodge. From the "Communication" one would fancy that all opposition was over, and that harmony generally prevailed. Such, however, was not the case, as the Grand Lodge of the Seceders flourished most actively several years afterwards, and this same Bro. Seton was Deputy Grand Secretary even as late as 3rd June, 1812, and probably still longer.

## GRAND LODGE OF IRELAND.

*At the Monthly Meeting of the Grand Lodge of Ireland, held at the Taylors' Hall in the City of Dublin, on Thursday, the 7th day of April, 1808,*

THE Earl of Donoughmore, Grand Master of Ireland, in the chair—his lordship having by circular letters to the different lodges signified his intention of presiding in person on that day. Present: Alexander Jaffray, Esq., Deputy Grand Master; Francis Fetherstone, Esq., Acting Senior Grand Warden; Henry Bunbury, Esq., Acting Junior Grand Warden; John Boardman, Esq., Grand Treasurer; John Leech, Esq.; the Honourable Francis Hely Hutchinson, the Honourable Abraham Hely Hutchinson, the Honourable and Reverend Lorenzo Hely Hutchinson, and several other members of the Grand Master's Lodge—together with a most numerous attendance of the Masters and Wardens of the several lodges of Ireland.

The Grand Master having called upon John Cuthbert, Esq., of the Grand Master's Lodge, to act as Secretary for the day, in order that the proceedings might be signed by a person who had not taken any part in the differences that had unhappily subsisted, and that nothing might be done that should call in question the rights of the parties who had appealed at a court of justice. He took his place at the table accordingly.

The Grand Master having desired to be informed whether the several books, papers, seals, and other muniments of the Order had been laid upon the table of the Grand Lodge, pursuant to the orders he had caused to be served for that purpose, and the same having been presented to his lordship, and laid upon the table accordingly:

His Lordship caused to be read a communication from the Provincial Grand Lodge of Munster, and numerous communications from the several lodges in the other provinces, in reply to his circular letter of the 26th ultimo, expressive of their full confidence in the interest his lordship has always shown for the welfare of the Order—calling upon him to interpose his authority to put an end to the existing differences, and assuring him of their full concurrence in such measures as he should think proper to adopt for that desirable purpose.

His Lordship, from the chair, proceeded to deliver his sentiments at considerable length upon the various subjects by which the harmony of the Order had been so much disturbed, and having animadverted upon the conduct of the different parties, and explicitly delivered his opinion as to their respective rights—And having stated to the Grand Lodge the only grounds on which, as he conceived, any just hope could be entertained of an amicable and permanent adjustment of these contentions which had so unhappily interrupted the harmony of Masonry—by mutual sacrifices on the part of those whose contests had nearly severed the Order into two opposite interests—armed against each other with a spirit of the most direct and avowed hostility—and above all things, by placing the offices of Grand Secretary and Deputy Grand Secretary in such hands, as to avoid the giving of a victory either to one party or to the other.—And his lordship, for the accomplishment of this object, looking only to the general meeting of the Grand Lodge at the regular and accustomed period for the annual election of Grand Officers—which period now so nearly approached—and having communicated his intention of selecting for the purpose of presiding at that election as Deputy Grand Master a member of the Grand Master's Lodge, most near to himself in blood, in feelings, and affection—who had been

unmixed in any of the late differences—and around whom, therefore, all the brethren of the Order, however they may heretofore have differed in opinion, might assemble with the surest confidence and the certainty of meeting from him the most cordial efforts for a general and complete accommodation.

His Lordship declared his brother, the Honourable Abraham Hely Hutchinson, his Deputy Grand Master accordingly—distinctly stating, at the same time, that such appointment was not to be understood as conveying, in the remotest degree, any imputation upon the conduct of his late respectable Deputy, or as the withdrawing from him of that confidence and regard to which his zealous intentions towards the honour and interest of the Craft had at all times so fully entitled him.

And the Grand Master, not thinking that any good would be likely to result at the present moment from any attempt on his part to bring the subject of the existing differences of the Grand Lodge, in the shape of any substantive resolutions affirming or denying the rights of parties, which were at issue in a court of justice—although, by the unanimous resolution of one entire province, and by those of many other and most respectable lodges, his lordship had been armed with full power to decide finally thereupon for them and in their name. His lordship concluded with proposing the following resolution, which being seconded by Alexander Jaffray, Esq., late Deputy Grand Master—received the cordial approbation of every member present, and was unanimously adopted:—

"Resolved,—That it be strongly recommended to the members who compose the Grand Lodge, when they assemble together on Thursday, the 5th day of May next, for the election of Grand Officers for the ensuing year, to bring with them to this place, that spirit of mutual conciliation, friendship, and brotherly love, which alone can heal those wounds by the late unhappy contentions so deeply inflicted on the Order of Freemasonry in Ireland."

The Grand Master having called the attention of the Grand Lodge to a proceeding of theirs at a former meeting respecting an expulsion voted against Bro. Alexander Seton, under circumstances on which the Grand Master thought it his duty to animadvert, but which had now ceased to exist—all the muniments of the Order, of what kind soever, having been produced and delivered over to his lordship's custody as the head of the Order. His lordship proposed the following resolution, which being seconded by Brother John Williams, who avowed himself the mover of the expulsion, stated the circumstances under which he had then acted, as well as those which influenced his present conduct. The same was adopted without a dissentient voice.

On a re-consideration of all the circumstances which led to the resolution of the Grand Lodge for the expulsion of Brother Alexander Seton, and from the discussions which have taken place this day—and all the books and muniments of the Order having been now committed to the hands of the Grand Master—and the Grand Lodge being desirous to give an earnest of their cordial disposition to concur in those sentiments of conciliation so strongly recommended and impressed upon them by his lordship,

"Resolved,—That the said resolution be rescinded and expunged."

"Resolved,—That the proceedings of this day be printed, and transmitted to all the lodges of Ireland."

The Grand Master having communicated several applications from military brothers and others for new warrants and reviving old ones, the same were approved and ordered to be issued accordingly, on payment of the usual fees.

Ordered,—That the several petitions laid on the table this day be referred to the Committee of Charity.

And then the Grand Master closed the lodge till Thursday, the 5th day of May next, then to be here held for the election of Grand Officers and other business, at twelve o'clock at noon.

Signed by Order,

JOHN CUTHBERT, Acting Secretary.

We notice that the right of the Grand Lodge to issue a list of expulsions was disputed in 1808. The "item" of £325 2s. 10d. "was paid on account of costs incurred in an action brought against the Deputy Grand Secretary for having published the expulsion of the person above alluded to from Masonry. In this action a verdict was given for the defendant and affirmed by the Court of Common Pleas, whereby the right of the Grand Lodge to publish the names of persons expelled is established." "N.B.—An execution and attachment have been issued in these causes

against the person alluded to to the amount of £320 10s. 5d., but as yet without effect."

In the report or communication dated 19th January, 1810, it is stated by the Rev. Dr. Robert Handcock, G. Secretary, "That no Warrant issued or revived since June, 1789, is legal or genuine, unless under the actual signature of the Right Worshipful Grand Master, the Earl of Donoughmore," and here it may be proper to remark that the most exalted and illustrious Mason in the empire has most explicitly declared "That the authority of the Grand Lodge should be strictly maintained, not only with a view of preserving Masonry from those irregularities which would take place without the control of that body, but because on no other terms will the Government now permit the existence of lodges."

We notice that on St. John's Day, the 27th December, 1811, "A charity sermon was preached in St. Anne's Church, by the Rev. Robert Handcock, D.D., Grand Secretary, for the Masonic Female Orphan School, in which the orphan daughters of Freemasons are maintained and educated. The sum then collected, with subsequent donations, amounts to £167 12s. 10d." After which a letter is inserted containing very severe remarks about lodges in arrears of dues, and the note annexed concludes the report:—

Highly respectable individuals having been stated as holding offices in some meeting, pretending to be a Grand Lodge, it may be necessary for the information of the Craft to publish the following extracts of letters from the Right Honourable Lord Blayney and the Right Honourable Sir George Fitzgerald Hill, Bart.:

"I must particularly request you will give my brethren to understand that, when I went to Dungannon, I did consider, and it was so represented to me, that the lodge assembled in Dungannon was by permission of Grand Lodge, and under their direction and controul for the accommodation of the province of Ulster; as I find there has been a misrepresentation, I shall beg leave to withdraw my name."

"I have to assure you that I did not ever authorise my name to be affixed to the paper you enclosed. I have not ever accepted of any Masonic office, nor have I attended any Freemason lodge since 1798. I am fully satisfied that all self-established lodges without the sanction of the Grand Superintending Lodge are productive of mischief and ought to be discountenanced by every means."

The above appears to have been published sometime in 1812, but we cannot discover exactly when. *The lodge dues are made up to December, 1811.*

We will now present the other view of the question, and will let the Seceders speak for themselves. The first "communication" we have before us is dated 8th May, 1808, and reads thus:—

At a meeting of the several officers of 79 lodges from the North and other parts of Ireland, held at the Ormond Tavern, on Thursday, 5th May, 1808."

"Resolved,—That we, the majority constituting the Grand Lodge of Ireland, assembled on the morning of this day, at the Taylor's Hall, Backlane, do hereby humbly request of our Right Worshipful Brother Colonel Irvine, Grand Master of Ulster, to call a Grand Lodge meeting at Dungannon, in the county Tyrone, for the purpose of vindicating our rights and for establishing the future meetings of the Grand Lodge at such times and places as shall be then and there agreed on, and for the regulation of such other Masonic business as shall be deemed necessary for the preservation of the Ancient and General principles of Masonry in Ireland."

"Resolved,—That it is our opinion that any Master or Wardens of a lodge shall be competent to represent such number of lodges at such meeting as may nominate or appoint him or them, under the respective seals of such lodges."

(By order) FRANCIS BURROWES, Chairman. Pursuant to the above requisition, I do hereby appoint a Grand Lodge meeting on Monday, the 6th day of June next, at Dungannon, in the county of Tyrone, at the hour of one o'clock.

WILLIAM IRVINE, Grand Master of Ulster. Dublin, 8th May, 1808.

The business transacted was as follows:

GRAND LODGE OF ULSTER.

Pursuant to a requisition, signed, William Irvine, Grand Master of Ulster, for the purpose of vindicating the rights, and for establishing the future meetings of this Grand Lodge, at such times and places as should be then and there agreed on, and for the regulation of such other Masonic business as should be deemed necessary for the preservation of the Ancient and General principles of Masonry in Ireland.—A Meeting was held at Dungannon, on Monday, the 6th of June, 1808, at which 311 Lodges were represented—when, Brother William Richardson, Esq. (in the absence of the Grand Master of Ulster) was unanimously called to the chair; Br. William Bateman, Esq., Senr. Grand Warden; Br. John Taylor, Esq., Junr. Grand Warden; Br. Alexander Saunderson, Esq., Secretary.

It was unanimously Resolved, That a Committee, consisting of a Chairman, and two Representatives from each County be formed, to report their opinion, on the best mode of accomplishing the objects of this Meeting.

The Committee having made its Report, the following Resolutions were severally agreed to:—

That a Grand Lodge be forthwith formed in the Province of Ulster, and that the said Grand Lodge will not be governed by the Grand Lodge held in Dublin; the conduct of the said Grand Lodge having been entirely repugnant to the opinion of the Brethren of this Province.

That if the Grand Lodge in Dublin shall at any future period, make such concessions to us, with respect to the election of officers (and those other points on which we hold a different opinion) as shall be reasonable and satisfactory, the door of Reconciliation shall be opened, and we shall be happy again to meet our Brethren of Dublin.

That a Fund be forthwith formed for the relief of Indigent Brethren, and the support of an Orphan School in this Province, and that the Fund so formed shall be expended on these purposes by a Committee of Thirty Members, appointed by the Country Lodges, which Committee shall meet once in each month.

That for the formation of said Fund, all dues and arrears of dues, &c., &c., shall be paid on or before the 6th day of July next into the hands of the Treasurer, to be this day appointed.

That the different Lodges of Ireland not present at this Meeting, be and are hereby requested to accede to these our Resolutions, and to assist us in the accomplishment of the above objects.

That we will not hold Masonic communication with any Lodge in the Province of Ulster which shall not accede to these our Resolutions.

That the Town of Dungannon is a fit and proper place to hold the Meetings of the Grand Lodge.

That said Grand Lodge shall hold Quarterly communications, the first to be on the first Wednesday in July next.

The Undernamed Persons were unanimously elected Grand Officers for this present Year, viz:—

Br. Colonel William Irvine, Grand Master; Br. the Honourable John B. O'Neill, Senr. Grand Warden; Br. the Right Hon. Arch. Earl Gosford, Junr. Grand Warden; Br. Georges D'Arcy Irvine, Esq., Grand Secretary; Br. William Brownlow, Esq., Grand Treasurer.

That the thanks of this Grand Lodge be presented to our Worthy and Revered Brother, Colonel William Irvine, for his promptitude in calling this Meeting.

That the warmest thanks of this Grand Lodge be and are hereby presented to our much esteemed Brother, Georges D'Arcy Irvine, Esq., for his uniform, persevering, and spirited conduct, in defending the rights of the Order.

That the warmest thanks of this Grand Lodge be, and are hereby presented to Brother, Alexander Seton, Esq., for his uniform, persevering and spirited conduct, in defending the rights of the Order, and we strongly recommend him to the Grand Secretary, to be continued in the Office of Deputy Grand Secretary.

That we entirely approve, and hereby return our thanks to those Brethren who attended the Grand Lodge in Dublin, on the 5th of May last, for their very proper and spirited conduct in refusing to acknowledge as Treasurer an Individual who had previously been disqualified to hold any situation in the Order.

That the proceedings of this Grand Lodge be published, and circulated to all the Lodges in Ireland, and that Brother Wm. Canning, of Dungannon, be appointed Printer to this Grand Lodge.

Brother Richardson having left the Chair, and Brother the Rev. Francis Burrows been called thereto, it was unanimously Resolved,

"That the thanks of this Grand Lodge be presented to Br. Richardson for his proper conduct in the Chair."

Signed by Order,

A. SAUNDERSON, Secretary.

(To be continued)

"The GREAT, AWFUL, TREMENDOUS, & INCOMPREHENSIBLE NAME."

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

A much-esteemed brother who stands high in the Craft and in the Arch, has called my attention to that passage in the ceremonial of Royal Arch Masonry in which the incommunicable name of God is introduced, with certain impressive injunctions, remarking, what is no doubt the fact, that some perplexity is occasioned by characterising the NAME as "incomprehensible," and then proceeding to explain its meaning. I confess that this view of the passage never struck me; but it has often struck me that there is something in that part of the ceremony which has a tendency to create such an impression, regarding the reverence due to the sacred name mentioned, as to diminish that proper feeling of awe and reverence which is due to the G.A.O.T.U., under any and every name or appellation by which He has been pleased to make Himself known. I am induced to write a few lines on this subject, not hoping to impart light, but to receive it from some of my brethren. Why should we—I write as a Christian, but with the utmost respect for the convictions or opinions of our Jewish brethren—why should we utter this Name with feelings of awe different from and far above those with which we utter any other name of the Supreme Being? He was known, as already intimated, by other names, communicated to His true worshippers, from Adam to Moses; and often, after this name was imparted to the Hebrew deliverer and lawgiver, He was spoken of under those names. And every name is expressive of some infinite perfection or power, as exhibited to His creatures. To Moses, He said, "I appeared unto Abraham, unto Isaac, and unto Jacob by the name of *el shaddai* (God Almighty);" and He appeared to them by other names also, as *Elhoim*, *Fehovah-elhoim*, *el elion*, *Adonai*, &c.; and when Moses asked what name he should give to the children of Israel when he announced to them his mission, and they asked of him the name of the God of their fathers, who had sent him, God (*elohim*) said, "I AM THAT I AM (*hejah asher hejah*); and thus thou shalt say unto the children of Israel, *I am hath sent me unto you.*" All the other names by which He had made Himself known, appear to have had reference to His power—His omnipotence, as the Creator, the All-sufficient one, the Supporter, the Preserver—in a word, T.G.A.O.T.U.; but this name had reference to His being itself—to His self-existence, as He who was, and is, and is to come; the verb *hejah*, "to be," including the past, present, and future of being.

It was under one or other of these names, that the patriarchal worshippers knew God, and they were inspired with awe and reverence in the contemplation of any one of them, remembering that "wherever we are or whatever we do, He is with us, and His all-seeing eye beholds us." They felt that they were creatures who owed Him their being, and who were also dependent upon His power and goodness for their preservation. To them every name of God was "great, awful, tremendous, and incomprehensible;" or, rather, we should say, that to them God, under whatever name, was so; and they bowed with awe and reverence before Him, as when Jacob, awaking out of the sleep in which he had dreamed of the ladder set upon the earth and reaching into heaven, and on which the angels of God ascended and descended, exclaimed, "How dreadful is this place! This is none other but the house of God, and the gate of heaven." It was not until the Almighty was about to enter into covenant relationship with the children of Israel, and to make them the depositary and asserters of that great truth which lies at the foundation of all true religion—the Divine Unity—that this name, JEHOVAH, became that by which, exclusively and distinctively. He was to be known. To see this clearly, we must advert to the circumstances attendant upon this adoption of THE distinctive NAME. Moses had appealed



to Pharaoh, in obedience to God's command, but without working any miracle: "Thus saith the LORD GOD (*Jehovah elohi*) of Israel, Let my people go." Pharaoh, hereupon, peremptorily repelled him and Aaron, with the question: "Who is Jehovah, that I should obey his voice?" I know not, I confess not, I honour not Jehovah; and I will not let Israel go. The priests and people of Egypt were the most superstitious and idolatrous people on earth, and they were accustomed to give peculiar names to their idols, and to worship them under those names. They did not worship one Deity, as the G.A.O.T.U.; but they worshipped many deities, with various names, which were regarded as titles of honour, expressive of some especial power; and each town, city, or individual placed itself under the protection of one or more of these deities. From them they expected temporal power, greatness, and honour; and the obtaining of such worldly prosperity was the mark or token that their idols heard their prayers and blessed them. The meaning of the answer of Pharaoh to Moses, therefore, was—"Who is the peculiar God whom you call JEHOVAH? What name among us, of honour or distinction, can that God bear who permits his worshippers to be my despised and afflicted bondslaves? What power can such a God possess? I know not—I confess not—I worship not—I fear not a God whose adorers are my servants; who gives to his people neither greatness, wealth, nor honour, as my gods have given me; who is unable to protect his people, but who appeals to me as the King of Egypt, instead of exerting his power as God." Then followed that augmentation of the Israelites' coercion and oppression of which we read in Exodus v. But the Lord was about to exhibit His power in the punishment of Pharaoh and his abettors, and in the deliverance of His people. "Now shalt thou see what I will do to this proud King, who believes the afflictions and sorrows of Israel to be the proof that the gods of Egypt are superior to the God of Abraham. I am JEHOVAH. This is my name. Formerly, the idols of the heathen had no names in opposition to me; now they bear names of honour, which encourage Pharaoh to blaspheme. I, too, will be known by the one name which shall be remembered as the title of honour superior to those of all their gods. I will be known as I was not known to your fathers: as the overthrower of the gods of Egypt—as the judge of the Egyptian idolatry—as the self-existent and glorious God, before whom the gods of Egypt of every name, title, attribute, and honour shall fall, and as the one peculiar guardian God—the *own*, the *covenant* God—of my people Israel, whom I will bring out of Egypt, casting down and degrading Cneph, and Ptha and Chem, and all their crowned and horned rabble of gods; and I will be more glorious before these, my people, than I was ever known to be, even to the most favoured of their fathers. I will keep my promises, and bring them into Canaan." Such were the circumstances in which this NAME was made the distinguishing and intransferable name of the Most High. That they were memorable and glorious circumstances all must feel and acknowledge, but there was nothing in, accompanying, or following them which intimated that the NAME was more awful, tremendous, or incomprehensible than any other of the several names by which God had been pleased to make Himself known to the patriarchs. Observe, this was not the revelation of a *new* Name. The Creator was chiefly known as God (*elohim*), or GOD ALMIGHTY (*el shaddai*), but He was known also as JEHOVAH, this appellation being sometimes combined with *elohim*, as in the detailed account of man's creation and fall (Gen. ii, iii.); and sometimes standing alone. And this suggests a circumstance that should be especially attended to—namely, that the name, JEHOVAH, evidently had a special relation to redemption and the agent through which it was to be accomplished. It first occurs in the exclamation of Eve on the birth of Cain (Gen. iv. 1), "I have gotten a man, Jehovah." Not, as in the English Bible, *from* JEHOVAH, there being nothing in the Hebrew that will bear such a rendering. Eve,

no doubt, ever had in her mind the merciful promise (Gen. iii. 17) regarding the woman's seed, made by God immediately after the fall; and believing that she had given birth to the deliverer, exclaimed that she had obtained Jehovah; that is, *he who was to come—the coming one*—for so the word may signify, as it includes the present, the past, and the future of the verb *being*. And this view of the peculiar aspect of the Name is confirmed by the fact that it is at special epochs in the history of redemption, or in connection with such promises, that it comes prominently into view; as in the case of Eve just noticed; in that of the covenant which God made with Abraham (Gen. xv., &c.); in that he made with Isaac (ch. xxvi.); and in that with Jacob (ch. xxviii.); as also in the case of Abraham's intended sacrifice of Isaac on Mount Moriah; and, more especially, in the deliverance from Egypt, when the import of this Divine name was fully revealed, and set, so to speak, in a position from which it was never afterwards removed.

Thus we arrive at the conclusion, that the name Jehovah is not only or chiefly expressive of the self-existence of God, but that, on the contrary, it is especially expressive of some relation in which He, in a peculiar manner, draws near to His people, and through which He manifests Himself more fully than by any displays of power, as the *Creator*, the *Strong* or *Mighty God*, the *Lord*, or ruler and governor, &c., however glorious and irresistible those displays may be. It is a name indicative of a covenant relation between the Most High and His people, a covenant into which He enters with them, and by which He engages to be their God, and to take them for His people. God, in His character of Jehovah, will thus fulfil those promises on which faith rested from the beginning; and, as such, He will be more fully recognised for the future.

Not only, then, is there no intimation in Scripture of the peculiar greatness, awfulness, or tremendousness of this name, as compared with the other Divine names, but there is, on the other hand, unmistakable intimations that it is one of peculiar mercy and goodness, calculated to inspire feelings of gratitude and trust, rather than of fear, awe, or dread, over and above what can be excited by any other character under which God has revealed Himself. Under whatever name or appellation He is recognised, He is to be held in that reverential awe, and to be contemplated with that humility and self-abasement that become a dependent and sinful creature in the presence of his Creator and Judge. All the names of God are sacred, indicative of some or other of His Divine perfections, or of their manifestation to mankind; and unduly to exalt one over all the rest, as not to be uttered lightly or profanely, is calculated to induce the idea that such an obligation does not extend to all. The truth is, that we have in Arch Masonry some of the rabbinical traditions by which this name was invested with extraordinary sanctity and power. They allege that he who pronounces it shakes heaven and earth, and inspires the very angels with astonishment and terror. It is, according to them, the ineffable and unutterable name, every letter in it possessing peculiar and tremendous properties; and that both Moses and Christ wrought their respective miracles by the possession of THE NAME. Neither Jew nor Christian is obliged to believe these or the many other things attributed to or said of the word JEHOVAH by Jewish rabbins, any more than he is obliged to believe what is in opposition to many parts of the Bible, *i.e.*, that the Name was never lawfully uttered by any one but the High Priest, and that only once a year when he entered the Holy of Holies, on the great day of atonement, to make reconciliation for sin.

ROCHDALE COUNCIL RED CROSS KNIGHTS OF BABYLON.—A meeting of this Council was held at Rochdale, on Saturday, the 25th ultimo, under the presidency of Sir Kt. Cousin William Roberts, P.G.S., in the absence of the R.S. and B.C. Sir Kt. Richard Hankinson. Sir Kts. J. S. Ross, John Ashworth (jun.), and Thomas Burgess were installed. Banquet followed the business of the Council, and the Sir Knights enjoyed a very pleasant evening.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Lodge of Peace and Harmony, No. 60.*—The installation meeting of this lodge was held at the London Tavern on Thursday evening, March 23rd, when there was a good attendance of members and visitors, amongst the latter being Bros. Samuel Tomkins, G.T.; Major Creaton, P.G.D.; S. Leith Tomkins, P.G.D.; Young, Robertson, Watson, Read, and others. After the routine business had been transacted, Bro. Dr. Thomas Goodwin was installed W.M. at the hands of Bro. Binckes, P.G. Steward, one of the Past Masters of the lodge, who kindly performed the ceremony with an earnestness and fluency that made a deep impression on all who heard him, and especially on the new W.M., who for the first time undertook the responsibilities of the chair. The W.M. then appointed Bros. Munton and Maxwell to be the Senior and Junior Wardens, invested Bro. William Young, P.G.S.B., as Treasurer, and appointed Bro. Binckes, P.M., as Hon. Secretary. The remaining officers having been duly appointed by the W.M., the lodge adjourned to the banquet, where the hospitality always exercised by this lodge was fully appreciated. In the course of the evening, Bro. Binckes stated that at the request of the W.M., he had a very pleasing duty to perform, which was to present a testimonial from the lodge collectively and from the members individually to Bro. John Newton Tomkins, P.G.D., their late Treasurer. That brother had been initiated in the lodge in 1846, twenty-five years ago; he had been W.M. in 1853, had been made a Grand Deacon in 1854, and for the last thirteen years had been their Treasurer. His amiable qualities and genial disposition had endeared him to them all, while his experience in the Craft as W.M. of three other lodges, and for many years a member of the Boards of General Purposes and Benevolence, had gained their respect, and led them to look up to him for the advice and assistance he was at all times so ready to afford. Bro. Binckes looked with pride on the personal friendship that had existed between them for so long, and said that he had often been indebted to the counsel of Bro. J. N. Tomkins in cases of difficulty. The state of his health was unfortunately such as to make the duties of Treasurer too onerous, and he was obliged, although reluctantly, to resign. Bro. Binckes said that one and all felt the greatest sympathy for Bro. J. N. Tomkins' indisposition, and he would ask the brethren present to drink to his speedy recovery and long life. The testimonial (which was a handsome silver tankard) he would ask the Grand Treasurer to receive for his brother. He then read the inscription:—"Presented by the Peace and Harmony Lodge, No. 60, to Bro. John Newton Tomkins, as a token of regard and friendship on his retirement from the office of Treasurer to the lodge. 1871."—The toast was warmly responded to, and Bro. Samuel Tomkins, G.T., on behalf of his brother, thanked Bro. Binckes and the lodge for their magnificent present. He said that the kindly feelings so ably expressed by Bro. Binckes were fully reciprocated by his brother, and that the quarter of a century during which his brother had belonged to his mother lodge had raised endearing recollections and founded friendships that would last his lifetime. Some of the happiest hours he had spent had been in the bosom of this lodge, and he would always look with pride and satisfaction on the gift, which even in its name of "Loving Cup" was a token of the affection of the lodge, and would recall associations of unmingled happiness and pleasure. He hoped his brother would soon recover, but he knew it was his fixed intention that, come what might, he would not terminate his connection with the lodge while he lived. For himself, the Grand Treasurer thanked the lodge for the cordial reception they had given him. The sentiments of regard and affection entertained for his brother were a tie which he felt brought them closer to himself, and the pleasant hours he had passed, and the true Masonic feeling he had witnessed, would never fade from his memory.—The proceedings were enlivened with some excellent singing, and the brethren separated with regret.

*Mount Lebanon Lodge, No. 73.*—The usual meeting of this lodge was held on Tuesday, the 20th ult., at the Bridge House Hotel, Southwark. The lodge was opened by Bro. M. A. Loewenstark, W.M., who was assisted by Bros. G. Free, S.W.; G. J. Grace, J.W.; E. Harris, P.M., Treas. and Sec. *pro tem.*; A. L. Dussek, S.D.; S. Harman, J.D.; I. Wilkins, I.G.; J. H. Batten, W.S.; F. H. Ebsworth, I.P.M.; D. Rose, P.M.; H. Keeble, J. W. Dudley, F. E. Cooper, and many others. The W.M., in an admirable manner, raised Bros. Sutton, Treton, and Baguley, and passed Bros. Hurray and A. Lloyd. The W.M. announced that he would represent this lodge as its Steward at the Girls' School Festival on the 8th of May, when the Prince of Wales will preside; and he solicited the support of the brethren. Notice was given of a motion to put ten guineas on his list from the lodge funds. Ten guineas were voted from the lodge funds to the Boys' School, to be placed on Bro. S. Harman's list. In consequence of the severe illness of the respected Secretary, Bro. J. Donkin, the banquet which was to have been held was deferred till next meeting; but the brethren partook of some slight refreshment before they parted. Visitors: Bros. Dr. T. W. J. Goldsboro', P.P.S.G.W. North Wales; &c.

*Industry Lodge, No. 186.*—A meeting of this lodge was held on Tuesday, the 28th ult., at Freemasons' Hall. Present: Bros. T. E. Tallent, W.M.; C. W. Noehmer, S.W.; J. Seax, J.W.; H. G. Lake, P.M., Treas.; W. Mann, P.M., Sec.; D. D. Beck, S.D.; J. E. Wylie, J.D.; W. L. Holt, I.G.; G. Henly, Steward; T. Mortlock, P.M.; T. Price, I.P.M.; A. Mole, T. F. Foovey, W. H. Davis, J. Death, E. J. Dyne, J. F. Duggett, G.

Dyer, J. W. King, J. Elliott, S. Earl, E. Andrews, T. Bramwell, T. Felton, and others. Visitors: F. Walters, P.M. 73; W. Lacey, P.M. 174; A. Timewell, 548; R. Bond, P.M. 1098; H. Griffiths, S.W. 1258. The work, done in a correct, impressive manner, was raising Bro. T. F. Toovey, and passing Bro. A. Mole. The candidates for initiation were unable to attend. The brethren adjourned to the Albion Tavern, Russell-street, Covent-garden, to banquet.

**Jerusalem Lodge, No. 197.**—This lodge held its regular meeting at Freemasons' Hall on Friday, the 24th March, Bro. Charles Hutton Gregory, P.G.D. and P.M., in the chair. It is worthy of remark that all the offices of this lodge are held by Past Masters, in commemoration of the completion of their first centenary, and by a coincidence, quite accidental, the number of members present at the centenary festival amounted, with their guests, to the exact number of one hundred. The Right Hon. the Earl of Fife, K.T., proposed by the Worshipful Master, seconded by Bro. Admiral Currie, was elected a member of the lodge. Bro. Thomas Salmon, recently initiated, was raised to the sublime degree of a Master Mason. Bro. Salmon was introduced by his father, Bro. William Salmon, who after an absence from the lodge for upwards of fifty years, rejoined his mother lodge for this special purpose. The Treasurer, Bro. J. Van Norden Bazalgette, P.M., in the name of his wife, presented the lodge with a bust of His Royal Highness the Prince of Wales, P.G.M., bearing on the pedestal the following inscription:—"Presented by Mrs. J. Van Norden Bazalgette, to the Jerusalem Lodge, No. 197, W.M. C. H. Gregory, P.G.D. and P.M., to commemorate the celebration of its first Centenary in February, 1871, on which occasion His Royal Highness Albert Edward Prince of Wales, P.G.M., was pleased to visit the lodge and to become an honorary member." The bust is from the studio of Marshall Wood, Esq., and is considered to be an admirable and correct likeness of His Royal Highness. Bro. Gregory, the Worshipful Master, presented the lodge with the "dies" of a medal commemorative of the completion of the centenary. This medal is the result of the good taste and antiquarian and classical knowledge of the Worshipful Master, and of Bros. Horace Jones and Octavius Hansard, P.M.'s. It represents on the obverse the celebrated ancient castellated gateway of St. John, Clerkenwell, where the first meeting of the Jerusalem Lodge was held on the 20th of February, 1771, and bears around on the top "No. 408 A.D. 1771—No. 197 A.D. 1871;" being the numbers in those respective years held by this lodge on the list of the Grand Lodge of England, and the words "Domus Natalis" on the lower portion of the circle. The reverse is a fac-simile of an ancient Jewish gold coin, representing the porchway or entrance to King Solomon's Temple, with the Royal Chair of State. It bears the legend "Hierosolyma, mater Communis." This classical and beautiful design has been admirably executed by Messrs. Warrington and Company, of Garrick-street, Covent Garden. Both of these presents to the lodge elicited the highest expressions of admiration from the brethren and visitors, and cordial votes of thanks to the respective donors were carried by acclamation. After the reading of an interesting account of the proceedings of the Centenary Committee, cleverly written by Bro. Charles E. Hollingsworth, P.M. and Secretary, and a vote of thanks to Bro. Hollingsworth, the lodge was closed in due form.

**Whittington Lodge, No. 862.**—The last meeting of this lodge for the season was held at Anderton's Hotel, Fleet-street, on Monday, the 20th ult. The W.M., Bro. S. S. Davis, presided, and was supported by Bros. W. I. H. Jones, J.W.; D. J. Davis, P.M.; W. F. N. Quilty, P.M.; J. Brett, G.P., Wine Steward; A. Frickenhaus, S.D.; W. F. Smith, J.D.; T. Kingston, D.C.; C. Steiner, G. C. Pritchard, W. Choyce, J. D. Taylor, E. Keru, L. M. Adutt, W. W. Anderson, T. Voight, C. Sissons, C. Walker, P. Bergheim, C. P. Lutchmeepathy Naidoo, and A. R. Haley. The visitors comprised Bros. J. Melzen (193), C. W. Wilson (172), and H. Shaw (939). The business performed consisted of one raising (Bro. Choyce), and three passings (Bros. Steiner, Pritchard, and Bergheim), both of which ceremonies were rendered in a masterly style by the W.M. The lodge having been closed, the brethren adjourned to the banquet-room, and a fraternal and happy evening was spent by all present.

#### PROVINCIAL.

**SCARBOROUGH.**—*Old Globe Lodge, No. 200.*—This lodge held its regular meeting at the Masonic Hall, Globe-street, on Wednesday, the 15th of March, when the following officers and a full lodge of brethren were present: Bros. David Fletcher, W.M.; G. H. Walshaw, S.W.; J. W. Taylor, M.D., J.W.; H. C. Martin, P.M.; Sec.; J. W. Teale, S.D.; W. Milner, J.D.; J. S. Cook, I.G.; and J. Ash, Tyler. The lodge was opened at 7 p.m., and the minutes were read and confirmed. Two gentlemen were balloted for, and elected unanimously, and being present, they were separately admitted and initiated by the W.M., who also explained the working tools. Bro. Walshaw, S.W., explained the tracing-board, and Bro. Taylor, J.W., gave the charge, all of which were listened to with marked attention. The brethren were unanimous in expressing their high opinion of the zeal and ability thus displayed by the W.M. and Wardens, this being only their second meeting in office. The lodge was now closed in due form, and the brethren spent a convivial and fraternal hour at the refreshment board, at which the usual loyal and patriotic toasts were drunk and responded to, and some capital songs sung.

**BATLEY, YORKSHIRE.**—*Nelson of the Nile Lodge, No. 264.*—The regular monthly meeting of this lodge was held in the Freemasons' Hall, Park-road, on Monday, the 6th March. The W.M., Bro. Benjamin P. Parker, in the chair, assisted by his officers. The lodge being opened into the first degree, the minutes of the last regular lodge meeting were read and confirmed. The lodge was

then opened into the second and third degrees, when Bro. Charles Clifton, after answering the usual test questions, was raised to the sublime degree of M.M. by the I.P.M., Bro. J. H. Senior, in his usual eloquent and impressive manner. After this, the lodge was closed into the second degree, and Bros. John Sheard and James Parker were passed to the degree of F.C. After some formal business had been transacted, the lodge was duly closed.—The annual festive gathering of this lodge was held in the same place on Wednesday, under the direction of the W.M., as M.C., when about 160 brethren, their wives and lady friends, sat down to a good and substantial tea, followed by singing and dancing, which were kept up with unflagging spirit till four o'clock a.m.—On Thursday, the 9th ult., the children of the members of the lodge held their annual festive gathering, and enjoyed themselves exceedingly in singing, reciting, and dancing till 11 p.m. With respect to the getting up of the tea and refreshments on both days the lodge is greatly indebted to the Provisional Committee—Bros. Jacob Senior (purveyor for the lodge), I.P.M.; Joshua Gomersall, and David Fitton. The committee for providing for the amusements of the evening also deserve the warmest thanks for the excellent way in which they managed the festival. It consisted of the following brethren: J. A. Parr, S.W.; W. H. S. Newsome, J.W.; A. Parker, J. L. Heaton, J.D.; S. Denton, and C. Winterbottom.

**EAST STONEHOUSE.**—*Metham Lodge, No. 1205.*—On Monday, the 21st ult., the members of this lodge assembled in their beautiful temple at Stonehouse, for the purpose of installing the W. Master, Bro. Major H. R. Russell, of the 57th Regiment, in the chair of King Solomon, and transacting other business. There was a good attendance of Past Masters and of visitors. This lodge was specially formed to enable the members of the United Services to take official rank in a manner more readily than they could otherwise do in ordinary lodges where the civilians, who are stationary, can establish claims to office which military and naval men, on account of their nomadic habits, are unable to sustain. Hence most of the members of Metham Lodge are either military or naval men, and it is something like a point of honour with them apparently, that if a brother fills one of the chairs, and is called away by duty to another part of the globe, he is to be remembered on his return, and to take up, as far as possible, the position he occupied when he left. Thus, in the present case, Bro. Major Russell, owing to the removal of the Senior Warden, has passed from the J. Warden's chair to that of the Worshipful Master, and it was pleasant to hear, in the course of the day, a sort of tacit pledge given that if the late S.W. returned at any proper opportunity the Master's chair should be placed at his service. The acting Worshipful Master on this occasion was the V.W. Bro. Colonel John Elliott, who is the founder of the lodge, and is a most admirable worker, being learned in all the mysteries of the Craft. He performed all the ceremonial of the installation, and delivered the charges, in a most agreeable and efficient manner. On the completion of the installation, the W. Master was saluted with the customary honours, and the solemn service was much enhanced by the appropriate music that was performed at intervals by Bro. Daniel Cross. After the installation, the following brethren received their collars:—Col. Elliott, P.M. 1029, 1205, P.P.S.G.W., 30, I.P.M.; Wm. Powell, S.W.; Daniel Cross, J.W.; James Montgomery, P.M., Treas.; Henry Arbery, Sec.; Henry T. Taylor, S.D.; E. A. Northey, J.D.; Michael Sullivan, I.G.; Lieutenant and Adjutant J. Phillips, D.C.;—Hunter and Wm. Howe, Stewards; Thos. Shepherd, Tyler. After appointing his officers for the ensuing year, the Worshipful Master proceeded to raise one of the brethren to the sublime degree of a M.M., and he performed this ceremony in a beautiful manner. Subsequently the brethren dined at the Duke of Cornwall Hotel, under the presidency of their Worshipful Master. There was a good attendance, and many distinguished visitors had the honour of receiving invitations. Amongst those present were: Bros. Colonel Elliott, P.M. 1029, 1205, P.P.S.G.W. 30; R. R. Rodd, P.M. 189, P.P.G.S.W. Cornwall; Captain Shadwell Clarke, 21st F.P.M. 1205, P.G.S.B.; Lieutenant the Hon. Walter Hylton Jolliffe, R.N.; Staff-Surgeon Ahmutey Irwin; Capt Hore, R.M.; Lieut. McIlwaine, R.M.; Capt. Hallett, 57th Regiment; Lieut. Beechey, R.M.; John Sadler, P.M. 119, P.P.G.S.B.; James Clase, P.M. 250, P.P.G.D.; E. W. Cole, P.M. 105; L. P. Metham, D.P.G.M., P.G.D.; I. Latimer, P.P.G. Sec.; J. N. Blake, P.M. 1205; H. Miller, P.M. 223; J. May, P.M. 223; E. Murch, P.M. 202, P.P.G.O.; L. D. Westcott, P.M. 70.—The dinner was excellent, and was well and quickly served, doing great credit to the "management" of the hotel. After dinner, it being somewhat late, the Worshipful Master omitted some of the toasts, so as to reduce the number of speeches. Bro. Cross, J.W. again officiated at the piano, and thus added much to the pleasures of the evening. The usual loyal and Masonic toasts were proposed, and some excellent speeches were made.—Colonel Elliott descanted on the value of the lodge for it would enable the members, when abroad, to keep up lodges which had often broken down for want of Masters to govern them.—Bro. Clase spoke eloquently and feelingly, as he always does, of the cosmopolitan character of Freemasonry; of its brotherhood amongst all men, without regard to their politics or their religion; and of the charitable principles which it inculcated, and which were so frequently evidenced wherever it was a living principle.—Bro. Metham also enlarged upon this important point in the speech proposing "Our Poor and Distressed Brethren, wherever dispersed, speedy relief to them"—a toast with which all banquets of Freemasons quietly conclude, and gave some touching instances of the benefits conferred by Masonry upon the orphan, the bereaved, and the distressed brethren, upon whom the shafts of misfortune may have fallen. In the course of his speech, he referred to the Children's Masonic

Bed in the Albert Hospital, and called for the liberality of the brethren towards the maintenance of a charity of so much value.—We ought to state that the lodge has nearly a hundred members, and that its finances are in a flourishing condition.—*Western Daily Mercury.*

#### ROYAL ARCH.

**MANCHESTER.**—*Chapter of Virtue, No. 152.*—At a meeting of this chapter held on Friday evening, the 24th March, Comp. Uriah Nichols, 1st Principal, Comp. Robert M'Dowall Smith, Past 1st Principal, was presented with a gold 1st Principal's jewel.—Comp. John Smith, P.G.S.B., in presenting the jewel, said the testimonial was the spontaneous gift of the companions of the chapter, and that he but uttered the wish of every member when he asked Comp. M'Dowall Smith to accept it as the unanimous expression of their high esteem for him, and their acknowledgment of his valuable services during his year of office; and that all joined in the prayer that he might be long spared to give the chapter the benefit of his great experience.—Comp. M'Dowall Smith, on rising, said he could scarcely find words to express his feelings towards the brethren on that occasion; but he accepted their gift as a kindly proof of their good feeling towards him. He had only done his duty; and if he had by so doing been of any service to the chapter, he was more than repaid by the knowledge that his efforts had met with the approval of his brethren. He trusted he might be able to continue in the chapter for many years. He should be proud to wear the jewel; and hoped that, after he had ceased to meet with the brethren, his children might treasure it as a memorial of the honour which had been conferred on him, and that it might be the good fortune of some of his sons to enter the Virtue Chapter, and afford that assistance which it had been his great pleasure to give.—After the toast of "The Past 1st Principals" had been given, Comp. T. R. Williams, in acknowledging the toast, said he also had a pleasant duty to perform. There were few in Lancashire who had not heard of John Duffield—his position in the musical world and his connection with so many public offices had made his name almost a household word. It was no ordinary honour to number Bro. Duffield as a Past 1st Principal of the Virtue Chapter. He had, therefore, very great pleasure in asking Comp. Duffield to accept from the chapter a gold 1st Principal's jewel; and he trusted he would long wear it, and afford the brethren the benefit of his counsel and experience.—Comp. Duffield replied in a very feeling manner, and regretted that the pressure of his many public duties had prevented his meeting with the brethren as often as he could wish. He should prize the jewel as the visible expression of many of the most pleasant memories of his life, and he hoped he should be spared to unite in promoting the prosperity of the chapter.—The evening was enlivened with the harmony of several of the musical brethren, and the companions separated more than ever convinced that their chapter was a bond that united them in the furtherance of true Masonic principles.

#### ORDERS OF CHIVALRY.

##### KNIGHTS TEMPLAR.

**ROCHDALE.**—*Albert Encampment, No. 3.*—The annual meeting of this encampment was held in the Masonic Room, Rochdale, on Thursday, the 16th ult., on which occasion the Sir Knights were honoured with the presence of the Deputy Grand Commander and the Grand Chancellor for Lancashire. The encampment was opened at 6.30 by the E.C. Sir Kt. Clement Molyneux Roys, assisted by his officers and a good attendance of Sir Knights, amongst whom we noticed the following: W. H. Wright, D.G.C.; G. P. Brockbank, G. Chancellor; W. Roberts, P.P.G.C.; W. H. Prince, G. Expert. The C.E. having vacated the chair, the D.G.C., Sir Kt. Wright, in a very able and effective manner, performed the ceremony of installing Sir Kt. Holroyd, as E.C., for the ensuing year, after which the E.C. appointed the following Sir Knights as his officers, viz.:—W. H. Prince, P.E.C., Prelate; William Ashworth, 1st Captain; H. Turner, 2nd Captain; William Roberts, P.E.C., Reg.; C. M. Jones, P.E.C., Treasurer; E. Woodcock, Expert; John Fothergill, Capt. of the Lines; Robert Whitworth, Almoner; Robert Butterworth, 1st Standard Bearer; Thomas Oakden, 2nd Standard Bearer; T. B. Ashworth, 1st Herald; John Ashworth, jun., 2nd Herald; Ed. Wrigley, P.E.C., Organist; John Ashworth, sen., Equerry. The immediate P.E.C., Sir Kt. Roys, presented the encampment with £5 5s. to purchase a vote for the Boys' School, in commemoration of his having sat as E.C. in the encampment, named after his uncle, Sir Kt. Roys, the Grand Commander for Lancashire, the vote to be vested in the C.E. for the time being of the Albert Encampment. The encampment having been closed, the Sir Knights adjourned to banquet, provided by Sir Kt. Butterworth, of the Golden Fleece Hotel.

**GIBRALTAR.**—*The Calpe Encampment, No. 60.*—Under the authority of a dispensation from the M.E. Grand Master, a special meeting of this celebrated encampment was held on the 3rd ultimo, for the purpose of installing the Eminent Commander-elect. There was a strong muster of the knights, and the ceremony was most impressively carried out by P.E.C. Sir Kt. the Rev. George Alton, assisted by P.E.C. Sir Kt. G. Dantz. Sir Kt. J. Balfour Cockburn, M.D., having assumed the insignia of his office, and taken his position as Eminent Commander, proceeded to elect his officers nominating Sir Kts. B. Carver, Prelate; Capt. St. Leger, 1st. Capt.; Captain Allfrey, 2nd Capt.; Captain Richardson, Expert; and Lieutenant Todd, R.E., Capt. of the Lines. The proceedings of the evening terminated with a splendid champagne collation, provided by the generous liberality of the Eminent Commander.

## TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

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## The Freemason

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## Births, Marriages, and Deaths.

## BIRTHS.

MACNAIR.—On the 24th ultimo, at 11, West Nile-street, Glasgow, the wife of Bro. James B. Macnair (S.W. Union Lodge, No. 332), of twin daughters.

## DEATH.

FOSTER.—On the 25th ult., aged 32 years, Bro. George F. Foster, Prov. G. P. Herts, proprietor of the King's Arms Hotel, Great Berkhamstead.

## Answers to Correspondents.

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

VERBUM SAP.—We are glad to find that you like the spirit of our article on the Supreme Grand Council 33°. We are not actuated by any unfriendly feeling in the matter; and since our connection with the Ancient and Accepted Rite, we have ever warmly supported it, and are still prepared to defend its best interests. We anticipate a better and brighter future for the Rite now that Lord Carnarvon—in whose honour and capacity all England places implicit confidence—has accepted high, if not the highest, rank in the Council.

We have received several communications from various parts of the country relative to the A. and A. Rite, but, with the exception of Bro. Ashworth's letter, deem it inexpedient to publish them. They prove, however, that the spirit of dissatisfaction is even more widely diffused than we had imagined.

## The Freemason,

SATURDAY, APRIL 1, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## PRECEPT AND PRACTICE.

WE are all familiar with the words of the preacher who said "Do as I tell you, but not as I do," and unhappily the saying might serve as a text for a daily sermon in the experience of most of us. Few have, indeed, the moral courage to avow their weakness in this respect, but heedlessly give the lie by their conduct to those excellent principles which at other seasons they complacently inculcate and enforce. Now, there is no institution in the world, apart from those religious systems which govern the faith of mankind—there is no school of

philosophy extant in which purer ethics are taught—than those which are solemnly communicated and enjoined in every Masonic lodge. Let us take the case of a young man who is just entering life—one whose soul yearns for communion with his fellows—one whose heart is pre-disposed to receive the sublime precepts of Freemasonry as a veritable lamp to his path. He becomes a member of the Fraternity, is captivated with its moral grandeur, reveres it as a beneficent science, and loves it as an embodied truth. To him, the words, "Brotherly love," convey no empty sound—to him, the Masonic bond is a sacred tie, not to be loosened at pleasure—to him, Freemasonry signifies the highest wisdom, the sweetest hope, the divinest light. Behold him labouring vigorously in the vineyard of the Craft! Is not every congenial spirit that he meets a triumphant manifestation of the power of Freemasonry? Are not the virtuous deeds he witnesses plain results of Masonic instruction and guidance? Can evil exist side by side with so much good—nay, not only exist, but oft-times usurp the seat of excellence? This is the first bitter revelation to an ingenuous and unsophisticated mind. Unfortunately, no precautions, however stringent—no barriers, however great—can effectually shut out "unfit and improper persons" from gaining admission to our mysteries. It was the same in the rites of the ancient world; although wondrous proofs were required and terrible trials had to be endured, occasional instances of unworthiness occurred on the part of the neophytes, and remain on melancholy record. Freemasonry cannot change the naturally vile disposition of a man who may chance to enter within her pale, although her hand is ever skilful to mould, and potent to direct, the aspirations of her children to pure and noble purposes. The villain, who under the guise of honesty, sneaks into the Fraternity is frequently obliged to pay homage to virtue by wearing a decent mask of hypocrisy—but he still remains a villain at heart. The slanderer, whose delight is in traducing his neighbour, ceases not to slander his brother when he obtains the honourable badge of a Mason; but he is possibly more cautious and sly in his mode of operations, though not the less dangerous or vicious. To those, however, whose minds have not been warped by evil influences, Freemasonry is a restraining and a guiding spirit—leading them imperceptibly, step by step, into higher regions of thought and holier spheres of action. But, above all, upon the truly virtuous man she sets her impress and crown—her ideal becomes reality in the blessings which he dispenses to all around, and his life becomes a visible incarnation of precepts the most sublime.

We must therefore dissociate the theory and doctrines of the Craft from the imperfect practice of some of its members, who, either from human weakness or natural vice, so sadly violate the moral law. Next to

the duty of succouring a brother in distress, there ought to be no more sacred duty than that of compassionating his faults; yet how often do we find mere errors of judgment magnified into crimes by the very men who ought to palliate and condone them. In the crusade against wickedness we are ready to join; but we want to see more forbearance shown by one Mason to another for human failings, to which they are all more or less prone. Would not such a course be more in accordance with that excellent maxim of the Craft, Silence? and more in harmony with the merciful suggestions of a truly fraternal breast? But, unhappily, there are some who, for the gratification of the most paltry pique or prejudice, would do injury even to the innocent. For them we can have no words but those of reprobation; and we can only regret that they ever found admission into an Order whose teachings they so grievously falsify. An exalted standard of perfection is presented to the view of every earnest student of Masonic mysteries, and all should strive to exemplify by their conduct and demeanour to their fellow-men—and especially to those of the same household—how much they appreciate that lofty code of morality.

We recommend the words, "Precept and Practice," to our readers as words not to be lightly dismissed from their memories, but rather, as syllables to be carefully noted, because precept is, or ought to be, the parent of action. It is but little use preaching good whilst we practise evil—of small avail to praise virtue and at the same time follow vice—or to extol truth and not ignore falsehood. In the Masonic world there is room for improvement in this respect, but the heart of the Order is sound, and the might of Brotherly Love will, in the end, prevail. In connection with this subject, we were much struck with some lines which have recently appeared in the *Philadelphia Keystone*, and as the sentiments they express are analogous to our own, we subjoin them as a fitting finis to this article:

In our judgment of others, we mortals are prone  
To talk of their faults without heeding our own;  
And this little rule should be treasured by all—  
"If you can't praise your neighbour, don't name him at all."

Men's deeds are compounded of glory and shame,  
And surely 'tis sweeter to praise than to blame—  
Perfection has never been known since the Fall—  
"If you can't praise your neighbour, don't name him at all."

Remember, ye cynics, the mote and the beam;  
Pause in your fault-finding, and ponder the theme—  
Who has the least charity, quickest will fall—  
"If you can't praise your neighbour, don't name him at all."

If we would but endeavour our own faults to mend,  
We'd have all the work to which we could attend.  
Then let us be open to Charity's call—  
"If you can't praise your neighbour, don't name him at all."

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—{Adv.}



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

CONSTITUTIONS OF THE FREEMASONS' G.L. OF ENGLAND, 1776.

I am now in possession of every edition of the Constitutions of the Grand Lodge of England (London) from A.D. 1723 to the present time, *excepting the edition published in A.D. 1776* (being those of A.D. 1767 and appendices).

I shall esteem it a favour to be told where to obtain this volume at a reasonable price, or shall be happy to exchange some other work or works of value for it.

W. JAMES HUGHAN.

P.S.—I think of publishing a reprint of Dr. Dassigny's work of A.D. 1744 in a few months. Can any brother inform me of any one who has a copy besides myself?

W. J. H.

"MASONIC SKETCHES AND REPRINTS," BY BRO. HUGHAN.

I appreciate Bro. "Lupus'" kind note in THE FREEMASON for March 25th, and thank him for so fraternally and approvingly referring to my new work. Were I permitted to reveal the *real* name of the writer of the above letter, the Craft would agree with me in stating that our ancient and honourable Fraternity is more indebted to Bro. "Lupus" than to me for aiding and increasing the literature of Freemasonry.

I anticipate arranging with my publishers ere long to print a second edition of "Masonic Sketches and Reprints." The American edition is now preparing (and almost ready for publication) by the well-known firm, "The Masonic Manufacturing Company," Broadway, New York.

Should I issue a second edition, it is my intention to insert several more *hitherto unpublished MSS.*, because it is my firm conviction (as Bro. "Lupus" well observes) that "documentary evidences are worth all the arguments and assertions of individual opinions which have ever been propounded."

W. JAMES HUGHAN.

P.S.—Should the Craft support Bro. R. Spencer's reprints of the "Constitutions" as he well deserves, I intend soon after to publish *verbatim et literatim* reprints of others scarce Masonic works.

W. J. H.

Referring to the Statutes of the K.T., at page 62 it is stated that "the mantle of the Order (Knights of Malta) is of black serge, with a white 8-pointed cross on the left shoulder."

No allusion is made to the hood. Will you kindly tell me in your next publication if there is a hood attached to the black mantle, and whether such hood is lined with any distinguishing colour of the silk, as is the case of Eminent Commanders of K.T. Encampments?

CONSTANS.

THE SAINTS JOHN IN MASONRY (p. 186).

"Philetas" would make readers believe that in the middle of the 18th century the late Bro. Dunckerley introduced into the lectures what we now have as to the patronage of the Saints John. I doubt not that he may have lectured on the subject, but the title "Saints John" we find introduced amongst Freemasons long before this. A lodge of the name "Saints John," dating as far back as 1057, is still in existence in Scotland. Other Freemason lodges we find celebrating the Festival of St. John in 1697. And, again, in 1714, we find a lodge laying down the following law:—"It is statute and ordained that every member of

this lodge duly and strictly attend the brethren on St. John's Day yearly for commemorating the said Apostle, our Patron and tutelar Saint, under penalty of forty shillings Scots." We are thus carried back to a date long before the days of the late Bro. Dunckerley, and have proof positive of the name being in use amongst Freemasons for several hundreds of years, but will not for the present further dwell until Bro. J. Evan replies.

CHALMERS I. PATON.

"THE MORAL AND INTELLECTUAL FORCES IN MAN" (p. 185).

While the subject of morality and intellect may be discussed in a general way in the outer world, it is *not* the duty of Freemasons to cause jealousy between any nation. There is no line, in a point of morality, to be drawn between the German and French nations. What the French term "incest," and prohibit as forbidden by the Law of God, some of the German states consider a virtue. The good seed sown by Calvin, Coligny, Palissy, Theodore de Bèze, Bossuet, Fenelon, of the Cuviers, of the Monods, was both true and good. Let us hope it has not withered, but sunk in the earth only for a while to grow up with fresh life and beauty.

A FRENCH FREEMASON.

MASONRY AT SEA.

I have just had the following communicated to me by a distinguished and zealous Mason, and forward it at once as an interesting communication for the "Notes and Queries" department.

W. JAMES HUGHAN.

"A lodge of Freemasons having been founded here April 5th, 1765, being the Lodge of Amity, No. 160. In this lodge is presented a memorial of one of the most striking instances on record of the prevalence of Masonic sympathy, and which occurred in the experience of one of the brethren of the lodge. This memorial is a biscuit of coarse bread, preserved in a glass frame, and hung up in the lodge, with the following inscription: 'This biscuit is preserved by the Lodge of Amity as a memorial of their gratitude and brotherly affection to Jacques de Bon, Captain of the 'Jurion,' a French privateer of St. Maloes, who captured at sea on the 13th December, at 11 a.m., 1813, in lat. 49° 50' N. long. 70° 10', the brig 'Oak,' of Poole, Brother Stephen Pack, Master, belonging to Brothers G. W. Leagard and John Gosse, on her passage from Bilboa to Poole, who, after treating him and his crew with every mark of kindness, returned him his vessel, and sent on board a dog (which before had been taken from a brother), with this biscuit suspended by a string round his neck, signifying that he would not keep a brother's dog in bondage, nor see him want bread.'—Copied from the "History of Poole in Dorsetshire," published in 1839.

"GAMMA" ON "BETA."

The best answer I can give to "Gamma" is to invite him to compare his communication, on page 185, with mine at page 57, of THE FREEMASON, and then he will find there is not a shadow of reason to suppose I object to fair criticism in any way; but, on the contrary, I not only criticise myself, but am always glad to be criticised. If an error is made, let it be pointed out in a gentlemanly manner, and I shall be delighted to acknowledge it; only let us not descend to personalities, and blot the pages of THE FREEMASON with petty insinuations, weak subterfuges, and attempts to damage the statements of Masonic writers, without actually offering one fact in substantiation of the objections made. Surely, as Masons we ought to be able to give and receive light in a proper spirit, and with becoming thankfulness.

BETA.

**THE FAIR SEX AND ADOPTIVE MASONRY.**

ARTICLE III.

(Continued from page 187.)

It speaks of Esther, that noble daughter of bondage, who so bravely resolved to share the fortunes of the exiles of Israel. It tells us of Martha, mourning the loss of her dearly-beloved brother. And, finally, it thrills us with an account of that devoted philanthropist, Electa, who, above all women, suffered for her master's sake, the loss of home, family, wealth, and life itself. But before I can communicate to you the secrets of the Eastern Star degrees, whereby you can make yourselves known to Masons, it is necessary that each of you should make a solemn pledge of honour, that those secrets shall be kept inviolably in your possession. For any one of you to go out and expose to others what we so secretly tell you here would not only be fatal to your own character for truth, but would destroy all the advantages of the Order itself. Its great value consists in its being kept in the hands of proper persons. I am happy to inform you that, although many thousands of ladies have received it, and they scattered through every section of the country, no instance is on record of any lady having dishonourably exposed it. Nor, indeed, do we fear that such a misfortune can ever occur. A lady who makes us a pledge of honour, such as I require of you, pledges her very soul; the honour of a woman is more to her than life itself. Those of you, therefore, who give us such security may safely be trusted with our most cherished secrets. The pledge that we require of you is in this form: So many of you, ladies, as will pledge the sacred honour of a woman never to communicate improperly the secrets of the Order of the Eastern Star, will raise your right hands. [See that each one does it.] My brethren, I have thus far confined my remarks to the ladies, whose coming together on this occasion we may justly feel to be a compliment to us. You know, and can testify, that all my statements as to the principles of Masonry and its advantages to its members are true, and that these ladies do stand in the close relationship to our Fraternity that I have described. I will now explain to you that only wives, mothers, widows, sisters, and daughters of Master Masons—the sisters and daughters, if unmarried, to be eighteen years of age and upward—are entitled to receive the Eastern Star degrees, and that it must never be conferred unless there are five or more such ladies present. So many of you, my brethren, as will pledge the honour of a Master Mason never to confer or be present at the conferring of the Eastern Star degrees, except under the restrictions mentioned, will now raise your right hands. [See that each one does it.] Should a lady at any time find herself in distress, and among strangers, she has the undeniable right, and should not hesitate, to make the acquaintance of any Master Mason who may be present, by using one of the signs which I will teach you. Each sign has its appropriate name and explanation, and each has a proper password to be given in answer to it by the Mason who recognises the sign. The first object to which I call your attention is the signet of the Eastern Star. This is prepared with a view to assist the memory after a person has taken the degrees. You will observe that the star in the signet is five-pointed, and that each point has a colour of its own, which are blue, yellow, white, green, and red. The names of the five characters—Jephthah's Daughter, Ruth, Esther, Martha, and Electa—are seen in the different points, and their histories make up the degrees. The emblems—the sword and the veil, the sheaf, the crown, and the sceptre, the broken column, and the joined hands, on the same points, are illustrative of the above characters. The emblems in the several divisions in the centre of the star also allude to the distinguished characters comprising the degrees. 1st. The open Bible is appropriate to Jephthah's daughter as the symbol of obedience to the Word of God. 2nd. The bunch of lilies is appropriate to Ruth, as the Lily of the Valley. 3rd. The sun is appropriate to Esther,

as the effulgent sun is the symbol of crowned majesty. 4th. The lamb is appropriate to Martha, as the symbol of innocence, faith, and humility. 5th. The lion is appropriate to Electa, as the symbol of the courage and power which sustained her during her severe trials."

The particulars of the first point of the signet of the Sisterhood will be embodied in the ensuing article. C. S.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will you kindly inform me, through THE FREEMASON, to what object the money collected for the Zetland Fund has been applied, and the particulars?

Yours fraternally,

H. ORTON, J.D. 633.

### THE CASE OF ALFRED NUTT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Allow me through your columns to draw attention to an error in the voting papers for the approaching election for the Royal Masonic Institution for Boys. It is in connexion with the case of Alfred Nutt, No. 27 on the list, and which, if left uncorrected, may be prejudicial to his claims for support. By an unfortunate error of the press the number of children dependent upon Mrs. Nutt is stated as *two* only, whereas the real number is *five*. This mistake is the more to be regretted as the case is a truly deserving one. The late Bro. John Nutt, after being in a good position and a subscribing member to St. John's Lodge, No. 279, Leicester, for 17 years, became a bankrupt, through losses in a farm which he occupied, and (it may literally be said) died *broken-hearted* only a few weeks afterwards, leaving his widow and these *five* unfortunate orphans totally unprovided for. Any proxies in favour of Alfred Nutt, will be thankfully received by the widow, or by,

Dear Sir and Brother, yours fraternally,

WILLIAM KELLY,

Prov. G.M. Leicestershire and Rutland.  
Leicester, March 28th, 1871.

### THE ANTIQUITY CHAPTER ROSE CROIX, BATH, AND THE SUPREME GRAND COUNCIL, 33°.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I yesterday received a *printed* copy of a pamphlet purporting to be a reply to that issued by the Antiquity Chapter Rose Croix, Bath, in reference to its suspension by the S.G.C. 33°. As it was directed to my former address, it is not improbable that a couple of days' delay in its delivery may have been caused thereby.

This, though late, recognition of so plain a duty, absolves the managers of the 33° from the censures expressed in my letter of the 11th inst. on that part of their conduct, which I hereby retract; and if my letter should be published, you will oblige me by letting this appear in your next number.

Yours faithfully and fraternally,

EDMD. WHITE.

Victoria Villa, Bathaston, Bath,  
March 18, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your impression of Saturday last, there is a letter from one who signs himself "A Mason who believes in his Obligation," commenting upon a correspondence touching Bro. Yarker and the S.G.C., which he would have us believe he knows all about, and which, by-the-by, I shall not attempt to dispute, but wish to draw the attention of the brethren generally to the latter part of his letter, where he says, "I am sorry to see that evil example is soon felt." I ask, where is the evil example, and where the necessity to be sorry? "And that some of the members of the Rochdale Rose Croix Chapter have held a meeting for the purpose of conferring the 30° and 32° degrees, which they have no more right to give than the M.A. of Oxford or D.D. of Cambridge." Query, how does he know this? Is he in the secret confidence of all the authorities, and does he know everything that has transpired from time immemorial, or does he even now understand what he is writing about? Is so, let me ask him, to whom does the Rochdale Chapter owe allegiance? I can tell him, not to the S.G.C. in Golden-square, and therefore they have no right whatever to dictate to us, as to what, how, when, or where, we may choose to confer

the degrees which are so admirably worked at Rochdale. I will further inform "A Mason who believes in his Obligation" that the authority to which we owe our allegiance dates much further back than that of the S.G.C., which, according to their own showing by letter received from the Grand Secretary General, 33°, and dated 16th February, 1871, wherein he says the authority under which they confer these degrees, was received from America 27 years ago, by Dr. Crucefix. *Our authority*, which is much older than this, has never been questioned before, neither has it been termed a forgery.

The climax, however, of your correspondent's audacity and power of misrepresentation is embodied in the following quotation from his letter above referred to:—

"The Craft in general must have a very good idea of what these so-called degrees are, when I am informed, on very good authority (that is authority equal to his own) that the sum charged to such candidates, as may be *gulled*, will not exceed 1s. 6d."

Now, Sir, I wish to be as mild and as respectful as possible, but cannot refrain from saying that the statement above quoted is a barefaced fabrication on the part of your correspondent, or else he has been woefully gulled into giving publicity to the vile fabrications of others. If he is really so void of common sense as to think that the brethren will believe what he says, that the degrees which he would have us believe are worthless can be had at Rochdale for 1s. 6d., I would advise him not to try it on; if he does, he will certainly be gulled.

I would, however, ask if these degrees are worthless, why so much fuss and bother by and on behalf of the S.G.C., why did the Grand Secretary General write me that "it is contrary to the statutes of the Order for there to be more than one Supreme Grand Council in each Kingdom?" Why did he also circulate the whole country, and why so many telegrams and letters flying about from the powers who have constituted themselves in Golden-square; I say we have a right, independent of and prior to the S.G.C., to confer this and other degrees, and that it is only because they feel their power waning that a strong effort is made to ward off the death, blow. But who is this Mason who believes in his O.B.? Is he the only one? If so, he must be a great curiosity. Why not have given his name and address, so that we might have had an opportunity of knowing him?

I would advise him to be careful, lest some-one might ascertain his whereabouts and run away with him, and exhibit him as the paragon of perfection in Masonry.

I just wish to say a word, on behalf of myself and the Rochdale brethren, in reference to Bro. Yarker, whom we know to respect, and think that his endeavours on behalf of pure Freemasonry are deserving of something better than kicks from those who have received kindness and instruction at his hands, and whose only sin now, so far as we know, consists in a wish that the S.G.C. should do to others as they would wish others to do to them. But why, I would ask, kick Bro. Yarker? Is he alone in this quarrel with the S.G.C., and if not, why not attack the system and thereby strike to the root?

We have no desire to interfere in any way with the quarrel between Bro. Yarker and the S.G.C.—supreme over its own chapters, not ours—but wish them and every other Council or body in Masonry, all the good and kind wishes it is possible to conceive, and hope the day may come when we shall be united as one body, and when the executive will be elected, as in the Craft, by the voice and vote of the people in Masonry.

I am, dear Sir and Brother,

Yours faithfully and fraternally,

Rochdale.

WM. ASHWORTH.

### THE AMERICAN TEMPLARS' VISIT TO EUROPE.

(To the Editor of The Freemason.)

MY DEAR BROTHER,—A kind friend has placed in my hands a copy of your journal of February 11th last, containing, among other articles, one from the pen of Bro. W. James Hughan (whom I hope to have the pleasure of meeting) entitled "American Brethren and their visit to Europe," and endorsing an article which had previously appeared in your columns, recommending the American brethren who designed visiting your country next summer not to attempt any procession in your streets.

I wish to say to you, on behalf of the Sir Knights of Allegheny Commandery, No. 35, K.T., composing the excursion party, that nothing is further from their intention, and you can rest assured that while they are in Great Britain and Ireland they will conform to all the "rules and regulations" of their brethren whom they hope to have the pleasure of meeting. They will go from home "equipped and uniformed" according to the customs of American Knights Templar. They will each be

provided with a Grand Lodge, Grand Chapter, and Grand Commandery certificate, and they will endeavour to prove themselves Knights Templar, and hope to visit lodges, chapters, and encampments; but when they land in Queenstown, and when they travel, their uniforms and equipments will be in their baggage, and they will only be worn when their brethren request it.

To the public, they wish to be known as a company of American citizens travelling for pleasure; to the Craft at large, they wish to be known as brethren of the "mystic tie."

Pardon me for getting on a subject that really I did not intend. The copy of your paper to which I refer is the first I have ever had the pleasure of seeing, though I have frequently read extracts from it. I like it so well that I enclose 2½ dollars (which is, I think, equivalent to 10s.), for a year's subscription, commencing in January last, which I hope, with the back numbers, to receive hereafter.

Truly and fraternally,

E. M. JENKINS.

P.S.—Allegheny Commandery expect to leave New York about June 10th, and land at Queenstown June 20th; will visit Cork, Killarney, Dublin, Londonderry, Portrush, and Belfast in Ireland; crossing to Glasgow, Ayr, Obau, St. William, Inverness, Dunkeld, Perth, Stirling, and Edinburgh; thence to London, stopping at Newcastle, York, Sheffield, &c., and will be in London about the 10th of July. From thence they go to Belgium, Rhenish Prussia, Switzerland, Italy, to Naples; returning, *via* France, again to London, and on to Liverpool, *via* Oxford, Stratford-on-Avon, Warwick, Birmingham, and Chester. Mr. Thomas Cook, of No. 98, Fleet-street, London, has been contracted with for the excursion, and will go with and conduct the party, which will number about fifty.

Allegheny, Pa., March 2, 1871. E. M. J.

### NO. 3 BIS AND ITS PROCEEDINGS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Allow me to inquire, through the medium of your columns, what St. John's Lodge is drifting to, when we find such sentiments as the following expressed within its walls, viz. (page 188): "He also observed that by so doing the Grand Lodge had thereby broken the laws of the land, and that, therefore, he considered that this lodge had sufficient reason for throwing overboard its allegiance to Grand Lodge?" It appears to me that the foregoing smacks rather strongly of Masonic treason. However, it is quite possible, remembering the proceedings of the speaker at Grand Lodge on 6th February, that there may be little in it, or that on some occasions he does not very well know the meaning of what he says, e.g., after the imaginary story which he related to Grand Lodge in reference to some arrangement affirmed to have been entered into between himself and Bro. Coghill, and the way in which Bro. Coghill stood up and contradicted the whole statement, amid the laughter of the members of Grand Lodge assembled, the R.W.M. of No. 3 bis ought to keep very quiet. He went to Grand Lodge striving to set up a lot of absurd pretensions, and finding himself baffled, he, in order to cover his defeat, strives to throw dust in the eyes of his lodge by talking about not getting justice in Grand Lodge; and that, therefore, in order to get things all their own way, they ought to start on their own hook, by starting up a Grand Lodge of their own, and, shall we say, of course putting him on their "throne" as their first Grand Master! Bro. Coghill, no doubt, may thank his stars he is not a member of No. 3 bis, or he would have caught it for daring to call in question any remark made in support of the pretensions of No. 3 bis, no matter whether said remark was right or wrong! The ideas promulgated by St. John's on this matter appear to me to be nothing else than a mere farce. In fact, so much so that some of their own members, even, have repudiated them. It will be time enough for No. 3 bis to think of "throwing overboard its allegiance" when *Grand Lodge* has broken the "landmarks of the Order."

I am, yours fraternally,

M.G.L.

### OUR ANCIENT BROTHERS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Liston, when a very young man, before Paul Pry, &c., &c., made his name famous, is said to have lodged in an attic in the neighbourhood of the Haymarket, where he kept "bachelor's hall"—that means, he had to cook and do his own marketing, &c. One morning he presented himself to the milkman (of whom he always bought a *haporth*), with two jugs in his hand, and said, "Look here, my friend, here is a half-penny, but I want you to put the milk into this jug and the water into the other, and I will do the mixing myself." For a similar reason I expressed a

hope in my last communication that either Brother Hughan or some other worthy brother, would be pleased to print in a book or books all the charters, charges, notices, or allusions to "our ancient brethren," wheresoever scattered, either in the public libraries or in private records of old lodges, &c., &c., so that we may all be able to judge in future the relative quantity of milk and water in the compositions of our Masonic writers. This wish of mine, I noticed in the *New York Dispatch* of Feb. 19th, is about to be accomplished. Brother W. J. Hughan appears to have anticipated my desire, and is actually engaged in the compilation of such a work. It cannot indeed be expected that the first effort of such an undertaking can complete the desideratum, or that a single man, howsoever industrious, can explore all the mines where our desired information lies buried. But yet Bro. Hughan will render good service by making a beginning, and his effort will either stimulate others to follow in his track or, may be, convince us that the discoveries, whatever they may be, are not worth the labour bestowed on their research.

This week I came across a book called "Memorial of London and London Life in the 13th, 14th, and 15th centuries, from the early archives of the City of London; selected and translated by Henry Thomas Riley, A.M.: Longman, Green and Co., 1868." In that book I found an anecdote and a code of laws, interesting to us as forming links in the historic chain of our fraternity, and as I have no recollection of having seen either the book or the City of London records alluded to in THE FREEMASON, I herewith send you the extracts, hoping that they will not only prove interesting to your readers, but by making known the source whence they are derived, it may perhaps be the means of attracting the curious into a new region, or a region not yet thoroughly explored. A complete collection of all the old Constitutions, charges, documents, anecdotes, etc., etc., of bygone days cannot, indeed, benefit speculative Masonry, but it may be a benefit in serving to disabuse the minds of many worthy brethren from a notion of the superior sanctity, morality, religion, &c., of "our ancient brethren," and the inordinate desire to restore, or abide by, what they imagine to be the ancient landmarks of the fraternity. A better acquaintance with the manners and customs of the middle ages, derived from history and from these very old documents, must tend to give us more a correct idea, and will demonstrate that the object of the Masonic organization in the middle ages was not for the purpose of inculcating religion, morality, &c., but for securing bread and butter. The very extracts I now enclose will show that the then organization meant business. Masters tried to grind down their workmen, and working-men were often turbulent and boisterous. Disputes between Master Masons were settled, not in the lodge but by giving bonds to the City officials to keep the peace, and the laws and regulations for the government of the Craft, were not drawn up "in due manner by the government folks of their own trade," as other trades did, but the Mayor, Aldermen, and Sheriffs had to step in to put down dissensions, "for the profit," as they said, "of the common people." But here are the extracts, and let the reader judge for himself:—

*Terms of Reconciliation of two Master Masons, 26th Edward I., A.D. 1298. Letter Book C., folio xxiii. (Latin.)*

On Monday, the morrow of St. Lawrence [10 August], in the 26th year of the reign of King Edward, there came before Henry le Galeys, Mayor, Thomas Romeyn, William de Leyre, Geoffrey de Nortone, Walter de Feyingefeld (generally written as "Finchingfeld"), and certain other Alderman, Master Simon de Pabingham and Master Richard de Wetham, masons, who were then reconciled as to certain abusive words which had before passed between them.

And the agreement was to this effect:—That the said Simon and Richard did grant, each for himself, that if either of them should be able to give information against the other that he had by the same abusive words, or in deed, committed trespass against the other; and such person should, upon the faith of two trustworthy witnesses, be found guilty thereof, he should give 100 shillings towards the fabric of London Bridge; and they further agreed that in case such person should not do so, the Chamberlain should cause the same amount to be levied, &c.—(Page 38.)

(To be continued.)

BRO. THOS. VERITY, we are happy to see, has obtained the first prize for the drawings for the "Criterion," to be built by Messrs. Spiers and Pond in Piccadilly.

"I HAVE one more word to say, before I close, of the Perry Davis Pain Killer—a most valuable medicine. I have travelled a good deal since I have been in Kansas, and never without taking a supply of it with me. I used it freely in my practice for cholera in 1849 and again in 1855, and with better success than any other medicine.—A. HUNTING, M.D., *Manhattan, Kan., Ap., 1866.*—To P. Davis & Son."

ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee of this institution was held on Thursday, the 30th ult., at Freemasons' Hall, Bro. J. Nunn in the chair. There were present: Bros. J. Hervey, Major Creaton, W. Young, B. Head, Rucker, J. R. Sheen, E. Cox, Paas, F. Walters, Hemsworth, White, Corben, Moutrie, and E. H. Patten, Secretary.

Minutes of previous meeting were read and verified.

Two petitions were received, and the candidates accepted—one deferred.

Ten guineas were unanimously voted to be given to the servants for services rendered during the sickness which had prevailed at the schools, the same to be divided amongst them. Some notices of motion were given and other business disposed of.

MASONIC FESTIVITIES.

MOUNT SINAI ROYAL ARCH CHAPTER OF INSTRUCTION.

This excellent chapter of instruction, which diffuses light and knowledge in the mystic art to brethren resident at the west end of town, held its annual festival on Saturday, the 18th ult., at the well-known hostelry formerly kept by the late Bro. Adams, the Union Tavern, Air-street, Regent-street. Comp. John Boyd, P.Z. of 145 and 534, occupied the honourable post of chairman, supported by Comps. J. Brett, P.Z. 177, as H., and J. L. Thomas, H. 13, as J.; Major E. Hamilton Finney, P.S.; John Hervey, G.S.E.; C. A. Cottebrune, P.Z.; W. Mann, P.Z.; E. C. Cockcraft, P.Z.; R. W. Little, P.Z.; Rice, Z. of the parent chapter; E. H. Finney, jun.; T. W. White, G. A. Ibbetson, C. F. Hogard, T. Selve, M.D.; J. E. Walford, L. Mercik, P.Z.; Cameron, D. C. M. Gordon, D. D. Beck, and Stevens, Z. 185.

A most capital banquet was served, and after the cloth was cleared, the President proposed the usual loyal and Masonic toasts. Comp. Hervey, G.S.E., responded most eloquently for the Grand Officers, and Comps. Little and Cockcraft for the visitors. "The Health of the M.E.Z., Comp. Boyd," was greeted with unanimous approval, and that worthy companion expressed his acknowledgments in a brief but effective speech. With the healths of the two other Principals, Comps. Brett and Thomas, the enthusiasm displayed may be said to have reached its acme—the former being the renowned teacher of Royal Arch Masonry under whose fostering care the working of that supreme Order in the metropolis has attained to such comparative perfection; and the latter being a most genial and hard-working Mason in several degrees of Freemasonry. Both companions returned thanks, and hoped the Chapter of Instruction would continue to flourish and rival even the great Chapter of Improvement at Freemasons' Hall, or the Metropolitan Chapter in Fleet-street. Comp. Rice, of the Mount Sinai Chapter, expressed his gratification at being present, and echoed the wish of the other companions.

Major Finney, the P.S., replied to the toast of the Vice-Chairman with great earnestness, and after the loving cup had been passed round, the companions separated—all truly delighted with the evening's extertainment. Comps. Stevens, Walford, &c., charmed the company with their choice songs and recitations.

HOLLOWAY'S PILLS.—Nothing preserves the health so well as an occasional alterative in changes of weather, or when the nerves are unstrung. These pills act admirably on the stomach, liver, and kidneys, and so thoroughly purify the blood, that they are the most efficient remedy in warding off derangements of the stomach, fever, diarrhoea, dysentery, and other maladies, and giving tone and energy to debilitated constitutions. All who have the natural and laudable desire of maintaining their own and their family's health cannot do better than trust to Holloway's Pills, which cool, regulate and strengthen. These purifying pills are suitable for all ages, seasons, climates, and constitutions when all other means fail, and are the female's best friend.—[Advt.]

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. Caution.—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

THE "LITTLE" TESTIMONIAL FUND.

LIST OF SUBSCRIPTIONS.

	£	s.	d.
Grand Conclave Red Cross	...	52	10 0
Provincial Grand Lodge of Middlesex	10	10	0
Premier Conclave, No. 1	...	10	10 0
Rose and Lily Conclave, No. 3	...	5	5 0
Roman Eagle Conclave, No. 6	...	5	5 0
Whittington Lodge, 862	...	5	5 0
Bro. W. B. Woodman, M.D., P.M. 66	...	5	5 0
George Kenning, W.M. 192	...	5	5 0
J. T. Moss, W.M. 1326, P.M. 169	...	5	5 0
Bayles, 297	...	5	0 0
Paton, 393	...	3	3 0
W. Bustin, P.G.S.B., P.G.S.	...	3	3 0
Cumberland	...	3	3 0
John Whitwell, M.P., D.P.G.M.	...	3	3 0
Cumberland	...	3	3 0
Col. F. Burdett, P.G.M. Middlesex	2	2	0
Rev. C. J. Martyn, Grand Chap., P.M. 82	...	2	2 0
Roebuck	...	2	2 0
Captain J. Bertrand Payne	...	2	2 0
Capt. Irwin, Bristol	...	2	2 0
Rev. G. R. Portal	...	2	2 0
J. L. Thomas	...	2	2 0
Sir Gilbert Campbell	...	2	2 0
Raynham Stewart	...	2	2 0
J. Trickett, P.M.	...	2	2 0
A. Schmitt (Conclave No. 8)	...	1	10 0
Tanner, 177	...	1	1 0
Sillifant, P.M. 217	...	1	1 0
Hughan, P.M. 137	...	1	1 0
F. Walters, P.M. 73	...	1	1 0
Smeed, G. P. Middlesex	...	1	1 0
Yeoman	...	1	1 0
Mann, W.M. 1306	...	1	1 0
Rosenthal, P.M.	...	1	1 0
Hy. Parker, G.O. Red Cross	...	1	1 0
Fairlie, 33	...	1	1 0
Gumbleton, 10, P.G.D.	...	1	1 0
Weaver, 862	...	1	1 0
Brett, G.P., 862	...	1	1 0
Dr. Daniel Moore, Lancaster	...	1	1 0
John Dyer, 22	...	1	1 0
C. Coote, P.M. 1319	...	1	1 0
J. M'Kiernan, 192	...	1	1 0
Angelo Lewis, 788	...	1	1 0
J. W. Barrett, P.M. 169	...	1	1 0
H. C. Levander, W.M. 507	...	1	1 0
A. B. Donnithorne	...	1	1 0
E. H. Thielay	...	1	1 0
H. W. Hunt, No. 463	...	1	1 0
Chas. Gosden	...	1	1 0
W. E. Johnson	...	1	1 0
H. G. Buss, P.M. 27	...	1	1 0
Ed. C. Malet de Carteret, Jersey	...	1	1 0
Rev. T. F. Ravenshaw	...	1	1 0
W. H. Hubbard	...	1	1 0
Thos. Cubitt	...	1	1 0
W. Carpenter	...	1	1 0
The Caveac Chapter, 176	...	1	1 0
Bro. Gottlieb	...	1	0 0
The Earl of Limerick	...	1	0 0
Stedwell, J. M., P.G.S., P.M. 788	...	1	0 0
W. C. Barlow, P.M. 174	...	0	10 6
Commander Chas. Scott, R.N.	...	0	10 6
R. M. Bowman, 79	...	0	10 6
Rev. W. Church, 165	...	0	10 6
Ohren, W.M. 452	...	0	10 6
Smith, 76	...	0	10 6
Dr. Jones, Carlisle	...	0	10 6
Hurlstone, 862	...	0	10 6
Quilty	...	0	10 6
Smith	...	0	10 6
Garu	...	0	10 6
Kaye	...	0	10 6
Whithead	...	0	10 6
Jones	...	0	10 6
Frickenhaus	...	0	10 6
Moll	...	0	10 6
Voigt	...	0	10 6
Bergmann	...	0	10 6
Oswalt	...	0	10 6
Sissons	...	0	10 6
Haley	...	0	10 6
Kingston	...	0	10 6
Steiner	...	0	10 6
Anderson	...	0	10 6
R. Robinson, 1002	...	0	10 6
J. Pearson	...	0	10 6
J. F. Taylor	...	0	10 6
W. Taylor	...	0	10 6
J. D. Larsen, C. 177	...	0	10 6
R. J. Mansfield	...	0	10 6
C. R. Roberts	...	0	10 6
Lord Eliot, 6	...	0	10 0
Morton, 9	...	0	10 0
T. J. Sabine	...	0	10 0
P. W. Benham, Jersey	...	0	10 0
W. Coombes	...	0	5 0
Thomas, John, P.M. 507	...	0	5 0
Neimann	...	0	5 0
Gottheil	...	0	5 0
S. Carey	...	0	5 0
G. Darcy	...	0	5 0
H. Darcy	...	0	5 0
Henry Luce Mantel, Jersey	...	0	5 0
A. Schmitt	...	0	5 0
Joseph Gregg	...	0	5 0
John Blanqued	...	0	2 6
John Oatley	...	0	2 6
A. J. Bouillier	...	0	2 6
E. M. Lott	...	0	2 6



PROVINCIAL GRAND LODGE OF  
MIDDLESEX.

The annual meeting of the Province of Middlesex was held at the Belmont Masonic Hall, Uxbridge, on Monday, the 20th ult., under the auspices of the Royal Union Lodge, No. 382, the members of which met earlier in the day for the transaction of their own lodge business.

The Provincial Grand Officers having been duly marshalled in procession, entered the lodge room, when the chair was taken by the R.W. Provincial Grand Master, Colonel Francis Burdett, and the Wardens' chairs by Bros. F. Davison, Prov. S.G.W., and J. M. Stedwell, Prov. J.G.W. The Provincial Grand Lodge was then opened, the Rev. D. Shaboe, Prov. G. Chaplain acting as D.P.G.M., and the other G.C., Rev. F. C. de Crespigny, offering up prayer. The Prov. Grand Secretary then read the minutes of the Provincial Grand Lodge, held at Isleworth, on the 7th May last, and they were unanimously confirmed.

The election of Prov. Grand Treasurer being the next business, Bro. Shaboe, Prov. G.C., nominated, and Bro. F. Walters, W.M. 1309, seconded for re-election Bro. H. G. Buss, the present Treasurer, and he was re-elected accordingly.

The R.W. Provincial Grand Master, then proceeded to appoint and invest his officers for the ensuing year, as follows:—

Bro. James Glaisher, F.R.S., P.M. 382, Prov. S.G.W.

Bro. Joseph Taylor, (P.M. 18) 1238, J.G.W.

Bro. Rev. David Shaboe, (P.M.) 1293, G.C.

Bro. Rev. F. Champion de Crespigny, 708, G.C.

Bro. Antonio J. Codner, (P.M. 25), 382, G.R.

Bro. R. Wentworth Little, (P.M. 975), W.M. 1293, G. Secretary.

Bro. Thomas Cubitt, (P.M. 157), 1194, S.G.D.

Bro. George Kenning, (W.M. 192), J.W. 1293, J.G.D.

Bro. William H. Coulton, W.M. 382, G.S. of Works.

Bro. Alfred Avery, (P.M.), 1194, G.D.C.

Bro. William Smeed, P.M. 946, A.G.D.C.

Bro. Thomas R. Mc'Ilwham, P.M. 946, G.S.B.

Bro. James Weaver, (P.M. 862), 1293, G.O.

Bro. John G. Marsh, (P.M. 28), 1194, G.P.

Bro. Lieut. A. Bampton Donnithorne, I.G. 1293, A.G.P.

Bro. John Gilbert, G. Tyler.

The following brethren were appointed Provincial Grand Stewards:—Bros. Odell, 1194; Freeman, 1238; Major Palmer, 1293; Sillifant, 1309; Barrett, 1309; Moss, 1326.

The Rev. Bro. Shaboe, Prov. G. Chaplain, acting D.P.G.M., then rose and said that he considered the P.G. Lodge had a duty to perform before it was closed, and that duty he would place before them in as few words as possible. It was probably known to most present that the Masonic services of their Provincial Secretary, Bro. Little, were about to be recognised in a substantial manner—(hear, hear)—and although the Province of Middlesex was but young, and not over rich at present, it must not be unrepresented in connection with the "Little Testimonial Fund." (Cheers.) After some eulogistic remarks respecting the P.G.S., Bro. Shaboe said he would not mention the amount, which he hoped would be named by the P.G.M. himself, but would move that a suitable sum be voted to the testimonial in question.

Bro. the Rev. F. C. de Crespigny, had great pleasure in seconding the proposition, upon which the Prov. G. Master intimated his entire concurrence in the proposed vote, but preferred that the amount should be indicated by the Rev. mover.

Bro. Shaboe then proposed the sum of ten guineas, which, being seconded by several brethren, was put to the vote and carried unanimously.

The Provincial Grand Lodge was then closed, and the brethren departed from the hall to the Chequers Hotel, where the banquet was served. Bro. Coulton, I.P.M. 382, and his excellent Wine Steward, exerted themselves most creditably to promote the comfort of the brethren.

After the removal of the cloth, the P.G.M. gave the usual loyal and Masonic toasts, which were warmly received, and the majority of the brethren returned to town by the 9.15 train.

Among the brethren present were: the P.G.M. and P.G. Officers, already enumerated; Bros. T. A. Adams, P.G. Purst. Eng.; A. B. Day, M.D., P. Prov. S.G.D.; W. Coombes, P. Prov. G.S.B.; R. Gurney, W.M. 788; H. Briggs, P.M. 865; T. Nash, P.M. 865; F. Walters, P.M. 1309; W. Platt, P.M. 946; J. Bowron, P.M. 933; W. H. Green, S.W. 1310; T. J. Barnes, P.M. 933; Major E. H. Finney, 1293; J. Boyd, P.M. 145; T. W. Sedgwick, P.M. 180; C. Horsley, P.M. 33; J. P. Woodley, J.D. 1326; T. G. Browning, 753; Capt. J. B. Payne, I.G. 7; J. Weedon, 382; J. Reed, P.M. 857; besides Bro. Jaquin, W.M., the Wardens, P.M.'s, and about forty brethren of the Royal Union Lodge, No. 382.

It should be mentioned that after the closing of the Provincial Grand Lodge, the work of the Royal Union Lodge was resumed for the installation of the W.M., when Bro. Coulton, the outgoing Master, installed his successor, Bro. Jaquin, in excellent style, and was rewarded by the congratulations of the most numerous Board of Installed Masters we have ever witnessed out of the metropolis, and but rarely even in London, very nearly 40 P.M.'s being present at the ceremony.

GRAND LODGE of MASSACHUSETTS, U.S.A.

At the quarterly meeting of the Grand Lodge of Massachusetts, U.S.A., held at Boston on the 8th of March, the M.W. Grand Master, William Sewall Gardner, made the following announcement:—

"I have the honour to inform Grand Lodge that the Right Hon. the Earl De Grey and Ripon, M.W. Grand Master of the United Grand Lodge of Ancient Free and Accepted Masons of England, has been sent by his sovereign on a mission of peace to the United States of America, that he has arrived in this country, and is now at Washington in the performance of his high duties.

"From 1733 to 1777, a period of forty-four years, the Craft in Massachusetts owed fealty and allegiance to the Grand Master of England. The Grand Lodge of Massachusetts is closely allied in the past with the Grand Lodge of England. From 1733 to this time, none of the distinguished predecessors of the present Grand Master have visited this country while in office, except the Duke of Sussex, who, in 1826, travelled in the Canadas. The opportunity is now presented of exhibiting our Masonic esteem and regard of our mother Grand Lodge, by courtesies shown to the Illustrious Chief of the English Craft, now among us in the interests of peace.

"THE FREEMASON, published at London under the special sanction of the Grand Master, noting his departure for America, said:—

"It cannot be doubted that the true-hearted Freemasons of the States will readily come forward to greet the Grand Master of England with genuine enthusiasm upon his auspicious visit to their shores, and the influence of such an event will be felt in the land long after our most worshipful brother's return to England; an influence for good, a remembrance which will cement, let us trust for ever, the union of two free and mighty nations."

"I recommend that a Committee be appointed, authorised to extend on behalf of our Grand Lodge such courtesies and attentions to the M.W. Grand Master of England, as may be consistent with the dignity and ancient renown of the oldest Grand Lodge upon the Continent of America."

Upon the recommendation of the Grand Master, the following Committee was appointed and invested with full powers in the premises:—Charles Levi Woodbury, Rt. W. Deputy Grand Master; Winslow Lewis, Rt. W. Past Grand Master; John T. Heard, Rt. W. Past Grand Master; Charles R. Train, Rt. W. Past Deputy Grand Master; Marshal P. Wilder, Rt. W. Past Deputy Grand Master; Gerius D. Nickerson, Rt. W. Past Deputy Grand Master; William

Sutton, Rt. W. Past Grand Warden; Samuel C. Lawrence, Rt. W. Past Grand Warden; Charles W. Moore, Rt. W. Corresponding Grand Secretary.

RED CROSS OF CONSTANTINE.

CONSECRATION OF A NEW CONCLAVE  
AT COLABA, BOMBAY.]

A meeting was held at the Masonic Hall, No. 1, Grant-buildings, Colaba, on the 23rd January, 1871, for the purpose of consecrating the St. Peter's Conclave, No. 32, and investing the office-bearers. Present: Illus. Sir Kts. J. Percy Leith, Intendant-General of the Order in India; the Honourable J. Gibbs, P.M., P.S.; E. Tyrrell Leith, M.P.S.; Captain B. H. Mathew, P.M., P.S.; Captain H. Morland, M.P.S.; Colonel L. W. Penn, M.P.S.-elect of Bombay Conclave; Sir Kts. M. Balfour, Viceroy of ditto; T. Crawford, J. Thomas, Alfred Swift, J. W. Seager. Members of St. Peter's Conclave: Sir Kts. G. L. F. Connell, Viceroy; J. H. Irvine, Senior General; J. Baird, Junior General; F. Burdett, Herald; G. Bease, Recorder; W. Abraham, Treasurer; J. W. Butler.

The conclave was opened in due form, and the Intendant-General and Senate entered in procession. The petition for the new conclave and dispensation having been read, the Intendant-General proceeded with the consecration ceremony, and after the sprinkling of corn, wine, and oil, accompanied with the usual invocations, the Intendant-General delivered an impressive charge and declared St. Peter's Conclave open for business.

In consequence of the unavoidable absence of Em. Sir Kt. G. S. Judge, M.P.S., Em. Sir Kt. E. Tyrrell Leith kindly officiated in that office.

The following candidates were reported eligible for installation:—Bros. M. B. Cohen, T. Keighley, A. Molkenteller, J. Anderson, J. C. Houghland, W. J. Addis, and P. Belleli.

Bros. Cohen and Houghland being present, were admitted, received, constituted, and installed as Knights of the Order.

It was proposed and carried by acclamation:—"That the thanks of this conclave be tendered to Illus. Sir Kt. Percy Leith, Intendant-General, and the members of the Council of the Senate, for their very great kindness and trouble in attending to consecrate this conclave."

It was proposed and carried unanimously:—"That Illus. Sir Kts. J. Percy Leith, the Hon. J. Gibbs, E. Tyrrell Leith, B. H. Mathew, and H. Morland be elected honorary members; for which honour the distinguished Sir Knights severally returned thanks.

There being no further business before the conclave, it was closed in solemn form.

UNION OF THE MASONIC CLERGY.

BY BRO. THE REV. J. KINGSTON, R.N.,  
Chaplain of the Royal Naval Barracks, Sheerness, Pa  
Provincial Grand Chaplain for Dorset, &c., &c.

It is proposed that an organisation should be formed by the Masonic clergy, having for its objects:—

1. The spiritual and moral welfare of the members of the Masonic Order.
2. Their intellectual advancement.
3. The effort to produce kindly feeling between the different schools of theology in the church.
4. Mutual aid.

On the first object proposed, it may be remarked that in its attainment there need not be the slightest interference with the rights of conscience.

Lectures on literary and scientific subjects, as well as on Masonic history, antiquities, ritualism, &c.; the founding of a Masonic University, &c., might be suggested as the means whereby the second proposal might be carried out. The Masonic clergy must, of course, enlist the co-operation of the Masonic laity on this point, otherwise success will be impossible.

The endeavour to produce "peace on earth" is one of the chief aims of our holy religion, and of her hand-maid—Freemasonry; and will therefore, it is hoped, have the hearty approval of all.

The advantages of mutual aid are too obvious to require any remark. There are innumerable ways in which the associated Masonic clergy might "bear one another's burdens."

Suggestions and offers of help and adhesion are earnestly requested.

## SCOTLAND.

## EDINBURGH.

*Defensive Band Chair-Master Lodge, No. 2.*

The annual supper was held in the lodge-room on 15th ultimo, when there was a good turn-out of the members, the R.W.M. in the chair. The supper was served out in Bro. Gunn's best style, after which the usual loyal and Masonic toasts were given and responded to by the brethren in their usual hearty manner. During the course of the evening Bro. Reith, in the name of the lodge, presented the R.W.M., Bro. George Borland, with a handsome Past Master's jewel, and also a Mark jewel, in recognition of valuable services rendered by him to the lodge. After a pleasant night's enjoyment, the meeting was closed at high twelve by "Happy to meet, sorry to part, and happy to meet again."

## GLASGOW.

*St. John's Lodge, No. 3 bis.*

A special meeting of this lodge was held on Tuesday, 28th February, Bro. Baird, R.W.M., on the throne, supported right and left by Bros. Robert Neilson, Dep. M., and James McMillan, Sub. M.; Bro. Kyle, S.W.; Bro. Fletcher, J.W.; and about sixty-six brethren being present.

The lodge being opened, the Secretary read a circular calling the meeting, and also lodge minute of date 7th February, in both of which it was intimated that this meeting was called in order to "consider the language used by Bro. Buchan to the R.W.M. Bro. Baird, at a meeting of the Grand Lodge of Scotland held on the 6th inst."

After these were read, Bro. Buchan tabled the following protest: "Under the circumstances, and as a member of the Grand Lodge of Scotland, I protest against your whole proceedings in this matter as an unwarrantable interference with my privileges as a member of Grand Lodge, as also an unwarrantable encroachment upon the prerogatives of Grand Lodge.—(Signed) W. P. BUCHAN."

The business then went on, the R.W.M., Bro. Baird, asking the brethren present to state their opinions on the matter. It was stated that at the meeting of Grand Lodge on 6th February Bro. Buchan had applied the words "false statements," or "tissue of falsehoods," to certain remarks made by Bro. Baird at said meeting of Grand Lodge, and that therefore he ought to be punished by this lodge for doing so.

Bro. Robert Gray, Past Treas., having observed that, as it seemed the present business arose out of the memorial presented to Grand Lodge on the 7th November last, he should like to know when said memorial was laid before St. John's Lodge and approved of by it?

The R.W.M. said it was got up by him and the office-bearers in a hurry, and that they had no time under the circumstances to lay it before the lodge.

Bro. Gray: In that case, by your own confession, you presented a new memorial to Grand Lodge superseding the original one, pretending to be from St. John's Lodge, while, at the time, St. John's Lodge knew nothing about it. However (observed Bro. Gray) I desire to hear this memorial read over now for the information of myself and others of the brethren assembled.

This being done, Bro. Gray observed that he considered Bro. Buchan was perfectly entitled to speak as he had done in Grand Lodge, for he (Bro. Gray) found fault with many things in it; for example, he was astonished that they were so foolish as to go before Grand Lodge with such a thing as their pretended Malcolm Charter, a document which any brother of St. John's might easily perceive by perusing a copy of their own by-laws, the Grand Lodge of Scotland had already refused to acknowledge; while also the report on their memorial approved of by Grand Lodge entirely contradicted the statement he had heard made that St. John's Lodge carried the working tools at Mossbank.

Bro. Park and other brethren re-asserted the statement that St. John's did carry the working tools at Mossbank.

Bro. David Walker observed that they were departing from the proper business of the meeting.

Bro. McMillan, Sub. M., observed that in his opinion, Buchan had been disturbing their meetings for some time back, and that therefore Buchan—several of the members here called out "Brother Buchan," but neither the speaker nor the chair took any notice—ought by some means to be prevented from attending their meetings, if some means could be adopted to that effect. For that purpose he proposed that the R.W.M. should send Buchan a letter ordering him not to attend any more meetings of St. John's Lodge as long as he was Master. (This motion was not seconded.)

Bro. Park, P.M., proposed that Bro. Buchan should be suspended for five years, and went on to say that Bro. Buchan had, on several occasions,

disturbed the harmony of their lodge; for example, above four years ago an occurrence took place between the then R.W.M. and him in open lodge, for which he (Bro. Buchan) was called to account in a very severe manner, yet by his writings and remarks he still persisted in lowering the dignity and status of their ancient and honourable lodge.

Bro. Park's motion was seconded by Bro. McDonald.

Bro. Robert Gray begged to correct Bro. Park in reference to the upshot as to what took place between Bro. Buchan and their R.W.M. of the time referred to, as the conclusion of the meeting was quite the opposite of what Bro. Park had stated; for at the meeting referred to only Bro. McMillan and another brother spoke against Bro. Buchan, all the rest of the office-bearers, with that exception, holding that it was the R.W.M. who had made a slip in the matter, while Bro. Buchan, who was then Senior Warden, was quite justified in what he had done.

Bro. D. Carrick asked if Bro. Buchan had got a proper legal summons?

The Secretary, in view of the summons issued by him to Bro. Buchan on the 11th February, replied in the affirmative, the opinion of Bro. J. B. Walker, P.M., as to its informality, as expressed by him at the lodge meeting on the 21st February being ignored.

Bro. Smillie made several remarks, stating that if Bro. Buchan had expressed any sentiments of contrition for what he had said in Grand Lodge, he would have been ready, even now, to propose an easy termination to their proceedings; but instead of this, Bro. Buchan had even gone the length of protesting against all they were doing.

Bro. David Walker then rose to propose a motion, but the R.W.M. checked him, stating that he was too late, as Bro. Park's motion was carried.

This being, however, strenuously objected to by the meeting, Bro. Walker was allowed to proceed, and he proposed that Bro. Buchan should be suspended for two years. He had, he stated, formerly supported Bro. Buchan for the chair, but seeing the manner in which he had attacked the interests of his lodge, his opinion of him had now changed.

Bro. Walker's motion was seconded by Bro. Cameron.

Bro. Charles B. Grassby then rose, and stated that he considered they were going too fast in this matter, as they were quite overlooking what was properly due by this lodge to the brother whose case was now before them. He (Bro. Grassby) had been a member of this lodge for the last six years, and during all that time Bro. Buchan had been taking a warm and active interest in its affairs. About four years ago the whole work of the lodge had devolved upon Bro. Buchan, and he had done it in a manner that had never been surpassed. Bro. Buchan was just as able, if necessary, to do the work now as he was then; and if he would only stop "touching them up" in the way he occasionally did, he was quite sure he had many friends in the lodge who would rally round him still. Taking these and other things into consideration, he therefore considered that it would be quite sufficient to ask Bro. Buchan to apologise for what he had said, and if he would do so that ought to satisfy the lodge.

Bro. Neilson, Deputy M., said: Bro. Buchan will be a great fool if he apologises.

Bro. Grassby's motion was not seconded.

Bro. Gray then asked if Bro. Buchan's remarks in Grand Lodge had been objected to by the M.W.G.M., or by the Grand Lodge, but received no response. Then, continued Bro. Gray, since neither the Grand Master in the chair nor Grand Lodge found fault with what Bro. Buchan said, I cannot see upon what grounds St. John's Lodge can take upon itself to proceed in this matter in the arbitrary way in which it is now doing. If this lodge objects to what took place in Grand Lodge, I consider it ought to lay a complaint there on the subject, and I propose that as a motion.

This was not seconded, Bro. D. M. Neilson objecting against allowing Grand Lodge to interfere in the matter.

Upon the motions of Bros. Park and Walker being about to be put to the meeting, Bro. Park seemed desirous to withdraw his motion in favour of Bro. Walker's, but the R.W.M., Bro. Baird, objected, observing that "five years was little enough." Two brethren then voted for Bro. Walker's motion, and twenty-seven for Bro. Park's, the remaining brethren not voting. Bro. Park's motion was declared carried.

Bro. Baird, who had acted both as pursuer and judge in the case, then intimated to Bro. Buchan that he was suspended for five years as a member of the lodge.

Bro. Buchan thanked him for the information, but intimated his intention to appeal.

The R.W.M. then desired the Secretary to read over the minutes of proceedings before closing. Bros. Gray, Buchan, and others retired, after which the brethren were called to refreshment.

*The Thistle and Rose Lodge, No. 73.*

This lodge met in their hall on the 17th ult., Bro. G. M'Donald, R.W.M., in the chair, supported by Bros. G. W. Wheeler, Acting S.W.; W. Donaldson, J.W.; Thomas Stewart, I.P.M.; P. Thompson, Treas.; J. S. Ampleford, Sec.; and a goodly muster of the brethren. On the east we also observed the R.W.M. of 441, Bro. Willson, and five other visiting brethren. The business of the evening consisted in the passing and raising of Bros. James Branagan and James Watt. The P.M., Bro. Stewart, at the request of the R.W.M., conducted the ceremonies in his usual excellent style. The case of a distressed brother was brought before the lodge, and the R.W.M. promised to see Bro. Wallace and request him to make the necessary inquiries, so that the case may be reported to Grand Lodge. Refreshment followed labour.

## DUNDEE.

*Festivities in honour of the Marriage of Princess Louise with the Lord of Lorne.*

The Operative Lodge, No. 47, took occasion to celebrate this happy event on the eve of Tuesday, the 21st ult., when about fifty of the brethren assembled, at seven o'clock, and sat down to a splendid repast in the lodge room. The R.W.M., Bro. Wm. Longmuir, presided. After the removal of the cloth, the usual loyal, Masonic, and patriotic toasts were given and responded to with great spirit. At nine o'clock arrangements were made for visiting the illuminations of the public buildings, the fireworks, crystal fountain, and Queen's arch, all of which reflected much honour on Bro. Fairweather, of this lodge, for the really beautiful designs displayed throughout. A return was then made to the lodge hall, where the lady friends of the brethren joined them. Dancing was then engaged in by the whole company, and kept up with untiring vigour till an early hour in the morning. The music was supplied by members of the lodge, and at intervals during the evening songs and sentiments were given by different members of the company. The only invitations sent out were to the R.W.M. of Lodge Ancient, No. 49, and the R.W.M. and the Past Master of Forfar and Kincardine, No. 225, who were present, and seemed to enter fully into the spirit of the joyous occasion. Votes of thanks and the National Anthem by the whole company terminated this most successful meeting.

The brethren of Lodge Forfar and Kincardine, No. 225, along with their fair friends, assembled in their lodge hall, Meadow-street, on Thursday evening, the 23rd ult., to celebrate the happy event of "Lorn's wedding." In all, about seventy sat down to an excellent supper, purveyed and attended to by the Committee of the lodge. The R.W.M., Bro. Geo. F. Rogers, presided. The programme of toasts included the "Queen and the Craft," the "Prince of Wales, Grand Patron of the Order, and the other members of the Royal Family," and "Princess Louise and Lord Lorne," during which the greatest enthusiasm prevailed. The meeting was honoured by the presence of the R.W.M.'s of Nos. 47 and 49, who responded to the "Visiting Brethren." Some excellent songs were rendered by Bros. Kidd, Adams, and M'Nab, and at eleven o'clock the ladies retired to the ante-rooms until the hall was cleared for dancing, which was heartily carried on till long past the "wee short hour." A general desire seemed to pervade the brethren that such happy reunions, with ladies present, should be held more frequently, as being preferable to the ordinary "saltbeef-and-mustard" meetings of the Craft. The meeting closed by singing "Auld Lang Syne" and the National Anthem, all seeming to have thoroughly enjoyed themselves.

THE new edition of the "Book of Constitutions," printed by order of Grand Lodge, is now ready, and is to be had only at the office of the Grand Secretary.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Brouchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

**METROPOLITAN MASONIC MEETINGS**

For the Week ending April 8, 1871.

**MONDAY, APRIL 3.**

Lodge 12, Fortitude and Old Cumberland, Ship & Turtle Tav., Leadenhall-street.  
 ,, 69, Unity, London Tavern, Bishopsgate-street.  
 ,, 72, Royal Jubilee, Anderton's Hotel, Fleet-street.  
 ,, 90, St. John's, Radley's Hotel, Blackfriars.  
 ,, 144, St. Luke's, Masons' Hall, City.  
 ,, 188, Joppa, Albion, Tav., Aldersgate-street.  
 ,, 256, Unions, Freemasons' Hall.  
 ,, 1319, Asaph, Freemasons' Hall.  
 Chap. 28, Old King's Arms, Freemasons' Hall.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, APRIL 4.**

Colonial Board, Freemasons' Hall, at 3.  
 Lodge 7, Royal York, Freemasons' Hall.  
 ,, 9, Albion, Freemasons' Hall.  
 ,, 18, Old Dundee, London Tav., Bishopsgate-st.  
 ,, 101, Temple, Ship & Turtle Tav., Leadenhall-st.  
 ,, 217, Stability, Anderton's Hotel, Fleet-street.  
 ,, 765, St. James's, New Weston-street, Bermondsey.  
 ,, 1257, Grosvenor, Victoria Railway Station.  
 ,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
 ,, 1261, Golden Rule, Great Western Htl., Paddington.  
 ,, 1298, Royal Standard, Marquess Tav., Canonbury.  
 Chap. 145, Prudent Brethren, Freemasons' Hall.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. C. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

**WEDNESDAY, APRIL 5.**

Lodge 511, Zetland, Anderton's Hotel, Fleet-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.

Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m. Bro. H. W. Landus, Preceptor.

**THURSDAY, APRIL 6.**

Lodge 10, Westminster & Keystone, Freemasons' Hall.  
 ,, 27, Egyptian, Anderton's Hotel, Fleet-street.  
 ,, 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.  
 ,, 136, Good Report, Terminus Hotel, Cannon-street.  
 ,, 227, Ionic, Ship & Turtle Tav., Leadenhall-st.  
 ,, 231, St. Andrew's, Freemasons' Hall.  
 ,, 554, Yarborough, Green Dragon, Stepney.  
 ,, 742, Crystal Palace, Crystal Palace, Sydenham.  
 ,, 822, Victoria Rifles, Freemasons' Hall.  
 ,, 1155, Excelsior, Sydney Arms, Lewisham-road.  
 ,, 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.  
 Chap. 2, St. James's, Freemasons' Hall.  
 ,, 9, Moriah, Albion Tavern, Aldersgate-street.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Installation of three Principals and Ceremony.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

**FRIDAY, APRIL 7.**

Good Friday.

**SATURDAY, APRIL 8.**

Lodge 108, London, Ship and Turtle, Leadenhall-street.

Lodge 173, Phoenix, Freemasons' Hall.

,, 176, Caveac, Radley's Hotel, Blackfriars.  
 ,, 1328, Granite, Freemasons' Hall.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

**CHESHIRE MASONIC EDUCATIONAL INSTITUTION.**—On Tuesday evening, the 28th ult., a grand musical and dramatic performance in aid of the funds of this excellent institution took place in the Theatre Royal, Birkenhead. The house was crowded in every part, and the entertainment was one of the most enjoyable given in Birkenhead for a considerable time past.

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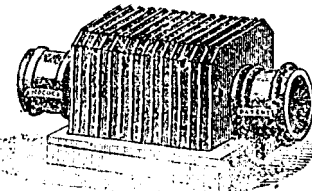
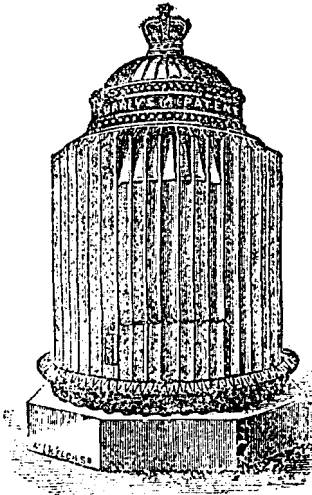
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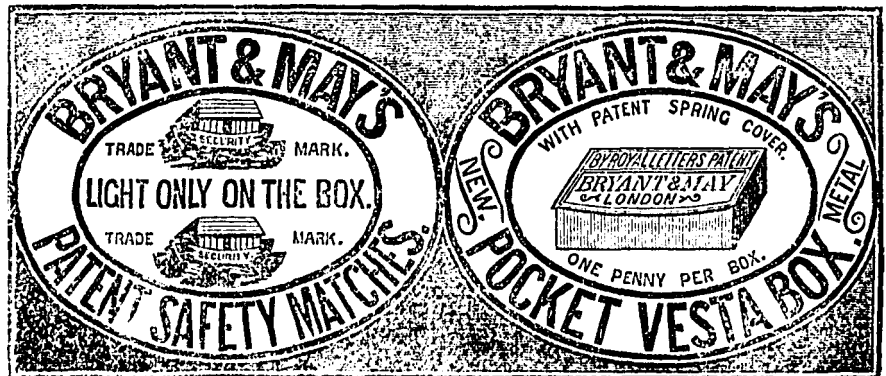
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THE RITE OF MISRAIM.

BY A CONSERVATOR-GENERAL 90°.

"Speech is silvern, but silence is golden," said the sage, and it would have been as well if the Sovereign Grand Inspectors-General 33°, who sit enthroned on high stools at 33, Golden-square, had borne the maxim in mind before they published in the columns of your contemporary the record of their impertinent interference with the establishment of the Rite of Misraim in England. However, as their blind animosity could be no longer restrained from open expression, the propitious moment has arrived for revealing the whole scope and character of the Machiavellian policy by which the acts of this *soi-disant* Masonic body are evidently dictated. To effect this object little more than a plain statement of *facts* is required, and the Masonic world can then judge upon which side are to be found truth, justice, and honour.

About the beginning of last December the "Sovereign Grands," finding that the Mark Grand Lodge had determined to absorb the "Ark" and other analogous degrees, deemed it a fitting opportunity to increase their own stock of wares by annexing the Rite of Misraim to the Ancient and Accepted Rite. They accordingly commissioned a trusty henchman to attend a meeting of the Grand Metropolitan Chapter Rose Croix, and then and there to begin business. Faithful, however, to their traditional policy, which regards *£ s. d.* as the *summum bonum* of Masonry, the first qualification for candidates was to be the deposit of a five-pound note, to cover the expense of certain rituals and plates which had come into their possession. Nor was any movement to be made until at least twelve victims at £5 each, representing a total of £60, were found willing to undergo the transformation process. But the best-laid schemes of men and mice are, in this troublesome world, subject at times

to unforeseen and unexpected collapse. The laudable (?) intentions of the 33° oozed out, and became known to certain brethren, one of whom was then the only man in England competent and legally entitled to confer the degrees of the Rite of Misraim. As an apposite comment upon the above, it may be remarked, *en passant*, that the S.G.C. in Golden-square actually purposed working the Misraimitic degrees *without any authority whatever*, except that derivable from the possession of the rituals and plates before-mentioned! Finding, therefore, that such was their resolve, a meeting of brethren desirous of establishing the Rite upon a legal basis was held, and this meeting was attended by a *pupil of Marc Bedarride*, the "Premier Grand Conservateur" of the Order, and who had received its degrees thirty-seven years previously from the great chief himself. This distinguished brother assented to the Rite being reorganised under his auspices, and without his presence and leadership not a single step would have been taken in the matter by the present Conservators-General. It is quite true that, for reasons easily understood by those who are acquainted with the inquisitorial system pursued by the S.G.C. 33°, the illustrious brother alluded to thought it expedient to keep his name out of sight until the Rite was firmly consolidated, and it is equally true that he sought co-operation and aid from Ill. Bro. Cremieux, 33°, of France, who was then in London. It is further beyond question that Bro. Cremieux would have attended the inaugural meeting of the "Bective Sanctuary" had he not been unavoidably prevented by urgent business.

Bro. Cremieux, however, as a proof of his willingness to assist, sent to the meeting his diploma as a member of the French Grand College of Rites, and this diploma was placed upon the table during the proceedings, and was examined by several out of the hundred Masons present. It was also understood that Bro. Cremieux's diploma invested him with power to found rites or orders recognised by the Grand Orient of France (the Rite of Misraim being one) in all countries where no such rites existed, and this statement was accepted as confirming and endorsing the previous action of the prime mover, Marc Bedarride's friend and pupil. The communication (published by your contemporary) from Bro. Thevenôt, Chef du Secretariat of the Grand Orient, denies, however, that Bro. Cremieux had any such authority, and he doubtless knows best; but in reality it is a matter of indifference, inasmuch as the organization of the Rite in England rests upon another and a surer foundation—its title being derived, as already stated, from the great Bedarride himself, and not from any foreign jurisdiction however "ancient and accepted." The only subject for regret is that the illustrious brother under whose ægis the present Council General of the 90° was formed, should, from motives of expediency, have conceived the idea of remaining incognito throughout the transaction, and that the name of Bro. Cremieux should have been introduced at all. The result, however, proves that the policy of concealment was in a great measure justifiable and necessary, as the Supreme Grand Council 33° have now foolishly expended their gasbag of indignation upon the "wrong man's" head, and they will henceforth find all their subtle and secret machinery of no avail should they attempt to effect the strangulation of the infant Hercules, he being now somewhat endowed with thews and muscles, and perfectly

able to defend himself against their imbecile attacks.

It may appear an enigma to the Craft generally why the Golden-square people should trouble their heads about the Rite of Misraim, when they possess such an El Dorado of their own; but in reality this is the root of the whole matter. Note well the contrast. The S.G.C. 33° wanted to add to their coffers five pounds from every brother admitted to the Rite of Misraim, while the present Conservators General *do not make any charge whatever* to members of the Red Cross Order, nor to others, except a small sum to defray the cost of paraphernalia. Bearing this fact steadily in view, the disappointed rage of the "Inspectors General" can be readily understood. Just as the golden cup was at their lips, and an endless vista of five-pound notes spread out before them, the ghost of Marc Bedarride inspired his disciple to dash the goblet aside, and the unreal vision of profit, like a mirage on the ocean, quite melted away. It would be tedious, if not irrelevant to the subject, to recount here the various causes of offence which have rendered the 33° Council obnoxious, and, it may almost be said, odious to their own quondam adherents. A section of self-elected oligarchs at the best, they are in no sense entitled to pass judgment upon others, and they may rest assured that unless they refrain from "meddling and muddling" in affairs beyond their jurisdiction, they will awaken such a storm of opposition as will shake down their card-board edifice of obstructiveness, and scatter their transcendental pretensions to the winds.

P o e t r y .

LINES ON THE DEATH OF AN OLD LADY.

Written by one of her dearest friends,  
BRO. C. I. PATON.

"Her children arise and call her blessed; her husband also, and he praiseth her."

Another pass'd away—a friend  
From childhood's dawn beloved, revered!  
The pleasant converse is at end  
By which, till now, life's path was cheered.

Well was she worthy of the love  
Which was her portion here below;  
Only the better home above  
Can love more pure and constant know.

Her's was a long and happy life,  
Though not without its painful days:  
As girl, woman, daughter, wife,  
She walked in virtue's peaceful ways.

She lived in piety and faith,  
Pursuing still the heavenward road;  
Always in readiness for death,  
For always waiting upon God.

Her children rose to call her bless'd,  
Her husband gave her willing praise;  
And all the neighbouring poor confess'd  
Her liberal hand and gentle ways.

With age her spirit's beauty grew,  
And, till away from earth she pass'd,  
Shone with a radiance ever new,  
Bright'ning and mellowing to the last.

We now shall see her face no more,  
Nor hear her voice, until we stand  
With her on Jordan's farther shore,  
Inheriting the promis'd land.

But still the remembrance will abide  
Of her example bright and fair,  
To rouse our slumb'rous souls, and guide  
Our footsteps till we meet her there.

BREAKFAST. — EPPS'S COCOA. — Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cocoa, a very light, thin, evening beverage.—[Advt.]

## FREEMASONRY in IRELAND.

BY BRO WILLIAM JAMES HUGHAN.

(Continued from page 197.)

A long letter by Bro. Alexander Seton, Deputy Grand Secretary for the Seceders, pretty fully embodies the reasons for opposition to the Grand Lodge at Dublin, and we will therefore give it in its entirety, as also reports of Grand Lodges held June 6th, 1810, and 3rd June 1812, and a letter respecting the Grand Masonic Hall and Orphan School:—

SIR AND BROTHER, June, 1810.

In my last letter, dated 5th April, 1810, I was obliged to expose to Masonic view one of those exertions of ingenuity, which, although in legal contemplation, amounted not to the crime of forgery; yet, morally and Masonically speaking, was one of the most dishonest and unprincipled that duplicity ever resorted to. It was not a mere simple falsehood, the disgrace of which, on detection, must fall on the promulgators, but it was a compound fabrication, which might have involved in it the names of brethren in the sister country, but whose noble rank and illustrious character fortunately removed far from them the imputation which might attach to personages whose virtues may be less readily acknowledged even where their conduct is best known. I did entertain a hope, which, for the Masonic honour of the parties, I sincerely regret has not been realised, that the family of the once Grand Master of Masons in Ireland would, on his and their own behalf, have seized the earliest opportunity to disclaim all association in that fabrication. I was willing and weak enough to suppose that the detection of the imposition having rendered it unproductive of the desired effect, the honour and the integrity of the Mason would have been roused into an indignant rejection of any participation in the reproach and contempt which ever attends base and unsuccessful management; such was the idea I had formed of those who profess to have "no other object in view than the honour and the interest of the Order." I must now, however unwilling, retract that opinion, and acknowledge, as I have been emphatically told by one of these parties, that "I knew not the sort of men I had to deal with." It is, however, fair to state that on a recent occasion the D.G. Master, from the chair of the Dublin G. Lodge, expressed great indignation on reading the detection contained in that letter; but, observe, the indignation was levelled, not at the parties concerned in the fabrication, but at the party who detected it. I must confess on such occasions I prefer, notwithstanding the Deputy's indignation, the character of detector to that of detected; and I had rather be the object of enmity by exposing duplicity and falsehood than of friendship as having been guilty of them. In this, I trust, there is no peculiarity of taste, but as questions of such nature bear not an argument, I pretend not to prescribe in that respect to others.

The D.G.M. on the same occasion declared that such things were infamous; I agree with him, and add, nothing can be more infamous; but, you will again observe, it is to those convicted of the act the infamy belongs, and not to the detector. Whatever guilt attaches to the latter I freely take to myself—the rectitude of the former I must leave to the proper owners. I am much afraid this explanation will not gratify them, but as they are not bound to be pleased, so neither am I bound to please them. The D.G.M. having thus indulged his indignation against the absent detector, challenged an inquiry into the Masonic conduct of his Principal, and as I knew that "any statement of facts is to that Principal a matter of perfect indifference," I cannot be supposed in the slightest degree to injure his feeling by accepting that challenge; and although the Masonic world and the Deputy may somewhat differ in their sentiments on these facts, "the freedom from partialities and prejudices," and the total absence from the Grand Master's contemplation of "any other object than the honour and the interests of Masonry," yet I may hope that the difference of opinion in this case will not be visited on me as an offence more than the peculiarity of taste in the former.

It is a fact, that 21 years ago, after the late Marquis of Downshire and the late Duke of Leinster had declared themselves *honoured* by being called to the Masonic Throne of Ireland, the then Baron Donoughmore *condescended* to succeed them. The benefits which followed that *gracious condescension* I cannot pretend to enumerate; but the first eighteen years may be well divided into two grand periods, of which the best account we have, coming from his adopted and bosom friend, we may

reasonably suppose those benefits suffer not from them any envious diminution. From 1789 to 1797, having certainly "no other object in view than the honour and the interests of the Order," the Grand Master was entirely occupied by two most important employments: raising regiments for the honour of Masonry, and establishing with equal disinterestedness a Grand Lodge in the city of Cork for the accommodation of twelve or fourteen lodges.

Such great exertions, no doubt, required great repose, or in the classic language of the family friends, "having no more regiments to raise, the Order was no longer an object of attention to the Grand Master." This period of rest may well terminate with 1807, some little dreams of resignation in 1805 and elections in 1806 and 1807, not being for the present worth observation. I would not here be supposed to detract from the merit or deny the necessity of raising men to fight the battles of our country, and I am well persuaded that a man is not the worse soldier for being a good Mason. Corporal Trim says "the greatest cowards are always the greatest scoundrels," I yet may doubt whether much advantage is derived to the principles of Masonry, or much honour to its practice, by converting the rendezvous into a lodge room or the Crimp Serjeant into a Master Mason. It may be objected to me that the Grand Lodge of Cork is called provincial; 'tis true, but essentials are of more consequence than names. The Grand Lodge of Cork does all acts within the power of a Grand Lodge, decides controversies, receives annual dues, dispenses these annual dues, honestly in charity, not dishonestly in litigation. 'Tis true, like other Grand Lodges, the Grand Lodge of Cork is not omnipotent; for in 1808, no doubt without any solicitation on his part, twelve or fourteen members of that Grand Lodge invested their founder with an unlimited authority, not over themselves, but over the rest of the Masons of Ireland. The validity of this grant was unkindly denied, and the Grand Master was very cruelly refused the benefits he expected from it, on this most ridiculous pretence: that three or four hundred lodges in Ulster ought to be in the Grand Master's estimation of at least equal importance with ten or twelve in Cork; whereas it is well known that out of his great impartiality he prefers one vote in Cork to one hundred in Ulster; and that, barring a small trifle of family patronage which he has in view, and which we will mention hereafter, "he would not condescend to be Grand Master even in Dublin with a single dissenting voice." But here, again, you will observe a small distinction: every one who votes for him, even a Fellow Craft, is a good, valid, and existing vote; but those who vote against him, so says the Deputy, are *nonentities*. Hence you learn the vast importance of being allowed to contribute to family aggrandizement; so long as you support a certain family with your votes, and a certain lawsuit with your money, you are the most honourable, independent, existing Masons in the world; but the moment you withdraw your confidence from one, or your subscription from the other, your Masonic existence terminates—you are *nonentities*. The D.G.M. has pronounced the sentence of annihilation from the Dublin Throne; and extraordinary as it may appear, each Mason in the kingdom, the favourite city of Cork, and the brethren therein residing always excepted, although he may believe in his existence, attend his lodge, eat, drink, sleep, &c., &c., he is to all intents and purposes, Hutchinsonically speaking, a *nonentity*. It may be a point of doubt, which is most to be admired, the novelty of this idea, or the prudence of the Deputy's challenge springing from it—*nonentity* having neither person nor voice, there was little danger to be apprehended, the courage and wisdom balanced each other

So nicely pois'd, 'tis clear his brain  
Outweigh'd his courage—half a grain.

It is a fact, that between the months of June, 1808, and December, 1809, a period in which the Order in Dublin has not only been honoured by the condescension of this Grand Master in holding office, but also by the superintendance of his Special Deputy, and his regular attendance on *election nights*, that the Fund of Charity has been distributed with a very liberal hand, no doubt to very deserving objects. Those of the greatest merit seem to be Mr. Ay. Hill and Mr. I. Williams, attorneys; £471 8s. 4d. is incontestible proof, not only of their deserts, but also of the strength of the fund in 1808; and the poverty in 1810 is evidenced by a balance in hands of £1 13s. 3d. This sum of £471 8s. 4d. was a small tribute of gratitude for the Masonic talent and "best judgment" of a Grand Master who "perfectly free from prejudices or partialities" with the experience of twenty-one years, "having no other object in view than the honour and interests of the Order" conducted that Order to a crisis equally honourable and advantageous. £1 13s. 3½d., at the end of twenty-one years, is nearly 1s. 7d. per annum—incontestable proof of the great benefits received from such wonderful *condescension*. I must here confess, that

in my opinion somewhat greater liberality has been used with respect to the charity money than the conductors of that fund are ready to evince with respect to their own money. Some people have the art of taking better care of their own money than of that with which others may entrust them. In this I may be mistaken, and as nothing could afford these conductors greater satisfaction than to detect my errors, their friends have now the best opportunity to prove my ignorance, and their liberality; let the lodges attached to them, according to the usage of the Cork brethren, which must be right, suspend for two or three years the payment of their dues, and if in that time the Grand master of Dublin and his Deputy, the Grand Secretary and his Deputy, the Grand Treasurer, individually or collectively, expend in their Masonic litigation as many shillings of their own as they have done pounds belonging to the Fund of Charity, I will again acknowledge that "I know not the kind of men I have to deal with." 'Tis only fair to afford these liberal conductors an opportunity of proving in purse as well as in person their disinterested attachment to the Order, and their perfect freedom from all interested and personal objects. Should I, however, be correct in my opinion, the brethren, by adopting this plan, will, at the end of two or three years, have the satisfaction to find their lodge chests, instead of being exhausted in idle litigation, replenished with means to relieve the indigent and distressed brother, to give food to the hungry, to clothe the naked; and the reflection that they are enabled so to do will give more gratification to the Masonic mind than can be derived from any measures of family aggrandizement or any display of family adulation; and should the brethren then deem it expedient to reimburse them their just and necessary expenses, it will afford a testimony of attachment on both sides—honourable and disinterested.

Having disposed of these comparatively lighter matters, I will not at present enter into a detail of the various occurrences which took place between the Grand Master's dream of resignation in 1805 and the meeting of 1808, which was "to re-illuminate the sun of Masonry in Ireland," nor will I now suppose the Grand Master fomented dissensions for the sole purpose of subjecting the Order of Freemasonry in Ireland, in all its branches, to his absolute control; to be afterwards wielded as a weapon of political consequence or converted into a tool of family aggrandizement. These points may afford matter for a future occasion; the suggestion of them at present may be a caution to the brethren that they may become not the victims of such artifice. But I will recall to your recollection the pomp with which the Grand Master assured the brethren of "his perfect freedom from partialities and prejudices," and his having "no other object in view than the honour and the interests of the Order." When "perfect freedom from partialities and prejudices," and "no other object in view than the honour and the interests of the Order" are mentioned among Masons, it is not unnatural to suppose these expressions are to be understood in their ordinary meaning, without any sinister design or personal object skulking behind them; but here again, in the family language, "you know not the kind of men you have to deal with." Should it be my misfortune to prove duplicity of conduct, falsehood of statement, and breach of obligation, the portion of Masonic honour which remains will not be very burthensome. You will, then, understand what is meant by "freedom from partialities," and "know the kind of men you have to deal with." Among Masons, you know, guilt in the two former charges always implies guilt in the latter: the Mason who endeavours to injure or deceive, who falsely vilifies or wilfully mis-states, in addition to the moral turpitude attached to deceit and falsehood, is also guilty of a breach of Masonic obligation; he tears assunder those bonds which bind Mason to Mason, which when preserved form the wreath of moral superiority, when severed, the disgrace falls not on the institution, but on the individual. The Grand Master having thus pledged himself "to have no other object in view but the honour and the interests of the Order," we will examine the sincerity of that profession. The office of Deputy Grand Secretary has always been in the gift of the Grand Secretary, and not in the gift of the Grand Master. It has trouble attached to it, and has also, in the Grand Master's words, "unfortunately some emolument." It had until latterly been supposed not to be injured by a little respectability in the person who held it; a knowledge of spelling and English, a little education, and such other trifles, were thought not incompatible; in short, both for Masonic and other reasons, it was formerly believed expedient it should be held by a gentleman—we have, out of respect to the Masons of Ireland, been latterly told in Dublin that it ought not to be held by a gentleman. Be that as it may, the G.M., in April, 1808, gave it as his solemn opinion that neither of the parties who claimed to be Grand Secretary ought to be elected; their very claims, he said, disqualified

them. The majority of the brethren thought otherwise of one of them, Bro. Irvine, and attended for the purpose of electing him. He did not entertain this new-light idea concerning his Deputy. The brethren who, at the solicitation of the Grand Master's family, had voted on three different occasions, one of these his own election, into which they had been cajoled, were, by an arbitrary decision and paltry manœuvre of the Special Deputy, prevented voting on the fourth. The great majority of the brethren, with Bro. Irvine, instantly withdrew, and Mr. Hancock was elected Grand Secretary. The Grand Master of Ulster was requested to call a meeting at Dungannon, which took place in June, 1808, when 300 lodges declared themselves independent of the Dublin G.M. and the Dublin G. Lodge; and yet that G.M. talks of not "conceding to hold office with a single dissenting voice." The intended meeting alarmed the family, and in three days it was proposed to Bro. Irvine, by one of the family, that Mr. Hancock should resign, that Mr. Irvine should, disqualified as he was, be elected G. Sec., with, however, this small preliminary proviso, that he should cede to the G.M. the nomination of the D.S., with the "unfortunate emoluments." Does it require much discernment to discover in this proposal an object different from the honour of the interests of the Order? How did the lapse of three days disqualify Bro. Hancock and qualify Bro. Irvine? The family fear dreaded his influence and respectability; and the family duplicity, judging from their own feelings, supposed he would, for office, sacrifice his own honour and your independence to promote their patronage and their aggrandizement. So long as Bro. Irvine respected the dignity, the independence, and the privileges of his office, he was disqualified; but if he invested the G.M. with the emolument, in a moment he was qualified. The proposal was treated with the contempt it merited. True to his object—you see "how honourable" it was—the G.M. did not stop here; he acted so as to leave no doubt; his cupidity for the "unfortunate emoluments" got the better of his prudence; and he furnished incontrovertible proof of the meaning which he attached to "the honour and the interests of the Order." I know not whether the compliance of Bro. Hancock to the cession was presettled, but this I know, that after the family was rejected, a letter was written to the G.L. printer, by the G.M.'s directions, signed J. Cuthbert, Act. Sec., in which he desired that "50 copies of the transaction, then printing, should be sent the G.M. for the brethren in Cork, and the remainder to be sent to Mr. Marsh, whom his lordship had appointed to be the Dep. Sec. Here, I think, is conviction that patronage and emoluments were his real objects, and the "honour and interests of the Order" a mere stalking-horse for their attainment. It is true that appointment did not take place; the G.M.'s new friends, whom he thought he had secured by violating the laws of the Order, most ungratefully refused to assist in carrying that nomination into effect, and after threemonths' negotiation, appointed another person, in opposition to the nomination of the Dublin G.M. and the G.S. Was private honour a question, which happily is not the case, it might be balanced in the scrupulous mind; what addition it has received by this G.M.'s associating with a party that could so unkindly deceive and thwart him in these his disinterested exertions for the "honour and interests of the Order;" or in his adopting and countenancing the principles and conduct of those associates who great Masonic talent and industry appear by their fruits better adapted to the purposes of anonymous correspondence, and fabricated replies, than to conduct the business of the Dublin G.L., or of the party, by means either honourable or justifiable.

The next charge it may be my fortune to prove, is that a statement of falsehoods was published under the authority and by the direction of that G.M. in which his title to a "perfect freedom from partialities and prejudices" may appear to rest on the same foundation with his "freedom from any other object than the honour and the interests of the Order." As accuser, it is proper that I stand with clean hands before you. Early in 1806, just after the G.M.'s dream of resignation, in which he foresaw the approaching contentions, I informed him that if he thought I was a party to those contentions, or that my resignation could prevent them, I was ready to resign, and wait until such time as his convenience would allow my conduct to be investigated. That proposal was not attended to. The opinion of the G.L. on the very night on which his resignation was sent in, as the best method to prevent contentions, and was suppressed by his then Deputy as the best means to promote them, was, with respect to my conduct, highly flattering. From that period until 1808 I had acted in conformity to the known and established laws of the Order, but often in opposition to that Deputy whose conduct, in the G.M.'s own words, was such "as he could neither sanction nor be guilty of," yet who, it would seem, had obtained the G.M.'s con-

fidence by suppressing his resignation. The G.M. having thus, in December, 1805, foreseen, and for two years, until February, 1808, superintended the contention, "without any other object in view than the honour and the interest of the order," he then sent to inform me that for reasons personal to himself, but hostile to me, *I must resign*; not being his Deputy, I refused to resign, and I again demanded an investigation of my conduct, and relied on the laws of the Order for my justification. The G.M. chose not to be governed by the laws of the Order; they could not forward his objects. Masonic legality of conduct, and principle of action were now essential points; many brethren in town, and most brethren in the country, had for these two years, concurred in conduct with me. The G.M. changed his ground, if I would resign for *his accommodation*; in other words, if I would abandon that principle, and those brethren who had acted according to the laws of Masonry; if I would betray the trust reposed in me, for *the accommodation of the G.M.*, I might make such pecuniary arrangement as I thought proper for my own advantage; I would thus, in the G.M.'s idea, become worthy of the profits, though not of the ostensible situation. Divide et impera, a political, but not a Masonic maxim, became the G.M.'s principle of action. I had not been accustomed to convert the liberty and privileges of others, to my private advantage or emolument; I was not a trader in such articles; I refused the bribe and accommodation. The G.M. in his letter of May, 1808, written some days previous to the Grand Lodge meeting, tells the brethren that "I had refused to comply with his due authority, by not sending him some books, to the custody of which he thought himself entitled," and that I had also "to deceive," sent him an unsevicable seal. With respect to the books; exclusive of other reasons, before another tribunal, he had not, by the laws of Masonry, any right to the custody of them, and I had found sufficient reason not to confide beyond the law. When, therefore, the G.M. relying for the custody of these books on a right which exists not, states that I had refused to comply with his due authority, *he states what is not true*. When he states that I had imposed an unsevicable seal upon him, thereby insinuating that I had retained a servicable one, *it is also false*. I never had, or used in the office of D.G.S. previous to the writing of that letter, any other seal than that which I sent him. Should his Deputy now say that these statements were made on the representations of others, I beg to inform that Deputy, that negligence or inattention is a miserable apology for him who publishes a falsehood; and that where a little enquiry must have procured decisive information, such statements, in addition to their being unfounded, are to be considered wilfully and maliciously so.

It may be asked, among Masons, what motive could induce a G.M. to write and publish such falsehoods? Could he, by such calumnies, have deprived me of the confidence of the Order, he thought he might the more readily accomplish his object, and enrich his follower with those "unfortunate emoluments." I had resisted his threats, refused his bribes, and therefore "entirely free from partialities and prejudice" as he must be, and "having no other object in view but the honour and interest of the Order," he wrote a letter unfounded and false in its contents, to influence the election. The seal was in his possession, the books he alluded to were on the Grand Lodge table where they ought to be, and the brethren of Ulster finding contempt, insult and mockery practised towards them, when they withdrew left them not behind.

I think I have already stated sufficient to prove not only the two charges to which I have applied myself, duplicity of conduct as a Mason, and a deliberate and premeditated aspersion of character, false, in fact, and founded in insinuation, but also to prove the breach of obligation. I will yet go farther. A Grand Lodge cannot do business except on the third degree of Masonry; nor can an any Apprentice or Fellow Craft sit, vote, or speak therein. It is not unreasonable to suppose that twenty-one years' experience should have instructed the Grand Master in this essential point. It is stated, and on the most diligent inquiry I am convinced, the fact is, that one brother introduced by the Grand Master to the meeting of April, 1808, was then no higher than a Fellow Craft; that brother, in the Grand Master's own words, is "near and dear in blood, in feelings, and in affection"—he is his own brother. There is, therefore, little reason to suppose him ignorant of the circumstance—there is evidence to prove the G.M. well acquainted with it. In opening the lodge, the G.M. called it a lodge of Master Masons—he used the Fellow Craft sign. Shall this evasion be set up as a defence, doing honour either to the Masonic talent or the Masonic integrity of that G.M.? The same brother, still a F.C., attended the meeting of May, 1808. He was questioned as to the degree of Masonry to which he belonged. Under the advice of counsel he declined to answer. He was not, however, by the Deputy prevented

taking an active part in the transactions of that day. Will the Deputy, "dressed in a little brief authority," now get up, and in the petulance of demi-official intemperance and noisy invective against the absent, parade before a party known even in Dublin only on election nights, the Masonic virtues and the Masonic talent of the now G.M. of Dublin; will that Deputy, who in his former ecclesiastic function must have learned the lessons of truth and sincerity, now say, that a G.M. can dispense with the laws of Masonry, or absolve himself from those solemn obligations, the strict observance of which in others he should enforce, not only by precept but by example? Ere he uttered his philippic and threw out his challenge, he ought to have considered that truth and rectitude shrink not before duplicity and falsehood, and that the humblest individual in society who states facts will eventually obtain credit in opposition to his superior who states falsehoods. He ought to have known that exalted rank is best supported by exalted conduct, but that neither the one nor the other are the sole property of any family. He should have recollected that the existence and the respectability of Masonry depends not on family accommodation or family aggrandizement, nor will it expire with family discomfiture. Soaring far superior to such paltry arrangements, its virtues will flourish, its benign influence be acknowledged when family schemes are defeated or forgotten. To be at the head of Masonry was once an *honour*, it is now a *condescension*, and an expensive condescension it has been; but when people talk of condescension in public, and intrigue for the attainment of their object in private, 'tis not difficult to see that there are ulterior objects in view—"the honour and the interests of the Order" may again be used as a stalking-horse; and, again, may personal advantages and personal aggrandizement be found skulking behind him.

Let it not be supposed that I enjoy any gratification in meeting the Deputy's challenge. As a man and a Mason, it is most abhorrent to my feelings to expose even to Masonic view the picture now before it. In their fondness for notoriety they have forced the task upon me. In most instances the evidence comes out of their own hands; they will not say is the less credible on that account. The Grand Master with conscious foresight warned you to beware how you suffered yourselves to come under the control of an individual so humble as myself. Our conduct is before you, and I will not stop to draw a comparison between the tempter and the tempted—an humble individual in a subordinate situation and a monopolizing family in a superior one. But I will warn you to beware how you submit yourself to the domination of any family, which for twenty-one years could struggle to keep the Order in its trammels, and at the end of twenty-one years, for the attainment of yet ulterior objects, could force that Order to the verge of pecuniary and Masonic ruin.

If, therefore, the Masons of Ireland regard the independence and prosperity of their Institution. If they wish to transmit to posterity their Masonic rights in the same ample and virtuous form in which they have received them; if they wish to stand superior to paltry schemes, and remain independent of family arrangements, and unconnected with systems of family aggrandizement; if they wish to preserve themselves unpolluted by political agitations, and unshackled by Masonic speculators, they will take the law of Masonry as their guide, and spurn the tyrannic usurpations of every person who violates that law for purposes of patronage, or who assumes the power of dispensing with its solemn obligations for purposes of personal advantage, or of personal gratification. The threats, the enmity or the coercion of such individuals may, by the Masons of Ireland, be despised; their friendships, their flattery, or their bribes, must, to the Masons of Ireland, be fatal.

I have the honour to be,  
Your very obedient Servant and Brother,  
A. SETON, D.G.S.U.

(To be continued)

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.



### ROYAL MASONIC INSTITUTION FOR BOYS.

The regular Committee meeting of this Institution was held on Saturday, the 1st inst., at Freemasons' Hall, Bro. B. Head, V.P., in the chair. There were present: Bros. H. Browne, V.P.; R. W. Stewart, V.P.; J. R. Sheen, V.P.; G. M. E. Snow, V.P.; F. Walters, V.P.; G. Myers, V.P.; J. G. Chancellor, V.P.; B. Mallam, V.P.; R. Spencer, V.P.; J. R. Stebbing, V.P.; Cox, V.P.; J. C. Parkinson, V.P.; T. J. Sabine, J. W. Dosell, H. W. Hemsworth, &c.

Bro. F. Binckes, Secretary, read the minutes of the previous meeting, which were confirmed.

Four applicants were placed on the list of candidates for the October election, whose petitions were brought before this meeting, and one was deferred. Five boys, who had been educated in this school, had each £5 voted to supply them with clothing. In consequence of the removal of one of the boys from the school, through ill-health, another vacancy was now declared, making fifteen instead of fourteen boys to be elected on Monday, April 17th. One candidate (Fitzwater) is withdrawn from the list of applicants seeking admission into the school.

Some other business having been disposed of, the usual vote of thanks to the Chairman closed the meeting.

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*Royal Jubilee Lodge, No. 72.*—This old lodge was held on Monday, 3rd inst., at Anderton's Hotel, Fleet-street. Bro. H. J. Wright, W.M., presided. The minutes of the previous meeting were read and unanimously confirmed. The W.M., in a correct, painstaking, and excellent manner, initiated two gentlemen into the mysteries of the Order, and afterwards, in the same pleasing style, raised two brethren to the third degree, which completed the work of the evening; and after some formal business had been disposed of, the lodge was closed. The usual banquet followed, served up in Bro. Clemow's well-known superior style, under the able superintendence of Bro. W. Smith, whose indefatigable exertions to please all were fully appreciated. The regular toasts were given and responded to, and after a few hours of enjoyment, the brethren separated, well pleased with their happy meeting. There were present Bros. J. J. Laskey, J.W.; H. Webb, P.M., Treas.; J. Nunn, P.M., Sec.; J. Dann, S.D.; A. Curry, D.C.; C. Dodson, P.M.; &c. Amongst the numerous visitors we noticed Bros. R. Boney, P.M. 79; H. Wington, 79; F. Walters, W.M. 1309, P.M. 73; H. Thompson, P.M. 177, P.M. 1158; B. Robards, W.M. 228; H. A. Lovett, 1314.

*Lodge of Faith, No. 141.*—The regular meeting of this lodge was held at Anderton's Hotel, Fleet-street, on the 28th inst. Bro. J. Speed, W.M., presided, assisted by Bros. C. C. Taylor, S.W.; Green, J.W.; Themans, S.D.; Catmur, J.D.; Kennett, I.G. There were also present Bro. Hill, I.P.M.; Anslow, P.M. and Sec.; W. Carter, P.M. and Treas.; W. Stewart, Gottheil, and Gluckstein, P.M.'s; and a moderate collection of brethren. After the usual preliminaries, Bros. P. Davis, Abbott, and Hutton received their third degree, and Bro. Parker was passed to the second. The ballot being in favour of Messrs. W. J. Downey, Jacob Wigel and Adolph Levy, those gentlemen presented themselves and were severally initiated into the ancient mysteries of the Order in accordance with the established rules of the Craft. After several hours of labour, the brethren adjourned to their well-earned refreshment, which was liberally provided for them by Bro. Clemow under the able and courteous superintendence of Bro. Wm. Smith. On the removal of the cloth, the customary series of toasts were proposed and responded to; by Bro. Downey for the initiates, Ransome on behalf of the visitors, Hill and Steward for the P.M.'s, Themans for the officers. The proceedings were also enlivened with songs by Bros. S. Davis, Mallet, Gairy, Ransom, and M. Davis. The Tyler's toast terminated a very pleasant evening. The lodge was honoured by the following visitors: Bros. Gillard (150), Ransome (W.M. 169), S. Sequira (776, Paris), R. Davis (169), and Pestojee Bazonee (Eastern Star, 1189, Bombay).

*Lodge of Unity, No. 183.*—On Monday, the 27th ult., at the London Tavern, Bishopsgate-street, the installation meeting of this lodge was held. Bro. G. Thompson, W.M., presided, and completed the work of his year of office by passing one and raising another brother. Bro. Todd, P.M., took the chair, and in a faultless manner installed Bro. H. Wadling, W.M., who then appointed the following brethren as his officers: Bros. the Rev. D. Shaboe, P.G. Chap. Middlesex, Chaplain (re-invested); Garrett, S.W.; R. W. Groombridge, J.W.; Spelth, Treas.; Doggett, Sec.; E. C. Moore, S.D.; E. Collins, J.D.; R. Spencer, I.G.; and Bavin, P.M., Tyler. A vote of thanks and a handsome Past Master's jewel were presented to Bro. G. Thompson, I.P.M., which were duly acknowledged by him. The lodge was then closed, and the brethren sat down to banquet.

*Fitzroy Lodge, No. 569.*—The regular meeting of this distinguished lodge was held at the Head Quarters of the Honourable Artillery Company, Finsbury, on Friday, the 24th ult. Bro. Peter Yeames Gowland, M.D., W.M., opened the lodge. The minutes were read and confirmed, and the ballots for candidates for initiation were unanimously in favour of their admission. The W.M., in his accustomed correct, impressive, and admirable manner, did the ceremonies of initiation and passing, which must have produced a lasting impression on all those who were fortunate to receive those degrees from him. The routine business having been disposed of, the lodge was closed; the supper followed. There were present: Bros. J. C. Daniels, J.W.; P. Matthews, P.M., Treas.; J. Egles, P.M., Sec.; C. J. Watson, S.D.; W. H. Honey, J.D.; J. Dyer, I.G.; H. T. Adams, P.M.; J. W. Long, P.M.; F. Graves, I. Wilkins, G. Smith, W. S. Spicer, &c. Visitors: Bros. Lazarus, F. Walters, &c.

*Lodge of St. James, No. 765.*—The installation meeting of this young and prosperous lodge, which has nearly completed fourteen years since its consecration, was held at the Leather Market Tavern, New Weston-street, Bermondsey, on Tuesday, the 4th inst. The lodge was opened by Bro. Hyde, W.M., supported by Bros. R. P. Hooton, S.W., and W.M.-elect; T. Neville, J.W.; R. White, Sec.; W. Jones, S.D.; Child, J.D.; P. M'Cullum, I.G.; H. Jolly, W.S.; M. Scott, P.M.; D. Boyce, P.M.; and others. The minutes of the previous meeting were unanimously confirmed. Bro. Hyde, W.M., in an impressive, earnest, and correct manner raised Bros. R. Jolly, Bishop, Ireland and Brimmer to the third degree. Bro. M. Scott, P.M. (father of the lodge), then took the chair, and in his usual superior and masterly manner installed Bro. R. P. Hooton, W.M., who appointed as his officers Bros. T. Neville, S.W.; W. Jones, J.W. and Treas.; R. White, P.M., Sec. (re-invested); Child, S.D.; P. M'Cullum, J.D.; H. Jolly, I.G.; M. Scott, P.M., D.C.; Buckworth, W.S.; and W. J. Laing, P.M., Tyler. The investiture addresses to the officers and the other addresses were most beautifully given by the Installing Master, and on the completion of the ceremony a hearty burst of applause greeted him before he resumed his seat. It was proposed, seconded, and carried unanimously that a vote of thanks be given to Bro. M. Scott, P.M., for the able manner in which he had rendered the ceremony of the installation, and that the same be entered in the lodge minute book. The report of the Audit Committee was read, showing that the lodge funds, and all other things connected with the lodge, were in a prosperous state. The lodge was then closed, and the usual good banquet followed, but in consequence of the serious illness of the host, harmony was dispensed with. The usual toasts were given, and Bro. Hyde, I.P.M., at the festive board, was presented with a handsome five-guinea P.M.'s jewel, which had been unanimously voted to him from the lodge funds at a previous meeting. Bro. Scott, in an eloquent speech, returned thanks. Visitors: Bros. E. Harris, P.M. and Treas. 73; F. Walters, P.M. 73; D. Rose, P.M. 73; G. Free, S.W. 73; G. J. Grace, J.W. 73; T. Blakeley, P.M. 765; Parker, P.M. 765; H. Bartlett, J.W. 147; A. P. Haley, 862; Smith, 902; &c., &c.

*St. Mark's Lodge, No. 857.*—A meeting of the above lodge was held on Tuesday, the 28th ult., at Bro. Time-well's, the Duke of Edinburgh, Shepherd's-lane Brixton. Present: Bros. Shuck, W.M.; Hambly, S.W.; Day Goss, J.W.; Bragg, S.D.; Morley, I.G.; Harrison, M.D., P.M. and Treas.; H. E. Frances, P.M. and Sec.; Seaton, M.D.; King, Goalen, Adams, Gamble, Crouch, Cox, Dodwell, Bunker. The visitors were: Bros. Hambly, P.P.G.T., Devon; Bowden, P.M. 278; J. L. Thomas, P.M. 492; W. S. Wallace, P.G.S.W., Gloucestershire; W. Worrell, S.W. 1339, W.M. of the Windsor Lodge, and several other distinguished brethren. After the opening of the lodge, the business of the evening was proceeded with, which was to install Bro. Hambly into the chair of King Solomon. This interesting ceremony was performed in a most impressive manner by Bro. Harrison, M.D., P.M., the father of the lodge, and additional effect was imparted by the admirable performance of Bro. Worrell on the harmonium. The W.M., being installed, then invested his officers as follows:—Bros. Day Goss, M.D., S.W.; Bragg, J.W.; Seaton, M.D., J.D.; Morley, S.D.; and King, I.G. Bro. Frances, P.M., was re-invested as Secretary. The lodge being closed, the brethren adjourned to an excellent banquet. Bro. Timewell, who must be on intimate terms with geni of the "Arabian Nights," provided a banquet which surprised every one by its *recherche* style; the resources of a much larger establishment have often failed in giving such entire satisfaction as was afforded on this occasion. After the usual Masonic toasts had been given, the W.M. proposed the healths of Bros. Goalen and Adams, who were initiated a week previous at a lodge of emergency, the Entered Apprentices' Song being admirably given by Bro. Worrell. Bros. Goalen and Adams returned thanks in very happy terms. The W.M.'s health having been proposed by Bro. Shuck, P.M., Bro. Hambly said he was proud of the high position he had achieved in Freemasonry, especially so as it had been given by the members of the St. Mark's Lodge. Ever since he had joined the lodge he had made it his study to do his duty to the utmost of his ability in every office he had been placed. He owed his knowledge of Freemasonry to his punctual attendance to the class attached to the lodge, and was particularly indebted to Bro. Frances, their Secretary and Preceptor, for the instruction he had so kindly given him. He should always study the best interests of the lodge, and hoped he should live to install his successor, and remain a P.M. of the lodge for many years.—The W.M. then proposed the health of the visitors.—Bro. Hambly, P.P.G.T., Devon, said he had travelled very many miles to be present on this occasion, and very interesting it was to him to witness the installa-

tion of, he may say, his double-brother—brother of the flesh and brother in Freemasonry—into the chair of King Solomon. He felt sure he was quite deserving of that honour, and expressed his thanks for the kindness he had always received from the brethren of the St. Mark's Lodge.—The Treasurer and Secretary's healths, as officers and P.M.'s, were proposed and drank enthusiastically.—Bros. Harrison, M.D., P.M., and Frances, P.M., returned thanks in very eloquent terms, expressing their hopes that the brethren would take advantage of the class which met in the house they were then in, and at which they could all obtain that excellence which was necessary for them to fill a similar proud position to that which Bro. Hambly then so deservedly occupied. The Officers' health being drunk, Bro. Day Goss, M.D., returned thanks in his usual fluent manner. The Tyler's toast being given, the brethren adjourned, after having spent a most pleasant evening, which was added to by the excellent performance of Bro. Worrell on the piano.

*Lodge of Asaph, No. 1319.*—This lodge held its regular monthly meeting at the Freemasons' Hall, on the 3rd inst., at 1.30 p.m. Present: Bros. E. S. Jones, P.M., W.M.; Charles Coote, P.M., S.W.; J. M. Chamberlain, P.M., J.W.; James Weaver, P.M., P.G.O. Middlesex, S.P.; Edward Frewin, J.D.; Charles Coote, jun., Treas.; C. S. Jeykill, I.G.; W. A. Tinney, D.C.; W. H. Weston, J. M. Ball, W. H. Stephens, H. Snelling, J. Egerton, H. Snyders, H. J. Tinney, H. Baker, J. Baker, John Strachan, John T. Carrodus, Thos. Edgar, J. Boatwright, W. T. Maby, and Edward Terry. Visitors: Bros. Chas. Heywood (186) and Edward Swanborough, 188. The lodge being opened, the ballot was taken for Messrs. W. J. Castell, W. Graves, L. Silberberg, for initiation, and they, being in attendance, were duly into the mysteries of Freemasonry. Bros. John Strachan and J. T. Carrodus proved themselves proficient in their examination, and were passed to the second degree; Bro. Joseph Baker also having given proof of the knowledge of his examination was raised to the degree of M.M. The W.M. gave the explanation of the tracing-board in the three degrees and the charge to initiates. Bros. John Read, P.M. 720, Organist; Edward Swanborough, 188, Theatrical Manager; Charles Wellar, Organist, were proposed as joining members, and Mr. George Augustus Compton, Professor of Music; Joseph Horton, Professor of Music; Charles Wright, Treasurer, Theatre Royal, Haymarket, for initiation. A distressed brother was relieved with the sum of £5. The ceremonies were conducted in the usual good manner this young lodge so strictly observes. The business being finished, the lodge was closed in due form with solemn prayer.

##### PROVINCIAL.

*Ipswich, British Union Lodge, No. 114.*—The monthly meeting of this lodge was held at the Masonic Hall, on Thursday, the 30th ult.; Bro. Phillip Cornell, W.M. There was a large attendance of brethren, and the visitors included the W. Masters of the other three Ipswich lodges, and several brethren from Colchester and Bury St. Edmund's. Bro. H. C. Fox, Lieut. R.E., having passed a satisfactory examination, was raised to the sublime degree of a M.M., after which a most interesting lecture, on "Jerusalem Raised," was delivered by Bro. William Warren, Lieut. 60th Rifles (brother of Bro. Captain Warren, the Jerusalem Explorer). The lecture was illustrated by numerous diagrams, photographs, and models. At the close, Bro. Warren presented the lodge with several valuable books on Jerusalem, &c. A vote of thanks was ordered to be recorded on the minutes to Bro. Warren, and the W.M. requested him to accept two guineas, to be presented by him to the "Palestine Exploration Fund," as a slight acknowledgment for his trouble and kindness in giving the lecture. The brethren then retired to an admirable banquet, to which about thirty-five sat down.

*WARRINGTON, Lodge of Lights, No. 148.*—The regular monthly meeting was held at the Masonic Rooms, Sankey-street, on Monday evening, the 27th ult. The W.M., Bro. W. Richardson, occupied the chair of K.S., and he was supported by Bros. W. Mossop, W.M. 1250, as S.W.; D. W. Finney, P.M. 148, as J.W.; John Harding, S.D.; John Bowes, P.M., P.P.G. Reg., Cumberland and Westmorland; W. Crompton, I.G.; Horatio Syred; Charles Wood; T. Mee Pattison, Org.; Thos. Jones; Peter Jones; Samuel Hunt; James Hepherd, P.M.; W. S. Hawkins; Rev. Dr. Massingham; Robert Richardson; Thomas Morris; John H. Gornall, M.R.C.S.; John S. Patten; John Pilling, P.M.; James Hannah, Tyler. Visitors: Bros. Joseph Burton, No. 300; Thomas Jones, No. 291; P. J. Edelsten, No. 1250; Edwin Roberts. The lodge was opened in due form with solemn prayer, when the minutes of the previous meeting were read and confirmed. The ballot box was then sent round for Mr. Edward Howorth and Mr. John Wild Thorp, candidates for the mysteries and privileges, which proved in favour in each case. Mr. Thorp, being present, was initiated according to ancient custom by the W.M., under the able deaconate of Bro. W. Mossop, by whom also the charge was delivered with equal ability. Bro. Patten then claimed advancement, and, having proved himself worthy, was entrusted and retired. The lodge was opened in the second degree, Bro. Patten admitted and passed by the W.M., the working tools being presented and explained by W. S. Hawkins. The lodge was closed in the second degree. Bros. Dr. Gornall and Dr. Massingham signed their Grand Lodge certificates and afterwards received them from the Secretary. A discussion now followed relative to Boys' votes, when, on the motion of Bro. Bowes, seconded by Bro. Mossop, it was unanimously agreed to give them in favour of Thomas Lassiter Molineaux, being No. 21 on the list, this boy being connected with Warrington. Nothing further being proposed for the good of Masonry in general or of this lodge in particular, it was closed with the usual solemnities, and the brethren separated in harmony.

MELTON MOWBRAY.—*Rutland Lodge, No. 1130.*—The regular monthly meeting of this lodge was held on Tuesday, March 28th. Pro. J. J. Fast, W.M.; J. E. Bright, S.W.; Bernard, Sec.; W. Leadbeater, I.G.; Rev. W. Langley, P.M.; together with several members and visitors. Amongst the latter were Bro. Wright, of the Arboretum Lodge, Derby; Bro. Smith, Manchester; and Bro. Taylor, Leicester. One gentleman was proposed for initiation at the next meeting, and one of the brethren of the lodge offered his services as Steward at the next Festival of the Girls' School. A new banner (supplied by Bro. George Kenning, reflecting great credit upon his establishment) has been lately added to the lodge furniture, which is now complete.

LIVERPOOL.—*Pembroke Lodge, No. 1299.*—On Thursday, the 16th ultimo, the brethren of this lodge—one of the youngest but most promising lodges in the province of West Lancashire—were assembled at West Derby Hotel, West Derby, near Liverpool, for the purpose of installing the Worshipful Master-elect, and for other business. This was the anniversary day of the consecration of the lodge, and it is most creditable to the zeal and unanimity of the brethren connected with the "Pembroke" that the necessary cost of furnishing the lodge (carried out with the greatest taste by Bro. Joseph Wood) has been nearly defrayed during the first year. Bro. W. Crane, W.M., opened the lodge in the first degree, and after the minutes of the previous meeting had been read and confirmed, the lodge was opened in the second degree. Afterwards Bro. William Vines, as the W.M.-elect, was presented to Bro. T. Marsh, A.P.G.D.C. and P.G.S.B., by Bro. Hamer, P.G.T., and Bro. W. Crane, W.M., P.M. 249, for installation. The ancient rites having been read, Bro. Vines was duly installed W.M. in a highly impressive manner. The brethren having saluted in the three degrees, the W.M. appointed the following officers: Bros. J. Sallars, S.W.; J. Clegg, J.W.; Clayton, Treas.; P. Macmurdrow, Sec.; W. Jones, S.D.; W. Wilson, J.D.; W. Cotter, I.G.; J. Cook, D.C.; J. W. Kelly, Steward; and J. Robinson, Tyler. Bro. Marsh gave the address to the officers, and Bro. Hamer addressed the brethren. Amongst the visitors were Bros. A. C. Mott, P.G.D.; J. Jones, S.W. 216; James Ridley, P.M. 321 (Ireland); Dr. Speer, 1094; Pickup, 1094; W. J. Lunt, P.M. 823; &c. Bros. Thomas and Ogle were elected joining members, and the lodge was then closed in due form. An excellent banquet was afterwards provided by Bro. Rawlinson, of the West Derby Hotel, to which about forty brethren sat down. After the removal of the cloth, the W.M. proposed the loyal toasts in short and happy terms. He also proposed "Our Masonic Rulers, Supreme and Subordinate," to which Bro. Mott replied, remarking that he was proud to be in a position to do so. They had a nobleman at their head who had shown an unusual amount of interest in the Craft; and he (Bro. Mott) thought that during his temporary absence across the Atlantic, the Earl of Carnarvon, as his Deputy, was "the right man in the right place." In their own province they had a Grand Master who had served his apprenticeship in a similar capacity for several years, and a more genial and more noble man than the Deputy Provincial Grand Master did not exist. At the last meeting of the Provincial Grand Lodge vessels were wanted for consecration, and Bro. Lord Skelmersdale at once said he would defray the cost, amounting to about £80. (Cheers.) Referring to a recent visit to a lodge at Kirby-Lonsdale, Bro. Mott said he was very much struck with the quantity of purple there, and he expressed a hope that before long the same free distribution would be seen in the province of West Lancashire. (Hear, hear.) He expressed great pleasure at hearing of the prosperity of the Pembroke Lodge, No. 1299, although it had only been in existence a year. He was glad to say that No. 1345 had been consecrated the other day, which showed that Masonry was increasing very much. He also referred to the satisfactory nature of the report about to be issued, and said he was proud to know that that lodge, though comparatively new, had contributed its full share towards the educational institution for children. (Cheers.) The claims of that institution were very great, and he trusted the brethren would put their shoulders to the wheel. He congratulated the brethren of the Pembroke Lodge at having placed in the chair a brother who was so eminently qualified to fulfil the duties by his large experience and genial disposition.—Bro. Crane, I.P.M., in proposing "The Health of the W.M.," said the selection was one which would do credit to Masonry generally, and prove highly satisfactory to the brethren of that lodge in particular. Bro. Vines was known to most of them as an excellent Mason, and he gratefully acknowledged the good service he had rendered to him (Bro. Crane) during his year of office, never having been absent from a single meeting. (The toast was drunk with much enthusiasm.)—In acknowledging the compliment, the W.M. thanked the brethren very sincerely for having placed him in the chair. In taking that position, he said, the lodge had been very much indebted to Bro. Crane for the efficiency he had displayed during his year of office, making it one of the most promising in that province. He (Bro. Vines) assured the brethren that he would do his best for the interests of the lodge, so far as his time and circumstances would permit. The W.M. said he proposed with much pleasure "The Health of their esteemed and worthy P.M., Bro. Crane." It was the intention of the lodge to present him with an address, but as it was not completed to his (Bro. Vines') satisfaction, he had resolved to postpone its presentation till next meeting, if that met with their approval. (Hear.) No lodge could possibly have prospered more than No. 1299 had done under Bro. Crane. They had spent something like £137, and he was happy to say they had now only owed about £16. (A Brother: That is in addition to the £137, Worshipful Master.) The lodge ought to be proud at having had such a Master during the past year, and he hoped Bro. Crane would be spared to see the

Pembroke Lodge rank second to none in the province. (Applause.)—After the toast had been drunk with true Masonic cordiality, Bro. Crane said he hardly knew how to thank the brethren for their very flattering terms of approval. The financial position of the lodge was not due to his exertions alone, but was largely due to the cordial help he had received from the officers and brethren generally. He never entered with more pleasure upon the duties of any office than the Master of that lodge, after the S.W. (Bro. Sellars) had represented that West Derby was desirous of having a lodge; and he assured them it gave him the greatest delight to see that up to that time it had been successful, and bade fair to be one of the most prosperous in the province. He had received the most hearty support from all the brethren, for which he must express his gratitude; and he trusted it would be an incentive to him to continue to work for the interests of the lodge, Masonry in general, and all his fellow-men. (Hear, hear.)—The toast of "The Visiting Brethren," proposed by the W.M., was acknowledged by Bros. Mott, Baker, J. Jones, Ridley, Speer, T. Dodgson (W.M. Lodge of Furness, No. 995), and Worthington.—The W.M. said it was well known, however good the captain, a ship could not be well navigated without excellent officers, and therefore, in proposing "The Health of the Office-bearers" in that lodge, he expressed his belief that the lodge would be carried on prosperously and efficiently during the coming year.—The S.W. (Bro. Sellars) thanked the W.M. and brethren for their kindness, and assured them that he and his brother officers would heartily unite in promoting the interests of the Pembroke Lodge.—"The Newly-admitted Brethren" was acknowledged by Bro. Thomas, and the toast of "Bro. Rawlinson, their host," was also proposed by the W.M. A very pleasant evening's entertainment was greatly enhanced by the excellent singing of Bros. D. Saunders, J. Jones, J. Busfield, E. Hughes, Fisher, &c.

#### ROYAL ARCH.

#### CONSECRATION OF THE ROYAL MIDDLESEX CHAPTER, No. 1194.

This new chapter was consecrated at the Northumberland Arms Hotel, Isleworth, Middlesex, on Saturday, the 25th ultimo, by E. Comp. John Hervey, G.S.E., assisted by Comp. James Brett, P.Z., as J.; Comp. John Boyd, P.Z., filling the chair of H., and Comp. R. Wentworth Little, P.Z., officiating as Director of Ceremonies.

The chapter having been duly opened by the Principals the companions were admitted, and the beautiful rite of consecration was then administered by the presiding officer. At the conclusion of this important ceremony, Comp. F. Walters, P.Z., presented Comps. Colonel Burdett, W. Roebuck, C.E., and G. Cattel, the Principals-designate, for installation in the chair of J., and they were installed accordingly by Comp. Little. Comp. Cattel having retired, Comps. Burdett and Roebuck were advanced to the rank of H. by Comp. Brett, and the supreme dignity of Z. was then conferred upon Col. Burdett by Comp. Hervey—the whole of the ceremonies being most ably and impressively rendered by the Installing Principals.

Upon the readmission of the Companions, the M.E.Z. proposed, and it was duly seconded and carried unanimously, that Comps. Hervey and Brett be elected honorary members, in appreciation of their valuable services, and a vote of thanks for the same was also voted.

The names of eight brethren for exaltation and five companions for joining were then proposed by Comps. Roebuck and Little, the latter companion having been previously chosen and invested as Scribe E.

The chapter was then closed, and the Companions sat down to dinner, after which the usual loyal and R.A. toasts were proposed by the M.E.Z. Comps. J. Boyd, Z. 145, and C. Horsley, P.J. 28, responded eloquently for the visitors. The health of the Consecrating Principal was exceedingly well received, and Comp. Hervey expressed his acknowledgements in felicitous terms, and then proposed the "M.E.Z.," for which Col. Burdett returned thanks. Various other toasts were given, including the "Founders," represented by Comps. G. Kenning and D. D. Beck, and the last toast having been proposed by the Janitor, Comp. Gilbert, the Companions separated.

#### PROV. GRAND R.A. CHAPTER OF EAST LANCASHIRE.

The installation of the M.E. Grand Superintendent, Lieut.-Colonel N. Le Gendre Starkie, took place in the Town-hall, Bury, on March 30th, at 2 p.m., which was numerously attended by the Provincial Grand Officers and companions from the neighbouring towns.

Comp. Henry Muggeridge, Past Grand Standard-Bearer of England, having kindly come down from London, performed the ceremony in his usual true Masonic manner, installing Lieut.-Colonel N. Le Gendre Starkie as M.E. Provincial Grand Superintendent, Comp. John M. Wike as 2nd, and Comp. W. Birch as 3rd Provincial Grand Principal. The rest of the Grand Officers being appointed and invested, Comp. Henry Muggeridge delivered an

appropriate address to the companions present, which was listened to with marked attention. The roll of chapters being then called over, the Grand Chapter was closed and officers retired.

The chapter was finally closed at 4 p.m. by Comp. Henry Muggeridge, when the brethren, about sixty in number, partook of a first-class banquet, under the presidency of M.E. Provincial Grand Superintendent, Lieut.-Colonel N. Le Gendre Starkie, at the Derby Hotel, provided and superintended personally by Bro. William Handley, W.M. 1012, in that style for which this hotel is famed.

During the evening Comp. Henry Muggeridge gave "The Balaclava Charge," by Tennyson, which was received with great pleasure. The musical arrangements were ably conducted and performed by Comps. Bailey and Dumville and Bros. Edmondson and Bro. Wroe, accompanied by Comp. Thos. Law, Provincial Grand Organist, and a very interesting meeting was concluded at 10 p.m.

MELTON MOWBRAY.—*De Mowbray Chapter, No. 1130.*—The regular Quarterly Communication of this chapter was held on the 9th ult. Present: Comps. Newcome, M.E.Z.; E. J. Orford, H.; Douglas, J.; Langley, P.Z., Treasurer; Adcock, Scribe E.; J. J. Fast, P.S.; J. E. Bright, A. Soj.; J. C. Duncombe, A. Soj.; Markham, Leadbeater, Johnson, Chester, Newcombe, Selby, &c. Bro. Bugg, of the Hundred of Elloe Lodge, Spalding, was balloted for, elected, and exalted by E. Companion Langley, at the desire of the M.E.Z. The lectures were given by Comps. Douglas, Orford and Langley, the whole of the work being very correctly rendered. The following companions were then elected to office for the ensuing year: Orford M.E.Z.; Douglas, H.; Fast, J.; H. Dean, P.S. They will be installed at Leicester at a Provincial Grand Chapter which the P.G. Supt. of Leicestershire is about to hold to instal the Principals of all the chapters in the province. There are three or four names down for the next meeting, in June, which will be the second anniversary of this flourishing chapter.

#### MASONIC ORPHAN BOYS' SCHOOL, DUBLIN.

We have great pleasure in giving publicity to the following letter:—

Freemasons' Hall, Dublin, April, 1871.

Dear Sir and Brother,—I beg to bring the Masonic Orphan Boys' School under your consideration. Although the Institution has been so recently established, we are now creditably maintaining and educating eleven orphans, sons of our departed brethren.

At our first general meeting a resolution was adopted that we should not cease our efforts until a sum had been collected sufficient to justify the formation of a suitable Orphanage, such as the Female Orphan School, and we have the great satisfaction of informing you that we have been enabled, through the liberality of the brethren, to invest in good securities the sum of £4,300; and so soon as the invested sum shall have reached £5,000, we purpose forthwith to take steps for the immediate opening of an independent Institution. At our last election twelve most truly deserving applicants for admission presented themselves. Our funds only admitted of our electing one. I therefore now most earnestly appeal to you to assist to place us in a position to announce that another election will be held during the course of the ensuing autumn.

A Vice-President's fee is £30, a Life Governor's donation is £10, and the Annual Governor's subscription £1; but any sum will be most thankfully received, and trusting that I shall be favoured with permission to add your name to the list of subscribers, have the honour to remain, yours fraternally,

A MAXWELL HARTE, Assist. Sec.

HOLLOWAY'S PILLS.—Comfort for the afflicted.—When the blood becomes impure through breathing foul air, or through the imperfect performance of any bodily function, the greatest benefit will be derived from these pills, whose purifying, alterative, and tonic virtues are too well known to need any commendation here. After taking a few doses, a marked amendment will be felt from day to day; the appetite will grow better, the stomach stronger, the liver wholesomely active, and the bowels naturally regular. While taking these pills there is no danger of catching cold, nor are any, save the simplest, precautions (plainly set forth in the directions for use) necessary for securing the full beneficial results desirable from this well-known world-esteemed medicine.—[Advt.]

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 9d., 4s. 6d. and 11s. each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. \* \* \* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

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## DEATHS.

DALY.—On 27th ult., at 44, Edwardes'-square, Kensington, Bro. John Daly, P.M. Zetland Lodge, No. 511, London.

HODGSON.—1st April, at Calais, near Hebden Bridge, Yorkshire, Bro. Joseph Hodgson, after a long illness, for about forty years a subscribing member to the Prince George Lodge, No. 308, Stansfield, near Todmorden.

B. B.—Thanks for your extract, but it is not advisable to reproduce it.

## The Freemason,

SATURDAY, APRIL 8, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.  
The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).  
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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## RECENT CONTRIBUTIONS to MASONIC LITERATURE.

THE labours of Bro. HUGHAN in the field of Masonic literature are so strenuous and successful, his devotion is so untiring, and his ability so widely acknowledged, as to leave little room for additional words in his praise. But even amongst those who gladly hail the results of his industry and zeal there are some who do not to the fullest extent appreciate the actual work involved in the elimination of Masonic evidences from the mouldy records of the past. Nothing, we feel assured, but a high sense of duty, and an overflowing love for the ancient Craft, can at once animate and sustain those who may be emphatically called the historians of Freemasonry.

We have on a former occasion expressed our views pretty strongly upon the various theories broached and advocated with reference to the antiquity of the Masonic Order, and while giving every brother credit for his honest convictions, we then pronounced a deliberate opinion against what is called the "1717" theory. That the rites of the Masonic Order have undergone many changes and modifications during the last two hundred years none will deny, and the

preponderating "speculative" element in the fraternity is undoubtedly a creation of modern times; but there are quite enough links connecting us with the mediæval sodalities, and with their prototypes, the Roman colleges and similar institutions, to warrant the belief that Freemasonry is but part of a great chain of union reaching back into long-forgotten cycles, yet never broken or corroded by the hand of time. The traditions still preserved in our Order, misty and mythical as they may seem to many, agree in essentials with those communicated to the operative Masons of old. Hiram Abiff, the prince of architects, is to this day the patron of the handicraft of stone-cutters, who render due honour to his memory upon all festive occasions.

It is of course very questionable whether the exalted moral doctrines now explained and inculcated in Masonic lodges were really taught in the ancient artisan fraternities, but there remains the important fact that the grand principle of brotherhood was proclaimed ages ago in those fraternities—that century after century it has been gaining strength, and now finds triumphant acceptance in the universality of the Craft. Every incident, therefore, which sheds the faintest glimmer upon the past history and progress of the royal art must be welcomed by the Masonic student. Quaint customs that prevailed amongst our forefathers very frequently bear relation to still older practices, and it requires an intelligent mind to group and connect such coincidences together so as to form one continuous and harmonious whole. The extraordinary capacity for work of this arduous character, already evinced by Bro. HUGHAN, must have prepared our readers in some measure for his masterly "History of Freemasonry in York," which is now republished in a work entitled "Masonic Sketches and Reprints." His diligence in collecting materials is only equalled by the care with which he preserves every item of real value; and the result is, not only an accurate, but most readable account of the sayings and doings of Freemasons in the olden times. The second part of these sketches is scarcely less valuable, inasmuch as it embraces unpublished records of the Craft, relating more especially to the discovery of a missing volume of the minute books appertaining to the "Ancient Society of Free and Accepted Masons of the Grand Lodge of All England, held at the city of York 27th December, 1774, to 31st July, 1780."

It is not possible for us to do more than indicate the valuable contents of this minute book, but it may be fairly deduced therefrom that the York Masons recognised but five degrees, namely, the Entered Apprentice, Fellow Craft, Master Mason, Knight Templar, and Royal Arch; the Knight Templar being also called Knight of the Tabernacle. This seems to settle the assertion that the Rose Croix, Ne Plus Ultra, and other foreign grades were ever sanctioned by the brethren at York,

although it is probable that some portions of those degrees, as well as of the Red Cross of Constantine, formed part of the ritual of the Templar Order.

These records, however, throw very little light upon the so-called Heredom working, and do not support the various theories which have been promulgated as to its comprehensive character. Be this as it may, the warmest thanks of the Fraternity are due to Bro. HUGHAN for his painstaking and laborious efforts in the cause of Masonic literature, and for the extremely lucid manner in which he invariably marshals and arranges his facts. Nor must his distinguished colleague in the preparation of "Masonic Sketches and Reprints" be overlooked, and when we mention his name, the Rev. Adolphus F. A. Woodford, Past Grand Chaplain, it will be at once recognised as that of a good Mason and a sound scholar. Bro. Woodford analyses with keen literary acumen the evidences adduced in favour of the antiquity of York Masonry, and arrives at the conclusion that the traditions which connect the early history of the Craft with that city are worthy of acceptance and credit. As we have already intimated, our space will not permit us to give even an outline of this interesting Masonic work; but we could not allow the opportunity to pass without adding our humble wreath of praise to the laurels of approbation which such distinguished services to Freemasonry so amply merit at the hands of every lover of the mystic art.

## Mulum in Parbo, or Masonic Notes and Queries.

## THE RITE OF MISRAIM.

A disingenuous and disgraceful attempt has been made by the opponents of the above Rite to make capital out of a circular issued by Grand Lodge some twelve years ago against the Reformed Rite of Memphis.

In the first place, the two rites are perfectly distinct—the first having been founded in 1782, and the other so recently as 1839. But the essential difference is this: that the Rite of Misraim, as now practised in England, rests upon the basis of the Craft degrees, and works only a few grades peculiar to the Rite, whereas the Grand Lodge of Philadelphia, or Reformed Rite of Memphis, actually works the Craft degrees, and those only. It was for this unwarrantable interference with the authority of Grand Lodge that the Memphis lodges in London and its vicinity were denounced as spurious and illegal by the Board of General Purposes. It was because they professed to make, pass, and raise Masons without the sanction of the Grand Master, that their proceedings attracted any notice at all, for, had they—being, first of all, regularly initiated—created themselves 33rds all round, it would not have fallen within the province of Grand Lodge to condemn them. The attempt to establish a parallelism between Memphis and Misraim is therefore simply an imposition. VERITAS.

## UNION OF THE MASONIC CLERGY.

The proposal of Bro. the Rev. J. Kingston (page 204) is a most valuable suggestion. There already exists an ancient and



beautiful Masonic degree inculcating the very principles enunciated by Bro. K., in almost identical words. It is that of Templar Priest, but unfortunately limited to Templars, whilst many clergymen do not belong to that Order. Bro. Kingston's proposal deserves the hearty support of the Craft.

JOHN YARKER

MASONIC SKETCHES AND REPRINTS.

I beg most cordially to join with Bro. "Lupus," at page 185, in recording my thanks to Bro. Hughan for his recent first-class addition to our Masonic literature. I look upon Bro. Hughan as one of my schoolmasters in the Masonic literary way, and value him as one of the most reliable of our historians; and though we sometimes differ slightly as to the conclusions to be drawn from certain facts, yet it must be acknowledged that it is to Bro. Hughan's energy alone that in many cases we have come to the knowledge of several most valuable and interesting facts. I wish him good health and strength to carry out his intention of giving us some more "hitherto unpublished MSS.," as also reprints, as soon as possible.

W. P. BUCHAN.

ST. JOHN THE EVANGELIST AND THE 1717 THEORY.

At page 185 Bro. Paton asks for evidence that he "not only shows his ignorance of what the 1117 theory really is, but also shows his want of observation as to what takes place in the columns of THE FREEMASON." Now, I beg to acknowledge receipt of the necessary evidence in his own remarks at page 201, April 1st.

W. P. BUCHAN.

As dates, when made matter of history, should be accurate, and an "inexactness" having crept into some of our accounts of the dates of the initiation of the Dukes of York, Gloucester, and Cumberland, I beg to be allowed to correct it through your columns.

Preston, by Dr. Oliver, states that the Duke of Gloucester was initiated 16th February, 1766, and that "the Duke of Cumberland was initiated at an occasional lodge at the Thatched House Tavern," but no date is given of the latter event; and in the "Cosmopolitan Masonic Calendar" for the present year it is stated that the "Dukes of York and Gloucester were initiated in 1766," but no mention is made of the Duke of Cumberland. The Duke of York was initiated into Masonry abroad, but the place or date at which this event took place is, I believe, unauthenticated. The Duke of Gloucester was initiated, as stated in Preston, on the 16th February, 1766, as the following extract from the original minute book of the "New," but afterwards re-named the "Royal" Lodge, No. 313, in my possession, proves:—

"New Lodge at the Horn Tavern, Palace-yard, Westminster, on the 5th March, 1766. Present: Rt. Hon. and Rt. Worshipful Lord Blaney, Grand Master; Col. John Salter, D.G.M.; Richard Ripley, Esq., S.W.; Peter Edwards, Esq., J.G.W. *pro tem.*; Horatio Ripley, Esq., M.L.

"The Rt. W.G.M. reported that, at a Lodge convened by him on Sunday, the 16th day of February last, his R.H. the Duke of Gloucester was made a Mason, and raised a Master, in the presence of His R.H. the Duke of York; and that at the same time their R.H.'s desired their names to be entered in the Book of the Lodge, and that they may be admitted as Honorary Members thereof."

The Duke of Cumberland was initiated February 9th, 1767, as appears by the following extract from the minutes of the same lodge:—

"Royal Lodge, held at the Thatched House Tavern, Saint James's-street, on Wednesday, 4th March, 1767. Present: The R.W. Colonel Salter,

D.G.M., as M., in the chair; R.W. George Patterson, Esq., as M. of the Lodge; W. Alexander Campbell, Esq., S.W.; W. Thomas Twisleton, Esq., J.W., &c., &c., and a very full lodge, amongst whom was the Duke of Beaufort, afterwards G.M.

"The R.W. the D.G.M. acquainted the lodge that at a Grand Lodge convened for that purpose on Monday, the 9th February, at the Thatched House Tavern, St. James-street, his R.H. the Duke of Cumberland was made a Mason, had passed the degree of Fellow Craft, and was raised Master. That his R.H. had at the same time done this lodge the honour of desiring to become a member of it. Ordered that his R.H.'s name be inserted as an Honorary Member. . . Two lectures in Masonry were given."

At the lodge on the 1st April following both the Royal Dukes of Gloucester and Cumberland attended, and the Duke of Cumberland was then installed as its W.M., which office he held during the two following years. In December, 1770, he was again elected W.M., and presided several times during that year of office. In December, 1771, he was elected Perpetual Hon. M., and frequently took the chair during the years 1772 and 1773. Many of the minutes, which extend from 1763 to 1777, are curious and amusing.

CHARLES GOODWYN.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

QUALIFICATION FOR MASTERSHIP OF A MARK LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—From the last report of the Mark Grand Lodge, I see that this question has been under the consideration of the General Board; but regret to find that, "while recognising the difficulty in which lodges are undoubtedly placed, the Board thinks it wiser to defer this question for future consideration."

It appears to me that the present rule, which requires that a brother must be an installed Master in the Craft before taking the chair in a Mark lodge, is one very detrimental to the interests of the Mark Degree. A Mark lodge is usually smaller in number than a Craft lodge, consequently the duties and responsibilities of government are somewhat lighter; but what could be a better preparation for presiding over the Craft than previously taking the chair of the Mark?

In my own lodge I have known instances of brethren who have taken great interest in the Mark, and have worked up to the chair, and then, though quite competent to take the office, have been compelled to retire. Were this rule not in force I am persuaded that we should find many good Masons (who are, perhaps, "crowded out" from office in the Craft) devoting themselves to this degree, to its very great advantage; but now that the highest honours are not attainable, the Mark is looked upon with indifference, and only to be attended to after filling the chair of the Craft Lodge, when, as we all know, in many instances there is an immediate and marked diminution of Masonic zeal.

The governing body of the Mark have always shown themselves so very ready to adopt needful reforms, that I cannot believe this can be long delayed. In the meantime, I trust that those Mark Masters who are not P.M.'s in the Craft will bestir themselves, and endeavour to secure what appears to me to be a right.

To show that I am not actuated by motives of self-seeking, I beg to subscribe myself,

Yours fraternally,  
A CRAFT P.M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Having removed from Glasgow—in which town I had the honour of being Master of my mother lodge, Caledonian Railway, No. 354—I find, on coming to Maryport, Cumberland, that I am deprived of Masonic privileges unless I pay 55s., my initiation fees being in mother lodge £2 10s. The above sum being with my fees

already paid more by one guinea than the fees of said lodge, which are £4 4s.; and which said lodge have by-laws to the effect that no brother shall be allowed to visit more than once in twelve months. I may also state that there is in this town more than thirty members of the Scottish Constitution, who are desirous of fraternising together as Masons should, but from the above cause are debarred from doing so. Would you, therefore, with your usual kindness, say if it would be competent to get a charter from the Grand Lodge of Scotland to meet in Maryport, as there is more than a sufficient number of well-qualified brethren willing and competent to hold and constitute the same. Trusting that you will excuse the liberty of a constant reader of your valuable paper,

I am yours fraternally,  
WILLIAM FOSTER,  
P.M. 354 S.C., and P.Z. 87 R.A.C.  
Maryport, April 3rd, 1871.

OUR ANCIENT BRETHREN.

(Concluded from page 203.)

And again—

Regulation for the Trade of Masons, 30th Edward III., A.D. 1356. Letter Book G., fol. xli. (Latin and Norman-French.)

At a congregation of the Mayor and Aldermen, holden on the Monday next before the Purification of the Blessed Virgin Mary [2 February], in the 30th year of the reign of King Edward the Third, etc., there being present Simon Fraunceys, the Mayor, John Lovekyn, and other Aldermen, the Sheriffs, and John Little, Symon de Benyngtone, and William de Helbeche, Commoners, certain Articles were ordained touching the trade of Masons, in these words:—

Whereas Simon Fraunceys, Mayor of the City of London, has been given to understand that divers dissensions have been moved in the said city, between the masons who are hewers on the one hand, and the light masons and setters on the other, because that their trade has not been regulated in due manner, by the government of folks of their trade in such form as other trades are; therefore the said Mayor, for maintaining the peace of our lord the King, and for allaying such manner of dissensions and disputes, and for nurturing love among all manner of folks, in honour of the said city, and for the profit of the common people, by assent and counsel of the Aldermen and Sheriffs, caused all the good folks of the said trade to be summoned before him, to have from them good and due information how their trade might be best ordered and ruled for the profit of the common people.

Whereupon, the good folks of the said trade chose from among themselves twelve of the most skilful men of their trade, to inform the Mayor, Aldermen, and Sheriffs as to the Acts and Articles touching the said trade, that is to say: Walter de Sallynge, Richard de Sallynge, Thomas de Bredone, John de Tyryntone, Thomas de Gloucester, and Henry de Yeevelle, on behalf of the masons hewers; Richard Joye, Simon de Bartone, John de Estone, John Wylot, Thomas Hardegray, and Richard de Cornwaylle, on behalf of the light masons and setters; the which folks were sworn before the aforesaid Mayor, Aldermen and Sheriffs, in manner as follows:—

In the first place: That every man of the trade, if he be perfectly skilled and knowing the same.

Also—that good folks of the same trade shall be chosen and sworn every time that need shall be, to oversee that no one of the trade take any work to complete, if he does not well and perfectly know how to perform such work; on pain of losing to the Commonalty, the first time that he shall by the persons so sworn be convicted thereof, one mark; and the second time, two marks; and the third time, he shall forswear the trade for ever.

Also—that no one shall take work in gross [wholesale or by contract], if he be not of ability in a proper manner to complete such work, and he who wishes to undertake such work in gross, shall come to the good man of whom he has taken such work to do and complete, and shall bring with him six or four ancient men of the trade, sworn thereunto, if they are prepared to testify unto the good man of whom he has taken such work to do that he is skilful and of ability to perform such work, and that if he shall fail to complete such work in due manner, or not to be of ability to do the same, they themselves who so testify that he is skilful and of ability to finish the work, are bound to complete the same work well and properly at their own charges, in such manner as he undertook; in case the employer who owns the work shall have fully paid the workman [the contractor], and if the employer shall then owe him anything, let him pay it to the persons who have so undertaken for him to complete such work.

Also—that no one shall set an apprentice or journeyman to work, except in presence of his master, before he has been perfectly instructed in his calling; and he who shall do the contrary, and by persons so sworn be convicted thereof, let him pay, the first time, to the use of the Commonalty, half a mark, and the second time one mark, and the third time twenty shillings; and so let him pay twenty shillings every time that he shall be convicted thereof.

Also—that no one of the said trade shall take an apprentice for a less term than seven years, according to the usage of the City; and he who shall do to the contrary thereof shall be punished in the same manner.

Also—that the said Masters, so chosen, shall oversee that all those who work by the day shall take for their hire

according as they are skilled and may deserve for their work, and not outrageously.

Also—if any one of the said trade will not be ruled or directed in due manner by the persons of his trade sworn thereunto, such sworn persons are to make known his name unto the Mayor; and the Mayor, by the assent of the Aldermen and Sheriffs, shall cause him to be chastised by imprisonment and other punishment, that so other rebels may take example by him, to be ruled by the good folks of their trade.

Also—that no one of the said trade shall take the apprentice or journeyman of another, to the prejudice or damage of his master, until his term shall have fully expired; on pain of paying to the use of the Commonalty half a mark each time that he shall be convicted thereof. —(Page 280, 1 and 2.)

The following extract from the Preface to the said book may also be new to many of the readers of THE FREEMASON:—

The word "mystery," or its old-fashioned and now obsolete "mistry," as signifying a trade, it will be remarked, has not been used in this translation; *mestery*, or *mester*, having always for its equivalent the word "trade" or "craft." These words are derived, in fact, from the Latin *ministerium*, "a serving to," and are in no way connected with *mysterium*, "a secret," which the use of the misguided English word "mystery" as their representative might easily lead the purely English reader to suppose.

I shall only add, that throughout the book from which the above was extracted I could not perceive the slightest indication of any difference in the religious aspect between the masons, coopers, saddlers, &c., &c., of which trades anecdotes are interspersed. Nor could I find any allusion—either in that book or in any other book, constitution, charge, &c., written previous to the establishment of the Grand Lodge of England—of "our ancient brethren" ever having paid homage to the Saints John, either as Grand Masters, Grand Patrons, or as members of the Masonic fraternity. I find, indeed, in several old constitutions, such as that of Strasburg, Halliwell's poem, &c., mention made of "four holy crowned martyrs." These may probably have been regarded by the brotherhood as Masonic patron saints, but that these four holy crowned kings, architects, sculptors, and painters ever existed very few of our modern brethren can believe, and how our ancient brethren came to believe in the legend of the said martyrs can only be accounted for on the principle that Masons have always been credulous. They were imposed upon precisely in the same manner as our modern Masons were with the legend of Grand Mastership of the Saints John—as Dr. Oliver was imposed upon when writing his "Antiquities of Masonry"—as our high-degrec-mongers were with the Most Puissant Grand Commandership of Frederick the Great—and a hundred other little matters besides.

Fraternally and respectfully yours,

JACOB NORTON.

Boston, U.S., February 22, 1871.

#### DISTRICT GRAND LODGE OF BENGAL.

At the last Quarterly Communication of the District Grand Lodge of Bengal, held at the Freemasons' Hall, Calcutta, there were present, the Right Worshipful Hugh David Sandeman, District Grand Master; W. Bro. G. H. Daly, M.D., Deputy District Grand Master, and about sixty brethren, including visitors.

The District Grand Lodge was opened in due form at 6.30 p.m.

The R.W.D.G.M.: W. Brethren,—Before addressing you on the general subject of business to be brought before Grand Lodge, I have, to my great sorrow, to make an announcement to you which I am sure will be received with very deep regret, and which is, the great loss that has been sustained by Masonry in India by the death, since we last met, of the District Grand Master of British Burmah. It would be superfluous for me to recapitulate all that Col. Greenlaw did for the good of Freemasonry up to the very time of his decease; how he laboured for its interests with his pen as well as with his personal support and countenance, or to tell you how dearly loved he was by all with whom he came in contact, whether as a Freemason or as a companion in ordinary life. Personally, I have had to deplore the loss of a very dear friend, with whom I was very intimately acquainted, and in close and constant correspondence for many years. The Craft has lost in him an honest supporter, a hardworking, conscientious, and upright brother, whose memory will long live in the annals of the Order. I propose that a letter be addressed to the District Grand Lodge of British Burmah, express-

ing, on behalf of this Grand Lodge, sincere condolence with them in the loss of this eminent brother. I have further the painful task of announcing to you the demise of W. Bro. Conway, who was well-known among the Masonic fraternity in this province, and much esteemed by us as well for his private and social good qualities as for the interest which he manifested in all matters connected with our ancient Craft. You will remember that he was especially conspicuous in the manner in which he laboured for the advancement of our Masonic Charities. I have reason to know that his loss was acutely felt in his own lodge, and I am equally well assured that this feeling is not confined to Lodge Excelsior. The D.G.M. then moved:—"That a letter of condolence from this District Grand Lodge be addressed to the District Grand Lodge of British Burmah."

Seconded by W. Bro. Col. Ford, D.S.G.D., and carried unanimously.

The R.W.D.G.M. then proceeded to address the brethren of District Grand Lodge, and said:—Your attention this evening will be mainly directed to the committee reports, which have always to be considered at our meetings. From the report of the Finance Committee it would appear that the state of our funds is somewhat improved since June, yet it must be remembered that in addition to the sum exhibited as a balance against the Grand Lodge Fund, there is a debt of £250, which still remains unliquidated, and which every effort must be made to clear off. I hope that during the next half-year we may see this done, and that we may then be able to work on in a state of positive solvency. It will be a matter of regret to you to see the names of certain lodges reported as defaulters by the Finance Committee, who have, however, done but their duty in the matter. I pass over the cases of "True Friendship" and "Marine," as they have in part complied with the laws of Grand Lodge in respect to the payment of their dues, without further comments than to remark upon the discredit which attaches to lodges remaining debtors to Grand Lodge, notwithstanding all that has been said from time to time by myself and others in Grand Lodge on the subject, and notwithstanding their knowledge of the urgent necessity which exists of relieving Grand Lodge from an embarrassment which is partly attributable to their negligence. In the other cases, upon the recommendation of the Finance Committee, I directed the Masters to appear before a Committee, which I appointed, to investigate their cases, together with their books and warrants of constitution. The Committee have reported to me in the case of Lodge Temperance that the disregard to the instructions which are issued from time to time from the Grand Secretary's office, has resulted from ignorance and not from intentional motives of disrespect, and they are of opinion that a reprimand, which they administered to the officer in charge of the lodge, was sufficient to meet the case. I have, of course, supported their judgment and their action. I am sorry to be obliged to add that the lodge is very far from being in a satisfactory state, and I have been compelled, upon the appeal of one of its members, to interfere with the election of its Master for the ensuing year. The Master of Lodge Anchor and Hope paid no attention to the orders communicated to him to appear before the Committee, and a peremptory summons was accordingly issued; upon this he appeared with his Secretary, but without his warrant or books, as he was desired to do. His replies were considered by the Committee to be so unsatisfactory, and his statements regarding the lodge so suggestive of the fact that it was in a completely disorganised state, that they felt themselves bound to recommend a withdrawal of the warrant. This I have directed to be done, and it will be for you to decide, upon hearing the case, which will be laid before you during the evening, whether it will be prudent again to entrust the warrant to the keeping of a Master who is apparently unable to comprehend the responsible nature of his duties as a ruler in the Craft. The Master of the lodge is himself under sentence of suspension from his Masonic

privileges, until such time as he shall obey my order to deliver his warrant into the hands of the Grand Registrar. While on the subject of irregularities, I have to notice a case which has occurred at Fyzabad in Lodge Light in Ajoodyha, where the Master, on being removed from the station prior to the expiration of his term of office, placed a new Master in the chair, instead of handing over the lodge, as he should have done, to the rule of his Senior Warden. As the irregularity in this instance arose entirely from ignorance on the part of the Master, I have contented myself with reprimanding him for his want of knowledge of ordinary Masonic law and procedure. The case is painfully illustrative of the fact that a Mason does not always make himself sufficiently acquainted with the duties of a Master before taking upon himself that very responsible office. As regards the reports from the Fund of Benevolence and the Bengal Masonic Association, I have nothing to say further than that, under the existing relations between the Fund of Benevolence and this District Grand Lodge, relations which I believe to be entirely founded upon error, no discussion can take place regarding a report which is sent to us for information and record only; and that the progress made in the affairs of the Bengal Masonic Association ought to be a matter of congratulation. This report also is sent to us for record and information only. Fears were entertained for a short time that Lodge Rock of Gwalior, at Morar, might collapse, owing partly to the transfer of its Master and some of its members to a distant station, and partly to resignations and deaths. I am happy, however, to add that W. Bro. Major Wroughton, whose name has been for some time prominently associated with the Dinapore and Fyzabad lodges, and who is now stationed at Morar, has taken the affairs of the lodge in hand, and holds out every hope of its again working prosperously. I wish to call attention to the handsome mural tablet which has been placed in the monument room of this building, by brethren of Lodge Excelsior, to the memory of our departed Bro. Abbott; and also to notice that the erection of the handsome monument in memory of the late Bro. J. J. L. Hoff, has been delayed in consequence of repairs to St. Andrew's Kirk, in which it is destined to remain. Consent to its erection has been formally obtained from the church authorities. I have to report three exclusions from lodge for non-payment of dues.

Reports of the Finance Committee and Grand Committee of the Bengal Masonic Fund of Benevolence were read and adopted.

The District Grand Master then appointed the officers of the District Grand Lodge for the year 1871. He took the opportunity of thanking W. Bro. Daly and the officers of the past year for their general services, and for the support which they had given him during their tenure of office, and further expressed a hope that he might continue to receive the benefit of their future advice and counsel. He remarked that while it was absolutely necessary to ask some brethren to retire from office for a season, it was of course understood that they retained full possession of their privileges as Past Officers as long as they continued to retain their names on the roll of some regular lodge, and he hoped, after the lapse of a twelvemonth, to be in a position again to recognise their merits and their claims, by promotion to higher office. He thought it advisable, as in previous years, to bestow some rewards upon deserving Masons in the Mofussil, who frequently had great difficulties to contend with in their endeavours to promote the interests of the Order, and who, by holding office in Grand Lodge, would necessarily be led to take a still deeper interest in matters connected with the Craft; and he had endeavoured, to the best of his ability, to apportion the remainder of the appointments fairly among the town lodges, selecting brethren whose real worth and personal merit he believed to be acknowledged and respected by their fellows. He thought it unadvisable to bestow any offices upon the members of those lodges which had been unfavourably reported upon by the Finance Committee, as neglecting to comply with the

rules and regulations which they were bound, as Masonic bodies, to respect. The District Grand Master, then passed a very warm eulogium on the brother whom he had selected for the high position of Deputy District Grand Master, observing that he had served as District Grand Secretary for a period of five years, that during that time he had placed his office on an efficient footing, which, as far as his experience went, was unprecedented in the Province, that he had seen brethren promoted before him, consenting to continue the good and useful work in which he was engaged, until a brother could be found to supply his place, who was both equal to the work and possessed the confidence of the brethren at large. Such a brother had now been found, and the acknowledgments of Grand Lodge were due to Bro. Captain Murray for his kindness in undertaking the duties of what was a very arduous, difficult, and not unfrequently an invidious position. He considered that the thanks of Grand Lodge were eminently due to Bro. Locke, who had for so long a time fulfilled those duties with such untiring energy and marked ability, and whose unflagging zeal in the interest of the Craft would still have full scope of action in his high office as Deputy District Grand Master.

W. Bro. Locke was then conducted to the east by the Grand Director of Ceremonies, and invested with the insignia of his office by the District Grand Master, who congratulated him upon his advancement and delivered to him his patent as Deputy District Grand Master of the Province.

The District Grand Lodge was then announced to be composed as follows:—

Henry H. Locke, P.M. 109, Deputy Grand Master.  
John Pitt Kennedy (Barrister-at-law), P.M. 109, Senior Grand Warden.  
William B. Farr, W.M. 825 and P.M. 486, Junior Grand Warden.  
Rev. W. F. Robberds, B.A., 109 and 1210, Grand Chaplain.  
Demetrius J. Zemin, W.M. 229, Grand Registrar.  
Capt. Wm. George Murray, W.M. 109, P.M. 639, Grand Secretary.  
Col. H. R. Wroughton, P.M. 836, 1066, and 1210, Senior Grand Deacon.  
Isaiah L. Taylor, P.M. 392, Jun. Grand Deacon.  
Col. J. M. Campbell, W.M. 486, Grand Supt. of Works.  
Capt. F. F. J. Toke, P.M. 486 and 552, Grand Director of Ceremonies.  
William O. Allender, W.M. 67 and 232, Assist. Grand Director of Ceremonies.  
Major C. T. Hitchens, P.M., Chota Nagpore Lodge, Grand Sword Bearer.  
Joseph Van Gelder, 67, Grand Organist.  
Lieut. J. W. Lay, P.M. 413, Grand Pursuivant.  
Capt. G. G. Nelson, S.W. 486; William Henry McGowan, P.S.W. 486; Thomas Carritt, S.W. 825; Edmund Healey, Treas. 67; Thomas H. Henty, P. Sec. 229; William Joseph Curtoys, 109; Grand Stewards.

Worshipful Bro. J. H. Linton, on the nomination of Wor. Bro. Keighly, Past D.G. Deacon, seconded by Wor. Bro. Locke, Dep. D.G.M., was unanimously re-elected District Grand Treasurer, and was duly invested with the insignia of his office by the District Grand Master, who complimented him upon the mark of confidence he had received from the brethren in being thus chosen for the fifth time to fill the important post of District Grand Treasurer, and thanked him on behalf of the District Grand Lodge for his past services as custodian of their funds.

Bro. Amos was re-appointed Custodian of the Hall for the ensuing year, receiving the thanks of the District Grand Master for his past services.

A collection was then made for the Fund of Benevolence. The amount was announced by the District Grand Secretary to be Rs. 274.

There being no further business to be brought forward, the District Grand Lodge was closed in due form at 7.45 p.m.

"FOR a long period I have been subject to frequent attacks of lumbago, at times so severe as to totally unfit me for business. After trying many medicines, to little or no purpose, I was induced to use your Vegetable Pain Killer, and the result was truly surprising, for in a few days the pain left me entirely and has not since returned.—J. J. HORROX, *New Mills, Derbyshire, Nov. 1869.*—To P.D. & Son."

## MARK MASONRY.

## CONSECRATION OF THE PERCY LODGE AT STOCKTON.

The consecration of the Percy Lodge of Mark Masters, No. 112 (English Constitution) took place at Stockton-on-Tees, on Tuesday, the 28th ult., by the Right Hon. Earl Percy, M.P., R.W.D.G.M., and Prov. Grand Master for Northumberland and Durham, at the Freemasons' Hall, in the presence of a large number of brethren from various Mark Masters' Lodges in the Province.

The brethren met at four o'clock p.m., and the illustrious visitor was to arrive about the same time by train from London. Much disappointment was evinced when the deputation appointed to meet his Lordship at the station returned without him, or any tidings as to the cause of his non-appearance.

The lodge was opened for the despatch of business by Bro. A. Clapham, D.P.G.M.; and shortly afterwards the receipt of a telegram from the noble Earl, informing the brethren he had missed the train at Thirsk and was coming on by Darlington, at once removed all apprehension and disappointment. In a short time he entered the lodge, and was saluted according to ancient form. The warrant and dispensation were read by the P.G. Secretary, and the brethren having signified their approval of the officers' names therein, the Prov. G.M. then called upon the Chaplain, Bro. the Rev. H. R. Tristram, LL.D., to deliver the oration, and for nearly half-an-hour the attention of all present was rivetted by the very instructive and interesting account of the Mark Degree in connection with ancient Freemasonry, and also the learned traveller's experience of Mark Masonry in America, Canada, Africa, and Asia Minor, but especially during the last five years in the explorations in Palestine, proving without any doubt the existence of Operative Mark Masonry at the building of the first temple. Very excellent reasons were given for the origin of the legend and ceremonial peculiar to the Mark Degree. The orator concluded his address by a pleasing and merited allusion to the purely Masonic and philanthropic labours of the representative of the lodge, Bro. Thomas Whitwell, during the last few months at the seat of war.

After an anthem by the choir, the Chaplain gave the consecration prayer. The Prov. G.M. gave the invocation, a procession marching round the lodge to solemn music, and scattering corn, wine, and oil, and the Prov. G.M. bearing a censer of incense, with the concluding prayer and dedication, completed the ceremony. The noble earl paid a high compliment to Dr. Tristram for the elaborate oration with which he had favoured the meeting. Bro. Frederick Binckes was present and assisted in the ceremony with his usual ability.

The Craft was represented from West Hartlepool by Bros. Harpley, Dr. Gourley, Cameron, Pearson, and Stafford; from Darlington, by Bros. Jos. Morrell and John Bailey; Newcastle, by Bros. Clapham, Stokoe, and Strachan; and Stockton, by Bros. Whitwell, Trotter, Charles Ianson, jun., Rev. J. Milner, Watson, Knowles, Head, Nelson, and Waller.

A dinner in the banqueting-room of the hall concluded the day's proceedings.

## CONSECRATION OF A NEW LODGE AT SUNDERLAND.

A few weeks ago, when referring in these columns to the spread of Mark Masonry under the Grand Lodge of Mark Masters of England and Wales, we mentioned among other warrants that had been granted one for a lodge at Sunderland, in the Province of Northumberland and Durham, under the title of the Union Lodge of Mark Masters, No. 124.

A meeting of the lodge was held under dispensation on the 14th ult., when eight candidates were advanced, and the P.G.M., the Earl Percy, having named Friday, March 31st, as the day for consecration, the necessary arrangements for the formal opening were at once perfected. The attendance of brethren to support the noble Earl on this occasion was large, including Bros. F. Binckes, G.S.; A. Clapham, D.P.G.M.; J. S. Ridsdale, P.G.J.O.; J. Stokoe, G.D. and Prov. G. Treas.; T. Y. Strachan P.G. Sec., and W.M. Northumberland and Berwick Lodge; Rev. J. Marritt, P.G. Chaplain; W. Brignall, jun., P.G.S.D.; Hubert Laws, P.G.J.D.; W. Coxon, P.G.I.G.; Cameron, W.M. Eclectic Lodge, No. 39 (W. Hartlepool); J. Trotter, Percy Lodge, No. 122 (Stockton-on-Tees); E. D. Davis, L. M. Cockcroft, Lieut.-Colonel Addison Potter, J. S. Challoner, and others.

Prior to the consecration, dispensation being given by the R.W.P.G.M., Bro. R. Hudson, W.M. of the Craft Lodge, No. 949, was advanced to the degree by Bro. F. Binckes, whose beautiful rendering of the ceremony was much admired by all the brethren present.

A Provincial Grand Lodge having been opened by the Earl Percy, M.P., the M.W.D.G.M. of Mark

Masters of England and Wales, &c., and R.W.P.G.M. of the recently-formed Province of Northumberland and Durham, the preliminary formalities were gone through, and the lodge was duly consecrated, Bro. F. Binckes giving the oration.

The W.M.-designate, Bro. Levy, having been duly installed in the chair, the following officers were appointed for the ensuing twelve months:—S. J. Wade, S.W.; R. Dixon, J.W.; J. J. Clay, M.O.; P. Hvistendahl, S.O.; W. Liddell, J.O.; R. Humphrey, Treas.; A. Clay, Sec.; J. Riseborough, Registrar of Marks; J. H. Coates, S.D.; J. Davison, J.D.; F. Maddison, I.G.; R. Giesecke, O.; J. Thompson, Tyler.

The number of members seeking admission will, in a very short time, make the Union Lodge an exceedingly prosperous one. The meetings of the lodge will be held in the commodious lodge-room in the new Masonic Hall, Park-terrace, Sunderland (where the consecration took place).

The lodge being closed, the brethren who were not compelled to leave by early trains adjourned to the consecration banquet at the Queen's Hotel, served up in first-class *à la Russe* by the host of that noted hotel. The Earl Percy occupied the chair, supported by the newly-installed W.M., and the Grand and Provincial Grand Officers. The vice-chair was ably filled by the S.W. (Bro. S. J. Wade).

The usual loyal and complimentary toasts having been satisfactorily disposed of, the noble Chairman proposed in flattering terms "The Health of the W.M."

Bro. Davis (by permission of the Prov. G. Master), supplemented the toast, and paid a very high compliment to the manner in which Bro. Levy worked the three Craft degrees and the Royal Arch, in which he had been an instructor and teacher for years, and was certain that the newly-opened lodge would prosper under his presidency.

The P.G.M., in proposing the toast of "The Union Lodge," expressed the great pleasure which the spread of Mark Masonry in his province gave him, more especially the opening of such lodges as that to-day in great centres of Craft Masonry, and expressed every hope of prosperity to it and its members.

The W.M. responded in fitting terms, and thanked his lordship and the Grand and Provincial Grand Officers and brethren for their attendance.

"The Northumberland and Berwick Lodge" was proposed by the Vice-Chairman, who assured visitors that they would always receive a hearty welcome at the Union Lodge.

Bro. Strachan, responding, expressed the satisfaction he felt at having advanced such a large number of worthy Masons to the degree as he had done.

"The Eclectic and Percy Lodges" was proposed by Bro. J. J. Clay, M.O., and responded to by Bro. W. Brignall, jun., who stated that shortly they would be asking the P.G.M. to consecrate a lodge in the city of Durham.

Bro. J. H. Coates, S.D., proposed "The Benevolent Fund and Masonic Charities," and expressed the opinion that, if the work of the charities were regularly brought before the lodges, and arrangements made for collecting small donations in every lodge for each charity before each anniversary festival, a much larger sum would be gathered and more cases relieved.

Bro. F. Binckes, G.S., responded, and stated that it was the wish of the M.W.G.M. of Mark Masters that the subject of the Benevolent Fund should be brought before each lodge, and that every lodge should, by the box or other means, collect money for charities at every meeting. The claims of the Benevolent Fund were great, as by their arrangements deserving cases were speedily relieved in a delicate way.

"The Countess Percy and Lord Warkworth," proposed by an irrepressible and enthusiastic brother, and the Tyler's toast, brought a pleasant day's proceedings to a close. Songs by Bros. Giesecke, Maddison, Liddell, Coates, and others, diversified the evening's proceedings. Bro. Giesecke, Organist of the lodge, presided at the piano.

LEICESTER.—*Forake Lodge, No. 19.*—The installation meeting of this lodge was held at the Freemasons' Hall, Leicester, on Thursday, the 23rd ult., the W.M., Bro. Duff, in the chair. On the confirmation of the minutes, the chair was taken by the R.W. Prov. G.M.M., Brother Kelly, who proceeded regularly to install Bro. Charles Johnson, who was afterwards proclaimed and saluted. The Treasurer's accounts having been passed, and that officer re-elected, the W.M. invested the following brethren as the officers for the ensuing year, viz.: Duff, I.P.M.; Weare, S.W.; Partridge, J.W.; Rev. Dr. Haycroft, M.O.; Toller, S.O.; Richardson, J.O.; Stretton, Treas.; Sculthorpe, Sec.; Toone, Registrar; Atwood, S.D.; Barber, J.D.; Wildowson, I.G.; Atwood and Buzzard, Stewards; Bembridge and Dunn, Tylers. Bro. William Tertius Rowlett, elected at a former meeting, having been duly advanced, the lodge was closed and the brethren adjourned to refreshment.

MELTON MOWBRAY.—*Howe Lodge, No. 21.*—The



regular meeting of this lodge, postponed from January, was held on Tuesday, March 28th. V. W. Bro. Rev. W. Langley, M.A., Grand Mark Chaplain and D.P.G.M.M. of Leicestershire, occupied the chair (in the absence of Bro. Douglas, the W.M.) A ballot was taken for Bro. Jas. King, of the Rutland Craft Lodge, and he was unanimously elected, but not being present his advancement was put off for the next meeting. Bro. Fast was then elected as W.M. for the ensuing year, and Bro. Leadbeater Treasurer. The next meeting will be held in May, when Bro. Fast will be installed.

#### ROYAL ARK MASONRY.

*The Dove Lodge, No. 4*, held a meeting at the Freemasons' Tavern on the 29th ult., Bro. Loewenstark, G.S., acting as Commander (in the absence of the C.N., Bro. Abrahams); Bro. M. Emanuel, as S.W.J.; Bro. E. P. Albert, as J.W.S.; and Bro. A. D. Loewenstark, P.N. and Insp.-General, acting as Deacon. The minutes of the previous meeting were read and confirmed, and ballots taken for several candidates favourably, Bros. T. K. Tippett, Mark Lodge 86; C. Snow, E. Petit, and J. Faulkner, all of the Samson and Lion Mark Lodge, being in attendance, were elevated to the degree of Royal Ark Mariner. Bro. Major Duncan, P.G.M. British Burmah, who was elevated at the last meeting, was unanimously elected an honorary member. It is expected that at the October meeting nearly two dozen candidates will be elevated.

#### RED CROSS OF CONSTANTINE.

*St. Andrew's Conclave, No. 15*.—The usual meeting of this conclave took place on Wednesday, the 22nd ultimo, at the Masons' Hall Tavern, Basinghall-street. The only business was the installation of Sir Gilbert Edward Campbell, Bart., as a Knight of the Order. Amongst the Sir Knights present were the following: R. W. Stewart, G.I. of R., P.S.; Robert Kenyon, M.P.S.; Frederick Binckes, V.; Wm. Jones, S.G.; S. Rosenthal, J.G.; W. H. Hubbard, G. Treas., Recorder; W. Roebuck, Standard-bearer; Donald M. Dewar, Herald; William Scott, Charles Saunders, M.D., W. J. A. Copeman, Joseph Tanner, W. B. Johnston, and Sir Gilbert E. Campbell, Bart. The meeting was very enjoyable, and the newly-installed companion-in-arms, who is shortly going abroad, expressed his satisfaction at being received into the Order.

LEICESTER.—*Byzantine Conclave, No. 44*.—The first regular meeting of this conclave since its consecration was held at the Freemasons' Hall, on Monday, the 27th ult., when there were present Sir Knights Kelly, M.P.S. and Intendant-General for Leicestershire and Rutland, on the throne; Rev. W. Langley, Viceroy; Rev. Dr. Haycroft, High Prelate; George Toller, Senior General; Partridge, Recorder and acting Prefect; Sculthorpe, Treas.; Duncombe, Standard-bearer; and Bembridge, Janitor. Sir Kts. Clarke (Junior General) and Deane (Herald) were unavoidably absent. The conclave having been opened and the minutes of the inauguration meeting read and confirmed, a ballot was taken for the following candidates for knighthood in this illustrious Order: The Right Hon. Earl Ferrers, W.M. 799 and P.G.J.W.; C. Stretton, W.M. 279 and P.P.G. Reg.; W. Weare, P.M. 279 and P.P.G.S.D.; T. H. Buzzard, W.M. 523 and P.P.G. A.D. of C.; George H. Hodges, P.M. 523 and P.P.G. S.W.; John Hunt, M. of C.S., P.P.G.A.D. of C.; R. A. Barber and T. Shuttlewood, 279; Fred. J. Baines, Sec. 523 and P.G. Steward; J. J. Fast, W.M. 1130 and P.P.G. Supt. of Wks.; W. Adcock, Treas. 1130 and P.P.G. Sword-bearer; Thomas Markham, W.M. 1265 and P.G.D. of C.; W. R. Bryan, F. Arnatt and J. Taylor, 1007; and Thos. White, of Ballymena, Ireland. All the candidates were unanimously elected, and the following were regularly received and installed as Knights Companions of the Order, viz.:—Bros. Stretton, Weare, Baines, Hunt, Fast, Barber, and White, the last-named candidate having travelled 150 miles to be present on the occasion. The by-laws proposed at the first meeting were read and adopted with some modifications. Two or three candidates (at their special request) were proposed—the names of others being kept back until those already elected shall have been installed at future conclaves. After labour which extended over three hours, the conclave was closed and the Sir Knights adjourned to the refectory for refreshment.

#### INSTRUCTION.

*Doric Lodge of Instruction, No. 933*.—This lodge held its usual weekly meeting at Bro. Scurr's, Three Cranes, Mile-end-road; Bros. G. Gottheil, W.M.; Austin, S.W.; Bingerman, J.W.; Scurr, I.G. There were about thirty brethren present, amongst whom we noticed Bros. Barnes, P.M. 933 and 554; J. Stephens, P.M. 554; T. Mortlock, P.M.; Scurr, P.M. 933; Saunders, W.M. 1278; Atkins, W.M. 174; Barnett, W.M. British Oak Lodge; Cundick, Ashdown, Clayton, Bradbrook, Musto, Verry, Field, M. Davis, Simmons, Rugg, Appelby, Jones, Ballard, &c. The fifteen sections were worked by the W.M., assisted by the following brethren:—First lecture: first section, Bro. Scurr; second, Bro. Mortlock; third, Bro. Field; fourth, Bro. M. Davis; sixth, Bro. Barnes; seventh, Bro. Scurr. Second lecture: first section, M. Davis; second, Bro. Cundick; third, Bro. Musto; fourth, Bro. Verry; fifth, Bro. Saunders. Third lecture: first section, Bro. Austin; second, Bro. Barnes; third, Bro. Mortlock. Bro. Simmons, 188, was elected a joining member. A vote of thanks to the W.M., for the very able manner he had performed the duties of the evening, terminated the proceedings. The lodge was closed in due form, and adjourned until Friday next, at 8 p.m.

#### MASONIC FESTIVITIES.

##### DOWNSHIRE LODGE OF INSTRUCTION, No. 594, LIVERPOOL.

The above lodge held its 8th annual banquet at the Royal Mersey Yacht Hotel, on Tuesday, the 14th ult. After the brethren had partaken of the sumptuous fare provided by the hostess (Mrs. Crewe) in her usual and effective style, the cloth being removed, Bro. Frederick Sergeant, S.W. of the regular lodge, as W.M. of the evening, proposed the usual loyal and Masonic toasts, which were duly honoured. He next proceeded to give the toast of the evening, viz., the health of Bro. Peter M. Larsen, P.M., First Principal of 220, and D.W.M. of Mark Lodge 65, to whom he presented, in the name of the lodge, a superb and elegantly designed time-piece, bearing the following inscription:—"Downshire Lodge of Instruction, 594. Testimonial to Bro. Peter M. Larsen, P.M. Preceptor." In so doing, the W.M. expressed, with great feeling, the hope that Bro. Larsen would accept it as a memento of the high honour and esteem in which he was held by his brethren for his very unremitting attention and careful guidance, which conducted so largely to the progress and prosperity of this Lodge of Instruction.

Bro. Crosby Leighton here rose and begged to declare his great pleasure in being able to second the above magnificent presentation with the following testimonial, beautifully illuminated, and signed by upwards of 50 members of the lodge:—"Downshire Lodge of Instruction, No. 594. Testimonial from the brethren to Bro. Peter Miller Larsen, P.M., Preceptor for the years 1869 and 1870, evincing the high esteem in which he is held by them, and the testimony to his unremitting zeal and attention to the instruction of those brethren desirous of attaining to the privileges of the highest honours in Freemasonry."

In acknowledging the toast, which was given with Masonic honours, Bro. Larsen assured the W.M. and brethren that he felt too deeply affected to be able to respond in a proper manner to their very earnest expressions of esteem, and the high honour accorded him; however, in the past twelve years which he had been a member of the Craft, he had in any way assisted in promoting the principles of Masonry, he was extremely gratified, and would ever treasure and prize their beautiful gifts.

The W.M. next called upon the members to join him in doing honour to the next toast, the health of the Secretary and Treasurer, Bro. Henry Hodgson, who, for the past ten years, had so ably and successfully managed the business of the lodge, which was unanimously received in the usual Masonic style.

Bro. Hodgson replied in a very able and eloquent speech.

After spending a very pleasant evening, the brethren separated at an early hour.

##### CALEDONIAN LODGE, No. 489, HASKEIM, CONSTANTINOPLE.

The second annual concert and ball given by the above lodge took place at the Haskeim Institute recently, notwithstanding very severe weather, the lodge hall, which was tastefully decorated with flags and evergreens, was filled to overflowing, clearly demonstrating the necessity of the proposed enlargement of the building. Bro. William S. Henderson, R.W.M., presided, and was supported by several representatives of the Caledonian, Leinster, and Oriental lodges, all in full Masonic costume.

The Chairman, in opening the proceedings, said he was so well pleased at seeing so many brethren, with their friends, wives, children, and sweethearts around him, that he felt almost in the humour to divulge some Masonic secrets—more especially to the ladies, who, he knew, dearly loved to hear secrets at any time—but they would agree with him that it would be rather out of place, seeing that they had met solely for the purpose of enjoying themselves, which he hoped every one would do. Like every society or association connected with Haskeim, the Masons were flourishing, increasing and prospering, as a society founded on such principles must ever do. Of course they might say it was an easy matter for one to blow his own horn, but there were occasions when it was necessary to speak of themselves. He had often been amused as a Mason at observing the irritation displayed by some young brother at hearing the Order to which he belonged spoken of disrespectfully; as if they, more than others, should escape criticism. That feeling should never be given way to; such criticism should only make them try to watch and guard their conduct through life so that they might never bring discredit on an institution they all loved so much. He had often laid it down as a maxim for his own guidance, that next to a bosom friend we should value our critical enemy or opponent, for his adverse criticism operated as a healthy corrective. If the outside world who are not Masons expect Masons to be more free from the faults that afflict humanity, as Masons, it

should only make them try to be as free from them as possible. They, Haskeimites, knowing each other as they did, were free to confess that they were more a community of critics than philosophers, and that Diogenes and his tub would have little or no countenance from them. And perhaps it was right that it should be so. Situated as they were, in a foreign land, with more time on their hands than they had been accustomed to have, dependent on each other as they were for all the social comforts they enjoyed, it seemed so natural that they should sometimes sail on a voyage of discovery and find a little island in a neighbour's eye, forgetful of the mighty continent in their own. Yet with all the Haskeimites' faults, he believed there was more good feeling and real friendship amongst them than many were inclined to think. When they fell out it was only like a lovers' quarrel—just for the pleasure of making it up again; and with all their little differences, he believed most of them would say, "Haskeim, with all thy faults I love thee still!" And many of them, through friendships contracted there, would even say, with Montgomery:

A dearer spot on earth, supremely blest—  
A dearer, sweeter spot than all the rest.

Let each and all of them try to make it so, by working harmoniously together. He just remembered the saying of a great Master in Masonry, mighty Solomon, that there is a time to dance and a time to sing; but if his memory did not deceive him, Solomon never said there was a time for speechifying. So as he had no doubt they all considered the time to sing had arrived, he would conclude. (Applause.)

The concert, with the exception of an excellent professional band, was sustained by amateur performers (Messrs. Teadstill, J. Ferguson, Knighton, Tucker, Laird, Stone, Hosking, Lindsay, Dunn, J. Blair, W. Blair, R. Turner, H. Witheritt, and J. Till), commenced with a well-rendered chorus from the opera of "Faust," and continued with songs and recitations, all of which were well received and many of them loudly encored. From beginning to end the concert was a complete success, and although it was prolonged nearly an hour beyond the time at which it was intended to finish, the only regret felt by the company was that it could not continue. According to custom, the concert concluded with "God save the Queen," in which the whole assemblage joined.

By half-past eleven the room was cleared and the ball commenced, under the direction of Bro. G. R. Warren, P.M., and was kept up with unflagging spirit until daybreak. During the concert and ball fruit, cakes, sweets, and tea, and other sober beverages were handed round, and in another room the visitors found, at any time, an abundant supply of sandwiches, and tea or coffee—a far preferable arrangement to the customary supper.

The whole of the arrangements reflect great credit upon the Committee, Messrs. Jas. Anderson, John Thompson, Thos. Blair, Robert Jamieson, W. Dorrell, Jas. Till, and H. T. Rand, who had their reward in the complete satisfaction which was freely expressed by everyone present.

#### SCOTLAND.

##### THE GRAND LODGE OF SCOTLAND AND THE ST. JOHN'S LODGE MEMORIAL.

*Report of Sub-Committee appointed by Grand Committee, 25th Nov., 1870, to investigate the memorial from the Lodge St. John, Glasgow, No. 3<sup>2</sup>, anent the carrying of working tools at processions and other ceremonies of Grand Lodge.*

In carrying out the remit made to them, your Sub-Committee requested the Grand Clerk to serve copies of the memorial on the Lodge Journeymen, No. 8, and Bro. W. P. Buchan, a member of No. 3<sup>2</sup>, who claimed the right of replying to certain of the statements contained in the memorial when read at the last Quarterly Communication of Grand Lodge; and to the replies received as well as to minutes of Grand Lodge, and other documents bearing on the matter at issue, the Sub-Committee have given careful consideration.

The memorial of St. John's Lodge maintains:—1st. That the lodge was conceded, by virtue of a charter granted to it by Malcolm Canmore, certain rights and privileges, and assigned by virtue of their position precedence in rank over all the daughter lodges of Scotland. 2nd. That the practice invariably exercised hitherto by the Grand Lodge in the ceremonial of laying the foundation-stone in provinces other than that of Edinburgh has been to concede in courtesy and right to the senior lodge of the province to appoint such Operative Freemasons as they shall think fit to select to carry the working tools. 3rd. That the right and privilege of the Lodge Journeymen is distinctly circumscribed and confined to the district of Edinburgh, as laid down in Grand Lodge Laws, chap. xx., sec. 3; and that this law defines their position as that of "Edinburgh and no other place." 4th. That the Grand Master acted contrary to Grand Lodge Laws in awarding prece-

dency to the Lodge Journeymen on the occasion of meeting in Glasgow Cathedral previous to laying the foundation-stone of the Albert Bridge on 3rd June last, the deciding of such a question being vested in the meeting and not in the chair. And, 5th. That St. John's Lodge understood they were to be left in undisputed possession of their ancient rights and privileges on the occasion referred to, in consequence of a correspondence which they allege took place between the late Grand Secretary, Bro. Laurie, and the Master of the lodge.

After investigating the several statements above narrated, the Sub-Committee are of opinion:—

1st. That St. John's Lodge has not proved that it possesses, in virtue of its charter or of any law or resolution of Grand Lodge, exclusive privileges, beyond precedence in virtue of its number on Grand Lodge Roll, over the other lodges in Glasgow province. Grand Lodge has nothing whatever to do with any rights or privileges St. John's Lodge claims in virtue of its so-called *Malcolm Canmore Charter, the genuineness of which it has never acknowledged.* On joining Grand Lodge in 1850 St. John's received its present number, 3<sup>2</sup>, in virtue of its connection with the granting along with other (operative) lodges of the Roslin Charter of 1628, but this confers no special powers or privileges in reference to the question at issue.

2nd. It is asserted that the practice invariably exercised hitherto by Grand Lodge in provinces other than that of Edinburgh has been to concede in courtesy and right the privilege of carrying the tools, &c., to the senior lodge of the province in which the demonstration took place. No evidence has been produced to substantiate this statement, and, on the contrary, the Journeymen Lodge, it is proved, has officiated at most demonstrations of Grand Lodge out of the Edinburgh district for many years past; the more important events since 1848 being at laying foundation-stones of Corn Exchange (Haddington, 1853), Wallace Monument (1861), Duke of Athole's Monument (1865), Corn Exchange (Hawick, 1865), Industrial School (Mossbank, 1868), and Paisley Museum (1869). If St. John's Lodge claims the right in virtue of its antiquity and precedence on Grand Lodge Roll to carry the tools out of the metropolitan district, or especially in the western provinces, why did it allow the Journeymen unchallenged to exercise what they state they consider an ancient and established privilege at the important demonstrations of Wallace Monument, Mossbank, and Paisley, at all of which St. John's Lodge was present? It is true St. John's Lodge carried the working tools at laying foundation-stone of Victoria Bridge, Glasgow, in 1851; but it must be kept in mind that the Journeymen Lodge was not present on that occasion. All the other demonstrations in Glasgow at which St. John's performed this duty were promoted and presided over by the Provincial Grand Lodge; and on all such occasions, whether in Glasgow or elsewhere, the Journeymen have never claimed the right to carry the tools, as they consider the privilege they have so long enjoyed only extends to demonstrations at which Grand Lodge presides.

3rd. There can be no doubt that chap. 20, sec. 3, of Grand Lodge Laws distinctly enacts that the Lodge No. 8 shall be entitled to carry the working tools in all processions in Edinburgh or neighbourhood. The Journeymen Lodge, in its answer, states that "it protested against the law as at present existing when the revised edition of Grand Lodge Laws was being printed in 1848; but that the lodge was requested by the Grand Committee of that year not to raise the question, as all the draft copies were at that time issued; but the lodge was guaranteed the ancient usage should be continued, and hence the reason of its being continued to the present time." No minute or resolution of Grand Committee or Grand Lodge exists to prove this statement; and there can be no question as to the right of members of Grand Lodge to form their opinions of the meaning of the law as now printed, and which also existed in the 1836 edition. It must be borne in mind, however, that, as has been previously stated and proved, the Journeymen have officiated at most of the important demonstrations since the laws were last revised, and till now have done so unchallenged.

4th. The Sub-Committee are clearly of opinion that the Grand Master had an undoubted right to give a decision on the question of carrying the working tools when it was brought before him at meeting in the Cathedral, and the Sub-Committee consider that it showed a want of true Masonic good feeling on the part of the office-bearers of St. John's Lodge, present on that occasion, not to have at once acquiesced in the equitable proposal first made by the Journeymen to divide the tools between the two lodges for the day, by which the good feeling and harmony all were met to promote would not have been interrupted, and an unseemly break in the procession would have been avoided.

5th. St. John's Lodge states that a correspondence took place with the Grand Secretary as to the carrying of the working tools, and "up till the last

minute it had been understood the members of St. John's were to carry them, in virtue of their *ancient* rights and privileges, and that the Grand Secretary, as assessor to the Grand Lodge, should have informed the Grand Master of the right of procedure in this Province and upon all occasions by the Lodge St. John." The present Grand Clerk denies that there was any correspondence with St. John's Lodge whatever in reference to carrying the tools on the occasion referred to, the only communication received being from the Prov. Grand Secretary in reference to Bro. McGuffie, of Glasgow, who requested, *as a favour*, to be allowed to carry the inscription plate, as he had performed that duty on several previous occasions, to which the Grand Secretary replied that he did not anticipate any objections would be made to the request. No blame can be attached to the late Grand Secretary for not informing the Grand Master of St. John's claims to the exclusive right of precedence in such cases; he could not be expected to do so, when St. John's Lodge had never insisted on these, or ever brought them forward (pro forma) on former occasions when the Grand Lodge was presiding at demonstrations in the Western Provinces.

The above are the facts of the case as elicited by your Sub-Committee. There can be but one opinion as to the desirability of some measure being adopted which shall allay, in future, the irritation which has sprung up in reference to the right or honour as to who shall carry the working tools, &c., of Grand Lodge. The Journeymen Lodge, at conclusion of their answers, state, that "they are not unwilling to enter into an arrangement whereby the present privileges of the lodge may be preserved intact, but they are also willing that such other plan be arranged as will enable any operative lodge in the Provinces to enjoy the privilege on intimating a desire to that effect to the Grand Secretary within a reasonable time, previous to the date of the ceremony, and that the same be intimated to the Lodge No. 8." Bro. Porteous' motion, which comes up for discussion at next quarterly communication (i.e., on 6th February, 1871) of Grand Lodge, also seeks to have it enacted that "in Provinces out of the Metropolitan district, the working tools shall be carried by the Senior Operative Lodge, or failing which, the oldest lodge in the district on Grand Lodge roll." The Sub-Committee are of opinion that the adoption of either of these motions will not secure a harmonious and lasting decision of the question at issue. Both motions seek to maintain, and that in a *new* law, a distinction between Operative and Speculative Masonry, which is not, and has not been, recognised by our own or other Grand Lodges for many years past, and by giving this preference to the elder, they would effectually exclude the younger lodges from the privilege in question,—though it cannot be disputed, that they are quite entitled to participate along with the older lodges in all honours Grand Lodge has to bestow.

Your Committee, in concluding this report, would venture to suggest that the simplest and fairest way to settle the point at issue, and secure peace and harmony in future, would be, while allowing the Journeymen Lodge the privilege they have hitherto enjoyed of carrying the working tools and other paraphernalia of Grand Lodge in the Metropolitan district, that, if it is the wish of the Provincial Grand Lodge of Glasgow—which forms a large and influential section of our Craft, and whose opinions and request must always meet with brotherly consideration from Grand Lodge—that St. John's should have the same privilege in that Province, the honour should be conceded to No. 3<sup>2</sup> there and in any other place or Province when the Grand Lodge is officiating, the Grand Master, or the brother acting for him, shall have the power of fixing on the lodge or lodges to carry the tools, &c., for the occasion, and his decision should not be open to review. This course was adopted by the Earl of Dalhousie, at Forfar, in 1809, when he divided the honour between the two lodges of the town in which the demonstration took place, and which arrangement gave general satisfaction to all parties concerned.

(Signed) ALEXANDER HAY.

(Do.) DAVID KINNEAR.

(Do.) WILLIAM HAY.

The foregoing report was submitted to Grand Lodge at quarterly communication on 6th February, 1871, and adopted without the suggestions contained at the close thereof. As to the motion of Bro. Porteous, above referred to, owing to his absence on 6th February, it fell through. Consequently the general arrangement as to carrying working tools for the *future* has yet to be made.

#### GLASGOW.

On the 20th March the members of the Glasgow Thistle Lodge, No. 87, met in considerable force, graced by the presence of "charming woman," in Mr. Ancell's Hall, Trades-buildings, Glassford-street, and celebrated their 109th anniversary, the lodge being chartered on 16th March, 1762, just seventeen years after Prince Charles's farewell to

Glasgow. Bro. John Fraser, R.W.M., presided, supported on the right by Bro. W. J. Hamilton, P.M. of the Caledonian Railway Lodge, No. 354, and Bro. Thomas Hart, Secretary; and on his left by Bro. W. Lawson, Acting Chaplain, and Bro. John Dobbie, Treasurer, whilst Bro. James Henderson, S.W., did the duties of croupier at a most excellently-served supper. The tables having been cleared, Bro. Lawson delivered a rhymical occasional address, which met with approbation, and the song of "The Thistle, 87," was sung by Bro. T. Hart. The only toast of the evening, "Prosperity to the Thistle Lodge," was given by the P.M. of the Caledonian Railway Lodge, and happily responded to by the Chairman. Thereafter the croupier, in becoming terms, presented the lodge with a beautiful sword in steel scabbard, which he characterised as "a virgin blade, never to draw the blood of a brother." The entertainment then assumed the form of conversazione, in which song, recitation, and dance alternated, and much versatile ability was displayed, Bro. James Perston's and Miss M'Fee's voices lending much pathos to the hour, while well-concerted glees gave variety. Bro. Burton kindly acted as *maitre de danse*.

#### WISHAW.

An assembly, under the auspices of the R.W. Master and brethren of St. Mary's Coltness Lodge, No. 31, came off in the Public School, on the evening of Friday, the 3rd ult. The hall and side-rooms were most tastefully and artistically adorned with a profusion of evergreens, and the insignia of the Dalziel, St. Clare, and Coltness Lodges were displayed with excellent effect in the hall, and caused it to have an appearance of considerable splendour. The following lodges were present:—P.G.L. Upper Ward, headed by Bro. M'Gillivray; P.G.L. Middle Ward, headed by Bro. King; No. 7 Hamilton Kilwinning, headed by Treasurer Mackie; St. David's, No. 36; St. James's, Old Monkland, 176; Hamilton, 233; St. John's Woodhall, Bro. M'Murdie, 305; St. John's, Dalziel, 406; St. Clair, 427; St. John's, Crofthead, E.D.B., No. 151, mother lodge of the R.W.M. Carriages began to arrive at nine o'clock, and dancing was soon after commenced and carried on till an early hour. Altogether this was a really first-class assembly, and will long be remembered with the greatest pleasure by those who had the privilege of being present. The best thanks are due to Bro. Forrest for his indefatigable exertions in getting up and carrying through so very successfully this assembly. Under Bro. Forrest, St. Mary's Lodge is in a most prosperous condition, and a large addition to its membership has been made during the time he has been R.W. Master. Bro. Forrest is heart and soul a Mason; he has occupied the Masonic chair most worthily, and we hope he will long be spared to be an ornament and honour to Masonry and all that belongs to it. As a Mason he is highly respected for his sterling uprightness and kindness of heart; and under his direction Masonry in his district is sure to flourish, and not only free itself from much of the obloquy that has been heaped upon it, but to rise greatly in public estimation. We are glad to learn that, after paying all expenses, the balance left over is to be handed to the Ladies' Clothing Society.

#### MILITARY INVENTION BY BRO. CAPT. NEWMAN.—

One of our local volunteers has produced a comparatively safe cover for military engineers whilst engaged in throwing up earthworks and batteries in the face of an enemy's guns. We allude to a square gabion, designed by Captain H. Newman, of the 1st L.E.V., which, has recently been brought under the notice of the authorities at the Military School, Chatham. The chief advantages which this gabion has over the circular ones, now in universal use, are, that being already made, it can be placed in position by one man in three or four seconds. It is formed of a series of horizontal bands of iron riveted together at the ends, and can be doubled up into the smallest possible compass. When unfolded it may be placed either on the square or at any given angle, and it is therefore obvious that in revetments this description of gabion will be close together, and the openings seen in circular gabions, when placed side by side, will be altogether avoided. As almost every non-military man must know, these openings present a good mark for weapons of precision, and thus the artificial covering does not afford a very safe protection to the men who work in the rear, especially in single sap, and who generally strengthen the weak points with sand bags. The ordinary brush gabion cannot be made in less than five or six hours, whilst an iron one requires two men at least five minutes to put it together. By means of Captain Newman's invention a sapper could carry a protector in each hand, place them together, and fill them with earth, so as to form a solid wall at, say within a thousand yards of the enemy's battery, and could then set to work, under a comparatively safe shelter, to sink or raise an earthwork, from which his own regiment could reply to the opposite fire. The invention seems to be an exceedingly good one, and no doubt it will meet with approval from those to whom it has been submitted. We understand that the gabion has been forwarded to the engineer school through Lieutenant-Colonel Ellison, who may congratulate himself upon having so thoroughly practical an officer as Captain Newman to assist him in raising his regiment to the highest possible state of efficiency.—*Liverpool Daily Post*.

## METROPOLITAN MASONIC MEETINGS

For the Week ending April 15, 1871.

## MONDAY APRIL 10.

Lodge 5, St. George & Corner-stone, Freemasons' Hall.  
 ,, 29, St. Albans, Albion Hotel, Aldersgate-street.  
 ,, 193, Confidence, Anderton's Hotel, Fleet-street.  
 ,, 222, St. Andrew's, London Tav., Bishopsgate-st.  
 ,, 957, Leigh, Freemasons' Hall.  
 Chap. 22, Mount Zion, Radley's Hotel, Blackfriars.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, APRIL 11.

Lodge 96, Burlington, Albion Tav., Aldersgate-street.  
 ,, 198, Percy, Ship and Turtle Tav., Leadenhall-st.  
 ,, 211, St. Michael's, Albion Tavern, Aldersgate-st.  
 ,, 228, United Strength, St. John's Gate, Clerkenwell.  
 ,, 235, Nine Muses, Clarendon Hotel, New Bond-st.  
 ,, 548, Wellington, White Swan, Deptford.  
 ,, 834, Ranelagh, Sussex Hotel, Hammersmith.  
 ,, 933, Doric, Anderton's Hotel, Fleet-street.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Metropolitan Railway, Victoria Station, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

## WEDNESDAY, APRIL 12.

Committee R. M. Benevolent Institution, at 3.  
 Lodge 3, Fidelity, Freemasons' Hall.  
 ,, 11, Enoch, Freemasons' Hall.  
 ,, 13, Union Waterloo, Masonic Hall, Woolwich.  
 ,, 15, Kent, Guildhall Coffee House, Gresham-st.  
 ,, 87, Vitruvian, White Hart, College-st., Lambeth.  
 ,, 147, Justice, White Swan Tavern, Deptford.  
 ,, 238, Pilgrim, Ship and Turtle, Leadenhall-street.  
 ,, 749, Belgrave, Anderton's Hotel, Fleet-street.  
 ,, 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.  
 ,, 820, Lily of Richmond, Greyhound, Richmond.  
 ,, 1017, Montefiore, Freemasons' Tavern.  
 ,, 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 ,, 1228, Beacontree, private rooms, Leytonstone.  
 ,, 1260, Hervey, Iron School Room, Walham Green.  
 ,, 1306, St. John of Wapping, Gun Tav., High-street, Wapping.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.

New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

## THURSDAY, APRIL 13.

Quarterly General Court Girls' School, at 12.  
 Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.  
 ,, 91, Regularity, Freemasons' Hall.  
 ,, 206, Friendship, Willis's Rooms, St. James's.  
 ,, 263, Bank of England, Radley's Htl., Blackfriars.  
 ,, 534, Polish National, Freemasons' Hall.  
 ,, 657, Canonbury, Radley's, Blackfriars.  
 ,, 860, Dalhousie, Anderton's Hotel, Fleet-street.  
 ,, 1076, Capper, Marine Hotel, Victoria Docks, West Ham.  
 ,, 1227, Upton, Spotted Dog Tavern, Upton.  
 ,, 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.  
 Chap. 206, Hope, Globe Hotel, Royal-hill, Greenwich.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, Explanation of R.A. Jewel and Solids, and part sections.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

## FRIDAY, APRIL 14.

Lodge 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.  
 ,, 157, Bedford, Freemasons' Hall.  
 Chap. 33, Britannic, Freemasons' Hall.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggeridge, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lec, Preceptor.

## SATURDAY, APRIL 15.

Lodge 715, Panmure, Terminus Hotel, Cannon-street.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

## THE UNITED PILGRIMS' LODGE OF INSTRUCTION.

On Friday last week we attended this famed Lodge of Instruction, held at the Duke of Edinburgh, Shepherd's-lane, Brixton, and were in time to hear the three sections worked in the second degree—Bro. J. Stevens working the 1st, J. Thomas the 2nd, and E. Worthington the 3rd. It would be superfluous to add any comment on the perfect working, when three such well-known names in Masonry are mentioned. Bro. Francis was at his post as Secretary. We can with the greatest confidence recommend this lodge to all those Masons who may wish to learn the working of Masonry in a perfect and correct manner. But few lodges have such experienced Masons as those named above, who attend regularly at this lodge of instruction. The anniversary festival is arranged to be held at 7 p.m. on Friday, the 14th inst., and from the encomiums passed on Bro. Timewell for his catering for St. Mark's Lodge, No. 857, we have no doubt the reunion on the 14th will be a great success. The lodge meets every Friday evening at seven, and that prince of Preceptors, Bro. John Thomas, is the Preceptor.

## THEATRICAL.

ST. JAMES'S.—Mrs. John Wood announces that she will appear at this fashionable theatre (for the first time in London) as Mistress Anne Bracegirdle, in a new comedy, entitled "The Actress by Daylight," written expressly for her. We have no doubt but what it will prove as attractive as the other popular pieces produced here.

HAYMARKET.—Mr. Sothorn is announced to reappear at this popular theatre on Monday, May 1st, in a new comedy, entitled "An English Gentleman." The "Palace of Truth" is still performed, and continues to draw crowded houses.

VAUDEVILLE.—The pieces at this theatre still remain unaltered in consequence of their great success—viz.: "Chiselling," "Two Roses," and "Elizabeth." Places must be booked early by those who may wish to attend.

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FREEMASONRY in IRELAND.

BY BRO WILLIAM JAMES HUGHAN.

(Continued from page 213.)

GRAND LODGE.

The R.W. and Rt. Hon. Somerset, Earl of Belmore, G.M.  
 " " A. T. Lord Blaney, J.G.W.  
 " " Sir G. F. Hill, M.P., S.G.W.  
 The Worshipful " Gorges D'Arcy Irvine, Esq., G.S.  
 " " Wm. Brownlow, Esq., M.P., G.T.  
 " " Alexander Seton, Esq., D.G.S.  
 Brother " Robert Mitchell, G. Tyler.  
 " " Henry M'Laughlin, G. Purs.

The Right Worshipful Grand Lodge, in its transactions of March last, had occasion to call the attention of the brethren to an imposition practised on them in the transaction of a Right Worshipful Grand Lodge meeting in Dublin, in which that Grand Lodge had the temerity to publish as true an extract from the alleged letter of an illustrious personage, but which on inquiry manifestly appeared to be a fabrication.

The Grand Lodge was then convinced that other statements in that Dublin transaction were equally unfounded, but did refrain from any observation until it was possessed of unquestionable testimony of their falsehood.

It was stated in that transaction "that brethren holding warrants or receiving certificates under the sanction of the G.L. of Ulster would not be received or acknowledged in any part of the world." The Grand Lodge is now enabled to assure the brethren that such statement is absolutely and entirely void of truth. There was this day laid on the G.L. table most authentic and unquestionable proof that the warrants and certificates issued under the authority of the Grand Lodge of Ulster are received with all Masonic honours by the brethren of England, Scotland, and America.

This Grand Lodge is not without sufficient proof that brethren from Ulster visiting in foreign countries have been refused admission into their lodges, and the reason was because they did produce certificates under the sanction of a Dublin Grand Lodge, and not under the sanction of the Ulster Grand Lodge, to which they ought naturally to belong.

It was further stated in that Dublin transaction that certain warrants therein mentioned, held in the province of Ulster, had applied to the Dublin G. Lodge for its sanction. This Grand Lodge has received letters from various lodges inserted in that list, in which "they most unequivocally and positively denied the truth of that assertion, and express their confidence that the Grand Lodge of Ulster will not look upon them as traitors through such false statements of the Dublin Lodge."

It being thus manifest that the statements in said Dublin transaction are entirely unfounded, the brethren of Ulster will now see that the various obstacles so unmasonically and invidiously thrown in the way of their prosperity have vanished before the light of truth, and they will in future be on their guard against similar impositions.

It remains therefore for the Grand Lodge to caution the brethren against the schemes of certain individuals, who are only known to the Order as traders in Masonry, and who, as such, are only active when Masonry can be converted to their own advantage. The experience of the brethren in their respective neighbourhoods will readily point out the individuals of this description, and their knowledge of them will be a sufficient warning against their faithless devices.

This Grand Lodge has great regret in being thus repeatedly obliged to animadvert upon the conduct of a Grand Lodge composed of their fellow-countrymen; and in the genuine spirit of Masonry, it would recommend to that Grand Lodge to prevent the recurrence of such animadversions by adopting truth, sincerity, and justice as its Masonic guides, instead of intrigue, mismanagement, and fallacy. No object can sanction or palliate the use of the latter in Masonry, no authority or power can dispense with an adherence to the former.

By Order,

G. D. IRVINE, G.S.

The next meeting of the Grand Lodge will be on Wednesday, the 5th September, at the town of Dungannon.

A List of the Right Worshipful Grand Officers of the Grand East of Ulster, Elected the 3rd June, 1872.

- R.W. Bro. J. Craig, Esq., M.P., G.M.
- R.W. Bro. John Shaw, Esq., D.G.M.
- R.W. & Rt. Hon. A. T. Lord Blaney, S.G.W.
- R.W. Bro. Joseph Fulton, Esq., J.G.W.
- W. Bro. Georges D. Irvine, Esq., G. Sec.
- W. and Rev. Francis Burrows, G. Chap.
- W. Robert Bradshaw, Esq., G. Treas.
- W. Alexander Seton, Esq., D.G. Sec.

The Grand Master having opened the Grand Lodge, and being attended by his Deputy, and a very numerous and respectable representation of lodges, Bro. Joseph Fulton, Esq., was introduced, and duly installed Junior Grand Warden.

Pursuant to the Report of the Building Committee, it was

Resolved—That the Grand Officers, together with the Masters of all Lodges hailing from the Grand East of Ulster, be appointed a Committee to collect subscriptions for the purpose of building a Masonic Hall and Orphan School-house, in the town of Belfast.

Resolved—That in addition to the Grand Officers, Bros. Alexander Barr, Hugh Fisher, and Thomas Welsh, of 684, George Lepper and John Ward, of 587, Edward Alexander, of 38, and Nathaniel Boyd, of 687, and such other brethren as they may select, be appointed a Committee for the purpose of collecting subscriptions in the town of Belfast. Bros. J. Fulton, J.G.W., John J. Beers, 978, David Murray, 112, Mackay, 173, Fulton, 749, be appointed a similar Committee for the town of Lisburn. All subscriptions to be paid over to Bro. Robert Bradshaw, Banker, Grand Treasurer, at the Quarterly Meeting next after they are received.

Resolved—That the several lodges in arrear be earnestly requested to settle their respective accounts previous to the next Grand Lodge meeting.

Resolved—That the Grand Lodge take 200 copies of a book, entitled "An Enquiry into the late disputes among Freemasons in Ireland;" and that the several brethren of the Grand Lodge be requested to endeavour to dispose of them for the benefit of the fund.

The Committee having settled the accounts referred to them by the Grand Lodge, found a balance of £79 18s. 8d. to the credit of the Charity Fund, which was deposited with the Grand Treasurer.

Belfast, June 4, 1872.

Sir and Brother,—I have the honour to transmit for your information, and that of the brethren of your lodge, a list of the Right Worshipful and Worshipful the Grand Officers of the Grand East of Ulster, together with the transactions of that Right Worshipful Lodge, and resolutions entered into at its last Quarterly Meeting on the 3rd inst.

I am desired by the Grand East to express to you and the brethren at large the sincere satisfaction it feels at the approaching accomplishment of that most desirable and important object, "The erection of a Grand Lodge Hall and Masonic Orphan School-house," a measure no less honourable to the independent spirit of the brethren of Ulster, than consistent with the dearest feelings of humanity and the true principles of Masonry.

I am, at the same time, instructed to impress particularly on the minds of the brethren the urgent necessity of active exertions on their part, towards the accomplishment of the above objects; and to express the confidence felt by the Grand Lodge, that it will meet with the cordial assistance and co-operation, not only of particular lodges, but of the brethren at large, in its measures for the advancement and honour of the Craft.

To the Masters and Officers of lodges is earnestly

recommended an immediate settlement of their respective accounts, conformable to the regulations and principles of Masonry; and it is further hoped that each officer and brother will exert his best influence to forward the subscription which has been opened in support of these truly Masonic establishments.

I have the honour to be, Sir and Brother,  
 Your humble servant and brother,  
 G. D. IRVINE, Grand Secretary.

Subscriptions will be received by the several Grand Officers, and the Masters of the different lodges, who will remit the same to the Grand Treasurer, at or previous to each quarterly meeting. All communications to be addressed to A. Seton, Deputy Grand Secretary, Grenville-street, Dublin.

Sir and Brother,—Arrangements having been made with the Worshipful Brother Robert Bradshaw, Esq., Grand Treasurer to the Grand Lodge of Ulster, that all monies due to the Grand Lodge, and also such fees of office as may be due to me as Deputy Grand Secretary, shall in future be paid into Commercial Bank, Belfast, of which Brother Bradshaw is one of the proprietors, I have to request you will have the goodness to pay your dues, and such fees as may be due to me, into the Bank above-mentioned with a memorandum of how you wish the money should be placed to your credit in form as underneath, and receipts will be given for such sums as you may there deposit.

In order that the funds may be in as respectable a state as possible at the next Grand Lodge Meeting, on Wednesday, the 2nd December next, and, as much of the success of the benevolent project now on hand depends on that circumstance, you are particularly requested to settle your accounts previous to that day.

You are also, Sir and Brother, earnestly entreated to forward with all your influence the subscription for building and establishing the Grand Masonic Hall and Orphan School, now in the contemplation of the Grand Lodge of Ulster—a measure so fraught with important advantages to the Masonic body of our province—a measure which will not only serve as a rallying point to the Masons of Ulster, and give permanency and stability to the Order therein, but by it will be raised an asylum for the destitute children of deceased brethren, who might otherwise be exposed to poverty and consequent wretchedness. Under those weighty considerations, it is confidently expected, that every true Mason will feel so much interested in the cause, as to induce him to contribute towards carrying the benevolent design into the fullest effect.

I have also to request that you will attend the meeting of the next Grand Lodge, as it is expected that plans of the building and the institution will there be laid before the brethren for their discussion. You will please collect all the information in your power on such subjects, so as that the Grand Lodge, at that meeting, may be enabled finally to agree upon plans, both of the building and of the institution.

When the great importance and general utility of this project is considered—when it is contemplated what an eminent point of view the Masons of Ulster must stand in by carrying it into execution, and when the open and candid manner of proceeding for which this Grand Lodge stands conspicuous is taken into view, it is not only unnecessary, but in some degree indecorous, in me to attempt to use any arguments to prevail upon the brethren of Ulster to come forward with their dues and their subscriptions on the occasion.

At the Bank, please enquire for Mr. Thomas Welsh or Mr. William Moore, who will receive the money, and give the receipts in the name of the Grand Treasurer.

Form of the Memorandum to be left at the Bank with the Money.

LODGE, No....., Master.  
 Dues, up to.....£.....  
 Deputy Grand Secretary's Fees.....£.....

I am, Sir and Brother, your obedient Servant,  
 A. SETON, D.G.S.

(To be continued)

THE BEST FRIENDS.—In cases of erysipelas, inflammation, ulceration, and all the varieties of cutaneous diseases, Holloway's Ointment never fails to give relief. Its very first application lessens the inflammation, and diminishes the heat and pain. This soothing ointment, by depurating the blood on its route to, or return from, the affected part, promotes healthy action; old indolent ulcers which have resisted every other treatment, speedily assume an improved appearance; healthy granulations spring up, the sore contracts and soon closes on the judicious use of Holloway's noted remedies. In severe and chronic cases, the pills should always be taken, as their purifying, alterative, and restorative qualities place the whole mass of solids and fluids in a wholesome condition.—[Advt.]

**PROXY COMMISSIONS to the GRAND LODGE of SCOTLAND MUST BEAR an ADHESIVE STAMP.**

BY A PAST MASTER.

Some discussion has arisen on the question whether or not it is requisite that Proxy Commissions to the Grand Lodge of Scotland should bear an adhesive stamp. The question is one of law, to be settled by reference to Acts of Parliament. It will not be disputed that it is the duty of Freemasons to obey the law of the land on this as on every other point, and the Grand Lodge of Scotland may certainly be expected to set a good example in this respect. The first duty of every Freemason, according to the oath which he takes at the very threshold of the Order on his entrance into it, is to be "a peaceable subject," and "cheerfully to conform to all the laws of the land." Deviation from the law, or wilful disregard of it in any particular, is a violation of the obligation under which every brother has placed himself by his oath, and it would be a disgraceful and lamentable thing if in the Grand Lodge of Scotland disregard were shown of the law by the receiving of unstamped Proxy Commissions, if the law really requires that they should bear a stamp.

To determine this point, we must refer to two Acts of Parliament, 27 Vict., chap. 18, and 33 and 34 Vict., chap. 97. In the first of these, Schedule C., we find the following clauses, declaring what kind of commissions and other papers conveying authority to any person to act or vote on behalf of another party must bear an adhesive stamp, and what the value of the stamp must be:—

Letter or power of Attorney, Commission, Factory, Mandate, or other Instrument in the nature thereof for the sole purpose of appointing, nominating, or authorising any person to vote as a Proxy or otherwise at one Meeting of the Proprietors or Shareholders of any Joint Stock or other Company, or of the members of any *Society or Institution*, or of the Contributors to the Funds thereof or at one Meeting of any Body exercising a public Trust in the United Kingdom, or to vote at one Parish Meeting of Heritors or Proprietors of Real or Heritable Property in Scotland—one penny. Voting Paper (that is to say): Any Instrument for the purpose of voting by any Person entitled to vote at any such Meeting, as aforesaid, in any part of the United Kingdom—one penny.

The following clauses of the Act 33 and 34 Vict., chap. 97, section 102, bear also on this subject:—

(1) Every letter or power of Attorney, for the purpose of appointing a Proxy to vote at a Meeting, and every voting paper hereby respectively charged with the duty of one penny is to specify the day upon which the Meeting at which it is intended to be used is to be held, and is to be available only at the meeting so specified, or any adjournment thereof.

(2) The said duty of one penny may be denoted by an adhesive stamp, which is to be cancelled by the person by whom the instrument is executed.

(3) Every person who makes or executes, or votes or attempts to vote under or by means of any such letter or power of attorney or voting paper, not being duly stamped, shall forfeit the sum of fifty pounds.

(4) Every vote given or tendered under the authority or by means of any such letter or power of attorney or voting paper, not being duly stamped, shall be absolutely null and void.

(5) And no such letter or power of attorney or voting paper shall on any pretence whatever be stamped after the execution thereof by any person.

The language of both these Acts of Parliament seems to be sufficiently clear, and the conclusion irresistible, that every Proxy Commission to the Grand Lodge of Scotland must bear an adhesive stamp of the value of one penny, and that to present or use an unstamped Proxy Commission would render the brother doing so liable to the penalty of fifty pounds. To remove all possibility of doubt on this subject, however, a brother who is desirous not only always to obey the law of the land himself, but to secure to the utmost of his power safety on the part of his brethren, caused the following letter to be sent to the Chancellor of the Exchequer:—

[COPY.]

To the Right Honourable Robert Lowe, Chancellor of the Exchequer, Downing-street, London.

20th January, 1871.

Sir,—We shall be obliged if you will inform us whether section 102 of the Stamp Duties' Act of last year applies to votes by proxy at Masonic meetings? We have little doubt ourselves that it does, but have been requested by the Right Worshipful Master of one of the Lodges to write to you before acting on our own opinion.

We have the honour to be, Sir,  
Your most obedient servants,  
(Signed) SMILLIE & KEITH.

To this letter the following reply was received from the Secretary to the Board of Excise, to the chairman of which Mr. Lowe had sent it:—

[COPY.]

Somerset House, 26th January, 1871.

Gentlemen,—The Chancellor of the Exchequer having forwarded your letter of the 20th inst. to the Chairman of this Board, I am desired to acquaint you that the 102nd section of the Stamp Act, 1870, is applicable to Letters of Attorney for the purpose of appointing proxies to vote at a Masonic meeting.

I am, Gentlemen, your obedient servant,  
(Signed) WALTER C. GRIFFITHS.  
Messrs. Smillie and Keith.

The Act of Parliament 33 and 34 Victoria, chap. 97, "The Stamp Duties Act," was passed in 1870, and came into force at the 1st of January, 1871. It seems evident, indeed, from the Act 27 Vic., chap. 18, that Proxy Commissions to the Grand Lodge of Scotland ought to have borne a stamp in years that are past, as it requires *every commission or other instrument* to bear a stamp, which authorizes any person to vote as a proxy at a meeting of "the members of any society or institution." On this, however, it is not necessary to insist. The transgression of the law, if it was transgressed, was certainly not intentional, but took place through inadvertence. This can no longer be the case, as no brother, however learned he may pretend to be, can venture to dispute the import of the words above quoted, and it concerns the honour of the Masonic Institution that the law shall henceforth be obeyed.

It will be observed that the Act of 1870 expressly declares every vote given or tendered under the authority of a commission not duly stamped, to be absolutely null and void. It will be observed also that, according to the Act, a Proxy Commission can be used only at one meeting, or an adjournment of it, and must specify the date of the meeting at which it is to be used. Words cannot be plainer than the words of this Act on these points; and such being the law of the land, obligatory on every subject of our gracious Queen, whatever position he may occupy, it behoves Freemasons to comply with it, and the proceedings of the Grand Lodge of Scotland must be regulated accordingly. There are many brethren who expect that this will be done, and any attempt to use an unstamped proxy commission, or one not specifying the date of the particular meeting at which the brother who has it presented is to take his place as a member of the Grand Lodge, will certainly be protested against. If, unhappily, the Grand Lodge should decide to receive such Proxy Commissions, very serious consequences may be expected to arise. Let us hope that, at next meeting of the Grand Lodge of Scotland the upholders of the law will prevail, and that all danger may thus be averted.

We cannot but regard with great satisfaction that clause of the Stamp Duties' Act of last year, which makes it necessary that every Proxy Commission shall specify the date of the meeting at which it is to be used, and makes it available for use at that meeting only, or at an adjournment of it. The Grand Lodge of Scotland will no longer reckon among its members brethren holding Proxy Commissions for a long period, and lodges throughout the country will probably be induced to take a greater interest in its proceedings, when the question of granting a new Proxy Commission comes frequently before them; so that they will really be better represented, for the holders of these commissions have hitherto rather acted for themselves than for the lodges on whose behalf they appeared in the

Grand Lodge. The sentiments of Masons in general throughout the country will thus, it is to be hoped, be more fully expressed in the Grand Lodge than heretofore, and have greater influence in its proceedings. It would be still better that Proxy Commissions should be abolished altogether. The Grand Lodge of England does not receive them, and there is no good reason why the Grand Lodge of Scotland should do so.

**"THE RELATION of St. JOHN THE EVANGELIST to FREEMASONRY."**

(A REPLY AND FURTHER REVIEW.)

By Bro. SAMUEL EVANS, Boston, U.S.

Bro. Chalmers I. Paton, in THE FREEMASON of January 28, has furnished the first instalment of an "Answer" to my criticism, which appeared in that journal for December 10, of his paper on "The Relation of St. John the Evangelist to Freemasonry," which saw light in THE FREEMASON for October 29.

In reference to Bro. Paton's first paper I wrote: "I find myself unable to discover anything in the whole four columns that is *new* or *true* on the relationship of the Evangelist to Freemasonry." I will now add that throughout the entire length of the nearly two columns of such part of his "answer" as has yet reached me, there is not a single sentence, or even word, of light upon the relationship of the Evangelist to Freemasonry, unless it may be where Bro. Paton says: "But the question remains as to the existence of connection between any 'saint' and the Masonic Body during his life upon the earth; and if such connection could be shown to have existed, an important relation must be deemed still to exist." Here we have not only a hint of Bro. Paton's idea of "saint's patronage"—namely, of the perpetuation of an influence through the memories which other individuals may have of them—but we have also an "if," thus, "if such connection could be shown to have existed."

Now, in the original paper of Bro. Paton, he asserted that "such connection" did exist, and he asserted that it was "related by ancient and eminent Masonic authority," and so-forth. Why is this "if" now introduced? I had previously challenged Bro. Paton to name that "ancient" authority, that "eminent" authority, that "Masonic" authority. And it would also be required of him to prove, not only the *antiquity* (in the general sense, not the Masonic), but also the *eminence* and *reliability* of that authority, and of the reliability of the source or sources whence that authority obtained the information which he "related." What is wanted are the facts of the case—such facts, I must say, are extremely slow in coming. Bro. Paton has distinctly asserted that he has *ancient* and *eminent* authority which "related" thus and so. I deny that he has any such authority. If he has, let him out with it, and at once overwhelm me with shame at having presumed to doubt the simple assertion of Bro. Paton. Why not make short work of me in the way I suggest? But, perhaps, he would prefer to play with me, as the expert fisherman does with the trout, and then, when he himself is tired of playing, skilfully draw me to the landing and his net. Were he merely a member of the *litterati*, this might be supposed, but as he disclaimed "*literary* relationship," which I had innocently attached to him, but is simply an archaeologist, "etc., etc.," my wonder is great that he does not, more in accordance with the sober and severe rules of archaeology, treat the readers of THE FREEMASON to the simple facts. Those facts once adduced would settle all disputes concerning "the relation of St. John the Evangelist to Freemasonry." Let him remember, too, that time is short, and should therefore be treated as of some value. According to Bro. Paton, "there are many St. Johns in the Roman Calendar; no fewer than thirty are noticed." Now, if any other brother or brothers should be disposed to follow the example of Bro. Paton, by sending papers to THE FREEMASON to try to establish the relation of those thirty St. Johns to Freemasonry, it

would have been well, and to the credit of Bro. Paton, to have set a better example than by romancing through six columns without making a single point, so far as I have been able to discover, tending to show that even one "saint" had any relationship whatever to Freemasonry during his life.

What is the nature of the "answers" which I receive to my demand for *evidence*, for "chapter and verse," to prove the existence of the relationship in dispute? It reminds me of the cuttle-fish, which has been provided by nature with a large ink-bag, or pouch containing an inky fluid, and of the trick which that curious creature has of ejecting forth this black stuff into the water at the slightest prospect of an attack from its enemies, and having thus discoloured the sea all around its whereabouts, it seeks safety from pursuit by dropping quietly to the bottom. It has also recalled the story of "Knickerbocker" concerning the sea fight whereinto fell a Dutch vessel of war and an English one, and wherein, the story says, the Dutch commander getting the worst of it, set himself and crew to smoking their tobacco pipes with such might and main, as that he was enabled to baffle the Englishman completely, and by the aid of the fog so raised make a drawn battle of that which would have otherwise resulted in his defeat. The first part of Bro. Paton's "answers" is all "ink" and "fog." He descends to verbal criticism. He objects to my calling my paper a "criticism,"—he himself "might have designated it a letter to the editor." Any one else but Bro. Paton, would have taken it to be a *criticism*, and even a damaging one, perhaps, if I had not called it one. And could not "a letter to the editor" be a criticism also? Bro. Paton may say no; but I do not think any body will join him in such nonsense. Are we discussing philology or archæology, about words or things?

I called the heading which he had given to his article a "caption." He says, "The word *caption*, however, is new to me in this sense." It is "new" to him. He should be thankful for that something "new." He may count on that as one of the *bona fide* gains of the discussion. "There is *more* in nature than is dreamt of in your philosophy;" but the word is *not new* in the sense in which I used it. It is in use, in the sense of a heading or title, in the United States, and has its place in our dictionaries with that meaning attached. Bro. Paton may (practically or not does not matter) have learned its "Scottish legal" significance; but Scotland is a very small country in comparison with this, and is very much given to "Scotticisms." Now in this country the English language is receiving a development under which it does not suffer near as much abuse as it does in the land o' cakes and of *sans culottes*. And when it is to be borne in mind that within the United States the English language is spoken by more people—more by millions—than speak it throughout England proper, and that education is much more generally diffused here, it would be modest at least to admit that the people of America have as much right to attach a meaning to a word as can be claimed for a Scotch lawyer, and that once in awhile an "Americanism" may be exported for English use as well as "Anglicisms" imported for American use.

Bro. Paton also alludes to my use of the plural in the use of the word "relationships" when that word had reference to a certain "Institute" and to two *etc.*'s, and suggests that "for the purpose of creating a little prejudice against me (him) at the outset of the 'criticism,' the singular—had it been warranted—would have served better." Now why he should suggest that I could *better* raise a little prejudice against him by violating grammar than by observing it is more than I can comprehend. He must have reference to circumstances connected with the "Institute" or his connection with it of which I am ignorant, and if I have raised any prejudice against him by referring to his membership in the "Archæological Institute," I regret it, and pray that nobody may inform me of the circumstance.

The whole purport of my reference to the

"Institute" was of this kind. Had Bro. Paton produced a paper on a geological subject, and added to his name "Member of the Geological Society," he would have entitled me to claim a more scientific treatment of his subject, than if he had not made public his association with the "Geological Society." As it was, Bro. Paton publishes a paper on "The Relation of St. John the Evangelist to Freemasonry,"—a very fitting subject of Archæological enquiry, considering that so very much has been said, and nothing proved concerning that relationship, and Bro. Paton appended his name, and as he undoubtedly had a right to, added that he was a "Member of the Masonic Archæological Institute of England, etc., etc." Now, here we have a brother who claims to make Masonic antiquities a special and regular study, who has undertaken to tell us something concerning a matter of Masonic antiquity, concerning the relation of the Evangelist to the Masonic Institution. From such a brother we may look for some new light upon the subject. Have we got it? We had a chapter or more of extracts from the New Testament, which has not one word to say about Freemasonry—and an assertion that certain, as yet, nameless authority related something about the Evangelist and so forth; a re-hash of a well-worn fable and fraud, and not one word such as a professed archæologist should have written on such a subject. Does Bro. Paton see the point now?

P o e t r y .

MASONIC ODE.

BY T. F. MARVIN, DANVILLE, KY.

The Brotherhood that widest claims  
Our warmest sympathies to move,  
Is that whose ancient structure frames  
In Truth, and Harmony, and Love;  
How great and good its vast designs,  
Its solemn grandeur fills the earth,  
The mystic love that gems its mines,  
To only Masonry has birth.

The Architect that built the skies  
Has willed and stamp'd it all divine,  
And where its glorious temples rise  
The laws of order noblest shine;  
The orphan's and the widow's tears  
Have known its softest, kindest care,  
And round the sick bed of long years  
Untir'd its watchful ling'ring are.

Its tents from earliest history trac'd,  
And solemn tabernacles stood;  
Yet was its hand ne'er crimsoned with  
A known, or signal'd Brother's blood;  
Its circle is the radius where  
Truth's lovely banners are unfurl'd,  
Its rainbow hues are sorrow's tear,  
And plummet plumbs the balanced world.

Its pillars hieroglyphic'd o'er—  
Where mysteries deep hidden lie,  
Where quarried from immortal love  
Beneath the broad, all-searching eye;  
The cloud that guides the pilgrim on  
Is silver lin'd and fring'd with gold;  
And pearl'd the staff he leans upon  
As unknown mysteries unfold.

Its laws were known on Sinai,  
And where the waters kiss'd the rod,  
Its compass, square, and rule fram'd by  
The wise, unerring hand of God;  
And when the Craft are called to work,  
Through yon grand arch that bends above,  
Be Truth the password all may breathe  
Within the list'ning ear of Love.

Freemasonry is the light that shines in the dark places, the light that brings peace and joy to the disconsolate, the light that shines into the heart of the widow and the fatherless.

Reports of Masonic Meetings.

T H E C R A F T .

METROPOLITAN.

*Lodge of Prosperity, No. 65.*—This ancient lodge held its installation meeting on Thursday, the 23rd ult., at the Guildhall Coffee House, Gresham-street. Bro. G. F. Cook, W.M., opened the lodge and there were present during the evening: Bros. D. Forbes, S.W. and W.M.-elect; E. C. Mather, J.W.; J. Bellerby, P.M., Sec.; J. Stevens, S.D.; T. Davy, J.D.; J. Carruthers, I.G.; E. Cornwall, P.M.; E. Arnold, P.M.; J. Goodyer, P.M., and a large number of members. Amongst the large number of visitors present were: Bros. J. Emmens, P.G.P.; E. Harris, P.M. and Treas. 73; F. Walters, P.M. 73, W.M. 1309; J. Terry, P.M. 228; G. Bilby, P.M. 861; C. W. Ashdown, J.W. 1076; S. Watkins, P.M. 212; J. McCubbin, W.M. 948; J. L. Fysh, 107; H. Lawler, 286; J. Bradbury, 781; W. H. Nain, P.M. 813; G. Sinclair, D.C. 813; J. Hart, P.M. 813; J. Bowron, P.M. 933; W. H. Spratt, 813; J. Forbes; W. Haines, J.W. 917; J. Canter, W.M. 1000; J. Salisbury, S.W. 813, and others. The minutes of the previous meeting were read and unanimously confirmed. The W.M., in perfect style, raised Bro. Browne, and installed the W.M.-elect, Bro. Forbes, as W.M. for the ensuing year. The customary salutes having been given, Bro. Forbes, W.M., appointed and invested as his officers for the ensuing year: Bros. G. F. Cook, I.P.M.; E. C. Mather, S.W.; J. Stevens, J.W.; J. Bellerby, P.M., Sec. (re-invested); T. Davy, S.D.; J. Carruthers, J.D.; L. A. Liens, I.G.; C. T. Speight, P.M., Tyler (re-invested), and whose re-appointment, as usual, gave universal satisfaction, as by his gentlemanly conduct and polite attention he has made himself popular and respected by all who meet and know him. The newly-installed W.M. soon proved his proficiency by the excellent manner in which he initiated a gentleman into the Order. He then had the pleasure and gratification of presenting, in the name of the lodge, a handsome gold Past Master's and Secretary's jewel to Bro. John Bellerby, P.M. and Secretary, in recognition for his faithful services rendered to the lodge for several years past as Honorary Secretary, which had been voted to him from the lodge funds. This testimonial was duly acknowledged by the recipient, who has won the respect of all by his kind courteous manner in which he discharges the onerous duties of Secretary to so large and influential lodge as what the Prosperity really is. Over eighty brethren sat down to a first-class banquet, admirably served *à la Russe* which well sustained the high reputation of the caterer. The regular loyal and Masonic toasts were given and duly responded to. The toast of "Immediate Past Master" was given and most enthusiastically received, and W.M. expressed the feelings of pleasure he sincerely felt in placing on Bro. G. F. Cook's breast the Past Master's jewel which had been unanimously voted to him from the lodge funds, and in addition gave him a magnificent diamond ring, purchased by private subscriptions amongst the members. Bro. Cook, in a neat and appropriate speech, acknowledged these gifts.

*Panmure Lodge, No. 720.*—The regular meeting of this lodge was held at the Balham Hotel, Balham. Present: Bros. J. B. A. Wolpert, W.M. (in the chair); J. Thomas, P.M., Treas.; H. F. Huntley, J.W.; W. P. Moore, Sec.; H. Payne, J. Poore, G. Lilley, R. W. Huntley, &c. The lodge was opened in due form and with solemn prayer, and the Secretary having read the minutes they were confirmed. This being the annual meeting for election of officers, a ballot was taken for the election of W.M., and it proved unanimous in favour of Bro. J. M. Young, S.W. A ballot was then taken for the Treasurer-ship, which was also unanimous for Bro. Thomas; but Bro. Thomas wishing to be relieved of the office, Bro. Pulman was elected as Treasurer. The election of a Tyler next came forward, and Bro. Bradley was again chosen. It was then proposed by Bro. Moore, Sec., and seconded by Bro. H. F. Huntley, J.W., that an address be engrossed on vellum and presented to Bro. Wolpert, expressive of the estimation of the lodge for the manner in which he had conducted the working of the business and ritual during the current year, which was carried unanimously. It was afterwards proposed by Bro. Thomas, P.M. and Treas., and seconded by Bro. H. F. Hodges, that a Past Master's jewel, of the value of five guineas, be voted to Bro. Wolpert, W.M., which was carried. The Committee for auditing the past year's accounts was then appointed, viz.: Bros. C. Pulman and C. E. Caines, in addition to those members entitled to be on the Committee *ex-officio*. The lodge was then closed in harmony and with prayer, and adjourned until the third Monday in May, emergencies excepted.

*Royal Standard Lodge, No. 1298.*—The regular meeting of this very flourishing lodge was held at the Marquess Tavern, Canonbury, N., on the 4th inst., under the presidency of that excellent working Mason, Bro. R. Lee, P.M. 193, the W.M. Owing to the unavoidable absence of our worthy brother, John F. Wilson, the S.W., his chair was ably filled by Bro. H. Ballantyne, P.M. 754; Bros. W. J. Woodman, J.W.; R. Shackell, W.M. 30, Hon. Sec.; H. Dudden, S.D.; E. G. Modridge, J.D.; P. Rafter, Org.; and M. Sweetland, I.G. Among the brethren present we observed Bros. C. Woodman, W. H. Cohen, G. W. Rutherford, S. T. Cleaver, H. W. Catlin, W. Jameson, &c.; and among the visitors were Bros. R. Buller, P.M. of the Albion Lodge, No. 9, and E. Hart, of the St. James's Union Lodge, No. 145. Bro. Lee, the W.M., in his usual able manner, passed Bros. Cohen and Cleaver to the second degree, and initiated Mr. Daniel James Woodman into the mysteries of the Order. After a little routine business, the lodge was closed and the



brethren adjourned for a slight refreshment separating at an early hour, every one expressing themselves very much pleased with the manner in which the business of the lodge is carried on.

#### PROVINCIAL.

**STONEHOUSE.**—*Lodge Sincerity, No. 189.*—A meeting was held in the lodge-room at St. George's Hall, on Monday evening, when a joining member was elected, and two brethren passed to the degree of F.C. It was agreed that the sum of ten guineas, which had been voted by the lodge as a subscription to the Royal Masonic Institution for Girls, should be given to the W.M., Capt. Shanks, R.M., who is going to act as one of the Stewards of the Girls' School. A letter was read from the P.G.M. of Devon, the Rev. John Hynshe, who made an appeal on behalf of the Girls' School Fund. This appeal has no doubt been sent to all the lodges in the province, and will probably meet with that liberal response which has generally attended the charitable efforts of the excellent Grand Master of Devon.—*Western Daily Mercury.*

**JERSEY.**—*Yarborough Lodge, No. 244.*—The usual monthly meeting of this lodge was held on Monday, the 3rd April, at the Masonic Temple, Stopford-road. Wor. Bro. Staff-Sergeant Michael Tracey, Royal Artillery, W.M. and Prov. G. Sec., in the chair. The business of the evening was to confer the third degree on Bro. Colour-Sergeant Trollope, 13th Regiment, and to initiate Sergeant Cooper and Corporal Nixon, 12th Brigade, Royal Artillery. At the conclusion of the ceremony of initiation, the W.M. briefly alluded to the lamented death of Wor. Bro. C. H. Mann, one of the Senior Past Masters of the lodge, and which was the cause of the lodge-room being draped in deep mourning, as a mark of respect to the memory of an upright man and a Mason. The W.M. called upon Bro. the Rev. C. G. Williams, Prov. Grand Chaplain, to address the brethren present on the death of their late respected brother. The following is an outline of the rev. brother's address:—Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. Masonry is charity; and if Masonry is faithful and fearless, let us have all the world against us and the Great Architect of the Universe for us, rather than all the world for us and the Great Architect of the Universe against us. In Masonry, what a history is to be read; we are more or less our brother's keeper, and the good we would do must be done now, as far as our fellow-creature is concerned, because national life has no hereafter, but is essentially a thing of the present world—no need of national life in the world to come. National life can have no existence beyond the grave, by the crystal sea, amongst the choir of angels. The Divine command to each is, "Whatsoever thy hand findeth to do, do it with all thy might;" and this is a Christian duty—this exercise of charity, which we owe to all people, even to those with whom we have nothing in common except the community of form, community of redemption, community of nature. Look at the several degrees of Freemasonry, and what they teach. Masonry is universal, and as each brother clasps hand to hand, be it of whatsoever nationality, he learns to form that tie which knits each heart to each other, and all hearts to the Great Architect of the Universe. We have to lament the death of a brother, personally known to me, and from whom I have received many a little act of kindness. The name, the character, the face of Bro. Chas. H. Mann, one of your oldest Past Masters of the Yarborough Lodge, cannot but be familiar to nearly all here to-night, and his departure from the "lodge of time" to that of the Great Architect of the Universe should lead you to contemplate your inevitable destiny, and guide your reflections to that most interesting of all human studies—

"The knowledge of thyself."

Our hope is of our deceased brother that hereafter he may rise from the tomb of transgression to "shine as the stars for ever and ever." So mote it be. In the ages of old, thousands of years ago, angels visited the earth, and if it be permitted to spirits to still visit us (though unseen to mortal eye), it may be that our brother is with us even now in spirit. True we cannot trace his footsteps, cannot hear his voice or realize his presence, yet by the memory of the past, "he being dead," as a worthy member of our Fraternity, "yet speaketh." Could we gaze upon that form cold in death, could we close the weary eyes and fold the hands meekly on the still breast, part the damp locks, from the forehead that has no more pain to bear, and place within the coffin's lid "one sprig of Acacia," we would as brethren do it, and bury him as a brother; but this is not our lot, he having died in England. Be it ours to exemplify what pure religion is in God's word declared to be, "Visit the fatherless and the widow in their affliction." Man must have been a very important being in the estimation of the Great Architect of the Universe, or he would not have built this beautiful and stupendous lodge for his habitation. It was to light the soul of man on its way to the Celestial Lodge that the sun, moon, and stars were hung out of heaven. It is for the life and growth of the soul that the valleys spread out their bosoms, that the mountains lift up their heads towards the heavens, that ocean with its million waves bathes the shore, that serpent, fish, and birds were formed, and the "cattle upon a thousand hills." Masonry, from the first question to her children, "In whom in difficulty do you put your trust?" gives also the answer, "In God." When the world asks—What is Masonry? we answer: That which is founded upon true principles of justice, morality, and virtue. We render honour to whom honour is due; we pay custom to whom custom is due; tribute to whom tribute; we render to Cæsar the things which are Cæsar's; to God the things which are His,

Masonry is love Charity is love; and the Great Architect of the Universe is love; and by-and-bye we shall in the due course of nature join our departed brother, and—

"As we have shared our earthly sorrows,  
Each with the other here,  
We shall share our Heavenly gladness  
Each with the other there."

In this world one human being cannot be merged into another. Man must accept the separate personality that belongs to his nature; but the isolation of every man from his fellow in the hour of extremity may become the means of pressing the sufferer nearer another companion who is able even then to remain. "There is a friend that sticketh closer than a brother." May our departed brother have realised this, as he passed through the valley of the shadow of death, and may his somewhat sudden departure remind us of the nearness of eternity. Whatever good Bro. Mann has done for our Order will, as his memory must be, never forgotten. Meanwhile let us remember the words of the poet:—

"Lives of great men all remind us,  
We can make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time."

So mote it be.—The lodge was closed at the conclusion of the rev. brother's address in due form, and with solemn prayer.—*Jersey Express.*

**BATLEY.**—*Nelson of the Nile Lodge, No. 264.*—The regular monthly meeting of this lodge was held on Monday, the 3rd inst., in the Freemasons' Hall, Park-road; Bro. Benjamin P. Parker, W.M., in the chair, assisted by his officers as follows: Bros. J. A. Parr, S.W.; W. H. L. Newsome, J.W.; Wm. Parker, S.D.; J. L. Heaton, J.D.; Benjamin Preston, I.G.; R. Brearey, Sec.; A. Talbot, Treas.; James Preston, D.C.; J. H. Senior, I.P.M. The lodge being opened in the first degree, the minutes of the last regular lodge meeting were read and confirmed. A ballot took place for Messrs. Dixon Hall, William Cave, and James Watson, which proved unanimous in each case; after which, the lodge was opened in the second and third degrees, and Bros. John Sheard, James Parker, and John W. Blackburn were severally raised to the sublime degree of M.M. by the W.M. and the I.P.M., Bro. Joshua Blakeley, P.M., giving the historical part in his usual and impressive style. The lodge was closed down to the first degree, and the formal business was gone through. The following resolution was passed, viz.:—"That we give £10 to the Royal Benevolent Institution for Aged Freemasons' and their Widows," after which the lodge was closed in peace and harmony.

**LEICESTER.**—*St. John's Lodge No. 279.*—An emergency meeting of this lodge was held at the Freemasons' Hall, on Friday, the 31st ult., the W.M., Bro. Stretton, in the chair. There were also present: Bros. Wear, P.M. and Treas.; Crow, S.W.; Widdowson, Sec.; Palmer, S.D.; Smith, J.D.; Halford, I.G.; Shuttlewood, Blankley, Beeton, Gurden, Wilkinson, Edwards, Elwood, and C. Bembridge, Tyler. Visitors: Bros. Toller, P.M.; Partridge, S.D.; Sculthorpe, S.W.; Atkins, Rev. W. T. Fry, Mace, Barfoot, and Thorp, of No. 523. The business was to initiate three candidates, viz: Mr. Walton Wilkinson, Mr. John Elwood, and Mr. Robert Edwards, all of Leicester, and they being in attendance were initiated into our mysteries, the ceremony being performed by Bro. Toller, P.G. Sec., in his usual highly efficient manner. On the conclusion of the business, the lodge was closed, and the brethren adjourned to refreshment.

**BERWICK-ON-TWEED.**—*Lodge St. David, No. 593.*—The members of this lodge met on the evening of Tuesday, the 4th inst., within their own Hall, King's Head Assembly Rooms, Church-street, Berwick-on-Tweed. It was their regular monthly meeting. Bro. George Moor, Worshipful Master, occupied the chair, the Wardens' chairs being filled by Bros. C. I. Paton, S.W. and C. Hopper, J.W. The lodge was opened in due form, and previous minutes were read and confirmed, a report coming up from the Work and Finance Committee to the effect "that all spare funds should be laid aside for the erection of a new and more suitable hall for lodge purposes." After some explanations from Bro. Fair, P.M., the members unanimously agreed to the proposition, and appointed a large committee to carry it out. The next business on the programme was the "approval of a new code of by-laws," and, after having been read over by the Secretary, with some slight alterations, were approved, and ordered to be printed, copies to be sent to the Provincial Grand Lodge for approval, and on acknowledgment of approval, to be engrossed in the minutes, and a copy sent to all members of the lodges. The next business was the settling of the "purchase of a portrait of one of the Past Masters." After some discussion, it was agreed to purchase it out of the funds of the lodge, and to become lodge property. The Senior Warden then craved liberty to bring forward his motion to the effect that "the Provincial Grand Master be thanked for his noble conduct," and that a Committee be appointed to draw up a letter and send it to him; this was agreed to by the whole of the members of the lodge present. The next business was the "advancement to the third degree of a brother who had served sufficient time in the inferior degrees." The lodge was then raised to the third degree, and the ceremonial was conducted by Bro. Moor, Worshipful Master, in a perfect manner. The lodge was then reduced to the first degree, when some letters and other business were taken up, but was agreed to be left over till next monthly meeting to make some necessary enquiries. No other business being before the lodge, it was then closed till next regular meeting.

**SOUTHPORT.**—*Lodge of Unity, No. 613.*—The regular meeting of this lodge was held at the Masonic Hall, on the 3rd instant, when there were about thirty brethren

present. Bro. William Dodd, W.M., occupied the chair—all the other officers also were at their posts. Bros. J. B. Culshaw, C. Gialoussy, and J. Butcher having passed the usual examination, were raised to the sublime degree of M.M. The following brethren were passed to the degree of F.C., after having given proof of their proficiency as E.A.'s: J. Sutton, T. Crook, J. Ellis, A. B. Sloan, and J. Hirst. The business of the evening being ended, the lodge was closed in due form, and the brethren adjourned to supper.

**ABERYSTWITH.**—*Aberystwith Lodge, No. 1072.*—The monthly meeting of this flourishing lodge was held on Monday, the 3rd inst., at the Masonic Rooms, Belle Vue Royal Hotel, Aberystwith. There were present: Bros. C. Rice Williams, M.D., W.M.; E. L. Cole, I.P.M.; G. T. Smith, P.M., Provincial Grand Secretary; Major J. Allen Lloyd-Philipps, Prov. Grand S.W.; J. W. Szlumper, C.E., Prov. G. Supt. W., S.W.; W. Williams, F.R.C.S., J.W.; J. Vaughan, P.P.G. Supt. W., Treas.; E. Hamer, Sec.; R. J. Jones, S.D.; J. P. Jones, J.D.; Inglis Bervon, Org.; George Careswell, D.C.; Dr. Morris Jones, I.G., and about a dozen other brethren. The minutes of the previous meeting having been read and confirmed, the W.M. proceeded to initiate William Oliver Williams, Esq., into the mysteries and privileges of ancient Freemasonry. Mr. Williams, who is a painter of reputation and skill, known in the artist world as Mr. Oliver, is a brother of the W.M., and son of the J.W. of the lodge, which fact added additional interest to the occasion. It was the first time the W.M. had worked a ceremony, except for practice in instruction lodge, and he went through the whole, as well as the full explanation of the tracing board, without a single slip or halt in a very admirable and able manner. The work of the Wardens and Deacons was also very correctly and ably performed. After the ceremony another gentleman was proposed for initiation in May, and the lodge having been duly closed, the brethren adjourned to partake of an excellent supper, provided by Bro. Pell, the worthy host of the Belle Vue Royal Hotel, whose liberality as a caterer is above praise. After the usual toasts had been given, Bro. G. T. Smith, P.M., Prov. G. Sec., proposed the health of the W.M., and congratulated the lodge in being presided over by such a zealous Mason, and said that after what they had seen that evening he might well be proud of his pupil.—The W.M. having responded in a very happy style, proposed the Provincial Grand Lodge for the Western Division of South Wales, and coupled with it the name of Bro. Major J. A. Lloyd-Philipps, P.M., the present Prov. Senior Grand Warden.—Bro. Major Lloyd-Philipps returned thanks, and expressed the great pleasure it afforded him to attend the meetings of the lodge at all times, and regretted that he resided so far from the town and therefore could not be present on every occasion. He said he would propose a toast in a few words—every one there knew who he meant—the "coach" of 1072.—The toast was most cordially received, and Bro. Smith in returning thanks, said he would try to imitate his brother P.M. (Major Lloyd-Philipps) in brevity. He had before expressed his gratification at the admirable manner the ceremony had that evening been performed, and if they continued to progress so well, his duties as "coach" would soon be over. He thanked the brethren for the kindness, confidence and support he had received during the three years he had had the honour to preside over them, and although he was now becoming a veteran on the retired list, he hoped he might yet be of service to them in filling an occasional gap in the ranks.—Several other toasts were proposed, and some good songs given, those by Bros. Bervon, Organist, and W. Williams, J.W., being particularly effective. The party broke up at eleven o'clock, after spending a very pleasant evening.

**IVYBRIDGE.**—*Ernie Lodge, No. 1091.*—On the 30th ult., the members of this lodge assembled at the King's Arms Hotel, Ivybridge, for the purpose of installing the Worshipful Master-elect, Bro. W. H. Ley, into the chair of King Solomon. Bro. J. Harris, W.M., P.G.R., opened the lodge in the first degree, and after the minutes had been read and confirmed, the lodge was opened in the second degree. Bro. W. H. Ley, as W.M.-elect was then introduced to Bro. Gover, P.M., P.P.G.A.D.C. (Installing Master), by Bros. J. W. Hawton, P.M., P.P.G.T., and J. Watts, P.M., P.P.G.T., for installation. The ancient rites having been read, Bro. Ley was duly installed W.M., in a most impressive manner, by Bro. Gover, assisted by Bros. W. Littleton, P.M.; Hambley, P.M., P.P.G.T.; Harvey, P.M., P.P.G.D.C.; Nicholls, P.M., P.P.G.T.; Price, P.M.; &c. The brethren having saluted in the three degrees, Bro. Ley was proclaimed the W.M., and invested his officers as follows:—Bros. J. Harris, P.G.R., I.P.M.; M. Patison, S.W.; J. Foot, J.W.; J. W. Hawton, P.M., Treas.; H. Cole, Sec.; J. Hambley, S.D.; W. Boxall, J.D.; Bunker, I.G.; Weatherel, D.C.; Boon, Org.; Baker and Conway, Stewards; Ford, Tyler. The lodge was then closed, and the brethren adjourned to a very excellent banquet, provided by Bro. J. Toms, and presided over by the W.M., Bro. W. H. Ley.—After the removal of the cloth, the W.M. proposed the first toast, "The Queen and the Craft," and in doing so said: The first half of my toast needs little remark from me to commend it to the sympathies of the brethren of this lodge; the second half needs none. The Queen may be said to dwell in the hearts and affections of her people, whose countless numbers extend far beyond the confines of this gem of the ocean—our island home. She has made the palace the pattern of all the domestic virtues, and I hope she may long live to reign over a loyal and devoted people. The second half needs only to be named to conjure up the heartfelt response which is of the very essence of nobleness and brotherly love, and therefore of Freemasonry. Freemasonry aims at the elimination of that which is base in human nature, from that which is noble. It knits together brother man to brother, upon the common basis of

reciprocity of feeling, and mutuality of confidence and love. It strives to establish and to inculcate those high moral principles of integrity and uprightness, the decline of which would inevitably ring out the death-knell of our glory as a nation. Our noble Craft seems to me to be the beacon light, pointing the way to yet higher aims and aspirations, raising the thought to scenes above that of sense and of time. We should then see to it, that our profession be not mere idle words, but that our walk and conversation—our relation with our fellow-man—our loyalty to our Queen and devotion to our country—our life of purity and holiness—are conformed to our principles, and shed abroad the light of the faith that should be in us.—The W.M., in proposing "The healths of the M.W., the Earl de Grey and Ripon, G.M., and the Prince of Wales, P.G.M.," said: The high and honourable offices in our noble Craft, held by the noblemen who fill them, afford a certain guarantee that they are men endowed with certain pre-eminent merit. The pinnacle of our imposing structure is occupied by the Earl de Grey and Ripon, who, I believe, worthily discharges the duties of his high office; next to him comes the future King of England. Amongst the great roll of names, forming our honourable body, may be found that of Kings and Emperors; but speaking as an Englishman, I think we, of this country at least, have reason to congratulate ourselves on the accession of the heir-apparent to our ancient Craft. Freemasonry levels all social distinctions; it breathes that fraternal spirit which makes the peer and peasant kin. Will this not help royalty itself to descend from a pinnacle of isolation imposed on it by the trammels of an obsolete tradition, and by the presumed requirements of a certain icy decorum? I trust the Prince may be constrained so to act as to succeed his mother, our beloved Queen, not alone upon the throne, but also to occupy and retain her place in the affections of the people, and thus may his reign shed a lustrous splendour around the British throne. I may observe that I have had the honour of sitting in the Grand Lodge with the Grand Master, Earl de Grey and Ripon, and also the Past G.M., the Prince of Wales, with whom I was particularly struck. A kindly disposition, simplicity of demeanour and condescension, appears to me to be the prominent features of his character.—The I.P.M., Bro. Harris, in proposing "The health of the W.M.," spoke of him in very flattering terms, and said the lodge had elected a most worthy and straightforward brother to fill the chair.—Bro. Ley, in responding, said it would be difficult to find words suitable to the occasion to convey to the brethren an expression of the depth of his gratitude for the generous response which had been accorded to the toast of his health. He had looked forward to this great honour with a feeling of pride, and it afforded him much pleasure to receive such a cordial welcome. It would be his earnest endeavour so to discharge the duties of his high office as to merit a continuance of the confidence of which he had that evening received so tangible an expression.—"The health of the I.P.M., Bro. Harris," was then proposed by Bro. Hawton, who paid him a high compliment for the able manner in which he had discharged the duties of W.M. for two years, at the same time presenting him with a solid gold P.M.'s jewel (manufactured by Bro. George Kenning), subscribed for by the members of the lodge, for his efficient services during his two years' Mastership.—Bro. Harris, in very feeling terms, thanked the brethren for the flattering manner in which they had drunk his health, and also for the beautiful jewel which they had been pleased to present him with.—The healths of the visiting brethren, office-bearers, &c., having been drunk, the meeting separated, having spent a most pleasant evening.

**MARKET HARBOUROUGH.**—*St. Peter's Lodge, No. 1330.*—A regular monthly meeting of this lodge was held at the Assembly Rooms, Three Swans Hotel, on Friday, the 31st ult., under the presidency of the W.M., Bro. W. Kelly, P.G.M. The other officers and brethren present were Sir Henry St. John Halford, Bart., S.W.; Rev. John F. Halford, J.W.; R. Waite, P.M., Treas.; W. H. Marris, P.M., Sec.; F. Kemp, S.D.; Thomas Macaulay, M.R.C.S., I.G.; Freestone, Steward; Clark, Tyler; Dr. Grant, Fuller, Harrison, Martin, Lawrence, Rev. F. M. Beaumont, Platford, Gibbs, and Healey. Bro. Gibbs having been duly examined in the first degree, was passed a Fellow Craft, after which Bros. Rev. F. M. Beaumont and Healey, having also passed a highly satisfactory examination in the second degree, were severally raised to the sublime degree of M.M. The W.M. reported to the lodge an offer made by Bro. Charles Johnson, P.M., of Leicester, to present to the lodge photographic likenesses of the members, which was accepted with thanks. The lodge was then closed and refreshment succeeded labour.

**ALDERSHOT.**—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting of this lodge was held at the Royal Hotel on Thursday, 6th inst. The W.M., Bro. E. Carnegie, P.M., P. Prov. G. Supt. of Works Essex, occupied the chair of K.S., and was supported by Bros. Fenn, S.W.; Captain Richardson, R.E., as J.W.; M'Kenzie, as S.D.; Bennett, as J.D.; and Laverty, as I.G. There were about thirty brethren present, including two visitors from the Panmure Lodge. The lodge was opened in the first degree in due form and with solemn prayer. The minutes of the last regular meeting, and the emergency meeting held on the 23rd of March, were separately read and confirmed. A ballot was then taken for Bros. Irvin, 4th Regiment, and Larkin, 101st Regiment, as joining members, which proved unanimous in each case. A ballot was also taken for Sergt. Gardyne, R.E., and Colour-Sergt. Griffiths, 4th Regiment, as candidates for initiation, which was unanimous in their favour. They were then initiated by the W.M. according to ancient custom, the J.W., Bro. Capt. Richardson, presenting and explaining the working tools. The questions appertaining to the first degree were put by the W.M., and answered by the brethren for the information of the newly initiated. The lodge was then opened in the

second degree, when Bros. Shillington and Beach were presented for advancement, and having proved themselves worthy, were entrusted, and retired. The lodge was then opened in the third degree, and Bros. Shillington and Beach were raised to the sublime degree by the W.M., the working tools being explained by Bro. Fenn, S.W. The lodge was then closed down to the second and first degrees. The W.M. announced that a lodge of instruction would be held on the 27th inst. A brother having been proposed as a joining member, and Sergt. A. Swann, 107th Regt., as a candidate for initiation, the lodge was closed in due form, and the brethren sat down to an excellent supper, and a very pleasant evening was spent, Bros. White and Peers contributing materially by their excellent singing. A collection having been made for the Charity Fund, the brethren separated in peace, love, and harmony.

ROYAL ARCH.

**LIVERPOOL.**—*Temple Chapter, No. 1094.*—The members of this chapter held their regular meeting at the Masonic Temple, 22, Hope-street, on Tuesday, 28th March. The officers, &c., present were Comps. James Hamer, Z., P.Z., P.G. Treas., West Lancashire; Robinson, H.; Pemberton, J.; P. Macmildrow, Scribe E.; Winstanley, Scribe N.; Dawson, P. Soj.; Dr. Speer, Treas.; Dr. J. K. Smith, P.Z.; Dr. R. H. D. Johnson, P.Z.; J. Wood, &c., &c. After the minutes of the last meeting had been read and confirmed, the ballot-box went round for Bros. Thomas Tibson, jun., Lodge No. 1094, and James Hope, Lodge No. 1013, who were declared duly elected, and then introduced for the ceremony of exaltation, which was ably performed. Three candidates were proposed for the next meeting, and the progress of this young chapter is being marked in a most satisfactory manner. A letter of condolence written to the widow of the late Comp. Dilworth was read, and a supplement in the shape of three guineas was voted for the benefit of the family. This being all the business, the chapter was closed in due form, and the companions sat down to a substantial plain supper, after which the usual Masonic toasts were proposed and responded to. Comp. Thomas Ashmore, Z. 823, P.G.P. Soj. West Lancashire, responded for the other visitors, who were Comps. Dr. Kidley (477), Thomas H. Ashmore (823), and Cotterell (823). Several companions sang excellently during the evening. The next meeting of this chapter will be held on the 23rd (4th Tuesday) of May.

MARK MASONRY.

METROPOLITAN.

**Northumberland Lodge, No. 118.**—The quarterly regular meeting of this young Mark lodge was held at Masons' Hall, Masons'-avenue, Basinghall-street, E.C., on Thursday, 23rd March. Present: Bros. Morton Edwards, W.M.; Harris, W. Koch, E. H. Thiellay, H. W. Binckes, A. D. Loewenstark, J.T.G.; and M. A. Loewenstark, Past Grand Steward, Woodstock, Tyler. Visitors: Bros. T. Meggy, P.G.M.O.; F. Walters, P.G.T.G.; C. Lacey, J. S. Bulmer, and W. Lowder. The lodge was opened in due form, and Bro. T. Vervey being in attendance was admitted and advanced to the honourable degree of a Mark Master Mason by Bro. A. D. Loewenstark. The minutes of two emergencies and the last regular meeting having been read and confirmed, the lodge was closed in due form, and the brethren adjourned to banquet.

PROVINCIAL.

**IVYBRIDGE.**—*Hawton Lodge, No. 100.*—The members of this lodge assembled on the 30th ultimo, for the purpose of installing the W.M.-elect, V.W. Bro. J. Harris, P.P.G.T., as W.M. for the ensuing year. The installation ceremony was very ably and impressively performed by V.W. Bro. Gover, P.M., P.P.G.O., assisted by V.W. Bros. Watts, P.M.; Harvey, P.M.; Hawton, P.M.; Nicholls, P.M.; Price, P.M.; Littleton, P.M.; &c. Bro. Harris, after being duly proclaimed W.M., appointed and invested the following officers: V.W. Bro. W. H. Ley, P.P.G.O., S.W.; Bro. W. Boxall, J.W.; Bro. J. Toms, Treas.; V.W. Bro. Hawton, P.P.G.T., Treas.; and Bro. Whittell, M.O.

ROYAL ARK MASONRY.

**Royal Clarence Lodge, No. 1.**—The third regular meeting of this lodge was held at the Masons' Hall, Masons'-avenue, Basinghall-street, E.C., on Thursday, 23rd March. Present: Bros. A. Harris, Inspector-General, Commander; A. Lacey, G.G., S.W.; A. D. Loewenstark, Inspector-General; M. A. Loewenstark, G.S.; F. Walters (St. Mark's), H. W. Binckes (Royal Sussex), E. H. Thiellay (Prince of Wales, No. 2), T. S. Bulmer (Dove, No. 4), and F. W. Koch (Prince of Wales, No. 2). The lodge was opened in due form by the Commander, and the minutes of the last meeting were read and confirmed. Bro. T. Meggy, P.G.M.O., being in attendance, was properly prepared and duly elevated to the degree of a Royal Ark Mariner by the Grand Commander, Bro. Morton Edwards. The warrant for this lodge was then delivered to the Commander by the Grand Scribe. An Assembly of Commanders was then duly formed, and Bro. T. Meggy and W. Lowder had the rank of Commander conferred on them. The lodge was then closed according to ancient custom, and adjourned to June next. The lodge was in mourning owing to the decease of one of its members, Bro. T. Dorrington, Past Grand Commander, 33, P.Z., P.M., Past Grand Mark Master, &c., who was a very active member of most of the ancient orders in Masonry, and indeed had attained the highest honours in them. Bro. Dorrington was one of the guar-

dians of the Emperor Napoleon at St. Helena, and had enjoyed for many years a pension from the Government for long, faithful, and meritorious services. He was, as will be known to many of our readers, a most ardent Mason, and able before he died to see the Royal Ark Mariners' Degree restored to regular working, which, as he expressed himself, enabled him to die happy, for it had been the dream of his life to endeavour to thoroughly revive the degree; but until quite lately, and until some zealous Masons had assisted him, he had been unable to do more than keep it alive by meetings from time to time. The Mark Degree has been also indebted some years back to Bro. Dorrington for the same assistance.

K. H. S.

**Mount of Olives Sanctuary.**—A meeting of the members of this sanctuary, now attached to the Rose and Lily Conclave Red Cross, No. 3, was held at Masons' Hall, Masons'-avenue, Basinghall-street, on Saturday, the 25th ult. The sanctuary having been opened, Bro. Knight C. H. Rogers-Harrison, P.P.-designate, was enthroned by Bro. Knight Morton Edwards, assisted by Bro. Knight T. W. Barrett. The newly-throned P.P. then inquired whether any candidates for reception were in attendance, and the reply being in the affirmative, Sir Knights H. M. Green (Conclave No. 35), T. S. Bulwer (Conclave No. 6), E. H. Thiellay (Conclave No. 2), and J. B. Payne (Premier Conclave) were duly admitted and received into the Order of K.H.S., and expressed themselves very gratified with the ceremonial. The P.P. having appointed some of his officers for the year, it was proposed that as the meeting convened at Freemasons' Tavern on the 3rd May, 1870, to organize commanderies and sanctuaries decided that the members of the Order be divided equally into three sanctuaries, and a meeting of the Executive afterwards allotted the following members to this sanctuary, viz., Bro. Knights T. W. Barrett, T. W. Boord, T. Brett, C. Burmeister, Morton Edwards, C. H. Rogers-Harrison, R. Ord, W. W. Smith, D. R. Still, T. Terry W. Tweedy, with the following officers of the Council, viz., as honorary members, Bro. Knights W. H. Hubbard, W. J. Hughan, J. G. Marsh, Capt. J. W. C. Whitbread, and A. A. Pendlebury; that they be considered as founders. That the regular meetings of the sanctuary be twice in the year, on the same evening as the Rose and Lily Conclave, to which it is now attached. That the subscription be one guinea, and the reception fee be two guineas, for the present. That the number, in accordance with the regulation in the statutes, be strictly limited to 33; and that a committee from both sanctuary and conclave arrange details so as to work harmoniously with the conclave. Knights of the Red Cross are informed that those wishing to take this degree are requested to address the Registrar, Bro. Morton Edwards, as above.

ANCIENT AND PRIMITIVE RITE.

**Beetive Sanctuary.**—A large and influential meeting of the members of this sanctuary was held at the Caledonian Hotel, Adelphi-terrace, W.C., on Wednesday, the 6th instant. The whole of the ceremonial of the 33<sup>rd</sup> was worked, excepting the oration on the building of the Tabernacle in the wilderness and the mystical explanation of the seven lights. Five candidates were received, and instructed in the symbolism of the Rite, after which a committee of twelve brethren, comprising members of the 33<sup>rd</sup>, 66<sup>th</sup>, 77<sup>th</sup> and 90<sup>th</sup>, was appointed to take the future organization of the Order into consideration for report at a future meeting. The brethren then separated.

A FREEMASONRY for TEETOTALLERS.

Lately a meeting of temperance reformers was held in the Temperance Hall, Grosvenor-street, Manchester, under the presidency of Mr. Robert Whitworth, for the purpose of taking steps to organise a Grand Lodge of Teetotallers in England. Mr. Rodgers, of Dumfries, attended as the representative of the Grand Lodge of Scotland, the members of which are enrolled under the title of "The Free Templars of St. John." The object of the movement is to form a fraternity of teetotallers somewhat akin to the principles of many other existing societies, with the important difference, however, in the case of the teetotallers, of enrolling and initiating women as members of the craft. The lodge is to consist of fifteen officers, the chief of which will have the title of the Worthy Master. The door of the lodge is to be guarded by an outer and an inner sentinel, so as to protect the society from intruders, or those who have not been properly initiated into the mysteries of the Craft, and are unable to give the current password. Every candidate for initiation will be required to enter into an obligation not to divulge to the outer world the ceremonies of the order; but Mr. Rodgers assured the audience that there were no secrets to disclose, and that the ceremony was of an edifying and instructive character. The object of the order was, he explained, to improve upon the old mode of taking the pledge, and to make the temperance movement more attractive than it had been. A resolution was passed approving of the project as explained by Mr. Rodgers, and it was stated that between seventy and eighty teetotallers in Manchester had expressed their readiness to become candidates for initiation.

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

## The Freemason,

SATURDAY, APRIL 15, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## RESURRECTION of the DEAD.

THE relationship of life and death is a subject which has ever engaged the most profound researches of the human mind, although the fathomless abysses of being present a problem at once so solemn and incomprehensible that the limited faculties of man might well be excused from seeking its possible solution; yet, from the earliest ages of the world's history, by an impulse which must surely be Divine, successive generations have sought to lift the veil which separates life from death, and to penetrate the awful secrets of the Hereafter. The ethical codes, forms of worship, and religious rites of antiquity are permeated with the one supreme desire to know and to reveal more of man's future than the brief record of his mortal career. The "longing after immortality," so beautifully described by Addison, was felt by millions in days gone by, even as it is felt now by all endowed with the gift of reason. And nowhere in the chronicles of the past do we find stronger proofs of this unquenchable thirst for knowledge than in those secret

ceremonies which foreshadowed and typified greater mysteries. Even from a superficial acquaintance with the philosophy of the ancients this fact becomes apparent, and its importance will be readily conceded by all who have studied the analogy between the symbolic teachings of Freemasonry at the present day and the carefully-shrouded and intentionally-obscure doctrines unfolded to the neophytes of old. One of the principal dogmas—if not the very central one upon which all depended—was the belief in a resurrection of the dead. Initiation into the Egyptian mysteries was so conducted as to illustrate this belief in a very forcible and impressive manner. Plutarch informs us that the candidate represented Osiris, a wise king of Egypt, who, after accomplishing great good, was, according to the tradition, assassinated by his brother Typhon, who enclosed the remains of his victim in a chest, which he cast into the river Nile. As soon as Isis, the wife of the unfortunate Osiris, heard of the death of her husband,

"whom all the ancients had denominated the same god as the sun, when she learned that the genius of darkness had shut him up in a coffin, she commenced a search after his body. Uncertain of the route she ought to pursue, uneasy, agitated, her heart lacerated with grief, in mourning garb, she interrogates every one she meets. She is informed by some young children that the coffin which contains the body of her husband had been carried by the waters out to sea and thence to Biblos, where it was stopped, and was now reposing upon a plant, which had immediately put forth a superb stalk. The coffin was so enveloped as to bear the appearance of being but a part of it. The king of the country, astonished at the beauty of the bush, had it cut, and made of it a column for his palace, without perceiving the coffin which had become incorporated with the trunk. Isis, actuated by a divine impulse, arrives at Biblos; bathed in tears, she seats herself near a fountain, where she remained overwhelmed with grief, speaking to no one until the arrival of some of the queen's women. She salutes them politely, and commences dressing their hair in such a manner as to spread in it, as well as over their whole body, the odour of an exquisite perfume. The queen learning from her women what had happened, and perceiving the exquisite odour of the ambrosia, desired to know this stranger. She invites Isis to her palace, attached her to her household, and placed her as nurse to her son. The goddess then made herself known, and demanded that the precious column should be given to her. She drew from it easily the body of her husband by disengaging the coffin from the branches which covered it. These she found to be of light texture, which she perfumed with essences. She sent to the king and queen this envelope of strange boughs, which was deposited at Biblos, in the temple of Isis. She then embarked and returned to Egypt, to Orus, her son, and deposited the body in a secluded place. Typhon, having gone that night to the chase, finds the coffin, recognizes the corpse, and cuts it into fourteen pieces, which he scattered here and there. The goddess seeing this, returned to collect these dispersed fragments. She interred each part in the place where it was found. Of all the parts of the body of Osiris those of propagation were the only ones Isis could not find. She substituted for them the phallus, which was the image of them, and which was consecrated in the mysteries. This is the precise Egyptian legend concerning Isis, which has not been handed down to us without much mutilation, and which make part of a sacred poem upon Osiris, Isis, and Typhon, their enemy."

It is to be observed that this relation corresponds very closely with the Hindoo myth respecting the death of Chrisna, with the Scandinavian legend which narrates the death of Balder; and with the tradition of Mithras in the Persian mysteries. In fact all the descriptions of initiation into the mystic rites of the ancients now extant closely resemble each other, and the doctrine of regeneration and resurrection from the sleep of death is exemplified more or less dramatically in each and all.

The perils encountered by those who sought admission into the greater sacerdotal mysteries were, it is well known, manifold and astounding. Death by water, death by fire, met them on the way; but nothing could daunt the sincere aspirants, who pressed on to the fruition of their daring hope. The nature and character of their trials may be gathered from an account in the "Encyclopedia Metropolitana," recently extracted by our intelligent contributor, Bro. Forsyth, and published in the pages of THE FREEMASON, and to those who thoroughly comprehend the scope and objects of the Masonic ceremonies, we need hardly point out that Freemasonry teaches the same lofty truths, but in a manner more dignified and less painful to her votaries. The voice of Truth speaks through the silence and the darkness, and the heart of the aspirant is hushed in reverence before the glorious revelation of immortality which is presented to his view. In words never to be forgotten, the eventual triumph of life over death is foretold—when the desolate gloom of the grave shall be made brightness in the presence of the Lord of Light.

THE pleasing anticipations in which we indulged respecting the fraternal reception of the Grand Master of England by our American brethren have been fully realised. On Monday last Lord de Grey and Ripon was entertained at New York by the Masonic Fraternity—a large and brilliant assemblage being collected to do honour to our noble chief. In the name of the Freemasons of England, we tender our thanks to the American Craft for this signal proof of their goodwill, and we trust that the same spirit of brotherhood may ever animate the two great sections of the Anglo-Saxon race.

## Mulum in Parbo, or Masonic Notes and Queries.

Is a copy of Brown's "Master Key," published in 1809, to be had? Can any of your readers inform me? P.M.

## THE FIVE POINTS OF FELLOWSHIP.

Can anything be said in favour of O.B. a brother to maintain and uphold the five points of fellowship before he knows what they are? WILLIAM CARPENTER.

## ANCIENT MSS. AND "SPECULATIVE" MASONRY.

In performance of my promise I now submit the reply to my inquiry respecting the MS. transcribed by Bro. Cooke. My



correspondent says: "I have looked at the Masonic MS. mentioned, and there is not a shadow of a doubt that the word 'speculatif' is quite correct, and it occurs again almost immediately with the addition of the final 'e.'" This is evidence of a thoroughly competent expert.

I so far agree with your contributor "Gamma" that the criticism of correspondence in THE FREEMASON is necessary and beneficial, *when confined to the evidences and arguments advanced*, and if restricted to these fair and reasonable bounds, no contributor has a right to object; but when it is applied simply to a writer's style and manner, it becomes personal and offensive, and degenerates into a mere attempt to "put him down." It is to be regretted that this contributor, in pointing out what he conceives to be the errors of "Beta," should have so far ignored the proprieties of correspondence as to conclude with a very unjustifiable and insulting allusion. All of us may "find occasion to forbear," and hence I would submit that *personal* criticism is in the highest degree objectionable. Even your correspondent "Gamma" exposes himself to the chance of its being said that your readers will probably have learned for the first time that "Dogberry" claims a place in "The Merry Wives of Windsor," and that they will perhaps wonder whether "Bottom" has, by way of exchange, had a small part allotted to him in "Much Ado About Nothing." Verily, if these are the "fireworks" to which your correspondents are to be treated, there will be plenty of inducement for all those who desire the fair and legitimate use of your columns to retire and leave these pyrotechnists to practise upon each other.

I crave your indulgence if I shortly recall the present position. Some time since I ventured to say that the advocates of the 1717 theory had never supported their assertions by a single proof (I repeat this statement), whilst the fact that there was more in the old Masonic Fraternity than in other corporate guilds was evidenced by the Statute Book of England. I was at once met by a challenge to produce an Act of Parliament passed before 1700 which referred to Masons alone, and also by an assertion that the word "speculative" could not be found in any Masonic document before the same date. I produced the statute of 1425, which you printed *in extenso*, and I produced the MS. of 1490 (about), as containing two examples of the word "speculative." The statute was received in silence, the position was abandoned; but a bolder policy now attends the damaging little word "speculative," and the veracity of the transcriber is impugned by the insinuation that his "rendering" (forsooth) has been "strained and apparently for a purpose." Your readers will now judge where the "strain" has been put on.

Long before your American correspondent opened his battery upon me I had, as you are aware, taken my leave of the 1717 controversy, and should have no more referred to the subject had I not been forced to speak in my own defence. Unless something can be advanced in its support, I look upon the theory as mere bubble, and with all its empty and airy nothingness, again bid it adieu.

LUPUS.

[This was accidentally overlooked last week.—ED. F.]

#### ANCIENT MSS. ON MASONRY.

My friend Bro. Jacob Norton, of Boston, U.S., has done good service in directing attention to "Memorials of London and London Life in the 13th, 14th and 15th centuries." I have read his extracts with

considerable interest, and will procure a copy of the work, as it is quite new to me, and certainly must be very entertaining and valuable. I am familiar with the contents of all the *known* ancient MSS. on Masonry in England and Scotland, but I cannot accept Bro. Norton's opinion relative to their being of no higher purpose than for "*securing bread and butter*." Let any one peruse the Halliwell, Cooke, Lansdown, Harleian, Sloane, Kilwinning, and other MSS., and then I fancy he will discover clear attempts to inculcate not only *morality*, but also religion.

I have no desire to dogmatize in the matter. There has been far too much *theory*, and too little *proof* relative to Freemasonry in the past. At the present time, however, *Masonically*, we cannot be said to live in a credulous age, but in one pre-eminently for enquiry, honest investigation, and rejection of whatever cannot stand the test of a careful and complete examination. That in some respects Masons differed from other guilds seems to me evident; not, however, so much radically, but in a superior position as respects organization and membership.

Bro. Norton may be able to find similar MSS. and ancient charges in connection with other guilds, as the old Halliwell MS. and others, but I have not been able to, and know not of any one who has. On this subject I cannot do better than quote from an able letter received by me from Bro. "Lupus" in June, 1870:—

I am clearly of opinion that we do actually represent the ancient guild of Operative Masons. One question has been much pressed: Why should we not have been free Tailors or free Cordwainers? I reply, because there were very few guilds containing the elements of a higher social class than the mere trading members. The Masons comprised architects of great eminence, as well by profession as amateurs, and no doubt the latter formed a considerable infusion at all times when the art has been held in high esteem. As the necessity for a trading guild died out, the amateur class probably became stronger, and ultimately others entered, and so it became taken up as a non-trading association, with only the name to betoken its former intent and purpose. That it was of a much higher class than most trading guilds is abundantly proved by the distinguished names of skillful members on actual record. Take one instance only, Henry de Yevelee, an architect, and master mason to three successive kings. He was director of works at Westminster as early as 1365. In 1370 he was employed to retain masons to be sent in the king's retinue over the sea. (Issue Roll of Thos. de Brantingham, Bp. of Exeter: Ed. by Fredk. Devon, 1835, p. 3.) In 2nd Ricard II. "Master Yevelee" was chief mason to the new work in progress at the Church at Westminster, and receive for his fee 100s. a year, with 15s. for his dress and furs (Fabric Rolls). This, and the records of other such names, plainly proves the importance of the guild, and leads to the probability of its perpetuation by other means. I am not aware of any records of distinguished tailors or great cordwainers. In another guild, once of great importance, the Clothiers, there is a local example in the ancient city of Worcester. The clothing trade has entirely disappeared from the city for probably considerably more than a century, and as it faded out, the more eminent citizens and neighbouring gentlemen were admitted to the guild, so that during all the long period since the trading element became extinct, the guild in that city has consisted of men of rank and position, having no connection whatever with the manufacture of cloth, and in very few instances with any other commercial pursuit. The guild so continues at this moment, and that there may be no mistake about its actual representation of the old trading fraternity, I may add that the present guild not only possesses the charter, seals, books, and various insignia of its ancient brotherhood, but also holds what was unsold of its household and landed property. Again, too, the language of the early statutes relating to Masons clearly indicates that there was much more importance in their guild, and their "chapters and congregations," than in the other trading bodies. What would they ordinarily want with such assemblies? And if there was nothing of significance in them, why make the "chapters and congregations" the subject of legislative interference? If any brother can

seriously ask himself why he is not a free Tailor, I think perhaps he has mistaken his present vocation, I, however, only refer to these as showing the important position of the old Craft, and the clear reason, as in the case of the Clothiers, why other persons should seek admittance, and in the end save the guild from annihilation. In these days we have societies incorporated by charter, instead of the old guilds, and we may take the Institute of Civil Engineers as an example—a highly honourable and distinguished society, which amongst its roll of the class called "Associates," numbers eminent men of many professions and of no profession, distinguished soldiers, sailors, men of law, and men of science generally. Is not this a forcible example of the same kind?

Faithfully yours,  
LUPUS.

I had intended referring to it at more length, but regret not having the requisite time so to do.

W. JAMES HUGHAN.

#### MISRAIM AND MEMPHIS.

I am in a position to corroborate the statement made by "Veritas" last week at page 216, as the following extracts from the General Statutes of the "Reformed Rite of Memphis" will very conclusively show:—

The Reformed Masonic Order of Memphis recognizes only three degrees, those of Apprentice, Fellow-Craft, and Master.

The Masonic sovereignty is in the general body of Masters of the Order. That power is exercised collectively by the Masters of the different lodges who form the Grand Lodge of the Philadelphes.

This Grand Lodge sits at London. It is charged: 1st. To govern and administer the Order. 2nd. To direct the scientific part of the works. 3rd. To unite all the lodges of the Rite. 4th. To deliver to the lodges their constitutions and diploma, and to affix the seal of the Order. 5th. To centralise the works of the lodges, and to collate all the archives by means of the duplicata which are gathered by them from the different lodges of the Rite.

The works of the Grand Lodge are directed by the officers elected in general assembly by an absolute majority of the members present. These officers are chosen from among the ancient members of the Symbolical Lodge, who shall be named to continue the works of initiation and instruction of the Grand Lodge of the Philadelphes, and as much as possible among those who have been already charged with any office.

The Lodge of Stratford, which was denounced by the late Grand Secretary, Bro. W. Gray Clarke, was *one of the lodges held under this spurious Grand Lodge*, and it is difficult to believe that this fact was not known to the parties who recently endeavoured to implicate the Rite of Misraim in the condemnation pronounced against a totally different organization. If this be so, it presents a melancholy example of human depravity in the so-called "high places" of Masonry, indicating a course of action which must be abhorrent to every right-thinking man.

For the information of your readers, it may be stated that the "Order of Memphis" meets at the Eclectic Hall, Soho, and comprises men who are not recognized as Masons by the laws of the land. On the other hand, the "Rite of Misraim" is comprised only of brethren who are loyal and devoted adherents of the United Grand Lodge of England, working members of the Craft, supporters of the Masonic Charities, and who have as much right to pursue their investigations into other branches or offshoots of Freemasonry, as they have to walk about in the clothes for which they have paid. At this time of day, it will not do for *interested* parties who uphold the Ancient and Accepted Rite to denounce the pretensions of another and a somewhat similar rite as spurious. If those gentlemen will take the trouble to trace *their own origin*, they will find it based upon as rare a foundation of mendacities as ever issued from the inventive brain of a Munchausen. The fables promulgated about Frederick the Great, the forged charters and consti-

tutions, all are patent to him who knows aught of Masonic history, whereas nothing worse can be said of Bedarride, the apostle of Misraim, than that he came forward, boldly professing to have penetrated the obscurity which veiled the birth and subsequent development of Freemasonry, and put forth his ideas as the perfection and completion of the structure. Beyond doubt, he was mistaken; but this will not prevent diligent Masonic students from winnowing the corn from the chaff, and preserving in any way they may think most advisable the many noble thoughts and masterly ideas interspersed throughout the teachings of the Rite. R. E. X.

The following copy of a curious diploma in my possession may interest your readers. ANTIQUARIUS.

*In the Name of the Most Holy and Undivided Trinity. Amen.*

"Glory to God in the highest, peace on earth, goodwill to men."

ST. MARTIN'S KNIGHT TEMPLARS' ENCAMPMENT, No. 1, BURSLEM.

To all whom it may concern :

These are to Certify that our worthy Brother Companion Sir Henry Rothwell, of St. Martin's Chapter, No. 115, who has under the Keystone signed his name, having been warmly recommended unto us and found worthy, was upon the sixteenth day of February, 1840, in the body of our Encampment, justly and regularly initiated and instructed in all the mysteries of our religious and most Christian Orders of Knight Templars and Knights of Malta, the trusty, true, and faithful soldiers and servants of Jesus Christ, and that we have installed and dubbed him a Knight Templar and Knight of Malta. We have also expounded unto him all the secrets of a Knight of the Black Mark, a Knight of the Red Cross, the degree of a Rosicrucian, or Knight of the Rosy Cross, and a Knight of the Royal Prussian Blue Order; the Ark Mason, Mark Mason, the Jordan, Babylonian, and Mediterranean Passes; and latterly a Pillar of the Priestly Order; he having through the whole ceremony given us the strongest proofs of his steadiness, skill, and valour during the many amazing and mysterious trials attending his admission. We also give and grant unto him all those privileges which from time immemorial have belonged, and now, of right, appertain to those of our Orders, not doubting but he will be permitted to reap and enjoy the same with all our dear and excellent Companions wheresoever dispersed. We therefore greet well all our worthy brethren and knights of the above illustrious Orders throughout the Universe, to accept of him as such, and to take him under their brotherly care and protection.

Given under our hands and the seals of our Orders, hereunto appended, at Burslem, this eighteenth day of July, in the year of our Lord, one thousand eight hundred and forty, and of Light, five thousand eight hundred and forty.

HENRY ROTHWELL.

HENRY ROTHWELL, G.M.  
THOS. BOLTON, P.G.M.  
F. BROUGHTON, C.G.  
T. MORRY, J.C.  
WM. HOLLAND, H.P.  
S. DUNNING, Treas.  
J. PEARSON, Sec.

#### THE WORD "SPECULATYF."

In reference to the word "speculatyf" which occurs at line 623 of Add. MSS. No. 23, 198 in the British Museum, and as given in Bro. Matthew Cooke's copy is as follows:—

and ler  
nyd practyke of yt sciens  
to his speculatyf. For of speculatyfe he was a mastr.

I beg to say that Mr. Bond, of the British Museum, kindly writes me—"The word speculatyf occurs as you quote it in MS. 23, 198, f. 26. I presume it means the theory of the science."

I am extremely happy, therefore, to be able to afford the above confirmation of the accuracy of Bro. Cooke's copy; and further, in reading over many of Bro. Cooke's remarks written years ago, I must acknowledge the ability of the writer, and although we differ on some points, I am

glad to find that we cordially agree upon so many; and although we fellow Masonic students do *at present* differ upon some points, I trust we can all hold out the right-hand of fellowship to each other with a cordial and truly fraternal grasp, knowing and feeling that each and all of us, according to the light we have—it is a pity that greater light is not more general—are simply and faithfully striving after *the truth*. W. P. BUCHAN.

#### THE PRAYER AT INITIATION.

I have observed that in nearly all the lodges I have visited, as well as in my own lodge, a passage in the prayer at initiation is thus given: "And grant that this candidate for Freemasonry may *so* dedicate and devote his life to Thy service *as* to become a true and faithful brother amongst us." Surely, the adverbial limitation *so as* should be omitted. It would then stand, "may dedicate and devote his life to Thy service, and become," &c. It is not intended that we should pray that the candidate should, just in so far, or in such a degree only, dedicate and devote his life to God's service as to become a true and faithful brother, but that he should do so in the widest sense of the terms, and *also* become a true and faithful brother. Upon turning to Dr. Oliver's "Antiquities of Freemasonry," I find that he gives the prayer in accordance with the view which I have taken of it. WILLIAM CARPENTER.

#### ELECTION OF OFFICE-BEARERS IN GRAND LODGE OF SCOTLAND.

Many of the members of Grand Lodge of Scotland may not be aware of the fact that the Wardens in the Grand Lodge of Scotland do not continue in office longer than two years. On a reference to the Laws and Constitutions, chapter iii., paragraph viii., it reads thus: "The Grand Wardens shall not continue in office for a longer period than two years." It seems unfair that this law should only apply to the Wardens; why not include the others? Equality is a law of Freemasonry.

A PAST MASTER.

#### CATHEDRAL BUILDING IN THE FIFTEENTH CENTURY.

In a review of Viollets Le Duc's new work upon architecture, which appeared in the *Building News* for March 24th, we find the following, which, I have no doubt, will be interesting to many of your readers:—

We have only to look at the state of the building trades, as reported upon to the Chapter of Reims, at the end of this century and the commencement of the sixteenth, to see the state of anarchy into which all this order had from these causes fallen. Under the reign of Louis XI. a fire occurred which burnt off the roofs and destroyed the upper portion of the masonry, and all the various trades were called in to advise how it should be rebuilt. Then came the delegates from the masons, and the carpenters, and the plumbers; there was the "Noble Grand" of the Ancient Order of Blacksmiths and the Most Wise from everywhere, and a pretty mess they made of it. Each trade worked independently of the other; they destroyed the harmony of the building, and found none amongst themselves. The plumber sent his waterspouts where he liked, quite irrespective of where the carpenter had made his roof to shed the water, who also was regardless of where the mason had intended him to do so. The stone-carver—we can hardly dignify him with the good old name of sculptor—worked at home, and came and hung up his handiwork on the wall as though it were an easel picture, painted for anybody who would pay the sole thing needful—the price. Metaphorically, these garrotted the architect—he became simply an engineer and a keeper of accounts, and amongst them they murdered art. Henceforth these assassins simply struggled amongst themselves; progress was no longer made, and the true principles which had led to such grand results were forgotten.

W. P. BUCHAN.

#### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents

(To the Editor of The Freemason.)

SIR,—As an article in your number of the 8th instant contains an unwarrantable attack upon the S.C. 33° of the A. and A. Rite, I am directed to request you will insert in your next number this official reply thereto, which reply is that there is no foundation whatever for that part of the article which applies to this Supreme Council, and that it is altogether untrue.

I am, Sir, your obedient servant,  
J. M. P. MONTAGU,  
Hon. Sec. to the S.C.

#### THE MARK CHAIR.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I believe the inconvenience is very generally felt in Mark lodges being restricted in their choice of a W.M. to those brethren who have previously filled the chair of a Craft Lodge. As your correspondent last week very justly remarks, the Executive of the Mark Degree have never shown themselves backward in the adoption of any reforms that were likely to increase its prosperity, and I have no doubt that as soon as matters are settled with the R.A. Chapter of Scotland, the desired change in the Constitutions will be proposed.

But, meanwhile, let me remind your correspondent that a dispensing power is expressly reserved to the G.M. by the Book of Constitutions; a power which has, I believe, in no single instance been refused to be exercised when duly applied for.

I am, Sir and Brother, yours fraternally,  
ANOTHER P.M.

#### SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—There are men of peculiar order of intellect who, as Polonius says, can only "harp upon my daughter." The best arguments of Newton and Locke would be thrown away upon them, and though you may with every just argument and with the whole force of logic *roll them up* like the stone of Sisyphus, no sooner do you reach the end of your labour than down again comes the ponderous and dull mass, with its monotonous echoes. On the man whose only answer to mathematical demonstration is "I don't know it," no intellectual effort can have the least effect; nevertheless, by constant reiteration, if indeed worth while, some effect might possibly be produced.

Your correspondent, the conscientious believer in HIS OBLIGATION, traverses and retraverses the same ground, and observes on the S.G.C. (so called) that Bro. Yarker lays down the dictum that it is usually considered good Masonic law that the governed should have some voice in the election of such high functionaries.

Now let us ask your correspondent:—1. What is Masonic law? 2. Whether self-election is its radical principle? 3. Whether it is an oligarchy or a fraternity? and, lastly, whether the 33° is truly within the pale of Masonry?

He goes on to say that "the Council derives its charter from the Supreme Grand Council, N.J., United States." But where did the S.G.C., N.J., receive its charter? I fear that we may be pursuing our enquiry into the "vast illimitable," where *à nihilo nihil fit*. A strange cometic power makes its appearance, and invading our system, eclipses (or is supposed to do so) the meridian sun of Grand Lodge! The same writer goes on to talk of *expulsion* from S.G.C. as a very awful and serious matter; and so it must be to those who put faith in its authority and pretensions, but beyond the pale of its own influence who regards it? Indeed, can any man of honour, knowing its history, retain membership with it? By their own act Bro. Yarker has been freed from all claims upon his slavish obedience. Are there not thousands of good Masons who never even heard of it, and who would ridicule the very idea of its preposterous claims? There is a well-known child's rhyme beginning "How many miles to Babylon?" but people now-a-days in England have no mind for such exposition of geographical notions. The S.G.C. may, however, perhaps live in the mystic capital, and no doubt their votaries imagine that they can annihilate time and space and reconcile seeming impossibilities—but does the public on that account abandon railway, ship, telegraph, and other modes of communication, and entrust their business to the rapid carriers, subtle fancy?

The same writer proceeds: "Freemasonry would soon be in a state of anarchy if every Mason or every lodge thought fit to give, or professed to give, whatever degrees it liked and to be accountable to none." But supposing that they did so, and acquired a large gathering (exactly on the same principle, be

it observed, as the S.G.C.), what power is there to prevent it? If crowned with success, such efforts would not fail to be recognised as legitimate, and even if not, *who* has a power effectually to condemn? If appealed to to pass judgment on the offenders, twenty-eight out of every twenty-nine of the population of the kingdom would be convulsed with laughter at anything so *serio-comic*? If coercion and penalties were to be threatened by self-elected judges, they would be inoperative in society, and indeed could not be enforced, for Freemasons are not under such autocratic rule. But as I comprehend the matter, Bro. Yarker represents the old and only legitimate "Council of Rites," whose functions the 33° have usurped, and stands a better chance of recognition than his antagonists.

The same writer asserts that people are "gulled" by the present offenders, who are such good social economists as, in their legitimacy, to accept fees of rs. 6d., for which the antagonistic body charges £10 under forged warrant.

The concluding grand peroration of the letter in question is highly diverting, inasmuch as multitudes of as good Masons as the writer are laughing heartily at such impotent rap. For my own part, however, I pity it, and hope these zealots will read the daily papers, profit by the progress of the times and Parliamentary reform, and learn to be "wiser and better men" rather than "children of a larger growth."

VAMPIRE.

NO. 3 BIS AND ITS PROCEEDINGS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the exceedingly curious, and I think I may also add, unparalleled proceedings of the Glasgow St. John's Lodge, No. 3 bis, as recorded at page 205 of your paper. It seems strange to me, to say the least, how the members of a lower court can take upon themselves to interfere in such an arbitrary manner with the proceedings of a higher court. One would have thought that the proper plan for them to do, had they found fault with anything said, or supposed to have been said, in Grand Lodge, would have been to have made a complaint to that body, stating the grounds of what they found fault with; instead of which they openly ignore Grand Lodge, and in consequence we perceive a daughter lodge sitting in judgment upon Grand Lodge itself.

However, when we look under the surface, the enigma can be easily solved, which, to us, turns out to be a most barefaced attempt to bamboozle the members of a lodge by the office-bearers. Said office-bearers were carrying on a very high-handed policy against Grand Lodge, in which, however, they were defeated, and had all their absurd actions and pretensions thrown back upon themselves, as is shown by Grand Lodge Report, page 220, April 8th. In order, therefore, to lead away the minds of the members of their lodge, they cast about for a scapegoat upon which to lay the sins of their own proceedings, and, Eureka! they discover it in one of their own members! Capital idea to lay the burden of their own faults upon another. So, the signal being given, the crowd rush on as they are led, without even knowing or thinking of what they are doing. Only I should not wonder if before long they find out somehow that they have made a mistake. Seeing also that according to their Memorial, a copy of which is given at page 662, December 17th, they actually desired a vote of censure to be passed upon the Grand Master himself (the Earl of Dalhousie), we need not wonder at any absurd proceedings they may enter into against one of their own members who takes the liberty either to think or judge for himself, and who will not, therefore, tamely submit to be led by the nose by any un-masonic pretensions, no matter who are the authors of them. Another point in this case is, that while the one party appeared in Grand Lodge as R.W.M. of No. 3 bis, the other appeared there as Proxy S.W. of No. 432 (St. Andrew, Dunedin, N.Z.); consequently this adds to the absurdity of any Glasgow lodge, or even the Provincial Grand Lodge of Glasgow, sitting in judgment upon the action which one of the representatives of a *foreign* lodge chose to take in Grand Lodge, and more especially when that action, whatever it really was, was not called in question by either the Grand Master in the chair, or Grand Lodge at the time.

I am, yours fraternally,  
M. G. L.

BIBLICAL ACCOUNT OF THE CREATION.

(Reply to Bro. Carpenter's Letter of March 4th, p. 138.)

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—My letter printed February 25th, was designed to show that Anderson's charges separated the *past* from the *present*. Before 1717, Masonry was undoubtedly exclusively Christian; since 1717 or 1723, it avowed itself as an universal institution, and every departure from universality must necessarily be a violation of the principles laid down in those charges. Now, the

paper of January 7th reached me on the 21st, and my reply was mailed January 24th, in short, my letter was written in haste, and as I have no chance of correcting the proof sheets, I hope the reader will be indulgent in overlooking errors which do not affect the main question. As a case in point, I happened, for reasons which I shall hereafter state, to say that "Oxford professors deny the biblical account of creation." Had I said *scientific* instead of "Oxford," it would not have weakened my argument, and had I known that the phrase would give offence, I most likely would have used the former. The word "Oxford," however, appears to have furnished my worthy Bro. Carpenter with an opportunity of pouncing upon me—of clinching me—of pinning me down to the point. He not only challenges me for proof as to when and where Oxford said so, but is pleased to hamper me with rules and conditions how the desired proof should be given. He not only challenges, but claims also the rights to choose the ground and weapons. As this, however, is against all the rules of civilized warfare, I beg most respectfully to decline his conditions, and shall explain matters after my own fashion.

I must here premise by reminding the reader that I have hitherto abstained from giving my personal opinion on bible questions, because the ventilating of such opinions must tend to the introduction of religious discussion, and discussions of that nature should be avoided among Masons. I am, however, in self-defence, compelled in a measure to depart from that rule, and therefore beg to state to my worthy opponent that when the bible tells me that "in six days God created the heaven and earth," and an Oxford professor says that "six" meant *more or less* than six, I am justified in saying that the professor denied the bible account of creation, and what is more, in order that there should be no mistake in the writer's meaning, he was pleased to define "one day" to mean "evening and morning one day." After this definition, I have no more right to construe or misconstrue the "one day" to mean an indefinite epoch, than the forty day's deluge to mean forty indefinite epochs. Now suppose I was informed that the Copernican theory of astronomy was taught in Oxford, would not I have a right to infer that the Oxford professors denied the Ptolemaic theory? For equal reasons I was justified in stating that the teachers of geology deny or disbelieve the Mosaic account of creation. With regard to the encyclopedia, I shall only say that I formerly owned an edition of the "Britannica," printed in the last century, with a supplement printed in 1824. In one of the articles of the former it may have been "earth" or "deluge," I distinctly recollect the writer combating the then modern heresy of indefinite epochs, while in the supplement the writers on geology appear to have become converts to the new theory, and it is needless to say that the seventh and eight editions of work maintain the anti-biblical theory of creation. But to show still further that geologists without exception have discarded the Mosaic account, I shall summon Mr. C. W. Goodwin, *M.A.*, to give his evidence. On page 210, "Essays and Reviews," he says, "The school books of the present day, while they teach the child that the earth moves, yet assure him that it is little less than six thousand years old. On the other hand, geologists of all creeds are agreed that the earth has existed for an immense series of years, to be counted by the million rather than by the thousand, and that indubitably more than six days elapsed from its first creation to the appearance of man upon its surface." And as I have no reason to doubt Mr. Goodwin's veracity, I have a right to infer that by "geologists of all religious creeds," Mr. Goodwin includes the Oxford professors.

Now, my aim in *importing* (as Bro. Carpenter was pleased to call it) the fact that the Oxford professors deny the Mosaic account, was simply done to call attention to another fact, viz., that certain parts of the English ritual cannot conscientiously be subscribed to, even by men holding the highest positions in your seats of science and learning, and if Bro. Carpenter should still doubt my assertion, I would respectfully suggest to him to send a copy of that part of the section which illustrates the six day's creation, such as I formerly used to hear in the Grand Stewards' Lodge, to the Oxford professors of geology, and if those learned gentlemen should acquiesce and acknowledge the correctness of the theory as expounded in that lecture as literally true, then I shall cheerfully admit that I was misinformed.

Bro. Carpenter's own letter, however, convinces me that there is, after all, very little difference between us. We only differ in this, that what he is pleased to call "*interpreters*" of the bible, I call *perverters*. For it is my opinion, that if the author of the Book Genesis had intended or designed to convey the idea of six indefinite epochs, he could and would doubtless have found a Hebrew word or words to have expressed that idea lucidly and clearly.

Fraternally yours,  
JACOB NORTON.

Boston, March 22, 1871.

QUALIFICATION FOR MASTERSHIP OF A MARK LODGE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I was pleased to see the above question taken up by "A Craft P.M." in his communication to THE FREEMASON of the 8th April.

There can be no difference of opinion as to the injurious effect which the rule prohibiting any one but a Craft P.M. from occupying the chair of a Mark lodge has upon the degree generally.

Many young Masons having no prospect of presiding over a Craft lodge for some years, in consequence of the great number of candidates for the honour, have taken an interest in the Mark Degree. After working through the various offices below the chair, they find their labour is lost in consequence of their not possessing the qualification the above rule demands, whilst the position of W.M., which they have fairly earned, frequently goes begging, and, as I have more than once seen, is pressed on some P.M. who either has not the time or the inclination to perfect himself in the duties of the office he is selected to fill, and the work of the lodge is consequently either done by deputy or in a very imperfect manner.

I trust the Mark Grand Lodge will speedily reconsider their decision. If, upon such reconsideration, they still find they cannot rescind this unjust rule, they should at least assign some reason for adhering to it, such being entirely wanting in the last Grand Lodge report.

I am, yours fraternally,  
KEYSTONE.

CAUTION TO THE CRAFT.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—I shall feel obliged if you will insert the enclosed paragraph from the *Evening News and Hull Daily Express*. Those of your readers who have had any experience among "begging Masons," will be glad to see that an effort has been made to check the progress of such impostors. Too much praise cannot be given to the W.M. of the Kingston Lodge, 1010, for the moral courage he has displayed in dealing so promptly with this case. He has rendered a great service to the Craft, and I hope to hear soon that others have followed his example. The evil is a growing one, and requires energetic and determined action to endeavour to stop such disgraceful practices. As far as possible enquiry should be made respecting the correctness of the statements made by these rascals, and members of lodges should be cautioned not to relieve persons travelling from place to place, but refer them to the person appointed to deal with such cases.

I am, dear Sir, your obedient servant,  
WM. DAY KEYWORTH,  
P.M. 57, and Almoner for the Hull lodges.

"At the Hull Police Court, before T. H. Travis, Esq., Henry Newcombe was brought up on a charge of begging.—It appeared that the prisoner had obtained from the prosecutor, Mr. C. James Todd, Worshipful Master of the Kingston Lodge of Freemasons, the sum of 10s., being third-class railway fare from Hull to Liverpool, under the following circumstances:—On Saturday last he represented himself to be a member of 26 years' standing of the Mariners' Lodge, 249, Liverpool, and that he had been the assistant carpenter of the ship *Percy*, Captain *Holmes*, from Liverpool to New York and home, and which ship, he stated, had been wrecked off Deal on the 6th inst. on her passage home, in which he lost everything, and that he only wanted sufficient to get to Liverpool again. Instead, however, of going to Liverpool on Saturday, he seems to have enjoyed himself with the money he had obtained, for on Sunday he was found very drunk in the streets of Hull, and on Monday commenced a fresh system of plunder, carefully concealing the fact that he had already been relieved. He had also collected other sums on Saturday. No ship called *Percy* had been lost off Deal, nor is the prisoner a member of the Mariners' Lodge. He pleaded guilty to the charge of begging.—Mr. Travis sentenced him to 30 days' imprisonment, with hard labour. The prisoner is a short, thick-set man, with sandy hair, moustache and whiskers slightly tinged with grey, with a reddish face. He is about 5 feet 7 inches in height, and about 47 years old."

BREAKFAST.—EPPS'S COCOA.—Grateful and Comforting.—The very agreeable character of this preparation has rendered it a general favourite. The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills." Each packet is labelled—JAMES EPPS AND CO., Homoeopathic Chemists, London. Also, makers of Epps's Cacaoine, a very light, thin, evening beverage.—[Advt.]

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]



ROYAL MASONIC BENEVOLENT  
INSTITUTION.

The monthly meeting of this Institution was held at Freemasons' Hall, on Wednesday, the 12th inst., Bro. A. Perkins in the chair. There were also present: Bros. Browse, J. Smith, J. Brett, J. Farnfield, R. Spencer, Gale, Fraser, F. Walters, G. Bolton, N. Wingfield, Young, Adlard, R. W. Stewart, C. A. Cottebrune, T. Meggy, L. Stein, H. W. Hemsworth, J. R. Sheen, E. Cox, and others.

Bro. W. Farnfield, Secretary, read the minutes of the previous meeting for verification, and the report of the Finance Committee, which were unanimously received and adopted.

Some formal business having been disposed of, a vote of thanks to the Chairman brought the meeting to a close.

ROYAL MASONIC INSTITUTION  
FOR GIRLS.

The Quarterly General Court of this Institution was held at the Freemasons' Hall, on Thursday, the 13th inst. Bro. J. Hervey, V.P., G.S., in the chair, and there were present Bros. H. Browse, Poultney Scott, B. Head, J. Symonds, W. Farnfield, S. May, R. Spencer, J. R. Sheen, Rucker, S. Rosenthal, J. Empson, Major Creaton, J. Brett, F. Walters, H. Massey, Hime, Chadwick, E. Sillifant, T. W. White, A. H. Tattershall, E. Cox, H. Muggeridge, S. Muggeridge, and others.

Bro. E. H. Patten read the minutes of the previous Quarterly Court and the several general meetings.

The list of committee formed from annual subscribers was read and approved of.

Bro. B. Head proposed, and Bro. F. Walters seconded, "That a sum not exceeding seventy guineas be granted as a recognition of the medical attendance during the late visitation of sickness at the school; that a committee of five members be appointed to carry the foregoing resolution into effect; that Bros. Head, Nunn, Creaton, Young, and E. Cox be nominated as such committee." (The resolution was carried *nem. con.*)

Bro. B. Baker's notice of motion was not entertained, in consequence of his non-attendance.

Some formal business being disposed of, the Court was closed. The election of candidates for Girls' School was then proceeded with (for result of which see advertisement on our front page).

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

"THERE is no medicine at the present day I value so highly as the Pain Killer. I have used it in my family for years, and in every instance it has proved a sovereign remedy. I tested it to-day on a severe burn, and found it all that could be desired. I cannot praise it too highly.—A. D. MILNE, editor of *Messenger*, N.Y.—To P. Davis & Son."

SCOTLAND.

GLASGOW.

*Festival of the Girvan Knights Templar Encampment, No. 32.*

The annual soiree of the Girvan Knights Templar Encampment, No. 32, was held on Tuesday evening the 4th inst., in the New Masonic Hall, Struthers-street, Calton, which was tastefully decorated for the occasion. Sir Kt. Robert Bell, M.N.C., occupied the chair, and surrounding him on the platform were Rev. J. C. Stewart, and Messrs. Thomas Clannachan, P.C.; James O. Park, D.C.; James E. Speirs, C.G.; James Love, Treasurer; Edward M'Farlane, Secretary; James Barclay, J. W. Paterson, William Phillips, Joseph Singleton, Thomas Barclay, and J. Thompson.

After tea, the Chairman delivered the following address:—Ladies and Gentlemen, it gives me very great pleasure to see so large and so influential an assembly at this our annual festival. It is an indication that we are making progress, and our prosperity will appear when I say it is not more than eighteen months since we emerged from the deepest obscurity with a number of members barely sufficient to open an encampment; but now I am glad to tell you that already our number is adequate to fill this spacious hall. I regard our prosperity in the higher Orders as another index of the prosperity of Masonry in general—a prosperity which is substantiated by every source of information. It is not only making great progress in Scotland, but it is marching forward with rapid and majestic steps all over the world. Why should it not? It is truth, and truth will prevail; moreover it is truth based on charity, the best of all foundations, and when strengthened with union it breathes the very spirit of the psalm we have just sung "That it is a good thing for brethren to dwell together in unity," and to enjoy happy anticipations of the life that shall never end. It is the mystic tie that binds men of all nations, though varied their creeds, with one determination to preserve unsullied the purity of that virtue which alone emanates from her great light—the Bible. It is the tie that binds them into one band of a peaceful brotherhood, which all the machinations of the world has hitherto assailed in vain. Though she is as invincible as her landmarks, still her invincibility branches out into a moderation and toleration that has taught many important lessons to the present increasing Christian alliance. Her combination and fraternization has been of great service to the world; when discord and division is breaking up into fragments every system of church and state, she towers her loving head above all disorder, and with outstretched arms is ever ready to receive and comfort the desolate and downcast, who are tossed to and fro with the cold selfishness of the world. Even when nation is rising against nation, she is not only unshaken, but is rich with the balm of Gilead; the first to stretch out pecuniary aid, and the foremost to bind up the wounds of the afflicted; her nature being love, sorrow and suffering delight to nestle under her wings; her habits being social, union and communion is the very atmosphere in which she loves to breathe; it is the soil on which grows her most fragrant and fertile plants—friendship, integrity, mutual love. It is here where the mystic tree, with its evergreen-foilage and never-dying principle, adapts itself to our isolated necessities, and when we come under its impartial protecting shade, it becomes clearly demonstrated to us that it is rooted in love, and *love is God*. It is her love and social element that endears her to our social natures; but after all we are still strangers and pilgrims in the world. Here we have no abiding-place. Our loved objects fall by our side and crumble into dust beneath our feet; the seeds of decay and suffering are inherent in our present constitution, and thus are we surrounded with sorrows manifold. What then can be more reasonable, more refreshing and consoling than thus socially to meet and mutually to bear each other's burdens, and so fulfill the law of love? By doing so we put to shame the narrow-minded selfish, and compel them to say, "Behold, how they love one another." I had just commenced to note some of the special blessings that naturally flow from union and communion; but no sooner was my anchor weighed and sails set, than I was told by the Committee that the programme was long, and that my words must be few. This at once took the wind out of my sails, and sent me adrift on the fathomless deep of social bliss. I trust, however, that they have not in like manner clipped the oratorical wings of our Rev. and very worthy brother, Bro. Stewart. I expect he has been left unfettered to ascend the social tree, and that he has culled for us some of its choicest fruit, which I know he can serve up with a master hand. It must be very congratulating for him to see so many happy faces present ready to receive the good things of our Order. Now, good ladies, I have just one favour to ask of you, and it is this, "will you have a special care over the gentlemen for this evening?" If so it

will greatly facilitate and alleviate the duties of the chair; but, in obedience to the Committee, I hasten to bring you under the captivating power of harmony and song, trusting you will enjoy yourselves this evening, more especially when the ladies are present, for without them our meeting would have been the shell without the kernel.

A concert followed, the artistes being Mrs. Henderson, and Messrs. T. Paul, A. Brodie, J. C. Wilson, M'Elroy, T. Collins, &c. An assembly brought the proceedings to a close.

*Caledonian Chapter of Unity, No. 73.*

This chapter met in the Masonic Hall, 170, Buchanan-street, on the 28th ult., Comp. David Gilchrist, M.E.Z., presiding. Gomp. A. H. M'Couleagh, having sent an apology, the chair of H. was taken by Thomas Findler, his seat as J. being occupied by William Donaldson, G. W. Wheeler acting as P.S., and George McLeod as Scribe E. The First Principal of No. 69 having resigned, at the request of the officers of that chapter, Comp. Gilchrist, in his usual impressive style, exalted for them Bro. George Robertson. The chapter was then opened in the Mark Degree, and Bro. James Dunlop, Master Mason, Commercial, No. 360, and H. G. Y. McLeod, of Caledonian Railway Lodge, No. 854, were elevated to that degree. A lodge of Past Masters was then opened, and the I.P.Z., Comp. James Balfour, entrusted those two gentlemen with the secrets of that degree, all the ceremonies being very effectively worked. In the course of the evening a very handsome brooch, with Masonic and Royal Arch emblems at the back, was presented to Comp. Thomas Findler, for his past services as Scribe E.

Comp. E. D. Gilchrist, as the Z. of the chapter, in presenting, said that he knew it would be prized far above its intrinsic worth as a memento of the kind feelings of all the Companions towards both Mr. Findler and his wife, and he trusted that she might be long spared to grace the brooch which she would do quite as much as it would adorn her.

Comp. Findler thanked the M.E.Z. and the rest of the Companions for their kind appreciation of his services. When he was consulted as to the form he should like their gift to take, he suggested a brooch for his wife, for although he could not entrust her with his Masonic secrets, he thought it only fair she should participate in the honours they had been pleased to bestow upon him, as the time devoted to their service, which had earned this reward, had been principally taken from that which he usually devoted to home, but the very handsome gift he was now going to take her would make him re-double, if possible, attention to that chapter and the duties of his present office therein.

The health of the newly-exalted Companions was also drunk with enthusiasm, and responded to by Comps. McLeod and Dunlop.

IRELAND.

A grand Masonic *reunion* took place on the 12th inst., at the Exhibition Palace, Dublin. Several thousand persons were present, the scene being one of much magnificence. The assembly included several personages of distinction.

Lord Powerscourt, in the course of some remarks, said that charges had been made against their Craft, on the ground that Masonry was a secret society, and, as such, akin to Fenian and other similar organisations, existing for political and disloyal purposes. Such was not the case. Nothing contrary to law and order was ever permitted in their body. Their object was to promote peace on earth and goodwill to men. (Cheers.)

Owing to sudden indisposition, the Grand Master of All Ireland (the Duke of Leinster) was not present.

THE "LITTLE" TESTIMONIAL FUND.

LIST OF SUBSCRIPTIONS.

	£	s.	d.
Grand Conclave Red Cross	52	10	0
Provincial Grand Lodge of Middlesex	10	10	0
Premier Conclave, No. 1	10	10	0
Rose and Lily Conclave, No. 3	5	5	0
Roman Eagle Conclave, No. 6	5	5	0
Whittington Lodge, 862	5	5	0
Bro. W. B. Woodman, M.D., P.M. 66	5	5	0
„ George Kenning, W.M. 192	5	5	0
„ J. T. Moss, W.M. 1326, P.M. 169	5	5	0
„ Bayles, 297	5	0	0
Metropolitan Chapter of Instruction	3	3	0
Bro. Paton, 393	3	3	0
„ W. Bustin, P.G.S.B., P.G.S.	3	3	0
„ Cumberland	3	3	0
„ John Whitwell, M.P., D.P.G.M.	3	3	0
„ Cumberland	3	3	0
„ Col. F. Burdett, P.G.M. Middlesex	2	2	0
„ Rev. C. J. Martyn, Grand Chap., P.M. 82	2	2	0
„ Roebuck	2	2	0
„ Capt. J. Bertrand Payne	2	2	0
„ Capt. Irwin, Bristol	2	2	0

Table listing names and amounts in pounds, shillings, and pence (e.g., Bro. Rev. G. R. Portal ... £ 2 2 0).

THE FREEMASONS' LIFE BOAT.

The Committee held their regular meeting at Bro. Forster's, the Railway Tavern, London-street, E.C., on Thursday, the 6th inst. Bro. A. E. Harris presided, and there were also present Bros. S. Davis (Treasurer), E. Gottheil (Hon. Sec.), N. Gluckstein, C. C. Taylor, D. Beck, Cottebrune, Dairy, Lacy, Mortlock; visitor, Bro. Gillard, 180.

The minutes of the last meeting were read and confirmed.

The following brethren were then severally proposed and accepted as members of the Committee: Chas. J. Corder, P.M. 732, 271, 851, P.Z. 732, P.P. S.G.W. Sussex; Magnus Ohren, W.M. 452, J.W. 33, S.E. 33; Jas. W. Gillard, 180; F. A. Philbrick, W.M. 18; E. Grant, 228 and 742, hon. member 435.

The following further subscriptions were then announced:—

Table listing subscription amounts (e.g., Amount already acknowledged in THE FREEMASON ... £ 264 8 0).

Total (exclusive of Grand Lodge grant of £50) £319 14 0

The meeting was then adjourned to Thursday, 4th May next, at 8 p.m.

For the information of subscribers, it should be mentioned that Bro. W. Mann, P.M. and P.Z. 186, has for the second time presented the Committee with 1500 circulars, and that therefore the best thanks are due to that brother for his valuable assistance.

Masonic Miscellanea.

THE Freemasons of Paris have issued a manifesto, calling on the French people, in the name of humanity, fraternity, and their desolate country, to stop the effusion of blood, and to establish the basis of a definite treaty of peace.

THE "Friar's" Lodge will be consecrated on the 19th inst., at the Cheshire Cheese Tavern, Crutched Friars—Bro. Foxall being W.M.-elect. Bro. J. Terry, P.P.G.S.B. of Herts, is the brother nominated by the Deputy Grand Master as Consecrating Officer.

THE Fifteen Sections will be worked on Wednesday, the 26th inst., at 7 o'clock, at the Confidence Lodge of Instruction, held at Bro. Forster's, Railway Tavern, London-street, E.C. Bro. Verry, S.W. No. 554, will occupy the chair, and from his well-known "good working," no doubt there will be a good muster on that occasion.

A MEETING of the Prov. Grand Lodge of Monmouthshire will be held at the Town Hall Newport, on Thursday, the 20th instant, when the R.W. Bro. Theodore Mansel Talbot, Prov G.M. for the Eastern Division of South Wales, will instal the R.W. Bro. Colonel Charles Lync as Prov. G.M. of Monmouthshire, and the V.W. Bro. S. George Homfray, as Deputy Prov. G.M. The Prov. Grand Lodge will be opened at high twelve. The banquet will be held at the King's Arms' Hotel at 4.30. A procession will be formed at 2.30 p.m., and the brethren will proceed to St. Woolo's Church, where a sermon will be preached by the P.G. Chaplain, and a collection made on behalf of local and Masonic charities.

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. Caution.—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—Select Testimonial. Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmatic, Bronchitic, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 6d., 4s. 6d. and 11s. each, and wholesale by JAS. M. Crosby, Chemist, Scarborough. \*Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending April 22, 1871. MONDAY APRIL 17. Quarterly Meeting Boys' School, at 12. Lodge 1, Grand Masters, Freemasons' Hall. Lodge 8, British, Freemasons' Hall. Lodge 21, Emulation, Albion Tavern, Aldersgate-street. Lodge 58, Felicity, London Tavern, Bishopsgate-street. Lodge 185, Tranquillity, Radley's, Blackfriars. Lodge 720, Panmure, Balham Hotel, Balham. Lodge 907, Royal Albert, Freemasons' Hall. Lodge 1159, Marquis of Dalhousie, Freemasons' Hall. Lodge 1201, Eclectic, Freemasons' Hall. Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor. Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7. Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor. St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8. Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor. British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8. Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor. St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, APRIL 18.

Board of General Purposes, Freemasons' Hall, at 3.  
Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.  
,, 95, Eastern Star, Ship and Turtle, Leadenhall-st.  
,, 162, Cadogan, Freemasons' Hall.  
,, 194, St Paul's, Terminus Hotel, Cannon-street.  
,, 435, Salisbury, 71, Dean-street, Soho.  
,, 857, St. Mark's, Duke of Edinburgh Tav., Brixton  
Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.  
,, 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

## WEDNESDAY, APRIL 19.

General Committee Grand Chapter, Freemason's Hall, at 3.  
Lodge of Benevolence, Freemasons' Hall, at 6.  
Grand Stewards' Lodge, Freemasons' Hall.  
Lodge 30, United Mariners, Guildhall Tavern, Gresham-street.  
,, 140, St George's, Trafalgar Hotel, Greenwich.  
,, 174, Sincerity, Guildhall Tavern, Gresham-street.  
,, 190, Oak, Freemasons' Hall.  
,, 700, Nelson, Masonic Hall, Woolwich.  
,, 969, Maybury, Freemasons' Hall.  
,, 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.  
,, 1150, Buckingham and Chandos, Freemasons' Hall.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

## THURSDAY, APRIL 20.

House Committee Girls' School, at 4.  
Lodge 23, Globe, Freemasons' Hall.  
,, 49, Gihon, Guildhall Coffee House, Gresham-st.  
,, 55, Constitutional, Terminus Hotel, Cannon-st.  
,, 169, Temperance, White Swan Tavern, Deptford.  
,, 179, Manchester, Anderton's Hotel, Fleet-street.  
,, 181, Universal, Freemasons' Hall.  
,, 733, Westbourne, Lord's Hotel, St. John's Wood.  
,, 1287, Great Northern, Great Northern Htl., King's Cross.  
Chap. 79, Pythagorean, Ship Hotel, Greenwich.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, Illustrations of Banners and Ensigns, and part sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

## FRIDAY, APRIL 21.

House Committee Boys' School.  
Lodge 6, Friendship, Willis's Rooms, St. James's.  
,, 201, Jordan, Freemasons' Hall.  
,, 813, New Concord, Rosemary Branch Tavern, Hoxton.  
,, 975, Rose of Denmark, White Hart, Barnes.  
Chap. 92, Moira, London Tavern, Bishopsgate-street.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Domestic Chapter of Instruction, Metropolitan Railway, Victoria Station, at 8; Comp. Cottebrune, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.

Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

## SATURDAY, APRIL 22.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

## Advertisements.

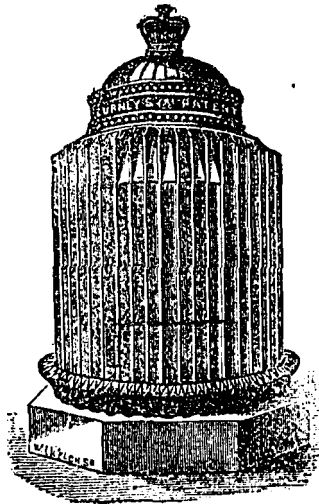
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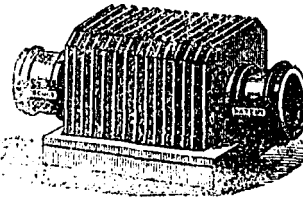
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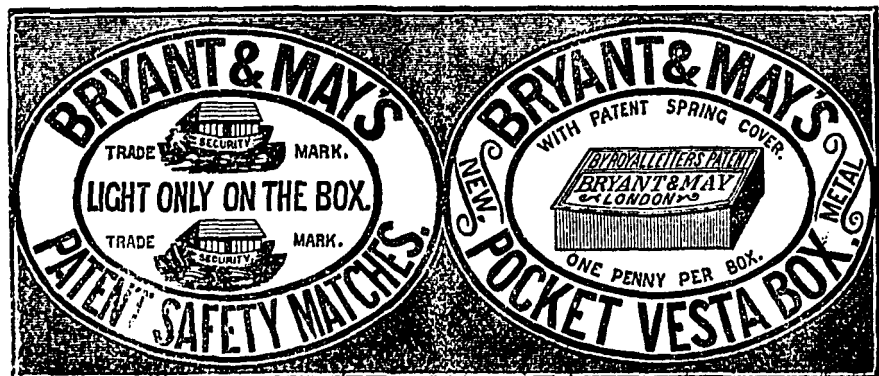
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Reviews.

*Masonic Trials.* By HENRY M. LOOK, Past Master, G.V. and L. of Michigan K.T. New York Publishing Company, 432, Broome-street.

This handsome volume of 347 pages may be said to exhaust the laws and forms appertaining to Masonic jurisprudence. In America it is well known that offences against morality or the Constitutions of the Craft become subjects for investigation and trial in the lodge or other body to which the delinquent belongs. Hence the necessity for such a work as Bro. Look's book on the other side of the Atlantic, and beyond doubt it will prove invaluable as a guide in all such proceedings. In this country the Board of General Purposes settles the few differences which sometimes arise between brethren, and although a somewhat more rigid discipline might be fairly enforced, on the whole we are not inclined to seek alteration in the English mode of procedure. Cases of dereliction from the right path, which may bring scandal on the Craft, should, however, fall within the scope of Masonic censure and punishment, and we congratulate our American brethren upon the important accession to their Masonic textbooks, which "*Masonic Trials*" undoubtedly is. The work also contains copies of the old Constitutions and Landmarks, besides an appendix of forms and a capitally-arranged index, and the manner in which it is printed reflects the utmost credit upon the Masonic Publishing Company of New York, whose enterprise is so well and favourably known.

"I CAN confidently recommend your Pain Killer for diarrhoea, dysentery, &c., having repeatedly tested its virtues in these diseases, and never known it to fail. I always keep a bottle of it in the house in case of need.—RICHARD CLARKSON, 2, *Hopwood-st., L'pool.*—To Perry Davis & Son."

FREEMASONRY in IRELAND.

By BRO. WILLIAM JAMES HUGHAN.

(Continued from page 227.)

There was a most violent attack issued against the Grand Lodge of Ireland (Dublin) by a brother who signed himself "A Sincere Friend." It may be true what he says in the printed letter, and if so, it reveals a deal of "jobbery" and unmasonic conduct by some of the then Grand Officers utterly foreign to Masonry.

We have no means now of judging accurately of the causes that led to the Irish schism. On which side lay the most blame of course would be a nice question to decide. Undoubtedly the seceders were wrong in starting a rival Grand Lodge, and, on the other hand, the authorities were evidently very lax as respects discipline, finances, and as to preserving the Masonic landmarks. In the letter referred to the then Grand Treasurer has certainly an extraordinary character given him, and the Deputy Grand Secretary, Bro. Seton, is stated to have horsewhipped the former officer! It is then declared that the "next thing we know of Mr. — was his new-fangled Grand Lodge of Red and Black Masonry, and half a dozen other vagaries, to get your money without either a *why* or *wherefore*." A great deal being of a similar character to the above, and in some respects *worse*, we forbear quoting further, as the extracts given will be sufficient an exhibit of the rancour which animated the brethren in Ireland early in the present century. The conclusion to the document is as follows: "Mind what I tell you, stick together like a bundle of rods, and you cannot be broken. If you separate, you will be a laughing-stock, and your money will be lost, and your poor will starve, and most likely your Grand Lodge may be transported to London, or Scotland, or Botany Bay!"

We are now at the end of our information respecting the schism. We are told that the Grand Lodge of Ulster issued a number of warrants at a cheaper rate than the Grand Lodge of Ireland (Dublin), and when the differences were happily adjusted, there was an offer made to confirm the warrants, which was declined, as the members would not pay the amount demanded by the regular Grand Lodge. Hence these brethren became expelled or clandestine Masons, and met in groves, hills, or valleys, and thus became known as "*Thorny or Bush Masons*," and we are creditably informed their custom was to confer degrees on all applicants for a small consideration, or "*treats of whiskey*." From this body, it is believed by some observant and respectable Masons, "that the secret societies that so permeated the lower classes in Ireland had their origin, and were fostered by the Roman Catholic clergy until the Emancipation of 1829, when they boldly threw off the mask, and hurled the anathemas of the *Vatican* at the Freemasons. This of course may be true, but as we have not sufficient on the point to give an opinion, we shall rest content by mentioning it. We may state that the information and statements here given were communicated to us in a letter expressing the thanks of the writer for the facts we have made known respecting Freemasonry in Ireland.

(To be continued.)

Obituary.

BRO. WILLIAM P. GUNNELL.

Death has struck down suddenly in the very prime of life Bro. William P. Gunnell, the late agent at Cape Coast, of the firm of Messrs. F. and A. Swanzy, of London, who died at Cape Coast, South Africa, a short time since. The honourable and upright character, frank and unassuming manner, and thoroughly amiable disposition of the late lamented gentleman had greatly endeared him to all classes of our community. His remains, followed by a prodigious number of persons of every rank and of both sexes, were conveyed to the new burial ground for interment Bro. Gunnell, who occupied the position of Worshipful Master of the Gold Coast Lodge at the time of his death was buried with Masonic honours. The corpse was conveyed to the church from the factory at about eight in the morning, and there the funeral service was read by the Rev. Bro. D. Smith, Colonial Chaplain. After this, it was borne to the place of interment, the procession marching in the following order:—Bro. Nylander (as Tyler) with a drawn sword; he was followed by Bro. Isaac Robertson, bearing the banner of the lodge. Next followed two Fellow Crafts, Bros. Clementson and Bradshaw; after them the following Master Masons, two and two, viz., Bros. D. Haywood and R. A. Quansah, J. R. Thompson and Samuel Davis, Lieut. Hopkins and W. J. Browne. Then came Bros. J. H. Capper, Treasurer; W. J. Mercer, Secretary *pro tem.*; H. A. E. Mullen, J.W.; and F. E. Bennett, S.W.; Bro. Charles Bartels walking next bearing the Bible, followed by Bro. S. Bannerman, P.M. and acting W.M. Next came the choristers, whose performance on this occasion was exceedingly creditable. They were followed by the Rev. Bro. D. Smith, Colonial Chaplain. Next came the hearse, containing the body of the late Bro. W. P. Gunnell, and followed by Bros. W. D. Howson, S.D.; and C. C. Brown, S.D., bearing rods; then His Excellency the Administrator and Capt. W. E. Hoare; behind whom walked Bros. Drs. Dugan and J. R. Thomas, Stewards; and last of all (of the Masons) Bro. Joseph Hagan, Inner Guard, with drawn sword.

A large number of ladies and gentlemen, and a very great gathering of the humbler classes, followed the Masonic procession. As the burial ground was approached, it was observed that a considerable concourse of persons had already assembled there, waiting for the arrival of the funeral party. The coffin was consigned to its resting-place surrounded by one of the largest assemblies that has ever accompanied a white man here to the grave. Peace be with him!—*West African Herald.*

Referring to our article last week, the astronomical explanation of the mutilation of the body of Osiris into fourteen pieces is thus given by Plutarch:—

"This is, into as many parts as there are days between the full moon and the new. This circumstance, has reference to the gradual diminution of the lunar light during the *fourteen days* that follow the full moon. The moon at the end of fourteen days enters Taurus and becomes united to the sun, from whom she collects fire upon her disk during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are found united with Orion, or the star of Orus, a constellation placed under Taurus, which unites itself to the Neomenia of spring. The moon renews herself in Taurus, and a few days afterwards is seen in the form of a crescent in the following sign, that is, Gemini, the home of Mercury. Then Orion, united to the sun, in the attitude of a formidable warrior, precipitates Scorpio, his rival, into the shades of night; for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed; It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion mounts into the heavens with him."

THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE IV.

If an essayist, endowed with an enterprising spirit, were to commit him to the task of collating, as far as practicable, the particulars of the gross deeds done by religious fanatics in ancient and modern times, men gifted with well-balanced minds would revolt at the hideous picture of human depravity and wickedness presented. "Man's inhumanity to man make countless thousands mourn," observes an author. The remark, unquestionably based upon a practical knowledge of the workings of mankind, challenges scepticism. Philosophers exhibit a disinclination to abrogate assumptions indicating an affinity to honesty or just principles. They have, in the course of their investigations of natural phenomena, clearly explained some subjects which, from their intricacy, had formed exceedingly contentious themes among the ordinary class of men. Their assistance cannot for a moment be questioned, for their labours have, in a remarkable manner, exemplified their value and importance. It is true that upon some points there will always be a diversity of opinion owing to their extreme complexity, but it will be allowed that the views of learned men, however much hostility they may receive in different quarters, are entitled, at least, to respect and consideration. Those who have devoted a great part of their lives in the pursuit of knowledge have been shocked at the egotism, selfishness, and cruelty displayed by human nature in its vagaries, and have been sorely tried to apply a remedial agent. The evil passions of man are more or less modified or subdued and rendered dormant by the influences of civilisation, but they only require force of circumstances to arouse them, and when they are so excited, in what ugly forms do they frequently present themselves! The laws of God are outraged and forgotten, the finer feelings are overcome and rendered powerless to exercise any restraint upon corrupt thoughts and acts! But there assuredly arrives a time when all transgressors discover the enormity of their offences towards their Creator. In what manner can sinners hope to atone for their misdeeds? It is not by the immolation of innocent lives, nor by self-inflicted torture by way of penance, but simply by earnest appeals at the Throne of Grace!

There have been many arguments as to the fate of Jephthah's daughter among commentators of the Bible. By some writers it is maintained that she was not sacrificed in the manner described, but was dedicated to the service of God, passing the remainder of her life in a state of celibacy. There are several who will not hesitate to support this liberal interpretation, especially when it is remembered that no parent possessing the great love for his offspring as manifested by Jephthah could be prompted to carry out any vow so imprudently made. Indeed, the law of the Israelites expressly forbade any human immolation, which had, moreover, been proclaimed by God to be an abomination to Him. It can therefore be reasonably assumed that there is sufficient evidence to justify the conjecture as to her real fate. An annotator says that many who have considered the question argue thus:—"That Jephthah was an Israelite, and as such lived under a law which prohibited human sacrifices by the severest penalties: that, had the vow been intended in this sense (*i.e.*, the one generally accepted), God would never have vouchsafed Jephthah so signal a victory as he did, which must have terminated in the violation of His own laws; and therefore they conclude that so kind and tender a father as Jephthah is represented would never have sacrificed an innocent, dutiful, and obedient child, as her whole carriage seems to denote her, in discharge of a rash and inconsiderate vow; especially when, according to the prescriptions of the law, he might have redeemed his daughter at a price so inconsiderable as ten shekels of silver." Can it be denied that these remarks have no legitimate claim upon attention? The unbiassed will probably acknowledge that they were not dictated by minds governed by prejudice and illo-

gical tendencies, but purely by firm and conscientious principles. It is greatly to be regretted that religious controversies should engender so much rancour and strife among the several denominations professing Christianity. Even those who had mutually professed great love and respect have, after similar discussions, separated with feelings akin to the bitterest hatred. Much might be said upon the subject to confirm the oft-repeated passage, that

"Man, proud man,  
Drest in a little brief authority,  
Most ignorant of what he's most assur'd,  
His glassy essence—like an angry ape—  
Plays such fantastic tricks before high heaven  
As make the angels weep."

For the present I must cease further comment, and indulge in a hope that I may be permitted on some future occasion to enlarge upon the matter.

One of the characters chosen from the sacred writings by the Eastern Star Order is the daughter of Jephthah, as mentioned in a previous article. The submissive spirit evinced by her under trying circumstances excites the warmest praise, and affords an example upon which many will probably fail to reflect:—

THE FIRST POINT.

JEPHTHAH'S DAUGHTER, OR THE DAUGHTER'S DEGREE.  
[The Symbol of the Veil.]

"She will not die as thief or murderer dies,  
Whose fate but expiates his horrid crime;  
She will not veil her pure and loving eyes  
As fearing death, for her's is death sublime;  
Lo, with determined heart and eye she stands,  
Her face upturned towards celestial lands!"

The Scriptural illustration runs thus: "And it came to pass, when he saw her, that he rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth unto the Lord and I cannot go back."

The point of the signet is coloured blue, the hue being allusively represented by the violet. The flower, from "its retired, shrinking nature," is regarded as being emblematical of the maiden. The sword and the veil are also illustrative of the character.

The lecture, which embraces an historical narrative of the Virgin, is delivered by the Instructor in this wise:—

"The structure of Freemasonry in its obligations and principles is peculiar, and we, as Master Masons, are taught to respect the binding force of a vow. Therefore, when we find in Bible history a person who submits to wrongs, to suffering, and death, to secure the sanctity of a vow, we seize upon that character as our own. We adopt or surround it with fraternal protection. We hail it as a Masonic character, and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the Book of Judges, under the title of Jephthah's Daughter; and we have so surrounded the sacrifice of that noble and heroic woman with emblems, legends, and tokens of recognition, as to make of it a section in Adoptive Masonry. The history of Jephthah's Daughter, as composing a degree of the Eastern Star, is thus given: Her father, Jephthah, was a resident of Mizpeh, in the mountains of Gilead, a warrior, and a man of decided personal character. Being called upon, in the extremity of his country's trials, to go at the head of its armies and resist the Ammorites, its enemies, he prepared his household for a campaign that would perhaps cost him his life, and then committed himself to the protection of God in solemn prayer. It was an age when religious knowledge was scanty, and man knew but little of his Maker's will. Jephthah thought to propitiate Deity by a vow, such as his forefathers had made when about to depart upon dangerous enterprises. And this is the record of his vow, as found in the 11th chapter of the Book of Judges: 'Jephthah uttered all his words before the Lord in Mizpeh. And Jephthah vowed a vow unto the Lord, and said: If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering.' It is difficult to explain this vow. It has been conjectured that being a hunter in the mountains of Gilead, Jephthah was accustomed to be much absent from home, and that on his return from those expeditions he was often welcomed by the favourite lamb of his daughter; and that this fact was in his mind suggesting the object of sacrifice, should his present enterprise be crowned with suc-

cess. This explanation is accepted as the best at our command. Jephthah went forth to battle, expecting, if victorious, to make a thank-offering to God of the pet lamb of his daughter. The victory was gained; and the warrior returned to Mizpeh, exalting in his success. God had redeemed his people. The thanks and praises of a grateful nation were showered upon his track. The loving father hastened home to enjoy the congratulations of his neighbours, and still more of his daughter—his only child. Arrived upon the hill which overlooked his dwelling, he halted, for now the full purport of his vow broke in upon his mind. The Lord had 'without fail delivered the children of Ammon into his hands;' he had returned in peace to his house, 'and whatever' came forth of the doors of his house to meet him must be the Lord's, to be offered up for a burnt-offering. It was but for a moment. The door opened as his eye painfully regarded it. It opened, and something came forth; not a pet lamb, not even a servant or a neighbour; but his daughter—his only child, the object in whom his very existence was bound up. 'Behold,' says the sacred narrative, 'his daughter came out to meet him with timbrels and with dances.' Jephthah rent his clothes, and in the anguish of his heart cried aloud, 'Alas, my daughter! thou hast brought me very low. I have opened my mouth to the Lord, and I cannot go back.' Adah was a daughter in every way worthy of that warrior-sire—the mighty hunter of Gilead. Casting away the instruments of rejoicing, and changing the merry dance to solemn measures, she answered: 'My father, if thou has opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth.' She had but one request to make, and she was ready for the sacrifice. She asked that she might go among the mountains for two months, and there, with the virgins of Israel, prepare her mind to meet in calmness and resignation her impending doom. The request was granted, and during two revolving moons the heroic woman joined in the hymns and prayers of her friends, with which the mountain caves of Gilead became vocal. When the two months had expired, and the day arrived which was to bring this sad affair to a close, a vast multitude gathered together to witness the event. Precisely as the sun came on the meridian she was seen, followed by a long train of her friends, winding their way down the mountain side, to the fatal spot where the altar was erected, and her father, with an almost broken heart, was standing prepared to fulfil his vow. She approached him, and with one long kiss of affection bade him farewell. Taking hold of the thick mourning veil which she wore, he drew it gently over her face, and drew his sword. But she rapidly unveiled herself, and said she needed not to have her face covered, for she was not afraid to die. Her father replied that he could not strike the blow while she looked upon him, and again cast it over her. She threw it off the second time, and turning from him said she would look up to the heavens, so that his hand should not be unnerved by the sight of her face, but that she would not consent to die in the dark. A third time, however, he insisted, and a third time she as resolutely cast it off; this time holding the ends of it firmly in her hands; and then, in hearing of the multitude, she solemnly declared that if this ceremony was insisted upon she would claim the protection of the law, and refuse the fate that otherwise she was willing to endure. She said it was the practice to cover the faces of murderers and criminals when they were about to be put to death; but for her part, she was no criminal, and died only to redeem her father's honour. Again she averred that she would cast her eyes upwards upon the source of light, and in that position she invited the fatal blow. It fell. Her gentle spirit mounted to the heavens, upon which her last gaze had been fixed; and so the deed was consummated which has rendered the name of Jephthah's Daughter for ever famous in the annals of Scripture. For hundreds of years, and even down to the time of Samuel, 'it was a custom in Israel that the daughters of Israel went yearly to lament the daughter of Jephthah, the Gileadite, four days in the year.' The colour blue alludes to the cerulean line of the mountains, in whose solitude Jephthah's daughter passed two months while preparing herself for death. The emblem of the sword reminds us of the instrument of her death. The sign alludes . . . The pass is used to recall the lamentable but glorious event to which the entire history of Jephthah's Daughter refers."

The following lines are intended as a tribute to the maiden:—

"See 'midst the multitude the victim stands!  
Dauntless, serene, though terror palsies them!  
And she must die by her own father's hands!  
And she must die a sacrifice of shame!  
Of shame? ah, no! she flings the veil abroad,  
Once, twice, yea thrice; looks hopefully to God;  
Fixes the noonday sun with earnest eyes,  
Then crowned with innocence, the maiden dies!"

"Lament for Jephthah, ye who know his fate,  
Weep and lament; 'Broken the beautiful rod,  
And the strong staff; Mizpeh is desolate!  
But for sweet Adah weep not; let the word  
Be: 'Joy to the captive, freed from earthly dust,  
Joy for one witness more to woman's trust,  
And lasting honour, Mizpeh, be the strain  
To her who died in light without a stain!"

The second point of the signet will be explained in the next paper. C. S.

**ROYAL MASONIC INSTITUTION FOR BOYS.**

The Quarterly General Court of this Institution was held on Monday, 17th inst., at Freemasons' Hall. Bro. J. Symonds, V.P., was unanimously elected to fill the chair. There were present Bros. J. Hervey, G.S., V.P.; B. Head, H. Browse, T. Fenn, Major Creaton, F. Walters, J. R. Sheen, E. Cox, J. C. Parkinson, S. May, Raynham W. Stewart, and A. Pratt, V.P.'s; E. H. Patten, J. B. Moncton, W. Farnfield, Walker, H. Smith, Chadwick, A. H. Tattershall, W. Young, H. Massey, T. W. White, H. Empson, D. Rose, M. A. Loewenstark, J. L. Hime, J. Terry, R. J. Spiers, T. Barton, J. Weaver, J. Stevens, A. L. Codner, and others.

Bro. Binckes, the Secretary, read the minutes of the previous meeting and the general meetings held monthly.

The minutes requiring confirmation were confirmed, and Bro. A. Perkins was unanimously re-elected Treasurer.

In addition to those already on the list, Bro. B. Head proposed, and Bro. Walters seconded, "That Bros. H. Massey, G. Smith, and T. Young be added to those who represent the Life and Annual Subscribers at the Committee meetings." (It was carried unanimously.)

Agreeably to notice previously given, Bro. Parkinson, V.P., P.M. 181, proposed, and Bro. Fenn seconded, "That Vice-Presidents being individual donors of fifty guineas each, shall have two votes for life, instead of one, for every additional five guineas contributed by them in one payment."

Bro. Parkinson's remarks and views are so much in accordance with our own that we give his speech *in extenso*. He said:

I rise with considerable diffidence to propose the resolution of which notice has been given; for I know I am in the presence of men who have devoted their energies and time to this Institution for years, and that their administration has been so pure and excellent as to have commanded the esteem and confidence of the entire Craft. I desire, in the first place, therefore, to thank those brethren, in the name of subscribers, who are, like myself, supremely satisfied with the internal management of our Charities; and who have nothing but gratitude to express for the self-denying labours by which that management is secured. It is not given to us all, brethren, to work in the same way; and though the absorbing character of my own avocations has made it impossible for me to act upon any of the Committees to which the Craft owes so much, my testimony to the admirable working of our Masonic Schools will not, I hope, be unacceptable when I tell you that it springs from independent observation, the results of which have been laid from time to time before the public. Through the friendship of the late Mr. Charles Dickens (who though not himself a Mason, took, let me tell you, a warm and ardent interest in the objects of the Craft), and by reason of the kindly sympathy of the editors of the *Daily News*, I have been permitted to bring the great merits of both our Girls' and Boys' School before the outer world, and, as I have been proud to learn (from correspondents in the four quarters of the globe, who are known to me only by name), with the happiest results. It is as one, therefore, whose interest in this Institution has been publicly testified and is of long standing, that I venture to address you now, and to ask your assent to an alteration in our laws, which though trivial in itself, affirms an important principle, and is calculated to augment our usefulness by increasing our means. In a word, brethren, I wish you to give further encouragement to members of our Order to become Vice-Presidents of this Institution, and to encourage Vice-Presidents to continue their benevolence. You know what that rank means—a substantial donation and a certain number of votes for life. I want you to give a small special privilege for sums of not less than £5 5s. subscribed in addition to that donation of fifty guineas; and I hope to prove to you that larger subscriptions, and more of them

than our returns show at present, are not too much to expect from the circumstances in which we find the Craft to-day. Speaking always in round numbers, some forty thousand pounds are spent in Freemasonry every year in London alone, and with the exception of an independent sum of some seven thousand pounds which London contributes to the Masonic Charities, what have we to show for this vast amount? "Leather and prunella." Yes, brethren, Masonic millinery absorbs more money than Masonic charity. Ribbons and white leather, medals and laces, jewels, collars, aprons, silvering, gilding, and show, represent a far larger expenditure than we bestow upon either the succour of the orphan or the relief of the distressed. During the past twelve months, more than six thousand certificates were issued by the Grand Lodge of England; as a necessary consequence, more than six thousand aprons were bought; more than seven thousand pounds were spent in this one item of Masonic adornment, and this by the new blood brought into the Craft in a single year. It is unnecessary to multiply statistics. We all know that the two hundred Freemasons' lodges which flourish in London represent a heavy outlay; and we all know the direction in which that outlay goes. I would not have it diminished. I do not wish for one moment that any of the items I have quoted should be reduced. In all ages and among all civilised people the value of symbolism and the importance of emblems have been insisted on and felt. The insignia, the orders, and adornments of Freemasonry are the outward and visible signs of the solemn mysteries and great principles we unite together to preserve and to hand down unsullied to our successors. Experience proves the efficacy of our emblems in fostering emulation, and in making precept practice; and I am prepared to defend them as logically justifiable, wise, and sound, should they ever be assailed. It may be asked, however, if our symbolism has quite kept pace with our prosperity, and if, in particular, it has been adapted to our enlarged capacity for charity? It is plain that the Order devised and granted by the late Duke of Sussex, and having for its object the increase of the number of Stewards and Life Governors of our Boys' and Girls' Schools, has fulfilled its purpose admirably. That honourable testimonial is extensively worn; but I ask whether, in our altered circumstances, its scope might not be extended with advantage, and if the kind of stimulus which has been so effective in creating Life Governors might not be used for increasing the number of Vice-Presidents? But you may say it would not be cared for; it would fall short of its purpose. The zealous promoters of education do not need this form of encouragement. Brethren, there is no escape from this dilemma: either symbolism is useful, and should be adopted to the utmost; or it is useless, and should be altogether set aside. We don't give a corporal a good-service stripe, and tell him he must wear that and nothing else after he has won his commission. We don't tell a divine that, having acquired the right of wearing a Master's hood, there shall be no lawn for him if he comes to be a bishop. We don't say to the barrister, when we give him a silk gown, that he should not have ermine when he sits upon the bench. But in charitable Freemasonry we say, spend a comparatively small sum of money on the Charities; devote to them a small degree of labour and time, and you shall achieve honorary distinction; but devote five times the money, or time and labour, which, as in the case of our brother committee-men, are practically unlimited, and you shall achieve—nothing. Our repertory of distinction is exhausted. You may have, under certain circumstances, another stripe or two on your arm, but the corporal's uniform is the highest you can wear; your silk shall never give way to ermine; lawn sleeves are not for you. Observe, brethren, I confine myself purely to the Charities of our Order, and to those who serve them faithfully and devotedly in person and by purse. For the committee-men and Vice-Presidents of our Charities we have no symbol, and, up to this time, no special privilege in voting. In the matter of symbolism, I shall content myself on this occasion with having raised the question, and with hoping that some of the advisers of the Grand Master whom I see present, may think it worthy of consideration whether the example set by the Duke of Sussex should not be followed, and whether some modest insignia should not be devised for committee-men of a certain standing and for Vice-Presidents, which shall be to Life Governors and Past Stewards what the badges of the latter are to the rest of the Craft. With respect to the motion I have to propose, I believe it to be sound in principle, and in accord with justice and common sense. It is prospective in its operation; it will interfere with no man's rights. Its aim is to induce those who have already given freely to our Charities to give more, and to acknowledge their services in what will be, I submit, a graceful and appropriate way. Give your support, I pray you, brethren, to a motion which enforces the principle of recognition of ser-

vice, which fosters a larger and wider interest in our Charities, and which, by creating an inducement to increased benevolence, may gladden many a widow's heart, and bring sunshine into many a shady place, by enabling us to still further relieve those who are desolate and oppressed.

After some discussion the motion was carried. The election of candidates was then proceeded with, and the result will be found in our advertisement columns.

**PROV. GRAND LODGE OF WEST YORKSHIRE.**

On Wednesday morning, the 12th inst., the Prov. Grand Lodge of West Yorkshire held their annual meeting in the Masonic Hall, South Parade, Huddersfield, under the presidency of Bro. Bentley Shaw, P.G.D. of England, D.P. G.M. of West Yorkshire. Most of the Prov. Grand Officers were present, and about 150 brethren from various parts of the province.

The preparatory lodge had been opened up to the third degree by the W.M. and officers of Lodge of Huddersfield, 290, and previous to the entering of the Prov. Grand Officers. Bro. Smith, P.M., called the attention of the brethren to a somewhat singular fact in the records of Masonry, viz., that the three principal chairs of the lodge were occupied by one family—Bros. J. L. Rhodes, W.M.; J. W. Rhodes, S.W.; and D. K. Rhodes, J.W.

The routine business of the Prov. Grand Lodge having been gone through, and the candidates to be supported at the forthcoming elections in the various Masonic charities agreed upon, the investment of the officers for the ensuing year was proceeded with.

The following brethren were among those invested:—Lieut-Colonel Harpin, of Holmfirth, P.S.G.W.; Henry Day, of Dewsbury, P.J.G.W.; Dr. Elliott, P.S.G.D.; Fred. Whitaker, P.J.G.D.; Jonas Craven, of Huddersfield, P.G. Registrar; Henry Smith, Wakefield, P.G. Secretary; Clarke, Bingley, P.G. Chaplain. Bro. C. Oldroyd was unanimously re-elected P.G. Treasurer.

A petition for relief was received and attended to, and after a communication from the Secretary of the Masonic Institution for Boys had been read, the lodge was closed.

A banquet afterwards took place in the banqueting-room.

**Masonic Miscellanea.**

WE are informed that our distinguished Bro. W. Romaine Callender, jun., D.P.G.M. East Lancashire, has accepted the office of Intendant-General of the Red Cross Order for South Lancashire.

A NEW conclave of the Red Cross Order, to be named the "Hydaspes," No. 53, is about to be opened at Lahore, with Bro. Walter Adlard, P.M., D.G.W., as first M.P.S.

A charter has been granted for a conclave at Detroit, Michigan, U.S.A.; it is named "Michigan," and numbered as 54 on the roll. Bro. D. B. Tracy, 33°, is the first M.P.S.

FREEMASONS' LIFE BOAT.—In last week's issue, in the list of subscriptions for the above object, Bro. Hind, 141 (2nd sub.), should have been 10s. 6d. instead of 2s. 6d., and Lodge of Harmony, 372, £1 was omitted.

THE Fifteen Sections will be worked in the Camden Lodge of Instruction, held at Bro. Vinall's, Adelaide Tavern, Haverstock-hill, on Monday next, the 24th inst., at seven o'clock precisely. Bro. T. A. Adams, P.M. and Preceptor, will be in the chair. Any brother in search of Masonic information will have a great treat, as the sections will all be worked by first-class Masons.

UNITED STRENGTH LODGE OF INSTRUCTION No. 228.—This—one of the oldest lodges of instruction in existence—meets every Wednesday at the Bull and Gate, Kentish Town-road, under the guidance of Bro. J. N. Frost, one of the ablest Preceptors of the present day. The Fifteen Sections will be worked on Wednesday next, the 26th inst., when no doubt a large number of brethren will be present, as, from the many well-known P.M.'s who have promised to assist, a great treat may be expected. Bro. Frost will take the chair at seven o'clock.



## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Mount Lebanon Lodge, No. 73.*—The last meeting of the session of this old, flourishing, and prosperous lodge was held on Tuesday, the 18th inst., at the Bridge House Hotel, Wellington-street, Southwark. Punctually at half-past five o'clock p.m. the lodge was opened by the W.M., Bro. M. A. Loewenstark, who was supported by Bros. G. Free, S.W.; G. J. Grace, J.W.; E. Harris, P.M., Treas.; S. Harman, J.D.; Gomme, I.G.; F. Walters, P.M.; D. Rose, P.M.; and many of the brethren. The only work which presented itself after the minutes had been read and confirmed was raising Bro. Dr. Arthur Lloyd to the third degree, which the W.M. did in an excellent manner. Bro. D. Rose, P.M., agreeable to his previous notice of motion, proposed, and Bro. F. Walters, P.M., seconded, "That ten guineas be voted from the lodge funds, and be given to the Girls' School in the name of the next senior officer of the lodge (for the time being) who is not a Life Governor, and that it be placed on the list of the W.M., who represents the lodge as its Steward at the forthcoming festival," which was carried unanimously. The petition of a poor brother, who was once a member of this lodge, was signed, recommending him for relief at the Lodge of Benevolence. The petition for a new lodge to be held at Acton was recommended by the lodge. Bro. F. Walters gave the following notice of motion: "That all the by-laws be revised, and a new set be formed." Some formal business having been disposed of, the lodge was closed until the third Tuesday in October. The usual banquet followed, served up under the superintendence of Mr. J. Spencer, who, as usual with him, did all he could to promote the comfort of all present. The usual loyal and Masonic toasts were given and responded to, Bro. J. T. Moss replying for the visitors and Bro. F. Walters for the P.M.'s. The usual pleasant evening was agreeably spent, and the brethren separated. Visitors: Bros. Dr. Goldsboro, P.P.S.G.W. North Wales and Shropshire; J. T. Moss, P.G.S. Middlesex, P.M. 169, W.M. 1326; J. Hills, W.M. 157; Verey, &c.

*Bedford Lodge, No. 157.*—The usual meeting of this old lodge was held at Freemasons' Hall, on Friday, the 14th inst., Bro. J. Hills, W.M., in the chair, supported by Bros. W. Holland, S.W.; J. Brander, S.D.; J. Twigg, J.D.; J. W. Selby, I.G.; G. Brown, P.M.; Levander, P.M.; Treas.; S. Millis, P.M.; T. Cubitt, P.M.; &c. The minutes of the previous meeting having been read and confirmed *nem. con.*, the ballots for initiates were taken separately, and proved unanimously in favour of their admission. Bro. G. Brown, P.M., took the chair, and in his usual good style initiated his friend, Mr. H. Sach, into Freemasonry. Some other business having been disposed of, the lodge was closed. Banquet and dessert followed, some good songs being sung and the regular toasts given, when the brethren separated at an early hour. Visitors: Bros. J. R. Goode, 49, and F. Walters, W.M. 1309 and P.M. 73.

*Royal Albert Lodge, No. 907.*—The installation meeting of this flourishing lodge was held on Monday, the 17th inst., at Freemasons' Hall. Bro. the Rev. J. M. Vaughan, W.M., presided, supported by his officers and Bros. Lewis, P.G.P., P.M.; J. Smith, P.G.P., P.M.; W. H. Farnfield, P.M.; J. Farnfield, P.M.; H. T. Lewis, P.M.; C. Chard, P.M.; and others. The minutes of the previous meeting were read and confirmed, and the report of the Audit Committee was read and unanimously adopted. The work done, and which was rendered in an admirable manner, was raising Bros. Crane and Black to the third degree, and passing Bros. Moore, Sandwell, and Poulard to the second degree, the candidates for initiation not being present. Bro. Thomas Morton, S.W., was duly installed W.M. for the ensuing year, and he appointed and invested as his officers: Bros. Dennis, S.W.; Miller, J.W.; J. Smith, P.G.P., Treas. (re-invested); W. H. Farnfield, P.M., Sec. (re-invested); Rev. J. M. Vaughan, I.P.M., Chap.; Sandle, S.D.; Flatow, J.D.; Moore, I.G.; Griffiths, D.C.; and Gilchrist, P.M., Tyler. The addresses were given, one by the Installing Master and the others by Past Masters of the lodge. On the motion of Bro. H. T. Lewis, P.M., and duly seconded, it was resolved "That the initiation fee be £10 10s. on and after the October meeting next," and it was carried unanimously. Bro. J. Smith, P.G.P., P.M., and Treas., proposed, and it was seconded, "That a chapter be attached to this lodge, to be named 'The Royal Albert Chapter,'" which was carried unanimously. Some other business having been disposed of, the lodge was closed. The usual superior banquet and dessert were served, and the customary toasts were given. Bro. J. Smith, P.G.P., P.M., and Treas., proposed "The Health of the I.P.M., Bro. the Rev. J. M. Vaughan," in an excellent manner, and in the name of the lodge, presented him with a handsome P.M.'s jewel, which had been unanimously voted to him. He also said that, as Bro. Vaughan would have to visit Grand Lodge, he would require a Past Master's collar and jewel, and he felt great pleasure in investing him with the collar and jewel which was presented to him by the members of the lodge. Bro. the Rev. J. M. Vaughan, in a suitable reply, acknowledged the presents. Bro. F. Walters responded for the visitors, and Bro. J. Farnfield, P.M., for the Past Masters. The lodge intends sending six of its members as Stewards to the Girls' School. The indefatigable Chaplain went round with his list, and had the gratification of announcing that he had £106 placed on it, and when the other Stewards unite their lists with his, no doubt a handsome sum will be realised for the Girls'

School. Some good songs were sung, and after a few hours of pleasant enjoyment, the brethren separated. The visitors were Bros. F. Walters, P.M. 73, W.M. 1307; H. Mosely, P.M. 554; C. J. Green, J.W. 256; S. Davis, 507; F. Roberts, 79; J. C. Hall, 190; &c.

*Macdonald Lodge, No. 1216.*—This lodge met at the headquarters of the First Surrey Rifles, Brunswick-road, Camberwell, on Wednesday, the 12th inst. In consequence of business connected with the corps in reference to the late Easter review and other matters, the attendance was not so numerous as is usual. The lodge was opened by the W.M., Bro. James Stevens, P.M., supported by Bros. Thomas Meggy, P.M.; John Thomas, P.M., as S.W.; S. H. Wagstaff, J.W.; Dr. Eugene Cronin, Treas.; J. J. Curtis, Sec.; G. H. N. Bridges, J.D.; J. H. Hastie, D.C.; W. Messenger, I.G.; and Bros. Alfred Williams, H. Hammond, A. Wolton, T. W. Cannell, M. S. Larlham, A. Kethro, and visitor Bro. Wadybank, of the Burgoyne Lodge. The candidates not being in attendance, the lodge was opened in the second degree, and a portion of the sections of that lecture was worked. The lodge being closed to the first degree, the elections for the ensuing year were proceeded with, and Bro. Wagstaff, J.W. (Bro. Dubois, S.W., having declined promotion), was unanimously elected W.M. Bro. Dr. Cronin was re-elected Treasurer, and Bro. Grant was also re-elected as Tyler. A P.M.'s jewel of the value of ten guineas was voted to the retiring W.M., Bro. James Stevens, in terms of cordial acknowledgment, for the services he had rendered as founder of the lodge, and subsequently as Presiding Officer. A donation of five guineas from the Charity Fund, to supplement the individual subscriptions made by the members in the name of the lodge, was voted to the list of Bro. Meggy, P.M., who will represent the Macdonald Lodge at the ensuing festival of the Girls' Masonic School. All business being ended, the lodge was closed, and the brethren proceeded to refreshment. The proceedings terminated at the customary hour of eleven by the Tyler's toast, and the brethren then separated. The ensuing installation meeting is appointed for Wednesday, the 10th May.

*St. John of Wapping Lodge, No. 1306.*—The first anniversary of this flourishing and well-established lodge was held at the Gun Tavern, High-street, Wapping, on Wednesday, the 12th inst. Punctually at 4 p.m. the lodge was opened by the W.M., Bro. Mann. The report of the committee was read, and it showed that after every liability was discharged, the furniture paid for, and Grand Lodge dues fully paid up, a large balance was in the hands of the Treasurer. Ballots proving unanimous in favour of Messrs. H. Townsend, R. Garrett, J. Catchpole, and T. Griffiths, they were introduced separately, and, in a faultless manner, duly initiated into Freemasonry. Bro. W. Bartlett, S.W. and W.M.-elect, was presented to the W.M. for installation. That ceremony was well done, and Bro. Bartlett appointed and invested the following brethren as his officers, viz: Bro. W. Mann, I.P.M., Treas.; Rev. R. Gordon, Chap.; D. D. Beck, S.W.; Dawson, P.M., J.W.; H. Fountain, Sec.; W. Beck, S.D.; J. Maud, J.D.; E. W. Frost, I.G.; A. W. Coleman, Org.; J. Pearson, W.S.; Longstaff, Tyler (re-invested). Bro. Mortlock, P.M., gave the addresses in his usual masterly manner. The appointment of the officers seemed to give universal satisfaction, for a hearty burst of applause greeted each appointment, and no one exceeded in popularity Bros. W. Mann, P.M. and Treas., and D. D. Beck, S.W., whose investitures elicited strong marks of approval, both being such popular members and most deservedly so, as they have done such good suit and service to the lodge. Bro. H. Carpenter, P.M., having declined to accept the office of Secretary for a second year, it was unanimously agreed to present him with an honorary membership of the lodge in consideration of the great and arduous duties rendered to the lodge as its first Secretary; which he accepted, and in an appropriate speech acknowledged the great honour conferred upon him. It was decided to present the testimonial to Bro. W. Mann, I.P.M. and Treas., at the next meeting, ten guineas having been unanimously voted from the lodge funds for that purpose, and it was supplemented by a large amount contributed voluntarily by the members. The usual routine business followed, and the lodge was closed. The banquet was then served under the personal superintendence of the host and his son, who were unremitting in their attentions to please every one. It was a good banquet and well served, and gave universal satisfaction; dessert followed. Programmes of music, toasts, &c. having been presented to each brother, the pleasures of the evening were enhanced by the excellent singing of Bros. Coard, Frost, Fountain, Willets, Mortlock, and Catchpole; Bro. Coleman presiding at the pianoforte. The usual toasts were given and responded to.—Bro. F. Walters replied for the visitors in his usual happy style.—The initiates each responded to their toast.—After a few hours most agreeably spent, the brethren separated, well pleased with the happy reunion of this well-established lodge.—It was mentioned in the course of the evening that in addition to paying for furniture, &c., that this lodge had given £10 to the Royal Benevolent Institution for Aged Freemasons and their Widows, showing a determination to do all they can to support those excellent Institutions, the Masonic charities.—There were present, besides those named, Bros. W. Boore, E. Ramsay, T. Willet, R. Denny, H. T. Hardy, J. W. Jackson, J. McDougall, H. Townsend, T. Griffiths, T. Williams, R. Garrett, J. C. Holt, R. Hayward, &c. Visitors: Bros. F. Walters, P.M. 73, W.M. 1309; G. Simpson, S.W. 93 (S.C.); H. Hastelov, P.M. 101; C. Lacey, P.M. 174; G. Henley, 186; T. Scotcher, P.M. 55; T. Mortlock, P.M. 186; H. Coard, S.D. 554; J. Hood, J.D. 554, &c.

## PROVINCIAL.

*LEICESTER.*—*St. John's Lodge, No. 279.*—The brethren of this lodge assembled for their usual monthly meeting

at the Freemasons' Hall, on Wednesday, the 5th instant, when the minutes of the last regular lodge and of an emergency meeting having been read and confirmed, a F.C.'s lodge was opened, and Bro. Samuel Cleaver was examined, after which he was raised to the degree of M.M., the ceremony being performed by the Prov. G.M. Bro. Kelly, assisted by Bro. Charles Johnson, P.M. and P.P.G.S.W. Jersey, on the organ. On the conclusion of the traditional narrative, Bro. Toller, P.M. and P.G. Sec., gave the explanation of the tracing-board and the working tools. The Secretary read a letter from Bro. W. J. Hughan, P.G. Sec. Cornwall, acknowledging his sense of the honour done him by the lodge in unanimously electing him, at the last meeting, an honorary member. The P.G.M. reported that he had received from Bro. Hughan another donation to the library of the hall, in addition to his previous valuable presents of Masonic works. The I.P.M. of the lodge, Bro. W. E. S. Stanley, *M.R.C.S.*, tendered his resignation as a member, he being about to emigrate to Kansas, U.S., which was accepted with regret, the P.G.M. and W.M. expressing their own and the brethren's best wishes for the health, happiness, and prosperity of Bro. Stanley in his future home. Grand Lodge certificates were delivered to those who were present out of twenty brethren initiated, passed, and raised in the lodge during the preceding year. The business of the evening being concluded, the lodge was closed, and the brethren adjourned to refreshment. In addition to the W.M., Bro. Stretton, P.P.G. Reg., who presided, there were present: Bros. Kelly, P.G.M. and P.M.; Stanley, *M.R.C.S.*, I.P.M.; Weare, P.M. and Treas.; Clarke, P.M. and P.P.G.S.W.; Widdowson, Sec.; Palmer, S.D.; Smith, J.D.; Halford, I.G.; M'Allister, Porter, Captain Goodchild, Blankley, Shuttlewood, Statham, Elwood, Cleaver, Edwards, Wilkinson, and Bembridge and Dunn, Tylers. Visitors: Bros. Richard Massey, Sec. 614; R. Hawkes, 103; and Buzzard, W.M.; Toller, P.M.; Charles Johnson, P.M.; Sculthorpe, S.W.; and Partridge, S.D. of No. 523.

*TWICKENHAM, MIDDLESEX.*—*Strawberry Hill Lodge, No. 946.*—This lodge held its installation meeting at the Grotto Hotel, Twickenham, on Wednesday, the 12th inst., when Bro. Whitley, the Master-elect, was installed by W. Bro. W. Smeed, P.M., Prov. A.G.D.C. Middlesex, whose working was so excellent as to elicit warm encomiums from Bros. J. Coutts, A.G. Purs.; R. Wentworth Little, Prov. G. Sec.; T. H. Pulsford, P.M. 1158; and other well-known judges of Masonic work, who were present. Several other ceremonies were rendered, and after the labours of the lodge, the brethren sat down to a magnificent banquet, provided by Bro. Bendy, S.W. 788, the worthy host. A most enjoyable evening was spent, and the hospitable reception experienced by the visitors will not readily fade from their recollection. We regret being unable to furnish all the names of those present, but may mention Bros. J. M. Stedwell, P.M., P. Prov. G.W. Middlesex; W. Platt, P.M. Sec.; T. W. M'Ilwham, P.M., Prov. G.S.B. Middlesex; E. Hopgood, P.M.; H. J. Smith, P.M.; R. Gurney, W.M. 788; and E. Sweasy. About five-and-thirty sat down to dinner.

*LIVERPOOL.*—*Temple Lodge, No. 1094.*—This lodge assembled at the Masonic Temple, on Wednesday, the 12th inst., at three o'clock, for the purpose of installing Bro. D. W. Winstanley in the chair of King Solomon. There was a good attendance of members and visitors, amongst the latter were Bros. G. Turner, P.M. 86; Skief, P.G.O. W.M. 216; Clegg, J.W. 1299; J. R. Robinson, 1013; Lowe, W.M. 1013; Hughes, 249; Hamer, P.G.T.; P. Pennington, P.M. 249; &c. The lodge having been opened by the W. Master, Bro. Thomas Marsh, P.M., P.G.A.D.C., P.G.S.B., assisted by his officers—Bros. Winstanley, S.W.; Dawson, J.W.; Wood, Treas.; Sweeting, Sec.; H. Pearson, S.D.; R. B. Martin, J.D.; R. Washington, as I.G.; Pickup and Gibson, Stewards; Deacon, Organist; Crane, Johnson, Smith, and Sheldon, P.M.'s; &c. Ballots were taken for Messrs. M'Lean, Duff, and Walters, who were initiated into Freemasonry, after which the lodge was opened in the second degree, when the W.M.-elect was presented by Bro. Crane, P.M., to Bro. Marsh, the W.M. and Installing Master, who performed the ceremonials of installation and delivered the charges in a most agreeable and efficient manner. On the completion of the installation, the W.M., Bro. Winstanley, was saluted with the customary honours, and the solemn service was much enhanced by the appropriate music that was performed by Bro. Joseph Skief, P.G.O. The following officers received collars: Bros. March, P.M.; Dawson, S.D.; Gilbert, J.D.; March, Sec.; J. Wood, Treas. (for the sixth time); Sweeting, S.D.; R. Martin, J.D.; Gibson, I.G.; J. Deacon, Org.; Richard Washington, M.C.; A. Pickup and J. C. Yelland, Stewards; and P. Ball, Tyler. After which the lodge was closed, and after an excellent banquet the usual loyal and Masonic toasts were given, and the brethren separated.

## MARK MASONRY.

## METROPOLITAN.

*Macdonald Lodge, No. 104.*—This lodge held a regular meeting at the Headquarters of the First Surrey Rifles, at Camberwell, on Saturday, the 15th inst., when there were present V.W. Bro. James Stevens, G.J.O., W.M.; V.W. Bro. Thomas Meggy, P.G.M.O., as J.W.; Bro. Dr. Eugene Cronin, S.W.; W. Bro. C. Hammerton, M.O. and Sec.; Bros. T. W. White, as S.O.; A. Wolton, J.O.; R. Berridge, S.D.; W. Worrell, Reg. of Marks and Organist; G. Newman, I.G.; C. Fountain, Steward; Alfred Williams, C. Dean, W. J. Messenger, &c. The visitor was Bro. J. B. Johnson, of the Zaradatha Lodge, Bombay. The lodge having been duly opened, Bro. Major E. H. Finney was unanimously elected a joining

member, and took his seat in the lodge. Ballots were then taken for Bros. E. H. Finney, jun., and W. M. Newton, and being found clear, those brethren were advanced to the honourable degree of Mark Masters with perfect ceremony and the usual musical accompaniment, for which this lodge is celebrated. The W.M. then delivered the lecture of the degree, with which the brethren expressed their gratification. Bro. Dr. Cronin was unanimously elected as W.M. for the ensuing year. V.W. Bro. F. Binckes, Grand Sec., as Treas.; and Bro. Grant was re-elected Tyler. A P.M. jewel was voted to the retiring Master, the V.W. Bro. James Stevens, G.J.O. The lodge was then closed, and the brethren adjourned to refreshment, terminating a very instructive and agreeable evening with the Tyler's toast, and separating in hopeful anticipation of a successful installation meeting on the 10th June next.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

METROPOLITAN.

*Plantagenet Conclave, No. 2.*—The enthronement meeting of this conclave was held at the Caledonian Hotel, Adelphi-terrace, on Monday, the 17th inst., and was numerously attended. After the conclave had been opened, Sir Kt. James Lewis Thomas was inducted into the chair of Constantine, and ballots having been taken for several candidates, Bros. Raymond H. Thrupp, W. T. Hall, and T. R. Parker were regularly installed as Knights of the Order. Sir Kt. G. S. States was then obligated and placed in the Viceroy's chair, the other officers appointed being Sir Kts. C. Parker Ward, M.D., Sen. Gen.; Major E. Hamilton Finney, Jun. Gen.; R. Wentworth Little, H.P.; T. Cubitt, Treas.; J. G. Marsh, Rec.; G. A. Ibbetson, Prefect; F. G. Bailey, S.B.; C. Hammerton, Herald; H. Parker, Org.; E. H. Finney, S.S.; T. W. White, Aide-de-Camp. The installation, visitors', and associates' fees were, pursuant to notice, increased, and the question of the adoption of the tunic by the conclave, as also the device of the "Plantagenista," was referred to a committee of five. The conclave was then closed, and the knights adjourned to the refectory, where a bountiful and choice banquet was served. In the course of the evening the M.P.S. gave the usual loyal and chivalric toasts, which were all heartily received. A Past Sovereign's jewel was presented to Sir Kt. D. R. Still, the Immediate P.S., in recognition of his services and courteous demeanour at all times, and that worthy knight expressed his thanks briefly, but to the purpose. E. Sir Kt. John Boyd, P. Sov., proposed the Sovereign's health, and dwelt at some length upon the many merits of Sir Kt. Thomas, who, he said, was so eminently qualified to preside over the conclave. Sir Kt. Thomas replied in acknowledgment of the compliment. The "newly-installed companions-in-arms" also returned thanks to the toast of their health, and Sir Kts. W. B. Johnston, of St. Andrew's Conclave, No. 15, and G. F. Henley, of the Rose and Lily Conclave, No. 3, responded for the visitors.

*Rose and Lily Conclave, No. 3.*—This conclave held its fourth anniversary meeting at the Masons' Hall, Mason's-avenue, on Saturday, the 15th inst., when the M.P.S.-elect, Sir Kt. W. Mann, was enthroned, the ceremony being performed by Sir Kt. Little, G.R. Bros. John Webb and George F. Henley were then admitted, received, constituted, and installed Knights of the ancient confraternity of the Red Cross. The M.P.S. then invested the officers for the ensuing year as follows:—Sir Kts. G. Kenning, Viceroy (elected); J. W. Dawson, S.G.; D. D. Beck, J.G.; J. McKiernan, H.P.; C. A. Cottebrune, P. Sov., Treas. (elected); M. Edwards, Rec.; D. Bliss, Prefect; G. F. Henley, S.B.; J. Webb, Herald; and J. Gilchrist, Sentinel. The conclave having been duly closed, the knights sat down to an excellent dinner, provided by Br. Chas. Gosden, in the splendid style for which his establishment is now famed. The visitors were Sir Kts. F. Walters, P. Sov. 3, an ex-member, and C. Parker Ward, of No. 2. During the evening several good songs were sung by Sir Kts. Henley, Dawson, and others present, and all were highly pleased with the entire proceedings. This conclave, which had somewhat languished after its removal from Richmond, is now becoming more prosperous, five members having been installed at the last two meetings; and under the able guidance of so good a Mason as Bro. Mann, and with the valuable assistance of Bro. Cottebrune—both being widely known and talented brethren—it is likely to attain a position second to none.

PROVINCIAL.

*SURREY.—St. George's Conclave, No. 18.*—This conclave met at the Palmerston Arms, Grosvenor Park, Camberwell, on Thursday, the 6th inst., when Bro. Sir Kt. J. Thomas, P.M., P.Z., P.G.D.C. of the Grand R.A. Chapter of England, and M.P.S.-elect, was duly enthroned in the seat of Constantine by the G.R., Bro. Sir Kt. R. Wentworth Little, who was assisted by Bro. Sir Kt. Marsh, G.A. The Viceroy-elect, Bro. Horatio J. Wright, was unable to attend; but the Treas. (C. A. Marshall), the Rec. (E. Shaughnessy), the Prefect (T. Catherwood), and the S.B. (B. Robards) were present, amongst others. Illness precluded the attendance of the respected Past Sov., H. Thompson, and several other Sir Kts. were also unavoidably absent owing to the time of meeting being the night before Good Friday. After the investiture of the officers, the conclave was closed, and after slight refreshment, the Sir Kts. separated.

*LEICESTER.—Byzantine Conclave, No. 44.*—A meeting of this newly-established conclave was held at the Freemasons' Hall, on Wednesday, 12th inst., for the installa-

tion of a further number of the many candidates on the books. There were present Sir Kts. W. Kelly, M.P.S., and Intendant-General of Leicestershire and Rutland, on the throne; Rev. William Langley, V.E.; Geo. Toller, S.G., as J.G.; Partridge, Rec.; Sculthorpe, Treasurer; Baines, Prefect; Duncombe, Standard-bearer; Deane, Herald; Bembridge, Sentinel. Visitors: Sir Knights Horrocks and Belcher, of the Rose of Sharon Conclave, Birmingham, the former of whom kindly officiated as S.G., and the latter most efficiently presided at the organ during the ceremony. A ballot was taken for Bros. C. A. Spencer, of No. 523, Leicester, and Capt. John Bailey, of No. 1265, Oakham, who were duly elected. Bro. Earl Ferrers and six other candidates were down for installation on this occasion, only three of whom were, however, able to be present, viz., Bros. Buzzard, W.M. 523; Amott, 1007; and Shuttlewood, of 279; who were regularly installed as Knights of the Order by the M.P.S., who gave the several charges. On the conclusion of the ceremony the historical oration was delivered by the Rev. Sir Knight Langley, V.E.; the M.P.S. gave the address illustrative of the jewel, the tunic, and the sword, as representing the three great watchwords of the Order; and Sir Kt. Toller, in the absence from indisposition of Sir Kt. Haycroft, D.D., gave the lecture appropriated to the High Prelate. Several propositions having been made, the Conclave was closed, and the Sir Knights adjourned to refreshment. An invitation was given to the members to visit the Rose of Sharon Conclave, Birmingham, which several Sir Kts. accepted, with thanks for the courteous assistance rendered by its members to No. 44.

METROPOLITAN MASONIC MEETINGS

For the Week ending April 29, 1871.

MONDAY APRIL 24.

- Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.
- " 26, Castle of Harmony, Willis's, St. James's.
- " 28, Old King's Arms, Freemasons' Hall.
- " 79, Pythagorean, Ship Hotel, Greenwich.
- " 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
- " 905, De Grey and Ripon, Angel Htl., Gt. Ilford.
- Chap. 188, Joppa, Albion Tavern, Aldersgate-street.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, APRIL 25.

- Lodge 14, Tuscan, Freemasons' Hall.
- " 92, Moira, London Tavern, Bishopsgate-street.
- " 141, Faith, Anderton's Hotel, Fleet-street.
- " 145, Prudent Brethren, Freemasons' Hall.
- " 186, Industry, Freemasons' Hall.
- " 205, Israel, Radley's Hotel, Blackfriars.
- " 259, Prince of Wales, Willis's Rooms, St. James's.
- " 1196, Urban, Old Jerusalem Tav., St. John's Gate.
- Chap. 7, Royal York, Freemasons' Hall.
- " 29, St. Alban's, Albion Tav., Aldersgate-street.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tavern, Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (38), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (733) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, APRIL 26.

- GRAND FESTIVAL.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, City Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, London-street, City, at 7.30.
- Peckham Lodge of Instruction, M. Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, APRIL 27.

- General Committee Girls' School, Freemasons' Hall, at 4.
- Lodge 66, Grenadiers, Freemasons' Hall.
- " 99, Shakespeare, Albion Tavern, Aldersgate-st.
- " 858, South Middlesex, Beaufort House, Fulham.
- " 1056, Victoria, Anderton's Hotel, Fleet-street.
- Chap. 73, Mount Lebanon, Bridge House Hotel, Southwark.
- " 534, Polish National, Freemasons' Hall.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, History of Moses' Rod, and part sections.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, APRIL 28.

- Lodge 197, Jerusalem, Freemasons' Hall.
- " 569, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.
- " 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, APRIL 29.

- Chap. 1194, Royal Middlesex, Northumberland Arms, Isleworth.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
- South-Eastern Masonic Charitable Association, New Cross Branch.

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**REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina:** "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nutritious matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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## The Freemason,

SATURDAY, APRIL 22, 1871.

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## The ANCIENT and ACCEPTED RITE.

[THIRD ARTICLE.]

At the request of several readers, we resume our synopsis of the higher degrees of the Ancient and Accepted Rite. Having left off at the Rose Croix, or 18°, we have now to consider the "Historical and Philosophical" degrees—the first of which is called the "Grand Pontiff," and ranks as 19° in the series. By many these grades are considered the most important of the Rite, although, to our judgment, nothing can surpass the beauty and solemnity of the Rose Croix, when properly rendered and with all the requisite surroundings complete.

However, in the 19° the candidate still advances in the holy work of constructing the Third Temple, "as taught in the preceding degree, and with the hope and endeavour to make the world a Temple fit for the dwelling-place of the G.A.O.T.U." The degree itself is founded upon certain apocalyptic mysteries appertaining to the New Jerusalem; it rests upon the three characteristic virtues taught in the Eighteenth degree, and proclaims the Alpha and Omega. There is more than a tinge of Rosicrucianism in the language of this degree, and a mediæval odour pervades its entire ceremonial. For instance, upon investing the candidate, the Thrice Potent or Presiding

Officer thus addresses him: "This robe of white linen with which I now invest you is emblematical of that equity and purity which should characterize one who is consecrated to the service of Truth; and reminds us also of the vesture of the one hundred forty and four thousand who refused to wear the mark of the beast on their foreheads; for it is so written, 'They shall walk with me in white, for they are worthy; he that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my Father and before His angels.'"

From the Pontifical dignity we pass to the 20°, which is known by the high-sounding designation of "Grand Master of all Symbolic Lodges, or Master *ad vitam*." The power confided to a member of this degree is, however, purely imaginary, as our readers may well suppose, it not being claimed or exercised even in countries where the Rite prevails. In this degree there is a fine explanation of the figurative sense in which these lofty titles are to be understood, and we therefore place it before our readers: "The Knight with us, is he who devotes his hand, his heart, his brain to the science of Masonry, and professes himself the sworn servant of Truth. The Prince is he who aims to be chief (*princeps*)—first or leader—among his equals, in virtue and good deeds. The Sovereign is he who, one of an order whose members are all sovereigns, is supreme only because the law and constitutions are so which he administers, and by which he, like every brother, is governed. The titles, Puissant, Potent, Wise, and Venerable, indicate that power of virtue, intelligence, and wisdom, which those ought to strive to attain who are placed in high office by the suffrages of their brethren; and all our other titles and designations have an esoteric meaning, consistent with modesty and equality, and which those who receive them should fully understand."

The next degree is called the "Noachite or Prussian Knight," the legend of which is exceedingly curious and instructive. It narrates the history of Peleg, or Phaleg, the architect of the Tower of Babel, who, after the confusion of tongues which scattered the workmen, is said to have betaken himself to the vast solitudes of Northern Germany, in what is now called the Kingdom of Prussia, where he built a temple in the form of a Delta, led a life of great austerity, and at last obtained pardon for his sins of vain glory and pride. The tradition also gives us an account of the organization of the Prussian Knights after the Crusades, when they became known as the Holy Vehme—that mysterious and terrible order before whose edicts even monarchs trembled. They assumed the name of "Noachites," "because they strove to imitate the primeval justice and purity of the beloved Patriarch." Meetings of this grade are held only on

the nights of the full moon—no other light being allowed at receptions, a custom said to be derived from the mysteries of Ceres, and the old worship of Isis.

The next step presents to our view the "Knight of the Royal Axe, or Prince of Libanus," the twenty-second degree, and the principal doctrine or axiom laid down appears to be that "labour is honourable." The 23°, or "Chief of the Tabernacle," is a kind of introduction to the 24°, which is styled "Prince of the Tabernacle." It represents the lodge in the wilderness, and is extremely interesting. Moses, Aaron, and his sons—Aholiab, Bezaleel, Caleb, and Joshua—are conspicuous figures in the ceremonies of these two degrees, which "illustrate the rite of the priests in the ancient Temple, and explain the esoteric meaning of their many avocations in equipping the Temple, and sustaining their various sacerdotal employments." The especial duties of a Prince of the Tabernacle are to labour incessantly for the glory of God, the honour of his country, and the happiness of his brethren.

Our attention is next attracted by the degree called "Knight of the Brazen Serpent," the 25°. It teaches the importance and absolute necessity of faith, of which the brazen cross and serpent are the symbols and signs. The philosophic teaching of this degree is of a very high order, as may be judged from the following extract:—"The Great First Cause has ever revealed itself by the Cross—the cross, that one composed of two, each of the two divided so that they constitute four; the cross, that key of the mysteries of India and Egypt, the tau of the patriarchs, the divine symbol of Osiris, the stauros of the Gnostic, the keystone of the Temple, the symbol of occult Masonry; the Cross, that central point of junction of the right angles of four infinite triangles; the four in one of the Divine tetragram."

When Domitian was Emperor of Rome, in the night of persecution when danger and death hung on their footsteps, the Christian Masons met in the catacombs—an assemblage of whom is represented in the next degree, the "Princes of Mercy," or "Scottish Trinitarians." In this grade we find by quotations from ancient religious theories, that the ternary or three-fold character of the Deity is alluded to in all. Thus the Hindoo speaks of the "three forms and aspects of the first, the supreme single, invisible God, cause of all phenomena, and soul of the world." The Persians refer to the coming in the fourth age of Sosiosch, the Saviour, who shall prepare the human race for the general resurrection. The Sabean mysteries taught that Mithras was three in one; the ancient Egyptians worshipped Amun-Re as the Supreme Triad—father, mother, and son. The Hebrew Kabbalists say that the Supreme has "three heads contained in one head"—Chochmah, wisdom; Binah, the mother of understanding; and Daeth, intellectual cognition. Maimonides, the great Rabbi,



it may be observed, elucidates the ternary idea with peculiar brilliancy and erudition in his well-known commentaries. The colours worn by a Prince of Mercy symbolize the Masonic trinity—they are green, an emblem of wisdom; red, of power; and white, of harmony. We must now pause, leaving to a future occasion our remarks upon the remaining degrees. It will be seen that the Ancient and Accepted Rite possesses a philosophy peculiarly its own, and although we are not prepared to agree with some of the principles it advocates, it cannot be questioned that there is much to be learned in its secret rites by an earnest student of Masonic lore. Many of the apparently incongruous elements of the system, when defined and exemplified, prove parts of a well-considered whole, and many obscure allusions become clear when viewed in connection with the complete system. As, to paraphrase the words of the poet, "nothing that relates to Freemasonry can be foreign to us," and as many of our readers are interested in these sketches, we will continue the subject as soon as possible.

### Mulum in Parbo, or Masonic Notes and Queries.

Our best thanks are due to those brethren who have clearly established the fact that the word "speculatyf," as applied to Freemasonry, is to be found in a MS. the date of which is admitted not to differ many years from 1490. One step in advance has thus been won on behalf of those who consider that early Freemasonry (though *very* different from that of the present day) still contained within itself, so to speak, the *germ* of much that now-a-days has been developed into something better and more extensive than of yore; but still not different, in its fundamental principles, from that of which every earnest brother should set himself lovingly and teachably to disentangle the primitive elements.

I venture, with some diffidence, to call attention to a curious statement, which, if it can be verified, will, in my judgment, afford a not unimportant corroboration of the early existence of a Society banded together for something more than the mere "securing of bread and butter."

In the Book of Constitutions, edit. 1738, page 70, it is stated that in 1350 "John de Spoulee, call'd *Master of the Ghiblim*," rebuilt St. George's chapel. Bro. Findel (Hist., p. 91) quotes the same title for this architect (spelling it "*Giblim*").

Now, I want to know if there be any historical evidence that masons were actually called "*Ghiblim*" in 1350. If this be the case (and it is not Bro. Findel's habit to endorse or adapt more than he feels to be proved, concerning the ancient Freemasons), then it seems to me perfectly fair to argue that a mere trades-union, devoid of any element of what we understand by "speculatyf" mingling with their "chapters and congregacions," would have been most unlikely to have gone to the Hebrew language to find for themselves a title.

P. H. NEWNHAM.

In a recent communication which I have received from an esteemed Past Senior Grand Deacon of the Grand Lodge of

England he referred to the tau and the cross as being symbols formerly used in Egypt, and happening to mention the subject to a diligent student of ancient mythologies, he sent me the following remarks, which may prove interesting to some of your readers.

R. W. L.

#### THE THREE TAUS.

In the old Hebrew alphabet the  $\tau$ , Thau was originally in the form of a cross. The tau or T is the last letter, and in conjunction with A answers to the alpha and omega of the Greeks, i.e., the first and the last. As the D and T are interchangeable, hence we find A D as in Adam, Adonis &c. In the science of astronomy the cross stands for the equinoxes; in both cases this symbol represented the year's commencement and end. The sacred year began at the autumn equinox, and the civil year at the vernal. The autumn cross represented death, when vegetation is under the destructive principle, and life, in the vernal when vegetation is renewed; hence the idea of the cross representing life and death. Among the Scandinavians and Germans this idea was represented under the form of Thor's hammer, by which he produced and changed all things. The ancient British cross was a tree bared of its branches. As Thoth of the Egyptians is the same with the German Thor, both in the physical represented the sun. The Egyptian  $\tau$ , Thoth, gives us the Greek  $\theta$ eos, Theos, as the Greeks invariably change the *oth* terminate of the Chaldees to *as*, and the Latins to *us*; hence their deus, the latter changing the Th prefix to d. Thoth is also represented by an I or obelisk or pillar, or column, as the name implies, on which were engraved the hieroglyphics. Thoth was also called Hermes, which means a heap of stones, and has reference to the temples covered over with the sacred writings as they are found in Egypt. Thoth was also called Trismegistis, i.e., thrice great, hence his symbol of the three taus to represent the beginning, the perfection, and decay of letters. The ancients never inserted their names to their writings, hence it is said that Thoth or Trismegistis was the inventor of letters. No doubt the term Word of God, or Theos, or Thoth, comes from this circumstance: Thoth was called *Taut*, and it is most probable that our word taught (to teach) is also derived from this source.

"From the time of Ruffius, of Socrates, and of Solomon," Dr. Clark states, "this triple hieroglyphic, the crux ansata, has occasionally exercised the ingenuity of the most learned scholars." The jewel of the Royal Arch among Freemasons is expressed by a sign consisting of three *taus*, joined by their feet at right angles, thus completing the monogram of Thoth, or Taut, the symbolical and mystical name of *hidden wisdom*, and of the Supreme Being among the ancient Egyptians—the  $\theta$ eos of the Greeks—sometimes as the sun in the lower hemisphere (see Jablonski i., 235); and hence we plainly see what is meant by an ancient *patra* with a knob in the bottom of it. The Greek Theta is another symbol of Thoth, as already stated, and is another form of the Lingam and the Zoni, like the Thoth or pillar of the generating power of nature. The phallus, which in Greek signifies a pole (hence our own May pole), is the same. The Theta and the T combined gives us the crux ansata. Sometimes it is represented by a cross fastened to a circle; sometimes with the letter T, surmounted by a circle. By the circle, says Kercher, is to be understood the Creator and Preserver of the world; as the wisdom derived from Him which directs and governs it, is signified by the T, the monogram, as he farther considers, of Mercury, Thoth or  $\phi$  T, Ptha. I am of opinion that the circle with a dot in the centre is meant to represent the feminine element or principle. As some asserted, the first principle was feminine, or darkness, which was called *athur*, that long eternal night out of whose womb all things originated, Jablonski deemed the crux ansata the same as the phallus, i.e., male principle. The T represents the three

great ones in the moral, i.e., the man's virilities and the circle the female. The three great ones are also heat, light, and water; the latter feminine, hence *mere*, the sea or mother, the earth being surrounded by water, and the dot represents the earth in the circle. Another form of the feminine principle is the vesica so prevalent in church architecture, alluded to in Solomon's song, where he says, "O, my dove, thou art in *the cleft of the rock*." The term for dove in Hebrew is *yone*, and *yone* is the female organ in conjunction with the ling, i.e., male; hence the yone lingam of the Hindoos, which is a complete symbol of the universe. The earth, Brama; the water, Vishnou; and Siva, the sun or fire. The rim of the lingam is called the argha or ark, the pedestal in the centre is the mast of the ark or ship, which idea is carried out in our church steeples; the ling, or mast, and the church, the nave, from *navis*, a ship. This idea is further illustrated in the form of the church doors and windows—the entrance or opening of the door, female—the outside line, male. In Gothic architecture we have the three great ones represented in the form of a trefoil, or triangle, which in all cases when the point is upwards represents the male; when downwards, the female; when united, a conjunction of both. The sun and the earth is also represented by these symbols. The term *pyr* in pyramid signifies fire. Fire is masculine; for "God is a consuming fire," identical with Siva, whose symbol is fire. His wife, Parvati, is the earth. Of course there is a theological meaning to all this, but in general the theological meaning is too heavenly to be understood.

#### THE ORDER OF MISRAIM.

In the "Freemasons' Calendar for Ireland," 1848, compiled "under the sanction and by the authority of His Grace Augustus Frederick, Duke of Leinster, M.P., Ill. Sup. Head, and Most Worshipful Grand Master, and of the Right Worshipful the Grand Lodge of Ireland," at page 35, I find among the "Representatives of the Grand Council of Rites," under the head of "Order of Misraim, Dublin," the names of John Norman, Richard Wright, and William Woodhouse. Turning to page 37, I find under the same heading, in addition to the above names, those of the Duke of Leinster, Gd. Master, John Fowler, and W. Conolly. The Duke was, and is still, M.P.S.G. Commander 33°; Fowler was Lieut. Grand Commander; Norman, G. Sec., H.E.; Wright, G. Treas., H.E.; Conolly a K.H., and Woodhouse a Prince Mason of the Original Chapter 18°.

It is clear, therefore, that the Order of Mizraim, or Misraim, was recognised, not only by the S.G.C. 33° for Ireland, but by the Grand Lodge itself; as at page 42 it is stated "that this Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatsoever, purporting to be Masonic, not held by virtue of a Warrant or Constitution from this Grand Lodge, or from the other Masonic bodies recognised by, and acting in unison with, the Grand Lodge of Ireland."

At page 78 will also be found, under the heading of France, "Puissance Sup. de Misraim," Michel Bedarride, Grand Conservateur, and it may be added that Bedarride never merged his powers in those of the Grand Orient of France, although it is true that the latter body gave permission to its subordinate lodges to work the rite of Misraim, a privilege which they now exercise, or rather did before the late war turned French Masonry topsy-turvy.

In the "Irish Calendar" for 1858, at pages 39 and 40, the "Order of Mizraim" also figures—represented by the Duke of Leinster and W. Woodhouse. After this it is idle to contend that the Order of Misraim is a spurious rite.

VERITAS.

"A RENOWNED MASONIC AUTHOR."

In THE FREEMASON for March 11th, 1871, you allowed a letter to appear with the above heading, and signed "Veritas." I am sorry you permitted such an attack on Bro. Robert Macoy, of New York, to be circulated through the medium of your excellent Masonic journal, as you are thereby assisting to spread a very erroneous impression as to the merits of a much-respected and esteemed Masonic author.

I have refrained until now from noticing the letter complained of, because I hoped you would have editorially alluded to the *unfortunate oversight*.

To say that the statement by "Veritas" concerning my friend Bro. Macoy is *untrue*, would be like saying half the truth only, as he is not only the publisher of works of which he is the author, but also has assisted to a considerable extent in the production of other works in which his name does not appear. I much regret the insertion of such a letter in THE FREEMASON.

W. J. HUGHAN.

[We regret with our esteemed Bro. Hughan that the statement should have appeared, as Bro. Macoy's talents are quite as much valued by us as they can be by Bro. Hughan.—ED. F.]

THE P.M. OF THE MARK AND THE P.M. OF A CRAFT LODGE, ETC.

I have been interested in the discussion as to the pre-requisites for installation in a *Mark Lodge*, but do not think a sufficient reason has yet been offered for an alteration in the laws respecting installation for Mark Masonry.

"Another P.M." (FREEMASON April 15) has wisely directed attention to the "dispensing power expressly reserved to the Grand Master by the Book of Constitutions," and therefore when any lodge is so circumstanced as to feel the law requiring a W.M. of the Mark to have been previously installed a Master of a Craft Lodge a hardship, or impossible to obey without the re-election of Past Masters, the members have only to petition the M.W. the G.M.M. to secure a dispensation.

I feel persuaded that the lowering of the standard for installation would result in the dignity and honour of the Mark chair being less valued.

WILLIAM JAMES HUGHAN.

In regard to the query of Bro. Carpenter in THE FREEMASON of last week, as to the O.B. to maintain the five points of fellowship before knowing what they are, permit me to say that, when I passed through the ordeal nearly a quarter of a century ago, I well weighed every word I was required to repeat, and refused to take that part of the O.B. without the requisite information. A compromise was at last effected by a promise on the part of the W.M. to release me from it, in case I should make any objection on subsequently receiving the explanation. I have often wondered that the same or a somewhat similar course has not been more commonly adopted. I fear that some have regarded it as a mere matter of form, which ought not to be, while on inquiry from others why they so readily uttered words which they could not understand, the reply has been that, from the experience previously gained in the former degrees, they have relied on the good faith of the Craft that nothing improper would be demanded.

A correspondent signing himself "Another P.M." remarks on the "inconvenience

felt in Mark lodges being restricted in the choice of a W.M. to those brethren who have previously filled the chair of a Craft lodge." This has been experienced in my district; but there was no difficulty in obtaining a dispensation from the M.W. the G.M. As, however, according to the Book of Constitutions, a fee is to be paid for such a document, a change of the law in this respect appears desirable, and no doubt will in time be made.

CRAFT P.P.G.S.W. AND P.M., R.A. P.Z.,  
MARK PAST G.J.W. AND P.M.

ANCIENT AND ACCEPTED RITE.

METROPOLITAN.

*Mount Calvary Chapter.*—A meeting of this chapter was held at Freemasons' Tavern, on Friday, the 14th inst., under the presidency of E. Bro. D. M. Dewar, M.W.S., assisted by his officers, Bros. G. Cockle, 30°, H.P.; F. Binckes, 30°, 1st G.; S. Rosenthal, 33°, 2nd G.; and several members and visitors, including Ill. Bro. J. M. P. Montague, 33°, Sec. Gen. H. E. Bros. W. Mann, P.M., and Dr. Williams, being in attendance, were received and perfected as Sovereign Princes Rose Croix H.R.D.M. The election of M.W.S. for the ensuing year resulted unanimously in favour of Bro. Cockle, H.P., and Bro. Paas was re-elected Treasurer. The chapter was then closed, and the brethren proceeded to the festive board.

PROVINCIAL.

*Ipswich.—Victoria Sovereign Rose Croix Chapter.*—A regular meeting of the Royal Victoria Rose + Chapter was held in the Masonic Hall, Ipswich, on Easter Monday, when the following distinguished brethren were present: Ill. Bro. Rev. R. N. Sanderson, 30°, M.W.S.; Ill. Bro. Capt. Phillips, Lieut. Grand Commander, S.G.C., 33°; Ill. Bro. J. M. P. Montagu, G. Sec. Genl. S.G.C.; Ill. Bro. S. Rosenthal, 33°, France; Henry Dubose, 30°; Ex. Bros. W. T. Westgate, 1st Genl.; G. S. Golding, 2nd Genl.; W. Cuckow, Raphael; Emra Holmes, 31°, Recorder; Dr. Beaumont, R.N.; Dr. Mills, Dr. Muir, Rev. G. W. Marwood, M.A., Prelate of Hilda Chapter; &c., &c. After the chapter had been opened in due and ancient form, the ballot was taken for the following brethren, amongst others not present, who were unanimously elected, and installed and perfected as S.P. Rose Croix: Bro. Phillip Cornell, W.M. British Union Lodge, 114; Bro. W. Warren, 60th Rifles, and Bro. Capt. Cotton, 27th Inniskillings, both of the British Union Lodge; Bros. Capt. Hales, Capt. Herring, and Pinwell, 27th Inniskillings, of the Angel Lodge, Colchester, and the Pentangle, Chatham; Capt. Terry, 60th Rifles, of the Angel Lodge, Colchester; and Rev. Thomas George Beaumont, rector of Chelmondiston. The interesting and impressive ceremony was performed by the M.W.S., the accolade being given by the Lieut. G. Commander. Ill. Bro. Harcourt, 30°, was unanimously accepted as a joining member. On the motion of the Recorder, the subscription of non-resident members was reduced to one-half that paid by residents. The M.W.S. gave notice that he should propose at the next meeting an alteration in the by-laws relative to members compounding for their annual subscription. After some candidates' names had been given in for perfection at the next meeting of the chapter, the M.W.S. proceeded to appoint the following officers for the ensuing year:—Ill. Bro. Emra Holmes, 1st General; Ex. Bros. Rev. T. G. Beaumont, High Prelate; Dr. Mills, 2nd General; W. Cuckow, Grand Marshal; A. J. Barber, Recorder; G. S. Golding, Treasurer; W. Warren, Raphael; W. T. Westgate, D.C.; P. Cornell, Capt. of the Guard. The Recorder presented from the Supreme Grand Council a scroll containing a list of members of 31°, 32° and 33°, which was ordered to be framed and placed in a conspicuous position in the chapter. The alms having been collected, the third point given, and the candidates received into the mystic circle, the sovereign chapter was closed and the brethren retired for refreshment. On the removal of the cloth, the great toast of the evening was the S.G.C., coupled with the names of the gallant and popular Lieut. Grand Commander and his worthy coadjutor the Sec.-Genl., which was received with great enthusiasm. The brethren separated at a late hour.

ROCHDALE CHAPTER OF ROSE CROIX.

A special meeting of this prosperous chapter was held in the Masonic-rooms, Anne-street, Rochdale, on Saturday last, the 15th inst., summoned at the urgent request of several worthy and distinguished Sir Knights who were anxious to become members of this Illustrious and Princely Order. The chapter assembled at three o'clock, under the presidency of Ill. and Perfect Prince William Roberts, Past M.W.S., when Sir Kts. Cousins Ross and Bowers, of Ashton; Sutcliffe, of Burnley; and Burgess, of Brighouse, being four of the Sir Kts. who had requested the M.W.S. to convene the meeting, presented themselves, and were duly constituted Illustrious Princes of the Order. After the ceremony was completed, the brethren adjourned to banquet, provided by Bro. Butterworth in his usual *recherche* style, after which the newly-constituted, in responding to a toast given by the Chairman, expressed themselves highly delighted with the beauties of the degree, and also with the manner in which the ceremony had been performed.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents

THE RITE OF MISRAIM.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Your correspondent, "Bro. J. M. P. Montagu, Hon. Sec. to the S.C.," affirms in his letter at page 234, that my statements with reference to the S.C. and the Rite of Misraim are altogether untrue. Is the gentleman serious? or does he really wish me to publish the names of the individuals concerned in the transactions to which I referred? This I am naturally reluctant to do for several reasons, not the least of which is that I hope arrangements will soon be effected whereby the reflection of such proceedings will be for ever rendered impossible. In the meantime I challenge categorical contradiction to the several assertions in my former statement.

Yours Fraternally,  
A CONSERVATOR-GENERAL, 90°.

BIBLICAL ACCOUNT OF THE CREATION.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Brother Jacob Norton is much mistaken if, as he seems to do, he supposes that I am on the look out "for an opportunity of pouncing" on him. I am not so fond of controversy as to rush into it on mere personal grounds, or with any particular person, whatever his name may be. I am sometimes tempted into it when I think great truths are at stake, and fancy I may perchance say a word towards helping forward what I deem to be correct views. Bro. Norton chose to gratuitously introduce into his reply to Brother Hughan a statement which I believe to be unfounded, and I courteously asked if he would furnish the proof of it—if it were to be had. He says (April 15th) I not only "challenged him for proof," but "hampered him with rules and conditions how the desired proof should be given," and that I "claimed the right to choose the ground and weapons." This is all a dream of my worthy brother's—the mere figment of his own brain. I did nothing like it—I wrote nothing upon which the most perverse ingenuity could fasten such a meaning. But, beyond this, he gives me credit for an amount of skill to which I can lay no claim. He avers that I "clinched" him—"pinning him down to the point." Pin *him* down to the point! As well might one attempt to hold an eel with the naked hand. You may try to clinch him, or to pin him down, but the more you try the more he won't be clinched or pinned down. Hold him tight as you will, he evades your grasp, and hopes to cover his retreat in a cloud of words. I asked him a question, which he might have answered in a single sentence. He occupies an entire column (April 15th), and wholly evades the question! He had stated (February 25th) that the "Encyclopedia Britannica" and "the Oxford professors" "deny the Biblical account of the creation." I asked him (March 4th) if he would kindly tell me where and in what terms the Encyclopedist did so, and who were the Oxford professors referred to? I prescribed no rules nor conditions, but asked for a simple answer to the question; premising only that it was the *denial* I enquired after, and not diversities of interpretation touching particular words or phrases. But his "Reply to Brother Carpenter's letter" is, as I have said, no reply. Instead of quoting the "Encyclopedia" and giving the names of the Oxford professors, as he was asked to do, he exhibits his confusion worse confounded, and aggravates his former rash assertion by writing: "When the Bible tells me that in six days God created the heaven and earth, and an Oxford professor says that six means *more* or *less* than six, I am justified in saying the professor denied the Bible account of the creation." No doubt. But the question was: Who are the professors stigmatised as denying the Bible account of the creation? The answer is: "When a professor says," &c. Who is the professor that thus writes himself down an

ass, saying "that six means *more* or *less* than six?" The public have an interest in knowing who is the professor who thus teaches our youth, destined for the highest professions—divinity, law, and statesmanship—the elements of arithmetic and logic. But this is a professor; the assertion was of many, or certainly of more than one. It would, however, gratify one's curiosity to ascertain who even this one extraordinary professor is, and in what manner he inculcates his principles of arithmetic and logic. Where and in what terms does the Encyclopedia *deny* the biblical account of the creation? I asked. Here is the "reply:" "It is needless to say that the seventh and eighth editions of the work maintain the anti-biblical theory of creation." Proof is asked for, and we are told it is needless even to say it is so! Brother Norton says he might have "said scientific instead of Oxford," but, then, he did not; and that he might have said "the teachers of geology," instead of the "Oxford professors," but that would not have been so damaging as he intended, and so he unjustifiably put forward the Oxford professors. But *the* teachers of geology no more deny the biblical account of the creation than the Oxford professors do. "The geologists, without exception," he says, "deny or disbelieve the Mosaic account of creation." Oh, my worthy Brother Norton, how is it you are in the habit of making such rash assertions? You cite Mr. C. W. Goodwin, author of the "Mosaic Cosmogony," in *Essays and Reviews*, as your authority for this bold and unqualified assertion; but Mr. Goodwin makes no such statement—he knew better than to do so. What he says is, that "geologists of all creeds are agreed that the earth has existed for an immense series of years, and that indubitably more than six days elapsed from the first creation to the appearance of man upon its surface." He does not say that this is in opposition to the biblical account, but in opposition to "the school-books of the present day." That there are teachers of geology as rash and reckless as Bro. Norton, I know; but to say that *the* geologists—or, as he more precisely puts it, "geologists without exception"—are so, is to scandalise a large number of the most eminent teachers of the science, who maintain, and furnish good reasons for so doing, that the facts of geology and the Mosaic narrative are in as complete harmony as if Moses had been acquainted with all the phenomena which the crust of the earth exhibits.

Although Brother Norton has not answered my question, he has introduced into what he calls his "Reply to Brother Carpenter," several things that tend only to aggravate his original offence. As the great French Atheist said he could have made a better world than this if the work had been entrusted to him, so Bro. Norton suggests that he could have found a better word than Moses has employed to describe the six stages of creation. Be it so. I am satisfied to accept the word Moses uses, in the same sense in which it is used in many other parts of the Hebrew text, to denote an indefinite period of time. Others may differ from me in this without denying the Bible account of the creation, as Dr. Pye Smith, Dr. John Harris, and others, who so read the Hebrew narrative as, without doing violence to it, to understand the days (*jamim*) of Gen. i., 3 *et seq.*, as natural days of 24 hours each, while the original creation and antiquity of the earth, with all the geological changes it had undergone in its internal structure, are indicated in verses 1 and 2. Brother Norton takes credit for not having "given his personal opinion upon Bible questions," because, as he says, "the ventilation of such opinions must tend to the introduction of religious discussion, which should be avoided among Masons." But he has taken pretty good care to let us know what his opinions are; and I have yet to learn that any one is entitled to any credit for representing another man's belief in what he holds of all things the most important, as false and ridiculous, by inuendo and suggestion rather than by the more manly course of direct and open assault. Neither Brother Norton's opinion nor mine, on the question under discussion may be of any value; but while he prefers to express his disbelief in the Bible account of the creation by approvingly referring to

those whom he alleges to so disbelieve it, I express my unshaken belief in it, and deem it more consistent with a rational reading of history and the uniform experience of mankind, in the use and application of human language, to think that the Bible was not intended to teach astronomy, geology, or any other branch of natural science—that it was not designed to teach either the mere facts or the philosophy of history, but to teach the doctrine of God's government of the world, and that the events related in proof or illustration of the doctrine are matters of fact—actual occurrences, divinely attested. I hold that the obvious purpose of the sacred writer in Gen. i. is to teach the great truth, that God is the Creator of all things; and that all the nature of the case requires is, that however anthropomorphic and popular the language employed may be, the events related in illustration of the truth should be actual occurrences; and in this both the Encyclopedist and the Oxford Professors agree with me, and not with Bro. Norton.

WILLIAM CARPENTER.

#### PROXY COMMISSIONS TO GRAND LODGE OF SCOTLAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the remarks upon this subject in your last number, but consider the writer has sadly wasted his time, for two reasons. First, Masonic Proxy Commissions are not granted by "Letters of Attorney." Second, The Freemasons are a *secret society*, consequently I do not think the Right Honourable the Chancellor of the Exchequer will, under the circumstances, "fash his thumb" about them and their proxies. As to the brother who is so wonderfully "desirous not only always to obey the law of the land himself," &c., I suppose that is the same brother who took such an extraordinary active part in this same matter at the last meeting of Grand Lodge, viz., the W.M. of No. 3 bis, while the "Smillie" of "Smillie and Keith" is, I also suppose, the same Bro. Smillie who is also the Secretary of No. 3 bis. Further comment at present is unnecessary.

I am, fraternally yours,

A MEMBER OF THE G.L. OF SCOTLAND.

#### THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In the position which I have taken up, after due consideration, as to the antiquity of our Freemasonry, I am aware that whatever is said by me upon that subject tends to the overthrow of the generally accepted ideas regarding it, consequently from that fact alone whatever I may say is condemned by the many even before I have uttered it. I am denounced as a Masonic heretic, while what I say which goes against the popular notions, is also, of course, rank heresy. Such being the case, I am all the more indebted to you therefore for the liberty which you have given me in expressing my views; more especially am I indebted to you at present for affording space at page 234 for the quotation I sent up upon the state of the building trade in the fifteenth century, of which "building trades" the Masons, or stone-cutters, only formed a section, with no distinction between them and the others except in the material they wrought upon, the mason working the stone, the carpenter the wood, the smith the iron, and so on. Such a quotation at page 234, and considering where it comes from, goes very far to answer the remarks of Bro. "Lupus" at page 223. Further, Bro. "Lupus," at page 233, states, "I produced the statute of 1425, which you printed *in extenso*." Now you did *not* do so, simply, I suppose, because you did not get it! As we perceive by turning back to page 641, December 10th, you only printed "cap. 1," which relates to Masons; but where is cap. 2, &c.? However, as I already stated, this first head of that statute simply refers to the meetings of the Masons as operatives, met to talk over their work and wages. If anything were necessary to prove this, we find it in this same statute itself, in the words "the good course and effect of the statutes of *labourers* be openly violate and broken." All the "speculative" Masonry here referred to therefore was the *speculation* of these "labourers" as to the best means of keeping up their wages, or of drawing an extra sixpence from the pockets of their paymasters. But as this was touching a tender point, down comes this 1425 statute in support of low charges—against the operatives, but in favour of those employing them. It had nothing earthly to do with what we now-a-days know as "Freemasonry." And in this view I am supported by several scholars, and also I consider by Toulmin Smith's "English Guilds," and by

the Aberdeen Burgh Records, many extracts from which I have already published; and in reference to this the following from Bro. D. Murray Lyon's writings will also be useful: "There is no record extant, Masonic or profane, from which can be drawn any conclusion, further than that in their organization the members of the Ancient Building Associations of Scotland were leagued together for the protection of their common rights, much after the manner of the trades' unions of modern times." As it was with the Scots, so it was with the English. As to the imaginary "damaging little word *speculatyf*," it is neither "damaging" nor "little," and simply means, as Mr. Bond, at page 234, says "the theory of the science," or as I expressed at page 642, Dec. 10th, it shows—accepting the legend *pro tem*—he took an interest in the *drawing and working out of the plans, &c.*, most certainly not that he knew aught of what we now know and practise as "Freemasonry." Those who affirm otherwise are bound to *prove the affirmative*. More especially is Bro. "Lupus" bound to do so, if he can (?) after using such words as "mere bubble" to a theory which I deliberately challenge both him and all the best Masonic writers in the world to upset. While as regards the remarks made by him at page 233, the foregoing completely upsets them. Bro. "Lupus" will find it easier to run away from the 1717 theory, which he calls a "mere bubble," than to burst it.

I am, yours fraternally,

W. P. BUCHAN.

P.S.—As to the imagined high status of the Masons that, as I pointed out at page 652, December 17th, is a great mistake. More, we are told of King Edward III. joining the "Linen Armourers," but I never have seen the slightest proof of any of our Kings joining the Masons before the last century, viz., after 1717. Further, I return my sincere thanks to Bro. Hughan for what he has given at page 233; the reference to the Clothiers' Guild is just the very thing to support *my* ideas—think it over.

W. P. B.

#### SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In spite of what Bro. Ashworth says as to my gross fabrication respecting the price charged for his Rochdale and Todmorden high degrees, I am afraid I must simply reiterate the statement, that it is currently reported in Lancashire that the price charged for them is about the sum I have stated, *is. 6d.* Indeed I believe I overstated the amount; at all events, it is said that at Todmorden they charge thirteen pence half-penny for each degree.

Perhaps Bro. Ashworth has heard of the late Bro. Newall—*verbum sap.* Will Bro. Ashworth kindly tell us, if my information is *not* correct, what he and his friends do charge for the 30°, 31° and 32°, and whence, apart from so-called "time-immemorial rights," they derive their authority to confer them? Does Bro. A. fondly imagine that no one has seen Bro. Hughan's "Masonic Reprints," in which that able Mason disposes of Bro. Yarker's preposterous claims with reference to these degrees? The warrant under which these *high degrees* are given at Eastwood Todmorden was granted by Rodwell Wright in 1812, and is simply an old Templar warrant, similar to those at Newcastle-on-Tyne and Ipswich; and on the strength of its being addressed "To the Knights Companions of the Royal Exalted Religious and Military Order of H.R.D.M., K.D.S.H. Grand Elected Knights Templars of St. John of Jerusalem," these brethren claim to be able to confer the highest degrees in the Ancient and Accepted Rite. I am aware that the Knights Templar degree was sanctioned and acknowledged by the Grand Lodge of All England at York so early as 1780, but the 31° and 32°, as such, were never given—I may say, never heard of—at that time.

If Brother Ashworth had seen the *Freemasons' Magazine* of March 25th, he would remark that I was quite aware that the Rose Croix chapter at Rochdale is not a legally-constituted one, though I must admit that on first seeing it so prominently noticed in THE FREEMASON, and before looking at my "Cosmopolitan Calendar," I thought it was. With its members the Supreme Grand Council have nothing to do, any further than protesting against its interfering with their jurisdiction; but it is a different matter with Bro. Yarker and others who have taken an oath of allegiance to the S.G.C. and then forsworn themselves. One cannot help feeling that if the regulations of the Ancient and Accepted were only properly carried out, and chapters reminded that high social and moral character are indispensable requisites before any one can be admitted as members of that rite, we should have less of this breaking of obligations, and less of that insufferable vanity exhibited by men who seem anxious to drag their names before the Masonic public and glory in their shame.



I don't know much of the Rochdale high degrees which have been already gibbeted by one of the American papers, but I should like to know, as a matter of curiosity, what governing body in the whole world recognises them. The fact is, I suspect, that they are about as highly-esteemed amongst Masons as the American Masonic M.A. is by the members of our own Universities.

I should like to make one suggestion, which is this: The givers of these irregular degrees are responsible to no one. The Supreme Grand Council is a regularly-constituted body whose members are well known, one of them being the Earl of Carnarvon, Deputy G.M. of England. The S.G.C. requires brethren who wish to cultivate the ineffable degrees to be at least of one year's standing and well recommended as Master Masons before they are eligible for the Rose Croix. It seems unfortunate that of late some brethren have been well recommended who were not worthy. Candidates for the 30° must be Rose Croix Masons of at least three years' standing, or they must have held, or still occupy, the position of M.W.S. of a Rose Croix chapter. Members of the 31° are selected by the S.G.C. for their zeal in Masonry, their attainments literary or otherwise, their high social position, and the fact that they are "bright" or "learned" Masons. From this body the 32° are selected, and from the last-named dignified circle the ranks of the S.G.C. itself are filled.

I am not certain that the principle of selection is not in itself as good as that of election. Of this I am certain, that in the A. and A. Rite a Mason who is worth anything is certain to get on. I am not at all sure that this is so in the Craft. Look, for instance, at the appointment of Grand Officers. How often is Grand rank given to members from the provinces, and what chance has a provincial Mason (no matter how learned in Masonry he may be) of ever attaining the purple? I answer, unhesitatingly, that as a general rule he has none at all. Dr. Oliver, to whom Masonry owes more than to any living Mason (except, perhaps, Dr. Beaumont Leeson), was made a member of the 33°; what honours did Grand Lodge confer upon him?

Bro. Ashworth seems to doubt my knowledge of the *hautes grades*, and so far as the Rochdale degrees are concerned I am fain to acknowledge I am lamentably ignorant as to their history and origin. Perhaps Bro. A. will favour us with some evidence as to their *time-immemorial* character.

The Ancient and Accepted Rite is the most widely spread in the world, Supreme Grand Councils of the 33° existing in almost every country in Europe and America. Which of these Supreme Bodies knows of Bro. Ashworth's existence as a Rochdale 30° or 32° (whichever he is), and which of them recognise his degrees? If Bro. Ashworth knows anything of the A. and A. Rite, he must be aware that one Supreme Grand Council only can exist in any kingdom, and that the 32° can only be conferred by the S.G.C. I suppose Bro. A. is scarcely prepared to say that the 32° ever existed outside or apart from the A. and A. Rite since the appointment of Frederick the Great as the first Sovereign Grand Inspector-General 33°. As to the imputation of forged charters and warrants, we had better not go into that question; it cuts both ways, and drags in the Craft as well as the higher degrees.\*

I have very little to say to "Vampire," except that it was not I who first proposed to expound Masonic law, but Bro. Yarker, to whom I beg to refer him. "Vampire" wishes to know if any man of honour, knowing the history of the S.G.C., can retain membership with it. I reply that there are two or three thousand of us whose names are not unknown amongst our brethren of the Craft, and who are proud to be owned as members of the Ancient and Accepted Rite.

Following the example of such good Masons as "Lupus" and a "Masonic Student," I am not so anxious as some Masons to puff my name before the Craft, but am quite content again to sign myself,  
A MASON WHO BELIEVES  
IN HIS O.B.

\* The proof of the Charleston warrant and statutes not being a forgery is to be found in the 3rd volume of "Histoire secrète de la cour de Berlin," par Mirabeau.

[We have omitted a portion of our correspondent's letter which referred to the Rite of Misraim, inasmuch as we have reason to believe that negotiations are now in progress which will ensure an amicable and Masonic solution of the difficulty. Under these circumstances, we must now close the discussion on the subject.—ED. F.]

#### KNIGHT TEMPLARISM AND MASONRY. (To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Some time back I had the misfortune to incur the displeasure of one of your contributors who signs himself "Enquiring Brother," pressure of business has hitherto prevented me from paying so much attention to the

question (Knight Templarism in connection with Masonry) as I should have desired. If my memory serves me right, "Enquiring Brother" wished to repudiate any connection between Knight Templarism and Masonry; and as both of us cannot be in the right, I may be allowed to give my reason for thinking that the Knight Templars who took their rise during the Crusades in 1125, if they did not openly practise Masonry they must have been very well versed in the theory of it. To make a long story as short as possible, there is little doubt, if any, of the connection between the three degrees commonly called St. John's, or Blue Masonry, and Royal Arch Masonry. Certainly there is some obscurity respecting its first introduction into this country, and the principal cause of this obscurity is that while St. John's Masonry has been always in connection with public buildings, the greater part of Royal Arch Masonry has been practised only in private. The earliest printed notice of it is an address by Lawrence Dermott to the "Gentlemen of the Fraternity," published about the middle of last century, in allusion to the differences between the ancient and modern Grand Lodges of England. He asks "whether it is possible to initiate or introduce a modern Mason into a *Royal Arch* Lodge (the very essence of Masonry) without making him go through ancient ceremonies." In "La Mçonnerie considerée comme le resultat des Religions Egyptienne Juine et Chretienne" (by M. Reghellini de Schio), tom ii., page 124, it is said: "un de reformateurs les plus accredités fut le Chavalier Ramsay Eccossais; il crea en 1728 un nouveau rite aux trois Grades symboliques il en ajouta quatre autres basés sur de nouvelles institutions et doctrines 1° L'Eccossais, 2° Le Novice, 3° Le Cher du Temple, enfin le 4° et le dernier des sept, etait le *Royal Arch* sous l'emblemme duquel l'Eglise est toujours symbolisée;" and the same words are used in tom ii., page 59, of the "Histoire de Franc-Maçons," by Dubrenvil, a fictitious name adopted by Reghellini. As, however, no other author notices the R.A. in connection with Ramsay's system, there is reason to suppose that Reghellini is mistaken, and the passage is merely alluded to to show the opinion entertained as to a connection between Royal Arch Masonry and the Masonry of the Temple. The third of the degrees is most probably the same as the Red Cross degree permitted to be granted by Scottish Royal Arch Chapters.

Ramsay is said to have created a new system, and to have alleged that it was brought from the East by Godfrey du Bouillon at the time of the Crusades. In so far as Ramsay invented new degrees, the assertion may be correct; but the system which gave rise to his degrees was previously well known in England and Scotland. Ramsay's degrees were founded on by the Chapter of Clermont in 1745, and it was then or soon after that Baron Hund drew up the account of Masonry for the lodges of the Strict Observance, in which all the degrees, even the most fundamental, are derived from the persecutions of the Templars in 1307-1311.

In Scotland, as well as England and Ireland, there has always been a close connection between Royal Arch Masonry and Masonic Templarism, and scarcely half a century has elapsed since these were placed under two distinct governing bodies. Some time ago there were mentioned, among other Masonic relics in the kingdom, two rudely-engraved plates in possession of the Stirling Ancient Lodge, to which I will briefly take notice. One of them relates to the two first degrees of Freemasonry—the other contains, on the one side, certain emblems belonging to a Master's Lodge, and on the reverse, five figures. The one at the top is called the "Redd Cross, or Ark." At the bottom is a series of concentric arches, which might be mistaken for a rainbow were there not a keystone at the summit, indicative of an arch. The three other figures are enclosed within a border—the upper is called the "Sepulchre;" the second, "Knights of Malta;" and the third, "Knight Templar." The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century. The lodge itself never mixed up these degrees with St. John's Masonry—they formed a different series, and about the beginning of the last century a complete separation into two lodges took place, the new lodge soon beginning also to grant the three degrees of Blue Masonry. The *Ancient Lodge* joined the Grand Lodge of Scotland in 1736, but the new one, called the Royal Arch, remained independent until 1759. After it received its charter, by which it was debarred by the Grand Lodge from practising the higher degrees, another division took place; but until 1811, when a Supreme Encampment of Knights Templars was formed in Scotland, and a further separation of degrees took place, the above high degrees were all conferred in a Royal Arch Chapter, or rather Knight Templar Encampment. It is now well known that, although most authors allege that the chivalrous Order of Knights Templar was entirely extirpated in 1309, a rem-

nant was preserved in this country (Scotland), their preservation being chiefly owing to the wars of King Robert Bruce and Edward of England. There are even some modern foreign degrees of Templar Masonry to which Knights of Malta are refused admittance on account of their supposed assistance in overwhelming the Templars, and of having obtained possession of part of their estates; but sufficient public documents have been collected to show that in Scotland their animosity, if any did exist, was extinguished as early as the fourteenth or beginning of the fifteenth century, and that the two bodies resided amicably together in the same preceptories. This union continued until the era of the Reformation, when many, both of the Templars and the Knights of St. John, embraced the Protestant faith, and laying aside their arms, fraternized with the Freemasons. Although others of the Templars appear to have preserved the chivalric or military character of their Order, and handed it down to the time when Prince Charles Edward Stuart was elected Grand Master of Holyrood in 1745, still as a body they seemed to have lived in obscurity; and therefore it is to the Masonic branch that the Knights Templar of the present day still hold their chief seat in Scotland, and to them they are mainly indebted for the preservation of the ceremonies used at a reception. It is generally understood that the Knights of St. John had no secret ceremonial, and therefore one now called the Masonic Knights of Malta must have been instituted in imitation of that of the Templars; but whether, during their residence together before 1650 or after, they had formed an alliance with the Freemasons cannot now be satisfactorily demonstrated. The former appears the more probable, because the Knights of St. John could have no object in joining the Freemasons, unless for the preservation of those rites which for some time previous they had been accustomed to practise. Now, when we find those degrees, as well as the Royal Arch, mixed up, as already alluded to, in an old plate belonging to the *Stirling Ancient* Lodge, and that none of these degrees were granted in the Common Lodge, as the minutes show, but in an annexed lodge or chapter solely for those degrees, there is a strong presumption that all were introduced by the Knights Templar and the Knights of Malta.

Lawrie's "History of Freemasonry" (page 83-88, or ed. 2, page 41-44) says: "It is not to be supposed, however, that the Knights Templar wore aprons or Masonic emblems, as we do, or practised our three degrees of Craft Masonry; but they could scarcely have mixed with Syriac fraternities common at that period in the East, without obtaining a knowledge, not only of the elementary degrees, but also of the supplementary portion, or the mode of filling up the void left in the third degree, to complete which is the end and aim of all systems of true Masonry."

Much more on this subject could be said, but I think this is sufficient to show that Templarism and Blue Masonry are, and have been for some time, closer connected than a casual reader would have been led to infer. I had hoped that some of the brethren deeper read in the question than myself would have taken the question up; but as it is, what I have given are from good authority, and I only hope "An Inquiring Brother" will not put them down as "Bald Statements," without inquiring carefully into them.

I am yours fraternally,  
CHARLES G. FORSYTH.  
Dunoon, Argyleshire, April 15th, 1871.

THE ladies of San Francisco have been long working very steadily for Female Suffrage, but, as usual, not without meeting abundance of serious opposition. A Californian paper now expends its wrath on a terrible innovation, worse than that of women at the ballot-box—it is known as the Freemasons' Lodge. The Irish lady of the St. Leger family who in the last century managed to surprise the secret of her father's friends, and was afterwards admitted into the Order, has been, it seems, left far behind by the go-ahead dames of the Far West. It is, we are told, a remark now often heard from the lips of women, "I am a Mason. I am going to my lodge to-night. I have taken so many degrees." The disgusted complainant asks, How is it possible for women to undergo the ordeal of initiation, in which, as he or she informs us, are included the ceremonies of riding on a goat, and being put on a gridiron and into a coffin? The indignation of the writer is directed against the insult done to Freemasonry by admitting women to its sacred mysteries. If the mysteries were such as she imagines, it is the women who are insulted by being invited to share them. But how extraordinary it is that people should always assume there is something ridiculous or improper in any assembly to which they are not admitted.—*Echo*.

**FREEMASONRY IN HAMPSHIRE.**

The annual meeting of the Royal Arch Freemasons of the province of Hampshire and the Isle of Wight was held at the Masonic Hall, Winchester, on Wednesday, the 12th inst., under the presidency of the M.E. Comp. W. W. B. Beach, M.P., the Prov. G. Sup. There was a large attendance of companions of the Order from all parts of the united province. In the unavoidable absence of Comp. C. E. Deacon (the 2nd G. Principal), Comp. W. Hickman (Past G.P.) was requested to fill that position, and Comp. E. Booth acted as 3rd G.P.

The P.G. Sup. addressed some appropriate remarks to the companions, having particular reference to their duties in this degree of Freemasonry, and their relation to Craft Masonry.

The following companions were appointed officers of Prov. G. Chapter for the ensuing year :

Comp. C. E. Deacon	...	2nd G. P.
" H. Abraham	...	3rd G. P.
" W. Hickman	...	G. S. E.
" S. Everett	...	G. S. N.
" W. Bemister	...	G. P. S.
" A. Coles	...	G. 1st Asst. ditto.
" J. Wallingford	...	G. 2nd ditto.
" M. E. Frost	...	G. Treas.
" W. H. Ford	...	G. Reg.
" G. Green	...	G. Sword-Bearer.
" T. Stopher	...	G. Standard-Bearer.
" J. J. Hare	...	G. Dir. of Cers.

On Thursday evening, the 13th inst., the Royal Gloucester Lodge of Craft Masons at Southampton, on entering upon the hundredth year of its existence, was honoured by a visit from the R.W. the Prov. Grand Master of Hampshire and the Isle of Wight, Bro. W. W. B. Beach, M.P., with his officers. There was a very full attendance of the brethren, including many of the leaders in Masonry in Southampton, and from Winchester, Portsmouth, Gosport, Cowes, and the New Forest Lodge.

The W.M. of the lodge, Bro. J. E. Le Feuvre, having delivered the lecture in the first degree, placed before the Prov. Grand Master for his perusal the Athol warrant of the lodge, and after lodge duties were concluded, expressed a hope that when the centenary was celebrated, the P.G.M. would not only come again to Southampton, but interest himself to secure the presence on so interesting an occasion of some of the officers, past and present, of Grand Lodge.

Bro. J. R. Stebbing intimated that his researches into the lodge-books and documents, with the object of preparing a brief history for presentation at the centenary, convinced him that it would be found full of interest and of incidents such as but few lodges in England could boast of.

The Prov. G. Master, humorously referring to the warrants under which the lodge had acted, said its fathers were more successful in serving two masters than fell to the lot of many, and they might have been placed in an awkward fix half a century ago by authority saying, "Which king, Bezonian? Speak or die!" The W.M., however, assured him when the fiat went forth that Athol Masons should not meet in York lodges, and York Masons should not meet in Athol lodges, and lodges were required to elect under which warrant they would rule and to give up the other, the Royal Gloucester managed to retain both. (Cheers and laughter.) It was thus enabled to illustrate the universality and the true brotherhood of the Craft.

Several other references of a purely Masonic character were also made, and the Master congratulated on the way in which the lodge is worked. The exceedingly pleasant and highly-successful manner in which the brethren entered on this very interesting year gives good hope for believing that the centenary will be celebrated in a manner befitting so pleasant an event.

**CHESHIRE EDUCATIONAL MASONIC INSTITUTION.**

On Tuesday evening, the 28th ult., the Birkenhead Theatre had one of its grand *level* nights, and was attended by nearly all the rank and fashion of the Cheshire side. The occasion, we need hardly say, was no ordinary one, being in aid of the funds of the above useful Institution—one of the worthiest that could arouse the sympathies or evoke the cleemosynary aid of the generous public.

The performance commenced with Maddison Morton's screaming farce, "To Paris and back for Five Pounds," in which the several characters were admirably sustained by brethren of various lodges. Bro. T. Earl Hignett, W.M. 537, illustrated the exaggerated burlesque character of Mr. Samuel Snuzzle in his usual humorous and talented manner, and Bro. R. T. Parkinson made a capital Markham; while Bro. S. Pearson as Lieut. Spike, R.N., Bro. W. C. Beggs as Superintendent, Bro. Wilson as the Waiter, Mr. Percy B. Gooch as Detective Pounce, and Mr. H. N. Hill as Spriggins, were equally well placed. Miss Dacre personated the

heroine of the piece with good effect. When the curtain rose a second time, it was to introduce Mr. and Mrs. Howard Paul, whose world-renowned impersonations of character are too well known to render comment necessary. The entertainment concluded with Bro. C. H. Duval's appearance in his popular "Odds and Ends," which he has so successfully given in Liverpool during the last five or six weeks. The result will no doubt leave a handsome sum to the Institution above-named.

On Wednesday, the 29th ult., the annual Court of Governors was held at the Crewe Arms Hotel, Crewe, which was numerously attended by the brethren of the Province, and presided over by Bro. Wilbraham Egerton, M.P., P.P.J.G.W. The business of the day was to accept the Treasurer's accounts and report, and we are glad to see this infant Institution in so prosperous a condition, it having the sum of £1340 17s. 7d. of invested capital, after providing education and advancement in life for no less than 19 orphan children during the past year. Seven additional candidates presented themselves, and were all elected, making 26 recipients of this fund for the current year. This additional expenditure will we doubt not rouse the brethren of the Province to extra exertions for so noble a cause.

**CONSECRATION OF THE FRIARS' LODGE No. 1349.**

This new lodge was consecrated at the Cheshire Cheese, Crutched Friars, City, on Wednesday, the 19th inst. Bro. James Terry, P.P.G.S.B. of Herts, P.M. 228, was the officer selected by the acting G.M. to perform the ceremony. At the appointed time, the usual preliminaries having been gone through, he took the chair as W.M., and he was supported by Bros. S. Foxall, P.M., as S.W.; J. Nunn, P.M., as J.W.; Wright, P.M., as I.G.; T. J. Barnes, P.M., as D.C.; Dawson, as Organist. The beautiful ceremony of consecration was then most ably given and correctly performed before a large assemblage of the brethren; after which, Bro. T. J. Barnes, P.M., presented Bro. Thomas Foxall, W.M.-designate, for installation to Bro. J. Terry, who in a faultless manner installed him the first W.M. in the presence of a Board of Installed Masters, composed of twenty-one brethren. Bro. T. Foxall, W.M. appointed and invested as his officers Bros. W. Musto, S.W.; W. Hogg, J.W.; Willden, Treas.; E. T. Reed, P.M., Sec.; P. Stevens, S.D.; V. Stevens, J.D.; Johnston, I.G.; and Verry, Tyler. The usual addresses were then delivered, and when concluded hearty applause proved how well the working was appreciated.

It was proposed, seconded, and carried unanimously "That a vote of thanks be given to Bro. James Terry for his kindness in performing the ceremonies of consecration and installation in such an admirable manner, and that the same be entered on the lodge minute book; and that he be elected an honorary member of the lodge."

Bro. J. Terry, in a suitable reply, acknowledged the vote and compliments paid.

The services of the Organist, Bro. Dawson, were acknowledged by a vote of thanks, the same to be entered on the minute book.

Bro. Dawson expressed his gratitude and thanks for this compliment.

Several joining members were proposed and some candidates for initiation at the next lodge meeting. The lodge was then closed, and by its warrant it is empowered to hold its regular meetings on the third Wednesday of each month.

We cannot refrain from expressing the great pleasure, delight, and satisfaction all felt who were present at this consecration and installation meeting. Never were the ceremonies of consecration and installation better done by any one. The musical arrangements were good. The vessels for corn, wine, and oil were kindly lent by Grand Lodge, and in every detail care was taken to render the ceremonies complete.

An excellent banquet was served under the superintendence of the host, whose exertions were to make all happy and comfortable, and in which he succeeded. The usual toasts were given, and the brethren separated, well pleased with the enjoyments of what will be considered a red-letter day in Masonry.

Amongst the large number who were present, besides those named, were Bros. J. R. Sheen (P.M. 201), C. Payne (G.T., P.M. 27), E. Hughes (P.M. 217), F. Walters (P.M. 73, W.M. 1309), H. Chown (831), W. Andrews (1076), Huggett (61), R. W. Newman (235), W. Thorpe (217), S. Chown (65), W. Hallett (781), J. Newton (P.M. 174), N. B. Headon (Sec. 1287), W. J. Helps (P.M. 781), Barnard (P.M. 781), R. Mills (217), J. Holt (781), J. Miller (174), J. Bulmer (174), J. Gaywood (206), T. F. Huggins (S.W. 18), J. Hayward (946), G. Parson (211), J. Bowley (781), C. Rouston (903), J. J. Bever (554), T. Shorey (831), J. M. Kinnell (87), H. Morrison (J.W. 554), W. H. Myers (820), E. Coombes (554), G. Price (933), T. Austin (923), J. Dunstan (174), &c.

**CONSECRATION OF ST. DAVID'S MARK LODGE, No. 25 (S.C.), LLANDUDNO.**

The Supreme Grand Royal Arch Chapter of Scotland, having been pleased to grant a warrant for a new Mark Lodge at Llandudno, to be attached to the Province of Lancashire, the R.W. Prov. G. M.M., Bro. Thomas Entwisle, appointed Saturday, 1st April, for the consecration ceremony.

The Mark Lodge was accordingly opened at 12 o'clock by Bro. Entwisle assisted by Bros. Capt. Hunter, 30° (W.M. 755); Capt. J. L. Hampton, 18° (W.M. 1113), P.M. of Ireland; Tysilis Johnson, P.M. 5, Joppa Lodge; H. Barclay, M.O. 5; J. McEvoy (W.M. 721), S.O. 5; M. Dyer, 31°, and several others.

The following brethren were then admitted and advanced to the degrees of Mark Man and Mark Master by Bro. Entwisle, P.G.M.M., viz: Bros. Dr. J. C. Roden (P.M. of 43, 606, 482, 755, 1113, and P.P.G.S.W. of Warwickshire), G. D. Woodley, William Warren, Dr. Pritchard, Dr. Hughes, Dr. Jones, W. G. Roberts, G. Higgins, and Captain H. Platt.

The Provincial Grand Lodge was then opened in due form by the P.G.M.M., who called on the acting Secretary to read the petition and warrant from the S.G.R.A.C. of Scotland, and demanded of the brethren if they were satisfied with the officers named therein. This question being answered in the affirmative, the P.G.M.M. then called on Bro. Dr. Roden to repeat the first part of the consecration prayer. After the usual preliminaries, the procession was formed, Bro. Platt bearing corn, Bro. Woodley wine, and Bro. Pritchard oil. The elements of consecration having been sprinkled on the lodge with the customary formalities, the censer with incense was borne round by Bro. Hunter. The P.G.M.M. then solemnly dedicated and consecrated the lodge for the purposes of Mark Masonry, by the style and title of St. David's Lodge of Mark Masters, No. 25, S.C.

Bro. Hampton then presented the R.W.M.-designate, Bro. Charles Hunter, for the benefit of installation, and the ancient charges having been properly responded to, a Board of Installed Masters was formed, and Bro. Hunter was installed in the chair of Adoniram by the Prov. G.M.M. The following officers were then appointed and invested with their several collars of office: Bros. Dr. J. C. Roden, S.W.; Capt. Hampton, J.W.; Woodley, M.O.; Capt. Platt, S.O.; W. Warren, J.O.; Dr. Pritchard, Treas. and Sec.; G. Higgins, D. of C.; Dr. Hughes, S.D.; W. G. Roberts, J.D.; Dr. T. E. Jones, T.K.; M. Dyer, Tyler.

After the appropriate speech to the R.W.M., officers, and brethren, the R.W.M. proposed that the best thanks of the lodge be given to the R.W. Bro. Entwisle, Prov. G.M.M., for his kindness in attending that day, and for the service he had rendered them in so ably transacting and filling the duties of his exalted station. They had all seen the beauty of Bro. Entwisle's working in the long and arduous ceremonies gone through that day—those of advancement, consecration and installation—and he was sure the brethren would heartily agree with him in this. He would also propose a hearty and cordial vote of thanks to the R.W., Bro. C. Fitzgerald, Matier, 30°, D.P.G.M.M. of Lancashire, &c., who was unfortunately prevented at the last moment from attending, and who had been of the utmost assistance to him in the formation of the lodge, the application and petition for a warrant, &c., &c. The R.W.M. concluded by proposing that Bros. Entwisle and Matier be elected Honorary Members. (The motion was unanimously and enthusiastically carried.)

Letters of apology were then read from H.I.H. the Prince Rhodocanakis, 33°; C. F. Matier, 30°; William Bully, P.M. 5, and several others. Hearty good wishes were then given, and labour being at an end, the lodge was closed according to ancient custom with solemn prayer, and the brethren adjourned to refreshment, supplied by Bro. Williams, of the Royal Hotel.

The usual loyal, Masonic and special toasts were done ample justice to by the brethren, who had to separate early for the purpose of catching the trains.

We may mention we have seldom seen such perfection in ceremonial as displayed by Bro. Entwisle, and do not wonder at the exalted rank the S.G.R.A.C. of Scotland has seen fit to advance him.

We wish every prosperity to the St. David's Lodge, whether they continue to work under the S.C., or whether they will be (as seems not unlikely) taken under the wing of the G. Mark Lodge of England. A little bird has whispered in our ear that the millenium (in the Mark Degree), is nigh at hand. This is a consummation devoutly to be wished by all.

**THE BEST FIRST.**—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

THE MASONIC FEMALE ORPHAN  
SCHOOL, DUBLIN.

ANNUAL DISTRIBUTION OF PRIZES.

The annual recurrence of this event is now looked forward to with interest and pleasure by a large section of the community, and probably the most brilliant assemblage ever yet gathered together in the great Concert Hall of the Exhibition Palace, Dublin, was that which congregated on Wednesday, the 12th inst., to witness the distribution of prizes to the pupils of the admirably-conducted Female Orphan School of the Masonic Order in Ireland. Apart from the attraction of observing the progress made by an Institution so benevolent in its conception, the *r union* is ever made the occasion of a brilliant display by the Fraternity, whose members are to be found in every quarter of the globe, anxious to aid a worthy and deserving brother, and always ready to extend the hand of unobtrusive charity. As in recent years, the gathering was held in the Exhibition Palace, the only building in the city capable of accommodating the multitude of friends who had signified their intention of being present. The number of tickets actually disposed of was, we understand, upwards of 7,000.

Shortly after seven o'clock the doors were thrown open, and in a remarkably short space of time the large concert-hall, where the business part of the programme was to be transacted, was thronged to excess, while thousands had to content themselves with the thoughtful arrangements made by the Committee of Management for promenading in the glass transept. The interior of the concert-hall was a scene of wondrous animation and gaiety—the gorgeous insignia of the Brotherhood, the bright and many-coloured dresses of the ladies, who were present in great numbers and all in evening dress, and the simple but chaste decorations, formed the details of a picture which few could witness and forget. During the hour which elapsed before the proceedings proper commenced the bands of the Royal Irish Constabulary and the 8th Hussars performed a choice selection of music, to the thorough enjoyment of all who crowded the transept, the Leinster Hall, and the galleries. Punctually at eight the brethren invited to occupy places on the platform, and who had assembled in one of the adjoining rooms, formed a procession, and conducted the Deputy Grand Master from the Leinster Hall to the Grand Concert Hall in the following order, the band of the Royal Irish Constabulary playing a Masonic march specially composed for the occasion by Bro. John Dunne, W.M., Mus. Doc., introducing the Masonic song by the late Bro. Dr. Smith:—

“Should the changes of life ere compel me to roam,  
In a lodge of Freemasons I'll sure find a home;  
There the rich and the poor on a level do meet,  
And brother each brother doth cordially greet.”

ORDER OF PROCESSION.

\* stewards.  
Grand Steward.  
Officers of Country Lodges.  
Officers of Dublin lodges, according to seniority,  
the junior first.  
Officers and Members of the Grand Master's Lodge.  
The Vice-Presidents, Honorary Officers, and Committees  
of the Orphan School.  
Provincial Grand Officers.  
Past Grand Officers.  
Representatives from Foreign Grand Lodges.  
Grand Inner Guard. Grand Organist. Grand Super-  
intendent of Works.  
The Grand Deacons, with their Wands.  
The Grand Chaplains.  
The Grand Treasurer. The Grand Secretary.  
The Grand Wardens.  
The Grand Sword-Bearer, carrying the Sword.  
The Deputy Grand Secretary, with the Book of Consti-  
tutions.  
Deputy Grand Master R. W. Shekleton, Esq.  
Past Deputy Grand Masters.  
The Grand Director of Ceremonies, with his Wand.  
Stewards.

On ascending the platform, the brethren filed off according to lodges, and took their respective places. The pupils of the School, accompanied by the pupils of the Boys' School, then entered the room and occupied the seats provided for them on the platform, the Grand Organist, Bro. Francis Quin, presiding at the organ.

In the unavoidable absence, owing to illness,

of the Worshipful his Grace the Duke of Leinster, Grand Master of the Craft in Ireland, the chair was occupied by the R.W. Bro. Robert Wm. Shekleton, Deputy Grand Master.

On the post of honour being taken, the President was saluted, according to ancient usage, with “11 on the third coming down,” the word of command being given by Bro. Lord Viscount Powerscourt. A portion of the rooth Psalm having been sung by the entire assemblage, and prayers having been read by Bro. the Rev. John J. MacSorley, one of the Grand Chaplains,

The Deputy Grand Master said a very unpleasant task devolved upon him—to intimate that his Most Worshipful Grace, their Grand Master, the Duke of Leinster, was unable to be present that evening. He (Bro. Shekleton) regretted this on various grounds. First, on account of the cause that kept him from amongst them; and, secondly, because it is thus my lot, as his Deputy, to take the chair which he has so worthily filled on so many occasions. At a late hour on the previous evening he had received a communication from his Grace stating that with all his nursing for the past ten days, he had not been able to recover himself sufficiently to attend on that occasion. It was too late to give public announcement of this fact, and he wrote to his Grace asking him to strive to be with them at the opening, even for a few minutes, and quite recently an answer had come to hand in the following words:—“I assure you I much regret not being able to attend to my duty this evening. Although much better, the doctor will not allow me to go out at night yet.” In expressing his unfeigned regret at the absence of his Grace, whose presence had lent dignity and prestige to many of their assemblies, he was sure that he was expressing the sentiments of every one in the room. (Hear.) Whether they regarded the Duke in his Masonic, in his public, or in his private character, he was alike respected and beloved. As a nobleman resident amongst them, he had set a bright example to those of his high order; as President, he had always manifested the greatest possible interest in the success of the Orphan School, while the fact that he had occupied for 58 years the exalted office of Grand Master, proved the estimation in which he was held by every member of the Craft in Ireland. (Hear.) He was assured that all present, as well as the brethren throughout the land, would sympathise with his Grace in his present indisposition.

Bro. Edmond Digges LaTouche, Honorary Secretary, submitted the report of the past year of the Committee having the management of the Schools, but which we have not space to insert.

Bro. Viscount Powerscourt in rising to move the resolution that the report be adopted, said: Brethren, ladies, and gentlemen, before advert- ing to the object of the resolution which has been put into my hand to move, I would say one or two words upon the subject of the Craft generally. Freemasonry has had many burdens put upon its shoulders which it has no real right to bear. As a so-called “secret society,” it has been classed with other combinations which aimed at the overthrow of law and order, and it has been said by many people that such schemes were among its tenets. I have had long discussions about it with gentlemen outside the Order, both at home and abroad, and notably with a distinguished foreigner, who made out that the revolutions in Italy and other nations were fostered and encouraged by Freemasons. I pointed out that our constitutions are directly opposed to any subversion of the powers that be, and that any person conspiring in any way would be looked upon as unworthy to assist in a lodge; and that liberal constitutional governments look upon our Craft as a beneficial and harmless institution. (Hear.) The true work of Freemasons is that which we are assembled here to celebrate to-night—charity. There is only one answer to those who say that Freemasonry is a secret society in the dangerous sense, and that is—look at our Constitution, examine it and tell me if you found anything in it breathing any other sentiment except “Peace on earth, goodwill toward men?” (Hear and applause.) The symbol of the square

is to show that we endeavour to square our actions, and the trowel and compass that we act with justice and forbearance in all dealings with our fellow-men. (Hear.) There are some benevolent ladies and gentlemen who have taken upon themselves to help in the work of charity we are here to celebrate to-night, who deserve our warmest thanks for their disinterested exertions undertaking the management and surveillance of the Female Orphan Schools, and to whose sacrifice of their time and money we are indebted for the efficient state in which we find those institutions. I think you will agree with me that the ladies who have put their hearts into the good work desire most highly the best thanks we can offer them for the interest they take in keeping up the credit of the Order—(hear, hear)—in providing education for the children of our poor brethren. I hope that the sight of the orphans of deceased poor Freemasons to-night may induce some of the charitably disposed here to look upon those Schools as worthy of support, and may make them think that the ancient Craft is doing some good in rescuing these poor children from a life of ignorance and misery, and giving them an opportunity of becoming useful members of society.

Bro. Sir John Marcus Stewart, Bart., Prov. Grand Master of Tyrone, seconded the resolution, which was put to the meeting, and adopted unanimously.

A number of the pupils then performed several selections of pianoforte music in a very finished style. They were very warmly applauded. At the conclusion of the musical portion of the programme,

Bro. Major-General Dunne said he had been unexpectedly called upon to propose a vote of thanks to their Deputy Grand Master, who presided in the absence of his Grace the Duke of Leinster. He was sure they all regretted the cause of his Grace's absence, and they were, doubtless, equally certain, from their knowledge of his Grace's general attention to, and love of, the Masonic Order, that he would have been present with them if it were possible. (Applause.) The meeting had been very fortunate, however, in the chairman who had presided in his Grace's absence. (Hear, hear.)

Bro. William Fetherston H, Prov. Grand Master of Westmeath, seconded the motion, which was put to the meeting by Viscount Powerscourt, and adopted with acclamation.

Bro. Shekleton returned thanks for the unparalleled honour conferred upon him, and assured the brethren he considered the position he occupied one of the most distinguished. (Applause.)

This concluded the proceedings in the large Concert Hall, and the procession then re-formed, and the Deputy Grand Master was conducted to a dais erected at the northern end of the nave, where he presented the prizes awarded at the annual examination.

At the conclusion of this interesting ceremony, the bands performed some music for promenade, of which those present availed themselves. The transept and Leinster Hall were brilliantly illuminated by a multitude of gas-jets, and some very beautiful and appropriate designs in gas, such as the square and compass, and the rose, thistle, and shamrock combined, were displayed in different parts of the building. The proceedings did not terminate until an advanced hour.

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# THE Freemason.

*Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL de GREY and RIPON, K.G., the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND, K.T., &c., M.W. Past Grand Master; the Right Hon. the EARL of ROSSLYN, the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.*

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SATURDAY, APRIL 29, 1871.

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P o e t r y .

THE LAST BREATHINGS OF A FREEMASON'S DAUGHTER, WHO DIED AT THE EARLY AGE OF NINETEEN YEARS.

"Come quickly Lord!" our lov'd one cries,  
 "And waft my spirit to the skies;  
 O, Jesus, come this night, I pray,  
 Take me to dwell with Thee for aye.

"Dear father, sit now by my side,  
 I cannot long with you abide;  
 I struggle hard for every breath,  
 You soon must close my eyes in death.

"Oh! do not weep, my father dear,  
 I'm happy—happy, even here,  
 But happier still I'll be above,  
 With the Redeemer whom I love.

"Oh! be not sore distress'd for me,  
 But think when on this bed you see  
 Only the clay! the soul has fled  
 To Him whose blood for us was shed.

"O Lord, now if it please Thee come—  
 My weary spirit longs for home;  
 Fain would I enter into rest,  
 And worship Thee with all the blest.

"I leave this world without regret,  
 My friends, I trust, will follow yet,  
 And all life's cares and sorrows o'er,  
 Meet me in Heaven and part no more.

"Three brothers are already there,  
 Whose happiness I long to share,  
 And in their fellowship to raise  
 A song of thanksgiving and praise.

"Oh! how I long to be away!  
 I hope to go ere dawn of day;  
 Come quickly, Jesus! take me home—  
 Oh, I am weary!—Jesus, come!

"Brothers, I bid you all farewell;  
 Seek God whilst upon earth you dwell,  
 Oh keep from sin, cease not to pray,  
 And sanctify the Sabbath-day.

"Farewell, farewell, my own dear mother—  
 You'll miss me more than other,  
 But all your tender care and love  
 Ere long will find reward above.

"Sweet Jesus! now I wait for Thee,  
 Thy glory and Thy love to see;  
 Friends, cheer me with that song divine—  
 How bright these glorious spirits shine!"

With faltering voice our dear one cried,  
 "Take comfort, Christians." Ere she died,  
 She whisper'd in her father's ear,  
 "I see Him now:" the Lord was near.

'Tis over—that brief earthly life,  
 That gentle soul, has left the strife  
 And sin of this poor world, to dwell  
 With Him whom here she loved so well.

We mourn, but not as those who know  
 No comfort in their earthly woe—  
 We think of her as happier far  
 Than any in this world that are.

The grave shall yet its charge resign,  
 And she shall in new beauty shine;  
 Yes, we await, with humble trust,  
 The resurrection of the just.

FLIES.—Amongst the little discomforts of life is one which is particularly obnoxious to those who cannot leave London during August and September, and particularly the unfortunate bachelors who are obliged to make their daily meals in an eating-house or restaurant. It is the nuisance of flies, to which some people are so sensitive, that to dine becomes a positive trial, instead of a pleasure. A little attention on the part of proprietors of dining-rooms would get rid of the evil. In Belgium the butchers use laurel oil on their doorposts and window-frames to such good effect that the flies will not enter the shops. Is not this hint really worth taking?—*Food Journal.*

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FREEMASONRY in IRELAND.

BY BRO. WILLIAM JAMES HUGHAN.

(Continued from page 243.)

In the "Bi-annual Communication" from June to December, 1813, the following announcement is made:—"The Right Worshipful the Grand Lodge of Ireland have great pleasure in announcing to all their brethren the union of the two Grand Lodges of England, after a separation of nearly a century; they are now happily and indissolubly re-united under the auspices of our Most Illustrious Brothers their Royal Highnesses the Duke of Kent and Duke of Sussex, Grand Masters of each. By the completion of this great work, so highly interesting to the whole Fraternity, perfect unity will be restored to the Order, the pure and perfect forms of *Ancient Masonry* recognised and unalterably determined, and the most perfect confidence and communication permanently established between the Grand Lodges of England, Scotland, and Ireland."

The foregoing admirable statement is a most graceful tribute to the zeal and ability of the distinguished promoters of the blessed "Union," and, as might have been expected, the re-uniting of the scattered elements has been the means of placing the Craft in a position never before attained. The officers of the three Grand Bodies at this date were as follows:—

The Present Grand Officers of the United Grand Lodge of England.

- The M.W. His Royal Highness the Duke of Sussex, Grand Master.
- R.W. the Rev. Samuel Hemming, D.D., Senior Grand Warden.
- R.W. Isaac Linds, Esq., Junior Grand Warden.
- W. John Dent, Esq., Grand Treasurer.
- W. William Meyrick, Esq., Grand Registrar.
- W. William Henry White and W. Edwards Harper, Grand Secretaries.
- W. the Rev. Edward Barry and W. the Rev. Lucius Coghlan, Grand Chaplains.
- W. the Rev. Henry Isaac Knap, Deputy Grand Chaplain.

The Grand Officers of Scotland.

- His Royal Highness George, Prince of Wales, Prince Regent, Grand Master Mason and Patron of the Order.

M.W. and Right Hon. Robert, Lord Viscount Duncan, Acting Grand Master under His Royal Highness.

- R.W. and Right Hon. Charles, Lord Kinnaird, Deputy Grand Master.
- R.W. William Inglis, Esq., Substitute Grand Master.
- R.W. James Gardiner Baird, Senior Grand Warden.
- R.W. Sir John Hamilton Dalrymple, Junior Grand Warden.
- W. Sir John Hay, Grand Treasurer.
- W. Alexander Lawrie, Esq., Grand Secretary.
- W. and Rev. Dr. John Lee, Grand Chaplain.
- W. James Bartram, Esq., Grand Clerk.

Grand Lodge of Ireland.

- M.W. His Grace Augustus Frederick, Duke of Leinster, Grand Master.
- R.W. and Hon. A. H. Hutchinson, Deputy Grand Master.
- R.W. and Hon. John Lord Hutchinson, A.B., Senior Grand Warden.
- R.W. and Hon. James Lord Kilmaine, Junior Grand Warden.
- W. John Boardman, Esq., Grand Treasurer.
- W. the Rev. Robert Handwell, D.D., Grand Secretary.
- W. the Rev. J. A. Coghlan, A.B., Grand Chaplain.
- W. William F. Graham, Deputy Grand Secretary.

In 1813, the M.W. Bro. Augustus Frederick, third Duke of Leinster, was elected Grand Master, and has so continued down to the present time (A.D. 1871). We believe such a lengthy appointment to be without parallel. To be annually elected Grand Master for fifty-eight years is something surely extraordinary! Our Past Grand Master, the Right Hon. the Earl of Zetland, K.T., &c., occupied the Grand East for about half that period, and though his lordship's rule was deservedly appreciated, many distinguished Masons thought the term much too long for one brother, however able, to continue as Grand Master; and in that opinion we decidedly concur. It seems a pity, to say the least, for the highest honour we, as Masons, can bestow on noblemen who have evinced considerable zeal and ability on behalf of the Craft to be retained by *one* brother, to the exclusion of *all* others equally worthy and capable of supporting the dignity of the high position, for the period of half a century! We are of opinion that the present requirements of the Craft decidedly point to a limitation of the term of office; but whether the Grand Mastership should cease to be held after *three, five, or seven* years' occupancy it is not for us to say. The practice of Scotland favours the shorter period; but we think the *seven* years would be more generally supported in this country. The former Grand Master of Ireland, General Richard, second Baron and first Earl of Donoughmore, was first elected in 1739, and continued to be chosen to that exalted position for about a quarter of a century.

The following sensible notice is appended by the D.G. Sec. to the Bi-annual Report for 1814:—"It is recommended that, when a brother is proposed to become a member of a lodge, who has been initiated in another, that he shall (previous to admission) produce a certificate from the Grand Lodge of the Establishment of the country in which he was initiated, in order to ensure the lodge admitting such candidate that he comes from a regular lodge, and also that he has withdrawn from it in a proper manner."

The Grand Treasurer served the Grand Lodge for *twenty-five* years, and was so respected by the members that on his decease "an appropriate *monumental* entablature was erected in the cathedral of St. Patrick to his memory," the expense of which was defrayed by subscriptions of the Grand Officers, the members of the Grand Master's Lodge, and ten other Dublin lodges, three military lodges, &c.

The Grand Secretary, the Rev. Dr. Handcock, preached in the cathedral, Dublin, on the 24th November, 1814, the collection on which occasion amounted to £325 os. 5d. (with subsequent donations),

on behalf of the "Masonic Female Orphan School." It is refreshing to read of such instances of liberality so early in this century, for, generally speaking, it is only of late that the systematic and proportionate benevolent offerings of the Craft have been properly cultivated and responded to by the members. Even some Grand Lodges in the present day are without such admirable institutions as Masonic schools, and fritter away their revenues nobody hardly seems to know *where* or *how*.

The following notice was addressed to the members in 1815 respecting a Freemasons' Hall for Ireland, and we append at the same a few of the rules then in force:—

The attention of your lodge is earnestly requested to the project now in progress, of providing a GENERAL ESTABLISHMENT or FREEMASON-HALL in Dublin for all purposes of the MASONIC BODY, and which has been undertaken with such success as to require but a reasonable share of assistance from the brethren of the country lodges in the registry of Ireland to complete it effectually. The sister countries have established institutions of this nature by the zeal and spirit of the CRAFT, but in Ireland there is no Sanctuary or Temple for the work of the Order—no memorial or testimony of fraternal love, or of the devotion of FREEMASONS to the duties they have undertaken and the principles they have solemnly pledged themselves to support. To redeem the Body from this reproachful state is the object of the measure submitted to the consideration of your LODGE, as well as to that of every FREEMASON under whose view it may happen to come; and your support is expected on the strength of this conviction—that there is no part of the world where Masonic duties are better understood and fulfilled than in Ireland, and that therefore the munificent example of genuine Masonic zeal displayed by the GRAND MASTER, and liberally followed by several lodges and individuals of the CRAFT will not nor cannot be contemplated with indifference, or without good effects by any of the brethren. Any contributions forwarded for this purpose to the Grand Treasurer will be recorded with due credit to the motives and the source from which they proceed.

Extracts from Rules:

- Country lodges are to return their officers, whether elected or continued, and a list of all their members, to the Secretary on or before St. John's Day, and any lodge not complying shall be fined 5 s. 5d. for each omission.
- Lodges in arrears of dues to the Grand Lodge, or not making regular returns for two years, shall be suspended, at the end of three years cancelled.
- No lodge shall make any person a Mason until he has attained the age of twenty-one years, let his other Masonic qualities be what they may, unless by dispensation from the Grand Master or Grand Lodge.
- No person shall be made a Mason in any lodge for a smaller admission fee than one guinea and a half, including the fee for registry.
- All the lodges of Ireland are to register their members in the Grand Lodge books within six months after they are raised to the degree of Master Masons, as well as the names of those transferred from other lodges, under penalty of 5s. 5d. for each neglect.
- Every lodge in Ireland shall pay 10s. 10d. annually to the Grand Lodge, as formerly, on or before the first Thursday in June and December, the Grand Master's Lodge to pay what they shall think proper, and no Master or Warden shall be suffered to sit in the Grand Lodge until such contribution be paid, but no military lodge is to be charged with annual dues whilst on foreign service; the price of Grand Lodge certificates as heretofore.
- All communications to the Grand Lodge to be post paid.
- No military lodge shall make any townsman or citizen a Mason in any part of the British dominions when there is a registered lodge held in the town or district where he resides, or where such military lodge meets; and no town or country lodge shall make any military man a Mason when there is a warranted lodge held in the regiment, troop, or company to which such military man belongs, and any military or other lodge violating this rule shall be fined one guinea for each individual so made or admitted, and if such conduct is persisted in, the warrant shall be withdrawn altogether or suspended during the pleasure of the Grand Lodge.
- No religious or political discussion is by any means or under any pretence or pretext whatever to find its way into a Masonic lodge.
- No brother shall attend as a Mason clothed in any of the jewels or badges of the Craft at any funeral or other public procession in the city of Dublin or its vicinity without a special licence first had and obtained for such funeral or procession from the Grand Master or his Deputy, and in all Masonic funerals, or other public processions of what kind or nature soever, although authorised as above, no brother shall wear any other ribbons or colours than Masonic ones; or, if attended by music, shall play or cause



to be played any other than Masonic tunes, it being strictly prohibited to introduce on such occasions any party or political colours or tunes, so that the honour of the Craft or the peace of the country may be compromised, and every brother offending against this rule shall be liable to exclusion or suspension from the rights of Masonry during the pleasure of the Grand Lodge.

From and after the 24th of June, 1816, no brother being the proprietor of a house of entertainment in which a Masonic lodge hold its meetings shall be eligible to hold the office of Master of such lodge during the time it meets in his house, and any lodge electing such brother as their Master shall have the warrant thereof suspended during the pleasure of the Grand Lodge.

Any regular Mason aiding or assisting at the works of a lodge not authorised or warranted by the Grand Lodge, or whose warrant has been suspended or cancelled, acts contrary to the fundamental principles of Freemasonry, and shall be excluded or suspended during the pleasure of the Grand Lodge.

Grand Lodge, 2nd of November, 1815.

Ordered, That no application for reduction of dues or arrears of dues by individual lodges be received by this Grand Lodge, and that the Secretary be ordered to return all such applications.

By Order of the Grand Lodge,

ROBERT HANDCOCK, Grand Secretary.  
WILLIAM F. GRAHAM, D.G. Sec.

(To be continued.)

### FRATRES ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

The Quarterly Convocation of the Rosicrucian Fraternity was held at Freemasons' Tavern on Thursday, the 20th instant, and amongst those present were: Colonel Burdett, Hon. V.P.; J. Brett, M.G.; R. Wentworth Little, P.M.G.; C. H. Rogers-Harrison, D.M.G.; W. R. Woodman, M.D., S.G.; H. C. Levander, M.A.; W. B. Hambly, J. Weaver, E. Stanton Jones, Rev. W. B. Church, M.A.; and W. Carpenter, Ancients; W. J. Ferguson, T.B.; T. Cubitt, Org.; Major E. H. Finney, G. of T.; J. Boyd, G. Butler, J. R. Foulger, E. H. Finney (jun.), M. Edwards, and J. S. Banning.

After the confirmation of the minutes, the following ten candidates being in attendance were admitted to the grade of Zelator: Bros. S. Rosenthal, W. B. Johnston, Captain J. Bertrand Payne, D. M. Dewar, W. Roebuck (C.E.), G. Cooper, T. W. White, R. H. Thrupp, J. O. Oxland, and J. W. Barrett. Fratres Woodman, Ferguson, Weaver, Butler, and Jones were advanced to the 7°, or grade of Adeptus Exemptus, Colonel Burdett and H. C. Levander to the 6°, or Adeptus Major, and fourteen other fratres to the rank of Adeptus Minor, the 5°.

It was proposed, seconded, and unanimously resolved that the sum of five guineas be voted from the funds of the Society to the "Wentworth Little Testimonial" Fund in recognition of the services of Frater Little, S.M., Past Master General.

Letters of apology for non-attendance from Frater Hughan and others were read.

The Sec. Gen. reported that he had appointed Frater Finney, jun., Asst. Sec., vice Gordon, superseded for absence without leave.

An application was then made by Frater Oxland, of Corpus Christi College, Cambridge, for permission to found a subordinate College of Rosicrucians at that ancient seat of learning, and the S.M. said that the application should be duly laid before the Council of Ancients.

The Sec. Gen. was requested to prepare a list of the actual members of the Society by the next meeting, arranged in the order of their several grades, and distinguishing the names of those who belonged to the colleges at London, Bristol, and Manchester respectively—the list to be neatly copied and suspended in a frame for the information of the Society at every future meeting.

At the next meeting a paper on "Mediæval Mysticism," by Frater Little, will be read and discussed.

"THERE is no medicine at the present day I value so highly as the Pain Killer. I have used it in my family for years, and in every instance it has proved a sovereign remedy. I tested it to-day on a severe burn, and found it all that could be desired. I cannot praise it too highly.—A. D. MILNE, editor of *Messenger*, N.Y.—To P. Davis & Son."

### THE FAIR SEX AND ADOPTIVE MASONRY.

#### ARTICLE V.

Bibliologists are perhaps more exposed to the shafts of a censorious world than any other logicians, the subject upon which they treat affording considerable scope for comment. To write a treatise upon the sacred writings so as to be generally acceptable would therefore be found to be exceedingly difficult, if not thoroughly impracticable, the opinions of individuals disagreeing in a very remarkable manner, as exemplified by the innumerable essays and other compositions that have from time to time appeared. There has been much dissension with regard to the "clandestine act" committed by Ruth, previous to her espousal to the distinguished citizen of Bethlehem. Her behavior being tolerably well known to most readers of the Scriptures, need not here be minutely described. Some have endeavoured to prove that her conduct is to be construed into no other light than that of a pure and honest intention; while others emphatically declare that her proceeding, being quite inconsistent with the dictates of modesty and virtue must be extremely offensive to all who prize decency and chastity. Is the latter estimate indicative or uncharitable, or is it deficient in reasonableness? Let the enthusiast ponder over the subject. Let his inferences be tempered by his own conscience. I feel that in this instance it is not for me to consider whether the "female Masons" have been wise in their selection of Ruth as an example of piety, or whether another representative more eligible for the purposes of the Order might have been discovered in Holy Writ. My duty is now to lay before the reader the annexed particulars, having reference to the second point of the signet of the sisterhood:—

#### THE SECOND POINT.

##### RUTH, OR THE WIDOW'S DEGREE.

[The Symbol of the Ripened Grain.]

"Pity the widow, desolate and poor;  
Those little parcels are her only store;  
Meekly upon her breast she crosses them,  
Prophetic of the Cross of Bethlehem;  
Then looks imploringly into the sky,  
Where sits enthroned the pitying Deity."

The scriptural illustration is the following verse, taken from the 2nd chapter of Ruth:—"Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?"

The point is coloured yellow—the hue being typified by the sunflower. The emblem of the degree is a sheaf.

The lecturer, in addition to other matters, thus discourses upon the incidents connected with the life of Ruth:—

"Freemasonry in its obligations, emblems, and principles is peculiar, and we, as Master Masons, are taught to respect devotion to religious principles. Upon our first entrance into the Masonic lodge we testify our faith and trust in God. Atheism will effectually debar any person from becoming a Freemason. Therefore, when we find in history a person who forsakes home, and lands, and parents, and country through piety to God, we seize upon that character, and hail it as Masonic; and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the Book of Ruth under the title of Ruth; and we have so surrounded the piety of that noble and heroic woman with emblems, legends, and tokens of recognition, as to make of it a section in Adoptive Masonry. The history of Ruth, as composing a degree of the Eastern Star, is as follows:—Ruth was of the nation of Moab, an idolatrous people. She married a man named Mahlon, formerly a citizen of Bethlehem, who had taken up his residence in the land of Moab, where he died. He was a worshipper of God, and by his pious example and teaching she was converted to the true religion. A few happy

years followed, and then the calamity of widowhood, came upon her. Upon his death-bed he solemnly exhorted her, for her soul's sake, to leave the dangerous company in which she would be thrown, and go to the city of Bethlehem, where dwelt the people of God. Immediately after his death she obeyed his pious injunctions. Forsaking her home and friends, she journeyed, in company with her aged mother-in-law, to Bethlehem, where she arrived in due time, wayworn and so poor that she was compelled, for her own support and that of her friend, to seek some means of securing a livelihood. There was nothing, however, that she could do, save to go into the barley fields—for it was the time of harvest—and glean among the poorest and lowest classes of the people for a support. The very first attempt she made at this labour exhausted her strength. She had been reared in luxury, and the toil was too great for her. The sharp stubble wounded her feet; the blazing sun oppressed her brain; the jeers and insults of her companions alarmed and discouraged her, and long before the hour of noon, with only two little handfuls of barley as the fruits of her labour, she sought the shade of a tree to rest herself for a few moments before retiring from the field. At this instant Boaz, the owner of the field, entered. He was a pious and charitable man. None in Bethlehem was so rich; none more beloved and honoured than he. As he entered the field, he observed near the gleaners the form of one differing in garb and manners from the rest, and asked the overseer who she was. In reply he learned that she was a woman from Moab, who had asked leave to glean among the sheaves, but that evidently she was unaccustomed to such labour, for she had been there since the sunrise and had gathered but two little handfuls of barley. This excited the kindly feelings of Boaz, and he went to her to say a word of sympathy, and to offer her relief. As she saw him approach she supposed him to be the owner of the field and come to order her away. Ever since the morning she had met nothing but scorn and reproach, and she looked for it now. Raising her hands, therefore, to show him how small were her gleanings, and that she had taken nothing from the sheaves, she placed them meekly upon her breast, as showing her willingness to submit to whatever lot she might be called upon to endure, and cast her eyes upward as appealing to God against the inhumanity of man. It was for God she had forsaken home, wealth, and friends, and the disconsolate widow, alone in the world, had none other to whom she could look for protection. This mute appeal was not lost upon the kind heart of Boaz. He spoke words of sympathy and tenderness to her; he encouraged her to persevere. From the provisions brought for his reapers he bade her eat and drink. He directed that handfuls of barley should be dropped on purpose in her way by the reapers, so that she might gather an ample supply; and when she returned home to her mother-in-law she bore with her enough for their immediate necessities. In a short time Ruth became the wife of Boaz, by whom she had a son, called Obed, the father of Jesse, the father of David, the father of Solomon, whose wisdom and power are known to every intelligent Freemason. The colour yellow alludes to the ripened grain that composed the barley sheaves of Boaz, among which Ruth was gleaning. The emblem of the sheaf reminds us of the liberality of Boaz, who from his sheaves commanded that portions be taken and cast in Ruth's way, that she might gather an abundance. The sign alludes . . . The pass is used to recall the then lowering but afterwards glorious history of the heroic Ruth."

The lines quoted beneath are designed as a tribute to Ruth:—

"Widow, mourning for the dead,  
'Midst the golden harvest mourning,  
Beats the sun thy aching head?  
Burns the stubble 'neath thy tread?  
No kind look thy gaze returning,  
These poor parcels all thy store?  
Surely God will give thee more,  
Surely God will give thee more."

"Stand, then, mournfully and sigh;  
Raise thy hands in meek submission;  
Thy redeemer, Ruth, is nigh—  
Marks thee with a gracious eye,  
Knows thy lonely sad condition;  
All thou'st given him and more  
Shall be rendered from his store,  
Shall be rendered from his store."

The details of the third point, being rather lengthy, are reserved for the next article. C. S.

WE are requested to state that the working of the Fifteen Sections at the Confidence Lodge of Instruction is unavoidably postponed from the 23rd inst. to Wednesday, the 17th May.

*The RESURRECTION of the DEAD.*

The resurrection of the dead is the most important subject that can occupy the attention of mortal man. It is a theme the most lofty upon which man can write or speak, and therefore I think it a mistake to speculate upon the subject merely as an abstract principle instead of one that has been brought to light by the glories of revelation. The state of the whole world, seven centuries before the Christian era, is graphically depicted by the prophet, "Behold the darkness shall cover the earth and gross darkness the people," and then he immediately adds, "But Jehovah shall arise upon thee; and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." The ideas of the after life of man in his state of immortality were among all peoples of the ancient world most gross and sensual, yet expressed by a most beautiful language in all the refined terms of scholarship and philosophic thought, so that as described by St. Paul (a perfect scholar of his age), to the Corinthians, in whose capital was a school of theology and philosophy, "That the world by wisdom knew not God." The same authority also declared "That life and immortality had been brought to light through the gospel," the light evidently predicted by the prophet. If so, then as Masons, who conspicuously acknowledge the authority of the Sacred Law, I think then we are bound to draw our inferences and mode of thought from that source alone. If so, the conclusion I arrive at is, that the word death, as we use it in common, is a misnomer; in fact, there is no such thing as natural death—a spiritual death there most certainly is. Death signifies the cessation of any particular state or quality. Man is said to be dead when in the bloom of health and activity, when within him there is a cessation of the principles of honour, integrity, or noble feelings. He is then said to have no life of goodness in him; but the separation of the body from the spirit is only a continuation of life in a new state, either of weal or woe, for as the tree falls so it lies. The works done in the body will go with him, and the dust shall return to the earth as it was, but the spirit unto God who gave it. In the volume of the Sacred Law the resurrection of the body is never even alluded to, it not being a fact; but a resurrection from a grave of iniquity is a constant theme, "And you hath He quickened who were dead in trespasses and in sins." The resurrection of the dead, then, can take place only in this world, and not in the world to come. The real man, that is his spirit, is imprisoned, while in this world, in a covering of clay, and from which whether he is conscious of it or not, he is continually attempting to escape, which sometimes he does by his own violence. Man, while on earth, can never realize his hopes; "Man never is, but always to be, blest. His constant cry is "excelsior," and the wisest among men, whose glory is the theme of emulation, at the close of an unprecedented career of glory confessed, with saddened experience, "All has been vanity." "Call no one happy till he is dead," said the heathen sage to the then supposed richest monarch on the earth, and the Christian sage may say, "call no one happy till the resurrection of the soul from the grave of this body of flesh, which shall be on his last day in this world." Take the example of the resurrection of the warbler from the grave of his shell to his introduction to the world of light. The egg is a beautiful and vivid illustration of the resurrection of the dead. In that prison of the shell, from the pulpy and edible matter which it contains, are formed the bones, muscles, feathers, &c., to prepare it for its future life. The shell will be left behind and scattered to its native elements, as man shall leave behind him the shell of his body to be disposed of according to natural laws. The spirit is now in the spiritual world and obedient to spiritual laws; but here the comparison terminates. The feathered beauty enjoys his little day in the possession of sun and light, and the active tie congenial to its nature, busies itself in preparing for its progeny, and soon ceases to be an unit in the creation. Not so man; his resurrection

has been to life eternal. All his aspirations, while in the grave of his body, will be set free. No longer pent up, "cabin'd, cribb'd, and confined," he can enter into the fulness of those delights of love and charity which he yearned for here. He has hungered and thirsted after the happiness of being, and doing, good; he is now satisfied. "Behold the fowls of the air. are ye not much better than they?"

W. B. (742.)

**GRAND CHAPTER OF ENGLAND.**

The following is the business paper for the next convocation on Wednesday, the 3rd May:—

The regulations for the government of the Supreme Grand Chapter during the time of public business to be read.

The minutes of the last quarterly convocation to be read for confirmation.

Installation of Principals, and appointment and investiture of officers for the ensuing year.

Election of the Committee of General Purposes for the ensuing twelve months.

*Report of the Committee of General Purposes.*

The Committee of General Purposes beg to report that they have examined the accounts from the 18th January, 1871, to the 18th April, 1871, both inclusive, which they find to be as follows:

To balance 18th January ...	£343	9	7
„ subsequent receipts ...	315	1	8
	£658	11	3

By disbursements during the quarter ...	£241	18	8
By balance ...	416	12	7
	£658	11	3

which balance is in the hands of Messrs. Willis, Percival, and Co., bankers of the Grand Treasurer.

The Committee beg also to report that they have again considered the question on which they reported to the last Grand Chapter, and which was referred back to them for further consideration and report, viz.: "as to the eligibility of a companion who had served as a Principal of a chapter acting under a foreign Constitution to be a Principal of an English chapter, he not having served the office of Worshipful Master in an English lodge." The Committee have not been able to alter the view they took of the question, and they therefore respectfully adhere to their report of the 18th January, 1871. The Committee refer Grand Chapter to the fact that the laws have been frequently relaxed in favour of companions in the colonies, but decline to offer any opinion as to the expediency of making any alteration on this question.

The Committee have received the following petitions:—

1st. From Companions James Mackay Cunningham as Z., Thomas Lane as H., Walter Kirkland as J., and seven others, for a chapter to be attached to the Hartington Lodge, No. 916, Eastbourne, to be called "The Hartington Chapter," and to meet at the Sussex Hotel, Eastbourne, Sussex.

2nd. From Companions Alfred John Hancocks as Z., James Fitzgerald as H., William Lea Faucott as J., and six others, for a chapter to be attached to the Lodge of Hope and Charity, No. 377, Kidderminster, to be called "The Chapter of Hope and Charity," and to meet at the Lion Hotel, Kidderminster, Worcestershire.

3rd. From Companions Charles Henry Rogers-Harrison as Z., William B. Hambley as H., George Shück as J., and six others, for a chapter to be attached to the St. Mark's Lodge, No. 857, Brixton, to be called "The St. Mark's Chapter," and to meet at the Duke of Edinburgh Hotel, Shepherd's-lane, Brixton, Surrey.

4. From Companions John Thomas Barnes as Z., John Geeves Stevens as H., George Morris Elliott Snow as J., and six others, for a chapter to be attached to the Doric Lodge, No. 933, London, to be called "The Doric Chapter," and to meet at Anderton's Hotel, Fleet-street, in the city of London.

5. From Companions Joseph Smith as Z., John Albert Farnfield as H., Rev. Joseph Marychurch Vaughan as J., and seven others, for a chapter to be attached to the Royal Albert Lodge, No. 907, London, to be called "The Royal Albert Chapter," and to meet at the White Hart Tavern, Abchurch-lane, in the city of London.

The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee have also received a petition from the Eureka Chapter, praying to be detached from the Southern Cross Lodge, No. 793, meeting at

Maldon, Victoria, and to be attached to the Mount Alexander Lodge, No. 692, meeting at Castlemaine, in the same colony. Both lodges having given their consent, the Committee recommend that the prayer of the petition be granted, subject to the approval of the District Grand Superintendent, which does not accompany the petition.

In consequence of the very insufficient manner in which many chapters make their returns to the Supreme Grand Chapter, the Committee beg further to report that they have passed the following resolution: "That all chapters be required to make a return annually of their subscribing members, and the rank each member holds in the chapter."

(Signed)

W. PULTENEY SCOTT, President.

*Resolved*—"That the best thanks of the Committee be given to the President, Companion William Pulteney Scott, not only for the great attention he has devoted to the business of Royal Arch Masonry, and for the admirable manner in which he has conducted the duties of the office he has so long and ably filled, but also for the urbanity and kindness with which he has presided over its meetings.

Freemasons' Hall, London, W.C.,  
19th April, 1871.

**CONSECRATION of the SCIENCE MARK LODGE, No. 128, at WINCANTON.**

A special Mark Lodge was held at Wincanton, on Monday, the 17th inst., in the National School-room, by the very Worshipful Deputy Provincial Grand Master of the Province of Somerset, Bro. Capt. F. G. Irwin, and his officers from Weston-super-Mare.

Bro. the W.D.P.G.M. appointed Bros. F. Vizard, S.W.; W. H. Davies, J.W.; Rev. R. H. Bigsby, Chap.; Jones, M.O.; Thomas Clarke, S.O.; A. W. Butter, J.O.; Benjamin Cox, Sec.; R. C. Else, S.D.; W. S. Gillard, J.D.; Dr. Swete, Org.; Major Vizard, I.G., as his officers *pro tem.*, and proceeded to open the lodge, when the following brethren, having been approved of by ballot, were advanced to the honourable degree of Mark Master:—Bros. Charles R. Shepherd, W.M. 437; Rev. R. H. Wingfield Digby, P.M. 1168, and P.P.G.C., Dorset; Benjamin Atwell, P.M. 437; Wm. H. Hannen, S.W. 437; Dr. James Johnstone Luce, P.M. 437; John Fry, 437; Rev. Wm. J. E. Percy, Chap. 1168, and P.P.G.C. Dorset; Ernest Baker, 1168; Wm. Croad, 1168; John Rumsey, Org. 1168; Frederick Foan, 446; John Himbury, 1168; John Chaffin, S.W. 329; and Walter Dowding, 437. Nine other brethren were approved of by ballot but could not attend.

The ceremony of consecration was then proceeded with. Bro. F. Vizard, W.M. 102, then presented Bro. William Salter Gillard, of Sherborne, W.M. of Craft Lodge 1168, for installation, and he having answered the usual queries, all brethren below the chair were requested to retire, when Bro. Gillard was installed as W.M. of the new lodge, who appointed the following brethren as his officers for the ensuing year:—Bros. F. Vizard, P.M.; Charles R. Shepherd, S.W.; John Howe Farley, J.W.; Rev. W. J. E. Percy, Chap.; Benjamin Atwell, Treas.; W. H. Hannen, Sec.; Dr. J. J. Luce, Registrar of Marks; A. W. Butter, M.O.; Ernest Baker, S.O.; John Fry, J.O.; John Chaffin, D.C.; John Rumsey, Org.; Walter Dowding, S.D.; F. Foan, J.D.; John Himbury, I.G.; William Croad, Steward.

At the conclusion of the ceremonies, the W.M. proposed, in feeling terms, a very cordial vote of thanks to the D.P.G.M. and his officers for the perfect manner in which the ceremonies had been worked, which was suitably acknowledged.

The business being concluded, thirty of the brethren adjourned to the Greyhound Hotel, where a banquet was prepared, which was presided over by the new W.M., who was well supported right and left.

This bids fair to be a very strong lodge of Mark Master Masons, as, in addition to the 23 brethren approved by ballot, 14 Mark Master Masons were admitted as members of the lodge.

A PATRON of a certain newspaper once said to the publisher: "Mr. Printer, how is it you have never called on me for pay for your paper?" "Oh," said the man of types, "we never ask a gentleman for money." "Indeed," replied the patron, "how do you manage to get along when they don't pay you?" "Why," said the editor, "after a certain time we conclude he is no gentleman, and we ask him." "Oh—ah—yes—I see. Mr. Editor, please give me a receipt," and hands him a V. "Make my name all right on your books."—*Keystone.*

**SMALL-POX, FEVERS, AND SKIN DISEASES.**—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Pythagorean Lodge, No. 79.*—This ancient lodge held its usual monthly meeting (the last of the season) on Monday, 24th inst., at the Ship Hotel, Greenwich. The lodge having been opened by the W.M., Bro. J. S. Burls, the minutes of the previous meeting were read and unanimously confirmed. In consequence of the unavoidable absence of the candidates, no work was done, an event which has not happened in this lodge for many years. A resolution was unanimously carried that a letter of condolence be sent to the highly-respected S.W., Bro. C. Nash, on the loss he had that day sustained in the death of his wife. This event cast a gloom over the meeting, more particularly at the festive board. One pound was given to a poor brother hailing from Scotland. The lodge was closed until Monday, September 25th. There were present Bros. Roberts, S.D.; Munyard, J.D.; Shaw I.G.; W. West Smith, P.M., D.C.; J. H. H. Doughney, P.M., Sec.; T. Perridge, P.M., Partridge, Wilkins, Dussec, &c., and amongst other visitors were Bros. F. Walters, H. Keeble, H. Bagshaw, and A. Stevens.

*Lodge of United Strength, No. 228.*—The last meeting of the season of this flourishing old lodge was held on Tuesday, the 11th inst., at the Old Jerusalem Tavern, St. John's Gate, Clerkenwell. Bro. B. Robards, W.M., opened the lodge, and the minutes of the previous meeting were read and confirmed. Three members of the Finsbury Park Lodge, 1288, viz., Bros. T. Goode, jun., F. Rothschild, and F. W. Simmonds, were introduced, two were passed and the other raised by the W.M., Bro. Robards. The ceremonies were performed in a correct manner, as is usual in this lodge, which can boast of having amongst its members at least half a dozen P.M.'s capable of working the Fifteen Sections. Business having been disposed of, the brethren sat down to one of Bro. Wickens' excellent banquets. Toasts and songs followed in most agreeable style. Bro. Terry responded for the P.M.'s and Bro. F. Walters for the visitors. There were present: Bros. Winsland, P.M., Treas.; Crump, P.M., Sec.; J. Terry and E. Davis, P.M.'s; J. Hillhouse, S.D.; J. White, J.D.; W. Smith, D.C.; R. Griggs, and many others. Visitors: Bros. F. Walters, J. Newton, and T. Meekham, P.M.'s; J. Goode, F. Rothschild, F. W. Simmonds, G. De Maid, &c.

*New Concord Lodge, No. 813.*—The first meeting of this flourishing lodge since the installation was held on Friday, the 21st inst., at the Rosemary Branch Tavern, Hoxton. The lodge was opened by the W.M., Bro. Atkins, supported by Bros. Salisbury, S.W.; Denny, J.W.; J. J. Wilson, P.M., Treas.; W. H. Main, P.M., Sec.; A. Hill, S.D.; Mountford, J.D.; C. Hill, I.G.; Sinclair, D.C.; Fauquez, W.S.; and several others. The minutes of the previous meeting were read and confirmed. A ballot proved unanimous in favour of a candidate for initiation. Two brethren were passed, all the officers doing their several parts of the ceremony in an excellent manner. An eloquent appeal for votes for a widow (Mrs. Carvell), who is a candidate for the annuity fund, was made by Bro. Wilson, and met with a good response. The lodge was then closed, and supper was served under the superintendence of the host, Bro. Gabb, who, as usual, was unremitting in his endeavours to make every one comfortable. A very pleasant evening was spent. Bro. F. Walters, W.M. 1309, responded for the visitors, one of whom was Bro. J. Terry, P.M. 228, P.G.S.B. Herts.

*Rose of Denmark Lodge No. 975.*—This flourishing lodge met at the White Hart, Barnes, Surrey, on Friday, the 21st inst. Bro. C. A. Smith, W.M., presided, and was supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; G. T. Noyce, P.M. and Treas.; R. W. Little, P.M. and Sec.; K. B. Huddleston, S.D.; C. Butcher, J.D.; T. Farrell, W.S.; H. Potter, P.M.; W. Hamlyn, H. N. Hewett, J. Ayles, J. T. Clipson, W. Hayes, P. Davis, S. Curtis, Harris, Phillips, C. Willcox, T. T. Willcox, Spittle, Makepeace, Parr, Tyler, Brooks, and S. Harris, with a large number of visitors, including Bros. Bond, Stean, and Fabian, P.M.'s. Five brethren were raised to the third degree, the ceremony being admirably rendered by the W.M. and his officers. Mr. W. Palmer was then initiated, and the resignation of Bro. Claridge was announced. Pursuant to notice of motion, it was proposed, seconded and carried unanimously that the sum of five guineas be voted to the "Wentworth Little Testimonial" fund, and Bro. Noyce, P.M., Treas., as the seconder, spoke in the highest terms of Bro. Little's services to the Craft, and to the Rose of Denmark Lodge in particular, during the last eight years. The lodge was then closed, and the brethren sat down to a substantial repast, when the evening was enlivened with several good speeches and songs. The W.M. is evidently a Mason of the right stamp, who can perform his duties well both in the lodge and at the festive board, and now that the "Rose of Denmark" has become a summer lodge, an even greater share of prosperity may be expected to attend its future career.

## PROVINCIAL.

*LEICESTER.*—*John of Gaunt Lodge, No. 523.*—One of the regular monthly meetings of this lodge was held at the Freemasons' Hall, Leicester, on the 20th inst., when there were present: Bros. T. H. Hubbard, W.M., in the chair; W. B. Smith, P.M. and Treas., as S.W.; Charles Johnson, P.M. and Org., as J.W.; A. Sargeant, as Sec.; E. Mace, I.G.; J. G. Thorp, C. Whittaker, W. T. Rowlett, Dr. Clifton, A. Ross, C. B. Lange, R. V. Barrers, and C. Bembridge (Tyler). Visitors: Bros. C. Wiede, Germany; J. M. Moore, J.W. 1085, Derby; J. H. John-

ston, P.M. 129 and P.P.G. J. W. Cumberland; and W. E. S. Stacey, M.R.C.S., A. Palmer, R. W. Widdowson, George Statham, and L. S. Atwood, of No. 279. Apologies were made for the unusual absence of so many of the officers, the P.G.M., the I.P.M., S.W., Secretary, and S.D. having gone to Birmingham to pay a return visit to the officers of the Rose of Sharon Conclave of the Red Cross Order, and the J.W. being in ill health. After the preliminary duties had been performed, Bros. Dr. Clifton and Barrow were severally raised to the sublime degree of M.M. There being no further business before meeting, the lodge was closed down and the brethren adjourned to refreshment.

*MANCHESTER.*—*Yarborough Lodge No. 633.*—This lodge held its usual monthly meeting at the Masonic Hall, Cooper-street, Manchester, on the 19th inst. Bro. W. H. Hopkins, W.M., presided, assisted by Bros. Williams, S.W.; Sussman, J.W.; Openheine, S.D.; Orton, J.D.; and Linck, I.G. There were about thirty brethren present, including Bros. Lieben, P.M.; Goplett, P.M.; Sallon, P.M.; Nathan, P.M.; Schlessenger, Treas.; Phillips, Sec., and several visiting brethren. Bros. Hugo Goetz and R. Wilson was raised to the sublime degree of M.M.s, and Bro. J. G. Wilson having answered the necessary questions were passed to the second degree. Too much praise cannot be given to the W.M. and his officers for the masterly manner in which the ceremonies of this lodge are worked. After the business of the evening, the brethren adjourned for refreshment, provided in the hall by Miss Nelson in her usual praiseworthy style.

*STAFFORD.*—*Staffordshire Knot Lodge, No. 726.*—The anniversary festival of St. John the Evangelist of the Staffordshire Knot Lodge of Free and Accepted Masons was held on Tuesday, the 11th inst., at the Vine Hotel. The lodge was opened in due form by the W.M., Bro. John Bodenham, who read several letters apologising for the absence of various brethren, amongst them being one from the Provincial D.G.M., G. Singleton Tudor. The lodge having been raised to the third degree, the installation of Bro. J. Pilling took place as Worshipful Master for the year ensuing, in the presence of several Past Masters, the other brethren having previously retired. On their re-admission to the lodge room, the W.M.-elect was declared to have been elected in the usual form, and he then proceeded to the appointment of his various officers, namely, Bros. James Senior, S.W.; Arthur Gee, J.W.; Thomas Moore, S.D.; James C. Marson, J.D.; Henry Woodhouse, Treas.; N. Joyce, Sec.; Henry Fairhead, I.G.; F. Greatrex and John T. Cox, Stewards; and William Dibb, Tyler; after which the lodge was closed. The customary banquet took place at five o'clock, the W.M. presiding. Amongst those present were: Bros. C. Marsh, P.M., W.M. 460; John Bodenham, P.M.; George Spilsbury, P.M.; George Gordon Warren, P.M.; John Storer, P.M.; W. Clarke, J. T. Cox, W. Dibb, H. Fairhead, A. Gee, F. Greatrix, G. W. Hodgkinson, J. R. Jones, J. C. Marson, and James Senior. The dinner was sumptuous and well served. The toast of "The Queen and the Craft," followed by others, were given, and drunk with Masonic honours.—The health of the W.M. was proposed by Bro. Bodenham, P.M., who observed that amongst the many pleasurable duties which his official year had brought about, none had afforded him greater pleasure than that day engaging in the installation of Bro. Pilling as the W.M. of their lodge. His regular and admirable discharge of all previous appointments, and the very hearty manner in which he had taken an interest in Masonry, pointed him out as a brother every way worthy of the honour which had been conferred on him; and he believed that the gavel of the lodge would pass from him with the hearty good feeling of Masonry kept up, and its interests in every way promoted.—The W.M. assured the brethren that no duty should be neglected by him, and he hoped, with the assistance of his officers and the Past Masters of the lodge, to maintain the honour of Masonry and the prosperity of the lodge.—In the course of the evening, Bro. Bodenham, P.M., called attention to the various Masonic charities, suggesting a plan by which a more certain and regular revenue could be secured. Bro. Bodenham's idea is, that by the payment of a guinea per year by twenty brethren, four life memberships could be obtained the first year, and the continuation of the payment for five years would secure, in a comparatively easy way, a life membership for each of the twenty brethren in either the Aged Freemasons' and Widows' Institution, or the Boys' and Girls' Schools, and at the same time ensure a more permanent source of revenue to the charities.—The suggestion was most favourably received, and will be likely to meet with general adoption.—The "Tyler's toast" brought the proceedings of a pleasurable evening to a close.

*ROCHESTER.*—*Gundulph Lodge, No. 1050.*—A meeting of this lodge was held at the King's Head Hotel, on Wednesday, the 12th inst., for the purpose of installing the W.M.-elect, Bro. Ransom, when there was a very large assembly of the Craft. The W.M., Bro. Rei Fry, having opened the lodge to the second degree, called upon Bro. G. Ashdown, P.M. 1050 and P.P.G. Purst, Kent, to perform the ceremony, which he carried through in that most excellent and impressive manner which characterize all his Masonic work. After the W.M. had been placed in the chair of K.S. and regularly saluted, he appointed the following as his officers for the following year: Bro. Rei Fry, I.P.M.; G. Watson, S.W.; R. Bruce, J.W.; J. O. Moore, Treas.; J. Nicholls, Sec.; G. Sollitt, S.D.; G. Curel, J.D.; W. Newton, I.G.; W. Colson, D.C.; A. Bryant, Organist; W. Curel and J. P. Griffen, Stewards; and Fearn, Tyler. The W.M. then presented in very complimentary terms a splendid solid gold P.M.'s jewel, subscribed for privately by the brethren of the lodge, to Bro. P.M. Fry, for the satisfactory manner in which he had performed the duties of W.M. during the

past year, and as a mark of their respect and esteem.—Bro. Fry thanked the brethren in a very feeling manner, and assured them that as long as life lasted he should place a very high value on their present, and said that having received his Masonic birth in the Gundulph, and after filling various offices (particularly that of W.M.), it was most gratifying to him to feel that he still had their confidence and esteem, and that they had shown it in such a marked manner. Bro. Fry then presented to the lodge a W.M.'s gavel with the wish that each successive W.M. might with it command that attention and respect which his high position entitles him to. (The gavel is of ebony and ivory, inlaid with a silver tablet bearing a suitable inscription. It was supplied by Bro. George Kenning, Little Britain, London, and was greatly admired.)—The lodge was then closed, and the brethren adjourned to a sumptuous banquet presided over by the W.M., supported on his right by the Rev. Bro. Robinson, P.P.G. Chaplain Cambridgeshire, and on his left by Bro. Rei Fry, I.P.M. There there were about fifty present. The usual Masonic toasts were duly proposed and responded to. Bro. P.M. Fry, in proposing the health of the W.M., expressed the gratification he felt in doing so. He was truly pleased that his mantle had fallen on so worthy a brother; he had been closely associated with him for many years, and was convinced that he was imbued with those great Masonic principles which would enable him to carry out his duties to his own credit and to the honour of the lodge.—The W.M. thanked them in a very neat speech for the cordial reception he had received at their hands; he would endeavour to the utmost of his ability to carry out his duties to their satisfaction, and trusted that at the expiration of his year of office he might still retain their esteem.—After spending a most pleasant evening the brethren separated at an early hour.

*HAMPTON COURT.*—*Burdett Lodge, No. 1293.*—This lodge met at the Mitre Hotel, Hampton Court, on Saturday, the 22nd inst., under the presidency of the W.M., Bro. R. Wentworth Little, who was supported by Bros. Col. Burdett, P.G.M., I.P.M.; R. Kenyon, S.W.; J. Self, M.D., as J.W.; Rev. D. Shaboe, P.M. Prov. G. Chaplain; H. G. Buss, Prov. G. Treas.; D. R. Adams, P.M.; S. Rosenthal, P.M., Major E. H. Finney, E. H. Finney, jun., R. Kotzenburg, C. Smethurst, H. Phythian, and by several visiting brethren, including Bros. T. H. Edmonds, G. Steward, W.M. 8; J. Bond, P.M. 145; W. Tinkler, W.M.; D. C. M. Gordon, E. Kimber, and D. Spielmann. The lodge having been duly opened and the minutes confirmed, a ballot was taken for Mr. Frederic Kelly, and the same proving favourable, he was then initiated into the Order. Bro. Phythian, a candidate for the third degree, was examined, after which the W.M. vacated the chair in order to allow Bro. Adams, P.M., to perform the ceremony of raising his friend at his special request. The lodge was afterwards resumed in the first degree, when a joining member was proposed. Bro. the Rev. D. Shaboe presented the lodge with a handsome charity box, and expressed a hope that through its instrumentality the lodge might soon become a Life Governor of all the Masonic charities.—A vote of thanks was heartily awarded to Bro. Shaboe for his very appropriate gift, and Bro. Rosenthal then intimated his intention to present the Deacons' wards.—All business having been concluded, the lodge was closed, and the brethren adjourned to the social board.—After the cloth was cleared, the W.M. gave the usual toasts, Bro. Edmonds responding for the Grand Officers, and Bros. Shaboe and Buss for the Prov. Grand Officers.—The W.M.'s health was then proposed by the I.P.M., Col. Burdett, and warmly received, and after due honour had been paid to the "Initiate," Bro. Little proposed the health of the I.P.M., Col. Francis Burdett, P.G.M., and in the course of his observations placed upon the gallant brother's breast a magnificent 18-carat gold jewel, upon the ribbon of which was a shield bearing the arms of the Burdett family beautifully engraved. The presentation was greeted with immense applause, and the R.W. brother returned thanks in most appreciative terms, saying that he should value the P.M.'s jewel of the Burdett Lodge as the proudest decoration he could wear.—The toast of "The Visitors" was given with great unction by the W.M., who particularly noticed them all, but specially coupled with the toast the name of an esteemed P.M., Bro. John Boyd, of the Prudent Brethren and Polish National Lodges.—Bro. Boyd responded in handsome terms for the compliment, and expressed himself highly pleased both with the working and the hospitality of the lodge.—Bro. E. Kimber then gave one of his inimitable parodies of the speeches made by Hon. Members of "The House," when presenting petitions, and his talented exertions were hailed with unanimous demonstrations of approval.—For the Officers Bro. Kenyon, S.W., replied, and hoped all would do their duty and maintain the prestige of the lodge.—Bro. Major Finney expressed the acknowledgments of the "lay members" for the honour done them in proposing and drinking their healths, and the charity box having been sent round and the Tyler's toast given, the brethren departed to catch the 9.20 train to town.

## ROYAL ARCH.

*Mount Zion Chapter, No. 22.*—The regular convocation of this chapter was held on Monday, the 10th inst., at Radley's Hotel, Blackfriars. The chapter was presided over by Comps. Cox, P.Z., as M.E.Z.; R. Wright, II.; and Bryant, J. The minutes of the previous meeting were read and confirmed. It being Easter week and so many of the Companions away at Brighton, no work was done. A P.Z.'s jewel was voted to another old P.Z. for past services. Some other business having been disposed of the chapter was closed until Monday, October the 9th. Supper followed.

*Pythagorean Chapter, No. 79.*—The anniversary meet-



ing of this prosperous chapter was held on Thursday, the 20th inst., at the Ship Hotel, Greenwich. Punctually at five o'clock the chapter was opened by Comps. J. H. H. Doughney, M.E.Z.; R. Boney, H.; and W. West Smith, J. Comps. J. Brett, Simpson, and J. W. Halsey, P.Z.'s, were also present. The minutes of preceeding meeting were read and confirmed, when ballots were taken which proved unanimous in favour of the exaltation of Bros. Partridge (79) and Phillips (W.M. 548), Comp. James Brett occupied the several chairs, and in his well-known superior manner installed Comps. Thomas Perridge as J., W. West Smith as H., and Boney as M.E.Z. The following companions were appointed as officers for the ensuing year: Comps. Perridge, J., Treas.; J. Griffin, S.E.; J. R. Nash, S.N.; R. Trill, P.S.; E. Bumstead, 1st A.S.; W. Myatt, 2nd A.S.; Grant, Janitor. The newly-appointed officers soon gave proofs of their proficiency by the admirable manner in which they exalted Bro. Partridge into Royal Arch Masonry. The M.E.Z., on behalf of the subscribers, presented Comp. J. H. H. Doughney, with a six-guinea P.Z.'s jewel, as a mark of esteem for the admirable manner he had conducted the chapter as its first M.E.Z., and for the many services rendered as one of its founders. Comp. Doughney, in a feeling speech acknowledged the present. The usual business having been disposed of, the chapter was closed until October. A first-class banquet followed.

*Beacon Chapter, No. 619.*—An emergency meeting of this chapter was held at the Greyhound Hotel, Dulwich, on Thursday, the 13th inst. Companions J. W. Avery, M.E.Z.; H. Massey, H.; and J. W. Halsey, J., opened the chapter. Comp. F. Walters, P.Z., as acting S.E., read the minutes of preceeding meeting, which were unanimously confirmed. Ballots were unanimous in favour of the three candidates who were proposed for exaltation. Bro. J. H. Harmsworth, S.D. 1173, being present, was exalted into Royal Arch Masonry, the ceremony being well rendered, as every officer was proficient in his duties. Comps. G. A. Smith, S.C., and W. H. Green, were the Sojourners on this occasion. It was carried unanimously that the future meetings of the chapter be held at Comp. C. Gosden's, Masons' Hall Tavern, Mason's-avenue. No less than a dozen names were mentioned of brethren who were anxious to be advanced in this chapter at the next meeting. The chapter was closed, supper was served, and the Companions returned to town by an early train. Visitor: Comp. Laskey, 72.

MARK MASONRY.

*GUILDFORD.*—*Percy Lodge of Mark Master Masons, No. 114.*—This lodge assembled at the Angel Hotel, Guildford, on Thursday, the 20th inst., in goodly numbers. Bro. Earl Percy, M.P., W.M.; the Rev. G. R. Portal, M.W.G.M. of Mark Masters; A. R. Grenfell, the Rev. L. O. Bigg, Drewett, Wells, Mason, Smallpeice, Peggott, Nealds, Charrington, Vickers, and Botting, were among the members present. The W.M. having opened the lodge, a ballot took place for Bro. James Knight, of Farnham, banker, P.M. St. Andrew's Lodge, No. 1046, and Bro. Richard Eve, of Aldershot, solicitor, P.M. Lodge of Peace and Harmony, No. 359, and both were elected. The W.M. proceeded to advance Bro. Eve, he being the only candidate present out of five. After this ceremony had been performed, Bro. the Rev. G. R. Portal, M.W.G.M., Chaplain to this lodge, proposed the reelection of Earl Percy, as W.M., to mark the high respect in which his lordship was held and in recognition of the kind manner in which he had presided over the lodge and of the great assistance he had given to its support.—Bro. Grenfell ably seconded the motion, which was carried unanimously.—Earl Percy gracefully acknowledged the compliment offered to him, which he accepted with pleasure, and hoped that his numerous engagements would not prevent the attention to his duties at this lodge which he desired to give; he trusted the prosperity and success which had hitherto attended this lodge would continue.—Bro. Smallpeice was also unanimously elected Treasurer, and returned thanks for the honour. He was requested to remit £3 3s. to the Charitable Fund attached to the Grand Lodge.—Bro. Rev. L. O. Bigg kindly consented to act as a Steward at the ensuing festival.—It was suggested it would be desirable to hold a Mark Lodge during the Bath and West of England Exhibition, which will take place at Guildford in June. The W.M. promised to attend to it and appoint a day.—The lodge was then closed, and the brethren repaired to the banquet hall, and partook of the excellent repast which Bro. Michaux, of the Angel Hotel, had provided.

THE Grand Conclave of Knights Templar will be held at Radley's Hotel, Blackfriars, on Friday, the 12th May, at 3 o'clock.

NEW MUSIC.—Mr. Andrew Nimmo, of Wigmore-street, has just published the song, "Adieu! a Heart's-warm, Fond Adieu!" by Mr. J. A. Shaw, the well-known comedian. The melody is charming, breathing the true spirit of the words. It is dedicated to Mr. G. Honey, of the Vaudeville Theatre.

THE length of the Grand Festival report excludes the following, amongst other matters, from the present number:—Article on the Royal Arch by Bro. Carpenter, Masonic reception of Earl de Grey and Ripon at Washington, letters from Bro. Yarker and Jacob Norton, reports of Lodge 1089 Sheerness, Camden Lodge of Instruction, Chapter 292 Liverpool, Red Cross Conclaves 35 and 44, A. and A Rite Bournemouth.

METROPOLITAN MASONIC MEETINGS

For the Week ending May 6, 1871.

MONDAY, MAY 1.

- Lodge 16, Royal Alpha, Willis's Rooms, St. James's.
- " 25, Robert Burns, Freemasons' Hall.
- " 90, St. John's, Radley's Hotel, Blackfriars.
- " 171, Amity, Ship Hotel, Greenwich.
- " 188, Joppa, Albion, Tav., Aldersgate-street.
- " 256, Unions, Freemasons' Hall.
- " 1319, Asaph, Freemasons' Hall.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, MAY 2.

- Colonial Board, Freemasons' Hall, at 3.
- " 9, Albion, Freemasons' Hall.
- " 18, Old Dundee, London Tav., Bishopsgate-st.
- " 167, St. John's, Radley's Hotel, Blackfriars.
- " 1257, Grosvenor, Victoria Railway Station.
- " 1261, Golden Rule, Great Western Htl., Paddington.
- " 1298, Royal Standard, Marquess Tav., Canonbury.
- Chap. 169, Temperance, White Swan Tavern, Deptford.
- " 507, United Pilgrims, Horns Tavern, Kennington.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, MAY 3.

- GRAND CHAPTER, at 7.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MAY 4.

- Lodge 10, Westminster & Keystone, Freemasons' Hall.
- " 27, Egyptian, Anderson's Hotel, Fleet-street.
- " 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.
- " 227, Ionic, Ship & Turtle Tav., Leadenhall-st.
- " 231, St. Andrew's, Freemasons' Hall.
- " 554, Yarborough, Green Dragon, Stepney.
- " 822, Victoria Rifles, Freemasons' Hall.
- " 1155, Excelsior, Sydney Arms, Lewisham-road.
- " 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
- Chap. 2, St. James's, Freemasons' Hall.
- " 174, Sincerity, Cheshire Cheese, Crutched Friars.
- The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Work twelve clauses of the four sections.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MAY 5.

- Lodge 1305, St. Marylebone, Eyre Arms, St. John's Wood.
- Chap. 3, Fidelity, London Tavern, Bishopsgate-street.
- " 8, British, Freemasons' Hall.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.

- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MAY 6.

- General Committee, Boys' School, Freemasons' Hall, at 4.
- Lodge 142, St. Thomas', Radley's Hotel, Blackfriars.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

THE *Mot d'Ordre* announces that M. Thiers received a Masonic delegation, who went to ask an armistice in favour of the inhabitants of Neuilly, and to propose an arrangement on the basis of the recognition, pure and simple, of the Municipal franchise of Paris. M. Thiers replied that, as regards the first point, General Ladmiraunt would grant a truce for the time absolutely necessary for the inhabitants to leave the villages which are being bombarded. On the second point no understanding was possible, M. Thiers declaring that for the present he adheres to the Municipal law voted by the Assembly.

**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

**HOLLOWAY'S OINTMENT AND PILLS.**—Effects of Colds.—In spring almost every current of air is pregnant with sore throats, influenza, and a host of similar annoying disorders. All may be readily subdued by rubbing Holloway's ointment externally over the affected part. The unguent penetrates and corrects diseased and erroneous action. Whatever, or wherever the malady, this invaluable ointment searches out its cause and safely effects the precise remedial action required, without weakening the system or leaving behind the seeds of future disease. Holloway's pills greatly assist this curative action. The sick of all nations have voluntarily borne testimony to the wonderful cures performed by Holloway's medicaments when both the faculty and the patients themselves saw no relief but death.—[Advt.]

**REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina:** "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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HUSTWICK.—On the 22nd instant, at 9, West Derby-street, Liverpool, Nigel Percy, infant son of Brother Thos. H. Hustwick, J.W. 292.

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

## The Freemason,

SATURDAY, APRIL 29, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## FREEMASONRY IN FRANCE.

WE regret having to chronicle another of those unaccountable acts of folly on the part of the Freemasons of France, or perhaps we should say, of Paris, which have both astonished and grieved the friends of the Craft in every other land. It is announced that the Parisian brethren have met and determined to offer their services as mediators between the two contending parties, whose internecine strife seems destined to complete the ruin of France. If this action on the part of the Brotherhood were all we had to record, it would elicit nothing but praise and a hearty God-speed from every English Mason; but, unfortunately, our French brethren go further—they parade their political bias, and degrade the Order to which they belong, by adopting the views of the Commune as the Masonic programme of peace. Now we have nothing whatever to say against brethren in any part of the globe adhering manfully to their political creed, whether it be Cæsarism, royalism, or federalism

but we must reiterate our protest against the name of Freemasonry being imported into discussions which are entirely foreign to its original scope, as well as to its present objects.

Fancy the Grand Lodge of England, after solemn debate, condemning Mr. Lowe's budget, or pronouncing in favour of the ballot! The very idea sounds supremely ridiculous, and yet it is with questions like these that the French Grand Orient, or the lodges under its control, are continually meddling. It was only the other day that an official of this semi-political body repudiated with emphasis the assumption that the Grand Orient had authorised the establishment of the Rite of Misraim in England—the effect of which denial was, upon our mind, rather favourable to the promoters of the Rite than otherwise, inasmuch as we should have felt it our duty to denounce the introduction into this country of any new degrees which derived their origin from so doubtful a source. Naturally one would be led to imagine from M. Thevenôt's letter that the Grand Orient never recognised irregular bodies or encroached upon other Masonic jurisdictions. Yet, strange to say, we find that the spurious Grand Lodge of Philadelphes, or Reformed Rite of Memphis, now meeting in London, comprises amongst its list of members the names of a present official and an ex-official of the Grand Orient of France, and we are also in possession of the awkward fact that members of the spurious lodges here are freely received and welcomed by their brother Socialists of the Masonic lodges in Paris.

Our American brethren have sustained a similar, if not a more grievous, wrong at the hands of M. Thevenôt and his colleagues, by whose fostering care a clandestine body of Masons has been established in the State of Louisiana. For this scandalous breach of Masonic honour the Grand Orient has been very justly placed under the ban of the American Craft, and no Mason hailing from the Rue Cadet, or its subordinate *ateliers*, will now be acknowledged by any Lodge in the United States. We deplore the course of action which the Grand Orient has of late years thought fit to pursue, and we warn our French brethren that such conduct, if persevered in, will entail very serious consequences. It will become a question whether the Grand Lodges of Great Britain, Germany, or America can any longer recognise as Masons men who so frequently pervert the influence of the Fraternity to their own selfish ends. Our English readers do not require to be informed that the Grand Lodge of England has ever steadily declined exchanging representatives with the Grand Orient—mainly, we believe, on the ground that two so-called supreme Masonic bodies exist, and have for many years past existed, in France. This, however, has not prevented the admission of French Masons to a participation in the labours of our lodges both as visitors and affiliated members. But

now that the first principles of the Craft are openly spurned—now that we find an assemblage of Parisian Masons accepting the theories of a political faction as their own, and not only accepting those theories, but preparing to propound them as an *ultimatum* to their opponents in arms—surely it is time for all who value true Masonry to disavow such acts and to reject such men as Masons.

Let us amputate an arm, lest the whole body perish. Let us sever all Masonic intercourse with these fanatics, rather than allow the fair fame of our ancient Order to be tarnished by their unmasonic deeds. It can scarcely be matter of wonder to the outer world that Freemasonry is denounced as an irreligious and turbulent sect by priests and rulers when we see such colour given to the accusation by the insensate doings of Parisian Masons. An Order whose watchwords are "Glory to God on high, on earth peace, goodwill to all mankind," is made to assume the appearance of a truculent league for the abolition of all government—human and divine. A Fraternity which should ever be the Palladium of true freedom, is pressed into the service of anarchy and blood! And are we, who boast ourselves the guardians and conservators of pure ancient Masonry, to stand by with folded arms and voiceless lips while this most miserable metamorphosis is being effected? Are we to give the sanction of our silence to proceedings which strike at the root of all Masonry? No! let it go forth to the world that the Freemasons of England disavow most heartily the manifestoes of those misguided French brethren, and repudiate any connection in their fraternization with the Communists or Red Republicans. It is nevertheless important to bear in mind that it is with their action *as a body* we find fault, and not with the opinions which any individual Mason may choose to enunciate and support. We fear, however, that the evil is almost ineradicable, and that nothing but ostracism for a time from the Masonic Body Universal will cure our French brethren of the fatal fancy for using their influence as Masons in political matters. They must also be taught the virtue of non-interference as regards other Masonic jurisdictions—a lesson which American Grand Lodges have already enforced. The quasi-recognition which they have extended to the Grand Lodge of Philadelphes in London would alone call for severe measures on the part of the Grand Lodge of England, and viewed in connection with their general proceedings, it becomes a crime of no small magnitude.

There are, we doubt not, many true and honourable members of the Masonic Order in France, and to them we appeal in order to avert the ruin which impends over French Freemasonry. To them we appeal to preserve the few remaining links which still unite our erring brethren to the great chain of the Craft Universal. But if their efforts should fail, we must then invoke more powerful aid, and resolutely lop off from the parent tree a branch which bears such strange, unwholesome fruit.

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

THE PRAYER AT INITIATION (p. 234).

Bro. William Carpenter has directed attention to a passage in the prayer at initiation. The word "so" surely means to imply an amount of strength and assurance—"and grant that this, &c., may so," i.e., *in such manner*, dedicate, &c., as to, &c. The passage, I fancy, is weakened by the suggestion of my esteemed old friend, whom I am glad to see "chipper and sassy" as ever.

CRYPTONYMUS.

BRO. FORSYTH AND "ROYAL ARCH MASONRY."

In the sketch of "Templarism" in connection with Freemasonry Bro. Forsyth remarks that the "earliest printed notice" of the Royal Arch "is an address by Laurence Dermott, published about the middle of the last century."

Without entering into the question which Bro. Forsyth is anxious to elucidate, I should like to mention that the above address is not the *earliest* reference in *print* to Royal Arch. I presume Bro. Forsyth's authority for the statement is the "Introduction to the Regulations of the Supreme Grand Chapter of Scotland." If he will examine the *latest* edition of that excellent publication, he will find that the earliest *printed* work is Dr. Dassigny's of A.D. 1744, being *twenty years earlier* than the address referred to.

It was on my representation that the alteration in the admirable "Introduction" was made, as I have a copy of the work of A.D. 1744, open for any brother's inspection, and intend soon to have it reprinted for the information of the Craft universal.

W. JAMES HUGHAN.

P.S.—The Royal Arch can thus be traced in *print* for *one hundred and twenty-seven years*, but *Masonic Knight Templary* cannot for anything like that period.

W. J. H.

"COWAN" AND ITS ORIGIN, &c.

I would like to draw the attention of Bro. William Carpenter, P.M., to the following reference to the above subject in "The Origin and Early History of Masonry," published by the well-known firm, The Masonic Publishing Company, New York, 1864:—

The original meaning of the word "cowan," which has so long been the subject of discussion among Masonic writers, will be found in John Jamieson's "Etymological Dictionary of the Scottish Language," 2 vols. folio, Edinburgh, 1808, and plainly shows that our ritual is derived from that of the *operative* Masons, viz. :—

"Cowan: S. 1.—A term of contempt, applied to one who does the work of a mason, but has not been regularly bred. (Scottish.)"

"2.—Also used to denote one who builds dry walls, otherwise denominated a dry-diker. (Scottish.)"

W. JAMES HUGHAN.

THE LATE SULTAN MAHMOUD ON TOLERATION.

"Let protection be equally extended to every one. Mussulmans must only be distinguished from other men at the mosque, Christians at the church, and Jews at the synagogue."

W. P. B.

In answer to the query of your correspondent "P.M.," in last week's impression, I have to state that the Tyler of Lodge of Virtue and Silence, No. 332, Hadleigh, Suffolk, is in possession of a copy of "Brown's Master Key," without any date, but apparently a very old edition.

W. HART, P.M. 332.

"HELE."

I have recently observed in THE FREEMASON a controversy as to the correct word to be used in the O.B. whether it should be "hail" or "hele." Now, I have recently met with a definition which I think is the best I have ever heard, and which induces me to extract it for the benefit of your readers; it is to be found in Mackay's "Lexicon of Freemasonry," page 131. I give the extract below:—

*Hail or Hele.*—This word is used among Masons with two very different significations:—1. When addressed as an enquiry to a visiting brother it has the same import as that in which it is used under like circumstances by mariners. Thus—"Whence do you hail?" that is, "Of what lodge are you a member?" Used in this sense, it comes from the Saxon term of salutation, "hæl," and should be spelt "hail." 2. Its second use is confined to what Masons understand by the "tie," and in this sense it signifies *conceal*, being derived from the Saxon word "helan," to hide. The preservation of this Saxon word in the Masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the Order and its ceremonies in England.

The author adds in a footnote—

"E" in Anglo-Saxon is to be pronounced as "a" in the word fate.

In the western parts of England, says Lord King, "at this very day to hele over anything signifies among the common people to cover it, and he that covereth an house with tile or slate is called a hellier."—Critical History of the Apostles' Creed, page 178.

There is another definition of the word "heal" at page 133 of the same work, but that is beside the present question.

W.M.

THE ANNUS LUCIS.

I was surprised to see in a calendar that this was found by adding 4004 to the Annus Domini. Surely this must be wrong, the practice in the Grand Secretary's Office being different, as every Craft certificate giving the two dates shows a difference of only 4000 years.

W.M.

LODGES OF INSTRUCTION.

Will some Master of a lodge of instruction kindly give some practical information as to the establishment of one of these, the regulations respecting which in the Constitutions are very vague. Is a petition for one necessary, and if so, is it to be in the same form as that for an ordinary lodge, and are the officers to be named therein to hold their offices for the usual year? or, can a lodge by a mere resolution sanction certain brethren holding a lodge of instruction whose officers shall change at every meet-by rotation, and can such brethren admit as regular joining members brethren not belonging to the mother lodge?

W.M.

A CURIOUS RELIC.

Bro. George D. Stanton, M.D., of Stonington, Conn. Deputy Grand Lecturer, communicates the following interesting account:—

I have in my possession a curious and remarkable Indian relic, which was ploughed up last fall in this town, near the vicinity of an old Indian settlement. It appears to have been an Indian "medicine man's" charm. It is of slate, bearing on one side the outline of a human face, above which are rudely drawn the rays of the sun. On reverse are some characters emblematic of different degrees of Masonry. There is also another character enclosing the *oblong square* or grave and *spring of Acacia*, which is a mystery to me, unless it was intended to represent the sickle. I have conferred with Grand Lecturer C. M. Hatch, of this State, and some antiquarians, for the solution of the mystery of this singular stone, without any satisfactory results. We have local traditions here of certain Indian chiefs in the early colonial days having shown evidences of Masonry, but

nothing authentic. At Newport, R.I., thirty miles from here, there is a peculiarly constructed stone and mortar tower, concerning the origin of which there is no traditional nor historical account; but it is supposed by some that it was built centuries ago by the "Northern men." The Indians might have obtained the Masonic degrees from these "Northern men," or, at a later date, from the earliest French settlers. This stone was unmistakably carved by means of rude stone chisels, and was, therefore, probably made before the iron implements of the English settlers came into use among them.—*N. Y. Dispatch.*

GRAND FESTIVAL.

The Grand Festival of the Grand Lodge of England was held on Wednesday, at Freemasons' Hall, Great Queen-street. The Grand Master was not present; but his place was admirably filled by the Earl of Carnarvon, Deputy Grand Master. Grand Lodge was not very full, but there were a considerable number of town and country brethren present, the Senior Grand Warden's chair being filled by Bro. Algernon Perkins, and the Grand Junior Warden, Sir F. M. Williams, M.P., occupying his own seat.

We noticed the following Grand Officers on the dais:—R.W. Bro. R. J. Lewis, D.G.M., Sumatra, as Deputy G. Master; Lord Eliot, P.G.W.; Samuel Tomkins, G. Treas.; Æneas J. McIntyre, G. Reg.; F. P. Cockerell, G. Supt. of Works; R. J. Bagshaw, P.G.M., Essex; Rev. J. Huyshe, P.G.M., Devon; R. Hamilton, P.G.M. Jamaica; J. I. Evans, P.B.G.P.; Major Creaton, H. Browse, G. Cox, J. Savage, S. L. Tomkins, C. Hutton, Gregory, E. B. Sutton, C. C. Dumas, J. Cooper Forster, Thomas Fenn, P.G.D.'s; Sir Albert W. Woods (Garter) G.D.C.; John Hervey, G. Secretary; E. E. Wendt, G. Sec. German Correspondence; Rev. Dr. J. E. Cox, Rev. C. J. Martin, Rev. W. F. Short, Rev. Sir J. W. Hayes, Rev. R. J. Simpson, P.G.C.'s; W. Farnfield, P. Assist. G. Sec.; Hyde Pullen, E. H. Patten, J. Nunn, E. Busher, James Mason, J. Hollon, P.G.S.B.'s; James Coward, P.G.O.; J. Smith, James Brett, W. Ough, P.G.P.'s

After the formal opening of Grand Lodge, Grand Secretary read the minutes of last quarterly communication, which were put to the brethren and unanimously confirmed.

The Acting GRAND MASTER then rose and said that, as Grand Master was not present, the installation and saluting of him must be omitted; but he was commissioned by his lordship to state that he regretted his absence, which he knew they would excuse. The Acting Grand Master further stated that it had pleased the Grand Master to nominate him (the Earl of Carnarvon) as Deputy Grand Master. (His lordship was accordingly saluted.)

The following brethren were then invested as Grand Officers for the year, the Acting Grand Master accompanying each announcement with highly commendatory expressions on the qualifications of each:—

- Lord Lindsay, S.G.W.
- Col. Whitwell, M.P., J.G.W.
- Rev. W. F. Short, } G. Chaplains.
- Rev. John Brownrigg, }
- S. Tomkins, G. Treasurer.
- A. J. McIntyre, G. Registrar.
- John Hervey, G. Secretary.
- Ernest E. Wendt, G. Secretary for German Correspondence.
- J. Van. N. Bazalgette, } G.S. Deacons.
- J. E. Saunders, }
- J. M. Wike, } G.J. Deacons.
- Raynham W. Stewart, }
- F. Pepys Cockerell, G. Superintendent of Works.
- Sir Albert W. Woods (Garter), G.D.C.
- W. Hickman, Assist. G.D.C.
- Dr. J. Daniel Moore, G.S.B.
- Wilhelm Ganz, G. Org.
- John Coutts, G.P.
- John Boyd, A.G.P.
- C. B. Payne, G. Tyler.

These brethren were then formally saluted.

The Acting GRAND MASTER: Brethren, it is now my duty to make the announcement to you, which is customary on these occasions, that I have appointed Bro. James Brett, late G. Pursuivant, to take the rank and wear the clothing of



a Past Grand Pursuivant; and I will now call on the Grand Secretary to read the return of the Grand Stewards.

Bro. HERVEY then read the following list of Grand Stewards:—Bros. Trego (1), Brandt (23), E. Lewis (8), G. Sharpe (2), Stephens (4), Middlemist (5), Eaton (6), Hillier (14), Sewell (21), Threlfall (26), Clarke (29), Witley (46), Hobson (58), Munter (60), Frost (91), Stevens (99), Glen (197), and Bolton (259).

Grand Lodge was then closed, and the brethren adjourned to banquet, at which the Earl of Carnarvon presided.

On the drawing of the cloth, grace was sung, and the speeches of the evening were delivered. In proposing the first toast,

The Acting G. MASTER said: Brethren, the first and the oldest toast to which I have to invite your attention is that of "The Queen and the Craft." It is a toast which often recurs on these occasions, and let me tell you that as Masons we think that it never can recur too often. (Hear.) Every year that goes by ought to teach us, whether in town or country, the many and multiform advantages of the Craft, and not only every year, but this year especially it calls to our minds the lesson that in this country it is our good fortune, as it has been the good fortune of our forefathers before us, to live under the rule of a tempered and an hereditary monarchy. (Cheers.) When we see the misfortunes, the evils, the miseries, which other countries have undergone where that hereditary principle has been wanting, we may congratulate ourselves that our lot has been cast in this land, and we may trust that we may hand that blessing down unimpaired to our children as we have received it from our forefathers. (Hear, hear.)

After this toast had been drunk and the National Anthem beautifully sung,

The Acting GRAND MASTER said: Brethren, I do not intend to allow you much time between the toasts, but I do so on this principle, that no one ought to be "weary of well doing," and I think it is well doing to give you the next toast. You have just now drunk the old immemorial toast of the Queen and the Craft, I now wish you to fill your glasses and pledge them to His Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family. We drink His Royal Highness's health on this occasion, not merely as Prince of Wales, but as a Past Grand Master of England; we drink his health as a member of our own great body; we drink his health as that of one who has shown deep interest in all that concerns the welfare of the Craft; and I have to remind you that, and this is a fitting time for it, that within a few days from this time H.R.H. will fill this chair that I now unworthily occupy—"No, no"—and will plead, and I have no doubt plead most eloquently, for one of those great charities of our Order which are our highest boast and honour and distinction. Brethren, I trust on that occasion, not only in honour to him, but after all in honour to something even greater still, the principle which is involved, the charity which is at issue, that this great hall will be full to overflowing—that instead of seeing three tables before me, I, if I have the happiness to be present, shall see many more crowded in that same area, and that we shall hear a great subscription list read out in honour and in assistance of the Girls' Charity. Brethren, I have to ask you to fill your glasses, and to drink them to "The Health of His Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family."

This toast having been drunk, was followed by a song.

The Acting GRAND MASTER: Brethren, I can quite sympathise with the unwillingness of any one to listen to words spoken after the extremely beautiful melody to which we have just been listening with such rapt attention; but I have to perform a duty in proposing to you the next toast, and it is one which you will, I am satisfied, gladly welcome: it is "The Health of our absent Grand Master." (Great cheering.) There is an old proverb which warns us not to talk about the absent, and there is another which says the absent are always in the wrong.

Well, now I intend to violate the first rule and talk of the absent; and in the next place I am certain you will agree with me that Lord de Grey, so far from being wrong, is quite the right man, and if he can return to England having, with his colleagues—very able colleagues both in this country and in America—if he can return having achieved satisfactorily the objects of his mission, it will be a matter of very great congratulation to men of all views and of all parties in the State. (Hear, hear.) Brethren, I feel particularly that my noble friend ought to be here this evening, because to-day is the day on which not only all our great appointments are made in Grand Lodge, but on which he also ought to have been proclaimed as our Grand Master. Unfortunately he has been absent, and it seems to me rather in meeting here to-day without him that it is a little like playing the play of "Hamlet" with the part of Hamlet itself omitted. Nevertheless, our good wishes go with him, and though he is not present we accept him as our Grand Master quite as heartily. (Hear, hear.) And I think this is a fitting occasion for me to mention that recently, whilst in America, though engaged, of course, at other times on other State affairs, he has received at the hands of his American Masonic brethren a welcome worthy of them and worthy of the Craft in England, in honour of whom that welcome was given. (Cheers.) I have seen few things lately which have given me greater satisfaction than to note the hearty, cordial, and fraternal spirit which was exhibited in Washington on the part of the American Masons—(hear, hear)—and if that was the case as regards them, I may say also somewhat as regards my noble friend our Grand Master, that the trowel, as we all know, is the emblem and instrument of Masonry, I have no doubt that my noble friend as an operative and speculative Mason knows how to use it; but I am quite sure of this, that in all his dealings in and intercourse with American Masonry he will well know how to put in that cement of friendship and brotherly feeling. Brethren, "The Health of the Grand Master."

The toast was drunk with most enthusiastic heartiness.

Bro. LEWIS, Prov. G.M. Sumatra: Brethren, you are all aware of the toast which I now have the honour to propose to you, and I am sorry it has not fallen to better hands; but, were I on this occasion to give expression to my feelings, I am sure I should meet with your indulgent consideration. But, as the noble lord, whose health we are about to drink, is present, permit me to observe that he has endeared himself to the Craft, not only by attending on all occasions at our Grand Lodges, when our Grand Master has not been able to be present, but at the last especial Grand Lodge the noble lord gave expression to feelings which were an honour to him, and raised the Craft greatly in the public estimation. I will not, in his presence, say more than, at the same time, we hope that the day is not far distant when we shall have the pleasure of seeing him preside over the Craft as Grand Master. With those remarks, I ask you to drink his health.

The Acting GRAND MASTER: Brethren, I assure you that I labour now, as I constantly do, under the extreme difficulty, not to say the impossibility, of returning in meet and adequate language my sense of your kindness on these occasions. I constantly, I am happy to think, come into contact with the Masonic brethren, and I never leave them without feeling that somehow or other we have parted perhaps even better friends than we met. I hope that you will at least do me the justice to believe this, that, whenever I have had the honour of filling the chair, and presiding over your deliberations, I have endeavoured faithfully and fairly to do that which I conceive to be my duty—(hear, hear)—speaking without fear or favour, and keeping in view, as I hope I always shall do, the interests of the Craft apart from every other consideration, no matter what. (Hear, hear.) Brethren, if anything could give me greater satisfaction, or could be perhaps a greater compliment to me, when my health was proposed this evening, than anything, it would be in the fact that that toast was given

you by my Right Worshipful friend, Bro. Lewis, on my right. It is forty-nine years, I think, since he received his appointment at the hands of your late Grand Master, the Duke of Sussex. I esteem it no light thing when one, I will not say burdened with years, because he carries them so lightly that the youngest of us may well envy that brother, but when one who has had so long and so large an experience of Masonry in every clime and in every part of the world—I say I esteem it no light compliment to us, the Grand Lodge of England, when he returns, as he has returned this evening, to take part in our councils, and I esteem it no light compliment to myself that he has done me the honour to propose this toast. Brethren, let me say one word now as to the occasion of our meeting here this evening. The revolving year brings round with it, as we all know, at this season our appointed festival. We meet indeed upon other occasions, and for other objects. We have other duties then in view. Some of us have to plead the cause of particular charities; others among us, and certainly not less an important task, have to meet that appeal by putting our hands into our pockets. I am far from saying which of the two parties discharge the most important duty. I am sure of this, however, that those who put their hands into their pockets, and go deep enough, certainly realise the most practical advantage of the meeting. Well, brethren, these are our duties on other occasions; to-night I have not got to vex you with any solicitations on this subject, and every man may return home with as heavy a purse as he has brought. But, on the other hand, it is my duty to congratulate you on our happy meeting here this evening, and to look forward, I trust, to a similar happy meeting this time next year. We have much, very much in this our Masonic England for which to feel very thankful. When we look abroad, and see the picture, but a few miles across the water, of unmitigated evil and sorrow existing there, we cannot feel, I think, too thankful for the calm and the even tenor which we are allowed to pursue here in England. We see on every side of us our charities well supplied; we see our lodges multiplying and growing up; we see, as I hope and believe, the spirit of Masonry growing stronger and better from day to day; we see our funds increasing so much that some of the wisest heads among us think it right in Grand Lodge to repress as far as they can the desire to dip our hands into the public purse. Well, all these are good and great signs; and allow me to say it depends upon you, it depends upon all of us, not only in our corporate capacity as the Craft, but in our capacity as lodges, and still more in our capacity as individuals, to uphold and maintain at its highest point the Masonic standard which has hitherto been set before us, and we can only do that by persistently practising, exemplifying, illustrating, and inculcating the great Masonic virtues upon others. This is our duty, and this it is, and this only, which will enable us this time next year, when we meet again in this hall, to feel that the last twelve months have not gone by in vain, and that English Masonry stands, I will not say higher, but at all events as high, as it does at present. Brethren, you have been pleased to drink the health of my noble friend the present Grand Master; you have been pleased now to drink mine. I cannot sit down without giving you the health of another, of one to whom Masonry in this country is, I think, largely indebted for the high and pure standard which in his private and in his public capacity he constantly set before us. I mean your late Grand Master—(hear, hear)—who for a quarter of a century filled the chair of Grand Lodge. (Cheers.) Brethren, I have only to add, in proposing his name, and coupling with that the toast of "The Past Grand Masters of England," that I personally do so with the greatest satisfaction when I look back upon the long personal friendship and acquaintance which it has been my good fortune to enjoy with Lord Zetland. I trust that, though he has retired from this chair, he may long live; and whenever the interests or the necessities of the Craft require it, that he will be found in the midst of us to give us his

valuable support, as he has already given it once to my knowledge within this last twelvemonths. Brethren, I have to give you "The Health of the Past Grand Masters of England."

The Acting GRAND MASTER: Brethren, I have to remind you that here in England, though we meet as a Grand Lodge, and though Grand Lodge is no doubt the first and the paramount thought in our minds, there are two sister Grand Lodges which, on an occasion like this, we certainly cannot afford to overlook. It is my duty, and a most satisfactory duty, to ask you to fill your next glass in honour of the Grand Lodge of Scotland and the Grand Lodge of Ireland. Scotland, as we all know, is a country having a soil rugged in external appearance; but she has indemnified herself well for her natural drawbacks by the high qualities of her people—(hear, hear)—and their great virtues and power; and on no soil, I think—if even the thistle has bloomed upon the Scotch soil—have all the great Masonic virtues found a kindlier root than they have there. Brethren, I may say the same of Ireland. We sometimes hear of lodges in Ireland of a somewhat questionable frame and character; but I do not think there has ever been one hint of a doubtful character which could be urged against Irish Masonry. (Hear, and cheers.) Whatever may have been the unhappy circumstances and feelings in other parts of Ireland, Irish Masonry, so far as I know it, has been loyal to the crown and to the connection with this country. (Hear, hear.) Brethren, may these two great sister Grand Lodges be long, steadily, and firmly united to each other, and to us, and may they and we take to heart a maxim which, I remember, is written upon one of the halls of one of our great London companies, and which Masonry, like every other society, may read, and mark, and hold with advantage: *Concordia res parva crescut; discordia res maxima diminuitur*. I give you "The sister Grand Lodges of Scotland and Ireland;" and though I wish there were present many representatives from each, I am glad to think that we have present here at least one, Captain Gordon, who will worthily represent, and, I doubt not, worthily answer on behalf of, the Grand Lodge of his own most illustrious country.

Captain GORDON: Most Worshipful Grand Master, officers, and brethren, I must say that the lines might have fallen to me in more pleasant places. I never thought when I came this evening into this fine hall that I should be called upon to respond for the Grand Lodge of Scotland, because your present Senior Grand Warden, Lord Lindsay—than whom there is no better or more ardent Mason—I thought, would have been here to reply to the toast. But he has left, and the duty has devolved upon me to return thanks on behalf then of Grand Lodge of Scotland. I beg to thank you for the kind manner in which you have drunk its health. Although some quarrels have occasionally arisen, yet, as the Right Worshipful Grand Master has said, let discord cease, let concord reign, and let our motto be "upwards and onwards." On behalf of the Grand Lodge of Scotland, I beg to thank you.

The Acting GRAND MASTER: Brethren, I have now to give you "The health of Provincial Grand Masters." We are not favoured this evening with the presence of very many; but we are grateful to those who have attended. The duty of a Provincial Grand Master is really an important one; it is sometimes a difficult one. I belong myself to the confraternity, and I know sometimes how many are the difficult and the delicate questions which come before us; but this, at least, I can say from personal experience, as I believe most of my brother Provincial Grand Masters might also say that any Province to which you appeal loyally and frankly will always answer you in the same spirit, and as I look back myself with feelings of great gratitude to my Province for the support which I have uniformly received at their hands, I am confident that the great majority of Provincial Grand Masters in England know that they have but to deal frankly and straightforwardly with the brethren of their Province to insure also at

their hands the most hearty and cordial support. Brethren, I have to give you the "Health of the Provincial Grand Masters of England," and with that toast I will take the liberty of joining the health of my Right Worshipful brother, Bro. Bagshaw, on my left. His merits are well known to you here in London, just as they are even better known, if I may say so, in his own Province of Essex. Let me give you "The health of the Provincial Grand Masters of England," coupling with it the name of Bro. Bagshaw. (Cheers.)

Bro. R. J. BAGSHAW: Brethren, I am sorry to say that I am hoarse, and shall scarcely be heard; but it affords me very great satisfaction to express to you our gratitude for the honour you have conferred on us in drinking our health. As an old Provincial Grand Master, I feel that we have ever received the support of Grand Lodge of England, and I can only say I hope the Provinces will long continue to work most heartily with the Grand Lodge of England. I will not further inflict on you the punishment of listening to a hoarse voice, but will only add that I am very much indebted to you for your kindness in acknowledging our services.

The Acting GRAND MASTER: Brethren, one of the most important duties which call us together this evening in Grand Lodge is, as you are well aware, the appointment of the Grand Officers for the ensuing year; and it is now my pleasing duty to ask you, nearly at the close of my list as I am, to fill your glasses and to drink then in honour of the Grand Officers for the ensuing year. The duties in Grand Lodge are not very onerous, or, generally speaking, very difficult; but at the same time they do require attention and care; and I trust that the Grand Officers of this year will set the example, which I am confident they can set, of steady attention to, and a careful performance of, their duty, and of a perfect knowledge of all those details of their relative positions which we expect at their hands. It is by these qualities that in a great measure the dignity of Grand Lodge and the prosperity of our proceedings is preserved; and I look forward with confidence to those brethren who have accepted offices this day, discharging those duties fully and effectually. I regret that my noble friend, Lord Lindsay, who has received the office of Senior Grand Warden, is not present at this table. He was obliged, sorely against his will—for I believe there is no more unwearied, no more earnest, Mason within the four seas than he—he was obliged to leave us very early; but we are fortunate in having his colleague here present, the Junior Grand Warden, Colonel Whitwell, and I shall take the liberty of joining with the toast his name. I am satisfied that all those duties in Grand Lodge, to which I have adverted, are in very good and safe keeping when they repose in his hands. Brethren, "The Grand Officers, not merely of this year, but of the past year—the Grand Officers both Past and Present."

Bro. Col. WHITWELL, J.G.W.: Most Worshipful Grand Master, you cannot regret the absence of my brother, our Senior Grand Warden, Lord Lindsay, much more than I do; but like my friend who responded to the last toast, though I regret it, I feel that it is the duty of every Mason when the front rank is vacant to obey the commands of you, my lord, and to step into his place as becomes a good soldier of the great Fraternity of Masonry. But when I reflect upon the heavy responsibility devolving upon me to respond for not only the present officers but for the past, I feel overcome with the difficulty. I call to remembrance that honourable descent and uninterrupted succession from times long gone by into the dark vista of history, of which we are the notable, and I trust, the faithful representatives. Talk of an aristocracy, talk of antiquity, the officers of this lodge represent an aristocracy and an antiquity beyond any other known aristocracy or antiquity in the world. I say, my lord, when I remember this, and when I consider for an instant that if all the illustrious men who bore office in this Grand Lodge were figured on the walls of this hall, I suppose they would not be sufficiently large to afford accommodation for the artist to

paint them. I trust, my lord, that your observations will not be in vain, and that the honourable distinction you conferred on the present officers will be amply fulfilled, and that they will do their duty like those who have gone before them. One thing, however, we do learn, and that is this: In our punctuality and in the order and solemnity of our proceedings we learn the duty of obedience to higher authorities, the duty of order, and faithfulness and truth; and in endeavouring to fulfil those great duties, officers in past times have always succeeded, and I trust all officers will so succeed in times to come. I have to ask the cordial concurrence of my brethren in drinking the next toast, I mean the toast which I have the permission of the chairman to propose, and that is, a toast which commends itself to every Masonic heart, that of "The Masonic Charities." If I possessed the eloquence of our Bro. Binckes, who is known far and wide, in every extremity of this United Kingdom, I might ask you to "lend me your ears" for a little time longer; but the advocacy of those charities is much better in his hands than mine. One thing I do rejoice in, that in those charities our order has manifested that far-seeing, intellectual desire for advancement which is now only coming to be apparent in the world at large, and not like the almshouses and the hospitals, built in many cases as the only relics of those that have gone before us, Masonry has added to her charity the duty of educating her children; and while the country is awakening to a sense of the importance of education, Masonry has for a long series of years anticipated that sense in advocating the charities of our order. We do it, not only to promote the moral and the intellectual, but also the best interests of the children under our care. I have to remind this assembly that the meeting of the Girls' School and the Festival take place on Monday week, and I would not only support it myself in answer to the invitation from the chair, but I would hope that every brother who is able to be present on that occasion will be present.

Bro. E. H. PATTEN, P.G.S.B.: Right Worshipful Dep. G. Master, before I return thanks for the toast which has just been proposed, you must allow me to thank you personally for the very kind manner in which you introduced a notice of the Girls' Festival in proposing the health of the Prince of Wales, and I only hope the brethren will take your advice and come. I beg to announce to the brethren that it is nothing new to them, because they are all aware that the festival will take place on the 8th of May, on which occasion His Royal Highness the Prince of Wales will take the chair. I am only afraid that the brethren who attend that festival will be short of accommodation, and there may be some inconvenience; but if there is, I must ask them to make every allowance for us, and do their best to conduce to the success of that meeting. And now I thank you all very heartily for drinking this toast.

Bro. A. J. M'INTYRE, G. Registrar, proposed "The Grand Stewards," to which Bro. W. SUTTON GOVER, President of the Board of Stewards, replied.

"The Ladies" having been duly honoured, the company adjourned to the Temple, where a vocal and instrumental concert was given, in which, under the direction of Bro. Jas. Coward, P.G. Org., Madame Florence Lancia, Miss Dalmaine, Miss Julia Elton, and Bros. Barnby, Carter, Montem Smith, and Distin took part; Mr. J. C. Arldige performing some beautiful solos on the flute. The musical selections were carefully made, and all the vocalists were in fine voice. We have never found such an excellent musical provision at any of the Masonic festivals, and have much pleasure in recording the fact as a testimony to the care taken by the Grand Stewards, who were very attentive to the wants of the visitors, and were the recipients of much laudation, both by the brethren for their care of them, and by the ladies for the alacrity with which their needs were supplied.

The duties of toastmaster after the banquet were performed by Bro. T. Spencer with his accustomed ability.

## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Several Past Masters and brethren have requested me to return our thanks to our worthy Brother William J. Hughan, not only for his interesting work, "Masonic Sketches and Reprints" in connection with English Masonry, but for his valuable communications respecting "Freemasonry in Ireland," which appear in THE FREEMASON, and we trust he will continue to give us more *light*. We intend to ask our Masonic friends to favour him with any old Masonic documents they may have, and hope many others may be induced to do the same. There are many old lodges in this country that have never ceased working since their warrants were granted, and no doubt there is much valuable information to be obtained if a search was instituted.

Yours very fraternally,  
CHARLES SCOTT,  
P.M. 350 (I.C.), P.P.J.G.W., Devon.  
Strathroy, Omagh, April 25, 1871.

## THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I regret to notice, at page 251, a letter from Bro. Buchan, in which he implies a charge against me of want of good faith towards yourself and your readers, in what he supposes is the suppression of part of the statute of Masons, 1425. Bro. Buchan, being a Scotsman, is probably not familiar with the English statute book, and this must be his excuse for so grave an insinuation. Permit me to explain that you *did* print the statute of Masons *in extenso*. The English statutes are divided into "chapters" (each of which is "a statute") and are *now* invariably published in separate form; but, at the earlier period referred to, many of such chapters were frequently published in one general statute. The one in question is "The statute made at Westminster the third yeere of King Henry the sixth." It contains five chapters as follows:—1, Masons; 2, "Sheepe and Wollys" from Flanders; 3, Offences against the Customs; 4, As to the Staple of Calais; 5, As to a Commission concerning the river Ley. I think before making these strong assertions Bro. Buchan would do well either to make enquiry for himself, or to invite further explanation in your columns. Even in the statute of labourers to which he alludes, masons and carpenters are prominently distinguished from all other classes. This statute (1361) in dealing with labourers enacts "That the Lords of Townes may take and imprison them by fiteene dayes if they will not instifie themselves and then to send them to the next gaole, there to abide until they will instifie them by the forme of the statute." Subsequently it proceeds: "And that as well carpenters and masons be comprised in this ordinance, as all other labourers, servants, and artificers. And that the carpenters and masons take from henceforth wages by the day, and not by the week, nor in other manner. And the chief masters of carpenters and masons take foure pence by the day, and the other three pence or two pence according as they be worth, and that all alliances and couines of masons and carpenters, and congregations, chapters, ordinances and oathes betwixt them made, shall be from henceforth void and wholly annulled."

Here, in the statute of labourers itself, we have a remarkable distinction between the masons and carpenters, and the ordinary classes of artificers in other trades, and the enactment is made special for the purpose of including them. As to dogmatic assertions of what these statutes mean and refer to, they are idle and futile, and your readers must take them at their phantom value.

In another statute of Edward VI., 1549, a distinction is made between the classes of masons in an enactment, "That no person or persons shall at any time after the first day of Aprill next comming, interrupt, denie, let or disturbe any free mason, rough mason, carpenter, &c."

I wish distinctly to remark that I have only troubled you at any time with these curious old laws upon the express challenge of Bro. Buchan, who immediately makes positive statements respecting the meaning of statutes of *the existence of which* he had never before been aware.

I entirely dissent from Bro. Buchan's view, that those who do not accept his mere assertions and "affirm otherwise are bound to *prove the affirmative*." On the contrary I say that *he* is the one who has affirmed, and that he is bound to support his theory by *some* proofs of his affirmation. Do not let Bro. Buchan forget, or ignore, that when he has asked me for proofs he has not had long to wait for them; and do not let any of us forget that he has never given any reasonable argument or evidence in reply. Bro. Buchan tells us that the case of the Clothiers' Guild is quite in support of his

ideas; but if this be so, his assertions and his ideas must run in different channels, unless it be that he publishes the assertions and retains the ideas to himself. I should have no disposition to run away from the bubble if there was *anything in it*, but like other bubbles it is entirely empty, and, if it burst not, it must remain a bubble still.

I am, faithfully yours,  
LUPUS.

## LODGE BY-LAWS.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—In your issue of the 8th inst. you was kind enough to insert my question as to whether it was competent to get a charter from the Grand Lodge of Scotland under which Scottish or other Masons could meet in England, since which I have ascertained that such cannot be. But I now ask, Mr. Editor, if the said by-law spoken of in my last is Masonic or according to the Constitution of the Grand Lodge of England, and according to the ancient landmarks of our noble Order. If such be in accordance with G.L. laws, then, as an Englishman, I must submit, but would earnestly impress upon the Scottish Craft the necessity of impressing upon the mind of every candidate that Masonry is not, as we express it in our instructions, universal, and that we must not expect the right hand of fellowship; neither does the noble and beautiful lessons taught in our lodge-rooms extend to him, a Scotch Craftsman, further than the land of the thistle, and which he will have to acknowledge by paying one guinea more than the fees of said lodge, or be deprived of those privileges which are dear to every true Mason's heart.

But independent of all this, Mr. Editor, it would be a great boon to many Masons who do not measure Masonry by the amount of initiation fees, if the Grand Lodges of the United Kingdom would take steps not only, as was suggested in your valuable paper some time since, to have uniformity of working, but also uniformity of fees, so that such unseemly and unmasonic conduct may not be found among us. But surely, Mr. Editor, this cannot be according to the landmarks of that Freemasonry which teaches us in the N.E. corner that rank and pomp are all levelled here, and that jewels, riches, or gold are of no avail in the attainment of Masonic honour, but that Masonic perseverance and brotherly love is to be the criterion of our advancement and progress in the attainment of the honours of our Order.

This, I again repeat, Mr. Editor, cannot be the Masonry which for the sake of *£ s. d.* debar us from the ennobling, and should be humiliating, lessons taught by the working tools of the Craft degree, viz., that in a short time hence we shall all meet upon the —, before Him who is no respecter of persons, and in that low valley where the bones of the prince will be undistinguishable from those of the peasant, and where the Scottish Mason will not be judged by the amount of his initiation fees, but by the plumb-line of his Masonic conduct according to the teaching of our patron St. John, who said, "By this shall ye know if ye are of us—love one another."

Again apologising for for intruding on your valuable space,

I am, dear Sir and Brother, yours fraternally,  
WM. FOSTER,  
P.M. 354 S.C., P.Z. 87 R.A.C.  
Maryport, April 18, 1871.

[It would be a despotic exercise of power were the Grand Lodge of England to dictate to its subordinate lodges in matters which are usually settled by the lodge by-laws. Every lodge has a right to make its fees as high as it pleases, or to reduce them to the minimum allowed by law. We trust our correspondent will see the propriety of every lodge being thus permitted to regulate its own membership.—ED. F.]

## KNIGHT TEMPLARISM AND MASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your impression of April 22nd, I find a long letter from Bro. Charles J. Forsyth, giving a truly admirable account of the apparent connection between the Ancient Knights Templar and the Masonic Order. Bro. Forsyth deserves the thanks of the Craft for his accurate transcription, the greater part of the article in question being from the pen of that highly accomplished Mason, the late Bro. George Walker Arnott, 33<sup>rd</sup>, LL.D., Medical Professor of Botany at Glasgow. It can be found, word for word, at the commencement of the Regulations of the Supreme Grand Royal Arch Chapter of Scotland, to which it forms an introduction. As the letter quotes the whole of Dr. Arnott's argument, *verbi et littera*, one would naturally expect some acknowledgment of the source the writer derived them

from; but Bro. Forsyth has omitted this, no doubt inadvertently. May I ask this brother to rectify his error of omission in your next issue.

I am, my dear Sir and Brother,  
Yours fraternally,  
† ZANONI, 30<sup>o</sup>.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I observe in your impression of the 22nd inst., a letter on this subject, which contains several statements that I cannot let pass without lifting up my feeble voice against them.

In the first place, I hold, and I know a good many of the Order hold with me, that our adhesion to Masonry was only to preserve our Order from being swept off the face of the earth, and that we only borrowed signs and symbols from Freemasonry to distinguish friend from foe, our ancient forms of reception remaining the same as they had been before our adhesion.

Again, with regard to the wonderful discovery or Masonic relics at Stirling, I count that discovery as *nil*, for this reason, that when there were no charters from governing bodies the *Craft* lodges without any authority used to work not only the Royal Arch, but also the Knight Templar and Red Cross Degrees. Only recently I discovered in Aberdeen the seals and jewels of office of the St. James's Encampment which had been worked in connection with the St. James's Lodge.

As to the Masonic branch of Knights Templar having their chief seat in Scotland at the present day, I, on behalf of the Scotch Knights Templar, entirely deny it. There are a few *so-called* Encampments in some towns in Scotland that do not recognise the governing body. These may be called Masonic Knights Templar, but as for the priories holding of that body, they never can be called Masonic. Why, our very title, "Religious and Military Order," entirely throws Masonry aside.

I am, yours fraternally,  
A SCOTCH KNIGHT TEMPLAR.  
Langham Hotel, April 24th, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read the lengthened remarks on this subject by Bro. Charles G. Forsyth at page 252, and which, as he informs us, are "given from good authority," only they appear to me to be taken from very *bad* authority, or rather from no authority at all. He would have done well ere writing his letter had he read up the information to be got in the past pages of THE FREEMASON on the subject from such writers as "Lupus," W. J. Hughan, D. Murray Lyon, &c. The popular Masonic idea of the old Knights Templar being Freemasons and "practising Masonry," is simply pure imagination; many of them, however, were admitted *freemen of the burgh*, for the purpose of being able to buy and sell—not for the purpose of learning a trade, nor for the purpose of being initiated into the three degrees of St. John's Masonry, for said three degrees never existed until A.D. 1717-23. And as to Royal Arch Masonry, it never existed until the second quarter of last century. As to the engraved plates of the Stirling Ancient Lodge we hear so often about, yet so little definitely, taking them at the best, instead of their age being "the beginning or middle of the seventeenth century," about the middle of the eighteenth century would be nearer the true mark. However, if they be in existence give us a photo. of them, and if we can allow them to be older than the middle of last century, or even so old, we shall be quite happy to do so. Then as to Prince Charles Edward Stuart being made Grand Master of the Templars at Holyrood in 1745, that I consider is all a mere dream, while the bombastic pretended letter on the subject from the "Duke of Perth" is, in my opinion, anything but genuine, as I have stated at length at page 236 of THE FREEMASON, May 14th, 1870, and which opinion has been privately supported since by one of our best writers. Altogether, therefore, I would most respectfully and fraternally desire Bro. Forsyth to study this subject properly before writing upon it again.

I am, yours fraternally,  
W. P. BUCHAN.

## THE RITE OF MISRAIM.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read with interest the account in your paper of the founding in this country of the Rite of Misraim.

At first it was stated that it was under the authority and with the sanction of M. Cremieux, of the Grand Orient or Supreme Council of France; but since that has been denied authoritatively by M. Thevenot, in the columns of your contemporary you state in your issue, of the 8th inst., that the Rite is to be worked under the authority of a *pupil* of Mark Bedarride, the founder of the Order, and that the charge to members of the Order of Constantine is to be *nil*.



Now as some of us would like to take these degrees, which would cost us £20 or £30 under the A. and A. Rite, as they are to be had so cheap, and as we are anxious to have the real thing, would you or some other brother oblige by stating in your next number who is this pupil of Mark Bedarride?

Yours fraternally,  
RED CROSS OF ROME AND  
CONSTANTINE.

[We have no authority to publish the name of the brother, but he is a 33° A. and A. Rite. Further correspondence on the subject, unless to substantiate previous statements, can do no good, and we hope the whole question will soon be set at rest.—ED. F.]

THE CASE OF CHARLOTTE JACKSON.

(To the Editor of The Freemason.)

SIR AND BROTHER,—Will you allow me to draw the attention of the Craft to the case of Charlotte Jackson, a candidate for the benefits of the Royal Masonic Benevolent Institution.

This is her *fourth application*, and from want of influential Masonic friends, she is likely to have to make four more before she is successful, unless more support is given that she has hitherto received.

I have personally investigated the case, and can assure you that she is utterly without the means of support. In all human probability she will not require our aid very long; but if she could obtain the annuity, it would enable her to pass her few remaining days in comfort, and as she is the only one on the list who has had to make four applications, I do earnestly hope the Craft will vote in sufficient numbers to ensure her success.

I shall be very happy to receive proxies on her behalf.

I am Sir and Brother,  
Yours fraternally,  
JESSE OWENS.

40, Vorley-road, Junction-road,  
Upper Holloway, N.

PROXY COMMISSIONS TO GRAND LODGE OF SCOTLAND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The article by a "Past Master," in your impression of the 15th, bearing on the subject of Proxy Commissions in the Grand Lodge of Scotland, is fraught with the most vital importance to Scottish Freemasonry. The evils arising from votes by proxy are almost too numerous to be dealt with in a single letter, and the brethren in this neighbourhood are glad the subject has been taken up with such ability, and in a quarter having so much influence as yourself.

The brethren of the Province of Forfar—desirous no doubt to be present at Grand Lodge Communications during the presidency of their own Grand Master, whom they so much admire—have been gradually throwing off the yoke and bondage of this feudal vassalage of the Grand Lodge, and appearing, as their duty is, in their own interests, which I may add, has brought down the holy indignation of the paid officials of Grand Lodge and their boon companions.

On a recent occasion, representatives from several lodges in this Province appeared in the Secretary's Chamber of Grand Lodge and tendered their fees, according to the printed form, more than the prescribed time prior to the opening of Grand Lodge; but an absurd technicality was thrown in their way, and the fees of *three* lodges were refused. A fourth, having *paid* its fees about six weeks previously, desirous of the privilege of voting, was informed they had *no vote*. The Master, remonstrating, said if fees were the key to a vote, these had been in the Grand Secretary's possession for some time, when, on turning up the books, *no entry of the money had taken place*, and in order, I suppose, to save criminal proceedings, the Grand Secretary, Grand Clerk, and Grand Assistant Secretary, clubbed the amount amongst them, and handed it back to the head of the deputation, in presence of a dozen others, who are prepared to substantiate what I write, and the impudent slang given those deputations could not be believed even were it my misfortune to repeat it here, which I shall respect you, sir, by not doing.

I hope lodges in distant parts of the country shall think well before they dispose of their birthright in the manner so commonly followed, but rather consider whether it would not be better *not* to vote than have their vote given adversely to the interests of the Craft.

Railway companies are now very liberal where a special trip is desired for such purpose as being present at a public Board, and every lodge should endeavour to send at least *one* member to every meeting of Grand Lodge, and following the legal plan laid down in Past Master's article, the security of honest voting would be much increased.

I believe the Province of Glasgow are fully alive

to the importance of self-representation also, and are doing much to rid us of the grievance of Proxy Commissions. Let us all unite in the same, and purity must prevail.

I am, dear Sir and Brother,  
Yours fraternally,  
ROY.

QUALIFICATION FOR THE MARK CHAIR.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am glad to find that my former letter has been the means of directing attention to this subject, and that—with the exception of your esteemed contributor Bro. Hughan—all your correspondents express themselves favourably towards the proposed change.

If, indeed, it be true that a dispensation is granted as a "matter of course," it necessarily modifies my objections, but I still think it advisable to do away with any such restriction.

Bro. Hughan says the result would be that the dignity and honour of the Mark Chair would be less valued. I take exactly the opposite view, believing that the Mark Degree is quite good enough to stand on its own merits, and that any brother who took the pains to work through the various offices to the chair, and was then honoured by being elected to that office, would be quite as careful of the dignity and honour of the degree which first recognised his merits, as if he had already passed the chair in the Craft.

The Mark is an independent degree, but I wish to see it made thoroughly so, by the members choosing the brother to preside over them, who by his industry and skill has qualified himself for the office, without reference to the offices which he may or may not have held in the Craft.

Yours fraternally,  
A CRAFT P.M.

WHEN WAS NOT THE BIBLE USED?

(To the Editor of The Freemason.)

DEAR SIR,—In Oliver's "Revelations of a Square," it is stated that, instead of the Bible, old lodges in England used the Church Prayer Book. The statement is vague, and I cannot make it more precise, but I give it thus in reply to Bro. Hughan's question on page 164 in his response to Bro. Norton. I believe it is the only authority extant on the subject, if it may be deemed authority at all. So long as oaths are administered in Masonic lodges, it is superfluous to state that the Bible must be used in Christian countries, as that book which men in authority are disposed to regard in public as in private essential and necessary in the administration of an oath. I think before Bro. Norton advocates the removal of the Bible from the lodge, he should begin back of that, and advocate the removal of the obligation by oath in any of the forms now in use. If *men* are to be obligated by extra official oaths, some other object than the Bible might equally well be used. The Free Judges, a Westphalian secret society of the last century, swore the initiate on the hilt of a sword, the right hands of obligator and obligatee resting on it, and the brethren grouped around. Other secret societies have had different modes of administering oaths. In our courts of justice, and wherever judicial oaths are taken, the religious convictions of the obligatee are respected, and he is allowed to affirm or swear, as may be his customary way of taking an oath. Except in Rhode Island at present, I have not been advised that this is permissible in a Masonic lodge in America. Masons maintain the legend of the slipper or shoe, but they reject its meaning; and many other things have place in our forms to which some other than the original meaning is attached, as our orthodoxy has been strong or weak, and partook much or little of the spirit of the past centuries. Prior to the present century it was proper in most Christian countries to regard a Jew as the enemy of the Christian religion, and the reason assigned that it was the Jews who destroyed the life of the founder of that religion. As all admitted, on question, that it was necessary for the existence of the Christian religion that the life of its founder should be taken, and that He should suffer a violent death, the aptness of hating a Jew on that account did not appear so clearly to the questioner.

That the principal use for the Bible at the present day in a Masonic lodge is to obligate initiates upon, I think will be generally conceded. To a Christian who believes it to be the inspired word of God, its presence there has, as well, an assuring and comforting effect. For a Jew the book, even the O.T. portion alone, and were it printed in the original Hebrew, has no such effect, as among Jews an obligation is not administered upon the O.T., nor does he regard its presence there as proper, but, on the contrary, making that common which he holds sacred; while as he does not believe in the N.T. at all as a sacred book, of course it has no value for him upon the Masonic altar, no more than would any other volume of biography and letters of

a celebrated person. Hence it is natural that he advocate its removal, and the substitution of something inoffensive to his religious sentiments, as in American lodges the candidate is assured prior to his entry and also prior to his obligation that there is nothing in the rites of Masonry, the ceremonies, or obligations that will conflict with his civil, political or religious sentiments, be they what they may. I think it is in reference to this fact that Bro. Norton uses the objectionable word "cheating," and which Bro. Hughan misconstrues. Bro. Norton regards the subsequent proceeding, after that assurance is imparted, as a fraud practised upon the candidate, if he be a Jew, and rightly; for if I assure a man before I obligate him, and when I have him at an advantage, that in anything I require him to do he shall not be offended in any of his convictions, and shortly afterwards he discovers cause for offence, and I know that he will so discover it, I do certainly cheat him. Now it is evident that the assurance as given in America certainly, if not elsewhere, must be changed in the ritual, or that which offends should be removed.

Of course, in reply to all this, brethren can say: If Jews are not content to be sworn on our Bible, or listen to our disquisitions anent the two St. Johns, or regard our prayers but as offensive to their religious sentiments, they had better stay out of the lodge. All true; but as they do not wish to stay out, but from a favourable opinion conceived of the Masonic Institution do apply for admission and get elected, would it not be better to inform them that, as Jews, they will probably be offended at some of our rites and ceremonies, instead of assuring them that in those neither they nor any other religionists will find anything offensive to their religious sentiments or convictions, "be they what they may?" Either this or remove the offensive explanations and forms. Why cry "Peace, peace," when there is no peace? Why say that Masonry in its rituals is inoffensive to any man, when such is not the fact? Why persist in maintaining conditions calculated to give offence, if those might equally as well be removed? Is it not to please the majority, rather than any special value there may be in those conditions? It is deemed offensive to not only a Jew but any man of education in religious history, to assure him that John the Baptist was a patron of Masonry, or John the Evangelist. Well, say you, or some other orthodox Christian brother, let the men of education in religious history and the Jews stay out of the lodge, and they will not be offended. True again; but then you say Masonry is universal, not exclusive, not sectarian, not religious as an institution, but men of every creed and clime can enter within its portals and meet in its assembly as brethren all, with nothing to offend them admissible, and in this particular it is, as an institution of man, *sui generis*. Here is a paradox—a direct contradiction, and Bro. Norton and men of his mode of thought accuse Masonry of false pretences—of making to the ear promises which are broken to the hope. This, I think, is the manner in which he regards this matter. If Masonry, in his opinion, and as I understand his opinion, was, under the 1703 memorable resolution thenceforth to take in all sorts and conditions of men, provided only that they be duly elected, and treat them uniformly as brethren, then it is plain we must do something more than merely assert this. We must remove from our midst all cause for offence to any man.

I am, fraternally yours,  
J. FLETCHER BRENNAN,  
Editor of *American Freemason*.

Cincinnati, O., April 3, 1871.

THE RED CROSS ORDER.

To the Editor of the Freemason.

DEAR SIR AND BROTHER,—I have just received a communication from Dr. Partridge, M.P.S. of the Rose of Sharon Conclave, No. 19, Birmingham, in which he states that, at a meeting held on the 20th inst., one of the members, named Astley, acting under "inspiration" from London, falsely charged me with having "obtained possession of papers for archaeological purposes from the Earl of Zetland, and applied them to improper uses." The simple truth being that certain documents, comprising rituals, books, and letters belonging to the Red Cross Order when held under the Duke of Sussex, were handed over to the Earl of Bective as the head of the Red Cross Order, *without any reservation whatever*, by order of the M.W. Past Grand Master. I append a copy of the Grand Secretary's certificate on the subject, which ought to be conclusive.

As, however, I have recently been subjected to various anonymous and cowardly attacks from certain quarters, I must now, very reluctantly, invoke the aid of the law in defence of my character, and upon obtaining Mr. Astley's address, my solicitor will take the necessary steps in the matter. The very fact that I am a trusted servant of Grand Lodge in the Finance Department renders it

imperative that I should energetically repel these slanderers, and in doing so I feel confident of the sympathy and support of the whole Craft.

Yours fraternally,  
R. WENTWORTH LITTLE, P.M.  
27th April, 1871.

[COPY.]

"I hereby certify that the manuscript, of which the above is a verbatim extract, is one of the documents relating to the Red Cross Order which were found in the archives of the Grand Lodge of England, and handed over by command of the Right Honourable the Earl of Zetland, P.G.M., then M.W. Grand Master, to Lord Kenlis, the head of the Order of the Red Cross in England.

"JOHN HERVEY, P.S.G. Deacon,  
"Grand Secretary of the United Grand Lodge of England.  
"Freemason's Hall, London, 1st Sept., 1870."

#### PROVINCIAL GRAND LODGE OF MONMOUTHSHIRE.

There was a grand ceremonial at Newport, on Thursday, the 20th inst., nothing less than the installation of a Provincial Grand Master. The choice of the Grand Master of England fell upon Bro. Colonel Lyne, who had for many years discharged the duties of deputy to the late lamented R.W.G.M., Bro. Rolls. The ceremony of installation was appointed to take place at the Town-hall. Not less than three hundred brethren were present, when the Installing Master, Bro. T. Mansel Talbot, entered the room, and took the seat. The lodge was opened in due form, and seven of the senior Past Masters of the several lodges in the province were requested to conduct the Provincial Grand Master-elect into the lodge. Presently the Grand Tyler reported that the G.M. was at the door, when the organ solemnly pealed forth.

The Grand Master-elect stood before the pedestal, whereupon Bro. Talbot, having the gavel, commanded the Prov. Grand Secretary to read the patent from the Grand Lodge of England. Then came the obligation and the salute, such a salute, perhaps, as was never seen in the province of Monmouthshire.

The R.W. Colonel Lyne made a most suitable acknowledgment for the high and distinguished compliment paid to him, and expressed his determination to do all he could to carry out Masonry in its purity in the province of Monmouthshire. He also paid a graceful tribute to Bro. Talbot, and pro-

posed a vote of thanks to him for the part he had taken in the proceedings of the day.

Bro. Homfray, D.P.G.M., seconded the proposition, which was unanimously carried.

Bro. Talbot hailed with pleasure the advent of that auspicious occasion, and trusted that the two provinces, geographically allied as they were, would yet by more fraternally brought together.

At the command of the newly-installed P.G.M., Bro. Colonel Lyne, five Past Masters conducted Bro. S G. Homfray to the pedestal, and the Patent having been read, he was duly ratified as D.P.G.M., and saluted according to Masonic rite.

Bro. Pickford, acting as P.G.T., handed the jewel to the Master, who presented it to Bro. S. G. Homfray.—Bro. Homfray, in a suitable and earnest reply, thanked the Grand Master. He assured the Craft that his perseverance and industry would be devoted to the good of Masonry.

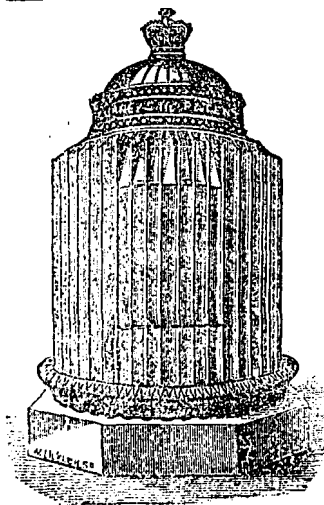
The Prov. G. Officers were then appointed, viz.: Bros. George Homfray, 1098, D.P.G.M.; Kennard, 1258, P.G.S.W.; Hellyer, 471, P.G.J.W.; Fox, 471, P.G. Chap.; Chambers, 683, P.G. Reg.; Pickford, 471, P.G. Treas.; Williams, 471, P.G. Sec.; Williams, 818, P.G.S.D.; Lewis, 1098, P.G.I.D.; Lawrence, 471, P.G. Sup. of Works; Cheese, 683, P.G. Dir. Cer.; Ingram, 471, P.G.A. Dir. Cer.; L. A. Homfray, 683, P.G. Sword Bearer; Groves, 683, P.G. Org.; Gratte, 471, P.G. Purs.; Bromage (457), Huxtable (471), Roper (683), Price (818), Davies

(1098), Treharne (1258), P.G. Stewards; Preece, 457, P.G. Tyler.

The lodge was then adjourned, and the brethren formed a procession, and marched up Stow-hill to St. Woollos Church. The bells rang a merry peal, and the public had turned out in great force to witness the spectacle.

The sermon was preached by the P.G. Chaplain, the Rev. Samuel Fox, Rector of Holy Trinity, Newport. He took his text from Exodus iii. 2—"And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed."

On the conclusion of divine service, the procession re-formed, and returned to the Town Hall. Arrived in lodge, the remainder of the business, which consisted mostly of financial and complimentary routine, was transacted, and the closing in due form having been effected, the brethren repaired to the King's Head Hotel, where Host Gretton had prepared the banquet. Such was the crush of the Craft, that few more than one half of the number who attended the ceremonial could be accommodated. Two hundred tickets were issued, and those who were not wise enough to take "time by the forelock," had perforce to be "left out in the cold." The Assembly-room was crowded. The dinner was excellently served, and the proceedings passed off very agreeably.

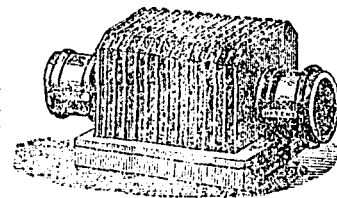


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VOL. 4, No. 113.]

SATURDAY, MAY 6, 1871.

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Obituary.

BRO. MAJOR MYERS.

Major Myers, who recently died in Schenectady, N.Y., U.S.A., was born on the 1st of May, 1776; was educated in New York city, and resided for several years at Richmond in Virginia. There he served in a military company, under Col. (afterwards Chief Justice) Marshall. He soon returned to New York, engaged in business there, and served in an artillery company. He was afterwards commissioned as a captain of infantry, and for two years studied military tactics assiduously under Monsieur de la Croix, who was a military authority at that period, especially in the sword exercise. When war was threatened he was active in raising volunteer companies, and in March, 1812, he was commissioned a captain in the 13th Infantry, and with his regiment joined General Wilkinson's army in the invasion of Canada. During the boisterous weather which assailed General Wilkinson's expedition from Sackett's Harbour in October, 1813, Captain Myers was very active in saving lives and property. At the battle of Chrysler's Field a bullet passed through Captain Myer's arm near the shoulder while at the head of his men in assailing the British behind a stone wall. The desperateness of the encounter may be conceived when the fact is stated that of eighty-nine men he lost twenty-three. Being in command of the boat-guard of the expedition, he did not join the attack until the fortune of the day seemed to be in jeopardy. A portion of his epaulette being driven into the wound rendered his recovery tedious and uncertain, and crippled his arm for life. During the war he performed laborious and gallant services under several commanders in the Northern Department, and in 1815 the disability produced by his wound caused him to be disbanded and placed on the pension roll for the half-pay of a captain. Thus ended his military career. He was the oldest as well as the last surviving officer of the old 13th Regiment, of which the late Major-General Wool was senior captain.

Major Myers represented New York city in the Legislature of the State for six years, and served two terms as Mayor of Schenectady; and was a candidate for congress when eighty-four years of age. He was present at the inauguration of Washington as President by Chancellor Livingston, and retained a vivid recollection of that event. He was probably one of the oldest Masons in the country, having been a member of the Fraternity for nearly seventy-five years. He took a high rank among the Fraternity, having been Grand Master and Grand High Priest, respectively, of the Grand Lodge and Grand Chapter of New York State.

The Schenectady Times, to whom we are indebted for most of these facts, says: "Major Myers was in many respects a remarkable man. He was possessed of a clear mind, strong will, and the fact that, with all the hardships incident to the life of a soldier in the war of 1812, he lived to be nearly ninety-six years of age, is proof that he possessed a strong and robust constitution. His physical appearance was striking. No stranger ever met or passed him in the street without being struck with his appearance, being of large proportions, and having a remarkably clear and keen black eye that gave evidence of the strong intellectual power of the man. As Mayor of the city he added dignity to the office, and brought all the power of his strong common sense and an indomitable will to bear against wrong and in favour of right and justice."—*New York Army Journal.*

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“That GREAT, AWFUL, TREMENDOUS & INCOMPREHENSIBLE NAME.”

BY BRO. WILLIAM CARPENTER, P.M. & P.Z.

ARTICLE II.

In my former paper on this high subject, I confined myself to a consideration of the import and use of the sacred Name, suggesting that there is nothing in the circumstances attending the adoption and special use of it, as the covenant and intransferable appellation of T.G.A.O.T.U., which suggested that it was more awful or tremendous than any other name by which He had condescended to make Himself known; and that if we are under an obligation to utter that name with reverence and humility, we are under the same obligation also in the utterance of every other Divine name. It remains to say something about the name as “incomprehensible”—emphatically so; or, by way of eminence or distinction. I am not unmindful of the spirit in which we should enter upon any discussion of so high and holy a subject, but feel that we should approach it with that reverence which was symbolised by the taking of the shoes from off the feet, as Moses was commanded to do when in the presence of the Great I AM.

The two prominent names or appellations by which God is known in the Pentateuch are *Elohim* and *Jehovah* (or as abbreviated, *Jah.*), both frequently used, sometimes separately and sometimes conjoined; and in the use of them we can discover nothing to indicate that the one is more “incomprehensible” than the other. Let us take them separately, with a view to discover their meaning, for it is not to be supposed that God designated Himself by names without meaning, or names that were not intended to convey some idea of His being, attributes, operations, or relationship to them to whom He thus made himself known. A careful student of the Bible soon perceives that the names are used discriminatively or appropriately, and not arbitrarily, as though there was no idea of a distinctive character involved in them. I abstain from all nice or profound criticism, and treat the subject in as plain and popular language as I can.

The sacred name יְהוָה (whatever its correct pronunciation may be) which we translate *Jehovah*, is the regularly formed future, in *kal*, of the verb הָוָה, *to be*. Kalisch concludes that this holy name of God denotes His eternal Being.

—He who is immutable, subject to no change, through all generations; for, as he remarks, the future implies, frequently, the meaning of duration, or prolonged existence. Names are, in the Hebrew, not unfrequently derived from the future, as *Israel*, *Jacob*, &c. Let us take the word, then, as denoting He who is permanently, eternally—He who exists of and from Himself; who is subject to no change, through all generations—“without beginning of days or end of life.” Maimonides interprets the name—He who exists by internal necessity. And this seems to be the primary meaning of the name; but, as I formerly suggested, it was adopted as the covenant and theocratic Name of God, and is especially or emphatically used in cases where the promise or idea of deliverance or redemption is involved or enunciated. The Jews assert that it is *nomen misericordie*, the name of compassion, which *Elohim* is not. The idea is a happy one, for compassion is necessarily involved in every voluntary act of deliverance. It was *Elohim* who heard the groanings of the Israelites under the oppression of the Egyptians, and remembered His covenant with their fathers (Exod. ii., 24), but when he signified to Moses that He was about to deliver them, the name of compassion (יְהוָה) takes the place of *Elohim*. “I (Jehovah) am come to deliver them out of the hands of the Egyptians,” &c. (ch. iii., 8). But the deliverance of Israel from Egypt was typical of a much greater deliverance yet to come; and hence the Messiah is called, perhaps from Ps. cxviii., 26; or it may be from Numbers xxiv., 17: “There shall come a star out of Jacob and a sceptre shall rise out of Israel. . . . Out of Jacob shall come he that shall have dominion”—ὁ ἐρχόμενος—*The Coming One*. Coming to do what? To bruise the serpent’s head; to be man’s “propitiation,” “deliverer,” “mediator,” “wisdom, righteousness, sanctification, redemption,” “Saviour,” light, life; and to be what embraces all within its vast compass, man’s *paraclete*—the one coming to man’s aid, to do for him everything he needs for time and eternity. But take the name in its primary or simple meaning, as denoting God according to what He is in Himself, as Abarbanel puts it; or as Maimonides—the name which teaches of the substance of the Creator—He who is and will be; ever-during, everlasting, the Coming One, for ever and ever. What is there, then, incomprehensible in the name? Nothing. But there is in that which the name indicates. We can comprehend, clearly enough, that ever-existing in and from itself, signifies eternal—without beginning, or end, or change; but if we make an effort to comprehend the idea, we utterly fail. We may carry the imagination backward and forward to the utmost extent to which it is capable, but we fail to realise the idea. Pile countless ages upon ages, as to both eternity past and eternity to come, and we still fall infinitely short of comprehending the sublime and sacred mystery of the divine existence. We accept the name by which that incomprehensible mystery is indicated, and comprehend its meaning; but the existence itself—never.

Let us now consider the other divine Name, *ELOHIM*, that we may see whether the Being designated by it is more comprehensible than He is under the one we have been considering. If a word may be said to be incomprehensible in proportion as it difficult to ascertain its radical meaning, then the word *Elohim* would rank, in that respect, before *Jehovah*. Its meaning has occasioned much controversy, but to advert to this, particularly, would accord with neither my space nor my purpose. It will suffice to say, that some eminent critics derive it from *aleh*, a root still existing in the Arabic, where it signifies the *adored*, the *worshipped*; but as Kurtz observes: it is better to derive it from the Hebrew root *aleh* = אָלַהּ, *to be strong*. Hence, the fundamental idea attaching to the word will be that of strength, power, might. And this derives weight from the circumstance, that the work of creation is ascribed to *Elohim*, as the Almighty, or the Almighty power.

Among the Jewish writers of the middle ages, A. Jehuda, the author of the Book of Cozri, in-

terpreted it as the name which distinguished the Deity as manifested in the exhibition of His power, without reference to His personality or moral qualities, or to any special relation which he bears to man; and Maimonides holds that it conveys the idea of the impression made by His power. In accordance with this, it may be remarked, that, upon an examination of the passages in which *Elohim* occurs alone, it will be found that it is chiefly in places in which God is exhibited only in the plenitude of His power, and where no especial reference is made to His unity, personality, or holiness, or to his relation to Israel and the theocracy. But the word, it should be observed, is in the plural—*Elohim* (אלהים), not *Eloch* (אלוה). There must be some reason for this, but it is not easy to discover it. Dean Stanley, following Le Clerk, Herder, De Wette, and others, finds in it a remnant of polytheism. According to this hypothesis, the earliest speakers of the Hebrew, believing in a plurality of deities, were wont to speak of “the gods,” which usage was retained after correcter views of the Deity came to prevail among their descendants. But to this it is enough to reply, that there is no evidence whatever that the religion of the Hebrews grew out of a polytheistic system; but abundant evidence to the contrary. Besides, all analogy goes to show that the effect upon their language of such a change of opinion regarding the Deity would have been the very reverse of that supposed, inasmuch as all peoples, on renouncing a belief in a plurality of deities, are careful to avoid every mode of expression that may be construed to imply such a belief. Many grammarians, following Rabbinical teaching, include this usage of the plural under what they have called the *Pluralis Majestaticus*, an idiom denoting the relations of greatness or power. But this hypothesis is not well founded, for bating the terms for Deity and the term for master, and one or two others, there is no noun of dignity which is used in the plural form; the words for king, judge, priest, prince, noble, general, &c., all terms expressive of authority and dignity, are singular, and do not assume this plural-of-majesty form. Some regard the use of the plural form as denoting the abstract—the *nomen venerandum*, the abstract embodiment of the ideas of reverence, authority, power, and judgment. But this fails, for the Jews did not conceive of God as a *personification*, but as a *person*; and it seems to the last degree improbable that they should use words to designate Him formed according to the words expressive of an embodied or personified abstract. Hengstenberg and some others explain the usage of the plural as an instance of the plural intensive, and consider it as serving the same end as the repetition of the names of God, as found in some passages. But though this use of the plural may serve to account for some of the instances of plural appellatives of Deity, it is not sufficient to account for all, and especially for the peculiar term of Deity—*Elohim*. When the Hebrews would denote a fierce lord, or an absolute proprietor, they use *Adonim* and *Baalim* pl., instead of *Adon* and *Baal*, sing.; and as God is the all-powerful Lord and the absolute Master of all, it may be said that the plural terms are applied to Him on this account. To this it would be difficult to reply; but when we come to consider the word *Elohim* we shall perceive that the cases are not exactly parallel. In the case of *Adonim*, *Baalim*, &c., the plural intensive is used to describe one who possesses in a very high, or in the highest degree, the quality possessed by every one whom we may designate by the singular. *Adon*, a lord; *Adonim*, (pl. intens.), a very lord, dominissimus. But *Elohim* is not the intensive of *Eloch*. In this case the singular means as much as the plural; and, accordingly, is occasionally used to signify the Great Supreme. The *intensive* here, therefore, for the intensive fails, and must be set aside by us as inadequate to explain the phenomena of the case. The same is true of *Shaddai*. We cannot aver that this is the intensive plural of a singular denoting a mighty one, for it has no singular, and so far as we know anything of the language, never had; for it, therefore, we must

have some other mode of accounting than the plural intensive. After carefully looking at the several solutions of the plural form of the words as applied to the Deity, and noting that it is united with singular verbs and pronouns, I cannot help thinking that the use of the plural *Elohim* shadowed forth the truth—that the oneness of God was not mere naked monotheism, but a unity resulting from the combination, so to speak, of plurality—that it was not the oneness of a God, but the oneness of a godhead. I am conscious of the utter inadequacy of any illustration that can be used with the view of aiding us towards the understanding of this profound subject; but I cannot avoid noticing the usage of the plural with a singular signification in the Hebrew writings. It is where an object exhibiting plurality in unity is designated; in which case the plural is frequently employed. Thus, Ps. lxxviii., 15, a great sea (plural); the sea being the unity of many pluralities; as the line of one of our own poets: "Distinct as the billows, yet one as the sea." So Psalm cxxiv., 5: "The waters (pl.) has (sing.) gone over me," i.e., the body of waters, the accumulated mass. Jer. li., 58: "The broad wall (Heb. pl.) of Babylon," i.e., the one wall consisting of many separate sections. Ps. xviii., 15: "Much lightning" (Heb. pl.), many flashes. The Hebrew doctors have left records of this mystery. "Come and see the mystery of the word" (*Elohim*). Here are three degrees, and every degree by itself alone (that is, distinct); and yet, notwithstanding, they all are one, and joined together in one, and one not divided one from another," says R. Simeon Ben Jochai, in Zoar, upon the sixth section of Leviticus.

My object, so far, has been, not so much to indicate what I take to be the primary meaning of the word *Elohim*, and the idea of plurality included in it, as to point out that the word itself, if not wholly "incomprehensible," is, at least, very difficult to define; and that the word *Jehovah* is certainly not more so. But let it be assumed that we have got the real meaning and intent of the word *Elohim*, i.e., that it signifies the Mighty One, the All-powerful One, or the One possessing all power, the Creator of all things; not the framer or maker merely, but the Creator of the very substance, or elements, or first principles of things, as the best Jewish and Christian scholars maintain the use of the word *ath*, in Gen. i., 1., to mean—*hora elohim ath*—"ELOHIM created the very substance (of the heavens and the earth)." The *Almighty Powers*; let that be the meaning of the appellation. Is that meaning of the word—or rather, we should say, is the Being so designated more comprehensible than the Being (the same Being, of course) designated *Jehovah*—the *self-existent*—He who was, and is, and is to come? I think not. What idea can we form of All-mightiness, Omnipotence, the power which can form the first principles of all matter out of nothing? the Being who, by the mere volition of His will, can call into existence countless worlds, with all their wondrous properties, appurtenances, and inhabitants, and by the same volition regulate all their movements and preserve them in harmonious existence? I can as well comprehend the idea of self-existence as I can that of All-mightiness—that is, they are to me alike "incomprehensible." Dr. Pye Smith (Script. and Geol. Lect. vii.) has expressed my thought so much better than I can hope to express it, that I quote the following passage:—"Behold, God is great; and we know him not! Of the Divine nature, as infinite intellect, pure mind, we can form no conception but by reflecting upon and drawing conclusions from our own consciousness and the operations of our own minds. In like manner, we gain our knowledge of the *Eternity* of God, by adding the notion of infinity to our perception of the flow of time. By our touch and our sight we get the ideas of motion, resistance, and impulse; and, by reflecting on the lesson thus taught, we rise to the notion of effects and causes. We look and feel around, we lay hold of bodies extraneous to ourselves, and we discover certain states and alterations of states following upon certain conditions of tangible and visible things; we then rise to a

wider survey of the sensible world around us, and we see a vast number of changes taking place, upon a scale of great magnitude; and at last, our feeble minds having acquired the idea of *power*, we transfer it, with the highest increase of form, to our conception of the Infinite and Eternal Deity: and we call our new idea *Omnipotence*. In a similar way we form conceptions of justice and kindness, from the actions of parental and infantile feelings, and from the mental phenomena which we experience inwardly, and the actions of our fellow-beings observed outwardly; to these conceptions we also annex the qualities of infinity and eternity, and thus we gain some notion of the moral attributes of the Supreme Majesty, his *Holiness* and his *Bonignity*. But, how faint, how low, are our best conceptions! 'Lo, these are parts of His ways, and what whisper-word is heard of Him. The Almighty! We find Him not!" (Job xxvi., 14.)

Let us now hear the conclusion of the whole matter. The Divine Being, under whatever aspect, or in whatever character He may be contemplated, is necessarily "incomprehensible," the reason being, that He is infinite and we finite. One Name of God is no more to be revered or dreaded than another. All His names, without exception, are sacred, and to be uttered only with reverence—never profanely, never even lightly or unthinkingly, for "He will not hold him guiltless who taketh His name in vain."

#### FREEMASONRY IN THE EAST.

A subject of so vast a magnitude as "Freemasonry" almost arrests the pen of the writer at the very commencement of his theme, and I take it up with many misgivings of the possibility of doing it justice. Freemasonry, in its ordinary acceptation and bearings, even if only in one part of the world, is deeply interesting; whilst *in extenso* it covers the whole expanse of the entire world, and, probably, leads to an universal brotherhood amongst mankind. No wonder, then, that it inspires so deep an interest everywhere in the minds and hearts of all those who have any knowledge of, or connection with, it. At the present time, there are probably more than a million of Freemasons, among whom are men of the very highest, as well as lowest, social positions of life. Like what is called civilisation, or knowledge, it penetrates everywhere, and has, or should have, an important bearing upon the moral character of man, wherever it is established and carried out, as it is designed to be carried out, in the lives and conduct of each and all of its advocates. It has no legal character, nor does it possess even the power and authority of religion. To limit it, or even to attempt to limit it, to any part of the world, or to any portion of mankind which recognises the Creator, is certainly contrary to its cosmopolitan principles. It is, nevertheless, possible and proper to allude to its existence in one or more countries, and I shall therefore limit my subsequent remarks to its condition in what is generally denominated "The East," though, more correctly, the Ottoman Empire.

In the first place, it may be stated that the name of Freemasonry here is but vague and unsatisfactory to many persons. Its abuse, or perhaps it should be said the misconduct of some of its professors, has attached to it a signification which it by no means merits. By many Masonry is supposed to be limited to the art of architecture, leaving the prefix *Free* still undefined and unexplained. Why are Masons freer than any other persons? The mystery which is attached to the meetings of its members, to the total exclusion of all others, certainly prescribes its limits, and no one is *free* to divulge their objects. As an art, it is intimately connected with the construction and component parts of the great historical Temple of the Hebrews at Jerusalem; as a fraternity of brethren, the whole family (not pagan) of man is its sphere.

We must form our opinion of men and their works among mankind by a due consideration of the times in which they lived and acted; and when we do not, we reach no correct estimate

of their true character and abilities. Laws and regulations, though based upon excellent, even Divine principles, are apt to be disregarded, and to lose their weight if not adapted to the minds and intellectual capacities of the people for whose benefit they are laid down; and all great lawgivers and reformers cannot expect that their laws, or ceremonies, will be suitable for all time to come. What are called "Divine Laws" are based upon imperishable principles of right and wrong; but much is deduced from them conformable to the degree of knowledge and intelligence of those for whom they are designed. By this rule of action many greater reforms could be effected, if the lawgivers and the people among whom they lived were better prepared for them. Parables, symbols, and allegories are thus made use of when barren facts convey no lasting convictions. The Temple of Jerusalem may therefore *now* be regarded only as a great "symbol," or even an "allegory," by which the lives and acts of men are to be compared and shaped. The sphere of a man's life may be said to be contained within a limited *circle*, and his acts should be *upright* and *square*. The lines of architecture offer illustrations of what should be the accuracy and straightforwardness of his conduct, and he should, moreover, endeavour to construct an edifice of "good repute," respect, and esteem among his fellow-men. Bunyan went still further, and endeavoured to "spiritualize" the whole Temple of Solomon, and to give to each of its parts, not only a moral, but even a spiritual definition.

Thus, either as a moral or as a spiritual symbol, the theory of connecting Masonry with the Temple of Jerusalem is world-wide in its real definition, and may be carried out among men of all positions in life, of all countries, and of all religious faith. The perpendicular walls of any edifice, as well as the domes of all lofty buildings, may be regarded as so many symbols. All constructions have an upward and an upright tendency. This is a law of art and nature, and the remoter firmament seems to our vision to be a dome, for which, however, we are unable to find any material support.

The only real facts which we possess regarding the construction of the component parts of the Temple erected by the great and wise King of the Hebrews is found in the Book of their own ancient history. All the rest is simple tradition, and must be regarded as such. In many cases, however, tradition seems to fill up what is wanting in history, and the oldest histories are in themselves little more than traditions written many centuries after the events related occurred. In the "East" there are vast numbers of very ancient traditions, which, though never written out as so many indubitable facts, are generally believed by Orientals; and if they do not figure in history, it is simply because they, in many cases, differ from the narratives contained in the Bible, or are not alluded to there at all, and are now beyond the reach of proof. If some of the themes of Masonry are only based upon tradition, they are, at least, harmless, and do not conflict with the statements of the Bible; and serve to fill up points which are there deficient. They serve also as so many symbols; and, like the art of architecture, are made to be applicable to the lives and labours of mankind.

Freemasonry need not, nevertheless, be limited to the history or traditions of the Temple of Jerusalem, which edifice has long since ceased to exist. It should be connected, on the contrary, with something less perishable, something that will continue to exist to the end of time, if such a period can be entertained. The whole world, the entire universe, is the real temple of its Divine Master, and all mankind who acknowledge Him are therefore Freemasons. The lodge is certainly a symbol of our world. We should study and derive wisdom and knowledge—called by us, figuratively, *light*—from a contemplation and investigation of all the works of the Divine Creator of all things; and in this manner regard the Temple of Jerusalem as a model lodge, constructed by one of the wisest of mankind—one whose wisdom is imperishable, inasmuch as it, and that of his father David, were based upon the great Truths connected with



the Architect of the Universe, the sublime principles of His creation, and the dependance of man upon His laws, natural and moral.

Notwithstanding that the temple, designed by David and constructed by his son Solomon, was by divine command, and therefore intended for a good and wise purpose, it has been seen that it received no particular divine protection. Repeatedly destroyed and rebuilt, it finally ceased to exist for the purpose for which it was originally constructed. It now remains only as a delapidated edifice, or, in its present condition, as a mosque; and its very entrance is, more or less, closed against the former people of God, whose greatest desire is to reconstruct it, and once more offer up there their adorations to Jehovah. Though strange as are the ways of Providence, what a vast change must come over men's convictions regarding prophecy, and their conceptions of the true character of the Deity, before such an event can be brought about. Ancient mythology, with its one great Divine Creator of the Universe, and the innumerable imaginative gods and goddesses, their temples and statues, beautiful as they were, have passed away, and given place to a modern belief in saints of both sexes—little less powerful than the former, though devoid of their beauty. These also must cease to occupy men's convictions, and mankind must return to the first principles of religion before this change can be effected. Indeed, we can only expect this when all the world again shall become Hebrew—or, as an alternative, when all Hebrews become Christians. Towards which, are the tendencies of our times? I leave the answer to wiser men than myself. We cannot expect it to be the effect of vast wealth, notwithstanding that wealth is power, or, at least, may obtain it; or will it be by the extension of true knowledge, of light, and truth; or by some unforeseen particular divine interposition—called a miracle? There is certainly a great reaction going on in men's minds throughout the world, occasioned by abuses and violence, against which they revolt, even if in silence and suffering, but none the less progressive. Will another prophet or great religious leader appear in the Old or New World; or will what is called science divulge indisputable truths and correct human errors? Future generations may probably smile at our present credulity, as we now do at that of the past.

Amongst no people should Freemasonry in its primitive degrees be dearer than the Hebrews. As connected with the Temple of their two great Kings, David and Solomon, it is the explainer and the promoter of their most ardent expectations; whilst to the Christian and the Moslem it has far less interest. There are many traditions in the "East" connected with its construction, its signification, and object; but it is only necessary here to allude to one—that all the Israelites turned their faces to it at prayer. Until several years after the *Hijra*, the Moslems did the same; then they divided it with the Temple of Mekka, and ultimately decided upon one *Kiblah* only—the latter. Many Moslems say that they are Christians, inasmuch as they declare that Christ was more than any other man, and was the soul and spirit of God. This is explained by their system of inspiration—to wit, the possession by man of more or less of the spirit of his Divine Creator; and they say that Christ possessed more of this than any other member of the human family. They do not, however, admit that He was, or is, God, whom they declare as one, and incapable of any division whatever. They attach an immense importance to the Temple of Jerusalem, and it is only of late years that they have permitted others than themselves to enter it, and to profane its purity with their uncleanness. Yet, with them it has no spiritual or symbolical meaning. It was constructed by one of their greatest prophets—whose wisdom they consider as unparalleled. None of its parts have been "spiritualised" by them, or made to serve as symbols for the guidance of men's lives and labours. It is only sanctified and held as holy in their estimation by its having been erected by Solomon on one of the most ancient scenes of the adoration of Jehovah by His creatures.

To them its Mosaic pavement, its lofty dome, has no other meaning than that of any other edifice. There are, however, now many Moslems who have become Freemasons, and as such are taught the significancy connecting them with what is always held to be the Temple of God. So beautiful a theory seems to impress them more than any ordinary teachings; and they now know that these are of an universal character, not limited to Hebrews or Christians, but to the whole family and fraternity of mankind, in every part of the world. They learn that the whole world is a temple, that all those who fully believe in the Great Architect of the Universe are Freemasons in theory, if not in fact—in spirit, if not in practice; that the rules of architecture are used as so many symbols, which may govern and direct the conduct of the Moslem as well as of the Hebrew and the Christian; and that the figurative signs and words used by them only serve as an universal language, to recognise those who are, from those who are not, Freemasons. All nature is a mystery to the uninitiated and the unenlightened; that knowledge can only be acquired by degrees, like the steps of a ladder, leading upwards—from earth to heaven, from infancy to mature age, and, finally, to the last round, beyond which is eternity. If the undeviating lines of architectural geometry do not always serve to guide and correct the lives of men, they are not the less truthful, unalterable, and applicable in all times and to all peoples. Gradually the mistrust of Moslems is being removed. They see that it has not been, and never will be, degraded by matters of mere worldly politics, or of a purely religious sectarian character; and that the whole sphere of this action is to set these aside, and to unite all mankind together in one great and universal Brotherhood.

An endeavour is being made in the lodges in Turkey to carry out Freemasonry in its true and ancient bearings; to connect it with what is the real duty of all men, viz., the study of the works of the Great Architect of the Universe. Science, and all of the arts, thus come within its circle. Useful knowledge is its centre, and the moral acts of individuals—if as correct as the sides of the square—even when contracted or expanded, are ever the same. Then, the tressel-board, the Mosaic pavement, the square, the compasses and the plumb-line have each a symbolic meaning—not only with the secrets of the *lost* Temple of Jerusalem, but with those of the greater Temple of the Universe. The lights and truths of spiritual faith, of dependance upon a Divine Providence, and perfect submission to the laws of the Supreme Architect of the Universe, serve to unite all men in the "East" together as fellow-creatures and the children of a common parent, when the ordinary and equally conventional observances and ceremonies of external religion separates and divides them. Freemasonry has been greatly needed in the "East," and when relieved from the prejudice which, in some minds, still exists against it—the result of ignorance regarding its real objects and principles—it must become popular and esteemed amongst men of liberal and cultivated minds. It will strongly aid the Sovereign and his highly progressive government in amalgamating the various peoples over whom he reigns, if not in one great nationality, at least in one great Fraternity, and remove the asperities of religious and faiths, and unite them all together as men, each professing and exercising his particular religious convictions—free from any sacrifice of what is as dear to the Moslem as to the Hebrew or the Christian—the dictates of the conscience.

J. P. B.

Constantinople, April 24, 1871.

HOLLOWAY'S PILLS have been for years, and still are, renowned as a safe and salutary remedy for indigestion, liver complaints, and all skin diseases, pains in the stomach after eating, eructations of wind, pains in the back, aching of the right shoulder, weakness, languor, and tawny hue of the skin, all disappear under the purifying powers of these admirable pills. They contain no ingredient which by possibility could hurt the most feeble frame. They effect a salubrious though momentous change throughout the system by thoroughly expelling all impurities, and imposing on every organ its natural functions. Many testimonials of their efficacy can be produced received from all parts of the world.—[Advt.]

#### WEST OF ENGLAND SANATORIUM.

This Institution, which is a convalescent home, giving the advantage of sea-air and sea-bathing to patients recovering from illness or suffering from debility, was established in 1868 on the Cottage Hospital system, that of aiding poor people to help themselves by providing them with a proper lodging, attendance, and medical care without charge, whilst they themselves pay for their maintenance.

Intended more especially to benefit the West of England, its doors are open to all without any Governor's note, the only certificate needed being one from a medical man that the patient is a fit case, and has not suffered from any infectious disease; upon which, and the payment of 10s. a week, the patient is admitted to the first vacant bed. If the patient can get a subscriber's ticket, this payment is reduced to 6s.

The institution began in 1868 with four beds in a back street in a very humble way; in six months the old Strand House was taken, and the beds increased from twelve to eighteen, in the succeeding year to thirty, and last summer the pressure was so great that a wooden house was built as a day-room, and the number of beds increased to thirty-six.

At the conclusion of the third year, November, 1870, the institution was nearly £600 in debt, and rented their present buildings and land.

Mr. W. Gibbs, of Tynesfield, then offered £700, if £800 more could be raised by Christmas Day, £200 having been previously promised, to liquidate the debt. This was to be on the condition that no mortgage should ever take place, and no building commenced before the requisite funds were collected. This amount was collected by Christmas Eve, and Mr. Gibbs' donation was at once paid into the bank.

The Committee now being able to purchase the freehold, and announce the institution free from debt, the Trustees of the Bristol Fever Hospital Fund, per Mr. J. Hellicar, paid over their balance of £1,100 in consideration of certain benefits to patients from the Bristol Royal Infirmary and Bristol General Hospital; following which Mr. W. T. Hill presented the munificent sum of £2,000, requiring only a small return to benefit the Worcester infirmary and the employes on the Taff Vale Railway.

Plans were therefore at once drawn by Mr. Hans F. Price, architect, of a new building for one hundred patients, the Committee having purchased another piece of freehold land adjoining the institution, so that they are now possessed of nearly three acres of land with a front to the sea, the sands forming excellent bathing grounds for the patients.

The building, of which the foundation-stone will be laid by Lord Carnarvon, the President for the year, with Masonic honours, will be of the collegiate style, forming a quadrangle facing the sea, with a private chapel and glass-houses for recreation. The whole, when completed and furnished, with the purchase of the land, will not exceed £120 a-bed, which is very much below the average of public institutions, whilst every comfort is provided. The building will be erected in sections, as funds are collected. At present the Committee are in possession of about one-fifth of the required sum.

In helping this work, which is purely Masonic in its character, that of relieving necessity without pauperising the receiver, much good will be effected. Already more than 700 patients from all parts of England have enjoyed a month's change of air, and returned home for the most part in good health and strength, again to earn their living.

Any further information will be gladly given by the Secretary, E. D. Girdlestone, Esq., Weston-super-Mare.

#### NEWS OF DR. LIVINGSTONE

Bombay, May 3.

News has been received from Zanzibar that Dr. Livingstone was alive and well, but destitute.

HOLY WEEK IN MADRID.—The *Tabla*, after reporting the collapse of the efforts of a Protestant reformation at Madrid, continues—"But there is another enemy to the Church in Spain more potent far than heresy. Freemasons have obtained such wide-spread power that Government is afraid to offend them. The lower quarters of Madrid will soon be as hopelessly Masonic as the higher quarters of Paris, of Belleville, and Montmartre. Public conferences are held and advertised, and at these such doctrines as are most 'advanced' are openly taught and favoured. Attacks are made on every kind of worship, and the dominant 'view' is the negation of divine and (therefore) of human right."

"I HAVE used the Pain Killer in my family for bronchitis, diarrhoea, &c., and often given it to my workmen in like diseases, and always with the most complete success. I consider it the best family medicine in use.—JOHN WINSTANLEY, cart proprietor, L'pool, Jan. 1869.—To P. D. & Son."

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*St. George's Lodge, No. 140.*—This old-established lodge held its last meeting of the session at the Trafalgar Hotel, Greenwich, on the 19th ult., when the W.M., Bro. Johnson, assisted by his officers, passed two brethren to the second degree. The committee appointed to make arrangements for the summer festival reported that it would be held at Seven Oaks on the 24th of June. After labour the usual good banquet followed, several distinguished brethren being present as visitors.

*Lodge of Faith, No. 141.*—The last regular meeting of the season of the above lodge was held at Anderton's Hotel, Fleet-street, E.C., on Tuesday, 25th ult. Present: Bros. Joseph Speed, W.M.; C. C. Taylor, S.W.; Green, J.W.; Hill, I.P.M.; W. Carter, P.M. and Treasurer; T. Anslow, P.M. and Sec.; N. Gluckstein, A. E. Harris, and E. Gottheil, P.M.'s; Themans, S.D.; M. Davis, as J.D.; J. Kennett, I.G.; and a moderate attendance of brethren. After the minutes of the previous meeting had been read and confirmed, the business of the evening was proceeded with, which comprised the raising of Brother Parker to the third degree, and the passing of Brothers Downey and Levy to the second. The ballot was then taken, for Messrs. Ellis Berg, Arthur Dixon Housman, and Henry Hyman, which proved in their favour, and they being present were duly admitted into the Order. The following visitors honoured the lodge with their presence: Bros. B. H. Swallow (382), Chas. Haywood (186), W. N. Cobham (P.M. 342), and S. S. P. Blight (P.M. 39).

*Lodge of Asaph, No. 1319.*—A meeting of this lodge was held on Monday, the 1st inst., in the Moira Room, Freemasons' Hall. Present: Bros. E. S. Jones, W.M.; Chas. Coote, P.M., S.W.; J. M. Chamberlin, P.M., J.W.; James Weaver, P.M., P.G.O. Middlesex, S.D.; Edward Frewin, J.D.; Chas. Coote, jun., Treas.; W. A. Tinney, D.C.; H. Snyders, H. J. Tinney, J. Strachan, J. T. Carrodus, J. Baker, Edward Terry, H. Snelling, W. T. Maby, L. Silberberg, J. Egerton, and J. Boatwright. Visitor: Bro. J. C. Pritchard, 862. The business consisted in a successful ballot for Messrs. G. Compton, J. Horton, and Charles Wright for initiation, and Bro. Edward Swanborough for joining. Messrs. Horton and Wright were initiated, Bro. Silberberg was passed, Bros. Carrodus and Strachan were raised, and Mr. F. Colmar, Prof. of Music, was proposed for initiation. The ceremonies were performed in the usual impressive manner observed in this young lodge, and the candidates were a credit to their instructors for the able manner in which they went through their examinations without being prompted. The lodge was closed in due form with solemn prayer.

## PROVINCIAL.

**WARRINGTON.**—*Lodge of Lights, No. 148.*—The regular monthly meeting of this flourishing lodge was held on Monday, April the 24th. The W.M., Bro. W. Richardson, was supported by Bros. Jas. Jackson, S.W.; W. Sharp, J.W.; John Harding, S.D.; Jos. Cassidy, J.D.; John Bowes, P.M., P.P.G. Reg.; Horatio Syred, J. S. Patten, Thos. Jones, Peter Jones, John Wild Thorp, John H. Gornall, D. W. Finney, Edward Howorth, Rev. J. N. Porter, W. Mossop, Jos. Bancroft, Robert Richardson, Thos. Morris, W. Woods, Jabez G. Hughes, and James Hannah, Tyler. Visitors: Bros. George Jubb (261), H. Walmisley (317), P. J. Edelsten (1250). The lodge was opened in solemn form, and the minutes of the last meeting were read and declared to be duly recorded. Mr. Edward Howorth was duly initiated by Bro. Mossop, W.M. 1250; Bro. John Wild Thorp was passed by Bro. Bowes; and Bro. John S. Patten was raised by the W.M. A gentleman was proposed as a candidate for initiation, after which the lodge was duly closed.

**TORQUAY.**—*St. John's Lodge, No. 328.*—A very interesting meeting of this lodge was held on the 1st inst. The lodge was opened by the W.M., Bro. Thos. Oliver, who was supported by Bros. D. Watson, S.W.; J. Paul, J.W.; R. Bowden, P.M., Chaplain; Thos. Perry, Treas.; J. Chapman, Hon. Sec.; G. Glanfield, I.P.M.; J. Greenfield, C. J. Harland, H. J. Ward, and W. A. Goss, P.M.'s; Dr. H. Hopkins, P.Z. 587 and 710. The first business, after the minutes of past meeting had been confirmed, was to raise Bro. C. A. Baizent, to the third degree, which ceremony was very effectively worked by Bro. Glanfield, I.P.M., at the special request of the W.M., owing to Bro. Glanfield being about to leave Torquay for Colchester; and this being in all probability the last opportunity the brethren would have of seeing the efficient working of their respected I.P.M., it was more than ordinarily interesting. A very able lecture on the third degree was then given by Bro. Dr. Hopkins. Bro. J. Smith Ayerst, M.D., of Lodge Sincerity, No. 189, was then elected as a joining member. The lodge having been closed in harmony, the brethren, about thirty in number, in addition to six or seven visitors, then sat down to an ample repast, provided specially on the occasion of the presentation of a testimonial to Bro. G. Glanfield on the eve of his going to reside in Colchester. The banquet was of a *recherché* character, Bro. W. Hearder providing the wines. After the usual loyal toasts had been disposed of, Bro. the Rev. R. Bowden presented the testimonial, which consisted of a Life Governorship in the Royal Masonic Institution for Girls, and also a beautifully illuminated address, executed by Bros. Harland and Chapman, displaying upon the border the various stages which Br. Glanfield had taken in arriving at his present exalted position in Masonry. The following is a copy of the address:—

"St. John's Lodge, 328, Torquay.

"To George Glanfield, Esq., P.M. 328, Z. Sun[Chap. 106, P.S. Pliades Chap. 710, J.W. Mark 710, P.P.M.O.

Prov. G. Mark Devon, P.P.G.S.D. Devon, and S.P. Rose Croix.

"Dear Sir and Brother,—We, the brethren of the lodge in which you were initiated and of which you have been on three occasions W.M., cannot allow the pleasing associations of so many years to be broken without some memento on our part which may serve to recall to your mind the fraternal love and regard we feel towards you. In deciding upon a form of testimonial to express in some slight degree our appreciation of your long and valued services to Masonry in this town, we are led to believe that a Life Governorship in the Royal Masonic Institution for Girls will be more compatible with your wishes and feelings than any testimonial of mere intrinsic value; and in asking you to accept this our parting token of regard, we feel we shall be promoting the great Masonic principles you have practised and inculcated—Benevolence and Charity. May the G.A.O.T.U. guide, guard and direct you, and give you long life and happiness, and finally raise you to the Grand Lodge above.

(Signed) THOS. OLIVER, W.M. J. PAUL, J.W.  
D. WATSON, S.W. T. PERRY, Treas.  
J. CHAPMAN, I.G., Hon. Sec.

"Torquay, May 1st, 1871."

The short notice which had been given the brethren to prepare the work proved the high esteem in which Bro. Glanfield is held by the lodge when it is known that only a few days sufficed for the brethren to make the design, and complete the arrangements for privately contributing to and executing the work. The expression of kindly regard was very appropriately acknowledged by Bro. Glanfield, who fully sympathised with the idea of placing the substantial part of their efforts in one of the best and most worthy of the Masonic charities; while the unique and beautiful picture which surrounded the address, would ever remind him of the various steps up that ladder which had placed him in such an honourable position in Freemasonry. The usual Masonic toasts having been responded to, Bro. Glanfield retired, waving his adieux to the brethren, who will feel his absence very much, owing to the zealous and perfect character of his labours.

**DURHAM.**—*Fawcett Lodge, No. 661.*—On Friday, the 14th ult., a special lodge was held at the Lord Seaham Inn, Seaham Harbour, for the purpose of installing Bro. the Right Hon. Earl Vane as W.M. for the ensuing year. Bro. Sir H. Williamson, Bart., M.P., D.P.G.M., having presented the W.M.-elect for the benefit of installation, that ceremony was very effectively performed by Bro. J. Fawcett, Prov. G.M. Bro. Earl Vane then appointed and invested the following officers:—Bros. H. B. Wright, I.P.M.; W. Forster, S.W.; Joseph Armstrong, J.W.; J. Richardson, P.M. Treas.; E. Sellintine, Sec.; J. Pattison, S.D.; J. B. Wells, J. D.; and T. Gibbon, P.M., I.G. The brethren afterwards dined together, the newly installed W.M. occupying the chair, supported by Bros. J. Fawcett, P.G.M.; Sir H. Williamson, D.P.G.M.; W. H. Crookes, P.G.S.; W. Skelton, W.M. 97; J. Monkhouse, W.M. 124; M. Allison, P.M. 97; W. C. Blackett, P.M. 224; and H. B. Wright, P.M. 661. The lodges of the province were largely represented. The usual loyal and Masonic toasts were proposed by the noble chairman, and were duly respectively to.

**LANCASTER.**—*Rowley Lodge, No. 1051.*—The regular meeting of this lodge was held on Monday, the 1st May, at the Masonic Rooms, Athenæum, Lancaster. In the absence of Bro. Dr. Mercer, the W.M., the chair was occupied by W. Bro. Hall, L.R.C.P., the Immediate Past Master, who was supported as follows:—Bros. Dr. Moore, Grand Sword-Bearer, as I.P.M.; W. Hall, S.W. 281, as S.W.; Wilson Barker, J.W. and Treasurer; W. J. Sly, S.D.; J. Harrison as J.D.; R. Taylor, I.G.; J. Watson, Tyler; Edmund Simpson and John Hatch, P.M.'s, 281; G. C. Barker, F.C.; John Harger, E.A.P. The lodge was opened, minutes confirmed, and other business transacted. Bro. G. C. Barker having been examined as to his proficiency with satisfactory result, was raised to the degree of M.M. in an impressive manner by the Acting W.M., Bro. Hall. The degree of F.C. was afterwards conferred upon Bro. Harger by Bro. John Hatch, P.M. 281. Bro. Moore reported that, on the 26th April, he had, for the sixth time, represented the Rowley Lodge in the Grand Lodge of England, on which occasion it had pleased the Grand Master to confer upon him the office of Grand Sword-Bearer. The W.M. proposed that the hearty congratulations of the lodge should be given to Bro. Moore on his appointment, which was carried by acclamation, the brethren saluting that energetic brother in due form as an officer of the Grand Lodge. Bro. Moore briefly responded, and, after the usual proclamation, the lodge was closed.

**SHEERNESS.**—*De Shurland Lodge, No. 1089.*—The regular meeting of this progressing lodge was held at the Fountain Hotel, Sheerness, on the 18th ult., Bro. Maurice West, W.M., presiding. There were also present, Bros. Pannell, S.W.; Smith, J.W.; Shrubsole, P.M., Treas.; Layland, P.M., Sec.; Nixon, S.D. pro tem.; Ingleton, J.D.; Archer, I.G.; Parish, Steward; J. R. McDonald, I.P.M., P.G.D.C.; Capt. Shepherd, P.M.; Jones, P.M.; Willis, Capt. H. Cotton, and many other brethren. The lodge having been opened in due form and the minutes of last regular meeting read and confirmed, Bros. Fleming, P.M., and Mole were elected as joining members, Bros. Horton and Bergie were passed to the second degree, and Bros. Pannell, S.W., and Shrubsole, P.M., were chosen to fill the offices of W.M. and Treas. respectively for the ensuing year. The lodge was closed in harmony, and the brethren adjourned for refreshment. The usual loyal toasts were proposed by the W.M. and heartily honoured. Bro. McDonald responded in his usual kindly manner for the Prov. Grand Officers. The gavel having then been intrusted to Bro. McDonald, he rose to propose the health of the present W.M., under whose reign the lodge had so happily prospered, and who had evinced so lively a desire to cement the groundwork of Freemasonry,

viz., brotherly love.—The W.M. having ably responded resumed the gavel, and proposed the health of the W.M.-elect, expressing his pleasure at the choice of the brethren, as he felt sure the prosperity of the lodge would not diminish under his hands.—Br. Pannell, in returning thanks, expressed his appreciation of the honour conferred upon him, and trusted that at the termination of his year of office they would accord to him the same degree of approbation they had just shown towards their presiding W.M.—The W.M. then rose and said he had now toast to propose which would be drank with willingness by every one present; that was the health of two brethren who, he regretted to say, were about to leave the lodge and the town, viz., Bros. Willis and Archer. He knew he but expressed the feelings of all when he said they regretted those brothers leaving, and that they would carry with them the good wishes of every member of the lodge. He had specially to thank Bro. Archer, who had so ably assisted him as one of his officers during the past year. (The toast was warmly received.)—Bro. Willis offered to the brethren his best thanks. He parted from them with feelings of deep emotion; he had received the utmost kindness since his arrival in the town, where his profession as a solicitor needed so greatly the goodwill of all. He had met with so much good Masonic feeling of brotherly love, that it made the parting from them more difficult. He should wish it to go forth—not to Masons only, but to the whole town, friends and neighbours—that he parted from them with regret, and that he should for ever remember the kindness shown him.—Bro. Archer then in a most pleasing manner returned thanks for the great mark of respect shown to him. He regarded it as another great favour conferred upon him. He had deemed it one of the highest honours ever to have been admitted into the noble brotherhood of Freemasonry, and he felt that having been elected by the De Shurlanders and becoming a member of their lodge had added brightness to that honour; and, again, having been advanced to office so soon, made him proud of the kind favour shown towards him, and he had tried hard to make himself acquainted with the duties of his office, so that he might add his little part towards making the lodge work correctly and harmoniously, and if he had succeeded in earning the approbation of the W.M. to whom he was so much indebted, and to please his brethren, he felt himself repaid a hundred times for any little trouble he might have been at. He regretted that the opportunity for drinking his health as a parting brother should so soon have arisen. He should carry with him to his latest moments the remembrance of the many happy hours he had spent amongst them, and would endeavour at some future time to pay them a visit, when he hoped he should meet the same happy smiling faces he now saw around him.—During the evening the proceedings were enlivened by the excellent songs of Bros. Parish, McDonald, Nixon, Archer and Dutnall. The brethren separated after having spent a most happy evening.

## ROYAL ARCH.

## PROVINCIAL.

**LEICESTER.**—*Chapter of Fortitude, No. 279.*—A regular bi-monthly meeting of this chapter was held at the Freemasons' Hall on Thursday, the 27th ult. In the unavoidable absence of the M.E.Z., Comp. L. A. Clarke, the Prov. G. Supt., Comp. Kelly, P.Z., presided, and there were also present Comps. Toller, J. and H.-elect; the Rev. Charles J. E. Smith (Rugby), J.-elect; Partridge, N., as P.S.; Captain Bankart, P.Z.; Weare, P.Z.; J. Wright, Smith, Baines, Sculthorpe, Bryan, and Bembridge, Janitor. Visitors: Comps. E. I. Orford, M.E.Z.-elect, and J. J. Fast, J.-elect, of No. 1130, Melton; and Thomas White, of No. 376. Apologies were received for the unavoidable absence of three out of the five candidates for exaltation. The first business was to instal the Principals of this and the De Mowbray chapter, and a conclave of Installed Principals having been opened, this was done in due form by the P.G. Supt. assisted by Comps. Bankart and Weare, P.Z.'s, as follows:—E. I. Orford as M.E.Z., Toller as H., and Rev. Charles J. E. Smith and J. J. Fast as J. On the other companions being admitted, Bros. the Right Hon. Earl Ferrers, W.M. 279 and P.G.J.W., and R. A. Barber, 279, were regularly installed as Companions of the Order. On the conclusion of the ceremony, as some of the companions had to leave by early trains, a brief abstract only of the historical lecture was given, after which Comp. Toller gave the symbolical and Comp. Kelly the mystical lectures. Two additional candidates having been proposed, the chapter was closed in solemn form and the companions adjourned to refreshment.

**LIVERPOOL.**—*Chapter of Liverpool, No. 292.*—The regular convocation of this chapter was held at the Masonic Temple, Hope-street, on the evening of Monday, the 3rd of April. Officers present: Comps. J. Mercer Johnson, M.D., M.E.Z.; R. Wylie, P.Z., II.; R. S. Williams, J.; Thomas Wylie, P.Z. and Treas.; Laidlaw, P.Z.; Hamer, P.Z.; Hustwick, S.E.; Hughes, as S.N.; and Pelham, P.S. Visitors: Comps. A. Fletcher, Z. Montreal Chapter, Montreal; Thomas Nicholson, 241; Pemberton, J. 1094. After the opening of the chapter, the Companions were admitted, and the S.E. read the minutes of the last meeting, which were duly confirmed. Comp. Hamer then took the 1st chair, and proceeded to install the Principals in accordance with previous election, Comps. Johnson, Z. (re-elected); Williams, II.; and Pelham, J. On the re-admission of the Companions, the 1st Principal invested his officers as follows, a suitable address being delivered to each by Comp. Thos. Wylie: Elliott, S.E.; Hughes, S.N.; Hustwick, P.S.; Ball, Janitor. Pursuant to notice, the late S.E. brought forward a motion to change the night of meeting from first Monday to fourth Thursday in January, March, May, July, September and November, this step being rendered necessary on account of the great inconvenience felt by many of the Companions, who are professional men, in having to attend

Monday nights; the motion was unanimously adopted. Excepting the proposition of a candidate for exaltation at the next chapter, there was no other business for consideration, and the chapter was closed, the Companions afterwards re-assembling at the Angel Hotel to celebrate the anniversary by supping together, a pleasant social evening being spent.

**TWICKENHAM.**—*Royal Middlesex Chapter, No. 1194.*—A meeting of this new chapter was held at the Grotto Hotel, Twickenham, on Saturday, the 29th ult. Comp. Col. F. Burdett, M.E.Z., presided, and was supported by Comps. W. Roebuck, H.; G. Cattel, J.; R. Wentworth Little, P.Z., E.; J. Coutts, P.Z. 177 and 382; F. Walters, P.Z.; W. Dodd, as P.S.; C. Horsley, T. Bendy. After due ballot, Comps. Horsley, Dodd, Major Finney, E. H. Finney, jun., and Sacré were elected joining members, and Bros. A. C. Morton, J.W. 9; H. Parker, 435; H. W. Hunt, S.D. 452; and J. Armstrong, 495, were then exalted to the R.A. degree, the ceremony being well rendered by all the acting officers. The minor positions in the chapter were filled by the election of Comps. W. Dodd, as S.N.; G. Kenning, P.S.; C. Horsley, Treas.; Morton, 1st Asst.; Hunt, 2nd Asst.; Parker, Org. A resolution to hold the future meetings at the Grotto Hotel was proposed by Comp. Little, seconded by Comp. Horsley, and adopted unanimously. The chapter was then closed, and the Companions repaired to the banquet under the presidency of Comp. Little, the M.E.Z. being compelled to leave, and a very pleasant evening was spent. The visitors were Comps. J. Boyd, Z. 145, P.Z. 538; J. M. Stedwell, P.Z. 946; F. Walters, P.Z. 73; J. S. Banning, P.Z. 214; and T. H. Edwards, J. 382.

MARK MASONRY.

METROPOLITAN.

*St. Mark's Lodge, No. 1.*—This old lodge met on the 1st inst., at Bro. Gosden's, Masons' Hall Tavern, Mason's Avenue, City, and amongst those present were Bros. J. G. Marsh, W.M.; Rev. W. B. Church, M.A., S.W.; T. Cubitt, J.W.; H. C. Levander, M.A., P.M., Treas.; R. W. Little, P.M., Sec.; G. Kenning, M.O.; F. Walters, P.M., R. of M.; S. C. Davison, S.O.; W. Dodd, J.D.; J. W. Davison, I.G.; H. Parker, Org.; J. Weaver, and T. B. Yeoman. Bros. E. Hart Smith, P.M., and A. F. Donnagan were advanced to the Mark Degree, after which Bro. Church was elected W.M., a dispensation having been obtained as he is not a Craft Installed Master. Bro. Levander was re-chosen as Treasurer, and Gilbert as Tyler. It was proposed, seconded, and unanimously resolved that the sum of five guineas be voted to the "Wentworth Little Testimonial." The lodge was then closed, and the brethren sat down to a substantial repast.—After the cloth was cleared the usual loyal and Mark toasts were given.—Bro. Church, G. Chaplain, responded for the G. Officers, and both the newly-advanced brethren expressed their gratification upon being admitted into so interesting a branch of Masonry.—The health of the W.M. elect was specially proposed and cordially received, and that estimable brother, in the course of his reply, stated that he highly appreciated the honour which had been conferred upon him.

PROVINCIAL.

**HALIFAX.**—*Fearnley Lodge, No. 58.*—The regular quarterly meeting of this lodge was held at the Masonic Hall, on Wednesday the 26th ult. The following brethren were in attendance: J. Firth, W.M.; W. F. Wilkinson, S.W.; W. H. D. Horsfall, J.W.; J. Whitaker, M.O.; A. Roberts, S.O.; A. Horsfall, as J.O.; F. Waddington, Reg.; W. Cooke, P.M., P.G.S.O., Sec.; W. J. Laidler, S.D.; W. J. Beck, as J.D.; A. Matthewman, D. of C.; J. Barker, I.G.; C. T. Rhodes, Steward; J. Greenwood, P.M., Tyler; T. Perkinton, P.M., P.G.S.O., W. Tasker, J. Parker. The minutes of the last meeting having been confirmed, three candidates were balloted for and unanimously accepted. The Secretary then read a communication from the Grand Secretary, announcing that the M.W.G.M. had been pleased to form the Mark Lodges (English Constitution), in West Yorkshire into a Province, and had appointed Bro. Thomas Perkinton to be the first Right Worshipful Provincial Grand Master. He trusted that the formation of the lodges into a Province would tend materially to raise the degree in the estimation of the Craft generally, and be the means of consolidating the various lodges in a bond of union for the welfare of them all. The P.G.M.-nominate being then present, he called upon the brethren to express their gratification at the appointment by giving him a hearty salute. The W.M. then called upon Bro. Cooke, P.M., to take the chair, when Bro. J. W. Davies, of the St. James's Lodge, No. 448, and Bro. S. Metcalfe, of the Lodge of Harmony, No. 600, were regularly advanced to the degree of Mark Master. Bro. Perkinton having thanked the brethren for the hearty manner in which they greeted him, and stated how deeply he felt the great honour which had been conferred upon him by the M.W.G.M. in appointing him the first P.G.M. for West Yorkshire, the lodge was closed in harmony with the usual formalities.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

**BIRMINGHAM.**—*Rose of Sharon Conclave, No. 19.*—A meeting of this conclave was held at the Masonic Hall, Birmingham, on the 20th ultimo, under the presidency of Ill. Sir Kt. T. Partridge, Int. Gen. Unatt., M.P.S., assisted by a goodly number of members and the following visitors: Ill. Sir Kts. W. Kelly, M.P.S. 44, Int. Gen. Leicestershire; G. Toller, jun., S.G. 44; S. S. Partridge, R. 44; W. Sculthorpe, Treas. 44; F. J. Baines, 44; W. Weare, 44; and Capt. C. Hunter, Hon. Sov. 42. Bros. Percy Cocker, of Lodge 1246, and John Beach,

I.G. 347, were regularly installed as Knights of the Order, and after a discussion originated by Sir Kt. Astley respecting the Rite of Misraim, the conclave was closed in due form.

**HAMPSHIRE.**—*Naval and Military Conclave, No. 35.*—A meeting of this conclave was held at Freemasons' Tavern, Portsea, on the 21st ult., when it was proposed by E. Sir Kt. Howell, M.P.S., seconded by E. Sir Kt. Green, Recorder, and carried by acclamation, "That Sir Kt. R. Wentworth Little, G.R., be elected an honorary member, as a token of the high esteem in which he is held by every member of the conclave." The Naval and Military Conclave is progressing very favourably, and we are informed that another is about to be formed at Winchester, in the same county.

**LEICESTER.**—*Byzantine Conclave, No. 44.*—An emergency meeting of this newly-formed conclave was held at Freemasons' Hall, on Monday, the 24th ult, when there were present: Sir Kts. W. Kelly, M.P.S. and Intendant General for Leicestershire and Rutland (on the throne); George Toller, jun., as V.E.; L. A. Clarke, J.G.; S. S. Partridge, Recorder; W. Sculthorpe, Treas.; F. J. Baines, Prefect; J. C. Duncombe, Standard-Bearer; White, Shuttlewood, Weare, and Bembridge, Sentinel. Visitor: Sir Kt. Kennedy, Rose of Sharon Conclave, Birmingham. On the conclave being opened, a ballot was taken for Bros. Chester Pern Newcome, of No. 1130, Melton, and William Johnson, P.M. of 523, Leicester, which was unanimous in their favour. From various circumstances, out of ten candidates due for admission into the order, two of them only were able to be present, viz., Bros. the Right Hon. Earl Ferrers, W.M. No. 779, and Charles Alfred Spencer, of 523. Three of the officers were also unavoidably absent, viz., Sir Kts. the Rev. W. Langley, M.A., Viceroy; N. Haycroft, D.D., High Prelate; and H. Denne, Herald. Bros. Earl Ferrers and Spencer were duly admitted as Knights of the Red Cross, the charges during the ceremony being delivered by the M.P.S., and the historical oration and the High Prelate's lecture on the principles and teachings of the order being given by Sir Kt. Toller. The M.P.S. reported that he and five other members of this conclave had visited the Rose of Sharon Conclave, Birmingham, on Thursday, the 20th, where they were received in the most knightly and hospitable manner. The conclave was then closed in solemn form, and the Sir Knights adjourned to refreshment.

ANCIENT AND ACCEPTED RITE.

**BOURNEMOUTH.**—*Vigne (late Bournemouth) Chapter, S.P.R.C.*—The Easter meeting of this chapter was held at Bournemouth, on the 12th ult., when a fair number of brethren were present. At a previous chapter of emergency it had been unanimously resolved that the name of the chapter be altered from the "Bournemouth" to the "Vigne" Chapter. On the minutes of this chapter being put in for confirmation, the M.W.S. (Ill. Bro. Rev. P. H. Newham, 30°) called the attention of the brethren to the peculiar importance of the change of name now proposed to be confirmed; inasmuch as it was to be considered not only as a testimony of respect to the Supreme Head of the Order in England, but it would also go forth to their brethren as tantamount to a vote of confidence in the S.C. against which, as they were aware, many hard things had lately been said. He therefore begged that the brethren would not confirm the resolution of the chapter of emergency merely as a matter of form, nor unless they were heartily satisfied with it. The minutes were then unanimously confirmed. Ill. Bro. Coombs, 32°, of Dorchester, and Bro. W. L. Adye, 18°, of Ryde, were balloted for, and elected joining members; Bro. T. G. Horder, 18°, was unanimously elected M.W.S. for the ensuing year. There being no candidate on this occasion, the ceremony of this degree was then carefully rehearsed for the practice of the brethren, explanations of the history and symbolism of portions of the work being occasionally added by the M.W.S. The chapter was closed in solemn form at 7.45 p.m.

K. H. S.

The Knights of this Order celebrated the anniversary of the Invention of the Cross on Tuesday, the 2nd inst., at Freemasons' Tavern. Five Red Cross Knights, viz., Rev. T. F. T. Ravenshaw, 30°, G. H. P.; Major-General G. B. Munbee, 30°, J.P., Int. Gen., Somersetshire; T. L. Fox, 18°; T. W. White; and J. G. Bales, were admitted into the brotherhood, and the third point was also communicated to them. Bro. Kts. R. Wentworth Little, as M.E.C.; Rev. W. B. Church, as Prior; J. G. Marsh, as Seneschal; H. C. Levander, as C.G.; T. Cubitt, as G.S.V.; E. H. Thiellay, as V.; J. W. Barrett, II.; and M. Edwards, W., performed the ceremony. Bro. Kts. Church was elected M.E.C.; H. C. Levander, S.; J. G. Marsh, P.; T. Cubitt, S.P.; and J. W. Barrett, C.G. The Commandery was then closed, and the Knights adjourned to the refectory, where a really first-rate dinner was served. Great regret was expressed for the absence of Sir F. M. Williams, Bart., M.P., and Sir Gilbert E. Campbell, Bart., both of whom had been expected to attend for reception into the Order, and it is probable that a special meeting will soon be called to receive them. After a very pleasant evening the Knights separated.

INSTRUCTION.

*Stability Lodge of Instruction.*—The fifty-fourth anniversary meeting of this, the oldest, Lodge of Instruction held under the sanction of the Lodge of Stability, No. 217, was held at Radley's Hotel, New Bridge-street, Blackfriars, on Friday, the 28th day of April, at half-past five o'clock, under the able presidency of the veteran and

best of instructors, Bro. Henry Muggeridge, P.M. 192, as the W.M. On this occasion the programme of work was the lecture of the second degree, worked in sections by the following brethren, viz.: 1st section, Bro. E. Henry Tipton, W.M. 49; 2nd section, John Jonas, J.D. 715; 3rd section, Henry Birdseye, S.D. 715; 4th and 5th sections, Alfred Bryant (Lodge Board) W.M. 12. The work, as usual on these occasions, being rendered in such an admirable manner as to make it quite a treat to all who heard it given. On the recommendation of the Treasurer, Bro. Henry Muggeridge, the following large and liberal donations were voted to the Masonic Charities:—Ten guineas to the Girls' School; ten guineas to the Boys' School; ten pounds to the Benevolent Fund. Bro. John Hervey, P.G.D. and G.S., proposed, and Bro. B. Head P.G.D. seconded, "That a vote of thanks be given to Bro. Henry Muggeridge, the Preceptor of this Lodge of Instruction, for the admirable manner he had presided as W.M. at this meeting, and the same to be entered upon the lodge minute book," which was carried by acclamation unanimously. Bro. H. Muggeridge, W.M., in a pleasing speech acknowledged this compliment. Bro. Thomas Fenn, P.G.D.C., proposed, and Bro. Colonel E. M. Perkins seconded, "That a vote of thanks be given to those brethren who had done the work in the sections, and the same to be entered on the lodge minute book," which was carried unanimously and duly acknowledged. After a large number of distinguished Masons had been enrolled as members of this Lodge of Instruction, the lodge was closed at eight o'clock. We cannot refrain from expressing our opinion that this was the most successful anniversary we ever remember being present at, and as we have witnessed nearly three apprenticeships of them, we can with confidence express our views on the subject. The work is rendered in the same correct style, and no alteration has been made in it in our time; it is precisely the same now as when we first saw it given, which is saying all that can be desired in its favour, and we congratulate that best of instructors, Bro. Henry Muggeridge, for the great pains and incessant care he must have used to have preserved such an uniformity in the working which he so admirably teaches.—The brethren adjourned to an elegant cold collation provided by Bro. John Hart. Bro. Aeneas J. McIntyre, P.G.D., and Grand Registrar, presided, and he was supported by Bros. Henry Muggeridge, the Preceptor; John Hervey, G.S.; Ebenezer Saunders, S.G. Deacon; Benjamin Head, P.J.G.D.; Thomas Fenn, P.G.D.C.; E. H. Patten, P.G.S.B. (Secretary of the Girls' School); Colonel E. M. Perkins, W.M. 5; Theobald, Scriven, and Jackson of the same lodge; J. H. Cox, E. M. Hubbuck, S. Muggeridge, G. A. Taylor, James Terry, G. Kenning, S. G. Myers, Spooner, F. Walters, J. A. Farnfield, J. H. Townsend, A. Pratt, T. White, E. Sillifant, T. Cubitt, F. Bigg, and other brethren to the number of about 130. The toasts were given as follows, and we regret very much that want of space prevents us from giving in full the admirable speeches we have written before us. "The Queen and the Craft," "M.W.G.M.," "P.G. Masters," "The Grand Officers," Bro. E. Saunders, S.G.D., responded to the toast of the Grand Officers, Past and Present. "The Lodge of Instruction and Bro. Henry Muggeridge," proposed by Bro. A. J. McIntyre, G.R., in his usual superior style; the speeches being excellent, brief and yet expressive. The amount of enthusiasm with which the name of Bro. Henry Muggeridge was received proved how well this brother has endeared himself to all who know him; his great popularity remains intact, and it was a most gratifying sight to witness how well his name was received. When he arose to reply, many minutes elapsed before he could speak, for the reception was so hearty and enthusiastic that no words could have been heard. However, he responded in a good speech, which was most attentively listened to, and when concluded the renewal of the applause showed how well it was received and appreciated. We were pleased and much gratified in being able to take a pinch of snuff out of a massive silver snuff-box which had lately been presented to our dear old friend, Bro. Muggeridge, by three brethren, members of a distinguished lodge, which is one of the many tokens of good will and friendship he has had presented to him during his long Masonic career.—Bro. J. Hervey, G.S., gave the toast of "Bro. A. J. McIntyre," which was most enthusiastically received, and Bro. A. J. McIntyre acknowledged it in an excellent speech.—"The Working Brethren" was proposed by Bro. B. Head; Bro. A. Bryant responded.—"The Sister Lodge of Instruction" was proposed by Bro. H. Muggeridge, which elicited a good response from Bro. T. Fenn, P.G.D.C.—"The Masonic Charities" was proposed by Bro. J. McIntyre, and responded to by Bro. B. Head, which completed the programme of the evening.—The musical arrangements were under the direction of Bro. T. Young, and he was supported by Bros. Ransford, P.G. Organist, and King, when the following programme was carried out: National Anthem; glee, "Winds gently whisper;" glee, "Merrily goes the bark;" song, Bro. Ransford, "True Courage;" duet, Bros. Young and Ransford, "Tell me where is Fancy bred;" song, Bro. Donald King, "Do you want a Guinea to spend?" glee, "Mynheer Van Dunk;" song, Bro. Young, "Sally in our Alley;" glee, "Spring's Delights."—The brethren separated at an early hour, all well pleased with this most enjoyable anniversary.

THE Grand Mark Master Mason has approved of petitions for Mark Lodges at Dorchester and Poona.

The following will appear in our next issue:—Grand Chapter report; Consecration of the St. Clement Danes' Lodge, Strand; report of Lodge 403, Hereford; 452, Croydon; 871, Deptford; R.A. Chapter 73; "Bon Accord" Mark Lodge; Jerusalem Chapter of Antiquity, Manchester; "K. Templarism and Masonry," by Bro. Forsyth.



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## DEATH.

RILEY.—On the 30th ult., at Bedford, Bro. Thomas Riley, P.M. 540, deeply and deservedly lamented.

## Answers to Correspondents.

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

T. B. M. asks, "Can a Lodge of Instruction in connection with a warranted lodge be held without the sanction of the Prov. Grand Lodge, and in a public-house where no lodge is held?" We reply—Yes; the sanction of the Provincial Grand Lodge is not required, so long as the parent lodge has given its consent.

## The Freemason,

SATURDAY, MAY 6, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

All communications, letters, &c., to be addressed to the Editor, 2, 3, and 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## The NEW GRAND OFFICERS.

IN the course of his remarks at the Grand Festival, Lord Carnarvon very truly observed that in consequence of the Grand Master's absence the proceedings of the day resembled the play of "Hamlet" with the part of the princely Dane himself omitted. The mission, however, which has been confided to Lord de Grey and his colleagues is one of such importance to the nation, and its success is so desirable from every point of view, that every English brother must for the time forget the Mason in the statesman, and rejoice that our Grand Master's absence is occasioned by his labours in the cause of peace, progress, and civilization. Elsewhere we record the noble reception experienced by his lordship at the hands of the American Craft—a record which is as honourable to them as

it is pleasing to ourselves, and which we willingly accept as a proof of the fraternal sentiments which actuate the enlightened citizens of Great Britain and America. But if the actual "sceptred sovereign" of the Fraternity was not with us corporeally, we may be assured that in thought and in spirit our Most Worshipful Brother was in communion with his brethren on the 26th of April. Without any great effort of imagination he could easily pass in mental review the proceedings at our annual celebration, and it is but bare justice to the Deputy Grand Master to state that the grace and dignity with which he performed the functions of his chief left nothing to be desired, and certainly could not be surpassed.

The re-appointment of the Earl of Carnarvon to his high post of Deputy, was of course expected by the members of Grand Lodge, and its announcement elicited hearty applause, after which his lordship proceeded to nominate the Grand Officers for the year.

Lord Lindsay, the Senior Grand Warden, is, although but young in the Craft, a most earnest and zealous Mason. He belongs to several lodges, amongst others to the "Prince of Wales," No. 259, the "Harmony," No. 255, Richmond, which boasts so many noble Masons in its ranks; and Lord Lindsay is also the present Master of a lodge which bears his name and meets at Wigan.

The Junior Grand Warden, Colonel John Whitwell, *M.P.*, is likewise a most worthy recipient of Grand Lodge honours. As the Deputy Provincial Grand Master for Cumberland and Westmorland, under Lord Bective, he has given the utmost satisfaction to the Craft, and our gratification at his promotion is decidedly not lessened by the fact that his solid abilities as a legislator seem destined to ensure for him, at no distant date, a high place in the councils of the nation.

Our knowledge of the new Grand Chaplain's Masonic antecedents is but limited. We believe he is a son of General Brownrigg, Past Grand Warden, and that he is well and favourably known in the province of Oxford.

The valuable services of Brothers Samuel Tomkins as Grand Treasurer, Æneas J. McIntyre as Grand Registrar, and John Hervey as Grand Secretary, are again at the disposal of the Craft, and the cheers which greeted their re-investment sufficiently attest the esteem and affection with which they are regarded by the representatives of the Craft.

Bro. Wendt was re-appointed Grand Secretary for German Correspondence, in which post he has done good suit and service.

The new Senior Grand Deacons were Brothers J. Van Norden Bazalgette, *P.M.* of the Jerusalem Lodge, No. 197, and Jas. E. Saunders, *P.M.* of No. 1, and both are most excellent appointments.

In the selection of the Junior Grand

Deacons, we are glad to notice that the claims of Lancashire were duly recognised by the appointment of Brother John M. Wike, than whom it would be difficult to find a better representative of the County Palatine; while the unwearied exertions of Brother Raynham W. Stewart on behalf of the Masonic Charities received a like reward. The enthusiasm which greeted Brother Stewart's nomination as a Grand Officer showed unmistakeably the personal popularity of the man, and we have very great pleasure in adding our congratulations upon his accession to office to the ovation so spontaneously accorded to him by the Grand Lodge.

A similar compliment was paid to Sir Albert W. Woods when the Deputy Grand Master re-invested him with the collar of Grand Director of Ceremonies—a post whose duties, it is needless to add, "Garter" fulfils to the admiration of the whole Craft.

The re-appointment of the Grand Superintendent of Works, and the choice of Bro. Hickman for the position of Assistant Grand Director of Ceremonies, do not call for special comment. We understand that the latter brother is a most efficient and zealous Mason, and that he possesses the entire confidence of the brethren of Hampshire, from which province he hails. From personal knowledge we can, however, speak of the merits of Brother J. Daniel Moore, *M.D.*, the new Sword-Bearer, not only as an active and energetic worker, but as a true supporter of the great principles of our Institution. It is men like him that we desire to see upon the dais, and it is a sufficient proof of the discrimination shown in the selection of Grand Officers when we see such men as Dr. Moore decorated with the purple. The post of Grand Organist, which has been held for some years by Brother James Coward, was conferred upon Brother William Ganz, whose musical ability must be well known to the brethren, inasmuch as he has on several occasions conducted concerts at the Masonic festivals. Brother James Brétt having most creditably performed his duties as Grand Pursuivant during the last twelve months, was awarded past rank, and Brother John Coutts was promoted in his stead—the position of Assistant Grand Pursuivant being conferred upon Brother John Boyd, a Past Master of several lodges and a most worthy member of the Order.

We have now exhausted the list of appointments, and it will be noticed that we have nothing but praise to bestow upon the selections made. We are far from saying that there are not as good men within the pale of the Craft as those chosen for so high a distinction—fortunately there are very many such; but it may be confidently asserted that the new Grand Officers will maintain the prestige and dignity of their respected offices in a manner which is sure to reflect honour upon themselves as well as on the great Fraternity of which they are now the conspicuous representatives.

**THE GIRLS' SCHOOL FESTIVAL.**

ON Monday next His Royal Highness the Prince of Wales, Past Grand Master, will preside at the 83rd Anniversary Festival of the Royal Masonic Institution for Girls. We have so often expressed our views upon the claims of the Masonic Charities that we need not recapitulate them now. Let us, however, breathe a hope that the Girls' Festival of 1871 will surpass in pecuniary results all those which have preceded it, and that the Institution may thus be enabled to extend the benefits of education to every child of our indigent or deceased brethren who may seek its fostering care.

**POMEROY'S DEMOCRAT and the ROCHDALE BRETHREN.**

WE have received a letter addressed to the "Editor of *Pomeroy's Democrat*," New York, by Bro. William Ashworth, of Rochdale. Now, beyond question, our brother editor *did* use some hard language respecting the Rose Croix Chapter at Rochdale, but this we conceive he did upon imperfect information as to the facts. We do not ourselves know the precise origin of the chapter, but if its non-adhesion to the S.G.C. 33° is to be accepted as *prima facie* evidence of a spurious basis, all we can say is—and we say it for the especial benefit of the *Democrat*—that the oldest Rose Croix Chapter in England, namely, the "Baldwyn," at Bristol, has never acknowledged the Council in Golden-square, and yet no one presumes to stigmatise its members as spurious Masons. It would have been wiser if Brother Tisdall, the Masonic editor of the *Democrat*, had learned a little more of the past history and present status of Masonic degrees in England before he 'dipped his pen in gall and denounced a number of true and honourable Masons. For instance, he has also written a tissue of absurdities upon the Red Cross Order, which he—knowing better probably than the members—states has no Christian basis, and whose origin he willingly ascribes to very modern times, in order to please those who act as purveyors to his imagination. It may interest him to know that the Red Cross Order had a separate Grand Council in England, presided over by our best Masons, long before the Supreme Grand Council 33° was imported from America; that the strongest documentary proofs of its high-standing still exist, and have been procured from what even Bro. Tisdall will not venture to call a spurious source—the archives of the Grand Lodge of England. Therefore, although we deem it advisable not to publish Bro. Ashworth's letter, it by no means follows that we approve of the article which excites his indignation.

WE are given to understand that the M.W. G.M.M. has constituted the warranted Mark Lodges in West Yorkshire into a province, and has nominated R.W. Bro. Thomas Perkinson, Past G.S.O., to be the first Provincial Grand Master. A preliminary meeting of representatives from the various lodges is to be held at Halifax on Monday.

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

BRO. J. FLETCHER BRENNAN AND THE "BIBLE QUESTION."

I am much obliged to the well-known Mason, Bro. J. Fletcher Brennan, for so clearly expressing the views of our Jewish brethren in the *United States*. I mention the *United States* because in this country I have never heard a word of objection raised to the system we pursue.

In England I have often seen our Jewish friends obligated on the O.T. according to their form, and exactly as they desire. We have two lodges in London mainly composed of brethren of that persuasion, and two better lodges it would be difficult to find anywhere. I have also often conversed with Jews who are Masons, and have never yet heard them offer the slightest objection to the system advocated and followed in this country. A Christian on the "*whole Bible*," a Jew on the *Old Testament*, and a Mohamedan on the *Koran* are surely sufficient evidences of liberality and universality for any one, especially when we recollect it is also legal for an *affirmation* to be taken in lieu of an oath! I have been present when the latter has been adopted, and was much struck with the simplicity of the promise given. *Where the majority are Jews, let the Old Testament be on the pedestal, and where the most of the members are Christians, then have the "whole Bible."* I am only anxious to regard the scruples and consciences of *all*.

W. JAMES HUGHAN.

**THE TEMPLARS AND FREEMASONRY.**

Bro. Forsyth's communication appears to have created some interest, and I shall be glad if it leads to a better understanding of the true claims of the Templar Order. I am glad to see the letters of Bro. Buchan and "A Scotch Knight Templar" on the subject. Perhaps the latter will tell us: 1. Where he considers is the chief seat of the Order? 2. Is the "governing body" to which he refers the Grand Conclave of Scotland? 3. What are the encampments which do not recognise this body? 4. Why is it that the priories holding under that body can never be called Masonic, seeing that every candidate must be a Royal Arch Mason? 5. When was it that there were no charters, and the Craft lodges used to work the Templar degree without authority? 6. Perhaps this brother will kindly give the probable date, and some description, of the Aberdeen seals and jewels? Probably if Bro. Forsyth can procure the loan of the engraved plates discovered at Stirling, the editor of *THE FREEMASON* will not object to give impressions in his issue.

Seeing the importance of the work which is now in the hands of the Grand Conclave of England, there could be no period when communications on the subject would be of greater value and interest than the present time.

LUPUS.

**"THE ANNUS LUCIS."**

In reply to "W.M.," at page 265, I beg to send you an extract from the Book of Constitutions, "collected and digested" by James Anderson, *D.D.*, revised by John Entick, *M.A.*, and printed by Bro. W. Johnson, in Ludgate-street, London, 1767, by order of the Grand Lodge:—

In page No. 2, explaining A.M. 1 and B.C. 4004: "The first Christians computed their times as the nations did among whom they lived till A.D. 532, when Dionysius Exiguus, a Roman abbot, taught them first to compute from the *Birth of Christ*; but he lost four years, or began the *Christian Era*

four years later than just. Therefore, though according to the Hebrew Chronology of the Old Testament, and other good vouchers, Christ was truly born in some month of the year of the world, or A.M. 4000. Yet these four years added make 4004—not *before the Birth of Christ*, but *before the Christian Era*, viz., 1756; for the true Anno Domini, or year after Christ's birth, is 1760; but the Masons being used to compute by the vulgar Anno Domini, or Christian Era, 1756; and adding to it, not 4004 as it ought, but the strict years before Christ's birth, viz., 4000, they usually call this the year of Masonry 5756, instead of the accurate year 5760; and we must keep to the vulgar computation, and so these letters A.M. signify Anno Mundi, or year of the world, and here B.C. is not Before Christ, but before the Christian Era. The A.M. or Anno Mundi is the same followed by Usher, Prideaux, &c."

The above is a simple copy of note in explanation of A.M. 1 in the History of Masonry, published with the Constitutions of 1767, A. F.

Was the late Bro. Deuchar, the Grand Master of the K.T. in Scotland, ever a member of the Rite of Misraim? I have seen certain jewels said to have belonged to him, and which bear the words Alex. Deuchar, Edin., on the reverse.

ENQUIRER.

**ROMAN ARCHITECTURE.**

"In the style of French architecture which was created in the thirteenth century the disposition, the construction, the statics, the scale, and the ornamentation differ absolutely from those of the antique school. They were the consequence of two civilisations based on entirely differing principles. . . . The Roman monument is a species of modelling on a form which permitted the rapid use of an enormous mass of materials, consequent upon the facility with which a large body of workmen could be obtained. The Romans had at their disposal large armies habituated to public works, and could throw a large slave population upon a building; they therefore adopted a mode of construction convenient to these social conditions. To raise their edifices it was not necessary to have a body of skilled labourers. Some special men to direct the works, a few painters and plasterers, who covered the crude masses with a rich envelope; a few Greek artists to do their carving, was all the skilled labour needed, and plenty of brute force sufficed for the rest. Thus, whatever might be the distance from the metropolis to the place where the Romans built their amphitheatres, their baths, their aqueducts, their palaces, or their basilicas, their architecture was the same, and the buildings of the Romans were, before all things, Roman. In spite of soil or climate, regardless of the nature of the materials or the custom of the inhabitants, they were buildings of the city of Rome, and never the individual work of an artist. From the moment when Rome planted her foot upon a foreign soil, she there reigned supreme, and effaced everything that was strange to her. This was her power; the arts followed the same principle as her politics, and under this crushing influence the individuality of man disappeared. Even Greece—that brilliant home of art and human development—even Greece was extinguished by the breath of Rome. Christianity alone, by giving a sentiment of personality to the individual man, could struggle against this giant, but it took centuries to clear away the remains of Pagan civilisation."—*Building News*.

W. P. BUCHAN.

BRO. GEORGE KENNING has become Vice-President of the Royal Masonic Institution for Boys, the Royal Masonic Institution for Girls, and the Royal Masonic Benevolent Institution.

## FREEMASONRY in IRELAND.

By BRO. WILLIAM JAMES HUGHAN.

(Continued from page 260.)

A return of lodges was issued for the year 1813 (the first of its kind), and the number then in working order, according to the official papers would appear to be nearly *one thousand!* In all probability, however, half that number would have been nearer the mark. The officers endeavoured by dint of coaxing and private correspondence to secure a large number of responses to their applications for dues and *over* dues. The notice sent out early in 1815 was as follows:—

## GRAND LODGE OF IRELAND,

Dublin, the 5th of January, 1815.

Whereas, by order dated 7th of October, 1813, a letter was sent to the several lodges in arrear of dues, or who had not corresponded agreeable to rule calling on them to settle their accounts and make the necessary returns on or before the 27th day of December in the same year, under penalty of being cancelled.

Under this order the warrants of one hundred and six lodges were cancelled, and the penalty would have been inflicted to a greater extent, but that it was represented that several lodges were so circumstanced as to become unable to comply with the orders, and to those the Grand Lodge was pleased to enlarge the time for discharging arrears and making returns, of which indulgence several availed themselves to become regular.

It being probable, on further consideration, from different communications on the subject, that several lodges are still in such peculiar and difficult cases as to prevent their compliance with the order of 7th October, 1813. The Grand Lodge is hereby pleased to give a further extension of the time for paying arrears of dues, and making returns of officers and members, to the next St. John's Day, 24th June, on the next meeting, after which day the warrant of lodges then found irregular in those respects will be cancelled.

The decision of the Grand Lodge in this case extends equally to lodges which, having been suffered to compound their dues, are again in arrear, and all lodges are called upon to send in returns of their officers and members for registry before the specified time, under the penalty of suspension until they do.

The Grand Lodge having pursued a course of lenity and indulgence almost prejudicial to the interests of Freemasonry, with no good effect in the instance of several lodges, which have not only disregarded the rules and regulations, but the principles of the Constitution, as those are set forth in the "Ahiman Rezon," feels the necessity of acting with decision in order to preserve Freemasonry in its pure and constitutional precepts and doctrines, and will on no future occasion suffer lodges to exist under the sanction of the Grand Lodge that will not be amenable to the authority from which they have had their formation—an authority which collectively and individually they have solemnly pledged themselves to maintain and uphold.

Every lodge called upon to account for any irregularity with which it may have been charged shall answer for itself, distinctly and separately, and not in conjunction with any other lodges to whom similar transgression may be imputed.

A committee was subsequently appointed, and a report from that body was received at the Grand Lodge held in the following year. We happen to have a copy of the report, and beg to present it to our readers:

## GRAND LODGE OF IRELAND,

5th of December, 1816.

Ordered—That the following report of Committee on the state of lodges on the Establishment of this Grand Lodge be confirmed:

The state of lodges on 24th June, 1816, were as follows:—

- 607 Warrants, the dues of which are paid up within a period of three years.
- 110 ——— in arrear three years, and not exceeding five years.
- 68 ——— in arrear five years and upwards.
- 25 Military, that have not corresponded for many years.
- 210 Dormant and cancelled.
- 1020 Gross number.

In order to dispose of the 210 numbers now vacant as above, together with such others as may be in arrear of dues and cancelled by the rule of

the Grand Lodge, it is ordered that, on and after the 24th of June, 1817, the numbers of cancelled and dormant warrants, and all numbers then unoccupied on the Grand Lodge books, shall be granted to applicants properly qualified and recommended for same in manner following, viz.: Every regular warranted lodge on the Irish Establishment not in arrear to the Grand Lodge for dues or fines, or under censure or suspension, the members of which shall apply to the Grand Secretary (post paid) for a senior vacant number, shall be arranged according to the seniority of their present numbers, and the oldest vacant number given to the senior applicants, and so on till all such applications shall have been acceded to, respect being always had to applications for particular numbers if vacant, provided that the particular number so claimed be not senior to that which the applicants would have been entitled to if they had not put in their claims to any specific number.

An exception to this rule is to be allowed in favour of military applicants when the number similar to number of the regiment is vacant.

Lodges not making their applications for exchange of warrants, and clearing off their arrears due to the Grand Lodge on or before said 24th of June, 1817, shall be considered as having relinquished their claim to the opportunity of obtaining senior numbers in the future numerical arrangement of the lodges of Ireland.

That, to meet the expense of revival and exchange of warrants, the sum of one guinea shall be forwarded with each application, and after same are defrayed the surplus shall be appropriated in aid of the funds of the Masonic Female Orphan School.

In order to prevent any confusion or disappointment in the revival or exchange of warrants, it is ordered that with each application the warrant now held be sent up (together with the names of the officers and a list of all the members), an acknowledgment for same to be returned.

In all cases of warrants exchanged for those of different numbers the sum of one British shilling must be paid for the transfer of each member to the new; same to be sent up with the application for such exchange.

In order to a perfect uniformity of warrants, the Grand Lodge recommend that such regular lodges as do not wish to change their present numbers will take a duplicate of same off the improved plate—in such case the original date shall be preserved and inserted.

After the lodges now in existence shall have their applications acceded to, all new warrants granted by the Grand Lodge shall be ordered for the highest senior number then vacant on the list, so that the numerical order shall not be increased till all the vacant numbers are disposed of.

It appears that of the sixty-eight lodges in arrear five years and upwards several have been in correspondence with the Grand Lodge, and made payments on account within said period. It is therefore ordered that time be given to those lodges to clear up their arrear to 27th December, 1817, after which period the rule shall be strictly enforced.

It is ordered that when the proposed arrangement is completed, a correct list of all the lodges on the Establishment of Ireland shall be printed, as they will then stand on the books of the Grand Lodge, with the names of the Masters and places where held, a copy of which shall be sent to each lodge.

It is to be observed that no part of the foregoing is to apply to brethren who may require a warrant to form a new lodge, the regulations for which are provided for in rule No. 6, section the 4th, of revised Laws.

## GRAND LODGE OF IRELAND,

Dublin, 3rd of April, 1817.

Ordered—That the foregoing be printed and sent to all lodges of Ireland.

By order of the Grand Lodge,

ROBERT HANCOCK, Grand Secretary.  
WILLIAM FRANCIS GRAHAM, D.G. Sec.,  
35, Capel-street.

(To be continued)

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents

## QUALIFICATION FOR THE MARK CHAIR.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read with a good deal of interest the arguments of those brethren who are in favour of removing the qualification at present necessary for a W.M. in a Mark lodge, i.e., having already passed the chair in the Craft. I cannot in any respect agree with the proposed alteration which I am very sorry to see mooted, as I believe were the principal chair in a Mark lodge thrown open to any one, whether installed Master (Craft) or not, it would be the death-blow to the degree. "A Craft P.M.," in your last number, says "the Mark is an independent degree." I say it is not. It is as thoroughly dependent on the second degree as the Royal Arch is on the third, and so long as the wise regulation of the Supreme Chapter ordains that no one shall be installed principal of a chapter until he has been W.M. of a lodge, so long, I trust, will the Grand Mark Lodge insist on the same qualification for an Installed Mark Master. Why, even the very titles—Installed Master, or Installed Mark Master—would lead to countless abuses, and there is no body of Masons who should more jealously guard their privileges and their justly-earned honours than the Installed Masters of the Craft, and this they must do by refusing to permit any one to take their titles in another degree who does not possess their qualifications.

Any non-qualified brother who may have been elected to the chair of a Mark lodge can, by a dispensation, be placed in that chair to rule the lodge and confer the degree, but without receiving the degree or instructions of Installed Mark Master, which must not be communicated to him until he has received the similar degree in a Craft Lodge, when, of course, he will be entitled to receive them, although perhaps already out of the Mark chair. Should any attempt be made to alter this most necessary rule and to interfere with the *status quo ante*, I am quite certain that a large and important section of the Grand Mark Lodge will secede, and therefore sincerely hope the G.M.M. will not listen to the councils of the "Youngers," who are perhaps more enthusiastic, but certainly less discreet, than the "Elders." The expression of the astute French statesman is, in the Masonic world, a golden rule—*Point de zèle*.

I am, dear Sir and Brother,

Yours fraternally,

A D. PROV. G.M.M.

## RELIGIOUS ASPECTS OF FREEMASONRY.

[Reply to Bro. Hughan's article of March 18th, p. 163.]

(To the Editor of The Freemason.)

MY DEAR SIR AND BROTHER,—I assure you that I entertain the highest opinion of Brother Hughan's integrity as an historian, and never questioned "what are his evidence." The word "cheating" I made use of in my letter Feb. 25th was not designed as an offence to Bro. H., and his lecture about writing as a gentleman was therefore entirely uncalled for. And in order to avoid an interminable discussion, permit me to define wherein Bro. Hughan and myself agree, and wherein we disagree.

1st. We agree that previous to 1717, the Masons were Christians, and their ceremonies were Christian.

2nd. From 1717 until 1813, Masonry avowed itself cosmopolitan, but its ritual was not so.

3rd. That after the union in 1813, the English ritual was brought into greater harmony with its professions of universality than ever it was before.

4th. That the Baptist's day was observed by Masons previous to the year 1717 (which I never disputed), but as the day was celebrated in Yorkshire in the 14th century, with processions, &c., by carpenters, saddlers, wheelwrights and a hundred other fraternities, and as those fraternities did not claim St. John to have been a Grand Master Carpenter, a Grand Master Saddler, &c., the cause of Masons' observance of St. John's-day may with propriety be attributed to a fashion at that time among the guilds, and the Masonic legends of the Saints John may be pronounced a *pious fraud*.

5th. That the Bible was absent from an English lodge for several lodge-nights, with the consent of that most excellent exemplar of Masonic virtues, the late Duke of Sussex. (I was informed about thirty years ago that the Duke performed the ceremony, but it was doubtless a mistake.) Thus proving that a lodge can be just, perfect, and regular without the presence of a Bible.

6th. We agree that "some are firm believers in Freemasonry being Christian even at the present day." I am satisfied, however, that my worthy opponent is too liberal-minded to be of that way of thinking, but whence have the "some" derived the opinion that Freemasonry is Christian at the present day?



The truth is, the greatest Masonic teachers were inconsistent in their teachings. They blew hot and blew cold; on one page glorifying Masonry for its cosmopolitanism, on the next for its Christianity, and on the third would declare that cosmopolitanism and Christianity mean the same thing, &c. Now, I call this double-dealing; and double-dealing is cheating, and is not in accord with our boast that sincerity and plain-dealing are and ought to be our distinguishing characteristics. Let us, for instance, examine the writings of Hutchinson and Oliver, the greatest Masonic teachers of their day and generation. The former says, "Masonry directs us to divest ourselves of confined and bigoted notions, and teaches us that humanity is the soul of religion. We never suffer any religious disputes in our lodges, and as Masons, we only pursue the universal religion of Nature." Now, if he believed it was so, why did he teach that the third degree was Christian, &c.? Dr. Oliver tells us (Golden Remains, vol. 4), "That Freemasonry in the abstract is not a system of religion, is an evident fact which no intelligent Mason will attempt to deny"; and, when defending Masonry from the attacks of some bigots, he goes on to say: "In contemplation of His goodness, His wisdom and His power, the Turk, the Jew, and the Christian can join in adoration and worship of a Deity in whose hands are the issues of life and death; and is it necessary that this admirable system of union for the best purposes should be destroyed by the introduction into a Christian lodge of the doctrine of redemption, which must offend the Turk? of the holy name of Messiah, which offends the prejudices of the Jew? or in a Turkish lodge the name of Mahomet, which must offend both Jew and Christian? and thereby defeat the universality of an excellent institution? No, we are brethren; the Godhead has taught us so to call each other; the innate principle persuades us that we are so. Shall, then, this temporary and happy accommodation of sentiment to good purposes stamp us deists? Very far from it. When the lodge is closed, each departs untainted by the other; the Jew to his synagogue, the Turk to his mosque, the Christian to his church, as fully impressed as ever with the divine origin and rectitude of his own faith from the principles he has never for one moment swerved in thought or deed." Now, who would believe that the same Dr. Oliver had ever written a book, or rather library of books, for the purpose of proving that Masonry teaches the "fall of man," "redemption," &c.? or that he ever racked his brain to torture every emblem on the Masonic tracing-board to have distinct reference to the doctrines of his church? Here, then, is the cause of the inconsistency which we complain of. We have to thank these worthies for the prevailing confusion of ideas regarding the religious and social design of Masonry. Bro. Hughan is doubtless sensible of the evils flowing from inconsistency. He knows that Masonry is not sectarian; he knows that it would be valueless if it were; and he must doubtless also know, that besides Christians, Jews and Mahometans, many are admitted into our society who do not believe in revelation at all, or whose construction of the Bible is so dubious that ninety-nine out of a hundred Christians would call them infidels. These brethren have individually received the same promises and assurances at their respective initiations that Jews and Christians have received; and I maintain that ninety-nine have no more right to break their plighted faith to one, than the one can do so to ninety-nine. That class of brethren our Bro. Hughan ignored entirely in his "Religious Aspects," but confined his remarks solely to believers in revelation, viz., Christians, Jews, and Mahometans; and in the event of a dispute between the members of a lodge belonging to different sects, Bro. Hughan recommends that a majority of votes shall decide which book of revelation shall generally lie open in the lodge. That is Bro. Hughan's remedy; but will a vote of a majority satisfy? Would it not rather tend to divide the lodge? and instead of accomplishing our design of uniting men of divers sects, we shall separate them into sectarian lodges, when each will claim the right of preaching in a lodge the doctrines contained in his holy book which lies open in the lodge, and all this confusion must be perpetuated in order to preserve what Bro. H. is pleased to call a "landmark." The term *landmark* is, however, a *misnomer*. It might with propriety be applied to the principles of Masonry, such as Brotherly Love, Relief, Truth, Honour, Justice, &c., but it cannot be applied to forms, ceremonies, or laws, because these have repeatedly been changed, and may be changed and altered whenever we find it needful, or when we find that the old forms are antagonistic to the principles of truth and justice so as to mar the harmony of our association. If, therefore, our Bro. Hughan mainly relies (as it appears) upon "*landmarks*" to prop up his theory, then, with all due respect to my worthy and learned brother, I claim that *he is virtually beaten*.

Bro. Hughan shows sensitiveness at the mention of the burning of heretics. This allusion I deemed necessary in order to remove his impression, that

the origin of the Masonic idea is indebted to Christianity and its teachings. The fact is, we all imbibed the same kind of prejudices when young; each has learned to believe that the heart which beats in the bosom of a member of his own sect, is a better heart than the one that beats in the bosom of a member of another sect, and that the virtues of his sect is supreme, etc. Thus we hear one man talk of a "Christian heart," "Christian benevolence," etc., while his Jewish neighbour, just as conceited, will have it that the Jewish heart, Jewish benevolence, etc., is the most praiseworthy; and so it is with all other sects. Now, as a Mason, when writing to Masons, I have nothing to do with either Jewish or Christian proclivities; my object is truth; and it appears to me that the inspiration of Dr. Anderson and his coadjutors which gave rise to the Masonic idea "to unite men of every sect and opinion" into a brotherhood, was not indebted to Christian teachings, but to the religious persecutions and hatred of sects, which received its final check (I hope) with the expulsion of James II. from England, and with the Thirty Years' War on the Continent. It was the natural reaction from those barbarous times that revolutionized men's minds politically and religiously, and which inspired two Calvinistic Doctors of Divinity with a "*charity to all mankind*," such as was never openly taught by any Doctor of Divinity before the 17th century, and such as a majority of the Doctors of Divinity of to-day still squirm at.

The question, therefore, narrows itself to a point, and herein we disagree. Bro. Hughan maintains that the "Holy Bible," "sacred law," "sacred Scriptures," etc., is a *landmark*: while I think that, as no candidate was ever questioned (when he received certain assurances) about his belief or disbelief in any book of revelation, the Bible, therefore, is *not a landmark*, and what is more, we are *morally bound* to remove the Bible, or allusions to it, in the ceremonies as an inspired book, when any one objects to it from motives of conscience. And if our overzealous brethren are made acquainted with the true aim and object of Masonry, and if they learn that the Bible in the lodge is at the sufferance of, not majorities, but of a single individual member, they will naturally in future refrain from introducing topics during lodge hours, that mars that harmony and brotherly love, which it is our *main* duty to inculcate and cultivate.

Respectfully and fraternally yours,  
JACOB NORTON.

Boston, Mass., April 5th, 1871.

P.S.—See page 667 Findel's 2nd edition "History of Freemasonry," from 27th to 30th line from top, both inclusive, from which I infer that the Bible was at one time absent from a lodge.

#### SUBORDINATION IN THE HIGHER DEGREES—THEIR HISTORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I can produce printed evidence showing that certain high grades (which after 1744 were *popularly believed* to be associated with Rosicrucianism) were known 1721, 1724, and 1744, to the Grand Lodge of 1717. I am not able to demonstrate with unerring certainty what these high degrees were; but I can give good reasons for believing that they were Arch, Templar, and Priest. It is also certain from existing records that the "Royal Order of Scotland, H.R.M., R.S.Y.C.S.S." was of "time immemorial" antiquity in London in 1717. The so-called S.C. put forward semi-official papers some years ago to show that the "Royal Order of Scotland" was the parent of the French *Rose Croix*. I am not prepared to go that length, as I think it quite as likely that the old Arch or Red Cross and Rosæ Crucis are the parents of Heredom Rosy Cross, as the latter the former. *Be it specially observed, however*, that the latter order claims, by ancient tradition, to have been founded by Bruce's Templars in 1314, to be therefore a Templar Degree; *be it also noted*, as I will proceed to show, that near to 1750 the Templar and the Kadosh are historically known to have been *separate orders* and yet *closely allied*; so that our Ancient Templar rite, *as we now have it*, was in existence before the "Ancient and Accepted Rite." The learned Brother Gadlicke states in his *Freemason's Lexicon*, that prior to 1735-46, certain high grades were possessed by the lodge at Clermont; possibly the degrees approximated to the *peculiar* system of Bro. Ramsay, of which mention is made by Bro. Forsyth, page 252 of THE FREEMASON. Gadlicke also states that Field Marshal Von Marshall practised the Templar Order in 1740, and that Baron Hunde, "Privy Councillor and proprietor of many estates," crossed over to the French army at Brabant in 1743, and was there initiated into Templar Masonry; the Kadosh is said to have been established at Lyons in the same year. In 1745, Prince Charles Edward Stuart was made a Templar

at Holyrood, and in 1747 he granted a charter to Arras as "King of Great Britain and in that quality S.G.M. of the Chapter of Heredom," known under the title of Knight of the Eagle and Pelican, and, "since our misfortunes, as Rose Croix." Baron Hunde, it would seem, was afterwards connected with Prince Charles, and in 1754 propagated a rite of seven degrees, of which 5th was Rosy Croix, 6th Templar, 7th Kadosh. This rite, in Germany, partially supplanted the Rosicrucian rite of 9 degrees. The records of the Royal Order of Scotland show that Hunde's rite was possessed by the Lodge of St. George of Observance, London, in 1782. The vaunted A. and A. Rite now makes its appearance. In 1758, Pirllet, a tailor, and Lacorne, a dancing-master, without authority invented a new rite of 25°, called the "Empire of the East and West." Their Sovereign, Chaillor de Joinville, gave a patent to a Jewish merchant, named Morin, to propagate the degrees in Jamaica; he there informed his chapter that a council had been held in Paris to decide whether or not the Templar and the Kadosh were the same degree. Anyhow, they adopted the designation, "Knight of the White and Black Eagle," the Templar colours, prior to the statutes of Bordeaux in 1762. Bro. Stephen Morin granted a patent to Bro. Franckin in 1769 to establish the rite; then of 29°, in America, where it continued to be propagated by wandering Masonic pedlars. At Charleston, in 1862, the K.H. is styled the 29°, and the statutes were therefore forged and the rite augmented, subsequent to that date. The rite went to France in 1804 from Charleston. It is historically noteworthy that the old certificate of the Camp of Antiquity, Bath, amalgamates two degrees as "Knight of the East and West and Knight of the Sword and the Eagle," and also omits the degree called "Prince of the Tabernacle," thus proving it to be the most recent interpolation. Such is the history of the so-called "A. and A. Rite" prior to its establishment in this country in 1845. The old Templar Rite continued to be practised in England down to 1790, in which year it was taken up by Bro. Thomas Dunckerley, whose official reports place the *Rosæ Crucis* degree *before* or *after* the Templar indifferently; but he distinctly states that the history of the Kadosh (itself a Templar history) cannot be written. No minutes were allowed. It was, however, at that time conferred only upon elected Templar Commanders, and was qualified as the "Commanders Degree of Ne Plus Ultra." The York Conclave of "Redemption" now of Hull (in common with the Jerusalem Conclave of Manchester, one of its emanations through the York Grand Lodge); the "Baldwin," Bristol; "Antiquity," Bath; and "Observance," London; all in 1790 gave the Seven Steps of Chivalry under Bro. Dunckerley's authority and warrant, the *Ne Plus Ultra* of which rite was at that time the Kadosh; and as the General Chapter in London was, prior to 1851, composed solely of Commanders, it was styled in all its circulars the "Grand Conclave of the Royal Orders of H.R.D.M.K.D.S.H. Ne Plus Ultra." According to Archdeacon Mant (no mean authority) any three Templars possessed of the *Rosæ Crucis* had ancient prescriptive right to confer it.

Can a conscientious believer in his obligation disprove all this? No. If ignorant thereof, he is disqualified from setting up himself as a "teacher in Israel;" if he is acquainted therewith he is then trying to deceive others in a most unprincipled manner. I readily, however, admit that the Templars ought not to trouple themselves with "ineffable" and other *spurious* degrees of the A. and A. Rite, whether they have right to do so is another question. What we do claim is undisturbed possession of *our own degrees* of *Rosæ Crucis* and Kadosh, nor will we ever allow spurious rites to stamp out our claims.

No one has greater esteem for our learned Bro. Hughan than myself, but I must altogether demur to the statement that he has disposed of our claims in his most excellent "Masonic Reprints," and I feel assured that worthy brother would be the last to claim a clairvoyant knowledge of *everything* that has hitherto occurred in the high grades. Why! Bro. Dr. Oliver, one of the few worthy names the 33° possesses, obtained all his high grades at Hull from the York Conclave of Redemption, whence the York Grand Lodge adopted its degree of Templar as the covering ceremonial of the rite! Nor do I believe that Bro. Hughan would lend his name and reputation to support the A. and A. Rite!!

Will your correspondent give us the quotation from Mirabeau to which he alludes? In Mirabeau's *History of the Prussian Monarchy* he laments that Frederick was never Grand Master of all the German lodges, and his *History of the Court of Berlin* shows that Frederick had been dying five months prior to the 1st May, 1786, when he is said to have established the 33°.

It is a pity that your correspondent should be unable to contribute anything but personal abuse to your pages; and should further exhibit such a lack of judgment as to express a belief that Frederick the Great, King of Prussia, would have transmitted

to his warrant or authority to create batches of "Sovereign Princes" at five guineas a head.

Fraternally yours,

JOHN YARKER.

43, Chorlton-rd., Manchester.

### THE RED CROSS ORDER.

To the Editor of the Freemason.

DEAR SIR AND BROTHER,—A brother Mason has kindly forwarded to me a copy of a letter which appeared in your journal of Saturday last under the head of "The Red Cross Order," and signed by R. Wentworth Little, P.M., and as I am "the member named Astley," I shall esteem it a favour if you will admit my reply. He refers to "various anonymous and cowardly attacks from certain quarters." I have not seen or yet heard of them, but I assure him of this, that whatever proceeds from my pen will have my full signature. But to the circumstance of the charge for which I am threatened with a "solicitor"!! At a meeting of the Rose of Sharon Conclave, Birmingham, on Thursday, 20th ult., it was proposed by the M.P.S. that a sum of money be voted towards a testimonial to Sir Knt. W. Little, Grand Recorder, upon which I moved, as an amendment, that it be adjourned *sine die* until such time as the conclave had reliable information as to the authority for working and genuineness of the order, as personally I have my doubts about it, and wished to be satisfied that we were or were not working a fictitious order. I further remarked that it had been said that the order was given to some one by Lord Zetland; but from what was known of his general opinion of other orders, except Craft Masonry, if he gave it at all, it was more likely that he gave it for archaeological purposes than for working. This was the substance of my remarks; but beyond moving the amendment, I did not mention the name of the Grand Recorder or even allude to him.

I am, dear Sir and Brother, yours fraternally,

JOHN ASTLEY,

P.M. and Sec. 254, P. Prov. G. J. W. Warwsh., H. 284, E.C. and Prov. G. Expert, Staff, and Warsh., M.W.S.-elect, and Junior-General Rose of Sharon Conclave, No. 19, of Red Cross of Rome and Constantine, and one of its founder members.

[We have inserted the first part of your letter, but the remainder being entirely irrelevant to the points involved, cannot be inserted in its present connection.—ED. F.]

(To the Editor of The Freemason.)

SIR,—Several members of the A. and A. Rite, who, with myself, would like to join the "Order of the Red Cross of Rome and Constantine," find ourselves unable to do so, owing to its supporters having tacked on to it a spurious branch of the "Rite of Misraim."

Now I would suggest to Bro. Little and his friends that if they would consent to drop the latter order altogether, the would probably have but little difficulty in effecting with the S.G.C. 33° a compromise regarding the Red Cross, which would greatly benefit the Order itself, and bring about a reconciliation between its members and the Supreme recognised Masonic authority in this country.

I am, Sir, yours fraternally,

ROSE CROIX.

2nd May, 1871.

(To the Editor of The Freemason.)

DEAR SIR,—Will you, or some of your readers, kindly give myself and several brother Masons the benefit of your experience by replying to the queries below in your useful journal. To make myself understood let me give you a brief outline of events, giving, for obvious reasons, suppositious names, &c.

A lodge, which we may designate the M.U., was opened by dispensation from the Grand Lodge on 16th Nov., 1869, of which K. was Master-elect—elected and installed on the opening day. On St. John's Day, Dec. 27, 1869, he was re-elected and duly made a P.M. of a lodge, and presented with a P.M.'s jewel. Again in 1870 he was a candidate for W.M., and again re-elected, and has since died.

Prior to the first opening of the lodge, two of the brothers named in the dispensation, respectively D. and E., who had never "sat in a Master's chair," or filled a Warden's chair in any lodge, were made or rather styled P.M.'s of one lodge by another lodge held in a neighbouring town, and assisted in the first installation. In Dec., 1869, D. was made a Warden, and in Dec., 1870, was a candidate for the W.M.'s chair, as was K., but D. was in the minority. On the death of K., the existing S.W. assumed the chair as Acting W.M., and ruled that another election for W.M. could not take place till the usual period, as named in the by-laws, in accordance with the Book of Constitutions. He further holds the opinion that he may not legally initiate, pass, or raise until a new W.M. is elected, unless when a

P.M. (genuine) is in the chair. The authorities on which we have acted are Book of Constitutions, cl. 2 (private lodges) and cl. 6 (Masters and Wardens), and Mackey's "Lexicon," article "Wardens;" also Dr. Oliver's "Book of the Lodge."

Notwithstanding the pains taken to obtain a right conclusion by myself and others, by searching for precedents and other authorities, various opinions are held by the brethren, and it is on this account that I venture to trouble you with the matter. My queries are:—

1. Had K. any right to stand for election for W.M. in Dec., 1870? See cl. 3, Masters and Wardens, Book of Constitutions. It is contended that the portion of a year from Nov. 16 to Dec. 27 does not count as a year, although K. got his P.M.-ship on account of it.

2. In case of the reply to the last query being in the negative, were any subsequent acts invalidated in consequence?

3. Are D. and E. really P.M.'s, and entitled to the privileges of the office or to the title?

4. Can either D. or E. claim the chair on the death of the W.M.? Or does the chair not fall of necessity to the S.W.? See cl. 6, Masters and Wardens.

5. Can the S.W., as acting W.M., sit in the chair? Or, if not, where is his place under the circumstances?

6. Can the Acting W.M. (who is S.W., and not a P.M.) confer degrees while acting in the chair?

Ten names were sent to the Grand Lodge, which appear in the dispensation. Immediately after sending these some seven or eight Masons joined the party, and assisted in making arrangements for opening the lodge, and contributed to the funds for the purpose. Their names were printed in the by-laws, which were submitted to the first lodge meeting and adopted. None of these persons were balloted for, nor could they well be, unless they balloted for themselves. They have since, for one and a half year, acted with, and been acknowledged by, the lodge as members, and contributing to its funds.

Qy. 7. Ought they to have been balloted for? If so, when should it have taken place? Or is it still necessary?

Your insertion of this letter in your valuable columns, with replies to the queries as far as possible, will confer a favour on many besides,

Yours fraternally,

M.M. 5779.

### REPLIES.

1. K. could not rank as a P.M. at the completion of six weeks, and he had a perfect right to stand for re-election for the following twelve months.

2. Is governed by the preceding.

3. We do not understand how D. and E. could be "made" P.M.'s without serving the office of W.M. for one year, and the proceedings relating to them appear to be grossly illegal.

4 and 5. The S.W. "rules" the lodge on the death of the Master, but he cannot assume the chair. His place is at the right of the W.M.'s pedestal.

6. The S.W. can confer degrees when stationed as above, but if a P.M. be in the lodge at the time, the P.M. should occupy the chair.

J. The joining brethren ought to have been proposed at the consecration meeting, and balloted for at the first regular meeting next ensuing, otherwise they are not members.—ED. F.

THE Freemasons of Oldham have opened a new Hall, built at a cost of about £2,500, in Union-street. The building is of stone.

SALE OF RARE OLD COGNAC BRANDIES.—The continued unsettled state of France has caused unusual commotion in the brandy market, and many foreign proprietors who had sent their stocks to England for safety during the war have decided to realise upon them in this country, in preference to incurring the risk which would attend their reshipment to France. Several large sales have been made, and in most instances they are equally remarkable for the high quality of the brandy as for the immense quantities sold. One transaction alone has been recorded of the sale of upwards of 30,000 gallons of Cognac brandy, of vintages rarely heard of in this country—namely, 1827, 1829, 1841, and 1845. These fine old brandies were to have been sold by public auction, but, previous to the date of sale, were disposed of to Messrs. W. and A. Gilbey by private contract.—*Morning Post*, April 29.

St. George's Lodge of Instruction, held at Globe Tavern, Greenwich, concluded its session on Thursday, April 27th, when twenty brethren met at the festive board under the able presidency of Bro. Hubbard, P.M., and spent a very pleasant evening. This, the oldest, Lodge of Instruction in this locality, possesses several able instructors, and most of the Masons in the neighbourhood freely admit that here they gained the knowledge so essential to good working.

### MASONIC RECEPTION and BANQUET at WASHINGTON CITY, U.S.A., to the EARL DE GREY & RIPON.

On Monday, the 10th ult., agreeably to previous notice, occurred the Masonic reception and banquet tendered by the Masonic Fraternity of the district of Columbia to the Earl De Grey and Ripon, and at which Lord Tenterden, Sir John A. McDonald, Mr. Northcote, and Mr. L'Estrange, Secretary of the British Legation, were present as Freemasons.

The assemblage consisted of about one hundred and seventy gentlemen, including eight Senators, and thirty-four members of the House of Representatives. Escorted by the Grand Master of the G.L. District of Columbia, the Earl de Grey was seated in the Grand Master's chair, and in a speech of a few minutes' duration, most warmly welcomed by Grand Master Stansbury. In response the Earl spoke as follows:—

Most Worshipful Sir and Brothers, I trust you will permit me to return to you, and to the Grand Lodge of the District of Columbia, my most grateful thanks for the very kind and fraternal welcome which you have given me on this occasion. I assure you, sir, that I esteem it the greatest honour to have thus been received and to have had an opportunity of being presented by you to the Grand Lodge of the District of Columbia—an honour which, I am well aware, I owe not to my personal worth, but to the fact, and a most important and significant fact, that I am a representative of the Grand Lodge of England, holding the highest office that can be conferred upon a Mason in England, that of Grand Master. And, sir, I esteem it a most fortunate occasion—fortunate for me as an individual, and fortunate for Masonry in both countries—that there should at length have taken place so close a union between Masonry in America and Masonry in England, and that you should now for the first time, as you tell me, receive within the walls of this important Grand Lodge of Freemasons the Grand Master of England. We all know that fraternity is the first principle of Masonry, and therefore it is that all must rejoice at everything which tends to bind more closely together Masons of different countries. I, sir, esteem myself very fortunate, indeed, to have had it in my power to attend here to-night. I shall carry away from this Grand Lodge most grateful recollections of your kindness. I shall make it my first duty to tell my brethren in England of the magnificent reception which has been accorded to their Grand Master to-night, and I am confident that I do not misinterpret the feelings with which they will receive the information when I see them. They will, indeed, rejoice that the first step has been taken which will tend to a closer and more intimate union between American and English Masons—(great applause)—a union which, for my part, I have always believed existed, but which, I believe, will be closer and more intimate in future. (The Earl was greatly applauded as he resumed his seat.)

A recess was taken to enable the brethren to be presented to Earl de Grey. Lord Tenterden was also the recipient of attention. The latter is Grand Master of Harmony Lodge, England. After these greetings were over, the company proceeded to the Music Hall, which was appropriately decorated. The banner of the Grand Lodge was displayed in the east end of the room, and to the right and left were hung the portraits of George Washington and Queen Victoria, while the walls were draped with American and British flags. The company sat down to the banquet.

At the removal of the cloth a table lodge was opened, and the gavel of the Grand Lodge was supreme, as in the Grand Lodge. The Grand Master, C. F. Stansbury, wore the apron and sash and used the gavel which formed part of the insignia of Washington. None but Masons were admitted to any of the ceremonies. Even the caterers, servants, and musicians belonged to the Fraternity.

Grand Master Stansbury called the brethren to order, and extended to all a fraternal welcome. Several toasts were given and responded to, when Earl De Grey was brought to his feet by a complimentary allusion to him and to his mission, and to his position as a Mason.

The Earl said: Most Worshipful Sir and Brethren, I beg to return you my most grateful thanks for the very kind reception which you have been pleased to give to me this evening. I feel proud of this reception, because I know that it has been accorded to me as the representative of the great body of English Masons—(applause)—and therefore I think I may venture to say, accorded to me as a representative of my country. (Great applause). The leading principle of our ancient Craft is that of fraternity among every brother who belongs to it, whatever be the race and nation to which he holds allegiance, and therefore it will not be wonderful that America should be willing to greet with a fraternal welcome any foreigner who

might come among them. But, sir, I do not feel that here, in the United States, I ought to call myself a foreigner. (Long-continued applause). I am constantly forgetting that I am not at home, and while it is true that our Fraternity extends beyond the bond of nationality, it is not less true upon every Masonic principle that the ties which ought to bind American and English Masons are of a very peculiar class and dear character, for, sir, they would greatly err who thought that the Fraternity of Masonry was an Order which made men forget their patriotism. I believe that all true Masons are inspired by the warmest feelings of patriotism. It was through the brethren of our ancient Fraternity in England that the Masons of the United States obtained their first charter, and that added one more to the many ties by which American and English Masons are bound together. Sir, the remarks which you have made this evening, the speeches to which we have just listened, and particularly the remarks which you have made to us in another place, have, in respect to the ties which bind together the two countries, left very little for me to say. But I am reminded of an old English election story, which is connected with the name of Mr. Burke, who, going out to argue with an opponent, was so eloquent that his opponent refrained to essay a reply further than to exclaim, "I say ditto." (Applause and laughter.) As it is, sir, I have little to say on that part of the subject, except that I say "Ditto" to the most Worshipful Grand Master. Yes, sir, it is true that we have the same history. It is true we belong to the same ancestry, and I therefore say it is not strange that you should have been pleased to accord to me, as the representative of English Masonry in this country, a warm and cordial reception. The first lodge warrants in this country bear the date of England, and that country has not forgotten the mighty and glorious empire which has sprung from her loins. (Applause and cheers). If I am permitted, and if I have rightly interpreted the meaning of the kindness which you have shown me to-day, I shall carry with me recollections of the deepest gratitude. I shall take back with me to my own Grand Lodge the account of the occurrences here to-night; and I am confident, when I relate them, they will be received with but one feeling in that distant Masonic assembly—a feeling of an earnest desire that we might see more and know more in England, and in English Masonic circles, of this country and of the Masonic Order of the United States; and I am tempted to take back with me across the Atlantic another recollection not purely Masonic—take back with me the recollection and to mention it where I know it will be received with great pleasure, of the manner in which was received the toast given to my illustrious sovereign; and another pleasant recollection will be the thought of having sat at the right hand of one who wore the scarf of Washington, and that a gavel of the first President of the United States was used on the occasion. (Applause). I can truly say the memory of this day will not easily fade from my mind. I believe that it is of the highest interest for the civilization of the world that there should be the closest and most intimate union between the two Governments. (Applause, long continued). If it should be the good fortune of my life to contribute to that result, I shall be happy. (Greeted with applause as he took his seat, and there was music by the band).

P o e t r y .

THE FLOWERS OF SPRING.

Flowers of spring,—we love them all,  
As they peep forth, one by one,  
And we joyfully watch their petals unfold  
In the light of the April sun.  
Winter is over, and radiant days  
Have taken the place of its gloom;  
How bright is the aspect that nature now wears,  
In this season of beauty and bloom.

Flowers of spring,—we love them all,  
From the daisy that decks the sod,  
To the costly hyacinth, trained with care,  
For all are the work of God.  
June roses are lovely, but still our hearts  
Seem with tenderest fondness to cling  
To the flowers that first peep forth to view  
In the earliest days of spring.

Flowers of spring,—we love them all,  
May they lead us—as we gaze  
On the opening buds—to think of One  
Whose ways are not our ways.  
And oh! as we glance o'er the scene around,  
Whilst the sweet birds gaily sing,  
May our thoughts ascend to His home above,  
That home where 'tis always spring.

on.

AGNES. S

MASONIC FESTIVITIES.

GRAND BALL AT WHITBY.

The members of the Lion Lodge, No. 312, held a grand ball recently in St. Hilda's Hall, Angel Hotel, Whitby, under the management of the officers of the lodge. The stewards were Bros. T. N. Marwood, W.M.; G. W. Smales, S.W.; H. Hallgate, J.W.; H. Bennett, S.D.; I. Wilkinson, J.D.; C. T. Clarkson, I.G.; W. Piercy, D.C.; J. Andrew, S., and G. Speedy, S. Bros. J. N. Lawson, P.M., and W. H. Marwood, P.M., ably officiated as masters of the ceremonies. The dancing commenced about 9 o'clock. The programme contained a nice selection of twenty-two dances, and when half the programme had been gone through the party retired to the banqueting-room, where the cloth was laid for 105. The Worshipful Master (Bro. T. N. Marwood) presided. The bill of fare consisted of roast sirloins of beef, round of beef (corned), roast legs of mutton, roast saddles of mutton, roast fore and hind quarters of lamb, roast young pork, boiled hams, collared brawn, boiled tongues, boiled pig's cheek, boiled fowls, roast chickens, roast ducklings, pigeon pies, beefsteak and kidney pies, veal and ham pies, lobster salad, potted salmon, potted turbot, Rodel's sardines, oyster patties, creams, custards, jellies, blanc mange, stewed fruit tartlets, lemon cheesecakes, confectionery, &c., with a choice selection of wines. The viands were cold, and the arrangements made by Bro. Piercy for seating comfortably so large a number in a comparatively small room were admirable, and carried through without the slightest confusion. Dancing was recommenced about half-past one, and was continued until dawn of day. The musical department was managed by Bro. Richard Bradley, and was highly satisfactory. The hall was neatly decorated with flags of different descriptions and a variety of Masonic emblems, the meaning of which the non-Masons were left to conjecture. A very brilliant star illuminated the gallery at the west end, which assisted in giving the room a lively appearance. About 40 couples joined in the dance, and the elegance of the ladies' dresses excited the greatest admiration. Taken altogether, the event reflected the highest credit upon Bro. Piercy, Angel Hotel, and the stewards, whose efficient catering contributed so much to the amusement of the brethren and their friends.

MASONIC BALL AT LIMERICK.

The annual Masonic ball for the district of North Munster came off in the ball-room of the Masonic Hall on a scale of unwonted splendour and magnificence. The event was in every respect eminently successful—worthy of the occasion, worthy of the charitable object in view, and an honour to the glorious and time-honoured institution of Masonry. The assemblage was one of the most brilliant that ever assembled in Limerick on a similar occasion, and comprised the *elite* of the entire province of Munster. The hall was approached under an awning through a brilliantly-lighted corridor, which also served as a promenade during the ball. The corridor was appropriately decorated with banners, and was perfectly in keeping with the aspect of the ball-room. The members of the Craft assembled in the lodge-room of No. 73 at ten o'clock, and shortly after that hour formed in procession. The ball-room was most superbly decorated, and presented a most imposing appearance. At the extreme end of the hall, and opposite the entrance, the chair of the Provincial Grand Master, Lord Dunboyne, was situated, surrounded by a profusion of Masonic emblems, conspicuous amongst which were the shield, the Dunboyne flag and arms, surmounted by his lordship's patent as P.G.M. The walls were decorated after the most gorgeous fashion with Knight Templars', Royal Arch Masons', and other devices of the Order, together with a large number of brilliant mirrors, the reflection of which lent a most imposing aspect to the room. The gasaliers were gaily decorated with garlands of evergreens, interspersed with artificial flowers. Altogether the devices were the most artistic and appropriate we have ever witnessed. The banners bore the usual mottoes, "Peace, love, and harmony," &c., the preparation of which must have cost an enormous amount of time and trouble; and we may here congratulate the brethren who acted on the Decoration Committee, and the band of the 47th Regiment, who, by kind permission of Colonel Lowry, spent some weeks in carrying out the decorations, on the triumphant success of the arrangements. Shortly before ten o'clock the ball-room was thrown open, and being perfectly a-blaze with illuminations, presented an appearance which cannot readily be forgotten.

At half-past ten o'clock the procession proceeded from the lodge on the third floor to the ball-room below, in the order of Masonic rank, viz.:—Blue and Red, followed by the following Knights Templar: W. H. McQuaide, W. Peacock, Samuel Harding, R. H. Dyer, I. Banks (P.G.J.D.), J. Fife,

C. H. Sterling, A. Rowand, Charles Armstrong, R. H. Dwyer, Captain Spaight, Captain Davies, Major Patterson, Joseph Fogerty, M. Petty (Ennis), and George Dartnell. The Provincial Grand Officers, the Deputy Provincial Grand Master (Bro. James Spaight), and the Provincial Grand Master (Lord Dunboyne) followed. On entering the ball-room, the brethren filed off to the right and left in the centre of the room, and between these two lines the officers marched to the throne. Immediately on their arrival, the Knights Templar formed the arch of steel, under which the Deputy and Provincial Grand Masters passed. Lord Dunboyne having ascended the throne, the Deputy Provincial Grand Master then, amid the hushed silence and eager gaze of the brilliant assemblage, directed the brethren to join with him in saluting the Grand Master with "Three Eleven and Three Distincts," which were given after the true Masonic fashion. The Provincial Grand Master, with Mrs. James Spaight, and the Deputy Provincial Grand Master, with the Hon. Miss Butler, then formally opened the ball. The following is the programme of the dances, the music of which was carefully arranged and, in some instances, composed, by Bro. J. Hogan, Bandmaster of the 47th Regiment:—

Quadrille, The North Munster Masons, Hogan; galop, Off we go, Hogan; valse, Bright Blue Danube, Strauss; lancers, Gaiety, Godfrey F.; galop, Chimes, Godfrey F.; valse, Mabel, Godfrey D.; quadrille, La Grande Duchesse, Strauss; mazurka, Florence, Hogan; galop, My Valentine, Relle; valse, Soldaten Lieder, Gungl; lancers, Echoes of London, Coote; galop, Cerese, Boosh; mazurka, La Belle de Bruges, Wallerstein; quadrille, Banting, Marriott; valse, Primavera, Hogan; galop, Foxhunters, Mariou; lancers, The Cure, Coote; mazurka, Veronika, Faust; valse, Mamma is waiting, Hogan; galop, Good Night, Hogan.

During the progress of the dances the room bore a most picturesque and animated appearance—the great majority of the gentlemen being dressed in the regalia of the Order—comprising jewels, aprons, stars, scarfs, &c. Nearly all the military and naval officers appeared in their regimentals, which added to the beauty of the picturesque scene. Shortly after one o'clock the company retired for supper, which was laid in one of the spacious rooms of the building. The tables were arranged in a style calculated to please the most fastidious, and the numerous and handsome Masonic devices wrought in the confectionery were greatly admired, and furnished a fruitful topic of wonder and remark. We may safely say that they were unsurpassed in point of beauty of design and taste in arrangement; and Mr. Coffee, the caterer, was well rewarded for his anxious trouble by the well-merited encomiums of the distinguished patrons and patronesses of the ball.

The cloth having been removed, the Provincial Grand Master proposed the usual loyal toasts, which were received with cheers. The Deputy Provincial Grand Master then proposed "The Health of Lord Dunboyne, P.G.M.," which met with a cordial reception, and was drunk with all the Masonic honours. The D.P.G.M. next gave "The Ladies," which elicited great cheering, and was honoured with "Three Elevens and Three Distincts." Dancing was then resumed, and kept up with much vigour and enthusiasm until a few minutes after four o'clock, when the company separated.

T H E A T R I C A L .

ST. JAMES'S.—After a successful run "Fernande" will on this evening be withdrawn, when a new nautical burlesque, by F. C. Burnard, entitled "Poll and my Partner Joe," will be produced, in which the talented actress, Mrs. John Wood, and the full company will appear, and for which Miss Caroline Parkes and Miss Emma Chambers have been specially engaged. The famous comedy, "Secret Service," by J. R. Planché, will also be revived.

HAYMARKET.—It is with great pleasure we announce that the ever-popular Mr. Sothorn will re-appear on Monday next at this fashionable theatre. An entirely new comedy drama, in four acts, entitled "An English Gentleman; or, the Squire's Last Shilling," will be produced, with entirely new scenery by O'Connor and Morris. "Mischief Making" will precede this new drama, and Charles Matthews' farce, "My Wife's Mother," will conclude the programme.

THE Blackheath Lodge, No. 1320, will be consecrated on Wednesday, May 10th, at 3 o'clock p.m., at the "Crown" Tavern, Blackheath, by Bro. H. Muggerridge.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Adv't.]



## METROPOLITAN MASONIC MEETINGS

For the Week ending May 13, 1871.

## MONDAY, MAY 8.

Festival of Royal Masonic Institution for Girls.  
Lodge 5, St. George & Corner-stone, Freemasons' Hall.  
" 29, St. Albans, Albion Hotel, Aldersgate-street.  
" 193, Confidence, Anderton's Hotel, Fleet-street.  
" 879, Peckham, Maismore Arms, Peckham.  
" 957, Leigh, Freemasons' Hall.  
Chap. 720, Panmure, Horns Tavern, Kennington.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, MAY 9.

Lodge 46, Old Union, Radley's Hotel, Blackfriars.  
" 211, St. Michael's, Albion Tavern, Aldersgate-st.  
" 235, Nine Muses, Clarendon Hotel, New Bond-st.  
" 548, Wellington, White Swan, Deptford.  
" 1269, Stanhope, Thicket Hotel, Anerley.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.

## WEDNESDAY, MAY 10.

Committee R. M. Benevolent Institution, at 3.  
Lodge 3, Fidelity, Freemasons' Hall.  
" 13, Union Waterloo, Masonic Hall, Woolwich.  
" 15, Kent, Guildhall Coffee House, Gresham-st.

Lodge 87, Vitruvian, White Hart, College-st., Lambeth.  
" 147, Justice, White Swan Tavern, Deptford.  
" 238, Pilgrim, Ship and Turtle, Leadenhall-street.  
" 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.  
" 820, Lily of Richmond, Greyhound, Richmond.  
" 1017, Montefiore, Freemasons' Tavern.  
" 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
" 1228, Beacontree, private rooms, Leytonstone.  
" 1306, St. John of Wapping, Gun Tav., High-street, Wapping.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

## THURSDAY, MAY 11.

Lodge 91, Regularity, Freemasons' Hall.  
" 206, Friendship, Willis's Rooms, St. James's.  
" 263, Bank of England, Radley's Htl., Blackfriars.  
" 1076, Capper, Marine Hotel, Victoria Docks, West Ham.  
" 1227, Upton, Spotted Dog Tavern, Upton.  
" 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.  
" 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.  
K.T. Encampment, Temple Crossing, Horns Tavern, Kennington.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanations of R.A. Jewels and Solids, and part sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

## FRIDAY, MAY 12.

Lodge 33, Britannic, Freemasons' Hall.  
" 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.  
" 157, Bedford, Freemasons' Hall.

Chap. 6, Friendship, Willis's Rooms, St. James's.  
K.T. Encampment, Faith & Fidelity, Freemasons' Tav  
Robert Burns Lodge of Instruction, Union Tavern, Air street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-st., at 6; Bro. Henry Muggerridge, Preceptor.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

## SATURDAY, MAY 13.

Lodge 108, London, Freemasons' Hall.  
" 173, Phoenix, Freemasons' Hall.  
" 176, Caveac, Radley's Hotel, Blackfriars.  
" 1328, Granite, Freemasons' Hall.  
Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most successful success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 9d., 4s. 6d. and 11s. each, and wholesale by JAS. M. Crosby, Chemist, Scarborough. \* \* \* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

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**FREEMASONRY in IRELAND.**

By BRO. WILLIAM JAMES HUGHAN.

(Continued from page 282.)

An edition of the Constitutions was published by order of the Grand Lodge A.D. 1817. We regret not having a copy, but in the circular issued by the Grand Lodge of Ireland A.D. 1825 several allusions to that date are alluded to, likewise a copy of the letter sent to the Masters of lodges respecting the holding of Masonic meetings, which we alluded to in THE FREEMASON some little time since in our series of articles entitled "Masonic Curiosities."

GRAND LODGE OF IRELAND.

7th April, 1825.

Sir and Brother,—With the warmest feelings of congratulation, the Grand Lodge addresses their most respected brethren of the most Ancient and Honourable Society of Free and Accepted Masons of Ireland.

The Legislature having recently been most graciously pleased to recognise societies instituted without religious distinction for the advancement of science and public or private charity, no doubt remains that Masonic meetings, conducted in strict conformity with the rules and principles of the Order, will be protected.

Masters and Past Masters of lodges will therefore perceive the propriety and necessity of attending to the late circular of Grand Lodge, and forthwith congregate the members, resume their Masonic labours, and disseminate friendship, charity, and brotherly love.

The Grand Lodge enjoins and commands a steady adherence to the ancient charge, "That no subject of a political or religious nature shall be introduced or discussed at any meeting of the Craft." Any deviation from this Order shall cause the warrant of the transgressors to be immediately withdrawn.

The Grand Lodge having directed the Committee of Charity and Inspection to re-commence the dispensing of relief in cases of urgent necessity, confidently hopes that the June returns will enable them to extend it generally to all deserving applicants as heretofore.

Lodges are required to make the usual returns on or before St. John's Day, 24th June, 1825. Any warrants in arrear to the Charitable Fund of the Grand Lodge, beyond the period allowed by the "Ahiman Rezon," will be called in. A list will then be printed, containing the names of the

Masters, Wardens, and places of meeting of all the lodges on the establishment.

J. WILLIAM HORT, Grand Secretary.  
WILLIAM FRANCIS GRAHAM, D.G. Sec.

Abstract of rules to be observed:—

Whereas a practice has long prevailed of Masters of lodges holding the office for a number of years, to the injury of the Craft, by repressing emulation in the brethren, rendering them hopeless of advancement, and preventing a succession of persons qualified to conduct those lodges.

It is ordered—That from and after the 24th of June, 1823, no brother shall be eligible to hold the office of Master of a lodge for a longer period than two years successively, nor shall he be re-elected at any time afterwards until after an interval of one year from the expiration of his former Mastership, unless by the special permission of the Grand Lodge; and any lodge sending an incorrect return of officers, to evade the purport of this law, shall for the first offence be suspended during the pleasure of the Grand Lodge, and if the offence is repeated, the warrant shall be withdrawn.

Any lodge making an incorrect return of members, knowingly or wilfully, shall be subject to the same penalties.

Masters of lodges are to take notice that they are not authorised to summon other lodges to attend them on St. John's Days, the Grand Lodge will not allow any other notice to be sent than an invitation, which will be optional to the parties to attend or not.

No lodge under the sanction of the Grand Lodge of Ireland is permitted to make Masons for a lesser admission fee than one guinea and a half, under a penalty of a fine of one guinea for each offence; and every person so unlawfully made, cannot receive benefit from the Charitable Fund, or enjoy any of the rights of Masonry, until authorised by the Grand Lodge on memorial.

All communications from the Grand Lodge to private lodges shall be read in open lodge, and deposited in the lodge chest, to be referred to on lodge meetings; any Master refusing or neglecting to comply herewith shall be disqualified to act in such office.

No application for reduction of dues or arrear of dues by individual lodges shall be received by this Grand Lodge, and the Secretary is ordered to return all such applications.

All cases of suspension or expulsion sent for confirmation, the cause of such sentence shall be fully stated, and the report signed by the Master, Senior and Junior Wardens, and Secretary, with the lodge seal affixed.

No brother being the proprietor of a house of entertainment in which a Masonic lodge holds its meetings shall be eligible to hold the office of Master of such lodge during the time it meets in his house, and any lodge electing such brother as their Master, shall have the warrant thereof suspended during the pleasure of the Grand Lodge.

It is recommended, that when a brother is proposed to become a member of a lodge, who has been initiated in another, that he shall (previous to admission) produce a certificate from the Grand Lodge establishment of the country in which he was initiated, in order to insure the lodge admitting such candidate that he comes from a regular lodge, and also that he has withdrawn from it in a proper manner; after admission he is to be transferred to the lodge he has joined on the Grand Lodge books.

Whereas doubts have arisen respecting members of lodges desirous of or having obtained certificates from the Grand Lodge, be it understood that a brother obtaining a Grand Lodge certificate is not thereby exempted from the regular duties of his lodge while he continues a member thereof, or until he withdraws his name from its books in the usual and regular manner; and it is also to be understood that when a brother has so withdrawn or discontinued his support and attendance on his lodge, he is not entitled to interfere in its concerns in any manner, unless his advice or assistance be required by the Master thereof on a particular case.

If any candidate is proposed for admission into the Order, who is in any manner defective, the lodge wherein proposed shall not initiate without special leave obtained of the Grand Master or Grand Lodge, to be applied for by memorial, wherein the defect shall be clearly specified, under penalty of two pounds ten shillings, or such suspension as the Grand Lodge may award, on a case of transgression being proved.

Lodges in returning list of members are to insert all those then on the lodge books who have obtained the third degree.

The Grand Lodge will permit the exchange of warrants under the regulation of December, 1816, until further orders.

No petition for charity can be presented to the Grand Lodge unless vouched and recommended by the Master and seals of three regular lodges.

(To be continued.)

RELIGIOUS ASPECTS OF FREEMASONRY.

LETTERS BY BROTHERS HUGHAN AND NORTON.

I have carefully read the long and well-written communication from Bro. Jacob Norton in THE FREEMASON for May 6th, 1871, and beg to thank him for it. Bro. Norton wishes to avoid an "interminable discussion," and so do I; and as our opinions on the subject have been fairly ventilated, and, moreover, as it is my intention to refer to the "Religious Aspects of Freemasonry," No. 2, ere long, I think it advisable not to continue the present discussion any longer. Bro. Norton has pointed out *wherein* we agree and disagree, and the numerous readers of THE FREEMASON are no doubt familiar with the arguments and facts we have adduced in support of our positions in reference to the "volume of the Sacred Law," or "no law at all," but the "Book of Constitutions" being open in a lodge, or used at the O.B. of neophytes. I fully admit with Bro. Norton that Freemasonry is not sectarian at the present time; but is an institution open to the worthy votaries of all religions without respect to colour, politics, or country.

I also acknowledge that there are difficulties connected with my theory in regard to the "volume of the Sacred Law," but at the same time beg to remark that there are also obstacles to the reception of Bro. Norton's views on the subject. These we have made known, and each having had an opportunity to ventilate the matter, we can now cease disputing for the time, and endeavour to digest what we have read and advocated.

It is an important question to consider, and one that affects very materially the universality of our glorious and ancient Fraternity, and I am free to admit we are as yet but on the threshold of Masonic enquiry. We live, Masonically (as well as generally), in an investigating age, and whatever cannot stand the test of scrutiny, and the rigid application of the facts of history in our traditions and customs, must stand aside, and be thrown over amongst the rubbish of rejected and illogical statements of bygone days. We have, undoubtedly, been deceived in the past, let us therefore, be more wary in the future.

Before concluding my remarks, allow me to express my approval of the fraternal manner in which Bro. Norton has criticized my article on "Religious Aspects of Freemasonry."

W. JAMES HUGHAN.

SIR WILLIAM JENNER was examined before the Vaccination Committee on Tuesday week. No evil effects from vaccination had ever, he said, come under his notice; and as the father of six children he should consider himself wanting in his duty had he neglected to have them vaccinated.

MR. GOSCHEN ON UNIVERSITY EDUCATION.—On the evening of Wednesday se'nnight the Right Hon. G. J. Goschen, M.P., distributed certificates and diplomas to the successful candidates at the University Local Examinations in Brighton. In the course of his address he said he rejoiced at the fact of the Universities extending their privileges to the people in their own homes. He considered this system preferable to that of taking a solitary boy here and there, in a distant part of the country, and sending him to the University. It was highly important that the inhabitants of large towns should realise the great work which the Universities were engaged in, thus connecting themselves with the progress of education throughout the kingdom. In reference to the teaching of Latin and Greek, the right hon. gentleman said it was the mental training which the study of these languages imparted which rendered them so important as a branch of education.

*The RELATION of ST. JOHN the  
EVANGELIST to FREEMASONRY.*

[SECOND ANSWER.]

BY BRO. CHALMERS I. PATON,

Bro. Samuel Evans, of Boston, U.S., has replied in THE FREEMASON, of 15th April, to my remarks which appeared in THE FREEMASON of 28th January, on his "Criticism of my paper on the Relation of St. John the Evangelist to Freemasonry," published in THE FREEMASON of 29th October, 1870. I am greatly at a loss how to follow out this controversy any further. Bro. Evans complains that I have been guilty of "romancing through six columns without making a single point;" and in this strain he proceeds, adding sentence to sentence, and figure to figure, declaring that a certain part of my answers is all ink and fog, jocularly speaking of the cuttle-fish, which conceals itself from enemies by the black stuff that it ejects into the sea, and, with still richer humour, quoting Knickerbocker's story of the Dutch captain who escaped from his English adversary by causing his crew to raise a cloud by smoking their tobacco-pipes. All this, so far as I can perceive, is very little to the purpose. To come to what is really so, I meet the challenge of Bro. Evans to produce an ancient and eminent Masonic authority for the connection of St. John the Evangelist with Freemasonry, by saying—what every educated Freemason must be well aware of—that the existence of this connection is asserted in many of the older works on Freemasonry. Bro. Evans, therefore, can be at no loss to find instances of this; but when he asks me to prove "the eminence and reliability of that authority," which he insists that I should produce, and not only so, but "the reliability of the source or sources whence that authority obtained the information which he related," I humbly submit that he asks too much, and that however desirable it might be to prosecute the question in this manner, it is by no means necessary for the vindication of the statement which I made.

In my former article on this subject—I mean in that of 28th January—I called upon Bro. Evans to say how he was warranted in stating that the idea of any connection between St. John the Evangelist and Freemasonry is exploded. I asked him to tell by whom it was exploded, and when. He has done nothing of this kind, makes no reference whatever to the subject, but rather hides himself under a cloud of smoke by making demands of me which I regard—as I daresay most of the readers of THE FREEMASON will—as in themselves unreasonable.

I observe also that Bro. Evans has entirely mistaken the import of my remark that *if* any connection could be shown to have existed between any "saint" and the Masonic body during the saint's life upon the earth, an important relation must be deemed still to exist. Had he not made this mistake, he could never have asked "Why is this '*if*' now introduced?" Surely it is evident that I was merely stating a general rule or principle; not expressing any doubt as to a particular application of it.

I do not think it proper to follow Bro. Evans in his reply to my observations on the peculiarities of his style, nor in his personalities concerning my connection with the Archaeological Institute, and the like. I leave to those who care for such studies the paragraph which he devotes to a defence of his use of the word *caption*, and am perfectly willing to admit the right of the Americans to improve the English language, at least for their own use.

Bro. Evans concludes with the question, "Does Bro. Paton see the point now?" I confess that I do not see very clearly what point Bro. Evans means. Perhaps he will be so good as, in his next communication, to point it out. He might do so perhaps in as few sentences as he has paragraphs in the present instance. And if I might venture to make such a suggestion to a Transatlantic brother, I would say that perhaps he might as well refrain from such expressions as "a re-hash of well-worn fable and fraud," which he employs concerning my paper, the subject of his criticism. He will understand, I daresay, that this remark is not philological.

*The BIBLE, the GREAT LIGHT of  
FREEMASONRY.*

BY BRO. CHALMERS I. PATON,

Author of *Freemasonry in Relation to Civil Authority and the Family Circle.*

The Bible is carried in Masonic processions in Britain; it is placed on the altar in the chief Masonic solemnities. Like everything else in Freemasonry, this has a significance. It shows, and is meant to show, that Freemasons believe in God; it exhibits also their regard for truth, of which they accept the Bible as the grand revelation. According to the laws of Freemasonry it is not, indeed, required that every Freemason should be a Christian or profess his belief in the Bible as the word of God. It is only required that he believe in the existence of God and in the doctrine of a future state. A Mahomedan, therefore, or a Parsee, may be a Freemason, and many Mahomedans and Parsees are so. Many Jews in Britain are members of the Masonic Order; but the Bible, containing the scriptures, which they acknowledge, holds its place without objection from them. In a lodge, chiefly composed of Mahomedans, the Koran is substituted for the Bible, with the same significance of reverence for God and for the truth which he has revealed,—in particular, for the moral law, which all Freemasons are bound carefully to observe. But whilst it is not absolutely requisite that a Freemason should profess himself a believer in Christianity, it is requisite that every one who makes this profession should be a good Christian. A Freemason, true to his obligation, must be a moral and honest man; and this cannot be if, professing himself to be a Christian, he does not act consistently with his profession. A man may be a good Freemason who is not a Christian at all; but a professing Christian cannot be a good Freemason without being a good Christian. The strict rule of morality which he is bound to observe as a Freemason requires him to act up to his profession as a Christian. As such he must reverence the Bible, owning it as the word of God. There may be difference of opinion amongst Freemasons, as there are amongst others, concerning the Bible, the inspiration of the writers of its books and the manner in which they are to be received, the interpretation of particular passages and the doctrines which they convey; but every Christian professes reverence for the Bible, and looks to it for that revelation of the Divine Will which is to guide him in life. It has, therefore, properly a place on Masonic altars and in Masonic processions. It is there as the great rule to which all may appeal in any question of morality such as may arise in a Masonic lodge; it is there as the light which shines upon all, and the brightness of which all rejoice to acknowledge.

Even those who do not believe in Christianity and who reject the authority of the Bible as a Divine revelation are constrained to own the excellence of its moral precepts, of the code of morality which it contains, and which is summed up in the two great commandments, "Thou shalt love the Lord thy God with thy whole heart and with all thy soul, and with all thy strength and with all thy mind," and "Thou shalt love thy neighbour as thyself." These commandments are as much the laws of Freemasonry as they are of the Christian Church. It is not necessary to quote the ancient landmarks of Freemasonry in proof of this—every one who knows anything of them must be aware of the fact. The second of the two great commandments, "Thou shalt love thy neighbour as thyself," may be regarded as the foundation of the Masonic rules concerning conduct towards brethren. The whole system of Freemasonry is pervaded by this principle. The Freemason is not to regard his own interests alone, but to be helpful to his fellow-men as he has opportunity, and particularly to show brotherly kindness in every possible way to his brethren.

But simple as are the principles of the moral law, the two great commandments on which, our Saviour said, "hang all the laws and the prophets," the expansion of them into rules for the conduct of men in all the various circum-

stances and relations of life is far from being easy; and many questions arise as to which we may well be thankful to receive an answer of Divine authority and by express revelation. This all Christians believe that they have in "the law and the prophets"—in the Holy Scriptures. There are many points on which, without such guidance, it would be impossible, or well-nigh impossible, for men to frame a law for themselves; although, when we see the law laid down before us, we cannot but perceive its excellence, its accordance with the great principles on which the whole moral system is based, and its adaptation to the wants and interests of mankind. In this character of the moral code set forth in the Holy Scriptures, and of every particular portion of it, the Christian finds a confirmation of his faith, the wisdom and beauty of the whole attesting its Divine authorship. In the Bible the Freemason also finds a moral code prepared to his hand, so perfect that he cannot pretend to improve it in any particular, but must simply accept and admire it. From the earliest date, therefore, to which we are carried back by authentic history the Bible has been reverentially acknowledged by the Freemasons of all Christian countries, and regarded as containing and setting forth that moral law which they bind themselves strictly to observe. It is the great light by which the members of the Brotherhood walk; the exhibition of it in their solemnities and processions is intended to show their esteem for it, and to remind them of their duty with regard to it—that they ought diligently to study it and to frame their lives in accordance with its teaching. To remove it from the high place which it has hitherto held would be to change the character of the whole system of Freemasonry, and would throw into darkness and uncertainty many points of morality concerning which it is of the utmost importance that there should be no possibility of doubt, affecting the relations of brethren to each other and the conduct of lodges, as well as the personal conduct of individual members of the Order. That Freemasonry may continue to be worthy of admiration as hitherto and now, the Bible must be retained in its place, not only as symbolizing the great principles of religion and morality, but as authoritatively teaching them as the accepted rule of ultimate reference in all questions of morality, and the guide of each brother in his way through life. It must continue to be acknowledged as the great light of Freemasonry, and the more brightly that this light shines, the more evidence it is that every lodge is irradiated by it; the more perfectly that it is reflected in the character and conduct of every brother, the more will the Order be honourable, and the more will it be held in honour.

Freemasonry has always flourished most where the light of Divine truth has shone most brightly. In very ancient times—concerning which, however, it must be admitted that our information is very imperfect, and that we are compelled to depend upon inferential reasoning—it seems to have flourished more amongst the Jews than amongst any other people. When we come down to the times concerning which we have accurate and authentic information, we find it flourishing in Christian Europe; and its great revival in the beginning of last century was amongst a Christian people, a Protestant people, not only fully recognising the authority of the Holy Scriptures as the Word of God, but delighting to read them, and proclaiming the right to read them as a common right of all men. The distinguished men to whose exertions that revival is chiefly to be ascribed were men who revered and loved the Bible, appreciating aright its importance for the enlightenment of the world and its influence for the promotion of that brotherly kindness, that liberty, that respect for the moral law, for the law of the land, and for everything good and right, which it is the very object of Freemasonry to maintain and promote. Wherever the Bible has been extensively circulated, wherever its teachings have been received by any people, a powerful impulse has been given to the human mind, fresh intellectual activity has been displayed, and new progress has been made in the arts and sciences; whilst in the countries from which it has been excluded,



or in which it is little known, there has been comparative stagnation, and even agriculture and the other useful arts have remained in a backward state. The benign influence of the Bible appeared in the Roman Empire, very soon after the first propagation of Christianity, in the improved condition of woman—an improvement which has invariably taken place wherever, in more recent times, Paganism or any other religion has been supplanted by Christianity. It appeared also in the mitigation of the woes of slavery, and ere long in the gradual disappearance of slavery from the social system of Europe; and although it must be admitted as one of the lamentable facts of history that our own and other Christian countries long continued to maintain slavery in their colonies, and to carry on the slave trade, it is also unquestionably true that the abolition of the slave trade, the abolition of slavery in the British colonies, and the recent abolition of slavery in the United States, are triumphs of Christianity, triumphs of the Bible, entirely to be ascribed to its influence over the minds and hearts of men.

Let the Bible, the great light of Freemasonry, continue to shine on our altars in our lodges.

### KNIGHT TEMPLARISM AND MASONRY.

Seeing that I have brought so many writers down upon me through my want of caution in my desire of obtaining knowledge, I must answer them in rotation as I turn over the pages of THE FREEMASON. First, Bro. Hughan; many thanks for his kind, hints in answer to "Zanoni." He is quite right, in part of his letter, where he says the greater part of the article will be found in the regulation of Supreme Grand Royal Arch Regulations; still it is doubtful if Bro. Arnott did not glean a good deal from the Masonic Landmarks of Bro. Oliver, published fifteen years previous. However, that little matters; "Honour to whom honour is due." If for the first time I have forgot to quote my authority it has been unintentional. "A Scotch Knight Templar," I must confess, rather puzzles me. He confesses that in the time of danger "his" Order made use of Freemasonry as a sheet-anchor, and when the storm blew by, it was quietly thrown aside; not very grateful to say the least of it. I shall merely ask him, with all due deference, which of the Orders of Templarism he belongs to, as I find there are two. I cannot do better than copy a letter from "Oliver's Landmarks," written by a Scottish Templar:—"The difference," he says, "between the Masonic and true Templar is this: the former is made in a priory or encampment attached to a Masonic lodge; while the latter can only be admitted and recognised as a genuine Knight Templar by a commission or confirmation from the only Grand Master of the Order in the world; and such commission is now never granted except to a person entitled to armorial bearings. All who cannot produce it are nothing but non-commissioned officers and privates, and are not recognised by us except as Masonic brethren." A provisional priory of the Scottish Order was holden at Edinburgh, Nov. 29th, 1843, for the admission of Lord Glenlyon, the Master of Strathallan, Sir David Dundas, and John White Melville, Esq.; the Preceptor and Grand Prior of Scotland, Fra. G. A. Walker Arnott, LL.D., presided. The chapter-house was decorated, &c. It seems to me to be a strange anomaly that an Order which entirely ignores Freemasonry, should compel its members to go through those grades previous to joining its ranks, if "A Scotch Knight Templar" is right; at the same time I must remind him that Freemasonry is a religious, if not military, Order.

Next to the front comes Bro. Buchan, who, without the least trouble, calmly sweeps everything away, in his idea, by quietly telling us "this is a dream," "that is fancy." Certainly it is very easy, after a month or so of reading, to think what a lot of trouble one might save themselves just by going to Bro. Buchan and be told "it is simply all moonshine." My dear sir, that sort of reasoning is very dissatisfying to one

who simply wishes to hear the opinion of others, and gain a little knowledge from the learning of others. I am quite aware of the usual way that is given of the account of how James de Molay, in 1314, in anticipation of his speedy martyrdom, appointed Johannes Marcus Lormenius to be his successor in the dignity of Grand Master, and that the appointment was made by a regular, well-authenticated charter, bearing the signatures of the various chiefs of the Order, and that it is still preserved at Paris, together with the archives, banners, &c., of the soldiery of the Temple. It seems, moreover, from the same history, that there has been an unbroken line of Grand Masters to this day. Bertrand du Guesclin was Grand Master for some years, and the dignity was borne by several of the Montmorencies, and during the last century it seems that several of the Bourbon princes held the rank of Grand Master. Now it seems singular that such a titled body of men, holding such an unbroken line from their foundation in the 12th century, should require the assistance of any other body to keep them from being swept off the face of the earth, unless they had some closer link to bind them together. Two of the best works on Templarism are in German, and I am not aware that they have ever been published in English; they are Münter's "Statutenbuch des ardens des Tempelherren," and Wilke's "Geschichte des Tempelherrenordens." They are, unfortunately, out of my reach.

CHARLES G. FORSYTH.

Dunoon, May 2, 1871.

P.S.—Want of time prevents my writing more at present.

### ROYAL MASONIC INSTITUTION FOR BOYS.

The Committee Meeting of this Institution was held on Saturday, the 6th inst., at Freemasons' Hall. Bro. Henry Browse, V.P., chairman. There were present Bro. W. Raynham Stewart, W. Paas, E. Cox, G. Cox, B. Mallam, J. R. Sheen, H. Bridges, F. Walters, J. G. Chancellor, J. Symonds, and G. Myers, V.P.'s; W. Farnfield, J. Weaver, Pierce, P. F. Grosjean, J. W. Dosell, H. Massey, A. D. Loewenstark, G. Smith, F. W. Shields, H. Empson, F. Adlard, W. Young, J. Tamer, &c.

Bro. Binckes, Secretary, read the minutes of the previous meeting, which were confirmed.

Three applicants were placed on the list of candidates for the October election, whose petitions were brought before this meeting and one was again deferred. One boy who had been educated in this school had the usual £5 voted to supply his clothing.

Notice of motion was given in reference to the privileges to be given to the Vice-Patrons, and of which we have already given a report.

It is arranged that a special court be held on Thursday, May 25th, at half-past three o'clock p.m., and of which the usual advertisements will appear, to consider the notice of motion and arrange the law so as to make it uniform in both schools.

Some other business having been disposed of, the usual vote of thanks to the chairman terminated the meeting.

THE death has been announced of Brother Lord Garvagh, at Dublin, on Sunday. He was in his 45th year. The deceased nobleman, Charles Henry Spencer George Canning, was second baron in the peerage of Ireland, and succeeded his father in 1840. He was a member of the Lodge of Harmony, No. 255, Richmond.

THE SAFETY OF DR. LIVINGSTONE.—At the last meeting of the Geographical Society, letters were read from Dr. Kirk, of Zanzibar, respecting Dr. Livingstone. The intrepid traveller, in October last, was at a place called Manakoso, on the western side of the Great Lake, awaiting supplies to enable him to direct his steps homeward.

### CONSECRATION of the St. CLEMENTS DANE'S LODGE, No. 1351.

The ceremony of consecrating and opening this new lodge took place on Thursday, the 4th instant, at the King's Head Hotel, 265, Strand, London. Punctually at the appointed time Bro. John Hervey, P.G.D. and G.S., took the chair as consecrating officer, and having duly appointed his officers, performed the solemn and impressive ceremony of consecration in his usual admirable manner. He was ably assisted by the Rev. Brother R. J. Simpson, rector of the parish and Past Grand Chaplain, who during the proceedings gave an excellent discourse on Freemasonry.

Bro. Hervey then installed Bro. W. Hale, P.M. 780, as W.M. of the new lodge, and he appointed the following brethren as his officers, viz., Hamilton, S.W.; W. Hilton, J.W.; the Rev. R. J. Simpson, Chaplain; Parker, Treas.; J. Child (churchwarden), S.D.; John Smith, J.D.; Rogers, I.G.; John Gilbert, Tyler. Bro. John Savage, P.G.D., in a correct and impressive manner gave the charges to the several chairs and the brethren.

A complimentary vote of thanks was accorded to Bros. John Hervey and the Rev. R. J. Simpson for their services, and those brethren duly acknowledged the compliment.

The names of nearly a dozen candidates for initiation were proposed, including that of the worthy host, Mr. Carr, and after some formal business had been disposed of the lodge was duly closed.

A very good banquet was afterwards served, which gave general satisfaction to those who partook of it, and showed how well the comforts of the brethren are likely to be attended to at the King's Head.

About twenty-five brethren were present, and besides those already named we noticed Bros. Joseph Smith, P.G.P.; Fred. Binckes, P.G.S.; W. Watson, P.G.S.; W. H. Baylis, W.M. 9; H. Massey, P.M. 619; C. B. Payne, G. Tyler; C. Lee, J. White, T. Parker, L. Alexander, and others.

### CONSECRATION of the SANDEMAN LODGE, INDIA.

On Saturday, the 25th March, 1871, the interesting ceremony of consecration of Lodge Sandeman took place at the Freemasons' Hall, Dum-Dum. There was a large assembly of brethren from Calcutta and Barrackpore, and at 7 p.m. the following members of the District Grand Lodge of Bengal entered the new lodge room in procession, viz.:—Bros. H. H. Locke, Offg. Dep. District G. Master; Col. T. M. Campbell, Offg. Dep. D.G.M.; Dr. G. H. Daly, Past Deputy D.G.M.; Colonel B. Forde, S.D.G.W.; W. B. Farr, J.D.G.W.; Colonel W. G. Murray, D.G. Sec.; J. H. Linton, D.G. Treasurer; Major G. R. Fenwick, D.G.S.D.; H. B. Lewis, D.G.J.D.; W. O. Allender, D.G.D. of C.; W. B. MacTavish, Asst. ditto; Capt. G. G. Nelson, D.G. Supt. of Wks.; H. Compton, D.G. Org.; J. Lindley, D.G. Purst.; W. F. Westfield, W. Smith, O. B. Andrews, and T. H. Henty, D.G. Stewards; Geo. Alexander, D.G. Tyler.

The procession was received by the following brethren, who had taken their stations under their respective banners:—J. R. Pomeroy and Ayres, of Lodge Excelsior; R. C. Sterndale, F. W. Robertson, and T. C. Gill, of Lodge Industry and Perseverance; S. Lawry and A. LeFranc, Lodge Humility with Fortitude; Andrews and Turner, of Lodge Marine; D. G. Lisbenbals, E. H. Lloyd, and J. E. Barnes, Lodge Courage with Humanity; G. Keighly, S. Mitchell, Capt. Sartorius, and J. Hill, Lodge St. Luke; J. L. Limpus, of Lodge St. John; and Dr. Ferris, J. R. Alex. D'Cruz, R. Henry, A. M. Wybrow, A. Hillier, A. B. Mitchell, C. H. Harris, Burrows, J. L. Taylor, J. Andrews, A. Friedemann, W. Girling, O. Morrissey, J. Watson, W. Clayton, D. M'Gregor, W. Hunt, B. Oldring, J. W. Paschiny, E. Moriarty, and others.

The various District Grand Officers having taken their stations, V.W. Bro. Henry Hover [Locke, the Acting Deputy District Grand Master, proceeded to the east and opened the lodge in ample form, passed it to the second, and raised it in regular form to the third degree, according to ancient custom.

The brethren having resumed their seats, V.W. Bro. Locke desired the D.G. Secretary to read the Warrant of Dispensation for the formation of the new lodge. The brethren signified their assent for the formation of the lodge, and the A.D.D.G.M. then proceeded with the usual ceremony of consecration, in which he was assisted by V.W. Brothers Colonel Campbell and Dr. Daly. V.W. Bro. Locke offered an impressive prayer, after which the usual grand honours were given.

V.W. Bro. Colonel Campbell presented W. Bro. Isaiah Lawrence Tayler as the first W. Master of the new lodge, and the members having signified their assent in the usual manner, he was in due form invested and inducted into the chair, after receiving an appropriate exhortation from the V.W. the A.D.D.G.M.

The warrant of the new lodge and hiram having been handed to the W.M., Bro. Tayler, he called up Bros. Adolph Friedemann and Whitmore Girling, and after presenting them to the A.D.D.G.M. as the Senior and Junior Wardens of the lodge, they were, with consent, duly invested and placed at their respective stations in the west and south. The Secretary, Treasurer, and other officers having been in like manner appointed, took their various stations.

V.W. Bro. Locke delivered an appropriate speech wishing success and prosperity to the new lodge and exhorting the Master and officers to the proper observance of their respective duties.

W. Bro. Tayler thanked the A.D.D.G.M. for the honour of the visit and the very impressive manner in which the whole ceremony had been conducted. The officers of the District Grand Lodge then formed in procession and retired.

Lodge "Sandeman" was then reduced to the first degree, and some business brought forward in which the names of three candidates were proposed for initiation at the next regular meeting. Lodge was closed, at 8.30 p.m., and the brethren, to the number of about sixty, sat down to a sumptuous banquet which was laid out in an adjoining room.

The usual loyal and Masonic toasts were given and responded to most ably by V.W. Bros. Locke, Murray, Fenwick and others. The band of H.M.'s 107th Fusiliers was kindly sent by the Colonel Commanding to enliven the intervals of the speeches and songs. The brethren separated at 11 p.m. to return to their homes.

### CONSECRATION of a NEW MARK LODGE.

A most interesting and important event in connection with the Amity Craft Lodge of Freemasons, took place on Saturday at the Masonic Rooms, Thames-street, Poole, viz., the foundation and consecration of a Mark Master's Lodge of Freemasons, the advancement of several brethren to that honourable degree, and the installation of the W.M., and the appointment and investiture of the officers for the ensuing year. W. Bro. Frederick Binckes, Grand Secretary of the Grand Lodge of Mark Masters of England and Wales and the Colonies and Dependencies of the British Crown, kindly came down from London for the occasion, and rendered his most valuable assistance in the due performance of the several ceremonies. Several brethren from the neighbouring lodges were also present, amongst whom were Bros. Rev. P. H. Newnham, C. W. Wyndham, T. G. Horder, E. W. Rebbeck, J. W. Luff, E. Waters, &c. From these the W. Bro. Binckes selected his officers *pro tem.*, and then proceeded to advance the following Craft Master Masons to the honourable degree of Mark Masters:—Bros. J. S. Hudson, W.M. 137; A. E. Guest, M.P., S.W. 137; G. H. Gutch, P.M. 137; J. H. Boyt, P.M. 137; E. P. Philpots, M.D., 395; Thomas Ings, D.C. 137; T. Manuel, J.D. 137; and Stevens, 137.

The lodge was then duly consecrated with solemn prayer by the Rev. Bro. P. H. Newnham, the warrant of constitution was read by Bro. Luff, and the lodge was declared formerly open by W. Bro. Binckes. The W. Bro. F. Binckes then proceeded to the installation of the W.M.-elect, Bro. E. Edsall, P.M. 137, as the first W.M. of the Amity Lodge of Mark Masters, No. 133, under the registry of the Grand Lodge of Mark Masters of England and Wales, &c.

The ceremony of installation being concluded by the salutations and congratulations of the brethren present, to which the W.M. responded in suitable terms, the warrant of constitution was delivered to him, and he then proceeded to appoint his assistant officers for the ensuing year as follows:—Bros. W. Turner, S.W.; R. Sydenham, J.W.; Rev. P. H. Newnham, Chap.; J. S. Hudson, M.O.; A. E. Guest, M.P., S.O.; J. H. Boyt, J.O.; G. H. Gutch, Treas.; E. P. Philpots, Sec.; W. Stevens, Org.; T. Manuel, R.M.; T. Ings, S.D.; D. Sydenham, J.D.; E. W. Rebbeck, I.G.; J. White, T.

After the closing of the lodge the brethren adjourned to the Antelope Hotel, to an excellent dinner provided by Mr. Joseph Dowell, after which the usual loyal and Masonic toasts were given, and during the progress of the evening, at the request of the Chairman and other brethren, the W. Bro. F. Binckes (who from his close connection with the Masonic charitable institutions, was well qualified to speak on the subject), gave in an eloquent speech the history, progress, and successful working of those admirable institutions, and in so forcible a manner were their claims set forth that the brethren instantly collected sufficient funds to obtain for the newly-created Mark Lodge a vote for the Boys' Institution during the existence of the Amity Lodge, and handed the same to the Secretary (W. Bro. F. Binckes) before he left the table.

THE Grand Mark Master has approved of a warrant for a new lodge at Alnwick, to be called the "Hotspur" Lodge, the number of which will be 135.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Royal Oak Lodge No. 871.*—The regular meeting of this well-established and prosperous lodge was held on Wednesday, the 26th ult., at the White Swan Tavern, High-street, Deptford; Bro. W. Andrews, W.M., presided. There were also present Bros. T. Kilner, S.W.; J. W. Reed, J.W.; H. A. Collington, P.M., Treas.; F. Walters, P.M., Sec.; W. Myatt, S.D.; G. Andrews, J.D.; S. O. Lewin, I.G.; J. Hawke, P.M.; G. Harvey, J. J. Pakes, R. Deal, R. Harman, F. R. Hood, F. G. Skinner, J. Wilson, and others. The visitors were: Bros. J. Lightfoot, P.M., Treas. 147; C. H. Porter, 147; T. Whiffin, 548; F. Jackson, 548; W. Lyver, 548. The minutes of the previous meeting were read and unanimously confirmed. The work, most ably done, was raising Bro. J. Wilson to the third degree, and passing Bros. F. R. Hood and F. G. Skinner to the second degree. Some important business having been disposed of, the lodge was closed. This being the day on which the Grand Festival was held, the customary banquet was dispensed with.

#### PROVINCIAL.

*HARROW.—Harrow Lodge, No. 1310.*—The anniversary meeting of this young lodge was held at the Railway Hotel, Harrow, on Tuesday, the 2nd inst. Bro. J. Coultts, G.P., W.M., opened the lodge, supported by his officers. The minutes of the meetings, held since the previous one, having been read and confirmed, the report of the Audit Committee was read, received, adopted and ordered to be entered on the minutes. Bro. John Cox was raised, and Bros. C. Tyte and A. Lewis (1178) were passed in an able manner. Bro. W. Smeed, P.M. 946, by desire of the members, took the chair. Bro. J. Coultts presented Bro. G. Pymm, W.M.-elect, for installation, and he was duly installed W.M., appointing as his officers: Bros. J. Coultts, G.P., I.P.M., Treas.; W. H. Green, S.W.; E. Harper, J.W.; F. Walters, P.M., Sec. (re-invested); S. Homewood, S.D.; T. H. Lambert, J.D.; J. Harrison, I.G.; J. Bavin, P.M., Tyler (re-invested). The newly-installed Master soon gave proofs of his proficiency by the admirable manner in which he initiated Messrs. Edward Rawson and James Ariel Martin into the mysteries of Freemasonry. He then presented Bro. J. Coultts, I.P.M., with a neat chaste Past Master's jewel, of the value of six guineas, which had been unanimously voted to him from the lodge funds at a previous meeting, as a recognition for his valuable services rendered to the lodge as its first Worshipful Master. The jewel has a suitable inscription on its back, and is one of the best specimens of skill produced at Bro. George Kenning's establishment. It was universally admired by all who saw it.—Bro. J. Coultts, in a suitable speech, acknowledged this gift.—Several candidates for initiation and some joining members were proposed. A vote of thanks, to be recorded on the minutes, and an Honorary Membership of the lodge was given to Bro. W. Smeed, for his services as the Installing Master, which proved how well his efforts was appreciated, and for which he expressed his thanks. The lodge was closed, and the banquet followed. There were present: Bros. F. Harrison, J. Smith, W. Winsor, J. C. Hall, &c. The visitors were: Bros. G. Kenning, P.G.D. of Middlesex, W.M. 192; C. Atkins, S.D. 27; R. Hopkins, S.W. 87; J. Summan, J.W. 129; H. N. Levy, P.M. 188; T. Hammond, J.W. 212; R. Ord, 890; W. H. Waghorn, S.D. 946; A. Lewis, 1178; &c.

*COLCHESTER.—Angel Lodge, No. 51.*—At the last monthly meeting of this lodge, after the ordinary business had been disposed of, a most interesting lecture was delivered by Bro. W. Warren, Lieutenant 60th Rifles (brother of Captain Warren, whose researches in the Holy Land under the auspices of the Palestine Exploration Fund have already been made public), upon "The Great Pyramid." With the aid of diagrams, Bro. Warren described in detail the construction of the Great Pyramid, giving his reasons for believing that it was built by Masons, and expressing his opinion that further light would be thrown on the subject in a Masonic point of view by future researches. The lecturer then exhibited a model of Jerusalem, showing the present appearance of the city, and the extent of the excavations which have been carried on. At the close, a vote of thanks was unanimously passed to Bro. Warren for his interesting lecture.

*BERKELEY.—Royal Lodge of Faith and Friendship, No. 270.*—This old lodge held its usual monthly meeting at the Berkeley Arms Hotel, Berkeley, on Monday, the 1st inst. The lodge was opened in due form by the W.M., Bro. Joseph Bennett, who was supported by Bros. S. Davies, as S.W.; J. D. B. Trenfield, J.W.; John Gamble, as S.D.; W. Sinderby, J.D.; C. Partridge, P.M., Treas. and Sec.; O. Long, I.P.M.; G. Holbrow, P.M.; J. Cross, W. Pinnell, C. Rogers, Lindell, J. Oliver, Thomas Morse, W. P. Hadley, and Bro. O. Watson as a visitor. The minutes of the previous meeting having been read were unanimously confirmed. Bro. E. Rodgers answered the necessary questions and was passed to the second degree. Bros. Thomas Morse and W. Pearce Hadley were raised to the sublime degree of M.M. by Bro. Charles Partridge, P.M. (by special request), whose admirable and impressive rendering of this degree elicited the unqualified admiration of all the brethren. The lodge was then closed, and the brethren adjourned to the banquet-room, where a very excellent repast had been prepared for them, and which was presided over by Bro. J. Bennett, W.M. The toast of "The Queen and the Craft," followed by others, were proposed and responded to with the usual Masonic honours. Several songs were sung by the brethren, and a very pleasant evening was spent.

*HERTFORD.—Hertford Lodge, No. 403.*—A meeting of this lodge was held at the Town Hall on Tuesday week. The brethren present were H. B. Hodges, W.M.; C. Drummond, I.P.M.; J. D. Medcalf, S.W.; O. H. Wagner, J.W.; J. R. Cocks, Treas.; T. S. Carter, Hon. Sec.; C. B. Jones, S.D.; W. H. Nicholls, J.D.; S. Neale, M.C.; C. P. Wyman, I.G. and O.; S. Austin, P.M.; E. H. Ilott, E. A. Simson, I. Boatwright, L. Harvey, H. Campkin, E. Salisbury, W. H. Pallett, and F. Taylor. Visitors: Bros. Anthony, No. 13; Page, 902; Vernon, and Ibbetson. Bros. Pallett and Taylor were passed to the second degree. Mr. William Plumer Willson (Mayor of Hertford), was balloted for, and afterwards initiated. The working of the lodge reflects great credit upon the W.M. The brethren adjourned to a sumptuous banquet at the Salisbury Arms, where a pleasant evening was spent.

*CROYDON.—Frederick Lodge of Unity, No. 452.*—The usual meeting of this lodge was held at the Railway Hotel, East Croydon, on Tuesday, the 2nd inst. Present: Bros. Magnus Ohren, W.M.; H. E. Frances, as S.W.; William T. Sugg, J.W.; James Robins, P.M., Treas.; A. J. Dickinson, Sec.; W. Church Poole, S.D.; N. E. Jennings, P.M., as J.D.; J. Walter Sugg, J.D.; W. Locock Webb, P.M.; R. Evans, P.M.; George Wright, Masterman, Pollard, Davis, Campbell, and Beck. Visitor: Bro. H. B. Clarke, of the Albion Lodge, No. 9. Bro. Wright was passed, and Messrs. William Beck and James Charles Campbell, were initiated, both ceremonies being very ably and impressively performed by the W.M., Bro. Magnus Ohren. Bro. Captain William G. Davis, late of the Gooch Lodge, No. 123S, was elected a joining member.

*HOLYHEAD.—Hibernia Lodge, No. 597.*—Since the last report of the above flourishing and rapidly-increasing lodge appeared in THE FREEMASON, the brethren belonging thereto have met thrice:—On Monday evening, the 3rd April, a regular meeting, at which two gentlemen, Mr. Matthew Vaux and Mr. Joseph Hattersley, who had been previously proposed and seconded, were favourably balloted for; but being unavoidably absent their initiation was deferred. Bro. Thomas Jones, of New Zealand, was passed to the second degree, and Bros. T. G. Clay and William Pool were raised to the sublime degree of Master Mason.—Lodge of emergency, held on April 10th, for the purpose of initiating Messrs. Matthew Vaux and Joseph Hattersley, which was accordingly done. On this occasion the Masonic chants, which have been specially compiled for this lodge by Bro. O. R. Ellis, Organist, were first used, the service throughout being conducted with musical accompaniment, to the apparent satisfaction of all the brethren present.—A regular lodge meeting held on the 1st May, at which there were present: Bros. John Peters, W.M.; Edward Mellor, I.P.M.; J. Ll. Griffith, S.W.; William Lewis, J.W.; John Ellis, S.D.; James Lloyd, I.G.; Rev. O. W. Jones, Chap.; Owen R. Ellis, Org.; Samuel Hughes, Tyler; and a goodly muster of the brethren. The lodge was opened with all due formalities, the opening ode sung, the minutes read and confirmed; after which the W.M. read to the brethren sundry letters and communications for their instruction and approval. It being desirable on this occasion to work the ceremony of raising first, the lodge was opened in the second and third degrees successively. Bros. Thomas Jones, of New Zealand, and Joseph Jones, of Holyhead, were subsequently advanced to the exalted and honourable degree of Master Mason, the whole ceremony being conducted in a most solemn and impressive manner. There being no candidates for passing, the lodge was then reduced to the first degree. Three gentlemen, who had been proposed as candidates for initiation, were now balloted for, namely, Messrs. William James King, Alexander Little, and Stephen W. Robson, the result proving favourable in each case. After due preparation, they were accordingly initiated into the mysteries of Ancient Freemasonry. The W.M. then presented certificate to Bro. Poole, who signed his name in the margin thereof; and proceeded to appoint and invest two officers, namely, Bros. O. R. Ellis as Secretary, and William Evans as Steward. In so doing the W.M. dwelt on the years of faithful service and devotion with which the late Secretary, Bro. S. S. Wilkes, P.M., had served the lodge, stating that though, owing to his old age and many infirmities, he was unable to attend the fraternal gatherings, he (the W.M.), was convinced, in his own mind, that he still felt the cause of Masonry near and dear to his heart. The W.M. proposed John Roberts, Esq., Dublin, to become a member of the lodge, which was seconded by Bro. J. Ll. Griffiths; and after receiving "hearty good wishes" from lodges 1113 and 113, expressed by Bros. J. Lloyd Griffith and Gardiner, the lodge was closed in perfect peace and harmony.

*MELTON MOWBRAY.—Rulland Lodge, No. 1130.*—The last meeting of this lodge, before the summer recess, was held on Thursday, the 4th inst., Bro. J. J. Fast, W.M., in the chair. Present: Bros. Rev. W. Kaye Robinson, P.M.; Rev. W. Langley, P.M.; and others. Visitors: Bros. Duncombe and Kew, from No. 1265. Mr. A. J. Dale was elected and initiated by the W.M., who also gave the ancient charge in a very perfect manner. The lodge was closed at 7.30, and the brethren adjourned to refreshment.

*ISLEWORTH.—Willers Lodge, No. 1194.*—This lodge met at the Northumberland Arms Hotel, Isleworth, on Saturday, the 6th instant. Bro. W. Dodd, the W.M., presided, supported by Bros. H. Allman, S.W.; E. T. Osbaldeston, J.W.; E. Clarke, P.M., Treas.; R. W. Little, P.M., Sec.; F. J. Lancaster, S.D.; R. A. Steel, I.G.; G. L. Ridge, T. A. Woodbridge, T. P. Yeowell, T. Verity, J. Verity, T. L. Green, and R. J. Davies. The lodge having been opened and the minutes read and confirmed, Mr. Charles Godfrey Slawson was regularly initiated, after which Bro. Davies was passed to the second

degree in due form, the work being well done by the W.M. and his officers. Bro. Green was appointed Steward, and then, pursuant to notice of motion, it was unanimously resolved that the lodge be removed to the Grotto Hotel, Twickenham. A sum of two guineas was voted *nem. con.* to the "Little Testimonial" Fund, after which the lodge was closed, and the brethren adjourned to slight refreshment, the recent decease of the landlord on the 29th ultimo rendering any attempt at a banquet out of the question. We believe the lodge will prosper exceedingly at Twickenham, and being already composed of about thirty-five members, it will not in any shape interfere with the progress of the very successful "Strawberry Hill" Lodge, now located at the Grotto Hotel.

**ALDERSHOT.**—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting of this prosperous lodge was held at the Royal Hotel, on Thursday, the 4th inst. The lodge was opened by the W.M., Bro. C. Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, who was supported by Bros. Fenn, S.W.; Capt. Richardson, R.E., as J.W.; McKenzie, as S.D.; Peers, as J.D.; Laverty, I.G.; White, Sec.; Osmond, P.M., and a numerous muster of brethren, among whom were Bros. Warner, Panmure Lodge, and Atkinson, 12th Lancers' Lodge (I.C.), who alternately performed the music appropriate to the several degrees conferred. After the minutes of the last meeting had been confirmed, a ballot was taken for Bros. Boyton and Wasp as joining members, and for Sergeant Swann, 107th Regt., a candidate for initiation, all of whom were unanimously approved of. Sergeant Swann was then duly initiated by the W.M., the working tools being presented by Bro. Capt. Richardson, J.W. Bros. Gardyne and Griffiths, candidates for the Fellow Craft degree, were then questioned respecting their proficiency in the former degree, which proving satisfactory, they were entrusted with a test of merit and retired. The lodge was then opened in the second degree, and the W.M. conferred the F.C. degree on Bros. Gardyne and Griffiths, the working tools being presented by Bro. Fenn, S.W. Bros. Reynolds and Dillon, candidates for the sublime degree, having been questioned as to their proficiency with satisfactory result, and being entrusted, retired. The lodge was then opened in the third degree, and those brethren were raised to that degree by the W.M., Bro. Fenn, S.W., presenting the working tools. The questions appertaining to the third degree were then put to the brethren for the information of the newly-raised. The lodge was then closed to the second and third degrees. The questions appertaining to the first degree were answered by the brethren for the benefit of Bro. Swann. Bro. Bennett, R.E., was elected Tyler, having kindly consented to fill that post till the next election of officers. The Lodge of Instruction was directed to be held on the second last Thursday in each month. Some other business having been transacted, the lodge was closed in due form, and with solemn prayer.

ROYAL ARCH.

*Mount Lebanon Chapter, No. 73.*—The seventh anniversary convocation and installation meeting of this prosperous chapter was held at the Bridge House Hotel, Wellington-street, Southwark, on Thursday, April 27th. The chapter was opened by Comps. James William Avery, M.E.Z.; T. J. Sabine, H.; and H. Muggeridge, J. Comps. F. Walters, P.Z.; W. Roebuck, H. 1194; and others, being present. The minutes of the preceding meeting were read and confirmed, and the report of the Audit Committee was read and ordered to be entered on the chapter minutes, as it was adopted. The ballot for Bro. Wollett (73) was declared to be unanimous in favour of his admission; but, through unavoidable circumstances, he was unable to be present, Comp. Henry Muggeridge, P.G.S.B., P.Z., took the chair of M.E.Z., and in his beautiful style installed Comp. T. J. Sabine as the M.E.Z. for the ensuing year. Comp. T. J. Sabine, M.E.Z., then installed Comp. M. A. Loewenstark, S.E., as the J., working the ceremony in an able manner. Comps. J. Trickett, C.E., H.-elect, and A. D. Loewenstark, Treas., were unfortunately absent through ill-health. The following companions were then invested as the officers of the chapter for the ensuing year: W. Roebuck, C.E., S.E.; J. T. Moss, S.N.; E. Harris, P.S.; T. Suffield, 1st A.S.; J. H. Butten, 2nd A.S.; S. Funckenstein, D.C.; T. D. Barnard, W.S.; and W. Y. Laing, Janitor, re-invested. Comp. J. W. Avery, P.Z., then had the usual five-guinea Past Z.'s jewel presented to him, which had at the previous meeting been voted unanimously to him from the chapter funds. Comp. Matthew Jennings was unanimously elected as the Steward to represent this chapter at the Festival of the Girls' School, The M.E.Z., Comp. Sabine, announced that it was his intention to become a Steward again to represent this Chapter at the Girls' School Festival in 1872. He had already completed his stewardship for the Boys' School as the chapter Steward, and had taken up a large amount on his list on March 5th, 1871. Several candidates for exaltation having been proposed for the next meeting, and some names of joining members, the chapter was closed until Thursday, Oct. 26th. A very good banquet was then served under the superintendence of Mr. J. Spencer, who, as usual, was indefatigable in his endeavours to please all. Dessert followed. The usual toasts were then given and responded to, and some excellent singing and good recitations were given during the evening—a well-spent and happy meeting being brought to a close when the Janitor's toast was given. There were present besides those named: Comps. J. R. Tustih, G. J. Loe, M. Jennings, A. P. Stedman, J. McKiernan, &c. The visitors were: Comps. W. R. Wood, P.Z. 2; W. H. Germain, 11; J. Terry, P.Z. 174; E. P. Albert, P.Z. 188; and some others whose names we were unable to ascertain.

MARK MASONRY.

METROPOLITAN.

*Bon Accord Mark Lodge.*—A convocation of the above lodge was held at the Freemasons' Tavern, Great Queen-street, on Wednesday, the 3rd inst. Present: Bros. Magnus Ohren, W.M.; Spencer, I.P.M.; Empson, Treas.; F. Binckes, G.M.S.; Sec.; Rev. Thomas Robinson, Chaplain; Baxter Davis, P.M.; Cockle, J.W.; Newton E. Jennings, I.G.; and other brethren. Bro. the Rev. V. H. Moyle having been duly elected, was advanced by Bro. Binckes, P.M., the W.M. performing the duties of S.W. and M.O., both those officers being absent. Bro. Richardson, the S.W., was duly elected W.M. for the ensuing session, and Bro. Empson was re-elected Treasurer. The value of the charity-box was shown in the case of a P.M. of the lodge who came to distress some time back and who had been recommended to the lodge for assistance. This box, which the Grand M.M. recommended to be used in this lodge, produced the first night 14s. 6d.; the second night, 14s. 9d.; and on this, the third night, the W.M. made an appeal to the members on behalf of the distressed brother, it having been agreed in lodge that the first three nights' subscriptions to the charity-box be given to that distressed brother; the result was an amount of £3 14s. 10d., which, together with the former amounts, made £5 14s. 1d. Visitor: Bro. Ware, No. 12 Craft Lodge and Mallet and Chisel Mark Lodge.

PROVINCIAL.

*MELTON MOWBRAY.*—*Howe Lodge of Mark Masters, No. 21.*—The regular meeting of this lodge was held on Thursday, May 4th, when the attendance was very small. Bro. Fast was installed W.M., a dispensation having been procured from Grand Lodge as he had never served the office of Warden in a Mark Lodge. The chair was taken and the ceremony worked by Bro. W. Langley, P.M. 21 and Grand Chaplain of the Mark Grand Lodge, assisted by Bro. Robinson, Past S.O. of Grand Lodge and P.M. 21. The following officers were then invested:—Bros. W. Adcock, S.W.; J. E. Bright, J.W.; J. C. Duncombe, M.O.; T. Markham, S.O.; J. Bailey, J.O.; J. B. Leadbetter, Treasurer; T. Barnard, Sec.; Clark, S.D.; Chester Newcome, J.D.; Femeley, Org.; Berridge, I.G.; Turville, Tyler. Bro. Duncombe proposed a brother for advancement, and the lodge was closed at half-past six o'clock.

GRAND CHAPTER.

The following is a list of the Grand officers appointed at the last Grand Chapter on the 3rd inst:—

Right Hon. Earl de Grey and Ripon	Z.
Right Hon. Earl of Carnarvon	II.
Right Hon. Earl of Tabley	J.
Right Hon. Lord Lindsay	Scribe N.
E. Comp. John Hervey	Scribe E.
E. Comp. Colonel Whitwell, M.P.	P.S.
Rev. J. Brownrigg	1st Assistant.
Rev. T. F. Ravenshaw	2nd Assistant.
E. Comp. Samuel Tomkins	G. Treasurer.
" E. J. McIntyre	G. Registrar.
" J. M. Wike	G. Swd. Bearer.
" Raynham W. Stewart	G. Stand. Bearer.
" James Brett	G. Dir. Cers.
" Charles B. Payne	Janitor.

STUDY.

It has ever been the boast of Freemasonry that she was the mother of the sciences and the arts and the dispenser of knowledge to the world. This is a noble claim, but one that can be substantiated by the records of all past time. The broad earth from pole to pole is covered with the remains of grand architectural piles that owe their origin to the Ancient Craft; with others that still retain their integrity and pristine beauty; while of the most venerable there remains but the tale that enlivens the historic page, and lends to it an interest and value in comparison with which the selfish conquests of many a bloodthirsty prince and conqueror are as nothing. From the time when "Solomon in all his glory," aided by the King of Tyre and Hiram Abif, erected the first Temple, and dedicated it to God with the aid of descending fire from the "Upper Sanctuary," to the epoch of the noble enterprise of the restoration of the Temple, or the building of the second Temple, and then coming down the long ages since, during which temples dedicated to God's glory were erected and elaborately garnished throughout Europe—many of which are standing to this day—considering all these mighty monuments, how can we do aught than laud the works of these artificers, from whom we, as Freemasons, are descended, and to whom we owe all of the dignity, the glory, and the value of our principles. Brethren, so long as this halo of glory encircles us, so long will Masonry deserve to be studied; and he who is not a Masonic student, but at best a mere ritualist and by rote reciter, or perhaps, worse still, only a lounging and uninterested attendant at occasional meetings of the lodge, shares none of the honours of Masonry, but is a living monument, a walking tombstone. No one who has

not "brains" should seek to join our Order, or, having them, does not intend to use them. A stupid man in these enlightened times is a pitiable enough object, but a stupid Mason is a contradiction in terms. If they are such, is in spite of both the light of this nineteenth century and that higher Masonic light that makes apparent to every brother the full circle of his obligations, and the many radiating paths of mystical and improving knowledge that are open before him.

Masonry is either something or nothing. If it be only a ceremony—a ritualistic display—it is nothing; but it cannot be this. No ceremony by itself could bind men together for thousands, or even hundreds, of years, by the strongest ties of fellowship and love; something else must underlie it. If it be not a bare ceremony, but a science, or rather a science or mother of sciences, then we can understand its antiquity, its permanence, the reason why the greatest names and the most cultured minds among men have been found to ally themselves to it. That which was founded by the wisest and the greatest Prince of ancient times, and ever since has been patronized by kings and philosophers, the noble, the wise and the pure, must be all that its proudest historians claim for it. It challenges investigation, both at the hands of its enemies and friends; from its enemies, that they may learn how it seeks no dark or devious ends, not even to accomplish good through illegitimate means; from its friends and brethren, that they may enjoy their high privileges, and be masters of the speculative sciences, as their predecessors were of the operative arts of the ancient Freemason.

The ritual of Masonry may be compared to a foreign language, an acquaintance with which may, or may not, be the means of largely increasing the knowledge of the individual, according as he learns it simply for himself, or, as a key to unlock the treasures that are contained in the various volumes of its lore. Language is the gateway of knowledge, not knowledge itself; so the Masonic ritual is but the vestibule to our spiritual temple, within which are treasures of wisdom, that only they discover who are earnest Masonic students. Who would devote the best years of his life to learn a new tongue, and then use it only as a spoken language, without ever looking into the thousands of volumes that contain its most precious knowledge? Yet precisely analogous to this is the action of that craftsman who is entered, passed, and raised, who glibly recites by rote his Masonic lessons, so to speak, in the lodge class, and who never gets beyond these A B C's of the Order. Such brethren, however old they may grow to be, are always, Masonically speaking, children, babes in arms; or, if they can toddle a little, never pass out of the reach of the leading strings that they have self-imposed upon themselves.

There is a *soul* in Masonry. The bare ritualist is ignorant of this. He sees the *body*, and is satisfied with it; while of the ethereal soul he has not the slightest conception. In the eloquent language of another, "Masonry has a soul as well as a body. It is not a magnificent temple, beautiful in proportions, rich in architectural taste, and lovely in its outward adornments; but empty and desolate, and dark within. If it is brilliant and comely without, its inner courts, secret halls, and private chambers are immeasurably more so. If its outward splendours bespeak the habitation of a divinity, go with me over its tessellated ground floor, through its middle chamber, and its *sanctum sanctorum*, and there you will see the altar, the fire, and the divinity itself. The great mistake of the day is, that what we technically call the work of Masonry is itself."

Brethren, consider these thoughts. If you are ambitious of becoming able Craftsmen and master builders, of attaining honour and eminence in the order, you *must* give heed to these considerations. The age demands it; the spirit of intelligence, generally rife among Masons, demands it. To-day, he who is not a Masonic student is a Masonic dolt. —*Keystone.*

THE following articles are postponed till next week:—"The Fair Sex and Adoptive Masonry" (Article vi.); "A Canadian Masonic Village;" reports of Grand Lodge of Scotland, and of lodges 27 and 1320, London; 1309 and 1314, Middlesex; 264, Batley; 279, Leicester; 949, Sunderland; and 1330, Market Harborough; chapter 148, Warrington.

NECESSITY FOR A MINISTER OF AGRICULTURE. —In England, it would have hurt no agricultural show or farmers' club, if we had had a Minister of Agriculture, who could have urged on his colleagues and the legislature the removal of any injurious impediment and obstruction—who could have favoured exhibitions, colleges, professorships and experiments, by legislative measures, or by a small and judicious expenditure. Had there been such a Minister, even to reward and encourage the deserving, progress could not have been impeded, but might have been much stimulated.—*Food for a real.*



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## Births, Marriages, and Deaths.

## DEATH.

GARVAGH.—On Sunday, the 7th inst., at Dublin, the Right Hon. Lord Garvagh, of the Harmony Lodge, No. 255, Richmond.

## The Freemason,

SATURDAY, MAY 13, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## ORDERS OF CHIVALRY.

THE connection of Freemasonry with chivalry may be interpreted in more than one sense. Even those matter-of-fact thinkers who resolutely deny that any of the present Masonic chivalric degrees are derived, however remotely, from the ancient orders, will admit that an ideal affinity, a kinship of noble aims, unites the modern Masonic "institutions with the heroic confraternities of the past. To a romantic ear there is a fascination in the very word "knight," and with the adjective "knightly" we are wont to associate everything that is good and true and honourable. To succour the weak, to defend the oppressed, to do battle for the faith, for one's country or one's friends—such was the glorious programme of the knights of old, and more especially of those who devoted themselves to the rescue of the Holy Land from the destroying hands of the infidels. The origin and history of the first great Knightly Order of Palestine

—the Templars—are so well known to all readers that it becomes unnecessary to dwell upon the subject here. But one great moral to be gathered from the record must not be forgotten; like the rivulet which swells into the river, like the acorn which expands into the oak, like the mustard seed whose growth overspreads the soil—even so arose those great orders of chivalry from small beginnings to wealth, power, and fame. We may, in like manner, safely conclude that Masonry itself was originally, and probably for many years, a pigmy which attracted but little notice, until by degrees it attained its present form, and now rejoices in the exercise of a giant's strength. But to return to the consideration of the chivalric orders. Of these we have in England only two, with their auxiliary or subsidiary degrees, and both are expressly tolerated, if not recognised, by the Articles of Union between the two Grand Lodges in 1813. We mean the Knights of the Temple, with the appendant Order of Malta, and the Knights of the Red Cross of Constantine, with the complementary Order of the Holy Sepulchre. As it is our intention to give a full account of these chivalric degrees upon a future occasion, similar to those already given of the grades belonging to the Ancient and Accepted Rite, we do not purpose entering into particulars now; but it may be said that all these orders, so far as Masonry is concerned, are, if not universal, at least peculiarly English in their genius and character. They are not the offspring of the Masonic adventurers of the eighteenth, or earlier part of the nineteenth, centuries—they were not hatched in the fertile brains of a Cagliostro, a Schroeder, or a Zinnendorf. The Grand Masters of the Craft, or other eminent brethren holding high office under the Grand Lodge of England, have for many years presided over, or patronized, the mysteries of those orders; and this fact in itself bespeaks for them the kindly feeling and respect of all true Masons.

Chivalry is but the helmet which completes the panoply of the Masonic soldier; without it he is none the less a soldier, but with it he can go forth into the battle of life with greater confidence and animated by a surer hope. The only argument which can be used against the Knightly Orders is that they are essentially Christian in their inception and scope. This is true, and it arises from circumstances which are now inseparably interwoven with the world's history, and which, therefore, cannot be annulled.

All the memories of the past cling to that central idea—the triumph of the cross; and those brethren who now, in a greatly altered state of human affairs, choose to commemorate the deeds of old, must adhere to the pact formerly sealed in blood, amidst the din of arms and the shout of victory. Fortunately we have no sentimental grievances upon this point among the Free-

masons of England; no member of the ancient faith of Israel feels himself an out-cast because Knights Templar exist, or because the Red Cross banner is being unfurled day after day throughout the length and breadth of the land. We know that many of our friends of the Hebrew race—the true lineage of kings and princes—are good and faithful Masons; we appreciate their worth and honour their principles. Whenever the call of charity is heard, they are ever ready with their contributions, and outside the pale of Masonry, although a lodge bears his name, if we desire to mention a true philanthropist, what name is more universally appreciated than that of Sir Moses Montefiore?

Orders of Chivalry have their advantages, inasmuch as they cultivate and preserve that nice sense of honour, that delicate perception of the true and the beautiful, which is the attribute of all noble minds. While Freemasonry teaches justice, benevolence, and goodwill, chivalry exhorts us to the practice of self-denial and courtesy in every relation of life.

There can be no doubt that the Masonic Orders of Chivalry now flourishing in England preserve the essential characteristics of the ancient knightly fraternities, and we need not, perhaps, pry too archaeologically into their precise origin. It is at least certain that several English royal princes, including two who were afterwards kings, took a leading part in the organisations of both the Red Cross and Templar degrees, and as the Constantinian Order has now been so firmly re-established in England, let us hope that the two great bodies of chivalry will for ever distinguish themselves amongst Masons by the exercise of those rare but invaluable qualities which ought to be the peculiar characteristics of Christian Knight Masons.

## THE GRAND LODGE OF QUEBEC.

WE have great pleasure in noting that the Grand Lodge of Quebec has now been recognised by no less than seventeen Grand Lodges in America, and there is every reason to believe that this number will, ere long, be considerably increased. The *Keystone* of Philadelphia—one of the ablest Masonic periodicals in the United States—now upholds the claims of the Quebec brethren, and gives its reasons for a change of opinion on the subject in an exhaustive article, which we hope to reproduce next week.

The calm and dignified attitude maintained by the Grand Lodge of Quebec throughout the trying ordeal to which it has been exposed is worthy of all praise, and cannot be without effect upon the minds of the brethren in the sister province of Ontario. We look forward earnestly to a happy termination of the dispute, as on both sides we see arrayed only Masons and brethren.

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

A MASONIC VETERAN.

I have had a few particulars sent me of a Mason who was initiated fifty years ago, and beg to submit them to the notice of the Craft. Bro. David Milne, who died on the 24th June, 1869, aged 79 years, was initiated in the year 1818 in one of the regimental lodges under the Grand Lodge of England, No. 426, as his lodge certificate testifies. We enclose a careful copy of that old document, which was kindly sent us by the zealous and intelligent Mason, Bro. Robert Walker, Past Master of St. Ninian's Lodge, Brechin, Scotland. It appears that our aged brother when very young joined the 92nd Regiment, and served through the Peninsular war, when he was discharged with a pension, and subsequently settled at Brechin. He joined the ancient Lodge St. Ninian's (which has minutes from A.D. 1714, to which we shall refer ere long), and was appointed Tyler about the year 1840. After twenty-five years' service the members had his portrait taken in his appropriate clothing as guardian of their mysteries, and in appreciation of his genuine character and Masonic worth. We are glad to hear that the brethren were exceedingly kind to the valiant old man, and we are told that his regard for the lodge was so great that he left them his earthly treasures, viz., his diploma and medals. There is something suggestive of solemn thought, when thus recounting a few of the many virtues of this aged Mason, who served his country faithfully, and then, in his "green old age," was buried by the Fraternity whom he loved, with full Masonic honours. The funeral service of the Craft was most appropriately and impressively read by Bro. Robert Walker, the Immediate Past Master of the lodge, in the presence of a large concourse of people who had assembled with the members of the Mystic Tie to consign to their last resting-place the mortal remains of a man who had *lived* and *died* a Mason.

W. JAMES HUGHAN.

*Sit Lux et Lux Fuit.*

Lodge No. 426, 92 Regiment of the Grand of England.

*This is to certify*—That our Zealous and Indefatigable Brother David Milne was of his own FW and under the BANNER of T.P.F.J., truly Initiated into the first degree of Masonry 7 And after due examination made FREE as a Fellow Craft 5 by being P in the S to that honourable Degree. Through the Assistance of B.L.R.T. and having experienced the amazing trials and dangerous vicissitudes of this our ANCIENT, HONOURABLE, and ROYAL ORDER. We have for his Perseverance and Labour supported by F H M—R him in the W— to the sublime degree of Master Mason 3 and as such do recommend him to all the enlightened Fraternity round the *Globe*.

Given under our hand and seal in open Lodge at Castlebar, this 12 day of Novr. in the year of our Lord 1818 and of Masonry 5818.

D. MCKENZIE, M.

WM. MILNE, S.W.

(Seal.)

JOHN A. COMBIE, J.W.

D. BAXTER, Secy.

BRO. YARKER AND THE "HIGH DEGREES."

I challenge Bro. Yarker to prove the first few opening sentences of his interesting communication in THE FREEMASON for May 6th, 1871. Bro. Yarker says he can "produce printed evidence showing that certain high grades (which after 1744 were popularly believed to be associated with Rosicrucianism) were known 1721, 1724,

and 1744 to the Grand Lodge of 1717." Mark the word "produce." I hereby deliberately challenge him to produce the evidence mentioned with respect to the year 1721. I believe he cannot do so, and I know well that no one has yet done so. Bro. Yarker brought forward claims sometime since about the Constitutions of A.D. 1721, mentioning the "high degrees;" but these were exploded, as he and your correspondents know, by Bro. Hughan in THE FREEMASON sometime since. He cannot prove his statements concerning the "Royal Order" in 1717 either, but enough for the present. Bro. Yarker has written in a public Masonic journal, and is bound to make known the evidence which he says *he can produce*. 333.

STIRLING PLATES AND BRO. "LUPUS."

I notice your esteemed correspondent, Bro. "Lupus," states that "Probably, if Bro. Forsyth can procure the loan of the engraved plates discovered at Stirling, the editor of THE FREEMASON will not object to give impressions in his issue." I hope Bro. Forsyth will be more fortunate than the writer in obtaining a sight of these plates, or even in procuring any definite and trustworthy information about them. I spent some weeks, in odd hours, looking up the question a few years ago, and wrote officials in Edinburgh and at Stirling, and also made special inquiries at Stirling by kind co-operation of Masonic students who also investigated the matter; but all our many attempts only resulted in confirming what I was told at the outset, viz., that "No one knows aught about them either in Stirling or elsewhere. The friends at Stirling say the plates were sent to Edinburgh, and never returned, and the Fraternity at Edinburgh declare they were returned, and have since been lost"!!

W. JAMES HUGHAN.

BROWNE'S "MASTER KEY" (p. 232.)

The only copy of this curious work I have ever met with was lately presented by me to the Freemasons' Hall Library, in this town, and, I presume, is the first edition, that of 1809 being a reprint. It is a square 12 mo. volume, printed "A.L. vmcccxciv., A.D. mdccxcviii.," and was formerly in the possession of a brother who was Provincial Grand Secretary half a century ago, and the last Mayor of Leicester under the old régime in 1835; who was hence popularly designated as "Richard, the last of the Plantagenets,"

WILLIAM KELLY, P.G.M.

Leicester, May 8, 1871.

ALLEGORICAL SCULPTURES IN MEDIEVAL CHURCHES.

The following, bearing upon this subject, which appeared at page 267 of the *Building News* for 7th April, 1871, will, I have no doubt, both be interesting and useful, especially to such brethren as took an interest in the matter when it was being discussed in THE FREEMASON during the month of June, 1869, viz.: "The second paper—in 'The Sacristy'—is by Herr B. Ecke, on what he calls the 'Beast Epic,' in which the fox is more particularly described. These sculptured animals in sacred costume, which we so frequently find in churches, are shown to be nothing more than allegories of the deceits of the devil, and, in fact, they are the lineal descendants of Æsop's fables. The latter indeed, are often found literally rendered: thus among the precious series of incised stones in the cathedral of S. Omer we find, *inter alia*, the fable of 'The Fox and the Crane.'" W. P. BUCHAN.

**ROYAL MASONIC INSTITUTION FOR GIRLS.**

ANNUAL FESTIVAL.

The festival in celebration of the eighty-third anniversary of the Royal Masonic Institution for Girls was held on Monday night at Freemasons' Tavern. The chair was taken by H.R.H. the PRINCE OF WALES, a Past Grand Master of the Order, a circumstance which no doubt greatly contributed to the unqualified success of the meeting. The attendance of brethren of all grades in Freemasonry, and of every rank in society, was very large, thus testifying not only their respect for the Royal brother who presided, but the deep interest they take in the welfare of this most laudable charity. That our fair sisters feel equally concerned in its prosperity the presence of about two hundred ladies after the banquet was sufficient proof. The Institution—which was founded between eighty and ninety years ago by the Chevalier Ruspini, and till within the last fifteen or sixteen years had its "local habitation" in the comparatively dingy district of the Westminster-road—now boards, clothes, and educates above 100 girls, taking the entire charge of them from seven to fifteen years of age, at a handsome and spacious schoolhouse at St. John's-hill, Battersea-rise, well known to all railway travellers by the Clapham Junction route. The number of inmates will shortly be increased, it having been deemed advisable to abolish the infirmary which now forms part of the building, and allot the space thus freed to the reception of additional scholars, a separate establishment being in the meantime erected in the extensive grounds for the treatment of all cases of sickness. These, it is pleasant to notice, are generally rare, the locality being salubrious, and the care taken on the children all that a mother's tenderness could bestow. But during last winter, scarlatina broke out in the school, and as many as 33 girls had to succumb. The medical officer, however carried them all through it successfully by dint of constant attention, which the General Committee so fully recognise that they are about to present him with a testimonial. Should an epidemic break out again, it was thought that the infirmary was too close to the healthy pupils; and hence its removal and a consequent addition to the number of children to be educated. The Institution, in an educational point of view, is admitted by all who know anything about it to be successful, and many of the scholars have obtained at various times honours at the Oxford and Cambridge Middle Class Local Examinations. Prior to each annual festival, a visit is paid to the school by the Stewards and their friends, and such a visit was paid on Tuesday last, when the pupils went through an inspection, and gave satisfactory proofs of their proficiency in their studies, and exhibited as happy and healthy an appearance as any loving father could desire to see.

Among the distinguished Freemasons who supported the Prince of Wales, we noticed His Serene Highness Prince John of Glücksburg, the Earl of Clonmel, Viscount Macduff, Baron Ferdinand de Rothschild, the Marquis of Hamilton, the Hon. A. T. Fitzmaurice, Sir H. Pelly, Sir R. Graham, Sir Patrick Colquhoun, Bros. C. Sykes, M.P.; M. Guest, M.P.; H. Petre, the Rev. W. L. Onslow, F. Knollys, Sir Albert Woods (Garter), R. J. Bagshaw, Sir Pryse Pryse, Horace

Lloyd, Q.C.; F. A. Philbrick, Raynham W. Stewart, Frederic Ledger, Joshua Nunn, John L. Evans, John Hervey, Grand Secretary; Æ. J. McIntyre, the Rev. C. J. Martyn, the Rev. R. J. Simpson, the Rev. J. Huyshe, the Rev. J. Edmund Cox, J. Van N. Bazalgette, Algernon Perkins, Samuel Tomkins, W. E. Gumbleton, Peter Matthews, Wm. Young, Frederick Binckes, Dr. Barringer, J. Cooper Forster, Chas. Watson, Collard Moutrie, John Boyd, E. Farthing, T. Meggy, Magnus Ohren, C. I. Paton, H. Empson, J. A. Rucker, Geo. States, Benj. Head, R. J. Spiers, Conrad C. Dumas, and T. Fenn.

At the conclusion of the dinner, grace was sung, and toasts were then proposed as follows:—

The PRINCE of WALES: Brethren, the toast that I have to give you is "The health of the Patroness of our Craft, the Queen," and who has also identified herself so far with Freemasonry as to extend her hand to all its charities. I call on you, brethren, to drink in bumpers "The Queen."

Sir PATRICK COLQUHOUN: Brethren, His Royal Highness, your President, has been pleased to convey to me this emblem of authority (the gavel) and in virtue of that I call upon you to preserve the most exact silence while I propose to you "The health of His Royal Highness the Prince of Wales, Most Worshipful Past Grand Master, the Chairman of the day, with thanks for his attendance; the Princess of Wales, and other Members of the Royal Family." It is seldom that it falls to the lot of a subject to have this honour, and on the present occasion it has fallen to me, and I shall esteem it through the rest of my life to be the highest honour that could have been conferred upon me. The presence of H.R.H. here this evening has given you the opportunity of showing your loyalty and of exhibiting those feelings of charity which are inseparable from the character of a Mason. (Hear, hear.) But this toast never stands alone; it is always coupled with that of "the rest of the Royal Family." Under the present circumstances, I would call to your attention that that family has been visited by a very serious affliction—an affliction which will never be forgotten by the parents, and never forgotten by the nation over which a royal family rules. But happily time heals every wound, and I trust that it has healed it in the breasts that have once felt it so severely; at all events, it will be a satisfaction to you all to hear that Her Royal Highness, the Princess of Wales, now enjoys her former health—(cheers)—and whatever afflictions it may have pleased the Great Architect of the Universe to visit upon her and her royal husband, at all events He has been pleased to restore her to that perfect health which all the devoted subjects of her Majesty most ardently desire. (Hear, hear.) I should be trenching on the province of H.R.H. and abusing this emblem of authority which has been committed to my hand, if I detained you longer, and therefore I call upon you with hearty enthusiasm, and due devotion, and perfect loyalty to drink "The health of His Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family."

After the toast had been most cordially drunk,

The PRINCE of WALES, who was received with the greatest enthusiasm, said: Most cordially, brethren, do I thank you, and from the bottom of my heart, for the kind reception you have given me, and for the manner in which you have received my health. As regards myself you may be certain that I give me great pleasure to be here this evening, and to be surrounded by so many brethren of the Craft, and to assure the brethren that from the day that I became one of your number, it has been a great pride to me. You may be sure that I shall always do my utmost to be a worthy brother of this Craft. (Great cheering.) Allow me, brethren, on the part of the Princess of Wales, to thank you, Bro. Colquhoun, for the kind and touching way in which you alluded to her name, and all the brethren for the kind way in which they received it. I am glad to be able to announce to you that the

Princess is now, I hope, quite restored to her accustomed health—(cheers)—and that in a short time, I hope, she will be once more among you. Before sitting down, I have the pleasure to announce to you that she has consented to become Patroness of this Institution. (Loud and long-continued cheering.) Once more, brethren, accept my heartfelt thanks for your kind reception. (Cheers.)

The PRINCE of WALES: Brethren, it is now my privilege to propose to you the following toast, which I feel convinced you will receive with enthusiasm: "The Health of the Right Hon. the Earl de Grey and Ripon, the Most Worshipful Grand Master, the President of this Institution and of the Board of Stewards." (Cheers.) I feel sure, brethren, that all of us must miss him here this evening; we must regret excessively that he is not among us, as he would have been if in this country; but, as you are aware, brethren, he is on the other side of the water, engaged, I hope, in the most successful termination of a long dispute. I hope, however, the day will not be far distant when our Grand Master will be once more among us, and at our hospitable board. I now call upon you to drink "The Health of the Grand Master, the President of this Institution." (Applause.)

The Rev. J. HUYSHE: Brethren, if you received the last toast enthusiastically, I am quite sure that you will be equally ready to respond to that which I have been commanded by your Royal Chairman to bring before you. It is not the custom of a Freemason to forget past services and past kindnesses, and therefore I feel confident that when I propose to you the health of that nobleman who presided over us for so many years, and who, by his wise and beneficent rule, gained the esteem, the love, and the veneration of every member of the Craft—I mean the Earl of Zetland—you will respond to it loyally and kindly and from the bottom of your hearts. I give you "The Health of the Earl of Zetland, Past Grand Master of England."

Bro. Col. SYKES, M.P.: Your Royal Highness, lords, and brethren, the toast I have the honour to propose to you is the "Health of the Right Hon. the Earl of Carnarvon, the Right Worshipful the Deputy Grand Master, and the rest of the Officers, Present and Past." As a Yorkshireman, I could speak with greater fervour of the merits of Lord Zetland and the present Grand Master, both of whom are Yorkshiremen, but I can only say this, that if the Earl of Carnarvon fills his post of Deputy Grand Master as well as the present Earl de Grey and also Lord Zetland, I am sure no member of the Craft will have reason to find any fault with him. Your Royal Highness, I beg to propose "The health of the Right Hon. the Earl of Carnarvon, Deputy Grand Master, the Grand Officers Present and Past," coupling with that toast the name of the Grand Registrar, Bro. McIntyre. (Cheers.)

Bro. Æ. J. MCINTYRE: May it please your Highness, my lords, and brethren, I assure you that I have very great pleasure in rising to return thanks for the toast that has been proposed on this occasion. In representing now the Grand Lodge of England and its officers present and past, I cannot refrain from saying that those Grand Officers, with the Earl of Carnarvon at their head, have shown that they are not only capable of being good Masons, but that they can do good suit and service to the realm of England as statesmen, as warriors, and as patriots. We have our own Grand Master, as a statesman, on a foreign ground doing his duty to his country, and we do hope he will return crowned with those laurels which he will have won, and will have cemented that union between the Masons of America and the Masons of England which both desire. If we find that in our Grand Master, in his Deputy we find a worthy supporter; for Lord Carnarvon, in whatever he undertakes, adds lustre to the work which he does, for never does he touch any duty but he adorns it. For the rest of the Grand Officers, they are also desirous of doing their duty. Whenever they have the opportunity of promoting the interests and advantages of the Craft, they are always to be found in their place,

and they are represented on this occasion by a great number who have come to assist this great and glorious charity; and I am proud to be among them, and to assure you that we will now and upon every occasion do that which will not bring discredit on you but tend to the benefit of the Craft. I beg to thank our Bro. Sykes for proposing, and your Royal Highness and the brethren for drinking this toast, and to assure you most sincerely that we deeply appreciate the honour you have done us.

The PRINCE of WALES: Brethren, it devolves upon me now to perform the pleasing duty of bringing before your notice the toast of the evening, which is "Success to the Royal Masonic Institution for Girls," and the "Health of the Treasurer, Bro. Samuel Tomkins." (Cheers.) I feel sure that you will drink this toast most heartily. In addressing so many brethren as are here to-day, I may state that I have always had some diffidence in calling upon them to subscribe, but I have not that same feeling here this evening, when I know that you are all brethren of the Craft—(applause)—and that one of the most important principles which is inculcated in the minds of Masons is charity—(cheers)—and I feel equally convinced, when I see so numerous an assemblage of Freemasons here, that they have come for one object, and that is, to support an excellent Charitable Institution. (Hear, hear.) I feel, however, brethren, some difficulty in addressing you when I see before me the excellent Report which has been drawn up, because I can hardly find any fresh words to place before you the position of this Institution. At the same time, some of you may not have had an opportunity of reading it carefully through, and it may not be out of place that I mention to you briefly a few facts concerning it. (Cheers.) Its object is then, brethren, the clothing, the maintenance and the education of daughters of decayed and deceased Masons. That, in itself, almost sufficiently tells how good a charity it is. As I feel sure you would not wish that the children of any good, honest, trustworthy Masons should be left starving and unable to obtain their livelihood. (Hear, hear.) Another important fact connected with the Institution is that it is entirely supported by voluntary contributions. (Hear, hear.) Since its foundation, in 1788, as many as from 900 to 1000 girls have been educated, clothed, and maintained in it. To me also it is especially interesting to be connected in any way with this Institution, when I have been told that my grand-uncle, the late King George IV., and Prince of Wales also, took a great interest in its foundation. (Cheers.) It has been the great object, I understand, of all connected with it, constantly to give these girls a good, sound, simple and useful education—(hear, hear)—not what has become the fashion a good deal at the present day called "cramming." (Hear, hear.) The object is not teaching these girls what is almost an absolute necessity for them to know to have any success in life, but also to give them some preparation for different situations which it may suit them to take charge of. In these days, education is so much thought of—far more so than it was 50 years ago—a fact, as you are all well aware of, brethren, it is the great topic of the day—(hear, hear)—and I think I may say with justice—and I am also convinced that you, brethren, will back me up in this statement—that we Freemasons were the first to set an example in education, and in establishing and starting good schools. (Hear, hear.) That example, brethren, has been followed by others, and, having had that good name, let us keep it up. (Hear, hear.) The Council of this Institution, in order to test the standard of education which has been given in this school have entered the names of several candidates for the Cambridge Local Examinations; and I believe I am not wrong in stating that with very few exceptions they have passed those examinations with credit to their teachers and to themselves. I believe I may also state to you that the Institution is flourishing in every respect; that during the past year as many as 100 girls have received instruction in it, and some of them have gone forth to the world, we hope, provided for life. It has been found necessary, as you are doubtless aware, to build a new wing—an infirmary and a dormitory. We all know that in building—at least I know it myself—(laughter)—we cannot do it for nothing. It is, therefore, brethren, to defray the expenses of this building that we have met here to-night, so as not to get this Institution into debt. I am convinced that there is no danger of such being the case. I am convinced I shall not appeal to you in vain, for I am equally convinced that you will be glad to meet the sum of £3,000, which will be the cost, I understand, of this increase of building. Brethren, I will not detain



you longer. I thank you for having listened attentively to the few and imperfect remarks I have made to you. When you read through the Report, you will find everything more in detail; but let me call upon you now most heartily to drink "Success to this Institution," and to offer, before you leave, a material guarantee of the interest you take in it.

Bro. SAMUEL TOMKINS (Treasurer): Your Royal Highness and Brethren, I beg, as the Treasurer of this Institution, on behalf of myself and the officers, to thank you most cordially for the way in which this toast has been proposed and received. The Officers of this Institution feel the deepest interest in the welfare of this great and noble charity. They anticipate that this evening will produce a grand result for that charity. They feel grateful to you, brethren, for your attendance to-day; they feel it a high honour that H.R.H. has presided to-day. This charity fills a very important place in the Craft. Anything which should throw it into an inferior place would be a damage to the Craft at large; but there is no danger of such a calamity happening. The charity always occupied an important place in the wishes of the Craft, and when the lists are read you will see that the ancient *prestige* of this charity is well maintained, and that we may look forward to many years of great and glorious prosperity. On behalf of all the officers, I thank you heartily for the honour conferred on us. (Cheers.)

Bro. E. H. PATTEN (Secretary) then rapidly ran through 124 lists of subscriptions, which amounted to £5200, leaving 26 lists to come in, the total of which is expected to realize £250. The announcement was received with loud applause, and Bro. Patten was heartily congratulated on the success which his exertions had achieved. His energy in the cause of the Girls' School, however, has accomplished great things before this; and it is probably mostly due to his excellent management of the Institution, which visitors have so frequently had an opportunity of witnessing, that such a liberal result was obtained. The Prince of Wales subscribed 100 guineas; the Princess of Wales 25 guineas; Baron F. de Rothschild 10 guineas; Prince John of Glücksberg 5 guineas; and the Marquis of Hamilton 3 guineas.

The PRINCE OF WALES: Brethren, I have the pleasure of bringing to your notice the following toast: "The health of the Visitors." I am sure you will receive that kindly, as it is a pleasure to us to see so many distinguished visitors around us supporting this charity. I have great pleasure in coupling with the toast the name of Prince John of Glücksberg, a distinguished relative of my own. I have much pleasure in proposing his name, as this is the first time he has been present at any gathering of English Freemasons. I am glad that he is present and that you so cordially receive him, for when I look back to the time when I first became a Freemason, three years ago in Sweden, I remember I was most kindly received in a Danish Lodge in Copenhagen. You will also, I am sure, appreciate the kindness which was then shown to me, and will be glad that I couple the name of Prince John of Glücksberg with the toast of "The Visitors." (Cheers.)

PRINCE JOHN OF GLÜCKSBURG: Brethren, in my name, and in that of the other visitors, I thank my illustrious relative most sincerely for proposing my health, and you, brethren, for so kindly receiving it. With the greatest pleasure, I shall carry back to my country the remembrance of this day, which I have celebrated here amongst you; and it will always remain an agreeable thought for me to have been here among English Freemasons. I thank you, brethren. (Great applause.)

The Rev. C. J. MARTYN, Past Grand Chaplain, rose to propose the toast of "The Vice-Presidents, Trustees, various Committees, and Medical Officers," but when he had got half through his speech, finding that Bro. S. Tomkins had erroneously returned thanks for that body, proposed "The Health of the other Masonic Charities." In doing so, he said: I hope and trust you will carry back with you to your own provinces an account of what you have heard and seen, the same as our illustrious visitor, Prince John of Glücksberg, will carry back to his own country what he has heard and seen, and thus stir up feelings of benevolence among your brethren. You will thus do your Masonic duty, and do honour to the Craft at large. Any words I can use giving you the merits of our Institution would be useless. I would only remind you that it is a most admirable one; that the two festivals already held have produced large sums of money; and I trust that the meeting of to-night will be equally beneficial.

Bro. JOHN HERVEY, Grand Secretary: At once I beg to return thanks for the toast which has just been so kindly proposed by the Past Grand Chaplain. I do not know that I can add anything to what he has said in reference to the Masonic Charities; and I think, if I were to make the best speech of the evening, it would be to return you the heartfelt

thanks of the brethren whom he has mentioned, and say no more than how much those who have been associated in the toast feel in reference to the charities, and how much they are interested in them. I am sure that the Trustees, the Vice-Presidents, and all who are connected with the Charities, do their best to support them, that they will continue to do their best, and so long as they obtain your confidence and esteem, and command your support, they will feel they are amply rewarded.

Rev. J. EDMUND COX, D.D., Past Grand Chaplain: His Royal Highness has entrusted the next toast to my care. It is one which I am sure you will receive with peculiar satisfaction, because it is one which refers to the labours and good services of those who have catered so well for our entertainment to-day, and who have so nobly come forward to support His Royal Highness, our illustrious brother, on an occasion of deep and intense interest to every one of us. I have to propose "The Stewards of the day," thanking them for their services, and I am sure you will all unite with me heartily in acknowledging the great services they have rendered so well to-day. With that toast I shall give the name of the President of the Board of Stewards, Bro. Joshua Nunn, who will return thanks for that body, and do his duty in that respect as he does in all others. (Cheers.)

Bro. JOSHUA NUNN: May it please your Royal Highness, my lords, and brethren, as Stewards on this occasion we can but thank you for the support we have received, more particularly from His Royal Highness and from the distinguished visitors he has around him; and I feel convinced that the charity will flourish from to-day, knowing that we have for our patroness Her Royal Highness the Princess of Wales. (Hear, hear.) I am quite sure that there is no one connected with this charity but must feel that we have gained to-day the highest and brightest honour we can get in connection with our charity—(hear, hear)—and I am also sure that every brother who has joined me as a Steward will feel that His Royal Highness has, in naming the illustrious lady as our patroness, given us all the patronage we can desire. I feel certain we shall at least endeavour to deserve it. (Cheers.)

The PRINCE OF WALES: Brethren, the rule in this life is that all good things come to an end. This dinner is now approaching its termination, and the time has arrived for me to offer you the next toast. I feel sure you will do honour to it, and drink it in bumpers, when I tell you the toast is "The Ladies," with thanks for their attendance. (Cheers.) All Freemasons know the value of ladies' society—the rich and the poor—and we on this occasion, I think, may thank them for having attended and listened so patiently to our speeches. Unfortunately, when I look up in the gallery, I see that their ranks have very much diminished. I think there are barely any left. I trust our speeches did not weary them and cause their departure; but we will cordially drink the health of those who are present and of those who are absent.

His Royal Highness and the visitors then left the hall, and adjourned to the Temple, where a superb concert was performed, under the direction of Mr. Lawler, by Mdme. Florence Lancia, Misses Maria Johnstone, Beale, Severn, Edmonds, Montague, Mason, and Julia Elton; and Bros. Baxter, Mortem Smith, Carter, and Lawler; Messrs. Linley and Lewis Thomas. Mr. Churchill Arlidge gave some wonderful performances on the flute, and Mdme. Arabella Goddard presided at the pianoforte.

Bro. Thomas Spencer performed the duties of toastmaster to the satisfaction of every one.

THEATRICAL.

HAYMARKET.—Bro. J. B. Buckstone, with regret, announces that in consequence of Mr. Sothorn not having sufficiently recovered from his severe illness, he would not be able to re-appear in the new comedy drama, "An English Gentleman," until May 13th. The "Rivals" and "School for Scandal" have been performed during the week to large houses.

PRINCESS'S.—During the week "The Wrong Man in the Right Place," "The Fool's Revenge," and "The Man in the Moon," have been acted to large and fashionable audiences at this ever-popular theatre.

OLYMPIC.—"Daisy Farm" has proved a genuine success, and is performed nightly to large and crowded houses. "The Dumb Belle" and "A Chapter of Accidents" are also performed.

STRAND.—At this fashionable theatre has been performed "Up in the World," and a new burlesque, by H. J. Byron, entitled "Eurydice or Little Orpheus and his Lute." As usual, the theatre has been filled in every part. On Saturday, 13th, will be produced the celebrated Strand comedy, by John Oxenford, called "Neighbours," also an original farce, by F. Hay, entitled "Lodgers and Doggers."

Obituary.

BRO. JOHN KISSLING.

Death has again visited us, and removed from our midst one whom we could ill spare, and whose loss will be keenly felt, not only in his public capacity, but in several more intimate and private relationships. It is with profound regret that we record that Bro. John Kissling, manager of the branches at Blenheim and Picton of the Bank of New Zealand, breathed his last, after two days' illness, on Tuesday morning, the 10th January, at the early age of 31 years, leaving a widow and four young children to lament his untimely death. *Sit tibi terra levis.*

He was the eldest son of the late Ven. G. A. Kissling, Archdeacon of Waimate, and was born at Sierra Leone in 1839, where his father was at that time a church missionary. While the subject of our notice was yet very young his father removed to Auckland, and there his children were educated under the eye of Bishop Selwyn—then Primate—and each have made themselves prominent in recent years; one being accountant in the Auckland branch of the Bank of New Zealand; a second is Registrar of the Supreme Court, Auckland; and a third is a solicitor in extensive practice in the same city. The eldest son, John, received an appointment in the Dunedin branch of the Bank of New Zealand when it started, and has filled the office of manager for several years. He came to this province about three years ago, having been removed from the West Coast, where he performed his duties with such satisfaction that he was presented with a very handsome testimonial by the various employes under his care. Immediately on his arrival here he joined several of the local societies and clubs, in which he ever took a prominent and active part, which he continued until his death. He was one of the lay readers as well as a church officer at the Church of the Nativity; was one of the founders of the Marlborough Lodge of Unanimity, No. 1236, E.C., of which he was the W.M., having been twice successively installed; was a member of Court Blenheim, Ancient Order of Foresters; was Lieutenant of the Blenheim Volunteers; and a long time Captain of the Cricket Club. He was, in brief, a member of almost every organisation in the neighbourhood, and with his family took a very active interest in the Philharmonic Society and the Wairau Club, both of which will suffer an irreparable loss. Always zealous in good works and charitable actions, he was universally esteemed, as was shown by the respect paid to his remains. *Requiescat in pace!*

The interment took place on Thursday afternoon, and it remains for us to describe the event, which was unequalled in interest by any former instance of the kind in this locality. Being the chief officer of the Masonic fraternity, a special meeting of the members was convened, and the result was the organisation of a procession, in which the Foresters coalesced. The Masons met at their lodge-room, and proceeded to the house of deceased in Maxwell-road; passing between the Foresters, who drew up near the house, they entered and took up their positions. The Tyler at the door, the E.A.'s and F.C.'s lining the pathway (the M.M.'s alone entering the house, where the first portion of a deeply interesting ceremony took place); while the Foresters completed the lines. The procession left the house in the following order:—

- Tyler, with drawn sword.
- The Junior Deacon and Senior Deacon acting as Stewards, with wands.
- Apprentices of other lodges.
- Apprentices, bearing young acacia trees.
- Craftsmen.
- Master Masons of other lodges.
- Master Masons of Marlborough Lodge.
- Organist.
- Secretary, with roll. Treasurer.
- Junior Warden and Senior Warden.
- Past Master of Southern Star Lodge, Nelson.
- Past Masters of Marlborough Lodge.
- The Holy Writings, borne by the oldest Master Mason.
- The Acting Worshipful Master.
- Sword-bearer. THE COFFIN. Sword-bearer.
- The Chief Mourners.

The Inner Guard, with drawn sword.  
The Foresters.  
Forty gentlemen on foot.  
Vehicles.  
Horsemen.

Proceeding in admirable order along Maxwell-road, the *cortège* halted at some distance from the cemetery, when the coffin was taken from the hearse, and there was placed upon it two swords crossed, a sprig of acacia, the E.A. apron, and the P.M. jewel, presented to deceased about a year ago. The following gentlemen, representing the original founders, then bore the coffin to the gate:—Messrs. Douslin, Dodson, Nelson, Pitt, Somerville, Currie, M'Lauchlan, and Emerson. Here they were met by the Ven. Archdeacon Butt and the Rev. T. L. Tudor, who took their place in front of the coffin, which was borne between the ranks of the Brotherhood by the following as officers:—Bros. Alexander, acting W.M.; Marks, P.M.; Bagge, J.W.; Earll, P.M.; Wemyss, Treasurer; Robinson; Griffiths, Secretary; Carey, Organist; being followed by Messrs. Hull and Hodgson as chief mourners, having the eldest son between them. The beautiful service of the Church of England being completed, the acting W.M. took his place at the head of the grave, his officers being ranged on each side of him, and the Master Masons forming a chain round the whole; Bro. Alexander then completed the affecting ritual of the Craft, the Secretary deposited the roll in the grave according to ancient custom, an example followed by all the brethren casting in sprigs of acacia, and the ceremony was closed by the P.M.'s of the lodge, who planted acacia trees at the head and foot of the grave. The procession then returned to town in the reverse order in which they came, and with the like method as before.

*Si monumentum requiris circumspice!*

When we state that upwards of 300 persons took part in the *cortège*, the fact will be apparent that it included gentlemen from all parts of the province, who vied to do honour to the lamented gentleman and his family; while all business was entirely suspended, and flags were exhibited half-mast high by many of the establishments in town as well as by the shipping.—*Marlborough Gazette, N.Z.*

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Will you or some of your contributors answer me the following question:—How is it that Moses and Solomon are designated as the two Grand Parallels in the tracing-board, and in the 5th section of the first degree the two St. John's are designated as the two Grand Parallels. Your insertion of the above, with replies, in your next issue, will oblige,

Yours fraternally,  
W.M. 264.

### QUALIFICATION FOR THE MARK CHAIR.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Every Freemason must feel great respect for any opinion offered by our worthy Brother William James Hughan. As I know him personally; and that perhaps no brother can be found who does more to advance the true interests of the Order, I regret to find myself not able to agree with him with reference to the necessity of a brother having attained the W.M. chair in a *Craft* lodge as being a *sine qua non* for the W.M. chair in a *Mark* lodge.

It has been my good fortune to have been the means of assisting in the resuscitation of one of the oldest *Mark* lodges in England, which had fallen into a state of abeyance, and as the paucity of numbers was a serious obstacle in the way of suitably working the degree, it was felt that a new infusion of members desirous of initiation was a step which would conduce to ultimate success. Where, then, were we to obtain qualified brethren to fill the chairs?

It will, I think, be admitted that a large number of *Craft* Masons do not express a wish to become *Mark* Masons, and it is not every W.M. in the *Craft* who feels impelled to apply for initiation in the *Mark*. I therefore fully endorse the views expressed by "A *Craft* P.M." in the concluding para-

graph of his letter in your issue of the 29th ultimo, and most firmly believe that if these views are carried out, the degree of *Mark* Masonry will gain an immense advantage, as the impetus will be given to brethren who perhaps from the large number of members in a *Craft* lodge have comparatively only a slight chance of attaining the W.M. chair in their lodge.

As to "dispensations," my own experience in another degree has led me to say I have found a "dispensation" to be an act of favouritism, not founded upon the principle of "brotherly love."

Yours fraternally,  
A CRAFT AND MARK P.M.  
London, 4th May, 1871.

### THE 1717 THEORY.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I have read the letter by Bro. "Lupus" at page 268, and have to thank him for the explanation he gives regarding the Masons' Statute of 1425. Seeing it was entitled "cap. 1," I of course naturally expected some explanation regarding the other *heads*, which Bro. "Lupus" has now given by informing us that there were "five chapters." In short, it is a miscellaneous collection of Acts, one of which refers to the "Masons" as openly violating the "Statutes of Laborers," and which "Statutes of Laborers," as Bro. "Lupus" himself tells us at page 268, simply shows us the masons mixed up with, and also put upon a par with, the carpenters—in fact the carpenters are put first, as it says: "And that as well carpenters and masons be comprised in this ordinance, as all other labourers, servants, and artificers." In short, the result of this discussion, so far, has clearly brought out what I have been asserting, viz., that the masons of that period were simply upon an equality with the carpenters, and that the law which applied to the one would, under similar circumstances, apply to the other, both carpenters and masons, as well as other crafts in the building line, being all, as Bro. "Lupus" tells us, simply designated as "laborers." In order to regulate their wages all these "laborers" were in the habit of meeting occasionally, just as the trades' unions of to-day; but what had that to do with our *speculative* Masonry? Certainly, nothing! And I am very much obliged to Bro. "Lupus" for his interesting and valuable quotations, which so clearly prove this: while in doing so he has been playing into my hands in the most amiable manner imaginable! He not only tells us that they were quarrelling about their "wages," but also that the "Chief Master" of the carpenters got "four pence" a day, while the "Chief Master" of the masons simply got—the same. While, as to "congregations, chapters, oaths," &c., the carpenters were equally guilty with the masons. Owing to the word "oaths" being here, the generality of Masonic writers would immediately jump to the conclusion that this is proof positive of the existence of our system then; but that would be a mistake, as the practice referred to is simply that of the period when it was customary sometimes for the whole male inhabitants of a town to take the oath in public, the one hand touching the cross while the other was uphaldin, or, as elsewhere, "the said chaplain shall be obliged at his entry, before he be admitted to the said hospital, to give his great oath by touching the sacred Evangile." So among the crafts, they had an oath only to show they had no particular secrets connected therewith—when even a master was admitted into the company, a certain number of apprentices had to be present. Consequently, so far as I am yet aware, our system of degrees, words, grips, signs, &c., was not in existence until about A.D. 1717. On this point our Masonic historian, Bro. J. G. Findel, lately wrote me, 14th November, 1870: "You are right if you say that our 'system' of speculative Masonry did not exist before 1717-23, and also the three degrees, in the present form; but I think you are not right if you deny that the elements, the groundwork of them, is not older." Now, as to this, I am obliged to Bro. Findel for his admission so far, and as to the "three degrees," I deny their existence among the pre-1717 masons in any form. I admit that certain of the "elements," or "groundwork," of them existed before 1717, only not among the masons; for, as I expressed it so far at page 188, April 16th, 1870, the founders of speculative Masonry mixed operative terms, Bible references, Rosicrucian lore, Egyptian and Jewish legends, &c., and so made up our system. And in connection with this see also page 417, August 27th, 1870, mid column, where certain remarks of Bros. Lyons and Hughan are given, all, as I consider, tending to confirm the views I am giving. A talented brother well says: "Facts alone are not sufficient; they may be distorted to appear in favour of a falsehood. I also agree with you that we want other MSS. on the Crafts generally." This was in answer to a remark that we want more facts, viz., truth, e.g.,

there were "Freemasons" in 1571 just as there are "Freemasons" in 1871, but the "Freemason" of the former period was quite a different individual from the "freemason" of the latter, while also the "freemasonry" of the two was quite different in ideas, constitution, objects, workings, end, and aim. The great thing which I find fault with, therefore, is the oft-repeated misapprehensions and mistakes which our Masonic writers fall into through not observing that a mere resemblance in nomenclature does not necessarily involve a relation—historical or otherwise—in fact.

I may here point out another mistake of Bro. "Lupus," viz., at page 268, where he says, "of statutes of the existence of which he had never before been aware." Now, if this refers to the Henry VI. statute, which he gave at page 641, December 10th, he is wrong, for at page 322, July 2nd, 1870, he may read my comments upon it—five months before his publication of it.

In his last paragraph Bro. "Lupus" virtually throws up the sponge in regard to his ability to prove the existence of our "Freemasonry" before 1717, and asserts that I ought to prove its non-existence, which of course is simply asking me to prove the negative. I consider this is hardly fair, seeing I was not born until A.D. 1836, while for above a hundred years previously Masonic authors had been asserting that the Freemasonry then in existence had existed for ages, only when proof is asked of its existence before 1717, it is never forthcoming! And now I am virtually told, "Well, we find ourselves unable to prove the affirmative, but we challenge you to prove the negative?"

Under the whole circumstances, therefore, I consider myself justified in saying that, as to the existence of *speculative* Masonry, the 1717 is the *true theory*, as my foregoing remarks show. There is room for "more light" regarding the *immediate* proceedings to the first Grand Lodge meeting of 1717, which I hope we may get by-and-by.

I am, yours fraternally,

W. P. BUCHAN.

P.S.—In reference to the Clothiers' Guild referred to by Bro. "Lupus" at page 233, we perceive that, although it was a "clothiers' gild," it admitted "eminent citizens and neighbouring gentlemen," or non-clothiers, just as was the case with the old masons—these gentlemen, however, were generally, I suppose, simply "Pentacles." But when so admitted before 1717, it was not for the purpose of receiving our secrets and degrees, for these were not in existence then, but with some it was an honour, with others a share in a benefit society, and so on. Consequently, had it not been for the system instituted by Drs. Desaguliers and Anderson, there would have been no more of our speculative Freemasonry in the old Lodge of Antiquity, e.g., than there was of speculative Clothiers in the Clothiers' Guild above referred to. I might go on explaining this further, but I must remember that your space is valuable; besides I consider it the duty of brethren to think it out for themselves, for, unless they do so, all our writing is nearly useless. Besides, "more light" will be found at page 417, August 27th, 1870. W. P. B.

### PROXY COMMISSIONS TO GRAND LODGE OF SCOTLAND.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Some of our Scottish brethren seem to be very hard up for something to fling at their Grand Lodge. They talk about Proxy Commissions, as if the whole blame of their existence lay with Grand Lodge, but that is not the case, each lodge has the power of sending its own actual Master and Wardens to Grand Lodge; but if said Master and Wardens will not go, why make any fuss about proxies! Who, I ask, is it that appoints the proxy? Is it not the lodge itself, or its Master and Wardens? Consequently, seeing such is the case, I know nothing more childish than the foolish remarks which have appeared upon this subject. Whence this sudden zeal? What *selfish* object is to be gained by it? Even when proxies have been appointed, the Master and Wardens of a daughter lodge may personally appear by sending due notice to Grand Lodge of their intention so to do. However, many of the Masters of Scottish lodges at a distance from Edinburgh refuse or are unable to attend the meetings personally, when of course a Proxy Commission is issued, in favour of whoever the lodge or its Master pleases, and if the one appointed does not please, they have it in their power to appoint another. Consequently the whole power lies with the daughter lodges, if they choose to take the trouble to use it. Then as to foreign lodges, whose Masters, &c., could never be expected to attend, it is only fair they should have the power to appoint proxies. As to the remarks of a "Past Master," I greatly fear there is very little in them, while of what there is, some appear rather un-masonic, and the lodge which tries "Past Master's"

ideas on may possibly get its "fingers burnt" in the process.

I am, fraternally yours, A MEMBER OF THE G.L. OF SCOTLAND.

"PALMAM QUI MERUIT FERAT."

To the Editor of the Freemason.

SIR,—In the report of the anniversary festival of the St. George's Lodge of Instruction, Greenwich, given in your issue of the 6th instant, it is stated "That this, the oldest lodge of instruction in this locality, possesses several able instructors, and that most of the Masons in the neighbourhood freely admit that here they gained the knowledge so essential to good working."

I should not have trespassed on your space, but that I have a strong belief in the quotation which heads this letter, and that I consider that those who do really devote their time and attention to promoting the study of Freemasonry shall not be deprived of their laurels by those who are either too indolent or too ignorant to undertake that duty.

I am, Sir, yours fraternally, ONE WHO KNOWS.

Greenwich, May 8th, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Seeing in your issue of last Saturday, in the notice of the new Grand Officers, an assertion that the new Grand Chaplain, the Rev. J. Studholme Brownrigg, was well and favourably known in the province of Oxford, allow me as a member of that province to inform you that the new Grand Chaplain has no connection with it beyond an honorary membership of the Apollo University Lodge, conferred upon him when occupying the chair of the Isaac Newton Lodge in the sister University of Cambridge, to which province he therefore belongs.

I am, dear Sir and Brother, Faithfully and fraternally yours, AN OXFORD PAST GRAND DEACON. Monday, May 9.

ON SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have watched with painful interest the progress of this discussion, and in common with those who cherish a sincere desire to promote a true Masonic spirit in all that pertains to the working of the A. and A. Rite, have been greatly grieved at the unfortunate feeling which has been displayed by your anonymous correspondents. I certainly do think that the seriousness of the question demands that every one who ventures to advocate either side of it should declare their names and addresses, and in the hope that you may agree with me, I express the opinion, and ask for the insertion of this communication in your next issue.

Yours fraternally, Ακρὸν λάβε, καὶ μέδων ἐξέεις.

P.S.—I would very much like to see in your columns, for the enlightenment of those brethren who are at present unacquainted with the matter, a notice of the origin of the Supreme Grand Councils 33° here and elsewhere. It would astound many, and interest all.

We are informed that H.R.H. the Prince of Wales, H.S.H. the Prince John of Glücksburg, and many other eminent brethren, have expressed their great satisfaction at the style and execution of Bro. S. Rosenthal's splendid painting, the "Inauguration of Freemasons' Hall," which is now on view in the Grand Officers' Room, in that building. His Royal Highness picked out several of the portraits in the picture at once on the occasion of his visit to the hall on Monday last.

THE Fifteen Sections will be worked by Bro. G. W. Verry, S.W. 554, on Wednesday next, the 17th inst., at the Confidence Lodge of Instruction, held at Bro. Forster's Railway Tavern, Fenchurch-street, commencing at seven o'clock.

THE "LITTLE" TESTIMONIAL FUND.

LIST OF SUBSCRIPTIONS.

Table with columns for names and amounts in £ s. d. format. Includes Grand Conclave Red Cross, Provincial Grand Lodge of Middlesex, Premier Conclave, No. 1, etc.

Table with columns for names and amounts in £ s. d. format. Includes Bro. S. Leith Tomkins, P.G.D., W. J. Gilbert, Z. 177, Brackstone Baker, P.G.D., etc.

JERUSALEM CHAPTER OF ANTIQUITY MANCHESTER, H.M. K.H.

Who or by whom these degrees were introduced first into Manchester does not seem quite clear. They were evidently, however, organised by Bro. John Hassall, who was connected with a Rotherham Conclave, which practised the high grades in 1780. From the old York Conclave of Redemption of seven degrees, the Grand Lodge of All England at York adopted the Templar, and granted the "Jerusalem" warrant in 1786. This was confirmed by Bro. Thomas Dunckerley in 1795, who some years previously had been elected Grand Master of the "Seven Steps of Chivalry."

HER MAJESTY has intimated her intention of opening the new St. Thomas's Hospital in the latter part of June.

HOLLOWAY'S PILLS.—Epidemic Diseases.—The alarming increase of deaths from influenza and bronchitis should be a warning to every one to subdue at once any irregularity tending towards disease. Holloway's Pills should now be in every household, to rectify all impure states of the blood, to remedy weakness, and to overcome impaired general health.



P o e t r y .

THE MASON'S RELIANCE.

"Come unto Me all ye that are weary and heavy-laden, and I will give ye rest."

Look above, ye weary-hearted,  
Look above in every grief;  
Though all hope may have departed,  
One on high can give relief.  
Sink not, then, beneath thy sorrow,  
Faint not 'neath affliction's rod,  
Brighter days may dawn to-morrow—  
Look above, and trust in God.

Dark may seem the way before thee,  
Little may be left to cheer;  
Yet thy Father watches o'er thee,  
Though no solace seemeth near.  
Life hath scenes of grief and gladness,  
Sorrow's path thou may'st have trod,  
Still in every hour of sadness,  
Look above, and trust in God.

Hath His mercy not sustained thee  
In each tribulation past?  
When each grievous trial hath pained thee,  
Where didst thou thy burden cast?  
At His feet. Then soothe thy sorrow,  
Faint not 'neath affliction's rod;  
Rays of hope may dawn to-morrow—  
Look above, and trust in God.

Croydon.

AGNES S.

BEN CRUACHAN.

The valley in which the Lord of Lorne and his sons attacked Robert the Bruce is "a narrow pass which runs along the bottom of Ben Cruachan, a high and rugged mountain between Loch-Awe and Loch-Eilive, Scotland.

EXTRACTS FROM AN OLD SCOTTISH HEROIC POEM.

"The Lord off Lorne wonnyt thar by,  
That wes capitale ennemy  
To the king, for his emys sak,  
Jhon Comyn; and thought for to tak  
Wengance upon cruell manes,  
Quhen he the king wyst wes sa ner  
He assemblyt his men in hy."

"For twa brethir war in that land,  
That war the hardiest off hand  
That war intill all that cowntre,  
And thei had sworn, iff thai nicht se  
The Bruyss, quhar thai myght him our-ta,  
That thai suld dey, or then hym sla.  
Their surname wes Makayne-Drosser.

Thai abaid till that he was  
Fntryt in ane narrow place,  
Betuix a lochside and a bra  
That wes sa strait, Ik underta  
That he mycht nocht weill turn his sted."

THERE is a slight improvement in the condition of the Duke of Leinster, but the state of his Grace's health is still serious.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, of Consumption, Quinsy, and all affections of the throat and chests. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 9d., 4s. 6d. and 11s. each, and wholesale by JAS. M. Crosby, Chemist, Scarborough. "Invalids should read Crosby's Prize Treatise on 'Diseases of the Lungs and Air-Vessels,' a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

METROPOLITAN MASONIC MEETINGS

For the Week ending May 20, 1871.

MONDAY, MAY 15.

- Lodge 1, Grand Masters, Freemasons' Hall.
- " 8, British, Freemasons' Hall.
- " 21, Emulation, Albion Tavern, Aldersgate-street.
- " 58, Felicity, London Tavern, Bishopsgate-street.
- " 720, Panmure, Balham Hotel, Balham.
- " 1159, Marquis of Dalhousie, Freemasons' Hall.
- " 1201, Eclectic, Freemasons' Hall.
- Chap. 12, Prudence, Ship & Turtle Tav., Leadenhall-st.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, MAY 16.

- Board of General Purposes, Freemasons' Hall, at 3.
- Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.
- " 95, Eastern Star, Ship and Turtle, Leadenhall-st.
- " 165, Honour and Generosity, London Tavern, Bishopsgate-street.
- " 194, St Paul's, Terminus Hotel, Cannon-street.
- " 435, Salisbury, 71, Dean-street, Soho.
- " 704, Camden, York and Albany, Regent's-park.
- " 857, St. Mark's, Duke of Edinburgh Tav., Brixton.
- Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.
- " 186, Industry, Freemasons' Hall.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.

WEDNESDAY, MAY 17.

- Lodge 174, Sincerity, Guildhall Tavern, Gresham-street.
- " 619, Beadon, Greyhound, Dulwich.
- " 700, Nelson, Masonic Hall, Woolwich.
- " 969, Maybury, Freemasons' Hall.
- " 1320, Blackheath, Royal Standard, Blackheath.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MAY 18.

Ascension Day.

- House Committee Girls' School, at 4.
- Lodge 55, Constitutional, Terminus Hotel, Cannon-st.
- " 63, St. Mary's, Freemasons' Hall.
- " 169, Temperance, White Swan Tavern, Deptford.
- " 1278, Burdett Coutts, Approach Tavern, Approach road, Victoria-park.
- Chap. 733, Westbourne, Lords' Hotel, St. John's Wood.
- " 742, Crystal Palace, Crystal Palace, Sydenham.
- K. T. Encampment, Observance, Freemasons' Tavern.
- The R. A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, illustrations of banners and ensigns, and part sections.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill, Greenwich, at 8.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MAY 19.

- Annual General Meeting of R. M. Benevolent Institution, Freemasons' Hall, at 12.

- Lodge 6, Friendship, Willis's Rooms, St. James's.
- " 143, Middlesex, Albion Tavern, Aldersgate-street.
- " 813, New Concord, Rosemary Branch Tavern, Hoxton.

- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S. W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MAY 20.

- Lodge 1185, Lewis, Nightingale Tavern, Wood Green.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

THE FREEMASONS' LIFE BOAT.

The Committee held their usual meeting at Bro. Forster's, Railway Tavern, London-street, E.C., on Thursday, the 4th inst., Bro. H. M. Levy in the chair. There were also present: Bros. S. Davis (Hon. Treasurer), E. Gottheil (Hon. Secretary), N. Gluckstein, W. Mann, and Mortlock; visitors, Bros. H. Emmett and Cuthbertson, 186.

The minutes of the previous meeting were read and confirmed, after which the following brethren were proposed and accepted as members of the Committee: Bros. H. Emmett (186) and Ellis Berg (141).

The following subscriptions were announced:—

	£	s.	d.
Already acknowledged in THE FREEMASON	319	14	0
Lodge Walden, 1280	...	2	0
" Bedford, 282	...	1	0
" Harmony, 309	...	1	0
" Panmure, 715	...	2	0
" Harmony and Industry, 381	...	1	0
" Doric, 933	...	2	0
" Philanthropy, 940	...	3	0
Brethren of South Saxon Lodge, 311	...	3	6
Bro. R. C. Mansfield, J.D. 7	...	0	5
" Carl Fisher, 260	...	0	6
" Snelling, 180	...	0	6
" F. Ender, 180	...	0	6
" F. Shelly, 180	...	0	6
G. ...	...	0	5
St. James' Union Chapter of Instruction	...	0	10
Bro. Sedgwick, 180	...	0	6
" Russ, 180	...	0	6
" J. Julian, 241	...	1	0
Lodge of the Marches, 611	...	1	0
Brethren of Savile Lodge, 1231	...	2	17
Lodge Industry, 186	...	2	0
Bro. Shubert, 186	...	0	6
" Mole, 186	...	0	3
" Toovey, 186	...	0	6
" Seex, 186	...	0	6
" Riches, 186	...	0	6
" Dyer, 186	...	0	6
" Weeks, 186	...	0	6
" W. Holt, 186	...	0	6
" Noehmer, 186	...	0	6
" Dyne, 186	...	0	6
" W. H. Davis, 186	...	0	6
" Cleaver, 186	...	0	6
" Thies, 186	...	0	6
" H. Emmett, 186	...	1	0
St. John of Wapping Lodge of Inst., 1306	...	1	0
Lodge Zetland, 511	...	2	0
Bro. Sparks, 205	...	0	5
" J. K. Young, 1076	...	0	5
" H. Tucker, 869	...	0	5
" Ellis Berg, 141	...	1	0
" Cuthbertson, 186	...	0	2
Per Bro. R. Wentworth Little—Royal York Lodge of Perseverance, No. 7	...	1	0

Total (exclusive of G. Lodge grant of £50) £353 11 6

A vote of thanks to the Chairman terminated the proceedings, and the meeting was adjourned till Thursday, 1st proximo, at 8 p.m.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

SCOTLAND.

GLASGOW.

A Mark Lodge in connection with the Caledonian Unity Chapter, No. 73, was held on the 25th April—Bros. Gilchrist, W.M.; Thos. Fendler, S.W.; and G. W. Wheeler, acting J.W. Bro. Thomas M'Gleachy, of Lodge 103, was advanced. The Past Degree was then conferred on him by Comp. James Balfour, the P.M.E.Z.—The chapter was then opened by Comps. D. Gilchrist, Z.; J. Balfour, H.; T. Findler, J.; G. W. Wheeler, P.S.; and G. M'Leod, Scribe E., when Bros. Jas. Dunlop, of No. 360, and H. G. Y. M'Leod, of No. 354, were admitted into that exalted degree. Visitors: Comps. Adams and Shaw, of 50; and Robertson, of 69.

An emergency meeting of the Royal Ark Mariners' Lodge, No. 73, was held in the Masonic Hall, 170, Buchanan-street, on April 24th, for the purpose of initiating Bro. Dr. John Reid Morrison. Bros. James Balfour commanded as N.; J. Findler, J.; and Gordon Ross, acting as S.—A Council of the Knights of the Red Cross was then opened under the presidency of the M.E. Sir Kt. David Gilchrist, assisted by Sir Kts. J. Balfour, S.G.; J. Findler, acting J.G.; and G. W. Wheeler, Captain of the Guards. Bro. Dr. J. R. Morrison was then admitted, and afterwards received the degrees of Knight of the Sword, Knight of the East, and also Knight of the East and West. This council now holds regular monthly meetings, and the order is spreading rapidly in Glasgow.

**VACCINATION.**—Turning to the supply of lymph, much that is unreasonable, more that is untrue, has been written of late to prejudice the minds of ignorant or unthinking people against Jenner's immortal legacy to mankind; the dangers of vaccination, and especially of unhealthy vaccine matter, have been paraded *ad nauseam*, and are never absent from the minds of careful mothers, whether in the upper or lower classes. It will be a satisfaction, therefore, and perhaps a surprise to some who have given way to an unreasoning panic, to be told that a National Vaccine establishment has existed in England since the year 1808, and that it is at this time actively supplementing the lymph supply of the country, under the eye of a resident inspector, by whom the most minute particulars are recorded of the source and efficiency of each sample supplied.—*Food Journal.*

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FREEMASONRY in IRELAND.

BY BRO. WILLIAM JAMES HUGHAN.

(Continued from page 291.)

We cannot do better than conclude the Craft portion of our sketch by giving *in extenso* the resolutions, &c., appended to the official report of the Grand Lodge of Ireland, dated 24th June, 1853, and for more modern information, we must refer our readers to the calendar published by that Grand Lodge, and the excellent "Cosmopolitan Masonic Calendar," issued by Bro. George Kenning, of Little Britain, London:—

Laws and Regulations to which particular attention is directed:—

The several lodges and members of the Society of Freemasons in Ireland are most particularly requested to take notice that all Masonic processions are, by Order of the Grand Lodge, expressly prohibited, unless by permission first obtained from the Grand Lodge.

A lodge shall not ballot for, admit, or initiate into Freemasonry any person who is not a resident in the town, village, or neighbourhood in which the lodge meets into which he seeks to be admitted, until due inquiry shall have been made of such lodge or lodges as may exist in the neighbourhood of his residence, respecting the character of the applicant for admission, under penalty of forfeiting, for the first offence, the admission fee, and if repeated, the warrant to be suspended during the pleasure of the Grand Lodge; and if the candidate for admission into a country lodge be a resident of Dublin, his name shall be submitted to the Committee of Inspection through the Deputy Grand Secretary, to whom shall be paid the same fees as if he were initiated in Dublin.

Notwithstanding that unanimity is required in the ballot for the admission of candidates for initiation, yet in the case of ballot for members already belonging to the Order, the candidate shall be admitted according to the by-laws of each lodge. If a lodge has no by-law on the subject, unanimity is required.

Every brother initiated in any lodge holding a warrant from the Grand Lodge of Ireland, or transferred thereto from any foreign lodge, shall, in addition to the usual admission fees to the lodge, pay the sum of five shillings to the funds of the Grand Lodge.

A person already belonging to the Order cannot be admitted a member of any other lodge until he shall have produced a Grand Lodge certificate.

A candidate shall not be initiated in any country lodge for a less admission fee than one pound fifteen shillings, under a penalty of one pound fifteen shillings for each offence; nor in the city or county of Dublin for less than four pounds five shillings, under a penalty of being fined four pounds five shillings for each offence; all which payments, respectively, shall include the cost of registry and the initiation fee of five shillings, payable as above to the Grand Lodge.

The Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland under any

title whatever, purporting to be Masonic, not held by virtue of a warrant or constitution from this Grand Lodge, or from one of the other Masonic bodies recognised by, or acting in unison with the Grand Lodge of Ireland.

(The lodges are therefore desired to take notice that the Grand Lodge having granted its warrants for Blue Masonry alone, cannot allow or permit them to be used for any other purpose whatsoever; and lodges wishing to work the higher degrees must have separate warrants to authorise their proceedings, regularly signed by His Grace the Duke of Leinster, as head of all the grades of Masonry.)

The Secretary of every lodge shall make yearly a true and accurate return to the Deputy Grand Secretary of the members actually subscribing to the lodge during the past year, and if it shall appear that he has omitted the name or names of any such subscribing Members, the lodge shall pay a fine of Ten shillings to the funds of the Grand Lodge; this return to be forwarded to the Deputy Grand Secretary's office on or before the 27th of December in each year.

No memorial or other application can be received from any lodge which has not made the regular return of officers and members conformably with the rule above-mentioned, or which is three years in arrear of dues.

All lodges, the warrants of which were issued after the 27th December, 1845, and every other lodge having more than thirty subscribing members, shall pay annually to the general funds of the Order the sum of one pound as Grand Lodge dues.

All dispensations obtained from the Grand Master, his Deputy, or the Grand Lodge, are chargeable with the sum of one pound each.

No person shall be initiated as a Mason who cannot read and write.

Every subscribing member is entitled to retire from his lodge, and if a Master Mason, to obtain his Grand Lodge certificate, on making a regular application for that purpose, provided the lodge to which he belongs has no just grounds for refusing such certificate; and in all such cases of retirement from the lodge, the name of the brother so retiring shall be sent to the Grand Secretary with the next returns; otherwise, if the lodge should at any time afterwards be suspended or cancelled, such member having so retired will become suspended and deprived of his rights until restored by the Grand Lodge, according to the provision of the 19th law, section iv.

If a candidate proposed for admission is in any manner maimed, lame, or defective, he shall not be initiated without a dispensation from the Grand Master, his Deputy, or the Grand Lodge, to be applied for by memorial, wherein the defect shall be clearly specified, under a penalty of three pounds to be paid by the offending lodge.

With all cases of suspension or expulsion sent for confirmation, the cause of such sentence must be fully stated, and the report signed by the Master, both Wardens, and Secretary, with the lodge seal affixed; and no brother shall be suspended or excluded by his lodge until he shall have been first summoned to attend and answer the charges brought against him.

Any Freemason assisting at the works of a lodge not warranted by the Grand Lodge, or whose warrant has been suspended or cancelled, shall be liable to exclusion from the rights of Masonry.

If a warrant be suspended or cancelled, no member thereof at the time of its having incurred such penalty is entitled to visit or join any other lodge without special permission of the Grand Lodge, obtained on memorial; and a warrant when cancelled for any cause whatsoever, cannot be restored or revived for less than the cost of a new warrant, which is seven pounds sterling.

A new and revised edition of the Ahiman Rezon, or Book of the Constitution of Freemasonry, has been published, and may be had from the Deputy Grand Secretary, price five shillings, or sent to the country by post for five shillings and sixpence. The Grand Lodge laws only, published separate, price one shilling.

The regular quarterly meetings of the Grand Royal Arch Chapter are held at the Freemasons' Hall, in Dublin, on the third Wednesday in February, May, August, and November in every year; at which meetings country chapters may be represented by proxies appointed under the seal of their respective chapters, when their regular officers cannot attend. All applications for warrants are to be addressed to John Fowler, Esq., Grand Scribe to the Order, the charge for which is two pounds, and two shillings each for the registry of old members.

All Royal Arch dispensations are charged one pound each.

Mark Masons are under the protection of the G.R. Arch Chapter, and now to be registered in its books. Lodges holding R. Arch warrants are alone qualified to give the Mark Mason's degree, certifi-

cates for which may be had separately at two shillings and sixpence each, or included in the Royal Arch certificates without extra charge.

The regular quarterly meetings of the Grand Encampment of High Knights Templar are held at the Freemasons' Hall, in Dublin, on the third Wednesday in January, April, July, and October in every year, at which meetings country encampments may be represented by proxies, regularly appointed, when their officers cannot attend; and all applications for warrants are to be addressed to John Fowler, Esq., Registrar and Secretary to the Order.

All Knights Templar dispensations are charged one pound each.

The regular quarterly meetings of the Supreme Grand Council of Rites are held at the Freemasons' Hall, in Dublin, on the third Wednesday in March, June, September, and December in every year, at which meetings country chapters, &c., may be represented by proxies, when their officers cannot attend. Applications for warrants to be addressed to John Fowler, Esq.

A compact has been entered into between the Grand Lodge of Ireland, the Grand Royal Arch Chapter, the Grand Encampment of High Knights Templar, and the Supreme Grand Council of Rites for Ireland, by which it is agreed that any brother excluded, suspended, or restored to the rights of Masonry by one of the contracting parties, shall, on the case being officially communicated to the others, be by them severally excluded, suspended, or restored, as the case may be, without any further inquiry or investigation.

Since commencing "Freemasonry in Ireland," we have had a copy of the Constitutions sent us for perusal, dated 1839 (108 pp.). Its title is as follows:—"Constitutions of Freemasonry, or Ahiman Rezon; to which are added certain Lectures, Charges, and a Masonic Ritual. Dublin: Printed by Bro. William Underwood." The ceremony of dedication of Freemasons' Hall is likewise inserted. The Masonic Ritual referred to was compiled by Bro. the Venerable Archdeacon Walter Bishop Maut, Prov. G. Master of Carie, &c. In THE FREEMASON for April 22nd, page 249, we notice an interesting communication from "Veritas," entitled "The Order of Misraim," in which that voluminous rite is shown to have been recognised by the authorities in Ireland in 1848, and of which Order His Grace the Duke of Leinster is a member. The Constitutions of 1839 provide for the working and recognition of the "Order of Misraim," as follows:—

The Supreme Grand Council of Rites shall consist of the officers of the several high degrees of Masonry in Ireland, or three representatives from each, duly accredited, who shall be summoned to assist at all its meeting and deliberations, that is to say, the officers of representatives of

- The Grand Inspectors-General,
- The Sublime Princes of the Royal Secret,
- The Order of Misraim,
- The Grand Council of the Knights of the Sun,
- The Illustrious College of Philosophical Masons,
- &c. &c. &c.

We have before us now a copy of a certificate issued by the Grand Master of the Knight Templars of Scotland in 1823, which is signed "Alex. Deuchar, G.M., G. Com. of Scot. and 90° Mis." These quotations serve to show the recognition by well-known bodies of the "Rite of Misraim," and prove its position to be more than simply a rite without authority. We do not, however, desire by these remarks to be considered as believing in the boasted antiquity of this or any other rite. So far as these rites are concerned, all are comparatively of yesterday, as the first Grand Lodge was not instituted until the 18th century, and therefore all additions are proportionately later. Before the 18th century, undoubtedly, *speculative* Masonry existed, and minutes exist, dating before the "Revival," of lodges mainly supported by gentlemen. We have yet, however, to learn that "degrees" were worked anything approaching the grandeur and extent of subsequent creations.

(To be continued.)

## THE HIGH GRADES IN IRELAND.

By HISTORICUS.

Bro. William James Hughan deserves the hearty thanks of the Craft for the interesting matter he has brought under our notice in regard to the past history of Freemasonry in Ireland, and your pages will thus afford very important information to the future historian. In this I am tempted humbly to follow in his footsteps. At the present day there exists many grievances in the Emerald Isle, not the least of which is the suppression of the Masonic press—in all cases of arbitrary proceedings the brethren must sit down, crushed, for there is there no Masonic *public opinion* before which they can bring their grievances. I hope shortly to see the impartial FREEMASON strongly supported in Ireland, and trust to see them as regular correspondents expressing their opinions *pro* and *con*.

Many of your readers would be wholly unaware that the constitution of the Irish Grand Lodge is totally opposed to the wholesome English system, which has invariably refused to form any alliance, or give any countenance, to the higher degrees. I conceive that it is to our Grand Lodge views in this respect that Freemasonry is indebted for its vast tolerance and expansion. At the Union in 1813 the English Grand Lodge went one step too far, and recognised the Arch. It is a great pity that this recognition cannot now be got rid of; but it would be an evil day for English Freemasonry if the Grand Lodge was ever allowed to go beyond it. But in Ireland not only does the Grand Lodge form alliance with Mark and Arch Masonry, but Templary, Rose Croix, Kadosh, and the Sovereign Grand Inspectors-General—which latter, I hold, as professing certain powers under a forged charter of 1786, are no better than obtainers of money under false pretences. Thus, on the one hand, the Grand Lodge is made the abettors of a dishonourable order, and on the other, the Craft is groaning under a Masonic oligarchy, or Old Man of the Sea, of the most oppressive and intolerable character, which they are unable to shake off. A system of exclusiveness exists even in this dishonour, offensive and destructive of Masonic equality and true and proper Masonic feeling; all preferment is *not* grounded upon *real worth and personal merit*, but upon *landed estates and acquired wealth*. Therefore the Craft in Ireland rests upon a volcano which may at any moment burst forth, and lay the stately mansion in ruins.

Not only is this a true and accurate statement of affairs in Ireland; but there are even grave doubts as to the genuineness of the high grades, and the authority of the "Council of Rites," and it would seem an absolute certainty as to its spurious character. So that wherever we turn our eyes we find no relief, and are led to thank heaven that we practise our Masonry under the Craft Constitution of England. It is not, however, for us to deal with these matters; when the grievance becomes intolerable our Irish brethren will rid themselves of it.

Bro. Hughan has undertaken chiefly to explain the past history of Craft Masonry in Ireland, so that the present writer may be permitted to take up the high grades. The present generation were scarcely aware that these degrees were also rent asunder twenty-five years ago by a violent schism. A most interesting pamphlet has recently been forwarded to us from Ireland for publication, and, with your permission, extracts shall be forwarded therefrom to THE FREEMASON weekly. The title-page is as follows:—

"A few words upon the degree of Prince Grand Rose Croix, &c., &c., &c., with an account of the revival and legitimate transmission of that Order in Ireland from the fourteenth century to the present time; also of the irregular descent of the Council of Rites, from an expelled member of the Grand Chapter of Ireland. 'For ye shall know the truth, and the truth shall make ye free'—John, 8th chap., 32nd verse. Dublin: Printed by H. W. Talbot, Lower Ormond Quay, 1843.

"This tract has been prepared for the use of the Grand Chapter, and of the several chapters connected therewith or constituted by warrant therefrom; and also for the information of all Freemasons who may feel interested concerning the

title, descent, and claims of the Grand Chapter and in support of the genuine principles of Masonry in Ireland.

"The object of the present compilation is, that every impartial, intelligent, and upright member of the Craft into whose hands this tract may fall may be made acquainted with the history of the Grand Chapter, with that of the Chapter of Zimmerman, otherwise called the Council of Rites, and with the nature of the dispute between them—the unexampled forbearance of the Grand Chapter for a length of time (during which it laboured earnestly for peace and for the restoration of the long-lost harmony of the higher degrees) having hitherto left a great proportion of the Masonic community almost totally unacquainted with these matters, unpossessed of the particulars or details of more than one side of the question which has of late years been raised respecting its authority; and therefore easy to be misled by any misrepresentations, however erroneous and unfounded, which may be put forward upon the subject.

"In this manner truth has been in a great measure concealed—the Grand Chapter still, from day to day, and month to month, and year to year, cherishing in silence the declining hope (of which every trace is now vanished) that the reign of error and of an unjust monopoly would terminate without a struggle, and that the Council of Rites (a body and a name unknown to Masonry in any part of the world till within the last few years, and even now scarce known, save by its unrelenting persecution and universal proscription of the most distinguished and ancient chapters of England and Ireland) would, of its own accord, cease to adopt implicitly the suggestions of a few of its members, whom chance and their own restless tempers have elevated to an unnatural position of consequence among the Freemasons of Dublin, and whose perpetual schemes of ambition have been pursued with reckless indifference to the concord and prosperity of the Order, to the ancient and well-defined principles of its constitution and discipline, and to the preservation of that ineffable bond of social and moral union by which the pure system of universal Masonry has been enabled in all its various orders and degrees to resist the shocks of time, and to survive the wreck of so many human institutions."

(To be continued.)

## ANTICIPATED VISIT of AMERICAN KNIGHTS TEMPLAR.

For a long time we have been in correspondence with a gentleman in America who has undertaken the responsibility of conducting to Europe a large company of Knights Templar from the Alleghanies. The proposal was for a party of not less than forty, nor more than sixty, to come under our arrangements at Queenstown, and to be personally conducted through the best parts of Ireland, Scotland, England, Belgium, the Rhine districts, Switzerland, Italy, and return to England *via* France, the entire tour to occupy seventy-two days from the time of landing at Queenstown to the end of August. We were able to procure for them excellent terms by the Cunard mail steamers, of the first class, but they selected a new Company, and they are to sail from New York on the 3rd June, and are expected to arrive at Queenstown on the 12th of the same month. As early as the first week in April, thirty-six had paid the full amount of fares, &c., and, at least, fifty are expected.

The Knights Templar constitute one of the highest orders of Masons; and, although there is no corresponding order in Great Britain—we believe there is one in Palestine—other divisions of the "Free and Accepted" are preparing to give them a cordial welcome at Perth and other cities; and the Earl of Shrewsbury and Talbot will give them a reception at Alton Towers. It is arranged that they come in the characteristic costume of the Order, with insignia and decorations; and we may fairly anticipate for them the attentions and honours of a sensational party. As many are anxious to know when and where they may be expected, we subjoin the following itinerary of their tour:—

Monday, June 12, expected to land at Queenstown; Tuesday 13, Cork; Wednesday 14, Glengariff; Thursday 15, to Sunday 18, Killarney; Monday 19 and Tuesday 20, Dublin; Wednesday 21, Belfast; Thursday 22, Giant's Causeway; Friday 23, sail at night to Glasgow; Saturday 24 and Sunday 25, Glasgow; Monday 26, Glasgow to Oban, by Kyles of Bute and Crinan Canal; Tuesday 27, Oban to Staffa and Iona and back; Wednesday 28, Oban to Glenco and Banavie; Thursday 29, Banavie to Inverness, by Caledonian Canal; Friday 30, Inverness to Killickrankie, Pitlochry, Dunkeld, and Perth; &c.—Cook's Excursionist.

THE Earl of Carnarvon presided at the annual dinner of the Newspaper Press Fund on Saturday last. The attendance was numerous, and the pecuniary result good.

## THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE VI.

History has furnished so many illustrations of feminine heroism and devotedness as to admit of no possibility of a doubt of the ability of woman to contend against sudden and unexpected difficulties that may arise in the daily routine of life. These qualities, so essential in times of emergency, excite the warmest commendation, and have unmistakeable claims upon the consideration of all classes of men. Cynical minds may, however, traduce the demeanour of the sex, and may even strengthen their argumentative discourses by exceptional cases, but it nevertheless remains an unalterable fact that woman is endowed with many virtues of the highest value and importance. Woman in all her counselings, no matter whether these counselings are received in the stately mansion or 'neath the humble roof, manifests such discriminative power as to render the greatest assistance to man in solving the most embarrassing questions or problems affecting his interest; and has, furthermore, by her influence exalted his condition to a degree unattainable by other means. The writer, who has devoted much time to physiological pursuits, has, during his travels in both hemispheres, rarely discovered in the fair sex any reservation in the exhibition of certain qualities or attributes in the hour of tribulation, viz.: a resolute bearing, a meek and zealous regard to administer to the comforts of others, and a firm and conscientious reliance on the beneficence of the Supreme Governor of the Universe. How often have these graces won the silent admiration of man! In sickness or in health, in influence or in poverty—who has not experienced solace and delight from a communion with woman's gentle nature? Upon dreary plains, sandy deserts, storm-tossed waves, and blood-stained fields, or within or beyond the confines of civilisation, the presence of woman has invariably shed a lustre that has awakened the noblest susceptibilities of man. An author has said that "if the heart of a man is depressed with cares, the mist is dispelled when a woman appears." Many will readily accord with the sentiment so cogently expressed. No one with any pretensions to morality will demean himself by misrepresenting the sex, whose tender sway can but be regarded as the dispensation of an all-wise Providence. Poets have never tired to sing panegyrics in honour of woman, while theologians, philosophers, statesmen, essayists, and others, have, in their writings and speeches, recognised her fame, and have clearly established her title to the goodwill and esteem of mankind. A writer thus estimates woman's gifts:

"Faithful—as dog, the lonely shepherd's pride;  
True—as the helm, the bark's protecting guide;  
Firm—as the shaft that props the towering dome;  
Sweet—as to shipwreck'd seamen land and home;  
Lovely—as a child, the parents' sole delight;  
Radiant—as morn, that breaks a stormy night;  
Grateful—as streams, that, in some deep recess,  
With crystal rills the panting traveller bless."

Can it be questioned that this proposition is illogical or extravagant? The sophist may discover in it no elegance, but the well-disposed will not be slow in acknowledging its legitimacy. The subject of woman's worth possesses, undoubtedly, such peculiar charms and interest as will ever excite the pleasantest feelings and memories of the sage, the man of letters, and every one who has gratitude and regard for the infinite wisdom of the Creator.

The Order of the Eastern Star has chosen from the Sacred Volume Queen Esther to represent the third degree of the sisterhood. The intelligence and skilfulness displayed by her in the important mission to King Ahasuerus are proverbial, and will ever constitute a bright page in the annals of feminine grace and courage. That she averted the terrible visitation upon the Jewish people by her influence no one can for a moment call in question. Some may assume that the fate of Haman was too severe, but it must be apparent to most persons that the punishment was, under the circumstances, merited and well-approved by the people at the time, for it must be borne in mind that no sympathy can be justifiably extended to men plotting the destruction of human life in order to gratify ambitious and evil passions. The case of Haman requires no particularization, having so frequently been explained in sermons and other compositions. Moreover, I consider it quite irrelevant for me to reproduce the details of the history of Esther, as they are tolerably well known to Christian worshippers and others. Suffice it to say that her qualities offer overwhelming evidence in support of the observations made in the first part of this article. I will no longer brook delay in placing before the reader the particulars of the third point of the signet belonging to the "female Masons."

THE THIRD POINT.

ESTHER, OR THE WIFE'S DEGREE.

[The Symbol of the Crown and the Sceptre.]

"Nobly she stands, a queen; the glittering band,  
Mark of a royal state, beneath her hand;  
She points the silken robe with peerless grace,  
Pure as her soul and pallid as her face;  
Then reaches to the sceptre, whence is drawn  
The kingly pardon she has bravely won."

The scriptural illustration runs thus:—  
"Then said the King unto her, What wilt thou, Queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom."

The point of the signet is coloured white. The tinge is represented by the white lily, the plant being symbolical of the white garments worn by Esther. The emblems are the crown and sceptre. The officer presiding at the ceremony delivers a discourse, of which the following is the substance:—

"The principles and obligations of Freemasonry are fraternal, and we, as Master Masons, are taught to respect fidelity to kindred and friends. We are introduced into Freemasonry by a friend, vouched for by a friend, conducted by a friend. Friendly hands support us through life, close our eyes in death, and consign us tenderly to the bosom of mother earth. There is no offence in Masonry more degrading than a breach of friendship. Therefore, when we find in history a person exalted in station, rich in this world's goods, learned and beloved, who casts all these advantages aside in her fidelity to kindred and friends, we seize upon that character as our own. We adopt and protect it. We hail it as a Masonic character, and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the Book of Esther, under the title of Esther. And we have so surrounded the efforts of that noble and heroic woman with emblems, legends, and tokens of recognition as to make of it a section in Adoptive Masonry. The history of Esther, as composing a degree of the Eastern Star, is thus given: Her husband, Ahasuerus, otherwise termed Artaxerxes, was king of Persia, a monarch of vast power, a man faithful to his word, and devotedly attached to the queen-consort. The heroine Esther was a Jewish damsel of the tribe of Benjamin. The family had not returned to Judea after the permission given by Cyrus, and she was born beyond the Tigris, about five hundred years before the Christian era. Her parents being dead, Mordecai, her uncle, took care of her education. After Ahasuerus had divorced Queen Vashti, search was made throughout Persia for the most beautiful women, and Esther was one selected. She found favour in the eyes of the King, who married her with royal magnificence,

bestowing largesses and remissions of tribute on his people. Her matchless beauty having attracted the attention of the King, her virtues secured his love, but her wonderful genius gained his permanent admiration and respect. No woman has ever left behind her a better record of wisdom than Esther. It is a standing tradition among her people that, as Solomon was to man, so was Esther to women, the wisest of her sex. The more intimately the King became acquainted with her mental powers, the more he respected them. There was no problem of state so intricate that she could not aid him to solve. In time she became his confidant, and shared with him in the greatness of the kingdom. These circumstances enabled her in a season of peril to save her nation from destruction. The enemies of the Jews, who were numerous and powerful, had brought false accusations before the King, and persuaded him to utter an edict that, upon a fixed day, the entire race throughout all Persia should be exterminated. The chosen people of God were doomed to be extirpated from the face of the country. The instrument to avert so great a calamity was the heroine Esther. No sooner did she learn this cruel edict than she promptly resolved to save her people, or perish in the same destruction. The King had often admitted his indebtedness to her counsels, and pledged his royal word to grant her any request she might make of him, even 'to the half of the kingdom,' and Esther now resolved to test his sincerity, and appeal to him, even at the risk of her own life, to reverse the horrible edict. She attired herself in her white silken robes, placed a brilliant crown upon her head, gathered her maidens around her, and went boldly and in state to the palace of the King at Shushan. It was a day of grand council, a gathering of the governors, princes, and officers of Persia. The dependent nations had sent in their deputations to pay homage and tribute, and the royal guards thronged the ante-chambers of the palace. It was a standing law of that place that none should enter the king's presence without summons, under penalty of death, and the sentinels, as the Queen passed, reminded her of this, and warned her of her danger. But she bade them stand aside, and so, pale but firm, she passed through the vestibule into the great council chamber. The scene was magnificent. The King upon his throne of gold and ivory, the gorgeous equipages of his officers, and the splendour of the apartment itself, all made up a display rarely equalled and never surpassed. Through all the crowd of courtiers Esther boldly passed, and amidst the deadly silence of the observers stood up before the King. Pale with fasting and sleeplessness, but not with fear, her cheeks emulated the whiteness of her silken robes. She fastened her eye fearlessly upon the King, who, angry at the violation of the law, frowned sternly upon her. It was the crisis of her life. The wise woman felt it to be so, and at once reminded him of his former pledges by a method understood between them. She saw his golden sceptre bend towards her, and hastened to secure her pardon by coming forward, kneeling, and laying her hand upon it. Graciously said the King, 'What wilt thou, Queen Esther? and what is thy request? It shall be even given thee to the half of the kingdom.' The admiring crowds applauded the generosity of their monarch, and as he placed her beside him on the throne gave utterance to loud expressions of admiration at her beauty, discretion, and favour with the King. The sacred narrative informs of the consummate tact with which Esther pursued the advantages she had gained. She achieved a complete success and saved the nation, which to this day keeps an annual festival in her honour. The colour white alludes to the silken robes of Esther, emblematical of the spotless purity of her character. The emblem of the crown reminds us of the queenly state of Esther, and of the manner in which she hailed the notice of the King. The sign alludes . . . . . The pass is used to recall the grand sacrifice and triumphant success of the heroic Esther."

The subjoined lines are purposed as a tribute to Queen Esther:—

"See, oh King, the suppliant one,  
Pale and trembling at the throne!  
See the golden crown she bears,  
And the silken robe she wears;  
Whiter, brighter than their sheen  
Is the woman's soul within.

Mercy's golden wand extend,  
While her gentle head shall bend;  
Meekly o'er thy sceptre now,  
Pardon, favour, bounty show;  
Naught in all thy broad domain  
Like the woman's soul within!"

The fourth degree will shortly receive attention.

THE Freemasons in the Province of Warwickshire are raising a fund for the purchase of a life-boat to be called the Lord Leigh.

THE PAST MASTER'S JEWEL.

By Bro. J. DANIEL MOORE, M.D., F.L.S., G.S.B. England.

[A Lecture delivered in the Lodge of Fortitude, No. 281, Lancaster, 10th May, 1871, on the occasion of the presentation of a P.M. jewel to Bros. John Hatch, I.P.M., and J. L. Whimpray, Senior P.M.]

The first duty of a Worshipful Master on his being installed in the high and honourable position of the chair of the lodge, is to invest the retiring Master with the collar and jewel of a Past Master, significant of the high rank and position amongst the rulers of the Craft which he is henceforth to occupy. The form of the jewel is well known to you all, consisting as it does of a square, the distinctive bearing of the Master, with a pendant on which is represented the figure of the Forty-seventh Problem of the first Book of Euclid, denominated in schoolboy phraseology as "Pythagoras's Windmill." In noticing for a few minutes this evening the Past Master's jewel, I have chosen rather to dwell upon the pendant, the distinctive bearing of a Past Master, than upon the square itself, as that implement will be more thoroughly considered in its position as one of the moveable jewels of the lodge, and the symbol of the Master's office. The object to be enunciated in this figure is the fact that in any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle, and the problem itself, from its great utility in making calculations and drawing plans for building, has been designated the "carpenter's theorem." The discoverer of the important principles involved in this enunciation was Pythagoras, whose name is deservedly illustrious, amongst other reasons, for his profound researches and discoveries as to the nature and properties of mathematical figures. Pythagoras, we are told, was the son of a sculptor, and was born at Samos B.C. 568. His tutor, Pherecydes, of Syrus, was esteemed as one of the greatest men of his time, and the first who taught the immortality of the soul. On the death of his master (Pherecydes), Pythagoras travelled into Egypt in search of scientific knowledge, and gaining the confidence of the Magi and priests, was indoctrinated into their mysteries and the interpretation of their symbolic writings, having previously undergone a most discouraging course of rigid discipline. After studying the customs and making himself Master of the sciences as taught in Egypt, at Thebes, Memphis, Crete, and Sparta, he returned to Samos laden with knowledge, which he was well calculated to turn to the greatest advantage. He then founded his system in his native island, and so rigid were his regulations that a strict silence of five years was required before a candidate could be admitted to a knowledge of his system which was only attained after having submitted to a most searching examination. The mysteries inculcated under his immediate direction are considered to be the most perfect approximation to the original science of Freemasonry which could be accomplished by a heathen philosopher bereft of the aid of revelation. Consequently, the members of our Fraternity are pleased to consider him, what he certainly was, in the true spirit of the words, an "Ancient Mason." Much ambiguity attends the reason for the figure of this proposition of Euclid being affixed as a pendant to the Past Master's jewel, and Dr. Oliver, in his learned and voluminous works on the subject of Freemasonry, scarcely gives it any mention. There is, however, but little doubt that it is in some way associated with the name and acquirements of the distinguished philosopher by whom its application was discovered. Indeed, it is said that Pythagoras was so much elated at the discovery typified in this figure (which has been aptly designated the Eureka of Pythagoras) that he made an offering of an hecatomb, or sacrifice of a hundred oxen, to the gods, and Mackay, in his excellent Lexicon of Freemasonry, continues to inform us "that the devotion to learning which this religious act indicated in the mind of the ancient philosopher has induced Masons to adopt the problem as a memento instructing them to be lovers of the arts and sciences." This, then, is the best reason that I can give for its adoption as one of our symbols; but, to my mind, something more is required in its teaching than that it should instruct Past Masters "to be lovers of the arts and sciences," as in the lecture on the tracing-board of the second degree and elsewhere the Fellow-Craft Freemason is instructed in the seven liberal arts and sciences, and is enjoined to make them his future study, in order that he may be the better enabled to do his duty as a Mason and estimate the wonderful works of the Almighty. The teaching of this figure Masonically, according to an ancient work on Freemasonry, refers to the connection which exists amongst the members of our Fraternity with reference to their relation to each other in their several conditions of health and indigence, and, in fact, to the principles upon which our order is founded—



brotherly love, relief, and truth I was favoured some months since by the energetic Bro. Dr. Hopkins, P.P.J.W., with a copy of this explanation, which, however, has since been published in one of the Masonic journals. It is as follows: "As the formation of this figure depends on the connection of the several lines, angles, and triangles, which complete the whole, so Freemasonry depends on the unanimity and integrity of its members, the inflexibility of their charitable pursuits, and the immutability of the principles upon which the Society is established—namely, brotherly love, relief, and truth. The position is clear, and, therefore, in a symbolical sense, we demonstrate that some of our brethren, from exalted situations in life, may be considered as standing on a basis of earthly bliss emblematical of the greater square which subtends the right angle; others, whom Providence has blessed with means to tread the flowery paths of life, in affluence and ease, are descriptive of the squares which stand on the sides that form the right angle. The several triangles inscribed within the squares are applicable to those happy beings who enjoy every social comfort, and never exceed the bounds of mediocrity; whilst those who have the heartfelt satisfaction of administering to the wants of the industrious and indigent may be compared to the angles which surround and support the figure. The lines which form the figure itself remind us of those unfortunate brethren who, by a series of inevitable events, are rendered incapable of providing even the most common necessaries of life, unless aided by a cheerful and ready assistance from their more fortunate companions. Hence, by connecting the several links together, and bringing the unfortunate and industrious into contact with the affluent and exalted, we form a figure descriptive of the true basis on which our ancient brethren raised the superstructure of Freemasonry; a basis which no mortal power can shake, the bosom of all gentle charity. This Heaven-born virtue is assuredly a Divine attribute, a sublime emotion, that fully demonstrates the existence of a spiritual being, and animates us with the cheering hope of finally becoming partakers of a glorious immortality." In addition to the sentiments of charity, enjoined in this address on the jewel of a Past Master, let us also remind us that although the responsibility and honour of ruling the lodge has passed from us with the investiture of the newly-installed Master, we are by no means exempted from the discharge of great and important duties, and that we should add to the moral inculcated by the square a more intimate knowledge of the arts and sciences, acknowledged by and cultivated in a true research after the hidden mysteries of Freemasonry; and that so far from lapsing into repose, after having occupied for the prescribed period the throne of K.S., the Past Master should always be ready and willing not only to attend when called into consultation with his fellow-rulers in the Craft, but also by his example and teaching, to render such assistance to the junior members of our Fraternity as may tend to stimulate their arduous and direct their endeavours, and thereby add to the list of brilliant luminaries whose names are recorded in the annals of Freemasonry. We are told that to be invested with the jewel of a W.M., as an emblem of its office, is the highest honour that the lodge can confer upon any of its members. So it is in a certain sense; but as the authorities of the Grand Lodge permit the wearing of honorary jewels, in my estimation the highest honour that can be conferred, is not the investiture of an untried Worshipful Master with the insignia of his office, but is to be found in the lodge decorating the breast of a worthy and Worshipful Past Master who has performed the important duties appertaining to the chair of the lodge with zeal, courtesy, integrity and assiduity, so as justly to have earned the respect and approbation of the brethren; one who has spared neither time nor trouble in promoting the study of our ritual, and who, like some of the Past Masters of this lodge, including our own I.P.M., have by their conduct and judgment, won the gratitude and brotherly affection of all who have worked under their rule; and these qualifications, I think, cannot be more fitly acknowledged than by decorating the breast of such a Past Master, with the square, the emblem of Mastership in the Craft, together with this figure representing the Eureka of Pythagoras.

OUR thanks are due to Bro. B— for a copy of the *Mot d'Ordre* of Paris, and we hope to avail ourselves of his kindness next week.

THE following articles, reports, &c., stand over till our next:—"Freemasonry and Judaism," "Subordination in the Higher Degrees," "Freemasonry in Scotland," "Observance of the Baptist Day," "Our Ancient Brethren" once more, District Grand Lodge of Bengal, Lodge of Unity (132), Temple Lodge (1094), Pembroke (1299), Macdonald (1216), Acacia (1314), St. Peter's (1330), St. Andrew's and Rowley R.A. Chapters, Masonic Ball at Georgetown (Demerara), and Consecration of the Blackheath Lodge, No. 1320.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Royal Athelstan Lodge, No. 19.*—This ancient and well-known lodge held its last meeting of the session on the evening of the 11th inst., at the City Terminus Hotel, Cannon-street. The lodge was opened by Bro. William A. B. Williams, W.M., and there were also present Bros. S. Gale, P.M.; J. Savage, P.M.; B. Starling, P.M.; Treas.; Witham M. Bywater, P.M., Hon. Sec.; C. Tyler, T. L. Fox, M. Levinson, J. Dix, G. Rice, D. Nicholson, W. Pound, G. Campion, T. H. Potter, and J. Pollard, P.M.'s; Dr. J. Whitmore, P.M., S.W.; T. S. Stevens, J.W.; G. C. Ring, S.D.; C. Coleman, J.D.; J. C. Goldsmith, I.G.; and many others. The minutes of the preceding meeting were read and confirmed, after which a ballot was taken for Mr. C. S. Barker, which proved unanimous in favour of his admission. The W.M., in an admirable manner, raised Bro. M. C. T. Stevenson to the third degree. Bro. Savage then took the chair, and in his usual faultless manner initiated his friend Mr. C. S. Barker into Freemasonry. The W.M. having resumed the chair, the necessary arrangements were made for the summer festival a slight alteration in a by-law was made, a joining brother was proposed, and the lodge was closed. A first-class banquet followed, and the usual toasts were heartily honoured. Bros. Gover and Hepworth Dixon responded in excellent speeches for the visitors; Bro. Saunders, S.G.D., having previously returned thanks for the Grand Officers. Bro. J. Savage, P.G.D., on behalf of the lodge, presented Bro. J. Pollard with a handsome gold P.M.'s jewel, bearing a suitable inscription, in acknowledgment of his services as W.M. Bro. Pollard, in appropriate terms, thanked the brethren for their gift. After a few hours had been agreeably spent the brethren separated. Bro. Saunders, Gover (W.M. 1), H. Dixon, F. Walters, and Morgan were amongst the visitors.

*Bedford Lodge, No. 157.*—The last regular meeting of the season of this old lodge was held on Friday, the 12th inst., Bro. John Hills, W.M., presiding. The minutes of the previous meeting having been read and confirmed, Bro. G. Brown, P.M., by desire took the chair, and in a very impressive manner passed his friend Bro. H. Sach to the second degree. A candidate for initiation was absent through ill-health. Bro. J. Hills resumed the chair, and it was decided to hold an emergency meeting on the second Friday in June, when the preliminary arrangements for the summer festival will be made. The lodge was closed and the brethren adjourned to a good banquet. The usual toasts were proposed and responded to, Bros. Daylis and Worthington replying for the visitors; some songs were well sung, and after the usual happy evening had been spent the brethren separated. Bros. Millis (P.M.), T. Cubitt (P.G.S.D. Middlesex), L. Drew, W. H. Baylis (W.M. 9), F. Walters (P.M. 73), Worthington, Carey, &c., were also present.

*Phoenix Lodge, No. 173.*—The installation meeting of this old lodge was held at Freemasons' Hall on Saturday, the 13th inst., when the lodge was duly opened by Bro. G. R. Green, W.M., who afterwards raised two candidates in a very able and impressive manner. Bro. Watson, P.M., P.G. Steward, then took the chair, and installed Bro. Tansley Witt, W.M.-elect, as Master for the ensuing year. A P.M.'s jewel was voted to Bro. Green for his past services; also a handsome sum to a worthy brother present in acknowledgment of his services as Installing Master for many years. The brethren then adjourned to the Tavern, where a first-rate dinner was served, and the care of the worthy Treasurer, Bro. George Wilson, P.M., to promote the comfort of all was unremitting. Several capital songs were sung during the course of the evening, and the principal toasts were responded to by Bros. T. A. Adams, P.G. Purs.; G. J. Kane, P.M. 766, P. Prov. G. Sec., Warwickshire; R. Wentworth Little, W.M. 1293, Prov. G. Sec. Middlesex; T. Mason, P.M. 186; C. Chard, P.M. 907, W. Hilton, J.W. 1351.

*South Middlesex Lodge, No. 858.*—This lodge met on Thursday, the 27th ult., at Beaufort House, West Brompton. Bro. W. H. Weaver, W.M., in the chair, supported by the whole of his officers. Bro. Walter Wellsman was formally installed into the chair of King Solomon for the ensuing year by Bro. Radcliffe, P.M., in a most effective manner, which elicited the approbation of the members of the lodge as also of a large number of Past Masters and brethren, visitors to the lodge. The newly-installed W.M. then appointed his officers as follows:—Bros. Worthington, P.M., S.W.; Jones, J.W.; Storey, S.D.; Johnson, J.D.; Pamphilon, I.G. The W.M. then in a very impressive manner initiated Messrs. F. Crane, C. J. Singleton, and F. Egan into Freemasonry, the clear and unaffected tone, and the well modulated enunciation, elicited a large meed of approval for the W.M.'s excellent style. After the close of the lodge, the brethren partook of an excellent banquet, served from the *cuisine* attached to the lodge; the W.M. most ably presided, and in his own happy and agreeable manner was the means of causing a delightful evening to the brethren. In his welcome to the visitors, the W.M.'s kindly remarks were eloquently replied to by Bro. Dwarber, S.W. of the Constitutional Lodge. During the evening a very handsome P.M.'s jewel was presented to I.P.M., Bro. Weaver. Bros. Higgs and J. Dawson contributed much to the pleasures of the evening by some excellent singing.

#### PROVINCIAL.

*Ipswich.—St. Luke's Lodge, No. 225.*—The regular meeting of this lodge was held on the 10th inst. Present: Bros. G. S. Golding, W.M.; C. Byford, S.W.; J. Prentice, J.W.; J. Talbot, S.D.; W. Skinner, J.D.; A. C. Barber, Sec.; C. Davy, P.M., as I.G.; G. Spalding,

Tyler; S. Ellis and C. Godball, P.M.'s; W. T. Westgate; J. W. Robb, I.P.M.; Jos. Whitehead, S. B. King, John Turner; visitor, W. Parsons, 959. The lodge was duly opened and minutes of last meeting read and confirmed. Minutes were also ordered to be entered of several presentations to the lodge of improved furniture, &c. There being no other business before the lodge, Bro. W. T. Westgate, P.M., gave the explanation of the tracing-board of the second degree. A brother was proposed as a joining member, and the lodge was closed with solemn prayer. The brethren, to the number of about twenty, then retired from labour to refreshment, and a pleasant evening, interspersed with song, toast and sentiment.

*BATLEY, YORKS.—Nelson of the Nile Lodge, No. 264.*—The regular monthly meeting of this lodge was held on Monday, the 1st inst., in the Freemasons' Hall, Batley. The W.M., Bro. Benjamin P. Packer, presided, assisted by his officers as follows: Bros. Parr, S.W.; Newsome, J.W.; Wm. Parker, S.D.; Heaton, J.D.; Talbot, Treas.; Brearey, Sec.; M. Parker, I.G.; Preston, D.C.; A. Parker, Org.; Blakeley, Gomersall, Bailey, J. J. Parker, and J. Parker, jun., P.M.'s; and a good attendance of members. Visitors: Bros. Wm. Ward (W.M. 971), Joseph Terry and George Speding, 971. The lodge was opened by the W.M. and the minutes of the previous regular meeting were read and confirmed. The business of the evening was then proceeded with, which comprised the initiation of Messrs. Dixon Hall, James Watson, and Wm. Cave, which was done by the W.M., Bro. Blakeley, P.M., giving the working tools and the ancient charge in his usual good manner. After this the brethren discussed the advisability of forming a Royal Arch Chapter in connection with the lodge, and a committee was appointed to carry out the same and report to the next lodge meeting. The lodge was then closed down in peace and harmony, and the brethren adjourned to the festive board, where harmony was kept up with spirit, and the usual toasts were duly honoured.

*LEICESTER.—St. John's Lodge, No. 279.*—A monthly meeting of this lodge was held at the Freemasons' Hall, Leicester, on Wednesday, the 3rd instant, under the presidency of the W.M., Bro. Stretton, P.P.G. Reg., when there was a good attendance of members and visitors, including the Prov. Grand Master and Bros. the Rev. Dr. Haycroft, P.G.C., George Toller, P.G. Sec., T. H. Buzzard, W.M. 523, Dr. Clifton, Rev. W. T. Fry, and other brethren. The lodge having been opened, and the preliminary business transacted, the chair was taken by Bro. Kelly, P.G.M., who, after due examination, passed Bros. Wilkinson, Ellwood, and Edwards to the second degree, and afterwards initiated Mr. Charles James Worthington, the charge being given by Bro. Toller. A vote of thanks was unanimously passed to Bro. Wm. Pettifor, an old and highly-esteemed P.M. of the lodge and P.P.G.S.W., for past services; he has, to the regret of the brethren, been in ill-health for some months past, and he was nominated as an honorary member. A candidate having been proposed, the lodge was closed and the brethren adjourned to refreshment.

*LANCASTER.—Lodge of Fortitude, No. 281.*—The members of this old-established lodge assembled for their regular meeting at the Masonic Rooms, Athenæum, on Wednesday, the 10th inst. The W.M., Bro. J. Daniel Moore, M.D., G.S.B. England, occupied the chair, and was supported by the following officers and brethren:—John Hatch, I.P.M.; Wm. Hall, S.W.; Wm. Fleming, J.W.; Edmund Simpson, P.M. and Secretary; Edward Airey, S.D.; Benjamin Mills, as J.D.; John Harrison, I.G.; J. Watson and Beeley, Tylers; Richard Taylor, Steward; J. L. Whimpray, G. Kelland, and E. Storey, P.M.'s; John Barrow, Jos. Barrow, J. Beesley, J. Bell, R. Bond, W. Bradshaw, C. Hartley, W. Heald, R. Jervis, J. Stanley, R. Harger, James Taylor, James Boltou, &c., &c. The lodge having been opened, minutes confirmed, and other business transacted, Bros. J. Taylor and J. Bolton gave full proof of their proficiency as E.A.P.'s, and were passed to the degree of F.C.; the former by the W.M., and the latter by Bro. J. Hatch, I.P.M., the working tools being presented by Bro. Hall, S.W.—The W.M. announced that in obedience to the summons received, he had, as the representative of the Lodge of Fortitude, attended the Grand Lodge of England on the 26th April, when it had pleased the M.W.G.M. to confer an honour upon him and upon the lodge by appointing him to the office of Grand Sword-bearer.—Bro. Simpson, P.M., in a somewhat eulogistic speech, in which he quoted from a leader in a previous number of THE FREEMASON, on Grand Lodge appointments, proposed, and Bro. E. Storey, P.M., seconded, a vote of congratulation to Bro. Dr. Moore on his appointment, and the brethren saluted him in due form as a Grand Officer of England. The W.M. then gave an address on the Past Master's jewel (which will be found on another page of our journal) which was listened to with great attention by the brethren. A Past Master's jewel of the value of five guineas was voted and presented to Bro. John Hatch, the zealous and energetic Immediate Past Master of the lodge; and a jewel of the same value, or an equivalent sum of money to be devoted to one of our excellent Masonic Charities, was voted to Bro. Whimpray, the senior Past Master, who had attended the lodge during the last three years; that estimable brother had presided over the lodge in the years 1843, 1851 and 1866, and desired that the sum should be given to one of our Charities. On the next evening that time will permit, the W.M. purposes to deliver a lecture on "The Ballot in our Lodges."

*SOUTHPORT.—Lodge of Unity, No. 613.*—This flourishing lodge held its regular meeting on Monday, the 1st inst., when more than thirty brethren assembled at the Masonic Hall, under the presidency of Bro. Dodd, W.M. The minutes having been confirmed, Bro. Howell, P.G. Treas. Stafford, &c., was elected a joining member. Bros. J. Sutton, T. Crook, and J. Ellis were raised, the ceremony being performed by the W.M. in a most solemn and im-

pressive manner. Refreshment followed labour, and the brethren separated after spending a very agreeable evening.—A well-attended Lodge of Emergency was held on the 8th inst., when Bros. Sloan and Hirst were raised to the third degree by the W.M.

SUNDERLAND.—*Williamson Lodge, No. 949.*—The annual meeting of this lodge, for the purpose of installing the W.M. for the ensuing twelve months, was held in the lodge-room at the Royal Hotel, Sunderland, on Monday, May 1st. After the minutes of the last general lodge and of the Permanent Committee meeting (the latter recommending a donation to the Girls' School and the enrolment of the lodge on the lists of annual subscribers to the Sunderland Infirmary and the Sunderland Orphan Asylum) had been confirmed, two candidates were balloted for, and being accepted, and in attendance, were duly initiated. The W.M.-elect, Bro. W. Liddell, was then presented to the W.M. Bro. R. Hudson, P.G.D.C., to receive the benefit of installation, and was duly placed in the chair of K.S. in the manner prescribed by ancient usage. The brethren having saluted the W.M. in the usual form, he invested the following officers:—Bros. R. Hudson, I.P.M.; W. Bryans, S.W.; J. H. Coates, J.W.; R. W. Halfknight, P.M., Treas.; J. Barlow, Sec.; J. H. Sanderson, S.D.; T. Atkinson, J.D.; J. Eggleston, I.G.; A. Forrest, D.C. and Org.; J. Thompson, Tyler; C. F. Austin and R. Ward, Stewards; R. Shadforth and C. Bell, Auditors. The whole ceremony of installation was worked by the outgoing W.M., Bro. Hudson, with that care for which he has become noted during his year of office, and he threw the same zeal, heartiness, and ability into the performance of this duty that he has brought to bear during the past twelve months in the discharge of the multifarious and onerous duties attached to the Master's chair in every lodge. Among the large number of visitors present were the W.M., Bro. Wiener, M. Douglass (P.M., P.P.G.J.D.), T. Elwen (P.M., P.P.G.S.B.), R. Sangster (P.M., P.P.G.P.), R. Dixon (P.M.), and several members of St. John's, No. 80; the W.M. (Bro. Skelton), M. Allison (P.M.), and several members of the Palatine Lodge, No. 97; members of the Phoenix Lodge, No. 94, and St. Peter's (Newcastle), No. 481. Among the members of the lodge were Past Masters R. W. Halfknight, P.P.G.P.; W. Adamson; L. Chatt, P.P.G.P.; A. Cooke, P.P.S. of W.; and J. Trewhett, P.P.G.R.—The annual festival to celebrate the installation was held in the lodge-room on Monday evening, May 8th, when a large number of visitors and brethren were present. After ample justice had been done to the very substantial dinner provided by Bro. Richardson, the customary, loyal, Masonic, and other toasts were duly given and responded to. Bro. A. Forrest, O., presided at the piano, and to his efforts and those of Bros. Ferry and Giesicke the brethren are indebted for a very excellent musical treat.

BARNET.—*Acacia Lodge, No. 1309.*—The installation meeting of this lodge was held at the Railway Hotel, Potter's Bar, Middlesex, on Wednesday, 10th inst. Bro. Frederick Walters, W.M., presided. He, in his usual proficient manner, raised one to the third and passed three brothers to the second degree, and then installed his successor, Bro. George James Loe, as W.M., who appointed as his officers: Bros. F. Walters, I.P.M.; J. H. Butten, S.W.; E. Richardson, J.W.; E. Sillifant, P.M., Treas. (re-invested); G. Cattell, P.P.G.J.D. Northampton, P.M., Sec. (re-invested); Clemmas, S.D.; C. F. Hall, J.D.; T. Barnard, I.G.; G. Corfe, D.C.; J. Bavin, P.M., Tyler (re-invested). Bro. F. Walters then delivered the charges to the W.M., Wardens, and brethren, and, when concluded, was rewarded with hearty applause, and a vote of thanks to be entered on the lodge minute book, for the admirable and correct manner he had performed the ceremony of installation. Vote of thanks, to be entered on the lodge minute book, was given both to the Treasurer and the Secretary for the correct and satisfactory manner they had performed their duties. Bro. F. Walters, P.M., announced that as the lodge allowed him to select how the five guineas was to be spent which had been voted to him for a testimonial for his services as the first W.M., he would wish it to be given to the "Little" Testimonial, as he was a brother they all knew (being one of their members), and to know him was to respect him. Several joining members were proposed and some candidates for initiation, and the lodge was closed. There were, as usual here, a large number of visitors present. The usual good banquet was served, and, after an agreeable evening well spent, the brethren separated.

### ROYAL ARCH.

#### METROPOLITAN.

*Pannure Chapter, No. 720.*—A convocation of this chapter was held at the Horns' Tavern, Kennington, on Monday, the 8th inst., under the presidency of E. Comp. Edward Worthington, M.E.Z., supported by Comps. J. Nunn, P.Z., H.; R. H. Harvey, J.; H. C. Levander, P.Z., Treas.; James Stevens, P.Z., Scribe E.; and W. B. Church, P.S. Amongst other companions present were J. Reid, J. Thomas, and S. C. Davison, P.Z.'s; J. T. Niblett, Henry Smith, G. H. N. Bridges, G. Waterall, T. H. Pulsford, W. Worrell, A. Wolton, and M. S. Larham. The chapter having been opened in ancient form, Comps. J. Nunn, R. H. Harvey, and C. S. Davison were installed as M.E.Z., H., and J. respectively, and the following officers were invested: viz., Comps. H. C. Levander, P.Z., Treas.; Jas. Stevens, P.Z., Scribe E.; W. B. Church, Scribe N.; C. Hammerton, P.S.; and Bradley, Janitor. The P.S. deferred the appointment of his assistants until the ensuing meeting. Comp. J. Thomas, P.Z., P.G.D.C., was invested as D.C. Bros. Henry F. Hodges, of the Pannure Lodge, No. 720, and William J. Messenger, of the Macdonald Lodge, No. 1216, were balloted for as candidates for advancement, and being in

attendance, were severally introduced and advanced to the supreme degree of R.A. A P.Z.'s jewel was presented to the retiring M.E.Z., Comp. Worthington, and all Masonic business being ended, the companions adjourned to banquet, provided with the usual liberality of Bro. Whittet. The usual loyal and Masonic toasts were duly honoured, that of "The Past Principals of the Chapter" calling up every companion who had filled the chair of M.E.Z. since the foundation of the chapter. After a most enjoyable evening, the harmony of which was greatly enhanced by the musical performances of Comp. Weaver, who, with Comp. Everett, of Winchester, visited the chapter on this occasion, the companions separated.

#### PROVINCIAL.

WARRINGTON.—*Chapter of Elias Ashmole, No. 148.*—The regular convocation of this chapter was held on Monday evening last, at the chapter-rooms. The M.E.Z., Comp. D. W. Finney, was supported by Comps. John Bowes, Prov. G. Standard-Bearer, H.; William Mossop, J.; William Richardson, P. Soj.; W. S. Hawkins, Scribe E.; W. Sharp, Scribe N.; Robert Jackson, Asst. Soj.; John Harding, Asst. Soj.; Edwin Roberts, P. J. Edelsten, Rev. H. P. Stedman, William Smith, Richard Brierley, Thomas Auckland, William Crompton, Jabez George Hughes, and James Hannah, Janitor. The chapter was duly opened according to ancient custom by the Principals, when the minutes of the last convocation were read and confirmed. The ballot-box was then sent round respectively for Bros. W. Smith, P.M. 148; Rd. Brierley, and Thomas Auckland, as candidates for the mystic rites, and in each case it proved unanimously in favour. The three brethren being in attendance, they were severally admitted with due caution, and exalted by Comp. Bowes, the M.E.Z. delivering the symbolic lecture in an able manner. A long discussion then took place as to the desirability of raising the subscription, when it was decided not to do so; but to clear off the debt by special donations. Comp. Sharp, Scribe N., presented to the chapter a portrait of Elias Ashmole, beautifully framed in the Oxford fashion. A brother was proposed as a candidate, and there being no other business, the chapter was closed with the usual solemnities.

LINSLADE, BUCKS.—*St. Barnabas' Chapter, No. 948.*—The regular convocation of this chapter was held at the Elephant and Castle Hotel, on Thursday, the 11th inst. Comps. Rev. R. B. Fraser, as M.E.Z.; Gotto, as H.; Watson, as J.; and several other companions, were present. Visitor: Comp. John Bowes, P.Z., Prov. G.S.B. West Lancashire. The chapter was duly opened, the companions admitted, and the minutes read and confirmed. Two candidates were due for exaltation, but neither of them being in attendance, Comp. Watson, P.Z., delivered the historic, symbolic, and mystic lectures for the instruction of the companions. There being no further business, the chapter was closed, and the companions adjourned to refreshment.

### MARK MASONRY.

CARLISLE.—*Cumberland Lodge, No. 60.*—The Cumberland Lodge of Mark Masters, held their annual meeting at the Freemasons' Hall, Castle-street, Carlisle, on Friday se'night. Amongst the brethren present were: Bros. George G. Hayward, P.M. and G.J.G.; F. W. Hayward, P.M. and P.G.D.; William Murray, P.M. and P.G.S.; T. Blacklock, P.M. and P.G.D.; W. Johnston, P.M.; J. Porter, S.W. (W.M.-elect); W. Court, J.W.; William Pratchitt, M.O.; J. A. Wheatley, S.O.; and several other brethren. Only three candidates, Bro. William Thornton, of Lodge 1073, Keswick; Bros. Dr. George Shannon and Thomas McMechan, of Lodge 327, Wigton, being present for advancement, were duly prepared and advanced to this honourable degree by George G. Hayward, P.M. This being the annual meeting for the installation of the W.M., Bro. James Porter, the S.W., was presented and duly installed as the W.M. for the ensuing twelve months by the G.J.G. The W.M. then appointed and invested his officers, after which he presented, in the name of the lodge, to George G. Hayward, P.M., G.J.G. of the Grand Lodge of England, &c., a handsome P.M.'s jewel for his very valuable services to this lodge. The lodge was then duly closed, and the brethren adjourned to partake of a banquet prepared by Mrs. McGowan at the Coffee House.

### ORDERS OF CHIVALRY.

#### RED CROSS OF CONSTANTINE.

LEICESTER.—*Byzantine Conclave, No. 44.*—An emergency meeting of this conclave was held at Freemasons' Hall, on Wednesday, the 10th inst., the M.P.S., Ill. Sir Kt. Kelly, Intendant-General for Leicestershire and Rutland, presiding. The following Sir Knights were also present: George Toller, V.E.; Partridge, R., as S.G.; Weare, J.G.; Rev. Dr. Haycroft, H.P.; Baines, Prefect; Buzzard, as S.B.; Sculthorpe, Treas.; Barber, Herald; Bembridge, Sentinel; Amott, and Spencer. A ballot was taken for Bro. Dunn, as Sentinel, by dispensation, which was unanimously in his favour. There were eleven candidates due for installation, two only, however, were able to be present, viz., Bros. W. R. Bryan, of No. 1007, Loughborough, and John Thomas Thorp, of No. 523, Leicester, who were duly installed. The various charges on the delivery of the sword, or the jewel, tunic, and sword, as illustrating the three great watchwords of the order, &c., were delivered in the course of the ceremony by the M.P.S., after which the Viceroy gave the historical oration and the High Prelate the lecture illustrative of the religious and moral teachings of the order, and the special duties of its members. Some further propositions having been taken, the conclave was closed, and the Sir Knights adjourned to the refectory.

#### KNIGHTS TEMPLAR.

*Mount Calvary, or Early Grand Encampment of England.*—An emergency meeting of this old encampment was held at Masons' Hall Tavern, Masons'-avenue, Basinghall-street, on Thursday, the 11th inst., and was attended by Sir Kts. W. Stone, E.C.; J. G. Chancellor, P.E.C., W. Paas, P.E.C., Treas.; F. Binckes, P.E.C., Reg.; E. S. Stillwell, P.E.C.; J. Stohwasser, P.E.C.; S. Rosenthal (E.C. Grove Encampment), 1st C.; D. M. Dewar, 2nd C.; R. W. Stewart, Expert; E. Baxter, C. of L.; R. Wentworth Little, as S.B.; and W. H. Trego; with visiting Knights W. H. Wright, D.P.G.C. Lancashire; Prince, P.E.C.; and E. T. Inskip. Comps. Rev. Vivian H. Moyle, Jorga D. Larsen, and J. Cleaver were duly installed as Knights of the Temple. Sir Kt. Stewart gave notice that he should propose the removal of the encampment from Freemasons' Tavern to Masons' Hall Tavern at the next regular meeting, and the encampment was closed. A most sumptuous dinner was then served, under the personal supervision of Sir Kt. C. Gosden (who was installed in the encampment), and the utmost good feeling prevailed throughout the entire evening. We are glad to be able to state that the "Mount Calvary" is in a most flourishing condition, and is likely to continue so as long as the members pull together so amicably as they do at present.

### Masonic Miscellanea.

BRO. S. C. HADLEY, C.C., took the chair at the anniversary dinner of the Coffee House Keepers' Society, on the 15th inst., at the London Tavern.

BRO. JOHN BOWES, P.M., P.Z., Past Prov. G. Reg. Cumberland and Westmorland, &c., was elected a Fellow of the Royal Geographical Society at the last meeting of the society.

A BILL to incorporate the Mount Lebanon Lodge of Freemasons, Summerside, No. 984, passed the Legislative Council of Prince Edward's Island the end of last month. The Bill went through the House like "greased lightning," as our Yankee brothers would say.

MARK MASONRY.—The installation of Bro. Col. Burdett as P.G.M.M. of Middlesex and Surrey is arranged to take place on Friday, June 2, at Guildford. The M.W.G.M.M. will instal. The fact that the Bath and West of England Show will be going on at the time will no doubt prove an additional attraction.

THE installation of the Earl of Carnarvon as P.G.M.M. of Somerset is fixed to take place at Weston-super-Mare on the evening of Whit-Monday.

IT is intended to raise by subscription a sufficient amount to present a full-sized copy in marble of the bust of the M.W.P.G.M., the Earl of Zetland, K.T., by Bro. Morton Edwards, to the Grand Lodge, and also a copy to his lordship, both as a token of esteem as well as a memento of the twenty-six years' rule by the M.W.P.G.M. over the Craft. The bust, which his lordship sat for before retiring from the Grand Mastership, is in the full regalia of Grand Master, and is well known as being an excellent likeness and a fine work of art. Several distinguished and influential brethren have already signified their intention to subscribe, and it is proposed to make the movement sufficiently widespread to allow of the whole of the Craft from joining. Brethren wishing to take part are invited to send in their names to Bro. F. W. Koch, the acting Hon. Sec., at 7, Gower-street, Bedford-square, the office where the model of the bust may be seen. The committee is now being formed.

REPORT OF Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.* Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthmas, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, & of Consumption, Quinsy, and all affections of the throat and chests. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 2s. 6d., 4s. 6d., and 11s. each, and wholesale by Jas. M. Crosby, Chemist, Scarborough. \* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Adv't.]

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## DEATH.

POTTER.—On Friday, the 12th inst., at his residence in Russell-square, Bro. George W. K. Potter, Past Grand Deacon, aged 73 years.

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

## The Freemason,

SATURDAY, MAY 20, 1871.

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## ROYAL ARCH MASONRY.

WE disagree *in toto* with those brethren who entertain the opinion that the recognition of Royal Arch Masonry was an impolitic act on the part of the United Grand Lodge of England at the Union in 1813. Beyond doubt, the ancient subdivisions of the Craft were but three—the highest being the degree of Master Mason; but the mutilation of the latter necessitated the creation of a fourth, in which the imperfect revelations of the third degree were more fully explained and elucidated. We do not, of course, mean to convey that the dramatic arrangements of modern Royal Arch Masonry are necessary to a thorough comprehension of the mystery, although they are evidently not without their effect upon impressionable or plastic minds. But we contend that the lessons of the third degree, beautiful and practical as every brother will admit them to be, are nevertheless incomplete without the addition of the Royal Arch. As we pointed out recently, the central idea of all the pagan mysteries was the passage of man through the various

toils and trials of life, and his ultimate apotheosis in the regions of light and perfection. This was a grand conception; but as one of our able correspondents on the subject observed, it was often disfigured by gross interpretations of the original sense. An Elysium of sensuous bliss—in which none of the entrancing sights and sounds of earth were wanting—was promised to the servant of the gods, nor were similar allurements overlooked in more modern creeds, whose hours beckon the true believer to the gates of Paradise. The third degree may therefore justly be said to illustrate the present condition as well as the future state of humanity; but the Royal Arch Degree carries us to a superior altitude of thought, imaging in reverential outline the nature and attributes of the Deity Himself. The one teaches self-knowledge—truly one of the most interesting branches of human study—while the other unveils the highest forms of wisdom and the divinest shapes of heavenly intelligence. If the one be more useful—speaking humanly—the other is more spiritual and sublime. If the one be the ladder of terrestrial hope, the other bears us up upon the wings of celestial joy. It would, therefore, be a fatal mistake to circumscribe the area of our Masonic investigations by the repudiation of the keystone of the structure—the Holy Royal Arch Degree as now practised in England.

It may be that the intense adoration of the Sacred Name which pervades the ritual of the degree is misunderstood by some superficial thinkers; it may be that its lofty idealism of the Supreme Being ill accords with certain modern rationalistic opinions. Be this as it may, we are not likely to part with the sacred legacy bequeathed us by our ancient brethren; but it behoves us to make better use of the precious gift. We must really learn and thoroughly understand the secrets and symbolism of the Royal Arch degree, as well as enforce a stricter attention to its ceremonial and formularies.

Now, this is unfortunately not the case at present. Many active Masons concentrate the whole of their energies on the promulgation of the Craft ceremonies and lectures, forgetting—if even they have ever acknowledged—the claims of the more philosophical Order. It might have been reasonably pleaded as an excuse for this apathy some few years ago that the same facilities for acquiring perfection, which were within the reach of every Craft Mason, did not exist in the Royal Arch. Now, however, we have several schools of instruction. Yet they are scantily attended, and the rare and valuable knowledge of the degree is confined to a very select few. A few months since we chronicled the formation of a "Royal Arch Chapter of Improvement" at Freemasons' Hall, and bore testimony to the unwearied exertions and ceaseless zeal of Companion Brett in the cause. We now take the opportunity of again appealing to our readers upon the subject of "more

light," inasmuch as the new chapter is about to celebrate the close of its first session by holding a "public night," to which all companions of the Order will be welcomed, and which we hope will be very numerously attended. This meeting is fixed to take place on the 1st of June, and several Royal Arch Masons of eminence have promised their co-operation and assistance. The various expositions of R.A. mysteries will be given, and as usual among English Masons—if it be not heresy to say so—a carnal banquet will succeed the "feast of reason."

Have we said enough to induce our metropolitan companions to range themselves under the leading standards of the army of Israel upon the forthcoming occasion? Or must we descend to lower ground, and say that greater support and encouragement ought to be shown to the teachers of the Royal Art, if it were merely as an incentive to their arduous labours in the cause. We have no wish to see the study of the "blue" degrees neglected, far from it; but a little more time might be spent with advantage in mastering the deeper, broader, and higher secrets unfolded in the Supreme Degree of the Royal Arch. The inscription on the jewels of the Order should alone be a stimulus to our efforts in this direction; and if we can fully fathom the mystery, it may indeed be said, "If thou knowest this, thou knowest enough."

## Obituary.

BRO. GEORGE W. K. POTTER,  
*Past Grand Deacon.*

We deeply regret having to announce the decease of this well-known and estimable brother, who expired at his residence in Russell-square, on Friday, the 12th inst. Bro. Potter was initiated in the Moira Lodge, No. 92, on the 8th December, 1845, and duly passed the chair in that lodge. He was also a member of the Grand Master's Lodge, No. 1, and of the Royal Alpha, No. 16. On the 24th April, 1850, Bro. Potter was elevated to the rank of Junior Grand Deacon of England, and was appointed in the same year Sword-Bearer in the Grand Chapter.

For many years our deceased brother held the post of Treasurer of the Grand Officers' mess, and by his kindly disposition endeared himself to all with whom he was brought in contact. In him the Corporation of London has lost one of its oldest and most respected officers. He was admitted a solicitor in 1819, and was elected to the office of Secondary in 1831 by the Court of Common Council, in succession to Mr. Philip Wyatt Crowther, and year by year the appointment had been confirmed. In that capacity he presided over one of the City courts, and he also had the duty of providing juries at the courts sitting at Guildhall and at the Central Criminal Court. His position required him to act as legal adviser to the Sheriffs, and he conducted for them all the elections in which they were returning officers. He was likewise one of the Under Sheriffs for London. For forty years he had discharged his duties with the utmost regularity, and he was universally liked in the Corporation. One of his last official acts was that of presiding at the election of members of the School Board for the City.



He was well-known as an accomplished draughtsman and musician, and at the time of his death he was 73 years of age. It may be added that the late Secondary was a brother of Mr. Cipriani Potter.

**Multum in Parbo, or Masonic Notes and Queries.**

KNIGHTS TEMPLARS AND MASONRY.

Bro. Forsyth is probably aware that the Scottish Templars have a recent origin, and that their first warrants were derived from a doubtful foundation in Dublin. These warrants were abandoned in 1811 in favour of an English charter. In 1844 an attempt was made to found what was called a "chivalric" branch, and a regulation was enacted by which persons who were not Masons could be received as candidates—their mode of reception, the amount of fees payable for installation, and the production of proofs of descent from four grand-parents entitled to coat-armour, distinguishing them from the ordinary Masonic members. The very statutes themselves of the Scottish Templars prove, by the following passage, that this was considered a questionable proceeding: "As all the charters granted between 1800 and 1836 stipulated that no one was to be admitted a Templar who was not previously a Royal Arch Mason, grave doubts may be entertained if the Chapter General had power to pass such a law." The system was not successful, and after a short reign of its wonderful pretensions the Scottish Templars retraced their steps, and the statutes of 1856 declared "that every one received into the Order must be previously a regular Royal Arch Mason." LUPUS.

THE "MARK" CHAIR.

I do not see that there is much difference between the views so ably advocated by "A Craft and Mark Past Master" and myself. Similar opinions have been expressed by other brethren as well respecting the "Mark" chair, which tend to show there is a strong feeling in favour of the change advocated.

Now, the ground I take is just this. So long as no lodge need suffer from members not being eligible for the "Mark" chair, because a "dispensation" can always be obtained from the authorities *whenever* the present law is shown to be injurious, *there is actually no ground of complaint.* I do not believe a "dispensation" has ever been refused to enable a brother, who is not an Installed Master in the Craft, being elected as W.M. of a Mark Lodge. Neither do I think a "dispensation" *ever will be refused*, as our Grand Mark Master, being so anxious to promote the best interests of the degree, would of course only be too happy to grant the "dispensations" whenever they are shown to be desirable. The *present* law prevents ordinary brethren coming in contact with the large body of Past Masters of the Craft who adorn the ranks of Mark Masonry.

I have advocated for some time the repeal of the law which requires an installed Craft Master to be also a Warden of a Mark lodge before being qualified for the Mark "chair," and I shall be among the first to advocate the qualification for the "chair" in a Mark lodge being only a Warden or Past Warden, if it can be proved that "dispensations" cannot be obtained.

W. JAMES HUGHAN.

THE BLACKSMITH AND THE HIGHLAND CHIEF.  
Among the Highlanders, the blacksmith used to rank next the chief. W. P. B.

**THE GRAND LODGE OF QUEBEC.**

We cannot conceive how any thoughtful American Freemason, conversant with all the facts of the case, can deny that the Grand Lodge of Quebec was duly and legally formed in accordance with all the precedents of acknowledged Masonic law. We believe it to be both *de facto* and *de jure*—a legitimate body. First, let us look at the logic of facts. We find that the Grand Lodge of Quebec has been recognised by sixteen of the Grand bodies on this continent—to wit: the Grand Lodges of Maine, New Hampshire, District of Columbia, Ohio, Illinois, Iowa, Arkansas, Nebraska, Wisconsin, Kansas, Michigan, Nevada, Mississippi, Texas, and Nova Scotia. To this array of Grand Bodies might be added the names of many brilliant individual lights in Masonic jurisprudence who have, after mature consideration, and a familiar acquaintance with all the facts, unhesitatingly endorsed the Grand Lodge of Quebec. We need only mention R.W. Bro. Dr. Mackey, of South Carolina, M.W. Bro. J. H. Drummond, of Maine, and M.W. Bro. Charles F. Stansbury, of the District of Columbia. So much for the present recognised position and Masonic status *de facto* of the Grand Lodge of Quebec. Since the whole question has been recently brought afresh before the Masonic world by the published proceedings of the Grand Lodge of Quebec, and the authoritative circular issued by the Grand Lodge of Canada in opposition to its claims, we propose to review the matter *ab initio*, and show by the closest reasoning, from admitted facts, that our Quebec brethren are entitled everywhere to fraternal recognition.

In the year 1840, Upper and Lower Canada were united, by an Act of the Imperial Parliament, under one government—with one legislature. Politically, they formed from that time one State. Then and thereafter for some years Upper and Lower Canada had separate Provincial Grand Lodges, the Provincial Grand Masters of which were appointed by the Grand Lodge of England. The various lodges of Canada might at any time thereafter have proceeded to regularly send delegates to a convention, and have formed one dominant Grand Lodge; they did not do so, however, until the year 1855, and in the course of three years the Grand Lodge of Canada, so formed, was recognised by all the Grand Bodies of the Masonic world. Its jurisdiction continued undisturbed until the year 1867, when the one province, called the "Province of Canada," and having but one Legislature or Parliament, by the "British North American Act" of July, 1867—to quote the very language of the Act—was "severed," and the "Province of Canada" made into two provinces, called the "Province of Quebec" and the "Province of Ontario," and these two provinces were confederated with two other provinces, Nova Scotia and New Brunswick, and formed into the "Dominion of Canada." Each of these distinct provinces from that time has had an independent Legislature of its own, very similar in authority to the Legislatures of our own States, and all of these provinces are severally represented in the Dominion Parliament, analogously to the representation of the States of our Union in the Congress of the United States. Two of these provinces—to wit: Nova Scotia (since 1866) and New Brunswick (since 1867)—have had independent Grand Lodges, whose legitimacy none deny. True, the former was constituted before its confederation, and the latter was Masonically unoccupied at the time of its formation; but, undeniably, the political status of each is precisely similar to that of Ontario or Quebec, and the existence of an independent Grand Body in any one of these provinces is by itself a strong argument in favour of the Masonic right of the lodges in each of the other sister provinces to have a like Grand Body of their own.

The crucial test of Grand Lodge jurisdiction on this continent is its correspondence with the political boundaries of the State in which it is situated. In other words, Grand Lodge jurisdictions are coterminous with political boundaries,

and when a new State or territory is created by Legislative enactment out of what had theretofore existed as one government, it is open to the lodges working in the new territory to form an independent Grand Lodge. It was in accordance with this governing principle of Masonic law and usage, that the Grand Lodges of the territory of Washington, the territory of Idaho, and the State of West Virginia were formed, all of which the Grand Lodge of Canada has recognised by holding fraternal communication and correspondence with them.

The Grand Lodge of Canada ineffectually endeavours to evade the fact that before 1867 there was but one Legislature for the whole of Canada (while admitting that on and after that time the four provinces of Canada had each an independent Legislature) by alleging that at each session of the single Legislature of Canada East and Canada West many local laws were enacted, restricted in their operation to a single province. But this only shows that the authority of the single Legislature of the two provinces was at times exercised for merely local purposes; it cannot be argued from this that before 1867 the provinces were in any sense independent. The Legislature had the power to enact, and did enact, general laws; and this admitted, with absence of any local legislature, the unity of the two provinces before 1867 is established beyond contradiction.

The convention to form the Grand Lodge of Quebec met at Montreal on October 20th, 1869. In this convention, 21 lodges of the 37 then working in the province were represented. Since then seven additional lodges have adhered, leaving only eleven under the warrant of Canada, two under England, and one under Scotland still unfriendly to the Grand Lodge of Quebec. We are unhesitatingly of the opinion of R.W. Bro. Dr. Mackey, who, when consulted by the Grand Lodge of Canada, said that the political severance of Quebec from Ontario in 1867 made Quebec, Masonically, an unoccupied territory, and open for the organisation of an independent Grand Lodge by the usual proceedings. The District of Columbia, the State of West Virginia, Idaho, and others of our territories in the West, were suddenly left Masonically unoccupied in precisely the same way, and became in consequence independent Masonic jurisdictions. The precedents for the action of Quebec are so many, founded upon the fact of its new political status since the British Act of 1867, that we cannot see any shadow of a reason why it should not be recognised by every Grand Body in the Masonic world. The Grand Lodge of Pennsylvania has not, we believe, yet acted upon this matter; we hope when it is brought before them they will be guided by an enlightened reason and a full acquaintance with the facts. Justice is a Masonic virtue, and justice is all that the Grand Lodge of Quebec asks.—*The Keystone.*

**The RECTANGULAR REVIEW versus FREEMASONRY.**

It is only proper that I should again make a protest against the misuse to which the pages of *The Rectangular Review* are now being, at the arbitrary will of a certain "brother," put. I shall have occasion, I plainly see, to write the true history of that periodical, and perhaps you will favour me by announcing my intention to do so. I have, at the same time, no personal object to serve; but it seems strange that we should have amongst us so many wolves in sheeps' clothing. I do not criticise the last Masonic article, for it is below criticism; but when my *vera relatio* appears, probably many things will, at length, be seen in their true light. What is really desirable is unanimity towards our great ends—not petty diatribes against or anent individuals.

KENNETH R. H. MACKENZIE,  
otherwise known as  
CRYPTONYMUS.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*past cure.*' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

## A CANADIAN MASONIC VILLAGE.

BY AN ENGLISH BROTHER.

A few weeks ago I visited the celebrated Orillia, a small town situated on the shores of the "Killarney of Canada." The beautiful blue waters of Conchiching, surrounded with waving forests, clothed in dark evergreen, presenting a *coup d'œil* at once magnificent, picturesque, and romantic. The attractive scenery in the environs of this pretty village, nestled so cosily in the woods between hills whose terraced plateaus are verdant all the year round, is, to say the least, really a charming picture to contemplate, especially when enjoyed from the lake on a calm summer eve, and reminds me forcibly of the appropriate verse by "Zelia," a local poet (whose beautiful lines on "Freemasonry" written for the *Gavel*, were so extensively copied by the American Masonic press), entitled "A Summer Eve in Orillia :"—

'Tis even'g, all is calm and still,  
Beauty reigns o'er vale and hill ;  
The red sun sinks in a cloudless sky,  
The breeze has changed to a low soft sigh,  
Lake Conchiching looks like a silver sheet,  
And her beautiful, beautiful leafy isles,  
Resplendent they bask in the setting sun's smiles.

I do not propose, however, to dilate much upon the beauties of the surroundings or the picturesqueness of the splendid scenery, as upon the men whom I had the pleasure of meeting in the "*La Petite Saratoga*" of Ontario.

My only note of introduction was from a distinguished Quebec brother to Ill. Bro. Robert Ramsay, 32°, editor of the *Gavel*, who is devoted to our "Royal art," and one of the truest and most enthusiastic Masons that I ever had the felicity to meet. His name as a Masonic writer and knowledge as a Masonic jurisconsult is doubtless well known to you through his excellent magazine, which certainly would be a credit to any country. I need scarcely say that he received me with true knightly courtesy, and at once made me feel at home, and from him I learnt the history of the rapid progress of the Craft in this section of Canada, which I must add is not only due to the enthusiasm of the brethren, but also to the untiring energy and zeal of the editor of the *Gavel*.

In the year 1867, a few brethren devoted to the noble Order, met at the residence of V.W. Bro. C. S. Elliot, and drew up their petition for a dispensation for a lodge ; Bro. D. M. Malloch was appointed first Worshipful Master ; Bro. C. S. Elliot S.W. ; and C. A. Thompson, J.W. The following are the names of the charter members, all of whom, with the exception of the Junior Warden, who has removed to the United States, and Bro. Croker, who was soon after called to refreshment in the Grand Lodge above, are still active members, and as true to their noble little lodge, which now numbers fifty of the leading professional men, merchants and mechanics in the place. Charter members : Bros. Malloch, Thompson, Elliot, Braden, Moffatt, Croker, Jupp, Cozzens, Ross, Oliver, Corbould, as they were on St. John's Day, 1868, when only some seven or eight could be mustered to observe their first festival.

The following year Wor. Bro. Malloch left for Clinton, and Bro. Elliot was unanimously elected Worshipful Master, the honourable position of which he ably filled for two years consecutively ; he is one of the best ritualists that I have ever yet met. Bro. Robert Ramsay was then elected, and after occupying the East for one year was succeeded by Bro. Frank Kean, the present whole-souled and genial-hearted *frater*, who now fills that position. V.W. Bro. C. S. Elliot is this year a Grand Steward of the G.L. of Canada. I may here remark that at the opening of the lodge, Ill. Bro. Robert Ramsay was in the United States, and was elected a honorary member of the same, and upon his return to Orillia, in 1869, at once set to work, and with the assistance of Comps. Ardagh, Corbould, and Moffatt, three Royal Arch Masons of between thirty and forty years' standing, and some Companions from Barrie, the county town of Co. Simcoe, received a dispensation from M.E. Comp. Harington, and at the following session of Grand Chapter, 1870,

obtained a warrant, when he was appointed 1st Principal Z. and Grand Standard Bearer. Comp. C. S. Elliot was next elected 1st Principal, and this year Comp. T. S. Atkinson, an excellent worker, occupies that exalted position. This chapter (Signet, No. 34) has now over forty members on its roll, and the work is done both creditably and well. Bye-the-bye, I forgot to state that the 3rd Principal, E. Comp. T. H. Tebbs, is a member of the Mersey Lodge, No. 477, Zetland, 537, G.R.C., and Joppa Mark Masters' Lodge, No. 4, G.R.S., all of Birkenhead, England.

After the chapter was in good working order, Sir Kt. Robert Ramsay applied to the Grand Prior of Canada, the V.H. and E. Col. Frater W. J. B. Macleod Moore, 33°, for a dispensation for an encampment of Knight Templars, and during last July the Grand Prior himself visited Orillia, opened the encampment, and installed twelve Sir Knights. V.E. Frater R. Ramsay, 32°, resigned his office as Eminent Commander in favour of Sir Kt. M. H. Spencer, P.D.D.G.M., who held the position till the annual election in December following, when our friend, Frater Elliot, was duly elected, and is now its presiding officer. I may mention that this encampment, "Mount Calvary," is now No. 108 on the roll of the Grand Conclave of England, and its Eminent Commander and Past Commanders are all officers in the Grand Priory of Canada, V.E. Frater R. Ramsay being Grand Sub Prior ; V.E. Frater Spencer Grand 2nd Captain ; and V.E. Frater Elliot Grand Hospitaller.

This encampment and priory is highly to be praised for its work, and the courteous and Knightly reception with which every officer and brother greets a visiting *Frater*. Since its inauguration, thirty Companions have been installed, and it is looked upon as one of the most flourishing in the Dominion of Canada.

The same day that Col. Moore opened the encampment, he also, as Chief Inspector-General for the Imperial Military and "Ecclesiastical Order of the Red Cross of Rome and Constantine," granted a dispensation to Ill. Sir Kt. Robert Ramsay and others for Gethsemane Conclave, now No. 29 Grand Conclave of England. Ill. Sir Kt. Ramsay, immediately after installation, resigned the office of M.P.S. in favour of Ill. Sir Kt. Elliot, who held the same till the annual election, when Ill. Sir Kt. G. M. Wilson was elected M.P. Sov., who, by-the-bye, confers the grade of the "Novitiate Cross" with much impressiveness.

This beautiful rite, I may state, is daily gaining ground in the Dominion, and, if I may judge from the enthusiasm of the Illustrious Sir Knights of Orillia, its glorious symbol is now firmly planted on Canadian soil. The Fraters here have endeavoured to confine this branch to Templars alone, and although the Gethsemane Conclave numbers now some thirty members, they are all Knights Templar and Knights of Malta.

Leaving the chivalric bodies, I now come to a beautiful little rite, which, though very popular in the United States, numbering as it does some twenty-three thousand, has never yet been introduced into Europe : I allude to Cryptic Masonry. This branch, as I understand, consists of three degrees—Royal, Select and Super-Excellent Master—and in this country the degree of Knight of the Red Cross, or Babylonish Pass, has been added since. In the United States, it is a pre-requisite to the Templar grade, and is there conferred in all encampments ; the working of these degrees takes place in a body called a Council. Ill. Comp. Ramsay was the first in Ontario to apply to Ill. Comp. T. D. Harington, 33°, the Inspector-General of the Rite under the Grand Council of New Brunswick, for a dispensation to open a Council of Royal and Select Masters at Orillia, which of course was promptly granted, and at a special communication of the Grand Council of New Brunswick, held in November, 1870, a warrant for Shekinah Council, No. 5, was granted. Every Ill. Companion must be in possession of the Royal Arch Degree ; the three presiding officers are termed Most Illustrious Master, Right Illustrious Masters, and Illustrious Master. The brethren, who at present

fill these positions, are Ill. Comps. Elliot, Corbett, and J. A. Ardagh, all being Doctors of Medicine. From this Council have since sprung Adoniram, No. 6, at Toronto ; Harington, U.D., at Galt ; and Labad, U.D., at Bradford. As far as I can learn, it is the intention of the Illustrious Companions to organize a Grand Council for Ontario, and doubtless under the guidance of that true and genial-hearted Mason, Ill. Comp. Harington, 33°, P.G.M. and Grand L., Cryptic Masonry may expect to take its stand as one of the regular legitimate branches of the Masonic tree in Canada. A great effort will also be made, I understand, to make these degrees a pre-requisite to the Templar, and thus, as the *Gavel* terms it, establish a system.

A dispensation has also been granted to Ill. Bro. Robert Ramsay, 32°, Bro. J. Ardagh, 18°, and Bro. William Lount, 18°, together with some members of the A. and A. Rite from a distance, to open a Rose Croix Chapter, named Immanuel, which, I doubt not, will prove as successful as the other bodies, although I fancy the A. and A. Rite is not likely to flourish here whilst its present system of government exists in England ; such, at least, is the feeling I found very generally prevail amongst such members with whom I came in contact. However, I am now writing about Orillia and not Golden-square, so I shall not allude to the government, or rather misgovernment, of this very dignified rite.

The Masonic Hall, in which these various bodies meet, is neat and plain. The brethren are preparing to erect an edifice for themselves, and during the coming summer will do so. I must say that I have invariably experienced, from all whom I chanced to meet, the greatest kindness and attention, and spent many happy hours amongst them ; they appeared to understand each other and act as one mind. Amongst others I may be pardoned for mentioning Bros. Ostrander, Sutherland, World, Bingham, Summers, and Bridgband—in fact, I cannot name all. I hope that if ever a brother from "the Canadian Masonic village" visits England, that the brethren there will only welcome him half as cordially as I was received here.

In conclusion, I might mention that most of the brethren here are reading and consequently intelligent working Masons, and following in the wake of those excellent monthlies, the *Gavel* and *Freemason*, are avowed and open advocates of the Grand Lodge of Quebec, and would welcome its Grand Master, I believe, with more cordiality than some who hold high positions in the so-called Grand Lodge of Canada, which, after all, is a most absurd name, for the simple reason alone that its jurisdiction literally only extends over the Province of Ontario. I omitted mentioning that my friend, Ill. Bro. R. Ramsay, is the Grand Representative of the Grand Lodges of Ohio and Nebraska, near the Grand Lodge of Canada, and also of the Grand Commandery of Ohio, near the Grand Priory of Canada.

If this merits a place in the valued columns of THE FREEMASON, I shall feel most happy, at some future time, to furnish you with a sketch of Masonry in Toronto, the flourishing and enterprising metropolis of Ontario.

COSMOS.

**"That GREAT, AWFUL, TREMENDOUS  
and INCOMPREHENSIBLE NAME."**

(To the Editor of The Freemason.)

Your correspondent, on the sacred and mysterious name of the true and living God Most High, deserves well of R.A.M. He has set an example that others would do well to follow. It is, I think, a mistake that there should be so much captious feeling in regard to writing and expatiation on the ritual of Freemasonry. There are, of course, landmarks and orders of the day to be observed by all Masons on peril of their fidelity ; but surely it is placing your light under a bushel, instead of your city upon a hill, if some of the most beautiful truths which are shadowed forth by Masonic emblems are to be kept hid from the popular world who are not Masons. Kept hid they cannot be, for they are known and appreciated by hundreds of men who, if they knew that in Masonry such

Lessons were taught, would come among us and do honour to our Craft.

Your correspondent has given us a great and glorious truth, but he has put it before us in the shell: let us try to obtain the kernel. It is a very hard nut to crack; but if I can only produce a fissure in the shell, some more expert hand than mine may perfect the cleft and obtain the fruit.

Among the ancients, the word NAME had a different signification to that of the present age and generation. They understood the word name in no other sense than to contain the essence of the thing expressed. Each property or name in nature has a constituent part in man's creation. To say a man is brave is to designate him as a lion; that he is a glutton, call him a hog; that he is cunning, call him a fox; that he is firm, that he is a rock; and so through all nature, animate and inanimate. This is the language of allegory or correspondence, and was deeply studied by the ancients, and always used by them in their sacred writings, and thus the name or quality of Jehovah is the "Lord's divine human," and the manner in which it was communicated to Moses is most strikingly sublime.

The children of Israel, from their long state of captivity and degradation, were in a state of semi-civilization; they were tyrannized over by the most learned and cultivated nation then known upon the earth; they had (and the nations of the earth long after them) gods many and lords many. It is in the nature of man to contemplate God as a Being of like passions as himself. The Pantheon at Rome was a fit illustration of this. The devotee could enter this Temple and select from the number a god best suited to his proclivities for his worship and devotion; he made it his penate. It is so now-a-days; one idol after another engrosses the public mind. At present, it seems to be the worship of Reason, and a most bewildering goddess she is. What is truth? was once asked; but the querulous enquirer waited not for the reply. What is reason? may now be asked; but the most patient enquirer will have to wait long enough, and not receive a satisfactory reply. If we make Reason the object of our adoration, we must worship a finite abstraction, as the depths of our worship must be limited to our finite conceptions of her, and must sink to the level of the worst idolatry—self-esteem and self-sufficiency.

But to return to our subject. The Almighty, in His divine love and wisdom, was about to restore to man the knowledge of His divine essence and the immortality of the soul, and He made Moses His ambassador for that purpose. Moses had, by a Divine Providence, been reared in the college of the Egyptian priests, for we are told "he was learned in all the wisdom of the Egyptians," and no doubt had been a conspicuous member of the School of the Hierogrammatists; possibly, while brooding over his own extraordinary lot in life, and the hard fate of his tribe under the slavery and wrongs they were enduring, the Almighty made the wonderful manifestation, and gave him the command to stand before Pharaoh. Moses, no doubt conscious that this was a supernatural appearance, demanded to know the name—that is the essence, the property, and attribute of his visitant—and was no doubt surprised to hear only a declaration of His divine essence, and that Abraham, Isaac and Jacob were still in existence, though not on this earth, and that He was then their God as He had been aforetime, that there had been no cessation of life, but only of state. But Moses, true to his traditions, yearned to know the name of that mysterious Being, under whose guidance he felt he was. The Egyptian mythology was full of theophanies, and although he had witnessed the bush on fire yet not destroyed, the scientifics of which perhaps he knew something, yet he could not rest satisfied till he should be in full possession of the attributes of this Being who had so wonderfully appeared to him. As the faith and importunities of the Syro-Phœnician woman prevailed, so did the Almighty grant the prayer of Moses, or so much of it as he could endure in the body of this clay. "No man can see Me and live;" but the sacred and mysterious name—His essence—was de-

clared "Jehovah, Jehovah God, merciful and gracious, long-suffering, and abundance in goodness and truth." This is His NAME, His attributes, and who can comprehend them? They are as high as heaven; what canst thou know? They are deeper than hell; what canst thou discover? We may know more of them by-and-bye; "we now see through a glass darkly." We are in the cleft of a rock, and covered by the hand of Jehovah's care. We know now in part, but then we shall know even as we are known. W. B., 742.

GRAND CONCLAVE OF KNIGHTS  
TEMPLAR.

The half-yearly meeting of Grand Conclave was held at Freemasons' Tavern, Great Queen-street, on Friday, the 12th inst., and was very numerous attended. Sir Kt. William Stuart, M.E. and Supreme Grand Master, occupied the throne, and was supported by Sir Kts. Rev. John Huyshe, D.G.M.; Earl of Limerick, G. Prior; Lord Eliot, P.G.C. Cornwall; Sir P. de Colquhoun, G.C.; W. W. B. Beach, M.P., P.G.C. Hants; Captain N. G. Phillips, P.G.C. Suffolk; J. Tepper, G. Treas.; W. Tinckler, G.V.C.; F. Binckes, P.A.G.D.C.; W. Ganz, G. Org.; Col. Vernon, P.D.G.M.; Col. H. Clerk, R. J. Spiers, Rev. G. Ross, and many other present and past officers.

The conclave was duly opened, and the knights proceeded to discuss the report of the Committee of General Purposes, which included a recommendation that Grand Conclave should enter into a treaty, offensive and defensive, with the Grand Lodge of Mark Masters and the S.G. Council 33°, to the exclusion of the popular and far more ancient Masonic body known as the "Red Cross of Constantine." This produced a warm debate, in the course of which the Rev. John Huyshe, D.G.M., proposed that the report be sent back for reconsideration, averring that he had seen all the documents relating to the Red Cross Order when the Grand Council was held under the Duke of Sussex, and was perfectly satisfied of their authenticity—in fact, the Order had as regular a basis as the Order of the Temple itself. Sir Kt. Huyshe's motion was supported energetically by Sir Kts. John Hervey, F. Binckes, Raynham W. Stewart, and others, and furiously opposed by Sir P. Colquhoun, Lord Limerick, and E. Holmes. As the arrival of the Prince of Wales was signalled in the midst of the discussion, it was adjourned, as some understood, until next Grand Conclave, but this proved to be an error.

The following ceremonial was then carried out in accordance with the programme:—

His Royal Highness the Prince of Wales and His Highness the Prince John of Glücksburg arrived at half-past four, and were received by the Aides-de-Camp Extraordinary, Major-General Doherty, Lieutenant W. C. Seymour, and the Hon. W. Warren Vernon, Chamberlain; Colonel G. A. Vernon, J. Tynte Agg Gardner, and E. P. Colquhoun, Chamberlain, at the door of Freemasons' Hall. The Grand Prior, the Earl of Limerick, the Provincial Grand Commander for Cornwall, Lord Eliot, the Grand Chancellor, Sir Patrick Colquhoun, and the Acting Grand Director of Ceremonies, Malcolm Ovans Sim, then conducted his Royal Highness and Prince John to the Grand Master's robing-room, and the Acting Grand Director of Ceremonies communicated the arrival of His Royal Highness and the Prince to the Grand Master, upon which the two Grand Captains immediately marshalled the knights, who formed an arch of steel, leaving a passage of six feet wide, and on the entrance of His Royal Highness and Prince John the Heralds sounded a Royal salute, and a march was played by the Grand Organist, Sir Knight W. Ganz. The procession entered in the following order:—

- The Acting Grand Director of Ceremonies.
- The Grand Chancellor.
- The Grand Prior. The Grand Commander for Cornwall.
- The Chamberlain. Banner-Bearer.
- His Royal Highness the Prince of Wales.
- Aide-de-camp. Aide-de-camp.
- The Chamberlain. Banner-Bearer.
- His Highness the Prince John of Glücksburg.
- Aide-de-camp. Aide-de-camp.

The Grand Chancellor presented his Royal Highness the Prince of Wales and His Highness Prince John to the Grand Master, who descended a step, and placed H.R.H. the Prince of Wales on his right, and H.H. Prince John of Glücksburg on the

right hand of the Prince of Wales. The Grand Chancellor then presented to H.H. the Prince John of Glücksburg the Grand Master's certificate of his incorporation into the English branch of the Order as an Eminent Commander. The Grand Chancellor presented and named the Provincial Grand Commanders as they filed past, each saluting and retiring to his stall. He then presented the Grand Prelate, the Vice-Chancellor, the Grand Registrar, and Grand Treasurer. The other Grand Officers then filed past, saluted, and retired to their respective stations, after which the other knights filed past, wheeling, saluting, and retiring through the arch of steel, under the command and direction of two Grand Captains. During the ceremony all the knights stood "at order."

The Grand Officers of the year were then appointed as follows:—

- |                            |     |                        |
|----------------------------|-----|------------------------|
| Lord Skelmersdale          | ... | Grand Seneschal.       |
| Earl of Limerick           | ... | Grand Prior.           |
| Lord Lindsay               | ... | G. Sub. Prior.         |
| Rev. E. Moore              | ... | Grand Prelate.         |
| G. P. Brockbank            | ... | Grand 1st Captain.     |
| S. L. Foster               | ... | Grand 2nd Captain.     |
| Sir P. Colquhoun           | ... | Grand Chancellor.      |
| W. Tinckler                | ... | G. Vice-Chancellor.    |
| J. Lavender                | ... | Grand Registrar.       |
| J. Tepper                  | ... | Grand Treasurer.       |
| C. A. Newnham              | ... | G. Chamberlain.        |
| George Cockle              | ... | G. Hospitaller.        |
| J. Lambert Sim             | ... | G. Dir. of Cers.       |
| J. F. Starkey              | ... | G. Asst. Dir. of Cers. |
| Colonel E. K. Morrey       | ... | G. Supt. of Works.     |
| C. Matthews                | ... | Grand Constable.       |
| E. J. Leveson              | ... | Grand Provost.         |
| Rev. J. F. Hardy           | ... | Grand Almoner.         |
| George Lambert             | ... | G. W. of Regalia.      |
| H. Bulley                  | ... | Grand 1st Expert.      |
| W. H. Prince               | ... | Grand 2nd Expert.      |
| B. T. Hodge                | ... | G. 1st Std. Bearer.    |
| John Hervey                | ... | G. 2nd Std. Bearer.    |
| T. Croxton                 | ... | G. 3rd Std. Bearer.    |
| Lieut. Col. J. F. Greenall | ... | G. 4th Std. Bearer.    |
| C. Truscott                | ... | G. 1st A.-de-C.        |
| F. H. Wilson Iles          | ... | G. 2nd A.-de-C.        |
| H. Dubox                   | ... | G. 1st C. of Lines.    |
| Emra Holmes                | ... | G. 2nd C. of Lines.    |
| W. R. Mabey                | ... | Grand 1st Herald.      |
| J. R. Poulter              | ... | Grand 2nd Herald.      |
| W. Ganz                    | ... | Grand Organist.        |
| D. C. M. Gordon            | ... | G. Sword Bearer.       |
| G. Simpson                 | ... | G.M. Ban. Bearer.      |

H.R.H. the Prince of Wales and his illustrious relative remained above an hour, and were escorted on their departure with the same formalities, a large number of knights following their example soon afterwards.

The discussion on the tripartite treaty was then cunningly resumed, and the promoters of the scheme—the numbers present being greatly reduced—snatched a hard-fought victory by a majority of TWO, as we understood in the confusion which prevailed. "A few more such victories and we are ruined," must have been the mental shriek of the "cohorts all blazing in purple and gold," who followed their leader so swift and so bold, and found at the end they had almost been sold.

Another precious piece of legislation was then introduced to the effect that encampments should no longer have the right to choose their own members, but that every name proposed for installation should be subject to the veto of the Provincial Grand Commanders in the provinces, and to that of the sweet-tempered (?) Colquhoun in the metropolitan district. Shades of ye ancient Templars! this monstrous proposition was actually carried, and henceforth the prosperity of an encampment and the liberty of the knights are at the mercy of one man, who, however estimable, may not be quite perfection.

After this let our English Knights Templar abandon the prefix "Masonic," for they have now nothing in common with a body of freemen and free Masons. The force of folly could no further go, and so we left in shame the servile show, convinced of this, that nothing can surpass an Alpileus turned into an ass! O tempora! O mores!

HOLLOWAY'S PILLS are decidedly the best remedy for all disorders of the stomach and bowels, the liver and kidneys. They act with so decided an effect, and yet so gently, that people of the most delicate constitutions can take them with perfect confidence. They do not contain a single grain of mercury or other noxious substance, being composed exclusively of rare balsams. They are, therefore, equally safe and efficacious, and as a family medicine, nothing yet invented or discovered, can be compared with them for a moment. With these inestimable Pills, at hand, together with the printed directions affixed to each box, no other medical advice or assistance can be needed in any ordinary case of sickness.—[Adv't.]



## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

## THE MARK DEGREE AND THE MARK CHAIR.

(To the Editor of The Freemason.)

SIR AND BROTHER,—In the letter of a D. Prov. G.M.M., at page 282, there are two statements which it would be highly interesting to have proved.

The first is, that the secrets of the Master's chair have a claim to antiquity. The second is, that the Mark degree is not independent, but "as dependent on the second degree as the Royal Arch is on the third."

As regards the first point, I find no mention in any of the old records of 1717 and the following years of a W.M. being installed in the absence of his lodge. On the contrary, every account of an installation leads the reader to suppose that the W.M. was installed "with certain significant ceremonies" in the presence of his lodge. If I am correct, then, the chair secrets are, as now given, an innovation, and a new degree, which may be very proper to be given, but have no necessary connection with the installation of a W.M.

As regards the second point, if the Mark is a part of the Fellow-Craft's degree, how comes it that it is altogether unknown in England, Sweden, Germany and France, and that where known and recognised, as in America, Scotland and Ireland, it is part not of the Fellow Craft, but of the Royal Arch system?

Wherever the Mark is worked independently, as in England (and for its own sake I am most thankful that it is independent of Great Queen-street), it seems to me that the good of Mark lodges ought alone to be considered in deciding the question of the qualifications for the Master's chair; and as regards this, the well-considered and yet incisive reforms that have hitherto been carried out, give us every reason to place the most implicit reliance in the wisdom of the G.M.M. and the G.M.L.

Yours fraternally,

A MARK P.M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read with attention the correspondence in your pages on this subject, and have had my first impressions strengthened by the remarks of your several correspondents. Agreeing with those who feel regret that they cannot adopt the opinions of Bro. Hughan (than whom there are few better able to decide on questions of Masonic propriety), I have from the first considered it singular that that worthy brother cannot observe the absolute misplacement of the chair of K.S. before that of A . . . . . m.

It is quite true that "a regulation has been made in the Craft" that the degree of M.M. shall precede that of Mark Master, but that appears to be the result of a concession made by one Order of Masonry towards the other for the sake of preserving that unity and good-fellowship which both profess and desire to practise. Beyond the reservation thereby made, there is nothing that in the present order of things affects the independent working of the respective degrees.

If the Mark degree were, as was no doubt originally intended, the intermediate stage between the F.C. and the M.M. degrees, it might be reasonably expected that the chair of K.S. should be the only position of absolute power. Even then there would be no reason why the superior officer of the Mark degree should not occupy the chair of a representative subordinate to that of K.S. But it has been decided, whether wisely or not is for more experienced Masons than myself to determine, that the Craft and Mark degrees shall be kept separate and distinct. And, therefore, beyond the obligation to observe that regulation which I have before mentioned, there can be but one argument in favour of the objection to instal a Mark Mason not already an Installed Craft Master into the Mark chair.

Even this one argument—which I take to be the possibility of giving a brother an insight into the secrets of the chair of K.S. before he can be legally entitled to them—can be soon disposed of, for there is nothing in the ceremony of installation observed in the one degree (beyond the O.B., and that is a most important exception), which is not in the other shared in by the brethren generally, and no Installed Master of a Mark Lodge, not already installed in the Craft, is nearer the possession of the secrets of the chair of K.S. than any other Master Mason.

The many reasons why a zealous Mark Master should not be hindered in his progress and be prevented from ruling a Mark lodge must be obvious to all members of the Order, and scarce require discussion. In my opinion, it only remains to obtain the admission that the above presumed objection is founded on error to exhaust the subject.

There seems to be an absurdity in making the chair of K.S. precede that of the Mark degree, and

so reversing what should be the proper order of merit. For if the Mark had been, as in years gone by it could have been, adopted in the Craft between the F.C. and M.M. degrees, surely every portion of its working and its several offices must have been subordinated to what would then have been the higher degree. But it is now an independent Order, and as such should not be trammelled by any requirement of another body, beyond what has already been agreed to. With every respect for blue Masonry, towards which I remain as loyal and zealous as I ever have been, I think the degree with which it would not concern itself has now assumed such proportions as justify its assumption of a right to act without restraint from that source.

The Mark Lodge "Macdonald, No. 104," has elected its Senior Warden (not yet or soon likely to be a Master of a Craft Lodge) as their next W.M., and he will, under the authority of the M.W. Grand Mark Master, be installed into that office on the 10th proximo. To have refused the worthy brother his preferment because his good qualities had not been properly recognised elsewhere, would have been an act of injustice to him and discouragement to other zealous Mark Master Masons, of such a nature as I trust will never be sanctioned in the Mark Degree.

Yours fraternally,

JAMES STEVENS, P.M. & P.Z.,  
W.M. Macdonald Mark 104, and G.J.O.  
Clapham, May 15, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—"A D.P.G.M.M." finds fault with my assertion that the Mark is an independent degree. By "independent" I meant that it was independent in its government, i.e., that the body claiming exclusive authority over the degree in this country is totally distinct from and independent of the Craft Grand Lodge; it is dependent on the 2° and also on the 3° to this extent, that none but Master Masons can receive the Mark. This is however the case with all Masonic and chivalric degrees, e.g., the Red Cross; yet I am not aware that the M.P.S. of a conclave must necessarily be a P.M. It appears to me that were the present restriction carried out to its legitimate issue, the G.M. of the Mark ought previously to have presided over the whole Craft! With the Royal Arch the case is entirely different; the two systems are closely connected in their working, for example, the G. Sec. and G. Reg., if R.A. Masons, are *ex officio* entitled to the same offices in the Grand Chapter, and it is notorious that the subordinate and dependent position occupied by the *Supreme* Grand Chapter is extremely distasteful to the upholders of the Order.

As to the threat of secession in the event of the alteration being carried out, I cannot believe that any honourable body of men would hold so lightly a solemn O.B., voluntarily entered into, as to break it merely because some measure was passed of which they individually might not approve.

In conclusion, I must still say that as a friend to the Mark degree, I believe I am consulting its best interests in wishing to see the alteration carried out; that there is no inseparable objection to it is evident from the very fact that the matter has been under the consideration of the General Board.

Apologising for again troubling you,

Believe me, fraternally yours,

A CRAFT P.M.

## THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have no intention to prolong this discussion. I only desire to remark that Bro. Buchan forgets that the Carpenters and the Freemasons are jointly referred to in very many ancient fabric rolls and other historic documents, and that the Magister Carpentarius is mentioned frequently as a person of importance. I have no doubt that these guilds were allied, and hence their joint mention in the Statute of Laborers, in which your readers will have observed that *no other* association is specified by name, although the statute applied to the whole of these trading combinations. It must therefore be apparent to any unprejudiced reader that the carpenters and masons had within their organisation more important elements than the other trade-fellowships. I may remind Bro. Buchan that it was to the Tailors he compared the Masons; not to the Carpenters.

If by "playing into his hands" Bro. Buchan means the affording him information, I am very glad to contribute such as my humble stock will supply; but I think if Bro. Buchan was so well acquainted with the early statutes on the subject of Masons, it was unnecessary for him to specially challenge me to produce one referring to that craft alone before 1717, and still more unnecessary for him to imply that I had suppressed Chapter ii.

That the Masonic craft *has* existed, in some form, for centuries at least, we all well know from

innumerable MS. as well as printed sources; consequently, when Bro. Buchan thinks it right to assert that its present constitution was invented in 1717, it is *not* asking him to prove a negative when I suggest that he shall show some evidence for his statement. I may give an example of this by myself asserting that it was founded in 1450: would Bro. Buchan refrain from asking me to prove this because it would in his view be proof of a negative?

Yours fraternally,

LUPUS.

## THE LITTLE TESTIMONIAL.

We did not intend to have alluded to the services of our Bro. Robert Wentworth Little, towards the English Craft, but since *The Freemasons' Magazine and Masonic Mirror* (London) has been so contemptible as to allow disparaging remarks relative to him to appear in its columns under certain *noms de plume*, because he advocates certain Masonic orders, of which we dare to say, the learned (?) editor of *The Freemasons' Magazine* is entirely ignorant, then we deem it our duty to say a word or two regarding the testimonial, with which certain members of the Craft propose to present him.

Bro. Little we look upon as one of the advanced members of the English Fraternity. He may only be assistant to the Grand Secretary, but, certainly, for energy he is excelled by few. We do not know him either personally or by correspondence, but we are aware that he is a good ritualist (a somewhat rare thing in some parts of England) an earnest worker, and a true lover of the Masonic Fraternity. Such being the case, we are pleased to note that his services are to be rewarded by a testimonial worthy of the Brotherhood whom he has so long and so faithfully served.

The cry against him is that the said testimonial is for his services in the Order of the Red Cross of Rome and Constantine. Such, we believe, is not altogether the case. Bro. Little has devoted his time also to the Craft and Capital Masonry, and although he has been most energetic in his efforts to spread that branch of which he is Grand Recorder, he has not, to our knowledge, been remiss in his duties to those other bodies to which he also owes allegiance. We think, moreover, that through him to a great extent will be accomplished the bringing together, under the one sovereignty, the various Masonic branches not now recognised by the Grand Lodge of England. For example there are now in England a Supreme Grand Council of the A. and A. Rite 33°, a Grand Mark Lodge, a Grand Ark Lodge, a Grand Commandery of Knights Templar, a General Grand Conclave of the Red Cross of Rome and Constantine, which last-named body has also authority over the Rite of Misraim. The Grand Mark Lodge and Grand Ark are also uniting, and we hope that all the other bodies will unite in forming a Grand Council of Rites, so as to systematise this Babel of Masonic languages. Bro. Little has worked to accomplish this, and we join with him in the movement, heart and hand. We want a system.

Let the Freemasons of England be liberal in their subscriptions towards a testimonial for one, who has devoted his time, his talents, and his energies to the welfare of the English Craft, its Orders and its benevolent institutions. Such a brother we believe our frater to be, and the *Gavel* sends him its best and most fraternal good wishes. — *The Gavel*, Orillia, Ont., Canada, May, 1871.

## THE "LITTLE" TESTIMONIAL FUND.

## ADDITIONAL SUBSCRIPTIONS.

	£	s.	d.
The Right Hon. the Earl Deceive	10	0	0
Sir F. M. Williams, Bart., M.P.	5	5	0
The Rose of Denmark Lodge, No. 975	5	5	0
St. Mark's Lodge of Mark Masters, No. 1	5	5	0
T. W. Barrett (additional)	4	4	0
M. J. Jennings	2	2	0
J. Freeman, P.M. 18	2	2	0
The Right Hon. the Earl of Jersey	2	0	0
Lodge of Asaph, No. 1319	2	2	0
Villier's Lodge, No. 1194	2	2	0
C. Rogers Harrison	1	1	0
Major-General Munbee	1	1	0
Joseph Armstrong	1	1	0
G. A. Ibbetson	1	1	0
F. G. Bailey	1	1	0
Major Sendey	1	1	0
John Kirk	1	1	0
T. McGovern P.M. (Dublin)	1	1	0
The Stockwell Lodge, No. 1339	1	1	0
James Abbott	1	0	0
W. Biggs (Reading)	0	10	6
Dr. W. C. Lucey	0	10	6
Dr. J. S. Bulmer	0	10	0

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

## SCOTLAND.

## GRAND LODGE OF SCOTLAND.

The Quarterly Communication of the Grand Lodge of Scotland was held in the Freemasons' Hall, Edinburgh, on the 8th inst. The Rt. Hon. the Earl of Rosslyn, Grand Master Mason of Scotland, occupied the throne, supported by the Past Grand Master, the Earl of Dalhousie; Henry Inglis of Torsonce, Substitute Grand Master; William Mann, Senior Grand Warden; William Officer, Acting Junior Grand Warden; John Whyte-Melville of Bennoch, Provincial Grand Master of Fifeshire; Colonel Muir of Caldwell, P.G. Master of Ayrshire; W. Montgomerie Neilson of Queen's-hill, P.G. Master of Glasgow; Major Hope of Luffness, P.G. Master of East Lothian; John Laurie, Grand Clerk; Rev. V.G. Faithful, Grand Chaplain; and other office-bearers. There was also a large number of members present.

The Grand Lodge having been opened and some preliminary business disposed of, the Lodge Kilwinning, Dumfries, was, on the recommendation of the Grand Committee, reopened to its position on the roll. A communication was read from the Grand Lodge of Nova Scotia, confirming the appointment of Bro. George Fraser as representative of the Grand Lodge of Scotland at that Grand Lodge, and submitting the name of Bro. W. Hay, architect, of Edinburgh, as its representative at the Grand Lodge of Scotland.

Bro. Buchan's petition and appeal against the sentence of suspension by the Lodge St. John, Glasgow, was then taken up. Regarding this it was intimated that said appeal having been addressed to Grand Lodge, it had been decided by a majority of the Grand Committee (the minority, however, dissenting) to consider this appeal, owing to the fact that the words found fault with were, if uttered at all, said in Grand Lodge, and that the Lodge St. John, of Glasgow, was therefore ordered to send in replies within fourteen days, which it had not done. Considerable discussion then took place as to whether this appeal should be sent back to Prov. G.L. of Glasgow, or whether the action of Grand Committee should be approved of. Various members of the P.G.L. of Glasgow, who were present, spoke very warmly as to its being sent back to them. Bro. James Wallace considered that, as the suspension took place in Glasgow, that therefore the appeal should have been to the Prov. G.L. there. This view was supported by Bros. F. A. Barrow, Dep. P.G.M., and M'Connochie, the latter considering that if such had been done, it would never have reached Grand Lodge at all. Bro. W. M. Neilson, Prov. G.M. Glasgow, considered the case should never have occurred at all; but since it had been done in his province, the appeal ought to be sent back there—for, if that were not done, he would judge it necessary to consider what course should be, in consequence thereof, afterwards adopted. Bros. William Officer and D. Robertson supported the course adopted by Grand Committee, observing that, according to Grand Lodge Laws, a brother appealing had it in his power to appeal to either the Grand Lodge or Provincial Grand Lodge, and that, as this was a special case, the action of St. John's Lodge in the matter being an interference with Grand Lodge privileges, that therefore Grand Lodge itself ought to decide the case. Bros. Inglis, Sub. G.M., and the Earl of Rosslyn, M.W.G.M., judged it best that the Prov. G.L. of Glasgow should be allowed to take up the matter. A motion to that effect was proposed by Bro. Mackersy and seconded by Bro. William Officer, who considered it expedient to yield to the desires so strongly expressed by the members of the Prov. G.L. of Glasgow; which motion was carried.

A communication from the Grand Lodge of Quebec, praying the Grand Lodge of Scotland to reconsider their declination to recognise that body, was read and laid on the table.

A charter was ordered to be expedited for new lodge "Quadra," British Columbia.

The following motion then came on for consideration:—"Moved by Bro. Alexander Hay, Pr.M. 75 and R.W. Grand Jeweller, and seconded by Bro. D. Kinneir, R.W.M. 291: 'That cap. xx., sec. iii., of Grand Lodge Laws shall read as follows, viz.—The Lodge Journeymen, No. 8, shall be entitled to carry the working tools and other paraphernalia of Grand Lodge at all processions in the metropolitan district. The Lodge Glasgow St. John, No. 3<sup>d</sup>, shall have the same privilege in the Glasgow province, and when the Grand Lodge is officiating in any other place or province, the Grand Master, or the brother acting for him, shall have the power of fixing on the lodge or lodges to carry the working tools for the occasion, and his decision shall not be open to review.'" At this stage the M.W.G.M. handed in to the Grand Clerk a communication from the Lodge Journeymen on the subject, which the Grand Clerk was requested to read. It was to the effect that as the Lodge Journeymen, No. 8, had

had their ancient privileges upheld by the Grand Master, the Earl of Dalhousie, and the Grand Lodge at the meeting held in the Chapter House of Glasgow Cathedral preparatory to the laying of the foundation-stone of the Albert Bridge, as also in the report upon the subject which was lately adopted by Grand Lodge, that therefore now, in order to promote harmony among all the brethren they had divested themselves of these privileges, so far as the provinces were concerned, reserving only to themselves the privilege of carrying the tools in the metropolitan district. Upon this being read, Bro. Hay withdrew his motion, as he considered the action now taken by the Lodge Journeymen quite sufficient to settle all difficulties. Bro. Baird, R.W.M. No. 3<sup>d</sup>, rose, however, to propose a motion on the subject, but was stopped by the M.W.G.M., who said such was informal at this stage, as this business was now settled. It was, however, open to any brother to table a new motion, which would come up at next Quarterly Communication.

After the withdrawal of two other motions, the Earl of Rosslyn announced that he had received a letter from the Grand Secretary, Bro. Alex. Stewart, and was happy to say that that brother was recovering from his recent severe indisposition.

The following motion was then moved:—"That no office-bearer shall hold office for a longer period than three years; and, on the expiration of his term of office, shall not be eligible for re-election to the same office, and that at least three years must elapse before he be appointed to it again. This not to apply to the Grand Master or paid officials." A discussion took place upon this motion, in the course of which the Earl of Dalhousie remarked that no good could be derived by adopting it. If any one objected to the proposing of a brother at their annual nomination, let him come forward like a man and propose a substitute. (Applause.) On a division, the motion was lost by a great majority.

In reference to the conference on the Mark degree, it was intimated that the Earl of Dalhousie declined taking part in it, seeing the Grand Lodge of England did not recognise it.

After the tabling of several motions for consideration at next meeting, the Grand Lodge was closed in ample form.

## CENTENARY CELEBRATION OF LODGE ST. ANDREW'S, KILMARNOCK No. 126.

The centenary celebration of the Lodge St. Andrew's Kilmarnock took place in the George Hotel, Kilmarnock. Before the celebration was entered upon, a meeting of the Provincial Lodge of Ayrshire was held in the Hotel, which was numerously attended by the brethren—17 out of the 34 lodges in the province being represented. Bro. Col. Mure, of Caldwell, Provincial Grand Master of Ayrshire, took the chair, and intimated that the brethren were to be honoured with the presence of Bro. the Right Hon. the Earl of Rosslyn, Grand Master Mason of Scotland, and Bro. the Right Hon. the Earl of Dalhousie, Past Grand Master. Thereafter Bros. Rosslyn and Dalhousie entered the meeting, the Grand Master taking the chair, which he at once resigned to Bro. Col. Mure.

The Provincial Grand Master said the brethren had been called together to consider whether they might not enhance the benefits which were derived from Masonry by instituting some charitable scheme. He believed the proposal was to establish a bursary by subscriptions from the 34 lodges in Ayrshire, which should be confined to the Craft.

R.W.M. Shaw, St. Marnock's, proposed that a bursary in the University of Glasgow should be established in the name of the Provincial Grand Lodge of Ayrshire, and that each of the lodges in the county should contribute towards it. He did not know what would be considered a respectable sum for a bursary, but there were 34 lodges in Ayrshire, and £2 each would raise £68. He would take the liberty of moving that each lodge should make an annual contribution of £2.

Bro. the Earl of Rosslyn said he was extremely glad to find that this proposal had been taken up so heartily. It had often been said that Freemasons were theoretical rather than practical—that they talked without acting—but he was happy to think that Ayrshire Masons were about to prove that this was not the case. The particular way in which they had directed their attention to advancing the good of the Craft received his most cordial wishes for its complete success. He felt certain that the example set by them would be generally followed, and that other Masonic bursaries would be instituted, but the Freemasons of Ayrshire would always have the credit of being the first to adopt such a creditable course. (Applause.)

Bro. the Earl of Dalhousie said he felt greatly gratified at being in Kilmarnock on that occasion to witness the inauguration of a scheme of education among the Masons of the West. They were perhaps not aware how largely in English Masonry the education of the sons and daughters of the

brethren was attended to. In England, at least 200 boys and as many girls were educated in the Boys' and Girls' Schools. He was delighted to find that that subject was now engaging the attention of the Masons of Scotland. He quite agreed with the rule that the education proposed to be given should be confined, in the first instance at all events, to the sons of the brethren, and more especially to the sons of those brethren who, having been good and earnest Masons in their day, might through the visitation of Providence, have fallen some what into the sere and yellow leaf of poverty. (Applause.)

Bro. R.W.M. Turnbull seconded the motion.

The Provincial Grand Master said that, having agreed to carry out this work, the details might be left to a committee, and he would propose that Bros. Wylie, Shaw, and Turnbull be appointed for this purpose, with power to add to their number.

In the course of conversation which followed, it was stated that several lodges in the county had not received notice of the intention to found a bursary, and it was suggested that time should be allowed them to consider the proposal.

The Provincial Grand Master said the committee would take steps to ascertain the wishes of the various lodges, and when they were in a position to report he would call a meeting to consider what was best to be done.

The motion was then agreed to, and the lodge was closed.

The brethren then adjourned to the dining hall, and sat down to the centenary dinner. About 100 brethren were present. The chair was occupied by R.W.M. Turnbull, St. Andrew's Lodge. The duties of croupier were discharged by Bro. Dr. M'Alister, Past G.M. St. Andrew's. A blessing having been asked by the Rev. Bro. Thomson, dinner was partaken of, thanks being returned by Bro. the Rev. — Blair. The usual loyal and constitutional toasts were afterwards given from the chair, and cordially responded to—"The Army, Navy, and Volunteers" being coupled with the names of Bros. Colonel Mure, Moyes, and Lieut. Gowan, who responded.

In the evening a Masonic festival was held in the George Hotel. Deputations attended as follows:—From Mother Kilwinning; St. John's Kilwinning; Kilmarnock, No. 22; Loudon Newmilns, 52; Troon Navigation, 86; St. Marnock's, Kilmarnock, 109; Mauchline St. Mungo, 179; Ayr Operative, 138; St. Clement's, Riccarton, 202; Maybole St. John's; Cumnock St. Barnabas; Blue Bell Kilwinning; Stevenson, Thistle and Rose; St. John's Cairne; Burns' St. Mary, Hurlford; St. Mungo, Paisley; Shamrock and Thistle (Glasgow), 275; Ayr St. Paul's; Stewarton Thistle; Irvine St. Andrew's, 149. The chair was occupied by R.W.M. Turnbull, who was supported by Bros. the Earl of Rosslyn and Earl of Dalhousie. A variety of toasts were given and responded to, the evening being very happily spent.

## LAYING THE FOUNDATION STONE OF HILLHEAD BURGH HALL.

The memorial stone of the Hillhead Burgh Hall and public offices was laid on Saturday afternoon under very favourable auspices. About three o'clock, those who were to take part in the proceedings began to arrive in the Botanic Gardens, the use of which was kindly granted for the purpose of marshalling the procession, and the Freemasons and volunteers in their parti-coloured uniforms, imparted to the gardens an air of animation pleasing to behold; there was also a large assemblage of spectators. Shortly after four o'clock the procession was formed, and proceeded in the following order, by way of Hamilton-drive, Bank-street, and University-avenue, to the Burgh Hall in Victoria-street:—County police, headed by Superintendent Cornelly; band of the Cumberland training ship, under Bandmaster Digweed and Inspector Bisset; Provost Magistrates, and Commissioners; 13th Hillhead battery (1st L.A.V.) commanded by Capt. John King and Lieut. A. B. Grant; the Provincial Grand Lodge—Bro. F. A. Barrow, depute P.G.M., in the absence of Bro. Walter Montgomerie Neilson. All the lodges in the Glasgow province, with the exception of the Robert Burns; and representatives from lodges Mother Kilwinning (No. 0), Hamilton Kilwinning (7), Kirkintilloch Kilwinning, St. John's (28), Doric Kilwinning (68), Royal Arch Pollok-shaws (153), Kilbarchan (156), Old Monkland, St. John's (177), Maybole (198), St. Andrew's (465), Busby St. John's (458). The working tools were carried by members of St. John's Lodge, Glasgow, No. 3 bis. The procession numbered altogether about 2000, and was attended by several bands of music.

Arrived at the scene of operations, the acting deputation of the Provincial Grand Lodge stationed themselves in front of the stand which had been erected for the accommodation of lady spectators. After prayer by Bro. the Rev. Dr. Burns, P.G.C., Provost Bruce was presented with a silver trowel

and mallet, each bearing an appropriate inscription, with which he performed the ceremony, and the memorial plate was laid over the cavity—the band meantime playing appropriate music.

The ceremony over, the Commissioners and a number of friends adjourned to cake and wine in the hall of the Kelvinside Free Church—Provost Bruce in the chair—when "Prosperity to the Burgh of Hillhead" was given by the Provost, and drunk with honours. The other toasts were "The Queen and Royal Family," "The Army, Navy, and Volunteers;" "The Clergy," replied to by the Rev. Dr. MacEwen; "The Neighbouring Burghs of Partick, Govan, and Maryhill," replied to by Bailie Thomson, Partick; "The Provincial Lodge of Scotland, and Freemasonry," replied to by Bro. F. A. Barrow; and "The Ladies."

It may be added that the hall is in the Grecian style of architecture, that it is estimated to cost £6000, and that the architects are Messrs. Clarke and Bell, West Nile-street, Glasgow.

#### METROPOLITAN MASONIC MEETINGS For the Week ending May 27, 1871.

MONDAY, MAY 22.

Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.  
 " 26, Castle of Harmony, Willis's, St. James's.  
 " 183, Unity, London Tavern, Bishopsgate-street.  
 " 902, Burgoyne, Anderton's Hotel, Fleet-street.  
 Chap. 25, Robert Burns, Freemasons' Hall.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, MAY 23.

Lodge 14, Tuscan, Guildhall Coffee House.  
 " 92, Moira, London Tavern, Bishopsgate-street.  
 " 186, Industry, Freemasons' Hall.  
 " 259, Prince of Wales, Willis's Rooms, St. James's.  
 " 1158, Southern Star, Montpelier Tav., Walworth.  
 Chap. 21, Cyrus, Ship and Turtle Tav., Leadenhall-st.  
 " 180, St. James's, Union, Freemasons' Hall.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, MAY 24.

General Committee of Grand Lodge, and Lodge of Benevolence, at 6.

Lodge 2, Antiquity, Freemasons' Hall.  
 " 212, Euphrates, Masons' Hall, Masons'-avenue Basinghall-street.  
 " 507, United Pilgrims, Horns Tavern, Kennington.  
 " 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.  
 " 754, High Cross, White Hart, Tottenham.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, MAY 25.

General Committee Girls' School, Freemasons' Hall, at 4.  
 Lodge 34, Mount Moriah, Freemasons' Hall.  
 " 99, Shakespeare, Albion Tavern, Aldersgate-st.  
 Chap. 5, St. George's, Freemasons' Hall.  
 " 657, Canonbury, Masons' Hall, Masons'-avenue, Basinghall-street.  
 " 834, Andrew, Royal Sussex Hotel, Hammersmith.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Public night and Banquet.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
 Burdett Counts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, MAY 26.

Lodge 197, Jerusalem, Freemasons' Hall.  
 " 780, Royal Alfred, Star and Garter, Kew.  
 " 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.  
 Robert Burns Lodge of Instruction, Union Tavern, Air, street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.

United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, MAY 27.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.  
 South-Eastern Masonic Charitable Association, New Cross Branch.

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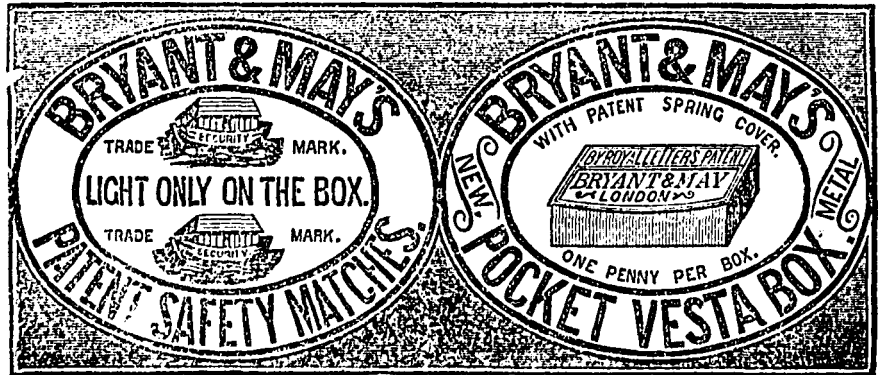
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The Committee meet at their Room on the first Thursday in every month at 8 p.m. All subscriptions, together with the names of the donors, will be acknowledged in THE FREEMASON. In order to ensure success, it is hoped that every Brother will personally interest himself in the movement.

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FREEMASONRY in IRELAND.

BY BRO. WILLIAM JAMES HUGHAN.

(Concluded from page 307.)

In 1825 "a special grant to Bros. Fowler, Bryant, and McGill was issued by the Supreme Council for the Southern Jurisdiction, United States, for the establishment of a Supreme Council 33° in Dublin" (C. T. M'Clenachan's Book of the Ancient and Accepted Rite\*) This is believed by some to have been the origin of the Rose Croix and other degrees in Ireland, but nothing could be further from the facts. Long before this warrant from the Supreme Grand Council S.J. was sent to Dublin, the Rose Croix and Knight Kadosh degrees had been worked in Ireland. When they were first worked in that country we cannot determine, neither can we tell from whence the authority was derived to work them. We have not been able to trace these degrees so early in Ireland as in England. At Bristol, we believe, are preserved the earliest records of the R.C. in connection with the Knights Templar. Brethren were only permitted to take the Rose Croix and K.H. after being dubbed as Knights of the Temple, and the chapter has continued independent and is still in working order. In 1808 was published at Dublin the "Orations of the Illustrious Bro. Frederick Dalcho, Esq., M.D., reprinted by permission of the author, under the sanction of the Ill. the College Knights of K.H., and the Original Chapter of Prince Masons of Ireland." The following correspondence on the subject may prove interesting, and serve to prove the fact that the Rose Croix and Knight Kadosh degrees were worked sometime before the warrant was sent from the United States as mentioned by that learned Mason Bro. C. T. M'Clenachan:—

Copy of an Extract transmitted to the Illustrious Brother Frederick Dalcho, Esq., M.D.

The fifth day of the month called Tisvi A.F. 492—The members of the Illustrious College of Heredom, Knights of K.H. of Ireland, assembled in ample form. The Grand Commander, and Grand Conservator of the Archives of the third

\* London: Geo. Kenning. New York: Masonic Publishing Co.

great light, Brother John Fowler, on the throne, opened a sacred conclave. The following communication from the Original Chapter of Prince Masons being read, viz:—

September the 6th, 1806.

Resolved,—That our M.W.S. be requested to write to our respected Brother Doctor Frederick Dalcho, of Charleston, for 50 copies of his most excellent Oration, to be paid for by draft on Messrs. Latouche and Co., bankers, in this city, or requesting his permission to reprint the same.

The illustrious members then resolved unanimously—That we do most heartily approve of the same, and authorize our Register and Keeper of the Seals to present our Grand Commander with a sealed copy of this our determination, to be used as he shall think expedient.

(By order of John Fowler, Grand Commander)  
PETER HEAPHY, Register.

JOHN BOYCE, sen., Keeper of the Seals.

To this letter Bro. Dr. Dalcho replied from Charleston, South Carolina, 25th February, 1808, and expressed himself highly gratified at the request, and stated it would be his ambition to prove worthy of the honour. On the ninth day of the month called Nisavi, A.F. 493, it was resolved by the "Ill. College" at Dublin:

"That our Grand Commander be requested to reprint the oration of our Illustrious Brother Frederick Dalcho, M.D., Knight of K.H. and Sovereign Grand Inspector-General in the United States of America, together with his very polite answer to an extract from the minutes of our transactions of the fifth day of the month called Tisvi, A.F. 492.

(Signed) "PETER HEAPEY, Register."

As might have been expected from the lax state of Masonic history early in this century, the author is in error frequently when writing about ancient Masonry; but, on the whole, the lectures are well worthy of being printed.

A note of a remarkable character is appended to page 64 of Dr. Dalcho's orations from the pen of the learned doctor himself. The report sent by "the Supreme Grand Council for 33° S.J. to all the Governing Lodges throughout the two Hemispheres," 4th of December, 1802, says nothing of Masonry in Ireland. In consequence of which the author of the orations observes, "In this part of the report the inspectors omitted to insert that, on the 20th of February, 5792 (A.D. 1788), the Royal Arch Chapter in this city (Charleston, U.S.), working under a warrant from Dublin, formed a junction with the Sublime Grand Lodge (i.e., of Ancient and Accepted Rite), and their members were received into our degrees free of expense, and were acknowledged as high as the 13th inclusive." The 13th degree in the foregoing report is styled the "Royal Arch," and the K.H. the 29th; and Dr. Dalcho likewise declares "His Royal Highness Prince Edward, Duke of Kent, &c., is at present the presiding officer of the degree of K.H. in England." In another part of the work Bro. John Fowler is stated to be the chief officer for Ireland.

Here our investigations end. We have done our best to afford light where mostly darkness has prevailed for some years. The Craft have now before them extracts from authorized documents relating to "Freemasonry in Ireland," and should other MSS. or printed papers present themselves to our notice in continuing our examination of the records and transactions of old Grand Lodges, we promise again to refer to the subject. In conclusion, we desire to express a hope that the writer of the interesting articles on "Freemasonry in England" will soon resume the "gavel," and complete the valuable and unique information which he has evidently at his disposal, and which we have so far, in common with Masonic students, been delighted to peruse.

FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

I cannot tell whether it has ever struck others as anything remarkable, that so large a number of professing Christians in the United Kingdom, the British Colonies, France, Germany, America, and other parts of the world should have adopted a system and united themselves in a body, the foundation of which is obviously and indisputably laid in JUDAISM—using this word in its widest sense as equivalent to ISRAELITISM. To me there is in the circumstance something very extraordinary. Without alluding to the moot question of the origin of Freemasonry, further then to say that I presume no person, now, how far back soever he may be disposed to carry the origin of the Craft, is prepared to carry it back to a period anterior to the Christian era, much less to actually believe that a lodge was held in the wilderness of Sinai, soon after the exodus of Israel from the land of their bondage. Much labour has been thrown away in attempts to identify ancient peoples with Freemasonry, upon no better proofs than those afforded by the fact, that they inculcated those obligations of morality and beneficence which are characteristics of the Craft. Our knowledge of Freemasonry, as a system or institution, carries us back to no very remote times, but plainly fixes its origin in Christian times and amongst Christian people. How comes it to pass, then, that the foundation and framework of Freemasonry should be of a purely Jewish character? Its traditions, its ceremonies, its ritual all bear the impress of, and are, in fact, rooted in Judaism. Christianity is unknown in our lodges—as lodges—but Judaism is recognised and accepted, and important lessons of faith and morality are deduced from it. The Teutonic race—especially the Saxon branch of it—is characterised by great tenacity of will in the maintenance of opinions and principles that have been deliberately formed and adopted, and especially in the maintenance of religious opinions and convictions; and no revolution or reformation has ever been effected amongst them, in either civil or religious affairs, until after long conflicts and much suffering. However loosely many amongst us hold both political and religious opinions, there are comparatively few amongst those who may be thought to exercise any influence on public opinion who would voluntarily and deliberately deny or repudiate their political or their religious convictions, especially the latter. The question then presses itself—In what way are we to account for the striking fact, that multitudes of Christians have united themselves together in a solemn bond, the basis of which is laid in Jewish history and traditions? Can it be accounted for upon the mere presumption, that Christians in common with Jews revere and hold sacred the Jewish Scriptures? I think not; for Christians do not, of course, revere and regard as less sacred the Christian Scriptures; and though they might and ought to do much to live in harmony and to co-operate in all good works with their Jewish brethren, the motive and disposition to unite with them must be very strong to induce them to put their own religious attachments and usages aside and to adopt those of the Jews. We hear, too, occasionally, that there are in the Craft brethren who do not attach any sacredness to either the Jewish or the Christian Scriptures, but who regard what we receive as authentic history as only so many myths, or, at best, exaggerated or magnified traditions. Yet these, like the Christian brethren, make no scruple in accepting obligations which mainly rest upon a Jewish foundation. I do not pretend to be able to solve this problem, which seems to me to be full of interest, and to point, possibly, to a conclusion of high import and importance; but this must be left for future consideration, should the subject be deemed worthy of occupying a place in the columns of THE FREEMASON.

## THE HIGH GRADES IN IRELAND.

BY HISTORICUS.

(Continued from page 308.)

We shall see from the following pamphlet all that we have been able to glean in regard to the Irish Council of Rites. We are inclined, however, to consider even a constitution of this nature as more regular than such a body claiming powers from a foreign source: for it would appear from the Grand Lodge Constitutions that the Irish Masons afterwards obtained a 33° warrant from America, and the authenticity of the spurious Ancient and Accepted Rite is assumed in these Constitutions. The Charleston patents are probably the most valuable, inasmuch as they augmented the rite. About the year 1808, one, Bro. Abraham Jacobs, after travelling over America, settled at New York. He had given the first 18 degrees to Bro. J. J. Gourgas, clerk to a Dr. de la Motta. Bro. Gourgas afterwards showed a patent in his own handwriting, signed, however, by Dr. de la Motta, of the remaining fifteen degrees, and upon this the, no doubt, worthy Bro. Gourgas founded an authorised and schismatic S.G. Council in New York, he being then a clerk upon a boat trading with England. To this body applied Drs. Nash, Goss, Oliver, and Leeson in 1845, and Bro. Gourgas was glad to oblige them with a warrant and patents of 33°. Immediately thereupon these brethren abrogated the Templar qualification, and gave the degrees to any M.M.; but Bro. Nash received his degrees in the Templar Camp at Bristol (and was afterwards expelled by his friends of the 33°), Bro. Oliver in the Templar Conclave of Hull, and Bros. Goss and Leeson, as has been stated, at London; so that, as a learned brother remarks, the origin of the English Council, "was a schism, emanating from a schismatic body, through a schism." But to the Irish pamphlet:

"It is true, indeed, that upon one solitary occasion the Grand Chapter allowed itself to be dragged from the usual tenor of its unobtrusive course. Its claims were openly denounced in the public newspapers. It publicly asserted its independence and long recognized rights. But upon that occasion alone, and then only when it became a necessary measure of self-defence against an act of public and unprovoked aggression, and a public appeal to the Masonic community, ever resorted to by the Grand Chapter. And since that period, while its enemies have been, during the last two years, unremitting and indefatigable in their exertions to promulgate unfairly their *ex parte* statements, and to assail the Grand Chapter by secret communications and whispered charges, which they have never ventured to bring to the test of open and impartial investigation, the Grand Chapter, in proud consciousness of the unimpeachable integrity of its pretensions and rights, has invariably acted by the conciliating rule of uniform forbearance and patience of injuries; content with the complete victory which it had achieved in respect of truth and argument, although outwitted by manoeuvre and finesse; and satisfied (more, perhaps, than a selfish prudence would have dictated) with reflection that so long as those who had ventured to impeach its title, still shrank from its public, recorded an abiding challenge it would best preserve its own dignity, and most effectively advance the harmony of the Craft in general by gently turning a deaf ear to misrepresentations breathed only in secret, and calmly suffering to pass unnoticed each repeated, weak exhibition of those unenviable feelings and each impotent sally of those inglorious tactics which love to injure, but are afraid to abide the consequences of an evil conflict.

"But, as in matters of less vital consequence than the arbitrary assumption of supreme power by the Council of Rites, the Grand Chapter has ever been manifest in its desire to tolerate the claims of that irregular society; so it is determined never to bow its neck beneath the yoke of illegal and unconstitutional usurpation. It never will submit to surrender up its indefeasible rights to the imperious demands of a chapter, whose only title must be derived through an irregular descent from the Grand Chapter itself.

"In the spirit of this resolution, the following statement has been compiled, at the request of several distinguished friends of the Grand Chapter, in order that every present or future member of it, and every Mason who may at any time feel an interest in the subject may be prepared to repel misrepresentation wherever met with, and may be preserved from the fatal errors into which some (even amongst the intelligent and respectable mem-

bers of the Craft) have been heretofore too easily seduced.

"The obscurity in which the origin of primæval Masonry is involved has extended itself to the several causes and occasions of most of the Masonic orders which from time to time have sprung up during the lapse of ages, and the original source of the transcendent degree of the Prince Mason is now lost in the darkness of remote antiquity.

"But the grand revival of this Order, from which all chapters now in existence have arisen, took place about the commencement of the fourteenth century, immediately previous to the period when the splendid qualities of Robert Bruce, displayed in the assertion of his claim to the Kingdom of Scotland, vindicated the honour of his country and restored its national independence.

"By that distinguished patriot this illustrious Christian Order was revived in Scotland about the year 1302, and was by him placed upon that solid foundation upon which it has continued down to the present time.

"At what period this Order, which had been for ages buried in oblivion, was first revived in Ireland is not certainly known. Some suppose that Bruce himself re-established the mystery during his residence at Rathlin, or Rachrin, a small island off the Irish coast, where, with some of his faithful followers, he was for some time reduced to seek a refuge from the pursuit of his enemies. This opinion, however, is much shaken by the circumstance that the island had been totally uninhabited until it afforded to King Robert a place of safety and concealment; nor does it clearly appear that Bruce ever approached nearer to the Irish shores. But, however this may be, it is well known that when Edward, the brother of Robert Bruce, having been invited by the men of Ulster to aid them in their resistance to the English, landed at Carrickfergus, A.D. 1315, with a considerable army, that gallant and enterprising leader initiated a number of his Irish allies into this sublime degree, and formed a chapter in that ancient town, where traces of the existence of a great Lodge of Prince Masons may even now be found.

"By these means the art of Prince Masonry was introduced into Ireland, where it is still cultivated, and where, for upwards of 500 years, its pure light has been preserved.

"Among the Irish chapters which derive their descent in direct succession from this distinguished source one is that which has been long known and recognised under the style and title of 'The Grand Chapter of Ireland,' which chapter has held its meetings in Dublin for a great number of years, and still continues to hold them in that city. This chapter, until the last few years, used to meet only at intervals for the purpose of transacting important business, such as the granting of warrants, enacting laws, and conferring its pre-eminent degrees upon the most distinguished members of the Masonic Order.

"In the exercise of these functions it appears from its records that, on the 7th March, 1796 (in which year several noblemen and other eminent persons were added to the Grand Chapter), the late Grand Master of the Freemasons of Ireland, Lord Donoughmore, the predecessor of his Grace the Duke of Leinster, was advanced in this chapter to the honours of Prince Masonry; and on the 10th June, 1809, a warrant to form a subordinate chapter in Dublin was granted upon the memorial of several respectable brethren of the degree of H.K.T.

"Dublin, April, 1809.

"To the Officers and Brethren composing the Chapter of Prince Masons, held at the Eagle, in Eustace-street.

"Gentlemen and Brethren, It having been intimated to us, the undersigned Past Masters of Blue Masonic Lodges and High Knights Templar, that it is your intention to establish another Chapter of Prince Masons in this city, under your immediate protection, to be composed of such members as you shall approve of, and who shall be bound to adhere to the laws you shall prescribe, for the general regulation of that sublime degree, we beg to offer ourselves as candidates.

"Should we meet your approbation, we pledge ourselves to act in strict conformity to such instructions as we may receive.

"We remain, Gentlemen and Brethren,

"Yours most fraternally,

Henry Straban, P.M. 155; John Sharkey, P.M. 189; Thomas Grubb, P.M. 207; James Frederick Adamson, 620; Michael O'Brien, 54; William P. Graham, 6; Andrew Cosgrave, 189.

"The above memorial having been presented to the Grand Chapter about two months previously, was, on the 10th June, 1809, taken into consideration, whereupon it was *resolved*, 'that the request of said memorial be complied with.'

"By giving this warrant the Grand Chapter showed its willingness to communicate the knowledge of its high degrees to all respectable Masons,

being duly qualified; a willingness which was the more necessary, because, except the Grand Chapter, there was at the time no other authorised or legal society of Prince Masons which met in Dublin or its vicinity, which circumstance was the cause of the above application in the year 1809.

"In the year 1800, a foreigner, named Emanuel Zimmerman, who had been previously admitted into the Grand Chapter, was expelled for having committed several acts inconsistent with the principles of the Order; this being the only instance of an expulsion from the chapter since its formation.

"In 1802, this Zimmerman, being so expelled, and thereby under a legal disability to communicate the honours of Prince Masonry, affected to elevate Bro. John Fowler, the present D.G.S. of the G.C., to the rank of a Sovereign Prince Mason.

"It is altogether unnecessary, and would be beside the present purpose to consider, or enquire, whether or not Emanuel Zimmerman ever received the mysteries of the chair, or whether he received them surreptitiously or in a regular manner. Not a semblance of proof, however; not a vestige of presumption, or of probability, has ever been adduced to show that he had, by any means, regular or irregular, obtained any higher degree than that which is conferred upon all the brethren in a Prince's Chapter; but whether he was or was not possessed of the degree of a Sovereign, his expulsion—which was for the most base and scandalous offences—totally deprived him of any previous right to confer, or assist in conferring, any of the honours or privileges of the Princely Order.

"In the year 1804, Bro. Fowler, after having in this manner obtained an insight into the mysteries, unceremoniously proceeded to the formation of a chapter, and began to make Prince Masons, producing as his authority for so doing a piece of paper or parchment, which he called an *authorisation* from the before-mentioned Emanuel Zimmerman, the degraded Mason, whose sentence was never afterwards rescinded.

"Now, of what use or validity was this paltry document? Zimmerman had not, at any time, the authority to communicate, even in the body of a lawful chapter, the degree of a Sovereign Prince, and, if even he had once been qualified to do so, his expulsion must have divested him of all such rights. Could he thus—could this wretched man (after his expulsion, too)—not only admit persons to honours which he had never himself received, but also communicate to a party so admitted, a personal authority to elevate others, *clandestinely*, whensoever he pleased, without the assistance and sanction of any chapter or even of any third person.

"It has been stated in some of the vague rumours that have been put into circulation on behalf of this Chapter of Zimmerman, that its title is, or may be, derived from some other less disreputable source; and it has also been reported that, within the last two years, and long after the assumption by that chapter of its modern title of a Council of Rites, it became ashamed of its origin, and that it has lately procured, from a Continental chapter, a warrant or authority to legalise its meetings. For the first of these reports the members of the Grand Chapter are not, in any manner, responsible. They can neither vouch for its correctness, nor, on the other hand, are they anxious to enquire whether or not the Chapter of Zimmerman is entitled to the benefit of the fact averred. They only protest against that circumstance (if, indeed, it be a fact) being taken for more than it is worth; its true and only value being merely to prove that the previous title was bad; while it remains to be proved—notwithstanding the aversion of the Zimmermanians to all and every process of inductive reasoning—that it was at all within the compass of the authority of a Mason, or Masons, in a foreign country, to establish a Masonic supremacy in Ireland, any more than it lies within the compass or authority of the said Mason, or Masons, to elect members to sit in the Imperial Parliament, to place a member of the Council of Rites upon the woolsack, or, by means of a few worthless words upon a scrap of paper, to delegate to Bro. John Fowler the right to fill the throne of the United Kingdom."

(To be continued.)

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

## MASONRY IN SCOTLAND.

Since my last communication I have been engaged looking over the Grand Lodge Laws of Scotland for the years 1836 and 1848, copies of which, I believe, are rather scarce. The one of 1836 gives the laws and regulations pretty much as they are at present; that of 1848 not only gives a lengthy introduction, but a copious appendix, containing, among others, copies of charters granted to Sir William St. Clair, of Roslin, by the Masons of Scotland about 1628, and by William Schaw, Master of Works to King James VI., from 1584 to 1602. As I do not remember ever to have seen any detailed account of him in THE FREEMASON, and as his name is so intimately connected with the Freemasonry of Scotland, a few particulars regarding him may not be out of place, taking it as I do without any comment from Appendix 2, No. 2. William Schaw was born in the year 1550, and was probably a son of Schaw of Sauchie, in the shire of Clackmannon. He appears from an early period of life to have been connected with the Royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI. and his household at the Palace of Holyrood, 28th of January, 1580-1. In 1584 Schaw became successor to Sir Robert Drummond, of Carnock, as Master of Works. This high appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid "to William Schaw, his Majesty's Maister of Wark, for the reparation and mending of the Castell of Stinerling," and in May, 1590, £400, by his Majesty's precept, was "delyverit to William Schaw, the Maister of Wark, for reparation of the hous of Dumfermling, befor the Queen's Majestie passing thairto." Sir James Melville, in his memoirs, mentions that, being appointed to receive the three Danish Ambassadors who came to the country in 1585 (with overtures for an alliance with one of the daughters of Frederick II.), he requested the king that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum of Seggie, one of the Lords of Session. It further appears that Schaw had been employed in various missions to France. We know also that he accompanied James VI. to Denmark in the winter of 1589, previous to the King's marriage with the Princess Anna of Denmark. The marriage was celebrated by David Lyndesay, Minister of Leith, at Upslo in Norway, on the 23rd of November, and on the following morning the King, as "a morrowing gift," granted to the Queen's Grace the Lordship of Dumfermline and other lands in Scotland. The King and his attendants remained during the winter season in Denmark. Schaw returned to this country on the 16th of March, 1589-90, for the purpose of making the necessary arrangements for the reception of the wedding party. This we learn from David Moysic, one of the clerks of Privy Council, whose memoirs furnish some minute and interesting particulars of occurrences at that time. He says: "About the 16th day of March William Schaw, Maister of Wark, came from the King out of Denmark with direction to cause the schippis the Burrowis had appoynted mak out for bringing his majestie homeward to outred (prepare) the Abbey (of Holyroodhouse), and to have all thingis in readiness for his majestie's hame-cumming quhilk suld be in Apryle nixt, schewing also that the Quene was with bairne, and that the King and his company had been weil entertained." Schaw brought with him a paper subscribed by the King, containing the "Ordour set down be his Majestie to be effectuat be his Hienes Secret Counsall, and preparit agane his Majestie's returne in Scotland," dated in February, 1589-90. The King and his royal bride arrived in Leith on the 1st of May, and remained there six days in a building called "The King's Work," until the Palace of Holy-

rood was prepared for their reception. Extensive alterations had evidently been made at this time at Holyrood as a warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Maister of Wark, the sum of £1,000, "rest and of the last taxation of £20,000" granted by the Royal Burroughs in Scotland, the sum to be expended "in biggin and repairing of his Hienes Palice of Halyrudhouse," 14th March, 1589-90. Subsequent payments to Schaw occur in the Treasurer's accounts for broad scarlet cloth and other stuff, for "burde claythes and coverings to forms and windows layth in the Kirk and Palace of Halyrudhouse." On this occasion various sums were also paid by a precept from the King for dresses, &c., to the ministers and others connected with the royal household "to buy thame cleithing the tyme of his darrest bed-fellow marriage and coronation." On this occasion we find William Schaw Maister of Wark, received £133 6s. 8d. The Queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw's monument states that he was, in addition to his office of Master of the Works, "Sacris ceremoniis præpositus" and "Reginæ Quæstor," which Monteith has translated "Sacrist and Queen's Chamberlain." This appointment of Chamberlain evinces the high regard in which the Queen held him; but there can be no doubt that the former words relate to his holding the distinguished office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing. It may also be proper to state that we must not confound him with his namesake, William Schaw, his Majesty's Master Stabler, who, along with his brother, Mr. Peter Schaw, was slain in the tumult, in the Palace of Holyrood, occasioned by Francis, Earl of Bothwell, on the 27th of December, 1591. The King, we are told, made an oration the following day in St. Giles' Kirk "anent the fray and William Schaw's slaughter." Neither is he to be indentified with another person of the same name who was struck through the body with a rapier by Francis Mowbray, son of the Lord of Barnbough, in April, 1596. William Schaw died at the age of 52 in 1602, and was buried in the Abbey Church of Dumfermline, where a handsome monument was erected to his memory by Queen Anna with the following inscription (his name and monogram cut in a marble slab, which, tradition says, was executed by his own hand, and containing his mason's mark, is shown on the work this is taken from) in Latin, by Alexander Seton, afterwards Earl of Dumfermling and Lord Chancellor of Scotland, who died in April, 1627, aged 67. A translation by Robert Monteith, Edinburgh, in "The Theatre of Mortality," in 1713, is as follows:—

"To His Most Intimate Friend,  
WILLIAM SCHAW.

"Live with the Gods, thou worthy, live for ever,  
From this laborious life death now doth thee deliver.  
ALEXANDER SETON, D.F.

"This small structure of stone covers a man of excellent skill, notable probity, singular integrity of life, adorned with greatest virtues, William Schaw, Master of the King's Works, Sacrist, and the Queen's Chamberlain. He died as above. Among the living he dwelt 52 years; he had travelled France and many other kingdoms for improvement of his mind. He wanted no liberal art or science; was most skilful in architecture. He was early recommended to great persons for the singular gifts of his mind. He was not only unwearied with labours and business, and insuperable, but daily strenuous and strong. He was most dear to every good man who knew him; he was born to do good offices, and thereby to gain the hearts of men, now he lives eternally with God.

"Queen Anna caused this monument to be erected to the memory of this most excellent and most upright man, lest his virtues, which deserve eternal commendation, should fail or decay by the death or mortality of his body."

I intend, as soon as time permits, to give a *verb. et lit.* copy of "The Statutis and Ordinances to obseruit by all Maister Massounis within this Realme," as prepared by William Schaw in the year 1598, Master of the Works to King James the VI., which curious document

has been printed from the original, bearing William Schaw's signature, contained in the records of the Lodge of Edinburgh, now called the Lodge of Edinburgh Mary's Chapel. I am not aware that it has ever been given at length before; if such should be the case, perhaps some brother will kindly inform, for although a good story cannot be too often told, still it is not necessary when the space can be better filled in the pages of THE FREEMASON.

C. J. FORSYTH.

Dunoon, May 12th, 1871.

## THE PARIS FREEMASONS.

The following letter recently appeared in the columns of the *Gloucester Journal*:—

(To the Editor of the *Gloucester Journal*.)

"Dear Sir,—I enjoyed the friendship of the late Rev. Canon Calderbank, of this city, and had a long evening with him on the night of his lamented decease. Some of the more pleasant hours of my life have been spent in the society of Catholic priests, and six years ago, when on a holiday visit to Paris, I saw and conversed with ecclesiastics of that church. A facetious Catholic invariably introduced me as 'a heretic and a Freemason.' Avoiding religious discussion, and indeed, which was never courted on either side, I found other and congenial subjects on which to agree. My *Arminian* belief was never in danger from such intercourse, nor do I give credence to that oft-repeated allegation against Catholics that they 'will compass land and sea to make one proselyte.' I had to submit certainly to some very hard hits against Freemasonry, and to quotations from the famous Allocution of the present Pope that the Craft is 'leagued together for the common ruin of religion and of human society.' In France it was said that the Catholic priesthood had not greater enemies than were to be found in the ranks of Freemasons. I could only reply that whatever the Craft might be in other countries, in England we knew naught of disaffection to legally constituted authority, and that the Catholics had not greater friends than were to be found amongst English Freemasons, who taught and practised toleration to the fullest extent for all religious denominations so long as they did not run counter to the law of the realm.

"That it was upon record that when, but a few years ago, a nobleman, at a Masonic assembly in Ireland, took advantage of his position as president of the meeting to speak against the Catholic hierarchy, Masonic law and usage were pleaded against him, and the Grand Lodge in which he held office required him to make a public retraction.

"It was alike honourable to the Craft and to his Order that the noble delinquent candidly acknowledged the error of his ways, and promised not to repeat the offence. In my interviews with Catholic priests, it was known that I originated the memorial to Bishop Hooper in this city, who suffered martyrdom at the hands of the Catholic church, and that I was instrumental in the Freemasons laying the foundation-stone of the monument. I could but affirm that the Freemasons did not do this from any hostile feeling to the Roman Catholics, but as a protest against the cruelties of bygone times, and to testify in these days of toleration, in the words of Goethe, that 'kindness is the golden chain by which the world is held together,' directing to persecute and condemn no one, but to love, succour, console and improve all.

"Protestants have their 'Book of Martyrs,' but if the history of nations were impartially written, all religions would be found blameable. 'Let him that is without offence cast the first stone.' Mary persecuted and put to death Protestants. Elizabeth was an intolerant bigot, and as a learned historian with no Catholic leanings, says, 'malignant' in her persecution of her Catholic and Protestant subjects. The barbarities practised during the reign of the Virgin Queen were a dishonour to our common humanity. But I have been very recently reminded of old arguments adduced by me in defence of the Craft to which I belong, and I have been good-humouredly taunted with the action taken by the Freemasons in Paris, and of the assertion of Citoyen Allix, a member of the Commune, that 'the Commune of Paris puts in practice that which Freemasonry has long since affirmed, that the reconstruction of the Temple was certainly of this epoch—the re-organisation of labour.' To this bathos I appeal to Masonic law, which inculcates, 'A Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation. He is cheerfully to conform to every lawful authority, to uphold on every occasion the interests of the community, and zealously promote the prosperity of his own country.



Masonry has ever flourished in times of peace, and been always injured by war, bloodshed, and confusion.

"The Paris Freemasons have covered themselves with obloquy and ridicule, and are without the pale of the Order. But the murky cloud which has settled upon Freemasonry in Paris is not without its silver lining. H. Hamel, of the Lodge L'Avenir, protests in the *Steele* against 'individuals arrogating to themselves the right of committing a corporation which numbers adherents in both camps to acts which, not being purely those of fraternal conciliation, are unfaithful to the primordial law of Masonry.'

"But what concerns me is the avcrment that the Paris Freemasons who threw in their lot with the insurgents have been influenced by a latent feeling of opposition to the Roman Catholic priesthood. I am afraid this can be verified. Still they stand condemned, as H. Hamel testifies.

"The great element in Freemasonry, and which has ever recommended it to my warmest sympathies, is (Communitic let it be) that we labour to bring together upon a common platform of social intercourse men of all religious creeds, and of varied shades of political opinion, to work in the cause of charity and for the alleviation of human suffering. 'Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.'

"I am, dear sir, yours truly,  
HENRY JEFFS.

"Gloucester, May 4, 1871."

### CONSECRATION of the BLACKHEATH LODGE, No. 1320.

After a long time, as the number will indicate, has elapsed since the warrant of this lodge has been granted (through a combination of unforeseen events, which unavoidably caused the lodge to remain unopened, notably among them being the alteration of place of meeting), the consecration of this lodge took place on Wednesday, May 10th, at the Crown Hotel, Blackheath Village, Blackheath.

The lodge was opened by that veteran consecrating officer Bro. H. Muggeridge, P.M. 192, the officer appointed for the purpose by the M.V. Grand Master, the Earl de Grey and Ripon (and who has so frequently done this all-important ceremony, and we are pleased to note him again resuming his labours in that capacity), who appointed as his officers Bros. J. Hamilton Townsend, W.M. 715, as S.W.; Henry Birdseye, S.D. 715, as J.W.; James Clemmans, 715, S.D. 1309, as Organist. The ceremony of the consecration was most beautifully rendered, and the entire long programme was regularly carried out. Bro. Muggeridge then installed Bro. Henry Collington, P.M. 140, P.M. and Treasurer 871, as the first W.M., who appointed as his officers Bros. E. M. Hubbuck, P.G.S., P.M. 58, P.M. 140, S.W.; Walter Noak, P.M. 140, J.W.; E. W. Pook, P.M. 140, S.D.; Webster, Sec. The usual charges were then given by Bro. H. Muggeridge in his well-known and superior style. At the conclusion of the ceremonies the usual vote of thanks and other compliments were given to Bro. H. Muggeridge for his kind assistance as the consecrating officer, and we are pleased to bear our testimony that he never rendered the ceremonies any better than what he did on this occasion. It was most pleasing to all who were fortunate enough to be present to listen to him doing his work so well.

Several joining members and candidates for initiation were proposed. The lodge was closed.

We congratulate the brethren who have undertaken with such success the formation of this new lodge. Several residents of Blackheath and its vicinity have from time to time made attempts at doing so. Meetings have been held for such a purpose, but nothing has been carried out. Now, we have a body of energetic brethren, well-known in the locality, and we have no doubt they will make this lodge a great success. They have carried into effect what they have undertaken, and no doubt amongst the large number of brethren who reside at Blackheath, very many will avail themselves of the opportunity of joining the local lodge, which has the speciality of being a summer lodge. The brethren adjourned to a good banquet.

Amongst the large number of brethren present we noticed Bros. Col. Perkins, W.M. 5; T. H. Brankston, P.G.S., 46; W. E. Jackson, P.G.S.; C. J. Hogg, P.G.S.; W. Kibble, P.M. 715; H. Pook, late 766; and several other brethren.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*past cure*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Egyptian Lodge, No. 27.*—The last meeting of the season of this celebrated old lodge was held on Thursday, the 4th inst., at Anderson's Hotel, Fleet-street. Bro. T. Sheppard, W.M., opened the lodge. There were also present: Bros. J. Palmer, S.W.; Atkins, J.W.; B. P. Todd, P.M., Treas.; H. G. Buss, P.G.T. of Middlesex, P.M., Sec.; F. Harrison, S.D.; Lambell, J.D.; Donald M'Ree, I.G.; J. B. Poole, I.P.M.; J. Coutts, G.P., P.M.; H. Jacobs, D. G. Berri, W. H. Libbis, P.M.'s; and a large number of the brethren. After the lodge was opened, and the minutes of the preceding meeting had been unanimously confirmed, the W.M., Bro. T. Sheppard, in a correct, impressive, and superior manner, raised Bros. J. Gheek and G. F. Payne to the third degree, passed Bros. L. Benjamin and J. Bangs to the second degree, and initiated Mr. J. Soldini into Masonry. The officers, as usual in this lodge, were perfect in their work. It was then unanimously agreed to hold a summer banquet at Kew in July, and the lodge was duly closed. There was no banquet, and the brethren separated.

*Lodge of Unity, No. 183.*—This old lodge held its last meeting of the session on Monday, the 22nd inst., at the London Tavern, City. Bro. Wadling, W.M., opened the lodge, and there were present Bros. Garrett, S.W.; Broombridge, J.W.; Moore, S.D.; Collins, J.D.; Spencer, I.G.; Rev. Shaboe, P.M., Chaplain; G. Thompson, I.P.M.; Speth, P.M., Treas.; Taylor, P.M.; Vasey, P.M.; and others. The much respected Secretary, Bro. Doggett, P.M., was absent through ill-health, greatly to the regret of the brethren. The minutes of the previous meeting having been confirmed, the newly-installed W.M. made his maiden effort at work by raising Bro. Dixie to the third degree, and was highly complimented on the correct and highly impressive manner in which he went through the ceremony, the other officers adding to its beauty by the perfect style in which each performed his part. The W.M., on behalf of the lodge presented to the I.P.M., Bro. Thompson, with a massive gold P.M.'s jewel, bearing a suitable inscription. In so doing, the W.M. expatiated at some length on the services rendered by that brother during his Mastership of the lodge. Bro. Thompson acknowledged the gift in very appropriate terms. A vote of thanks was ordered to be recorded on the minutes to Bro. Todd, P.M., for his efficient services as Installing Master at the previous meeting. Some formal business having been disposed of, the lodge was closed. A superior banquet followed, the usual toast were duly honoured, and with the good singing of some of the brethren, a few hours were most agreeably spent. Bros. F. Walters, M. H. Winder, and T. W. Rogers were present as visitors.

*Bardon Lodge, No. 619.*—This lodge met on Wednesday, at the Greyhound, Dulwich. Bro. Saul Wells, W.M., occupied the chair. Bro. J. Daly, Tyler, having died since the last meeting, and the Treasurer having resigned, the brethren elected Bro. W. Y. Laing to the former, and Bro. Charles Potter, P.M., to the latter office. On the transfer of the duties from the late to the present Treasurer, an Audit Committee was, at the late Treasurer's request, appointed; and Bro. Leeuw then proposed, and Bro. Captain Smith seconded, the names of Messrs. Edward Wright, W. Lockett, and William Angus for initiation at next meeting. An excellent dinner was afterwards partaken of, and the brethren spent a most happy evening together.

*Panmure Lodge, No. 720.*—This lodge held its installation meeting on Monday the 15th inst., at the Balham Hotel, when were present Bros. James M. Young, W.M.; Henry F. Huntley, S.W.; H. F. Hodges, J.W.; J. Poore, S.D.; Paine, J.D.; E. Pulman, I.G.; John Thomas, P.M., Treas.; J. B. Wolpert, P.M.; R. W. Huntley, Lilley, Maddern, Duck, Lane, and Withall. The visitors were Bros. James Stevens, P.M. 1216, and P.M. of this lodge; Edward Worthington, P.M. 507; W. Simmons and Edward Bye. The lodge having been duly opened, Bro. Lane was examined, entrusted, and subsequently raised to the sublime degree of M.M. Bro. John Thomas, P.M., then occupied the chair of K.S., and in his usual effective and impressive manner, installed Bro. H. F. Huntley as W.M. for the ensuing year, and completed the full ceremony by delivering the addresses to officers and brethren. The newly-installed Master at once commenced his work by initiating in very perfect style Mr. W. Trusler, and then closed his lodge. The new officers of the lodge are: Bros. H. F. Huntley, W.M.; James M. Young, I.P.M.; H. F. Hodges, S.W.; J. Poore, J.W.; John Thomas, P.M., Treas.; James M. Young, P.M., Sec.; Paine, S.D.; C. Pulman, J.D.; Withall, I.G.; Maddern, D.C.; and Duck, W.S. The usual installation banquet followed labour, the provision for which and the attention given throughout to the comfort of the brethren, amply merited the oft-repeated acknowledgment accorded to Bro. Lilley, at whose hotel the lodge holds its meetings. The usual loyal and Masonic toasts were given and responded to; that of "The I.P.M." calling up Bro. James Young, who expressed his thanks both for the handsome jewel with which the lodge had presented him, and the enthusiastic reception of his name. The initiate and the visitors respectively replied when called upon, and Bro. Worthington sang, in good style, Bro. Stevens' Masonic song, "What better theme than Masonry?" Song followed song, and harmony prevailed until the "time for trains" arrived, when the brethren separated well satisfied with their successful meeting.

*Macdonald Lodge, No. 1216.*—A meeting of this pros-

perous lodge took place at the head quarters of the 1st Surrey Rifles, Camberwell-road, on Wednesday, the 10th inst. Bro. James Stevens, W.M., opened the lodge at the appointed hour, and was ably supported by his officers. This being the installation night, Bro. S. H. Wagstaff was presented, and received the benefit of that ceremony, which was worked in an admirable manner by Bro. J. Stevens. The new W.M. gave a specimen of his ability by working the ceremony of initiation. It was proposed by Bro. Dubois, and resolved, that an inscription on vellum be presented to Bro. J. Stevens as a testimony of respect and esteem, and as an acknowledgment of the manner in which he had exerted himself for the welfare of the lodge. A magnificent banquet, served *a la Russe*, followed, and after the cloth was drawn, the usual toasts were given and duly honoured. The W.M., in proposing the health of the I.P.M., eulogised Bro. Stevens for the manner in which he had carried out the duties of W.M. for the past year, and presented him with a splendid 18-carat gold diamond mounted P.M. jewel. It bears the following inscription:—"1871. Presented to Bro. James Stevens, P.M., by the brethren of the Macdonald Lodge, No. 1216, in earnest appreciation of his valuable services as principal founder of the lodge, and as W.M. during the past year."—Bro. Stevens returned thanks, and said that he looked upon the Macdonald Lodge as he did on his own children; he felt a father's feelings towards the lodge in general, and as a brother to every individual member. He hoped they should go on and prosper, and allow no dissensions to disturb their harmony.—Among the visitors were Bros. Bridges, P.G.S.B.; Parsons, P.S.G.W. Surrey; Jordan, P.M. of an Indian Lodge; and Jesse Owens, Finsbury, 861. Several members were present, including Bros. Meggy, John Thomas, Curtis, Sec., &c.—Bro. Stevens sang his celebrated song "What better theme than Masonry?" and other brethren contributed to the harmony of a most enjoyable evening.

#### PROVINCIAL.

*RINGWOOD, HANTS.—Unity Lodge, No. 132.*—The usual meeting of this ancient lodge took place on the 9th inst., W. Bro. Budden, W.M. 622, officiating as W.M. The only ceremony worked was the passing of Bro. Lawrence, which was done by the W.M. in his usual correct and impressive manner. The charge was delivered by W. Bro. Edsall, W.M. Amity, 137, and the lecture on the tracing board given by Bro. Reade, S.W., 132. Several members of the lodge were absent, but all who were present were much impressed by the correct working of the W.M. After the lodge was closed, a banquet followed with the usual toasts. The health of "The W.M. and Lodge 622" (St. Cuthberga, Wimborne) was proposed by Bro. Reade.—Bro. Budden, in responding, expressed his willingness to assist 132 in every way, and his pleasure at seeing so old and good a lodge resuscitated.—Bro. Low, the Treasurer, announced a good balance in hand, a state of things to which 132 for some years has been a stranger. Bro. Reade alluded to this, and hoped that the lodge would subscribe to all the charities—it at present possessing only a life vote for the Boys' School—a suggestion which met with unanimous approval.

*LEICESTER.—John of Gaunt Lodge, No. 523.*—A meeting of this lodge was held at Freemasons' Hall, on Thursday, the 18th inst., the W.M., Bro. T. H. Buzzard, in the chair, and the following brethren also being present: W. Kelly, P.M. and R.W.P.G.M.; George Toller, jun., I.P.M. and P.G. Sec.; W. B. Smith, P.M. and P.P.G.J.W., Treasurer; C. Johnson, P.M. and P.P.G.S.W. Jersey, Org.; W. Sculthorpe, S.W.; Rev. Dr. Hayeroff, P.G.C., J.W.; F. J. Baines, Sec.; S. S. Partridge, P.G. Reg., S.D.; J. G. F. Richardson, J.D.; G. B. Atkins and A. Sergeant, Stewards; E. Mace, I.G.; C. Bembidge, Tyler; C. S. Thomson, A. Ross, W. T. Rowlett, F. Parsons, C. A. Spencer, Dr. Clifton, and C. Whitaker. Visitors: Bros. C. Stretton, P.P.G. Reg., W.M., and W. Wear, P.P.G.S.D., P.M. and Treas., No. 279; and Dr. Loughnan, No. 724. On the minutes of the last meeting being read and confirmed, a ballot was taken for the W.M. for the ensuing year, which resulted in the unanimous election of the S.W., Bro. W. Sculthorpe, who returned thanks to the brethren for the honour conferred upon him. It was arranged that the annual festival should take place on Friday, June 23rd, in lieu of Saturday, St. John's Day. A vote of thanks for past services was unanimously accorded to Bro. Thomas Cooper, P.P.G.S.W., a retired P.M. of the lodge, and he was nominated as an honorary member. Two gentlemen having been proposed as candidates for Masonry, it was resolved to take their initiation at an emergency meeting. The Prov. G.M., on behalf of Bro. W. J. Hughan, of Truro, presented to the library of the hall four curious photo-lithographic Masonic plates, a tracing-board, and the "Report of the Grand Royal Arch Chapter of Columbia" for the past year, for which the thanks of the lodge were voted to the W. Bro. Hughan for these additions to his former donations. There being no further business, the lodge was closed, and the brethren adjourned to refreshment.

*LIVERPOOL.—Temple Lodge, No. 1094.*—This lodge held its monthly meeting on Wednesday, the 10th inst., being opened in due form by Bros. David Watt Winstanley, W.M.; William Crane, P.M.; Smith, P.M.; Dawson, S.W.; Gilbert, J.W.; Jos. Wood, Treas.; Marsh, Sec., P.M., P.G.A.D.C.; Sweeting, S.D.; Martin, J.D.; Washington, M.C.; J. Deacon, Organist; and Pickup and Yelland, Stewards. Visitors: Bros. General Hines, New York; Vines, W.M. 1299; &c. Minutes of installation, &c, having been read, and the ballot taken for Mr. William Lupton, barrister-at-law, he was declared duly elected for initiation. The lodge was then opened in the second degree, when Bros. Duff and Walters were duly passed to the degree of F.C. by the W.M., which ceremony he performed in admirable style, the working tools being given by Bro. Dawson,

S.W. There being no other business, the lodge was closed in due form.

WEST DERBY.—*Pembroke Lodge, No. 1299.*—The members of this lodge held their usual monthly meeting on the 20th ult., at Rawlinson's Hotel, West Derby, near Liverpool. Owing to the inclemency of the weather there was not quite such a large muster of the brethren as has hitherto distinguished this young lodge. Bro. Vines, W.M., presided, and was ably supported in his duties by the following officers: Bros. Wm. Crane, P.M.; Sellars, S.W.; Thos. Marsh, P.G.D.C. West Lancashire, and P.P.G.S.B., as J.W.; Clayton, Treas.; P. Macmurdrow, Sec.; Wm. Jones, S.D.; Wm. Wilson, J.D.; Cotter, I.G.; J. Cook, D.C.; Kelly, S.S.; &c. After the minutes of the last meeting had been read and confirmed, Mr. Adam Roberts Murthwaite was initiated, two joining members elected, and another was proposed for election. The W.M. then rose, and addressing the I.P.M., Bro. Crane, in a neat speech presented him with the following address, which had been engrossed upon vellum, illuminated in a high style of art, and enclosed in a handsome gilt frame:—

"To Bro. William Crane, P.M. Pembroke Lodge, No. 1299, of Free and Accepted Masons.

"We, the undersigned, on behalf of the members of the Pembroke Lodge, avail ourselves, upon the occasion of your retirement from the chair, to testify our deep sense of the uniform courtesy and able manner in which you have during your term of office discharged the duties of W.M. We heartily congratulate you upon the honourable position to which the Pembroke Lodge has attained under your care and guidance as the first Worshipful Master, and sincerely trust your life may be spared to see it second to none in the province.

(Signed) W.M. S. VINES, W.M.  
JOHN SELLARS, S.W.  
JOSEPH CLEGG, J.W.  
HENRY CLAYTON, Treas.  
PETER MACMURDROW, Sec.  
WM. JONES, S.D.  
JAMES COOK, D.C.  
EDWIN HUGHES.

"West Derby, 1871."

Bro. Crane acknowledged the testimonial in suitable terms, expressing the gratification it gave him to find that his efforts for the welfare and success of the young lodge had met with the approval of his brethren and fellow-helpers, and assured them that they would always have his heartfelt sympathies and best wishes. The lodge was then closed, and the brethren sat down to a substantial supper provided by Bro. Rawlinson, after which the usual toasts were drunk, and many excellent songs enlivened the proceedings. The visitors present were Bros. Capt. Allan Morison (263), Joseph Slade (1219), John Evans (220), Cookson (W.M. 1182), and Leighton (594), who each and all expressed themselves much gratified with the pleasure they had experienced in visiting the Pembroke on this occasion.

BROMLEY, KENT.—*Acacia Lodge, No. 1314.*—This most flourishing lodge held its regular meeting on Tuesday, the 9th instant, at the Bell Hotel. Bro. Alfred Avery, P.G.D.C. Middlesex, W.M., opened the lodge, and was supported by Bros. R. H. Williams, S.W. and Treas.; T. Knott, J.W.; E. Coste, P.M. and Sec.; Saul Wells, S.D.; Manger, J.D.; W. Seaman, I.G.; C. Warwick Jordan, Org.; J. W. Avery, P.M.; W. H. Baylis, W. Holland, J. Wyer, J. Savill, J. Bell, Manley, H. A. Lovett, R. Myatt, W. Sutton, J. J. Laskey, J. Barrett, and others. The visitors were: Bros. F. Walters, P.M. 73, W.M. 1309; Pettit (95), S. Groves (95), F. Ridley (186), J. E. Brook (975), &c. The minutes of the previous meeting were read and unanimously confirmed. The W.M., in his well-known superior style and with his customary ability, raised Bro. James Bell, passed Bros. Sutton, Chubb, and Ellis (of Albion Lodge, No. 9) to the second degree, and then initiated Messrs. William Pratt Barrett, Arni Jaccard, and George Norris Kingstone into Freemasonry. Each candidate in the several degrees was introduced separately, and the ceremonies were accompanied with music, Bro. C. W. Jordan, the well-known organist, presiding at the harmonium in a manner scarcely to be equalled by any one. All the officers were well-up in their work, and none more so than the W.M., to whom all praise must be given for the admirable manner in which, as the first W.M., he has succeeded in establishing such a good lodge in the province of Kent, and one that any one may be justly proud of. Never were ceremonies better worked anywhere, and each candidate must have been fully impressed with the degree he had passed through. It was a great treat to all who were present to witness the ceremonies of the Order so beautifully carried out. The by-laws were read, after which the brethren balloted for W.M. for the ensuing year, and Bro. Thomas Knott, J.W., was unanimously elected to that high position. Bro. R. H. Williams was re-elected Treasurer, and Bro. J. Bavin P.M., re-elected Tyler. The Audit Committee was elected, and agreed to meet at the Queen's Arms Tavern, Weston-street, Bermondsey, which is famous for the large number of audit meetings held there every season—it being one of the most suitable houses in the metropolis for such a purpose. The Treasurer, Bro. R. H. Williams, in a feeling speech alluded to the efficient services of the W.M. who was about to vacate the chair, and proposed "That a six-guinea Past Master's jewel be presented from the lodge funds to Bro. Alfred Avery, P.G.D.C. Middlesex, their W.M., for the good suit and service rendered to the lodge, and great ability and talent he had displayed in rendering all the ceremonies in such a painstaking and efficient manner." This was carried by acclamation, and Bro. A. Avery acknowledged the high compliment which had been paid him. It is understood that this sum voted for the jewel is but a nucleus of the fund which will be raised by voluntary contributions of the

members so as to present the W.M., in addition to his jewel, with something of more value and use in his own home, so that his wife and family may see and know how deservedly he is respected by the brethren of this lodge. A ballot was taken for Bro. Charles Bayley, of No. 9, and he was declared to be unanimously elected a joining member. Bro. F. Ridley, of No. 186, was proposed as a joining member. Bro. T. Knott, J.W. and W.M.-elect, was able, in the course of the evening, to announce what a large sum he had collected as their Steward when representing them at the Girls' School Festival. The lodge was closed, and the installation will be held on Tuesday, July 11th. Being an off-night, instead of banquet a superior supper was served (which in the majority of lodges would have passed for a banquet), and after the cloth was cleared, the usual loyal and Masonic toasts were given, Bro. F. Walters responding for "The Visitors." Some excellent songs were sung—Bro. Manley singing "Thou art so near and yet so far," Bro. Ridley, "The Minute Gun at Sea," Manger, "The Man at the Nore," and some others. The Tyler's toast brought a most agreeable evening to a pleasant termination.

HAMPTON, MIDDLESEX.—*Lebanon Lodge, No. 1326.*—The first meeting of the season of this prosperous lodge was held on Wednesday, 17th inst., at the Red Lion Hotel, Hampton. Punctually at five o'clock the W.M., Bro. John Thomas Moss, opened the lodge. The minutes of the last regular and several emergency meetings were read and confirmed, after which a letter was read from Bro. W. Harvey, J.W., resigning his membership, which was received with regret. The W.M. then appointed the following officers, viz., Bros. R. Bowman, J.W.; J. F. Woodley, S.D.; G. Banks, J.D.; and J. Thomas, I.G. Bros. H. A. Dubois and Scott were elected joining members, and a ballot proved favourable to several candidates for initiation, who through ill-health and other causes were absent. The presiding officer, in an able manner, then raised Bro. Arthur Overton, 1309, to the third degree. Other joining members and candidates for initiation were proposed, and the lodge was closed. Refreshment followed labour. Present, besides those named: Bros. Wickens, S.W.; Hammond and Potter, P.M.'s; and others. Visitors: Bros. J. T. H. Moss and A. Devereux, 169, W. Haines, 184, A. Overton, 1309, &c.

MARKET HARBOUROUGH.—*St. Peter's Lodge, No. 1330.*—The last regular meeting of this young and flourishing lodge before the summer recess was held at the Assembly Rooms, Three Swans' Hotel, on Friday, the 5th instant, the W.M., Bro. Kelly, R.W. Prov. G.M., in the chair. There were also present: Bros. Rev. J. F. Halford, P.G.C., J.W.; R. Waite, P.M., Treas.; W. H. Marris, P.M., Sec.; F. Kemp, S.D.; Dixon, Org.; Lewin as I.G.; Freestone, Fuller, Heggate (M.R.C.S.), F. Grant (M.D.), Laurence, Shovelbottom, Harrison, Platford, Rev. F. M. Beaumont, Healey, Martin, Gibbs, and Clarke, Tyler. Visitors: Bros. S. Jacob, P.M. 445 and P.G.S.W. Northamptonshire and Hunts; Charles Johnson, P.M. and P.P.G.S.W. Jersey; P. J. Baines, Sec. 523 and P.G. Steward; and A. Palmer, S.D. 279. Apologies were received for the unavoidable absence on military duty of Bro. Col. Sir Henry St. John Halford, Bart., S.W., and Lieut. Douglas, J.D., and also of Bro. T. Macaulay, M.R.C.S., I.G., by a professional engagement. On the lodge being opened in the first degree and the minutes read and confirmed, certificates were delivered to such as were present out of between twenty and thirty brethren raised in the lodge since its opening in September last. A F.C.'s lodge was then opened, and Bro. Gibbs went through a highly-satisfactory examination in that degree, after which he was duly raised to the degree of M.M. Bro. Dixon, Organist, presided at the harmonium, and with the assistance of Bros. Johnson, Palmer, Freestone, and others, gave the musical chants. The ceremony being concluded with the traditional narrative, &c., the lodge was regularly closed down to the first degree, after which a gentleman having been proposed for initiation, the lodge was closed and adjourned to Michaelmas Day. The brethren then assembled at the banquet, after which the usual loyal and Masonic toasts were duly honoured, interspersed with songs by Bro. Johnson, Palmer, and Healey, and the brethren finally separated after a very pleasant reunion.

ROYAL ARCH.

LANCASTER.—*Rowley Chapter, No. 1051.*—The regular meeting of this chapter was held on Monday, the 15th instant, at the Masonic Rooms, Athenæum. There were present: Comps. J. Daniel Moore, M.D., P.Z., as M.E.Z.; William Hall, L.R.C.P., II.; N. G. Mercer, M.D., J.; J. L. Whimpray, E.; W. Hall, as N.; Edmund Simpson, P.S.; W. Heald, R. Taylor, and J. Watson. The chapter was opened in due form, minutes read, confirmed, and signed by the Principals, and other business transacted. There being a vacancy for an Assistant Sojourner, Comp. E. Simpson, P.S., nominated Comp. Heald for that office, and he was duly invested by the M.E.Z. The chapter was then resolved into a preceptory of instruction, under the direction of Comp. Dr. Moore, after which it was closed in due form.

MARK MASONRY.

Kent Lodge.—This old time-immemorial lodge held its quarterly meeting on Tuesday, May 9th., at Masons' Hall, Masons'-avenue, Basinghall-street, E.C., when were present: Bros. F. J. Cox, W.M.; W. Stone, S.W.; S. Rosenthal, J.W.; D. Shaboe, Chap.; J. H. Wynn, Treas.; Marfleet, Dewar, Tustin, and H. W. Binckes. The lodge was then duly opened, and Bro. C. I. Paton, a Scotch Mark Master, was then obligated under the English Constitution. Bro. L. Spelman, of Craft Lodge No. 435, being in attendance, was balloted for, and regularly

advanced to this interesting degree. The W. Bro. T. Meggy, P.G.M.O., then proceeded to the installation of the W.M.-elect, Bro. W. Stone, who was in due form invested and inducted into the chair. The brethren having been re-admitted, the W.M. then proceeded to appoint his officers as follows: Bros. S. Rosenthal, S.W.; H. W. Chadwick, J.W.; H. Marfleet, M.O.; J. Gower, S.O.; S. C. Hadley, J.O.; W. Roebuck, S.D.; Wm. Dewar, J.D.; J. H. Wynn, Treas.; H. W. Binckes, Sec.; L. Spelman, I.G.; and Gilchrist, Tyler. The W.M. then re-appointed Bro. Rev. D. Shaboe as Chap. Nothing further offering for the good of Mark Masonry, the lodge was then closed in due form until the second Wednesday in August. The brethren then adjourned to an excellent banquet, provided by Bro. C. Gosden, which gave universal satisfaction, and after a few hours of harmony and brotherly love, a most pleasant evening was brought to a close.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

IPSWICH.—*Royal Phaulstegut Encampment.*—The members of this conclave met at their field of encampment at the Masonic Hall, on the evening of Ascension Day. The minutes of the last conclave having been confirmed, Sir Kt. J. H. Townsend, Captain of Lines of the province of Suffolk and Cambridge, was installed Eminent Commander for the ensuing year, the ceremony having been performed by Sir Kt. Rev. R. N. Sanderson, 30<sup>o</sup>, Prov. D.G. Commander of the united provinces of Suffolk and Cambridge. The Sir Knights were honoured on this occasion by the presence of the highly-respected Prov. G. Commander Captain N. G. Philips, 33<sup>o</sup>. The newly-installed E.C. having appointed his officers, the encampment was closed in ancient form.

INSTRUCTION.

The fifteen sections were worked on Wednesday, the 17th inst., at the Confidence Lodge of Instruction, held at Bro. Forster's, Railway Tavern, London-street, E.C. We have never yet had the pleasure of recording a more successful meeting. Bro. Verry occupied the chair; Bros. Gottheil, P.M.; Barnes, S.W.; Hogard, J.W.; Atkins, I.G.; C. C. Taylor, Treas.; Felton, Hon. Sec.; Austin, Saunders, Clarke, Yelch, Salmonese, Batly, Harfield, Constable, Berry, Ross, Richardson, Goldberg, Benjamin, Soldini, Hollington, Radford, Murphy, Partington, Johnson, Myers, Clayton, Snelling, Pinnell, Lazarus, Ducas, Genese, Bradbrook, and M. Davies. After the usual preliminaries, the sections were carefully and correctly worked as follows:—1st lecture: 1st section, Bro. Berry; 2nd, Bro. M. Davies; 3rd, Bro. Snelling; 4th, Bro. Berry; 5th, Bro. Barnes; 6th, Bro. Gottheil; 7th, Bro. Saunders. 2nd Lecture: 1st section, Bro. Harfield; 2nd, Bro. Austin; 3rd, Bro. Hogard; 4th, Bro. Barnes; 5th, Bro. Saunders. 3rd Lecture: 1st section, Bro. Gottheil; 2nd, Bro. Hogard; 3rd, Bro. Berry. The lodge was then resumed to the 1st degree, and the following brethren elected members: Bros. Partington (147), T. Johnson (1000), W. H. Myers (820), G. Clayton (1259), W. Snelling (180), L. Pinnell (1076), L. Lazarus (188), J. Soldini (27), M. Benjamin (27), B. Ducas (95), G. Hollington (933), S. Genese (188), Bradbrook (1259), and Berry (554). A vote of thanks to the W.M. for the admirable manner in which he had carried out the duties of the chair, also that he should be elected an honorary member, was unanimously carried. Bro. Hogard was also unanimously elected W.M. for the ensuing week.—The W.M. having, in an able speech, thanked the brethren for their attendance, more especially those who had come miles to support him, the lodge was closed; and this brought the evening to a very harmonious close.—Upon the above proceedings it would be entirely superfluous to make any comment—it speaks for itself—unless it be that we consider that Bro. Verry has almost arrived at the summit of his (Masonic) profession. He was perfect master of the fifteen sections, as also the duties appertaining to the position of W.M. His urbanity in the chair, as well as in his private capacity, gains for him many friends, to which the fullness of the room (not a seat vacant) fully testifies.

FREEMASONRY IN CORNWALL.—Bro. W. J. Hughan, the Prov. Grand Sec. of Cornwall, who has done so much for the literature of Freemasonry, has just issued a valuable little Directory for the Provincial Grand Lodge of Cornwall. It contains a list of the 24 lodges of the province, the days on which, and the towns in which, they meet, an account of the annual meetings and festivals of the P. G. Lodge of Cornwall, a list of the officers of the P. G. Lodge, and a list of the past and present officers and members of the P. G. Lodge. Appended to this useful little work is an analysis of returns for 1869-70, from which it appears that there were 89 initiations in 1869 and 107 in 1870; 24 joining members in 1869 and 27 in 1870; total, 834 in 1869 and 869 in 1870. In 1869 there were 173 Past Masters, and in 1870, 189. To those who want information of the *personnel* of the different lodges, this will be a valuable text book.

"The Fair Sex and Adoptive Masonry" (Art. 7), and "The Number Seven," were received too late for insertion this week.

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## The Freemason,

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## THE SOI-DISANT MASONS OF PARIS.

THE tragi-comedy recently enacted by the pseudo-Masons of the French capital, while it disgusted, must have also astonished many minds. English Masons are so accustomed to look at the teachings of Freemasonry through English spectacles, that the astounding vagaries of the French frères wear to most of us the aspect of vague unrealities. We cannot imagine a master of a lodge, *as such*, transformed into a mountebank; still less can we conceive a multitude of mad Masons flaunting their ribbons and sashes and standards in the light of day, and glorying in the shame and scandal of their un-masonic acts. A little insight, however, into the history of French Masonry will speedily dissipate any illusions which may be entertained on the subject, and we shall then see how consistently the mummers of these present days preserve the traditions of their vanity-ridden predecessors. At a very early period in the history of modern Freemasonry, the French brethren were the first to contemn the sublime simplicity of the Craft degrees and to bow down before the gorgeous Dagon erected in the temples of the high grades. As far back as 1744, their repudiation of the "beautiful regulations of England"

was bewailed by a contemporary writer, who further alludes to the "shameless deceit of hermaphrodite and secondary Masonry, which will soon be made the assembling place of vice," a prediction only too fatally fulfilled in the guilt-stained conclaves over which Egalité and his satellites presided. Who so ready to receive and welcome the "Quack of Quacks," as Carlyle calls him, the "Grand Cophta" Cagliostro? Who so ready to adopt his rhapsodies as the volatile French? Verily, throughout the whole chronicle of the Craft in France the same sad record may be traced; and not the least melancholy episode is the most recent, magniloquently styled by the now imprisoned Rochefort, the "grand Masonic manifestation" in favour of the rights of the collapsed Commune.

We are told by this worthy, in his *Mot d'Ordre*, dated "12th Floreal, year 79," in silly affectation of the revolutionaries in 1792, that the "manifestation" commenced at half-past nine in the morning, a vast crowd having previously taken possession of the Rue de Rivoli, the Place de la Concorde, and the neighbourhood of the Hotel de Ville. At the hour named, a deputation of the Commune left the Hotel de Ville, with a band of music at their head, and proceeded towards the Louvre, where they met the Masons, fraternised with them, and retraced their steps to the Hotel de Ville, accompanied by the members of the Fraternity, who were admitted into the Court of Honour. Our readers can now fancy the scene. A statue of the Republic, bearing a red scarf—a ladder placed before it, the Masonic banners are then placed successively on the steps of the ladder, and exhibited before the eyes of all as proofs that the programme of Freemasonry and the Commune are one and the same. A white banner borne by an artilleryman attracts particular attention, and amidst loud shouts of "Vive la Commune!" "Vive la Franc-Maçonnerie!" Felix Pyat addresses the meeting in a "powerful voice."

In this oration we recognise all the flowers of speech of the practised French demagogue, "grande patrie," "patrie universelle," "drapeau d'humanité," words which fall like flame upon the hearts of an excitable people. An old Republican, called Beslay, succeeded to the "stump," as our American cousins would say, and echoed the sentiments of Felix, winding up, by way of emphatic peroration, with embracing a Freemason who stood near him. Citizen Monière, flag in hand, claimed the honour of planting the first banner on the ramparts of Paris—the banner of "Perseverance," by which he meant, we imagine, a lodge of that name, which he stated to have existed since 1790. The red standard of the Commune was then confided by Citizen Leo Meillet to the Freemasons represented by Citizen Terifocq, each indulging in the usual buncombe as to the invincible courage of every one present, including himself, and laudations

upon the glorious inspiration of the flag, which Terifocq shook wildly in the air as he concluded his speech. The Masonic cortege, numbering ten thousand members, then defiled before the Hotel de Ville, each man wearing the insignia of his grade—blue, red, and black—the officers of the Rose Croix with their red collars, the Knights Kadosh with their black scarves, fringed with silver and worn crosswise, all other officers being distinguished by a blue sash edged with gold. The three rites of France were represented: the Grand Orient, the Scottish Ancient and Accepted Rite, and the Rite of Misraim. In solemn march they then advanced through immense crowds of spectators—each banner in the procession being lowered before the column of July—until they reached the vicinity of the Arc de Triomphe, amid cries of "Long live the Commune," "Long live the Republic," to which foolish cries the Versailles cannon made sinister response. A delegate from each lodge, followed by his standard-bearer, then left the main body, and to the number of one hundred and twenty-five men they proceeded under the Arc de Triomphe, preceded by a venerable of the Order and a flag of truce. In the meantime shells flew fast around them, but, nothing daunted, they marched gravely but steadily on. Heroism like this alone redeems the drama from the ridicule otherwise its due; but we have yet to learn that the French, however badly they may have fought of late, are not essentially a brave people. At this juncture a Mason of the Scottish Rite was struck by one of the projectiles, and had to be conveyed to the Beaujon hospital. The delegates still pressed forward, and eventually succeeded under a heavy fire, in accomplishing their aim, and the banners of the Fraternity floated over the ramparts of Lutetia!

Such was the great Masonic demonstration, with the futility of which all our readers are acquainted. It is a lamentable instance of that prostitution of Masonic influence to political purposes which has ever been rife in France; and if we have dwelt upon the details, it is not from any pleasure we descry in the scene, but rather as a warning to the Brotherhood in every land to refrain from similar acts, and never to stain the white escutcheon of the Order by entering into ignoble alliance with anarchists and men of blood.

## Mulum in Parbo, or Masonic Notes and Queries.

## PERSONAL RELIGION AND TOLERATION.

What cause has the Protestant of to-day to boast of his Protestantism, the Catholic of his Faith, or the Jew of his Judaism? Is it not the fact that, in ninety-nine cases out of every hundred, each and all are what they are, simply because their fathers were so before them? few thinking for themselves. The remembrance, therefore, of such a thought as this ought above all things to teach us the lessons of humility, charity, and extended toleration.

W. P. B.



THE "MARK DEGREE" AND P.M.

I do not know that there is any need for me to continue the discussion relative to the prerequisites for the *Mark chair*. Only let it be shown that the present law injuriously affects any lodge (as a dispensing power is specially provided for), and I will join the present members in their attempts to procure its repeal.

The zealous Mason, Bro. James Stevens, even in seeking the change, states that the present S.W. of No. 104 Mark Lodge (*not yet, or soon likely to be, a Master of a Craft lodge*) will, under the authority of the M.W. Grand M.M.M., be installed as the W.M. ! This, then, is a case in point. The present law and its dispensing power exactly meet the wants of the lodge, and the brother will be installed, although *not* an installed Master of the Craft ! Then *where* is the grievance ?

I am not aware that the *Mark Master's* degree (*not* the Mark Man) was ever given as the *intermediate* stage between the F.C. and the M.M. degrees. I have endeavoured to make myself *familiar* with the history of Mark Masonry, and my investigations lead me to the opposite conclusion.

W. JAMES HUGHAN,  
P.M. No. 78, &c., &c., P. Prov. G. Sec. Cornwall,  
Past Grand Overseer, &c.

THE GRAND CONCLAVE K.T.

The only remedy now left to the independent members of the Order of the Temple, with respect to the illegal—I use the word advisedly—proceedings at the last Grand Conclave, is to join in a requisition to the M.E. and S.G. Master to call a special Grand Conclave for their reversal. It is absurd to suppose that thirty or forty gentlemen—members of an encampment—can be deprived of the power of choosing their own associates in the Order for the future.

In fact, the secret object of those who framed the law seems to be to weaken, if not destroy, the Masonic Order of Knights Templar. Let all opposed to such despotism act therefore, and at once.

A P.E.C.

BRO. YARKER AND THE "HIGH DEGREES."

I beg to back up the remarks of Bro. "333," at p. 297, and not only "challenge," but *defy* Bro. Yarker to produce *real and substantial proof* of several of the *assertions* which he makes at page 283. He made these *assertions* before, but, when challenged, his *proof was non est!* I refer especially to what he says about things having existed in or before the first quarter of last century. Bro. "333" is assisting in a good work when he challenges proof of statements which he considers to be untrue. We have had far too many of these already, without getting any more. The principles of Freemasonry seem to be one thing, the actions of Freemasons another; at least, if we are to judge by the lies, forgeries, and impositions which are, and have been, concocted and promulgated by individuals calling themselves "Freemasons," but who, I venture to say, although "Freemasons" to outward appearance, are not so at heart. If they were allowed to go on unchecked, such a "mine" of explosive material would soon be accumulated in and around our system as, if once set fire to by one living spark from the torch of truth, our Order might be buried in the conflagration of the rubbish which surrounded it. I trust, however, that all lovers of the truth—and these, it will yet be found, are the *real friends* of our Order—will unite in scatter-

ing to the winds the "rubbish" which men calling themselves "brethren" seek to pass off as "gold."

I would therefore respectfully request Bro. Yarker to be careful, and not to allow himself to be either imposed upon, or to be made the tool of unprincipled and designing men. I am sorry to have to differ with some of my brethren whom I esteem, but the truth ought to be paramount.

W. P. B.

A FEW IDEAS ON MASONIC ORGANISATION.

BY A ROYAL ARCH MASON.

The letter of the Empress of the French recently published, contains one sentence full of serious import, viz., "It will be necessary to prove that you have *ideas* and not *expedients*."

Ideas, after all, are those fertile seeds, of unpretentious aspect, which we may pick up with the point of a bodkin, like Carathis ("Vathek,") but which contain the germs of trees, affording protection and sustenance to many, and even *fortune* to a favoured few.

Of such ideas is the system of Freemasonry, based on a few simple and expansive principles, that require only judicious culture, to raise into the scriptural shade of the fig tree, where man may enjoy the fruits of his labour, undisturbed by the ambition of warring tribes.

But Freemasonry is something more. It is the *leaven* of the *middle-class*—that class in which are found the flourishing offshoots of the lower orders, and the decayed branches of the upper; that sphere of action in which brute force is repelled and struggling merit fostered—the class of "*evolution not revolution*."

The observer of "times and seasons" may perhaps remark, that the defect of Masonry is its *esoteric* character; and this we are not prepared immediately to deny. But Masonry is of so elastic a constitution, that it may not be premature to say that it is capable of any expansion, suitable to the exigencies of the times. *Unity of organisation* is that of which, at present, it stands in most need; and the *details* of such a reform, as should bring about the desirable object, we need not stay to discuss, but at once proceed to one of the many questions that will arise in contemplating so momentous a subject.

The truth seems to be that the Masonic body is at present scarcely fully aware of its own power and resources, and were *these* combined in the cause of progress, it would be difficult to over-estimate their value.

Opulent, intellectual, energetic, combining at once the highest legislative and executive qualifications in its vast confraternity, it is, nevertheless, exposed to *absorption* by the political parties with which it comes into contact, and is thus regarded, too much, as a *speculative*, whereas it is, in truth, or at any rate has the elements of, a *large governing body*.

Were this powerful body fully organised, it would form a counterpoise, by the obligations of its bond urged at certain popular assemblies, to any one of the estates of the realm, which should attempt to exert an undue influence over the others. *Democracy* would feel the corrective force of its *precisely discriminative grades*, while *aristocracy* would pause before its tenets of *moral supremacy*, which inculcate a cosmopolitan *EQUALITY*; and both would be unable to deny the force of that bond of brotherly love which makes creeds and churches, Whigs and Tories, with all the other distinctions that are known in politics, reconcile their differences in the furtherance of a common object—the prevention of violence, the protection of the weak, the coercion of tyranny, and the expansion of that world-wide *charity* which "covereth a multitude of sins."

But the Masonic body works only in the cause of humanity by its moral influence, and, so far, it does well; but the signs of the times are such as to demand our adopting every possible means of *defensive cohesion*: and, in order to effect this object, we ought to employ such material means as are in our power to ensure

*unity of action* in the conservation of society, and to enable us, in any moment of trial or danger, to separate ourselves from *other interests*, and rally round those traditions which have made us respected, and have raised us above the level of the mere *factionist*.

Nothing being impossible, a time might come when it would be desirable for the scattered Masonic body to *coalesce*, for the object of self-protection and the preservation of the *public peace*. But in crowded assemblies of the people it would not be possible to distinguish a brother of the Craft from the general mass, and therefore, instead of the present ordinary full-dress costumes recognised in lodges, it might be well to substitute some special uniform, not essentially military, but so completely distinctive as should mark its wearer in any *throng* as one of the initiated.

The suggestion of uniform may be by association repugnant to some minds; but were not the *hauberk* of the Norman and the *surcoat* of the Crusader "uniform," and is not likewise the clerical *gown* and the judicial *robe* in the same category?

A simple, effective, and easily distinguishable costume or uniform might be, with advantage, adopted by the Masonic body, to be worn only on urgent and public occasions; and as regards Masonic *decorations*, it might not be unadvisable to *restrict* these to *special services*, rather than to *grades*, leaving to the *latter* the simple distinction of some *sumptuary variation*.

It were premature to develop the details of the present proposal, which is merely put forth as an *idea*; but the idea is, itself, akin to *expediency*, and though it may never attain to *maturity*, still it may have the effect of drawing our attention to that spirit of *organisation* which now appears to be *paramount* in the direction of *political* affairs, and consequently *ought not to be a stranger to our own*.

Freemasonry, in a *liberal* sense, is essentially a *conservative* institution, and, as such, may be said to be one of the most powerful bulwarks of the middle classes, divested at the same time of any element of *exclusivism*. Its privileges are attainable by such qualifications as inspire respect in every well-ordered social community, and to this cause may be attributed the widespread influence of its elastic organisation.

As a governing class, Freemasons are not open to the attacks which shake the foundations of others in the same category; and experience has shown that, constituted as they are, the bitter sarcasm of the Swedish statesman Oxenstiern, that "men are often exalted by their worst qualities, and depressed by their best," can never be applicable.

But while preserving inviolate our fundamental doctrines, the course of public events and the changes of the times may legitimately exercise their influence on those ceremonial and, so to speak, *sumptuary laws*, which are removed from the sphere of moral considerations.

Thus, a more uniform system in the government of lodges might be adopted with a salutary effect—considering that *unity* is one of the surest safeguards in the preservation of all bodies corporate; and as history has frequently inculcated the lesson, we may readily believe that this principle alone has often sustained a social eclipse (to say nothing of a political) long after all its extraneous supports have given way. Such fears, however, do not belong to Freemasonry; but, at the same time, we ought not alone to consider what is absolutely *necessary*, but also what may be *beneficial*.

Other questions at the same time arise, such as that lately propounded in these columns as to the use of the apron and gloves, and we add the appropriation of Masonic jewels and honorary decorations, and an uniformity in the costume of Masons when assembled in lodge or on public occasions.

With regard to the apron especially, immemorial usage seems to be in its favour, and we would not inconsiderately advocate any radical change in that direction, for it has often been observed that an undue interference with any custom, perhaps in itself not an essential, has often produced consequences the most serious

in their ultimate bearing. The apron might be enlarged to the dimensions of the ecclesiastical, thus presenting the appearance of an under vesture, susceptible of endless variation.

But we may safely at all times modify the rigour of habit or custom, and adapt ourselves to the circumstances in which we are placed; and by analogy, "discipline," as Frederick the Great justly observed, "is not maintained by a blind adherence to certain fixed rules, but rather by an intelligent relaxation of them, according to the exigencies of the occasion."

One of the greatest inconveniences might arise from the difficulty of *coalition* amongst Freemasons, scattered throughout a large and heterogeneous concourse of people in the open air, when it might be desirable, in the interests of peace, that they should have some ready means of attrition, or drawing together as a compact body, and thus displaying a *moral force* in an *imposing* but *inoffensive* aspect.

Again, on festive occasions, where the harmony of apparel should not be deemed unworthy the consideration even of a man whose mind is set on higher things, the *incompleteness* of our present Masonic costume might be advantageously improved by the adoption of garments at once *distinctive*, and yet not necessarily obtrusive. The military have their uniforms and the Church and bar their gowns, in which they appear before the Sovereign on State occasions; and, therefore, it does not seem unreasonable that so vast and influential a body as that of the Freemasons should have an appropriate raiment in which they might take their place amongst those just mentioned, and thus, as it were, assert their standing in the community at large.

Such a movement might be carried out under the suggestions of a special commission, composed of delegates from the various *international* Grand Lodges of the world, and regulations might be framed with the view of ensuring uniformity in carrying out the design.

It would, of course, be desirable to observe economy in an undertaking applicable to the diversity of fortune in so widely-spread an organisation, so that no Mason should, owing to prudential considerations, be debarred from appearing in the general assembly of his brethren.

In order, however, to distinguish the office bearers and those who, by their eminent services, may have fairly earned the honorary rewards of the Craft, it might be found judicious to restrict the use of *jewels* to those that had received them in open lodge from the highest authority as the reward of superior merit, for Masonic actions performed, for special services generally, and not simply, as at present, at the option of the wearers in right of their respective *grades*; these latter being easily distinguishable by other more convenient means.

Under such a system, *one* class of Masonic jewels *only* would be recognised; and these again might be protected in the distribution by the promulgation of general statutes, thus constituting a *special honorary Masonic Order of Knighthood*, open to all grades and invested with peculiar privileges, which, by an international congress, might be secured in all parts of the world, under certain rigid restrictions, for these latter would be absolutely necessary in order to protect the integrity of the institution.

Should these remarks, thrown out broadcast, invite the attention of our chiefs to the subject, we shall be glad still further to develop our views; but as we cannot say "which seed will grow and which will not," we must, in the meantime, await the germinating influence of public opinion.

**HOLLOWAY'S OINTMENT AND PILLS.**—Skin Diseases.—Scrofula, scurvy, scorbutic affections, and all cutaneous eruptions caused by hereditary taints, imperfect digestion, deleterious gases, or an impure state of the blood, may be most speedily cured by Holloway's well-known remedies. The active principle in both Ointment and Pills is so harmless, yet so powerfully purifying, soothing, and restorative, that the most inexperienced person may use them with the certainty of producing the best results. The Pills quickly remove all impurities from the circulation and system generally, while the Ointment eradicates the superficial blemish or deep-seated local mischief. In the irritations of the skin, very annoying to infancy, this Ointment will prove itself the best friend.—[Advt.]

### ROYAL MASONIC SCHOOLS.

Special General Courts of the Royal Masonic Institution for Girls and Royal Masonic Institution for Boys were held simultaneously at Freemasons' Hall, on Thursday, the 25th inst., Bro. J. Symonds, V.P., in the chair. There were also present: Bros. J. C. Parkinson, V.P.; Bridges, V.P.; F. Walters, V.P.; W. Young, T. W. White, S. Noble, H. Massey, F. Binckes, E. H. Patten, and others. Bro. J. C. Parkinson, V.P., proposed, and Bro. F. Walters, V.P., seconded, that the following clause be added to Rule 8, viz.:—"Every Vice-President, upon completion of a further donation of Fifty Guineas, by payments of not less than Five Guineas each, shall become a Vice-Patron." Carried unanimously.

Bro. J. C. Parkinson, V.P., proposed, and Bro. Young, seconded, that the following be adopted as a new rule, to follow Law 9:—"Every Vice-President, *being an individual donor* of Fifty Guineas, shall have two votes for life, instead of one vote, for each additional Five Guineas contributed by him in one payment." Carried unanimously.

A cordial vote of thanks to the chairman brought the proceedings to a close.

### GIRLS' SCHOOL COMMITTEE.

A meeting was held on Thursday, the 25th instant, at Freemasons' Hall, Bro. W. Young, chairman. Bros. Bridges, J. R. Sheen, Frederick Walters, H. Massey, T. W. White, A. D. Loewenstark, S. Noble, H. Browne, J. Nunn, Fred. Binckes, E. H. Patten, and others, were also present.

The minutes of the previous General Committee meeting were read and confirmed, and the minutes of House Committee meeting were read for information.

The twelve brethren nominated were elected on the House Committee. The nine brethren named on Audit Committee were elected, Bro. Cox having withdrawn his nomination.

There were five petitions presented from applicants to be accepted as candidates for election into the Girls' School. Two were accepted, viz., Sarah and Mary Young, the other three being deferred.

It was agreed to recommend to the House Committee the desirability of lending the school during the vacation, viz., on July 5th, to the Rev. Dr. Thompson for the purpose of holding a concert, under the most distinguished patronage, for his schools—he being the minister who presides at the church where the girls of the Institution attend.

Bro. Joshua Nunn gave the following notice of motion: "That a special court be held on Thursday, June 29th, to consider the desirability of erecting a new infirmary away from the main buildings, but within the grounds, and that the members of the House Committee be the committee to carry out that design."

The usual vote of thanks to the chairman terminated the meeting.

### LODGE OF BENEVOLENCE.

The General Committee of the Grand Lodge, at which the usual routine business was gone through and some notices of motion were given (the particulars of which will appear next week), was held at Freemasons' Hall on Wednesday, the 24th inst. Bro. J. Clabon, P.G.D., in the chair; after which was held the Lodge of Benevolence. There were present at these meetings Bros. J. Clabon, P.G.D. (chairman), Lord Leigh, J. Savage, J. Hervey, Baker, J. Nunn, J. Brett, J. Coutts, J. Boyd, Gover, Halsey, Thomas, J. Hills, Garrod, Pratt, F. Walters, S. May, J. Weaver, H. W. Hemsworth, C. A. Cottebrune, S. Gale, C. J. Hogg, Rosenthal, H. G. Buss, R. W. Little, J. Glaisher, J. R. Sheen, W. Smith, Rev. Vaughan, Child, Levander, Forbes Johnson, M. A. Loewenstark, Ware, Williams, Robins, Cockcroft, Marston, Alexander, Simpson, Tallent, and others.

Thirty cases came under consideration; one was dismissed, three deferred, and the others

were relieved; £395 being voted away at this meeting.

The lodge was closed after four hours' hard labour.

### ROYAL MASONIC BENEVOLENT INSTITUTION.

The Annual General Meeting of the subscribers of this Institution was held in the Board Room at Freemasons' Hall on Friday, 19th inst. Bro. John Savage, P.G.D., V.P., was elected chairman. There were present Bros. B. Head, J. Hervey, H. Muggeridge, S. May, E. Cox, R. Spencer, V.P.'s; H. Empson, E. H. Patten, Hyde Pullen, E. J. Fraser, S. Gale, James Stevens, H. Massey, H. M. Levy, G. Bolton, J. L. Hine, C. A. Cottebrune, N. Wingfield, W. H. Libbis, J. Terry, T. W. White, John Chadwick, J. R. Sheen, F. Adlard, H. G. Warren, A. Pratt, &c.

Bro. W. Farnfield (Secretary) read the annual report, which showed that the last year's income of the Male Annuitants' Fund was nearly £4,000, and that of the Female Annuitants' Fund about £3,000. Since the last election ten annuitants have died, and as the income of the Institution is sufficient to allow of an increased number of annuitants being received, nineteen males and thirteen females would be admitted at this annual election. It was added that this addition to the number of recipients of the funds could only be maintained by an annual increase of the income of the institution.

The report was adopted.

Bros. F. Adlard, Dr. John Dixon, and W. H. Farnfield were re-elected on the Committee. Bros. John Symond, J. R. Sheen, and H. G. Warren were re-elected auditors.

The poll was then declared open, and for the result we refer our readers to the advertisement on our first page.

After the declaration of the poll, thanks were voted to the Chairman and the Scrutineers for their valuable services so cheerfully given and efficiently rendered.

### Masonic Miscellanea.

THE M.W.G. Master, the Earl de Grey and Ripon, and suite, started on their return journey to England on the 24th inst., and we hope his lordship will be present at the Grand Lodge on 7th June.

WE beg to call the attention of the companions to the advertisement of the annual festival of the R.A. Chapter of Improvement, and hope to see a large muster both at the meeting and at the banquet.

THE LITTLE TESTIMONIAL FUND.—ERRATUM.—In the additional subscriptions published last week, the sum appended to Lord Bective's name should have been £20; not £10, as erroneously printed.

THE Fifteen Sections will be worked on Wednesday next, the 31st inst., in the Pythagorean Lodge of Instruction, at Bro. Wall's, the Prince of Orange Tavern, Greenwich-road. Bro. Shaw I.G. 79, will preside, and the lodge will be opened at half-past seven precisely.

A GRAND Lodge of Mark Masters will be held at Freemasons' Tavern, Great Queen-street, W.C., on Tuesday, June 6th, at five o'clock in the afternoon. A Lodge of Improvement will be opened at half-past three o'clock, to give brethren attending Grand Lodge the opportunity of witnessing the ceremony of advancement (see advertisement).

RED CROSS OF CONSTANTINE.—The Imperial Ecclesiastical and Military Order of Knights of the Red Cross of Rome and Constantine, which claims to have its origin on October 28, A.D. 312, at the memorable battle fought at Saxa Rubra, the conferring of which can be traced by authentic written proof in England from 1788, is progressing very fast in the United States. Warrants have been granted for conclaves at the following places in Pennsylvania: Washington, Bloomsburg, Reading, Harrisburg, Allentown, Bellefonte, Philadelphia, Ashland, Mauch Chunk, and York.—*Keystone*, Philadelphia, U.S.

SCOTLAND.

GLASGOW.

The Thistle and Rose Lodge, No. 73, held their usual bi-monthly meeting on the 16th inst. Present: Bros. G. M. McDonald, R.W.M.; William Walton, S.W.; G. W. Wheeler, Acting J.W.; T. S. Ampleford, Sec.; and a full attendance of the brethren. After some previous business, Bro. G. Goldie was prepared to be raised to the third degree, when a request was presented from the St. Clair Lodge, No. 362, on behalf of a seafaring brother, that he might take that degree also. This request was at once granted, and at the wish of the R.W.M., Bro. Dobbie, I.P.M. of the St. Clair Lodge, performed that ceremony in the quiet and careful manner which distinguishes all his working. The Wardens of the St. Clair Lodge proposed a vote of thanks to the officers of the Thistle and Rose Lodge for their kindness in raising their brother, and Bro. Singleton, of the Shamrock Lodge, supported it, saying he had been favoured in the same way several times by the officers of the Thistle and Rose Lodge.

The monthly meeting of the St. Andrew's Royal Arch Chapter, No. 69 (S.C.), was held within their chapter-rooms, 170, Buchanan-street, on Tuesday evening, the 9th instant. The chapter was opened in the Mark Degree by Past P.Z. T. M. Campbell. Bros. Wemyss and Isbister were then admitted, and were duly Mark'd. The lodge was then raised, and the two before-mentioned were installed into the chair and received the degree of Past Master, the ceremony being worked by Comp. M. E. Campbell in the usual masterly style for which he is famed. The office of M.E.P.Z. was then declared vacant, and the Past Z. recommended the companions to elect Comp. M'Callum, the present H., which was unanimously agreed to. Comp. Wright proposed, and Comp. Robertson seconded, "That all companions in arrears to the chapter should be notified that if not settled by next monthly meeting, they should be suspended from Masonic privileges until such arrears were paid." The Scribe E. was instructed to sent intimation of such resolution. The chapter was then closed by the Past Z. After the companions had retired, the P.Z. installed and instructed the M.E.P.Z.-elect into his office. We wish the chapter success, and hope under the new auspices it will regain its former position, as said by the late father of R.A. Masonry, Dr. Walton Arnott—second to none in Scotland.

A council of the Knights of the Red Cross was held at the Masonic Hall, 170, Buchanan-street, Glasgow, on the 13th inst. Present: Sir Kts. David Gilchrist, M.E.P.; James Balfour, S.G.; G. M'Donald, J.G.; G. W. Wheeler, 1st Captain of the Guard; R. Bell, Treas.; W. Robinson, 2nd C.G.; T. Mullen, and W. Jameson, Sentinels. Comps. Geo. M'Leod and Andrew Bell, of Chapter 73, were introduced and dubbed Knights of the Sword, after which the Council was raised, and the same two gentlemen were successively received and admitted as brothers by the Knights of the East and the Knights of the East and West. The various ceremonies were very effectively rendered by the excellent President and his assisting officers.

The Royal Ark Mariners' Lodge, No. 73, met on Friday, the 13th inst., Bro. James Balfour as Noah; Bro. David Gilchrist, Shem; and Bro. G. W. Wheeler, as Acting Japhet. Comps. George M'Leod and Andrew Bell, both of Caledonian Chapter of Unity, No. 73, were then introduced and initiated into this ancient degree.

MASONIC CEREMONY AT ARDROSSAN.

The inauguration by the Lodge Neptune Kilwinning, Ardrossan, No. 442, of a tombstone that had been erected to the memory of the late Bro. Captain Harvey Cann, of Nova Scotia, took place on the afternoon of Saturday last. The lodge was opened in its own hall by the R.W.M., Bro. Francis Goodwin, aided by the Past Master (Bro. James Robertson), Depute and Substitute Masters (Bros. Hugh Boyd and Robert Fullerton), and about forty other brethren, among whom were: Herman, of the Lodge of Portland, U.S.; Ross, Blue Lodge, Donaghadee; Benjamin Scott and Gilliatt, Saltcoats and Ardrossan St. John, No. 320; Winker, Irvine St. Andrew, No. 139. The lodge, which was in full regalia, then proceeded to the new cemetery, whither it was accompanied by a large concourse of spectators. On reaching the grave the brethren formed three sides of a square, the Master, with the P.M., D.M., and S.M., forming a group at the head.

After prayer had been offered by the Chaplain (Bro. Wylie), the first verse of the 133rd Psalm was sung by the brethren, who were thereafter addressed by the R.W.M. in the following terms:—Worshipful Wardens and Brethren, I have thought it right to address to you a few words bearing upon the special object for which in our Masonic capacity we have returned to this spot. It is little more than three years since we here deposited, in their resting-

place, the remains of a brother, who during a temporary sojourn in this port, far from home and kindred, had been summoned to the eternal world. Captain Harvey Cann being at the time of his death a comparative stranger to the most of us, though he is known to have sat in the lodge; but being in full communion with the Order, his interment with Masonic rites was resolved upon by the unanimous voice of the lodge, who thereupon took the place of absent relatives and friends, and paid the last honours to the departed one. In doing so, you gave a fresh illustration of that outpouring of fraternal sympathy which is a universal characteristic of the Craft, where its benign principles are understood and appreciated, and performed a duty which, in similar circumstances, may yet be done to some of our own seafaring brethren, whose earthly course may chance to terminate in a foreign land. It was subsequently resolved that a memorial stone should be erected on this spot at the expense of the individual members of the Lodge Neptune Kilwinning. To inaugurate this sepulchral monument, the last external mark of fraternal affection, was the object of our present meeting. The memorial, though plain and unpretending, is, as a work of art, highly creditable to the sculptor, Bro. Blakeley, who is entitled to the thanks of the subscribers for the efficient way in which he has carried out their wishes in this matter. In conclusion, I have to thank you for your presence on this occasion.

Towards the close of Bro. Goodwin's remarks the stone was divested of its covering. It bears the following inscription:—"In memory of Harvey Cann, Master of the Barque Josephine of Yarmouth, N.S., who died in the Harbour of Ardrossan the 26th September, 1867. This monument is erected by his Masonic brethren of Lodge Neptune Kilwinning, No. 442, in testimony of his worth as a man and a brother Craftsman." On the termination of the interesting ceremony, the lodge returned to its hall and was formally closed.

THE Freemasons of Aberdeen are about to build a fine Masonic Hall, and the estimated cost is £2,550; the site has been secured with a frontage in Exchange and Sterling Streets. When finished it will supply a want long felt by the brethren of the Granite City.

MASONIC BALL at GEORGETOWN, DEMERARA.

The ball given at the Assembly Rooms, on Friday, April 15th, with so much magnificence, by the Worshipful Master and brethren of the Union Lodge, No. 247, E.R., deserves to be fully chronicled in the annals of our colonial society.

The hour named was nine o'clock; and so anxious were people to witness the scene throughout, that by a few minutes after that time, some hundreds had arrived. About five hundred invitations had been issued, and it was estimated that at one period of the evening there were fully that number of guests present.

At the head of the room was a dais, on which the Master, Sir Kt. Oliver, presided, supported on either hand by Sir Kts. Pollard and Daly, and having Deacons in waiting. As each lady entered the room she approached the Master to pay her courtesy. He uncovered to all.

The room was enchantingly decorated under the superintendence of W.P.M. Abrahams. The broad alternate blue and white bars with which this hall was paled; the grotto at the entrance port, with its three fountains emitting refreshing perfumes, beneath the light of a glittering star; the Master's throne, with its luxury of mirrors and flowers, and other accompaniments, surmounted with an ideal painting of the cardinal virtues; and, most impressive of all, the Masonic emblems everywhere apparent, and the banners of the Knights hanging gracefully on either side of the hall—some of high pretence, others simply with their single device—all conjoined to produce, to a delicate sense, an air of peace and rest soon to be dispelled with the swell of music and the tread of measures.

At a quarter after nine o'clock, the approach of His Excellency the Governor was announced, whereupon the brethren, who were all in regalia, ranged themselves in open column from the entrance to the Master's chair; and thus protected His Excellency advanced with Mrs. Scott to the Master's throne, where they exchanged salutations with him.

At a quarter past eleven a delightful transformation took place. To the sounding of an onset, into the dancing hall trooped a large body of Knight Templars, clad *cap-a-pieds*, for all the world as if they had suddenly arisen from the middle ages. Sir Kt. Oliver, as Grand Prior of the Knights of Malta in the West Indies, wore the black cloak and cap of that order over his surcoat of a Templar. As if restrained in these days by the claim of "Woman's Rights," rather than impelled to deeds of daring by the presence of so many beautiful ladies, the Men of the Cross, instead of proclaiming a tourney, quietly dispersed to pay their *devoirs* to

the fair ones. Two or three of these gallant Knights were worthy of the olden days, when they would have been

High placed in hall as welcome guests,

And one especially, so douce and debonnaire in manner and with sun-bronzed features, seemed to have

Come from the land of the sword and shrine,  
From the sainted battles of Palestine.

And the shade of the South o'er his cheeks is spread;  
But stately his steps and his bearing high,  
And wild the light of his fiery eye.

Of others it might fairly be said that, like the Monks of old,

A jollier crew could scarce be found elsewhere.

At about half-past twelve the company went down to the supper-room, passing to it under numbers of arches made of flowers and choice plants. A bountiful supper was provided, which supplied the Masons and their guests with materials for laying a good foundation.

Sir Kt. Daly acting as croupier, the Worshipful Master rose to propose the health of "The Queen," saying that Masonry inculcated the exercise of every virtue, and that, among these, loyalty was one of the chief. This toast being drunk with loyalty, the Master gave the health of "The Prince of Wales and the rest of the Royal Family," observing that in the future King of England Masons claimed a brother; and that the marriage of the Princess Louise would strengthen the affection entertained for her family.

The Worshipful Master then said he would propose the toast of the evening—"Prosperity to the Craft." Freemasonry, he said, was an honourable institution. No doubt the ladies considered Masons as a body of men who dressed themselves strangely, and professed to have some secrets; but though he was not going to tell the ladies what were those secrets—for he would justly deserve the indignation of his brethren if he did so—he would inform them that Masonry was as ancient as it was honourable. Its traditions went back to the time of Moses; and if the ladies wished to find out why they were not told the secrets of the Craft, they should read the 20th chapter of Deuteronomy. Masonry started with three principles: brotherly love, relief, and truth. With regard to brotherly love and relief, the Masons assisted their brethren in all parts of the world, in poverty and on the death-bed; and on the field of battle the drawn sword had been sheathed when the victim had been discovered to be a brother Mason. As to truth, it was always impressed upon Masons that they should tell their brethren nothing but what was honest and above-board. He would also say that reverence to the fair sex was taught to every novice on the night of his initiation.

The Master then gave the health of "His Excellency the Governor," whom, he said, the Queen had honoured by placing him to rule over this Colony. He also paid a tribute to His Excellency's private virtues and public usefulness.

His Excellency pleasantly replied, saying he had been received with so much ceremony by the Masons on his arrival, that he hardly thought he had yet recovered from his surprise. He did not know what the secrets of Masonry were to which Mr. Oliver had alluded; but he observed that the Masons were possessed of the secret of giving handsome entertainments successfully. Certainly, a more splendid entertainment had never been given in this Colony, and the only hope of its being ever equalled was by the brethren giving another ball. He was not, however, sufficiently well up in the secrets of the lodge to inform the ladies when that would be; but he hoped, for their sakes, it would be soon.

His Excellency then proposed, in a pleasing speech, the toast of "The Hosts, the Master, and the Brethren," and the Master replied shortly.

The Master proposed the health of "The Ladies of the Colony," coupling with the toast Mrs. Scott's name. She, he said, had since her arrival, by her acts of benevolence and hospitality, gained the esteem of society.

His Excellency returned thanks for Mrs. Scott. Mr. Maxwell, on behalf of the other ladies, said, he would say in the style of a certain Blue Book, which was on most tables in the Colony, that the ladies were very thankful for the entertainment they had enjoyed; they liked the supper very much, and would recommend the Masonic cook to "further honourable employment." Those Masons who were married might be "accepted," but it was a question whether they were "free."

A move was then made to the dancing-room, and dancing was resumed with great enjoyment by the votaries. After some time the company began gradually, but only gradually, to disperse, and it was only at five o'clock the next morning that the ball came to an end. The general opinion among the ladies especially is that Masons are all bricks.—*The Colonist*, Georgetown, Demerara.



## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

## OBSERVANCE OF THE BAPTIST'S DAY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In my communication of February 25th, I referred the reader to "Hone's Year Book," &c., showing that the Baptist's day was observed in olden times, *not by masons only* but by thy guilds in general. In confirmation of this fact, I copy the following from Brother C. W. Moore's Magazine, 1850, pages 39 and 40. It is not impossible that Bro. Moore may have copied it from an English Masonic journal of the above-named or previous year. The few lines I shall give will not only show that, although the London tailors and drapers never claimed, or pretended, that the Baptist was ever an *eminent tailor or draper*, yet the guild appears to have deemed it an important privilege to have permission granted to it "to hold a feast on Saint John Baptist day," but also that the Merchant Tailors regarded their society with the same kind of pride as the Masons did. Indeed, so far as the antiquity of the tailor craft is concerned, they might justly claim it to have preceded the mason craft. For Adam must have tried first to make himself a coat before he attempted to build a house. But that is not all—

Great kings, dukes, and lords  
Have laid by their swords,

Our mystery to put a good grace on,

was no more peculiar to the Freemasons than the observance of the Baptist's day was. The tailors claim precisely the same honours, and even the patronage of bishops and deans; and now for the extracts from *Moore's Magazine* :—

"In a work entitled 'Progress, etc., of King James the First,' is a curious dramatic production, published from a copy preserved in the Bodleian Library, called 'The Triumph of Re-united Britania.' It was performed at the cost and charges of the Right Worshipful Company of Merchant Tailors, in honour of Sir Leonard Holliday, Knight, to solemnize his entrance as Lord Mayor of the City of London, on Tuesday, the 29th October, 1605, and devised and written by A. Mundy, Citizen and Draper of London, in the reign of James 1st :

"When they were first a guild, and bare the stile  
Of Taylors and armorers beside  
Of linnen armorie : for no little while  
Were they so knowne and daily did provide  
These coats of arms that quailed our foemen's pride,  
When England's bent-bow and the grey goos wing  
Our many victories abroad did sing,  
To build this body on a stronger frame  
Richard the Second gave authoritie  
A Mayster and four Keepers they should name,  
And full elect to sway their mysterie ;  
Granting them power to have a Lyverie,  
And hold a feast on Saint John Baptist day,  
Yearlie for ever, as they do and may."

From the last three lines we must infer that the tailors in the days of Richard II. observed the Baptist's-day, but as they had no legal authority to do so, the king granted the tailors the privilege to do as they did; and now we will go on—

"I find recorded in my register:  
Seaven kings have honoured this society,  
Fourteen great dukes did willingly prefer  
Their love and kindness to this company,  
Three-score-eight lordes declared their amitie,  
Tearming themselves all brethren of this band,  
The veirre worthiest lordes in all the land.  
Three dukes, three earls, four lords of noble name,  
All in one year did joyne in Brotherhood ;  
I find besides great lordes from France there came  
To hold league and to do them any good,  
Yet no imbasing to their high in blood,  
For they accounted honour then most hie  
When it was held up by communitie.  
Of bishops and deans, to those before,  
My record could afford as many more."

I only hope and trust that my communications will induce brethren to study a little more carefully the manners, customs, and laws of the guilds during the middle ages. This may indeed tend to diminish our pride; truth should, however, be regarded as of more importance than pride.

Respectfully and fraternally yours,

JACOB NORTON.

Boston, U.S., April 21st, 1871.

## "OUR ANCIENT BRETHREN" ONCE MORE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your issue of April 15th, our worthy Brother Hughan endeavoured to defend the importance of "our ancient brethren," and triumphantly or sarcastically remarked: "Bro. Norton may be able to find similar MSS. and ancient charges in connection with other guilds, as the old Halliwell M.S. and others, but I have not been able to, and know not of any one who has;" and next cites a letter from Brother Lupus, who says, "Why

should we not have free tailors or cordwainers?" to which he answers, because, in the 14th century, De Yeverley was architect to three successive kings. "This," says he, "and the records of other such names plainly proves the importance of the guild." . . . "Again, too, the language of the early statutes relating to Masons clearly indicates that there was much more importance in their guild and their 'chapters and congregations' than in other trading bodies. . . . What," he continues, "could they ordinarily want with such assemblies? and if there was nothing of significance in them, why make the 'chapters and congregations' the subject of legislative interference?" And he further added: "I am not aware of any records of distinguished tailors or great cordwainers." These are, I believe, the main points with which Brother Hughan endeavoured to sustain his position.

Now, with all due respect to the ability and sincerity of the above-named brethren, it looks to me, after all, as if they were begging the question. The same kind of religious fervour observable in the Masonic documents can no doubt be found in all other documents of the then time. For in addition to dates, each document of the time informs us also that the day was "before" or "after" such-and-such *saint's day*. In the charters of the Tailors' Company "The Virgin Mary," "the blessed Mother of God," "the Trinity," &c., are alluded to over and over again, and a similar strain of Roman Catholic phraseology runs through most of the public documents of that time. The doggrels called Masonic poems were written most likely by priests. It was the fashion then, as it is now, to celebrate a festivity with some rhyming composition. It is probable that for such an occasion, a priest composed the Halliwell M.S., and introduced therein allusions to "Noa's flod," to "Kyng Nabogodonozor," "the clerk Eucluyde," &c. A second priest manufactured the legends of Adam, Nimroth, &c., &c., which legends Anderson, Oliver, and the high-degree gentry of Europe and America successively amplified, illustrated and extended. Nor can I see how the mere fact of De Yeverley having been an architect can prove—first, that the said De Yeverley was a more moral and religious man than a tailor or cordwainer of his day was; and, second, Halliwell made known that Sir C. Wren did not join the Freemasons until after his reputation as an architect was placed on the highest pinnacle of fame. How, then, does Bro. Lupus know that Yeverley was ever initiated at all? or that the fraternity's relationship to Yeverley was in any way different to the relationship of the hod-carriers and bricklayers to an architect of to-day?

Nor can I see how the language of the statutes relating to Masons goes to prove their importance as a guild, or that the words "chapters" or "congregations" had necessarily any peculiar significance. Hallam says that the Freemasons were never legally chartered at all; if so, "free" could be more properly applied to tailors than to masons. The term "free," when coupled with the guilds, meant not only freedom of the guild, but also freedom of the town or city, with certain privileges attached. In that sense, the tailor was better entitled to the prefix *free* than the mason. That the masons of olden time were simply builders, is confirmed by one whom Bro. Hughan regards as a very high authority. The Rev. Bro. Woodford, in Part 2 of the "Unpublished Records of the Craft," (presented to me by our worthy Bro. Hughan himself, for which he will be pleased to accept my thanks), Bro. W. says: "We must bear in mind, however much we may not feel disposed not to give up our preconceived fancies in the subject, that the true history of Freemasonry in this country is the history of an operative body." And as far as the very documents themselves show, I can see no difference between the religious ideas of the then masons and the then tailors; the one was just as narrow-minded as the other.

In Froude's history of England, I found the best account of the classification of society in "merry England" during the middle ages, with the causes of its decay. Mr. Froude compares the then organization of society to that of a military camp. Sumptuary laws restricted each class to a particular kind of clothing, and to the number of dishes for dinner. Butchers, bakers, &c., had to sell their commodities at stipulated prices, and the daily wages of working people were equally prescribed by law. A time, however, came when England ceased to be *merry* under those legal restrictions. Laws of commerce, laws of supply and demand, now pretty well understood by our political economists, were in those days unknown, and those laws proved stronger than the mere enactments of legislative bodies. A time arrived when a derangement took place between the relative value of the precious metals and other commodities. Law or no law, the butcher and baker found that they could no longer supply themselves with cattle or grain at the old prices. Society here became ajar. It began to grate. The rich burgess could indeed buy immunity from the sumptuary restrictions by making a present to the king, the queen, or the mistress, but the poor

working man, whose old wages became insufficient for the maintenance of his family, could not make presents to the king, hence he was obliged to resist the law, when the legislature stepped forward with fresh coercive laws, and "Hallam's Middle Ages," chap. 9, part 2, informs us that the masons "were charged 3 Fl. vi., with fixing the price of labour in their *annual Chapters* contrary to the statutes of laborers, and which chapters were consequently closed." Now, does not this prove that the object of the annual "chapters and congregations" was wages, or—*bread and butter*?

Again, Bro. Lupus "is not aware of any records of distinguished tailors or cordwainers." My letter to THE FREEMASON, dated April 21st, shows that there are records of such nature, and since the said letter was mailed, I consulted the work itself, viz., "Progresses, Processions, etc., of James the First; printed by J. B. Nichols, 25, Parliament-street, 1828." The dramatic composition cited in my letter I found in Vol. 1, p. 570, and it was performed by children. The notes to said composition further inform us that the tailors were anxious to make King James the *eight* king tailor and draper, which his majesty declined, because he was already—*not a Mason*, but—a *Cordwainer!* The king, however, gratified the Company with his presence in 1607, when Prince Henry and a crowd of courtiers became *Free-tailors*. We further learn from the notes, that in 1390 Edward Duke of York, Thomas Duke of Gloucester, Henry Duke of Hereford and Earl of Derby (afterwards Henry the 4th), Edward Earl of Rutland, Thomas Earl of Warwick, John Holland Earl of Huntingdon, John Lord Ros, Rafe Lord Nevil, Thomas Lord Furnival, Reignard Lord Grey of Rithim—from France came also Gaylard Lord Danvers, Barard Lord Delamote, Barard Lord Montferrart, &c., &c. These, besides Bishops and Deans, have all been Master Tailors, and after reading that long string of illustrious tailors, who will thenceforth dare to call a tailor "a ninth part of a man"? But that is not all. On referring to the festivities of the year 1607, when James visited their Hall, and when Prince Henry and others became *free-tailors*, I found more verses, probably composed by the same "Citizen Taylor and Draper," A. Mundy, author of "Britania Re-united," and here are the verses :—

"For seven of England's Royal Kings thereof [tailors] have all been,

And with their loves and favours graced this worthy company.

King Richard once the Second named, unhappy in his fall,  
Of all his race of Royal Kings was Freeman first of all;  
Bullingbrook, fourth Henry, next by order him succeeds,  
To glorify this Brotherhood by many Princely deeds;  
Fifth Henry, which so valiantly deserved fame in France,  
Became free of this Company, fair London to advance;  
Sixth Henry, the next in reign, though luckless in his days,  
Of Merchant Tailors freeman was, to their eternal praise;  
Fourth Edward, that most worthy King, beloved of great and small,

Also performed freeman's love in this renowned Hall;  
Third Richard, which by cruelty brought England many woes,

Unto this worthy Company no little favour shows;  
But richest favour yet at last proceeded from a King  
Whose kingdom round about the world in Princes' ear doth wring—

King Henry, whom we call the Seventh, made them the greatest graced,

Because in Merchant Tailors' Hall his picture now stands placed—

Their charter was his princely gift, maintained to this day,  
He added Marchant to the name of Taylor, as some say,  
So Merchant Tailors they be called, his Royal love was so.  
No London Company of the like estate so many Kings can show."

These extracts clearly prove that fraternities, brotherhoods, &c., similar to the Masonic fraternity did exist in England, though they never claimed descent from Dionysiacs or Roman Colleges. Second, as the tailors claim to have been *armorers* also, they could with more propriety claim affinity and relationship with the Knight Templars, than Masons can. And, thirdly, they not only answer Bro. Lupus's question, whether there ever was an eminent tailor or cordwainer, but I may now turn the table, and ask either Bro. Lupus or Hughan, whether either of them can furnish evidence from equally authentic records, showing as many distinguished names to have been associated with the Masons in olden times as the tailors do?

Respectfully and fraternally yours,

JACOB NORTON.

Boston, U.S., May 1st, 1871.

## SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Bro. Yarker has written you what I confess is to me a very interesting letter, but it is no answer to mine. As a member of the Royal Order of Scotland, I am quite well aware of the antiquity and dignity of that Order, and of its intimate connection with both the Rose Croix and Templar degrees; but I am at a

loss to know why it should be dragged into the discussion "on subordination in the higher degrees," and Bro. Yarker's conduct in relation thereto. To Bro. Yarker himself let me say one thing: I am heartily sorry that he has acted in such a bitter and hostile manner towards the Supreme Grand Council, because I think he is a Mason who would have done credit to the Ancient and Accepted Rite as one of the few real students of Masonry. I am sorry he should try to run down the S.G.C.—*so-called*, as he is pleased to term it—because, though his action cannot injure the members of the 33°, it only breeds strife amongst the brethren, and many of us would be glad to hold out the right-hand of fellowship to Bro. Yarker if he would only make his peace with the S.G.C. With regard to his statements as to the Ne Plus Ultra degree, there is a good deal of truth in them, and this I have before admitted. The K.H. was formerly given in the old K.T. encampments, and I myself received it, together with the Red Cross degree, in one of the oldest in England, though in a mutilated form.

But Bro. Yarker evidently forgets (I certainly give him credit for knowing the fact) that there were six degrees of Kadosh: the Knight Kadosh, Kadosh of the Chapter of Clermont, Philosophical Kadosh, Kadosh Prince of Death, and Kadosh of the A. and A. Rite\*. Mackey's significant remark is worth recording:—"Of these degrees we need pay little attention to any except that of the Ancient and Accepted Scotch Rite, the most important of the few that continue to be worked."

As to Bro. Yarker's account of the origin of the A. and A. Rite, I must beg leave to again draw his attention to Mackey, who I presume will be considered an equal authority even with John Yarker. Mackey says, in his article on "The Emperors of the East and West:—"It is, however, a mistake to suppose, as has been asserted by Thory and Ragon, that the Council of Emperors of the East and West was the origin of the Ancient and Accepted Rite. The former had originally adopted (*like their successors, the promoters of the Rite of Misraim*) twenty-five of the degrees of the latter rite, but were subsequently re-formed and re-organised by Frederick." The words italicised are my own.

But supposing it were true that the originators of the A. and A. Rite were—one a tailor, another a dancing-master, as Bro. Yarker asserts, I am yet to learn that these occupations are not as good as that of a rag or yarn merchant, who is dubbed by his friends Grand Commander of the Ne Plus Ultra and Head of the Council of Rites. Bro. Yarker does not believe that our esteemed Bro. Hughan would lend his name and reputation to support the A. and A. Rite. Perhaps not; and yet I have at my elbow a volume of the *Freemasons' Magazine* for 1865 where I see Bro. Hughan is proud to put 18° after his name. Perhaps he wanted to be off with the old love of the A. and A. Rite before he was on with the new of the Order of Constantine; at all events, I see he has resigned membership of the Rose Croix Chapter to which he belonged. For my own part I am sorry for it, because I feel sure that Bro. Hughan would have risen in time to a high position in the A. and A. Rite, a position which his Masonic attainments amply deserve.

I cannot give the quotation from "Mirabeau" Bro. Yarker asks for, as I have not the work by me. I daresay, however, it is in the library at 33, Golden-square, and I am quite sure the courteous Secretary-General will gladly give any member of the A. and A. Rite free access to the same.

In conclusion, I must say your readers will be glad to see the altered tone of Bro. Yarker's letter, and for my own part, I am sorry if I have been led to speak harshly of any brother, though I felt bound to support the dignity and character of the Supreme Grand Council against the unjust aspersions and calumnious statements of some of your correspondents.

Permit me to add just one line as to the common-sense view of this question: I take it that it is proved that no body in this country but the S.G. Council has any right to confer the 18°, 30°, 31°, and 32°; that it is admitted that certain old encampments, notably Bristol, have given, or do now give, degrees similar, though not identical, with the 18° and 30°; that these bodies have never given anything approaching to the 31° and 32°; that the degrees they give are neither recognised by the Supreme Masonic Bodies in this or any other country; and that their certificates are so far useless as they will not gain the holders admission anywhere. What is the consequence of all this? Simply that brethren seeking admission and recognition can only do so by joining the A. and A. Rite. Take the Mark degree, for instance. Is it not worked at York in an irregular lodge? What are its certificates worth? Nothing! I know several Masons who took the Mark there, and who finding it useless joined properly constituted lodges, and now are worthy Mark

\* See Oliver's "Historical Landmarks" and Mackey's "Lexicon of Masonry."

Masters, and some of them, I dare say, members of the Mark Grand Lodge. I feel assured that the Supreme Grand Council would, if properly approached, gladly meet the brethren half-way, and would, where it could be proved beyond doubt that these degrees had been worked from "time immemorial," establish chapters and lend their authority to their establishment on a proper and Masonic basis.

I am, dear Sir and Brother, fraternally yours,  
A MASON WHO BELIEVES IN  
HIS O.B.

#### KNIGHT TEMPLARISM AND MASONRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Upon this subject Bro. Forsyth, at page 293, is again at fault. He takes hold of a "broken reed," and thinks it a "strong cable," viz., the pretended charter of transmission. After what has been said about it, he ought to have been careful before alluding to it, for it has been denounced as a *modern forgery*, and I have never heard the slightest proof of its being aught else. Ignorant brethren may believe in and be imposed upon by it, or it may be a brother to the pretended Malcolm Canmore Charter. Yet as to both, all Masonic students would do well to ponder the remarks of Bro. Hughan at page 172, March 18th.

Bro. Forsyth also asserts that I gave him no information, but merely designated certain statements as "dreams," "fancies," or "moonshine." Now supposing I did use these terms, that itself was information so far. However, I did more; I referred him to the past pages of THE FREEMASON, where he will get lots of information if he chooses to take the trouble. Probably, however, this is not what he, and others like him, want. They wish some "Royal road to learning," by which they might become possessed of all Masonic knowledge by simply paying 2d. for a single copy of THE FREEMASON!

I am, yours fraternally,  
W. P. BUCHAN.

#### THE GRAND CONCLAVE OF KNIGHTS TEMPLAR.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Permit me to make one slight correction in your report of Grand Conclave published in last week's impression. You say that the tripartite treaty was carried by a majority of two—whereas it should have been nearly *two to one*. The numbers were:—For the amendment (that the question be adjourned till the next Conclave), 32; against, 53. And on the original motion: For, 53; against, 29.

I am sure your desire that the truth should prevail will lead you to give this a place in your columns.

I am, yours fraternally,  
ONE WHO WAS PRESENT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am really quite shocked at the undignified and absurd procedure of the Grand Conclave magnates! One would have thought the testimony of the much-respected Deputy Grand Master, the Rev. John Huyshe, would have opened the eyes of even the Grand Chancellor to the position and importance of the Red Cross Degree; but, no! the Supreme Grand Council and the Grand Conclave must (to meet the former) endeavour to keep the "Red Cross" *out in the cold!* The treaty between the Mark Degree and the Red Cross was made prior to the ill-advised decision of the Grand Conclave, and it is mainly due to the energy and representations of those two grand bodies that these treaties have been made. For the Grand Conclave and Supreme Grand Council to thus *unite*, in my opinion, indicates a *coming storm*, and it therefore behoves the Baldwin Encampment, and others such, to *look after their ancient privileges and rights respecting the Rose Croix and K.H. degrees*, for, depend upon it, if it is a treaty at all, it *will ultimately lead to all Knights Templar being prohibited from working any of the degrees worked by the "Ancient and Accepted Rite."*

I am disgusted myself with the management of the "higher degrees" (so-called) but the "Red Cross," for there are more "bickerings, heartburnings, and unchristian deeds" in their *puny organisations* than in all the Craft lodges put together? I trust the capital notice of the meeting in THE FREEMASON will lead to an organisation throughout the country among the Knights Templar to proceed to the Grand Conclave next December, and oppose successfully the confirmation of the minutes so far as regards this most *obnoxious one-sided treaty*. No doubt, we shall soon hear of the expulsion of some *Bath and Manchester* Knights Templar because of their opposition to the 33°. I therefore beg to ask the attention of the Fraternity to this abuse of power, and I trust that, ere long,

such arbitrary conduct will meet with its just reward, and be opposed most successfully.

333°.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—We should be glad of further information in regard to the Templar treaty with the Mark and the S.S.G.G.I.I.G.C. (under forged powers). Has the same passed into law? Most assuredly if the provinces had been aware of this proposed treaty, it would never have been allowed; and the Grand Master is bound in justice and honour to have the treaty submitted to a special Grand Conclave before he risks a large secession from the Order. We trust you will give us further information upon this matter.

There are at least five High Grade Chapters also claiming under the following law which passed Grand Conclave December 14th, 1866. These are *Baldwin*, Bristol; *Observance*, London; *Antiquity*, Bath; *Redemption*, Hull; *Jerusalem*, Manchester; and perhaps many others, whose names we should be glad to know, as all warrants bearing date prior to about 1850 are for H.M., R.H. The present Grand Conclave is just twenty years old, and has no history to fall back upon when these chapters withdraw from them.

What is to be done, then, with the chapters claiming hereunder?—"That in the case of any Encampment of Knights Templar, holding a warrant granted prior to 1791, and which warrant gives power to confer degrees not connected with the Order of Knights Templar and Knights of Malta, a warrant of confirmation shall, on proper application, be granted by the M.E. and S.G.M. assuring to such encampment all the powers it possessed under the original warrant, so far as the Orders of Knights Templar and Knights of Malta are concerned, leaving to the members, holding such original warrant, the discretionary exercise of the powers therein contained, so long as they are kept separate and distinct in every respect from the Order of Knights Templar and Knights of Malta."

The suggestion of the *Gavel*, page 316, is a very good one. There is an Ancient Royal Grand Council of Antient Rites—time immemorial—(*recently revised*), the certificate of which includes all the 33°, Ark Mariners, Red Cross of Constantine, Babylon, Palestine, Jerusalem, Order of Misraim, Phillippi, &c., &c., and it would be well if the more modern Orders of Constantine and Misraim could be united therewith giving us everything under one certificate.

Fraternally yours,  
LIBERTAS.

#### QUALIFICATION FOR THE MARK CHAIR.

To the Editor of The Freemason.

DEAR SIR AND BROTHER,—I am glad that I have had the pleasure of reading Bro. Jas. Stevens' letter in last week's FREEMASON. I cordially agree in his statement that "to have refused the worthy brother his preferment" to the Mark chair "would have been an act of injustice to him and discouragement to other zealous Mark Master Masons.

As to the *absolute necessity* of obtaining a "dispensation," I humbly think there ought not to be any necessity for making such an application, which is attended with trouble and expense; for however small the latter may be, strict economy is very essential in many Mark lodges just now.

I hope ere much further time passes away, that we shall find our Mark lodges relieved from the incubus of requiring the W.M. to have first occupied the W.M. chair in a Craft lodge. I know (as no doubt Bro. James Stevens also knows) that many Mark Masons who would be ornaments and honours in any chair, have but a slight chance in large Craft lodges of attaining the Craft W.M. chair.

If a dispensation be necessary, it implies a power of refusal; and although the G.M.M. *might* in all cases grant it, yet he has the opportunity of rejecting such application if he felt so disposed.

Yours fraternally,  
A CRAFT AND MARK P.M.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As your highly-esteemed correspondent, Bro. "Lupus," expresses his intention, at page 316, not to prolong this discussion, I shall now withdraw from it, at the same time desiring to return my most respectful thanks both to yourself and him for the courtesy displayed towards myself in it. I may also mention that since this discussion took place, I have had sent me some most interesting and valuable documents, going back to 1670, and in which are some rare remarks, rules, and regulations included. Consequently, until they are published, it will be just as well for any opponents of the 1717 theory to keep quiet, seeing they would be placing themselves at a disadvantage, as I know the contents of these rare old

lodge minutes, &c., while at present they do not. Before closing, permit me a word of explanation to one or two of Bro. "Lupus's" statements. I did not "forget" that the carpenters and masons were often jointly referred to, for that was just what I affirmed. More, I stated that, as to social position, trade, &c., &c., both were simply on a par. Further, instead of saying these two crafts were "more important," or took a higher position than others, I have said, in the old Aberdeen trade processions, the smiths took precedence of them, while as to many other things, they were behind some of the other crafts. In many cases in social and burghal affairs the "Tailors" were ahead of them. I respectfully ask Bro. "Lupus" if he wishes to understand this more fully, to read over my former remarks again. As to the 1425 statute, I challenged Bro. "Lupus" to produce a statute referring especially to masons, and which did not also refer to the other house tradesmen, especially under similar circumstances; and he did not do it, but in the hurry mentioned this 1425 Masonic statute, in which other "laborers" are referred to.

As to Bro. "Lupus" asserting that our "present Constitution" existed in 1450, were he to do so, I would ask proof. Proof can be given of our system existing after 1717, but we can't get proof of its existence before then. More, we have proof that what existed before then was not the same; and I intend to support this negative shortly.

I am, yours fraternally,  
W. P. BUCHAN.

### P o e t r y .

#### THE WIFE'S FAREWELL.

Addressed by a lady, the wife of a Freemason, to her sorrowing husband, shortly before her dissolution.

Farewell, dear husband, we must part,  
Farewell, a sad farewell;  
The anguish of thy poor wife's heart  
Is more than she can tell.  
I know 'tis God who calls me home,  
But still my tears will flow,  
Whilst witnessing thee suffering  
I share thy bitter woe.

Alas! it is not here, my love,  
That we must look for rest,  
A Power, which we dare question not,  
Wills all things for the best.  
Although the icy hand of Death  
Stills hearts that beat in love,  
The balm of prayer sweet solace gives  
And guides our hopes above.

I feel my strength is failing fast,  
The time is drawing near  
When I must leave my home on earth  
And all my heart held dear.  
'Tis hard to die and part from thee  
Whilst life seem'd full of joy,  
And scarce a shade of sorrow came  
Its sweetness to alloy.

Yet thou wilt bear up for my sake,  
Although affliction's rod  
Seems sad and grievous, we should trust  
Through every trial in God.  
Ah! now my sight is growing dim,  
And through my sobs of grief  
I hear the angels calling me  
To Heaven's calm relief.

Weep not, beloved, life is short,  
We soon shall meet again  
In that bright world where joy and peace  
Will take the place of pain.  
Kiss me, my husband, lay my head  
Upon thine arm to rest;  
And let my last, my dying breath,  
Be sigh'd upon thy breast.

Croydon. AGNES S.

**THE CHOLERA.**—It is much to be feared that the horrors of pestilence will, ere long, be added to those of war; nor can it be a matter of wonder. The cholera has appeared at Odessa, Rostow, Kertch, and Taganrog, in S.E. Russia; and will in all probability follow its usual track until it arrives in this country. It is frightful to think of the number of victims which it will snatch from among the crowded, ill-fed, and wounded populations which now fill the frontier towns of Germany and France. But are we, who are not suffering from these indications, ready to meet the cholera, if it comes? Is our health machinery in such perfect order that we can calmly face the epidemic and defy it? We think not.—*Food Journal.*

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### METROPOLITAN MASONIC MEETINGS

For the Week ending June 3, 1871.

#### MONDAY, MAY 29.

Lodge 831, British Oak, Bank of Friendship Tavern, Baucroft-place, Mile End.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

#### TUESDAY, MAY 30.

Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

#### WEDNESDAY, MAY 31.

Lodge 898, Temperance in the East, 6, Newby-place, Poplar.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.15.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

#### THURSDAY, JUNE 1.

Lodge 136, Good Report, Terminus Hotel, Cannon-street.  
" 554, Yarborough, Green Dragon, Stepney.  
" 742, Crystal Palace, Crystal Palace, Sydenham.  
" 822, Victoria Kitchens, Freemasons' Hall.  
" 1155, Excelsior, Sydney Arms, Lewisham-road.  
" 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.  
Chap. 9, Moriah, Albion Tavern, Aldersgate-street.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Public night and Banquet.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

#### FRIDAY, JUNE 2.

Lodge 1275, Star, Marquis of Granby, New Cross-road.  
" 1305, St. Marylebone, Eyre Arms, St. John's Wood.  
Chap. 259, Prince of Wales, Willis's Rooms, St. James's.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

#### SATURDAY, JUNE 3.

General Committee Boys' School, Freemasons' Hall, at 4 Chap. 975, Rose of Denmark, Star and Garter, Kew.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

### THEATRICAL.

**HAYMARKET.**—The new comedy-drama, "An English Gentleman," written by Mr. H. J. Byron, continues to increase in popularity, Mr. Sothron—who, we notice with pleasure, has recovered from his severe illness—taking the part of Charles Chuckles, Esq. The evening's entertainment commences with the musical piece "Mischief Making," and ends with Mr. Matthew's farce of "Uncle Fozzle." Bro. T. B. Buckstone, the manager of this fashionable theatre, is rewarded with full houses every evening.

**ST. JAMES'S.**—The new nautical burlesque by Mr. F. C. Burnard, "Poll and Partner Joe," is a great success. Mrs. John Wood, as Mary Maybud, must be seen by all who may wish to realize her wonderful performance, as her acting that character has produced quite a *furor*. The other pieces are Planché's comedy "Secret Service," which commences the programme, and the new farce "Rival Romeos," terminates as successful a list of pieces as has ever been presented to any audience. We noted with gratification that this elegant theatre was filled on the night of our visit.

**OLYMPIC.**—Mr. Byron's new drama of "Daisy Farm" is the great attraction here. As all playgoers are bound to see this successful drama, many months must elapse before it can be withdrawn.

**STRAND.**—This popular theatre is able to rely upon "Lodgers and Dodgers," "Neighbours," and the successful burlesque of "Eurydice," as the programme suitable for their patrons, and the success attending their judgment proves that no error has been made.

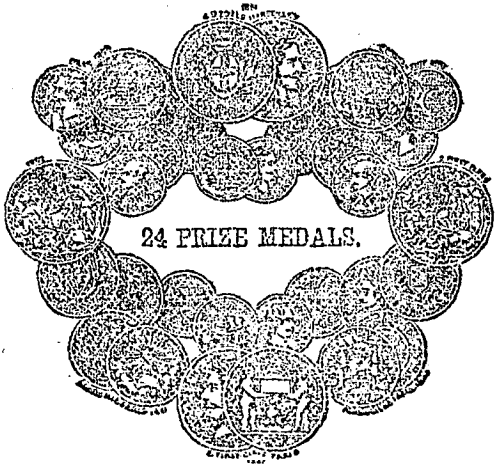
**VAUDEVILLE.**—Mr. James Albery's popular comedy "Two Roses," after a long run of prosperity has been withdrawn. In its place is a new burlesque from the prolific pen of Mr. H. J. Byron, entitled "The Orange Tree and the Humble Bee, or the Little Princess who was Lost at Sea." This burlesque is equal to any of its predecessors produced by Mr. H. J. Byron, and the characters are well sustained by Miss Nelly Power as Princess Precious, Miss A. Newton as Princess Ada, Miss Rose Evelyn as Princess Lina, and Misses Lavis and Nelly Walters sustained the other female parts. Miss Nelly Power gained encores in all her songs. Mr. David James as Tippertwitch, and Mr. Thorne as Croqueusitane, were the leading characters in the parts, and they were ably supported by Mr. C. Fenton as King Kakonibbs, Mr. L. Fredericks as Bow-wow, and Mr. W. Moore as Carniverous the Cruel. One of the noticeable features of the piece was a clog dance by the Misses Newton and Power and Mr. D. James, which the spectators encored again and again. On the fall of the curtain the whole of the performers were called to the front. This burlesque is certain to remain on the bills for a long time to come, as it is a genuine success. It was followed with a farce by F. Hay, Esq., entitled "Bubble and Squeak," in which the humour of Mr. D. James as Bubble and Mr. T. Thorne as Squeak kept the audience thoroughly amused. "A Fearful Fog" now commences the entertainment. The house was crammed on the night of our visit. From the spirited manner in which all the pieces are placed on the stage, we wish the lessees, Bros. H. J. Montague, D. James, and T. Thorne, every success, as their efforts to please their patrons must ensure a continuance of bumper houses every evening.

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THEATRICAL.

VAUDEVILLE.—On last Saturday evening, at this fashionable theatre, Mr. James Albery's comic two-act drama, named "Tweddie's Rights," was performed to a crowded house for the first time. It is unquestionably original. John Tweddie (Bro. David James) is admirably rendered. The make-up is so good that no one would recognise him. Bro. T. Thorne was excellent as Tim Whiffler, a sporting man, ever anxious to put every body "up to a good thing." Miss T. Lavis is very good as the Widow Potts. Miss A. Newton as the affectionate Millie, Mr. E. Dyas as Dr. Pritchard, and Mr. Wyke Moore as the ill-used nephew, all well sustain their parts. At the end of each act the principal performers had to appear, and after its performance Mr. Albery had to bow his acknowledgments to the audience. We can pronounce this drama a decided success. It may not, perhaps, have a run of 300 nights, like its predecessor, "Two Roses," but it is sure to be performed for a long time to come, at any rate until the return of Bro. H. Montague from his provincial tour. All who admire Mr. Albery's plays should see this drama, which in no way diminishes his reputation, but, if possible, adds to it. Bro. D. James has proved himself a consummate actor by the masterly manner he renders the character of John Tweddie, and adds this character to his many triumphs. Mr. Byron's extravaganza of "The Orange Tree and the Humble Bee," and Mr. Hay's farce of "Bubble and Squeak," are still on the programme. The well-filled houses prove how the public appreciate the efforts made here to please them.

PRINCESS'S.—"Shadows," by Sir C. L. Young, Bart., was produced at this theatre on last Saturday morning. It is an original play, in four acts, with a prologue. The play lasted four hours, so, at the termination, the audience were dismissed. The "Lottery Ticket" was to have concluded the programme, but was not given on account of the length of time "Shadows" took performing. "Shadows" is a success, and likely to remain on the programme for some time to come.

JERUSALEM.—A movement is on foot to send abroad, under American auspices, an expedition for the purpose of making thorough explorations of Jerusalem and the Holy Land. A committee is already organised in Iowa, U.S., and is well under way towards carrying out such a plan.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

II.

In pursuing the subject opened in my former paper, I promise to be as brief as is consistent with intelligibility, but I fear I shall have to appeal to the patience of some of your readers. To come at once to the subject, I observe that the consideration of the problem I have presented, furnishes, as it seems to me, one link in a chain of circumstances which lead to the conclusion that we, as a portion of that great race now identified with the western and southern nations of Europe, the States of America, the British colonies, &c., bear a closer affinity to the Hebrew race than is dreamt of in our philosophy.

I do not know that I need say anything to Freemasons on behalf of such an enquiry as that I propose. Apart from the interest it must possess for all who have a perception of the connexion between the Craft and the history of God's ancient people, and who feel the importance of obtaining as thorough a knowledge as can be obtained of the meaning of those prophecies which relate to the future of a people with so many of whom we are associated in the bonds of brotherhood, we are called upon, individually, in the course of our Masonic advancement, to regard, as amongst the peculiar objects of our research, those things which will the better enable us to estimate the wonderful works of the Almighty. Need I ask whether the whole history of Israel, and the many prophecies pointing more or less clearly to its future, are not amongst the most wonderful works of the Almighty, as demonstrating the exercise of His moral government, the maintenance of His covenant promises, and the unchangeableness of His divine purpose in the final redemption of mankind? Believing this to be so, I venture to hope that many of my brethren will not object

that I should invite them to a careful consideration of the subject. In treating it, I shall take two things for granted, each of which is placed beyond doubt. (1). That the history of the conquest, by Assyria, of the ten tribes, or kingdom of Israel or Ephraim, as we have it in the Old Testament scriptures, is an authentic history; and (2), that the prophecies of the Old Testament, relating to this extraordinary people, have been, or will be, fulfilled. A short review of that history is necessary to the understanding of our subject.

Abraham, Isaac, and Jacob governed their respective families with unlimited parental authority. They were powerful princes, as the Emirs of the Nomads are to the present day. Their families and dependents formed very large bodies, and he who was the head of them was quite independent, owing allegiance to none, but forming alliances with other princes, and even with kings. For their own vassals they were the priests, the chiefs, and the judges; they exercised, in fact, all the functions of sacerdotal, civil, and military autocrats. The twelve sons of Jacob appear to have ruled their several families in like manner, but when their descendants had so far increased as to form tribes, each tribe had a prince as its ruler. Originally, this office appears to have been hereditary, belonging to the eldest son of the founder of the tribe, but, afterwards, as the tribes increased in number, it became elective. The tribes were subdivided into Families or Houses—clans—the rulers of which were denominated “Heads of Houses of Fathers,” “Heads of Thousands,” &c., but were in rank subordinate to the princes. This form of government exists to the present day among the Nomads, especially the Bedouin Arabs, who call their princes Emirs, and their heads of clans Sheicks. The Emirs have their secretaries, answering to the Soterim among the Hebrews, who sustained an important part in the government of the people. This form of government seems to have been maintained by the Hebrews while they dwelt in Egypt, where they were treated as guests, rather than subjects, until the entrance of a foreign dynasty of monarchs, who either not knowing or not caring for the services which one of their ancestors had rendered to the nation, looked upon them as intruders, and subjected them to the cruel treatment of bondsmen. The time of their deliverance at length arrived, and He who had covenanted with their fathers to be their God, to give them the land of Canaan as an everlasting possession, and to make them the witnesses of His Almighty power and beneficence (Genesis xvii. 4-9, xviii. 18, xxii. 18), in order to secure those great and beneficent purposes, so far changed their civil polity as to unite more closely the whole people; and the knowledge and worship of God was so intimately connected with the political structure of the nation that the one could not be maintained without the other. Jehovah assumed a marked and visible relation to the people, becoming their law-giver, supreme judge, and king; appointing judges and magistrates, making peace and war, and receiving the half-shekel as a tribute for revenue. We call this form of government by the distinctive appellation of a Theocracy. The laws were unalterable (Deut. iv. 1 and 2, xii. 32); and without the sanction of Jehovah, made known by Urim and Thummim, no measure of importance could be undertaken. The Tabernacle and the Temple were regarded as the palace of the Great King, the priests and Levites as His attendants, and

the sacrifices, the libations of wine, and the shew bread as the daily provision for His household. It is only by taking this view of the Hebrew government that we can understand the reason for various prescribed laws and institutions under that dispensation. As soon as the people had taken possession of the land promised to them, they exhibited a desire to return to their ancient form of society, and this they were permitted to do, under such modifications as rendered it compatible with the Theocratic character to which we have referred. They had the princes of tribes, and, under them, the princes of families, or commanders of hundreds. The heads of the respective tribes presided over their affairs, administered justice in many cases, and led the troops in time of war; while the heads of families formed a council in such matters of policy as affected their particular districts, subject to the decision of the prince, in civil and criminal inquiries, and commanded under him in the field. These Heads of tribes and of families constituted the national senate, whose deliberations guided the administration of affairs in all cases of difficulty, and thus formed the bond of a federative society. Each tribe composed one entire political community, and these, in some respects, acted as independent nations, sometimes alone, and sometimes partly in conjunction with those who made common cause with them against their enemies. Nevertheless, Jehovah was the King of the whole people (1 Sam. xii. 12), who had one common temple, one common oracle, one common high priest, the prime minister of the king; a common learned class who possessed cities in all the tribes, and one common law of church and state. The advances made in the art of government of the people are very marked, and one can hardly avoid, even in this brier glance, comparing it with the progress in the art of government amongst ourselves. They did not rest in the patriarchal form. As soon as circumstances permitted, they were accustomed, first, to aristocratic rule, or government by a few—these being the natural leaders of the people. They had thereafter introduced the democratic principle—the people delegating their power to men who acted in their name, either for counsel or for judgment. At length the jealousies and disunion of the tribes, the effeminacy and cowardice of the people, their disposition to neglect their Divine King, and the degeneracy of Samuel's sons, who had been appointed subordinate judges or deputies, culminated in a revolt against their invisible and Divine King, and they resolved to have a king, such as other nations had, who might lead them to battle and victory (1 Sam. viii.). Samuel, after pointing out the many and serious evils which might result from thus raising one of themselves to the supreme power, presented to them Saul, of the tribe of Benjamin, the smallest in Israel, and of a family which was the smallest of the tribe, and he was elected king of the people (1 Sam. x. 24; xi. 15) We need not advert to the character of Saul's reign, further than to say that he was victorious over all the surrounding enemies of the people, that he administered civil affairs without aiming at any royal splendour, and that he restrained the tendency of the people to idolatrous practices; but that, failing to adapt himself to the theocratic nature of the Hebrew Constitution, he proved himself unfit to be the founder of a royal house. The kingdom was transferred to David, a shepherd boy of the tribe of Judah, which Jacob had



predicted should rule, notwithstanding that this eminence, by right of primogeniture, belonged to Reuben. David, however, was not, as Saul was, elected by the people. He was by Divine command anointed king by Samuel, on the prophet's visit to Bethlehem, in which David's family dwelt, and afterwards he was chosen king over the house of Judea alone, while Ish-bosheth, the son of Saul, became king over the rest of the tribes. The wars between the two peoples were fierce and long, but after a reign of seven years and six months over the tribe of Judah, the other tribes submitted to David at Hebron, and he was anointed king over all Israel (2 Sam. v.). The reign of David was a glorious one, for, understanding and keeping in mind his Divine mission, he regarded himself as the vassal of Jehovah. The Lord found in him "a man after His own heart"—that is, he realised the true spirit of the theocracy, and effected those reforms in the affairs of government and of public worship which were calculated to awaken and keep alive in the minds and affections of the people a sincere and exclusive adoration of Jehovah. His arms were victorious in every quarter, the borders of Israel were, in consonance with ancient prophecy, extended to the Euphrates, and all the neighbouring peoples were inspired with reverence or fear for the God of Israel. His desire to build a temple for the worship of the true and living God Most High was not permitted to be realised. That singular honour and glory was reserved for Solomon his son and successor, whose reign was the golden era of the Hebrew monarchy. As the Misses Rothschild beautifully remark (Hist. and Lit. of the Israelites, i., 413), "Like the Augustan age of Rome, the time of Solomon seemed to combine the power and the splendour of foregone and succeeding generations. Its brilliancy and magnificence rejoiced the hearts of all Israel, and dazzled the strangers of distant lands. Every trace of their being a people rescued from Egyptian slavery and settled in a conquered land, after violent feuds, had vanished, and no sign of future reverses or humiliations clouded the horizon. The Hebrew commonwealth was in the very noon-day of its happiness. Solomon, 'the peaceful one,' or Jedadiah, 'the darling of the Lord,' was to bring glory and power to the well-established empire," and he did so. But glorious as Solomon's reign commenced and continued for some years, it at length degenerated. The well-governed and flourishing commonwealth was changed into a kingdom, menaced by both foreign and domestic foes, and was tainted by the grossest idolatry. The licentious worship of Astarte, and the detestable rites of Chemosh, Milcom, and Moloch were introduced and almost universally prevailed, and, after a reign of nearly forty years, this once wise and powerful monarch died, unhappy and piteously, having passed from the summit of earthly happiness to the depth of human misery. At his death the kingdom collapsed. Rehoboam, his son and successor, by his inordinate pretensions and galling menaces, inflamed the discontent and disaffection which the oppressive character of the latter years of Solomon's reign had created, and Israel rebelled, Judah and Benjamin alone adhering to Rehoboam. For some time previously, jealousy and rivalry had existed between the tribes of Judah and Joseph, the two most powerful in the commonwealth. The latter inherited a double portion, being divided into two, Ephraim and Manassah, who valued themselves upon their descent from such an ancestor as Joseph, who had been so markedly and honourably distinguished from his brethren in the prophetic blessings pronounced by Moses and Jacob, and they were perpetually struggling for the pre-eminence which they ultimately attained to, Ephraim being represented as all Israel, and becoming another name for the kingdom. From the time of the revolt there were two separate and distinct kingdoms, governed each by its own monarch, often at war with each other, and distinguished in the sacred annals and in the prophets as JUDAH, and ISRAEL, or EPHRAIM.

### THE FAIR SEX AND ADOPTIVE MASONRY.

#### ARTICLE VII.

In meditating upon the social and religious aspects of the different races known to exist, I have frequently regretted that Christianity should have received in various parts of the world, so much opposition and hostility. That it has stimulated the worst passions no one can, after carefully reviewing the scenes of bloodshed and persecution, feel justified in disclaiming. That it has been confined to narrow limits, and that it has from time to time been denounced as a barbarian institution is alike incontrovertible. It must be a matter of great surprise to the reflective that the number of its disciples should be in so great a minority to that of followers of Paganism, notwithstanding the persistent efforts of conscientious men to disseminate its doctrines among nations where its influence is considered so essential to the well-being of the inhabitants. It would be almost impossible to enumerate the valuable lives that have, since the advent of Christ, been sacrificed in this extremely hazardous undertaking. Will Christianity ultimately triumph over the many difficulties that now surround it? and will its adoption be universal? are questions that naturally suggest themselves to the mind, but can only be solved by the great truth-teller—Time. The systems of worship in vogue among the peoples of the earth are, it is well known, very considerable, and may be divided into four great classes, viz., the Jewish, Christian, Mahommedan, and Pagan. The number of devotees to each sect is, as near as possible, represented by the following figures:—

Jews ... ..	5,000,000
Christians ... ..	500,000,000
Mahommedans ... ..	160,000,000
Pagans ... ..	800,000,000

How antagonistic are the doctrines enunciated by each order! What sincerity to the established observances, and what extreme sensitiveness to their violation does each denomination manifest! How quickly are the designs of the other orders to make converts counteracted, and how often do they result in the bitterest strife! The Christian implicitly believes in his principles—so do the Jew, Mohammedan, and Pagan in their own. Each in his ardent zeal endeavours to point out the fallacy of the religious dogmas of the other, and even supports the controversy by some supposed authenticated proofs or records that have been handed down from generation to generation for hundreds of years. Shall the faith of either be condemned or ridiculed? The fanaticism shown by each has unquestionably produced vast evil, and will ever exercise its baneful effects wherever it presents itself. Let us, then, strive to respect the views and opinions expressed by others. Let us not be illiberal in our acts towards our fellow-creatures, for it must be remembered that each is endeavouring, in his own peculiar way, to reach that mansion where all (without distinction to caste or colour) bask in the supreme felicity of the great I AM.

The characteristics of the Christian religion are exceedingly beautiful, and have more or less done much to refine the feelings. May they continue to teach the duties due by man to his Creator, and may these duties be discharged with a spirit commensurate with their importance. To

the true Christian the word "faith" is of great significance, but how frequently is it ignored in this enlightened age, as it is termed. Education has, in its progress, broken down the barriers of superstition and ignorance, but it has brought in its train a pernicious reveller called "Infidelity," who is constantly flitting about in places where his presence could scarcely have been expected. If evidence to establish this assertion respecting the shameless disregard to the will and pleasure of the Creator were necessary, it would be found in the behaviour displayed by many whose views had at one time been admired in public and private. It is sad to acknowledge that this social sore is extending every day. This fact may well cause much uneasiness to those who have silently observed its corrupting influence. It must, however, be some satisfaction that the supporters and sympathisers of the evil are, sooner or later, made to feel in some way the outrages they have committed before Him who gave them life. The mal-practices of men are seen in their hideousness only when the transgressors are cast upon beds of sickness, and exposed to the keen shafts incessantly hurled by conscience. Why do men act so wickedly? Have they not sufficient testimony of the existence of an All-wise Being when they view the green fields, the blooming flowers, the budding trees, and the other marvels in nature, clearly demonstrating that an unseen hand is ever at work? Can faith in these realities be shaken by the theories conceded and advanced by Atheists? Things do not create themselves, for there must be a motive power. That power is God, whose infinite wisdom and mercy are written upon every page of nature's works. How sweet and sublime is faith! Let it then be fostered throughout life. When the time shall arrive for the spirit to leave the body, the believer will be prepared to be ushered into the presence of the Great Geometrician of the Universe. "Be thou faithful unto death," says holy writ. The meaning of this passage is clear and impressive, and demands the strictest observance and most solemn attention from all whose hearts are inclined to love and rectitude. Those who strive to be mindful of God's decrees experience the happiest feelings and support in passing through this vale of tears—showing no fear of the inevitable dissolution of the body, but firmly relying on the supreme assistance in being guided through the shadow of death to everlasting glory. Who will feel disposed to say otherwise than that—

"Our birth is but a sleep and a forgetting:  
The soul that rises with us, our life's star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter darkness,  
But trailing clouds of glory, do we come  
From God, who is our home:  
Heaven lies about us in our infancy."

Examples of the Christian's adherence to faith in the hour of tribulation and peril have been numerous in ancient and modern times, and excite the utmost pride and satisfaction to all who venerate the principles of Christianity. Readers of the Scriptures will not have failed to find the incident in the life of Martha peculiarly interesting and instructive, and as it is fully treated in the discourse hereunder given, I deem it unnecessary to review it *in extenso*. I shall therefore conclude my remarks by expressing an earnest wish that this and every other generation may be guided to emulate the characteristic that was so fervently exhibited by her in her affliction.

MARTHA, OR THE SISTER'S DEGREE.

[The symbol of the Uplifted Hands.]

“ Wildly her hands are joined in form of love,  
As at the Saviour's feet the mourner lies,  
Beseechingly she raises them above,  
While showers of tear-drops blind her languid eyes;  
Then looks and pleads and supplicates His aid  
In words that win her brother from the dead.”

The biblical illustration runs thus:—  
“ And whosoever liveth and believeth in me shall never die. Believest thou this ?”

The point of the signet is coloured green. The hue is represented by the pine leaf, which is emblematical of Martha. The emblem is the broken column.

A discourse is given by the Instructor in the following language:—

“ The structure of Freemasonry, in its obligations, emblems, and principles, is so peculiar that we, Master Masons, above all other men, are taught to respect undeviating faith in the hour of trial. The great doctrines of Masonry are all borrowed from the Bible. Our devotion to Masonry is chiefly founded upon this—that we believe the Bible to be the word of God, and therefore our principles, which are derived from the Bible, were written by the finger of God. Therefore when we find in history a person whose faith in the Redeemer was so fixed and thorough that even the death of her most beloved friend could not shake it, we seize upon that character as our own. We adopt and surround it with fraternal protection. We hail it as a Masonic character, and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the Book of John, under the title of MARTHA. And we have so surrounded the appeal of that noble and heroic woman to her Saviour, and her thorough confidence in His omnipotent power, with emblems, legends, and tokens of recognition, as to make it a section in Adoptive Masonry. The history of Martha, as comprising a degree of the Eastern Star, is thus given:—Her brother Lazarus was a resident of Bethany, a man of good standing among his fellow-citizens, and a friend of Jesus Christ. The family, composed of two sisters, Martha and Mary, with their brother Lazarus, seem to have possessed all things needful for a happy life. Bound up in the love of each other, and blessed with the friendship of Him whom to know is ‘ everlasting life,’ the little group were distinguished from their neighbours by a name that proved how their hearts were occupied with Divine things. They were ‘ the beloved of the Master, the happy household of Bethany.’ Upon an occasion when their Divine guest had gone out, beyond the Jordan, upon a mission of charity, Lazarus was taken suddenly and violently ill. The terrified sisters hastened to inform Jesus of the fact by a messenger, who was instructed to say, ‘ Lord, behold he whom thou lovest is sick!’ They reasonably supposed that so tender a missive could not fail of success. But the Saviour returned an ambiguous reply: the ‘ beloved at Bethany’ died and was buried. Four days passed—days shrouded with mourning—still the Saviour returned not. The sisters were abandoned to grief, not alone for the loss of their brother, their only earthly protector, but for the unkindness of him upon whom they had leaned as the ‘ Rock of their salvation.’ Yet Martha retained her faith, and trusted in Him yet to come and restore the friend they had lost. At the close of the fourth day, intelligence reached them that Jesus was returning to Bethany. Martha hastened to meet him, fell on her knees before, raised her hands imploringly towards his face, and, with a voice almost suppressed with emotion, cried aloud: ‘ Lord, if thou hadst been here my brother had not died!’ Looking, a moment after, into His face, and animated by the God-like benignity with which he looked down upon her, she added, ‘ But I know that even now whatsoever thou wilt ask of God, God will give it thee!’ Amazing faith! heroic spirit of confidence in her Friend! Though her brother had been four days in the embrace of death, and the subject of its corrupting influences—though the weight of watchfulness and sorrow rested heavily upon her spirit as she knelt, her hands widely raised to heaven—there was a spirit of prophecy in her words which give them a value altogether their own. Then said Jesus: ‘ Thy brother shall rise again,’ testing her faith still further. She replied: ‘ I know that he shall rise again in the resurrection at the last day.’ Jesus said unto her: ‘ I am the resurrection and the Life; he who believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?’ She answered at once, in the tone and spirit of perfect faith: ‘ Yea, Lord, I believe that thou art the Christ, the son of God, which should come into the world!’ The reward of such faith was soon rendered. Taking her by the hand,

and passing by their dwelling, where they were joined by Mary, they went to the sepulchre, and, as every reader of scripture knows, Jesus raised the dead man to life. The colour green alludes to the resurrection of Lazarus, and, by direct inference, that final and grander resurrection in the last day. Never does Freemason cast the evergreen sprig into the open grave of his brother but the coming event is thus beautifully foreshadowed. The broken column is an emblem of the death of a young man in the vigour of life. The sign alludes . . . . The pass will recall the spirit of fidelity which characterises the history of Martha.”

The following verses serve the purpose of a tribute to Martha:—

“ Raise thy hands above, sweet mourner,  
Higher, higher toward the throne!  
Ah! He sees thee, hears thy story,  
Hears and feels that plaintive moan.  
He has wept for human sorrow,  
Let thy sorrows with Him plead;  
Raise thy hands in faith, and doubt not,  
He hath power o'er the dead.”

The fifth point of the signet will be described in the next paper. C. S.

DISTRICT GRAND LODGE OF BOMBAY.

The nineteenth half-yearly Communication was held at the Freemasons' Hall, Byculla, on Saturday evening, the 1st of April, 1871. Present: R.W. Bro. the Hon. Justice Gibbs, D.G.M.; R.W. Bro. George Taylor, P.D.G.M.; W. Bros. John Dixon, P.D.G.S.W., as S.G.W.; A. C. Gumpert, P.D.G.S.W., as J.G.W.; J. P. Leith, P.D.G. Chaplin; Bro. J. J. Winton, D.G. Treas; W. Bros. E. T. Leith, D.G. Reg.; W. H. Hussey, D.G. Sec.; Col. L. W. Penn, C.B., D.G.S.D.; Alfred Swift, P.D.G.D., as D.G.J.D.; S. Frammurze, D.G. Dir. of Cers.; Bros. George Bease, P.D.G. Dir. of Cers., as D.G. Sword Bearer; J. Thomas, D.G. Org.; H. J. P. Thompson, D.G. Steward, as D.G. Purs.; Dr. W. F. Knapp, D.G. Steward; J. W. Seager, D.G. Tyler; and the Masters, Past Masters, and Wardens of several lodges.

The District Grand Lodge was opened in ample form at 6.50 o'clock.

The District Grand Pursuivant having reported that the R.W. the Prov. Grand Master of Western India, R.W. Bro. Captain H. Morland, attended by his Depute Prov. Grand Master, R.W. Bro. M. Balfour, Honorary Depute Grand Master, Bro. Manockjee Cursetjee, and several of his Prov. Grand Officers, was at the porch, and had come to honour the District Grand Lodge with a visit, the District Grand Master requested the R.W. the Past District Grand Master would receive the Prov. Grand Lodge of Western India, which was done, and the R.W. Prov. Grand Master and Officers were introduced into the District Grand Lodge by the Past District Grand Master, the D.G. Deacons, the D.G. Dir. of Cers., and D.G. Stewards, and conducted to the East, where the Prov. Grand Master was warmly received by the R.W. District Grand Master, and placed in a chair on the right of the chair of K.S., and saluted with the grand honours.

R.W. Bro. Morland then acknowledged the welcome with which he had been greeted.

The minutes of the previous communication having been printed and circulated to all the members of the District Grand Lodge were taken as read and confirmed.

Bro. J. J. Winton was then unanimously re-elected Treasurer, and Bro. J. W. Seager, Tyler, for the year.

Before investing the officers for the ensuing twelve months, the District Grand Master thanked the Past Grand Officers for their support and assistance, and said that he had the same confidence in those on whom he was now about to confer District Grand rank as he had in those brethren who had so faithfully done their duty. He was quite sure that the Wor. Brother whom he had selected for his Depute would be approved of by one and all the Masons over whom he had the honour to rule. W. Bro. Percy Leith was Past Master of the oldest English lodge, Antiquity, No. 1, and also Past Grand Steward of the Grand Lodge of England.

He had proved himself to be a hard-working, zealous Mason, who spared no time or pains to promote peace in lodge and harmony between individual Masons. For the other offices, too, he had selected brethren well known for their ardour in the cause of Masonry, as well as for their position in society, so that he looked forward to a most successful year.

The following brethren were then appointed, and those who were present invested, District Grand Officers for the year ensuing:—

- |  |     |                   |
|--|-----|-------------------|
| W. Bro. J. P. Leith                                    | ... | Dep. D.G. Master  |
| “ Col. L. W. Penn, C.B.                                | ... | D.G. Sen. Warden. |
| “ E. T. Leith, LL.M.                                   | ... | “ Jun. Warden.    |
| Bro. Rev. T. Corfield, B.A.                            | ... | “ Chaplain.       |
| “ J. J. Winton   | ... | “ Treasurer.      |
| W. Bro. M. Balfour                                     | ... | “ Registrar.      |
| “ W. H. Hussey   | ... | “ Secretary.      |
| “ C. Hine, C.E.  | ... | “ Sen. Deacon.    |
| “ S. Frammurze   | ... | “ Jun. Deacon.    |
| “ T. Cooke, M.A., M.I., LL.B.                          | ... | “ S. of Works.    |
| “ A. Mackenzie   | ... | “ Dir. of Cers.   |
| “ F. D. Parker   | ... | “ Swd. Bearer.    |
| Bro. J. Thomas   | ... | “ Organist.       |
| “ H. J. P. Thomson (W.M.-elect of Lodge Star of India) | ... | “ Pursuivant.     |
| “ J. W. Seager   | ... | “ Tyler.          |
| “ G. M. Stewart  | ... | “ Stewards.       |
| “ F. Burdett   | ... |                   |
| “ C. Rowe  | ... |                   |
| “ C. Herring   | ... |                   |
| “ E. Hewett  | ... |                   |
| “ Noshwanjee Coyajee                                   | ... |                   |

Some of the brethren nominated for office were unavoidably absent either through sickness or from business causes; every absentee sent an apology.

Three brethren were appointed by the District Grand Master and three elected by the District Grand Lodge to serve on the Board of General Purposes, viz.:—W. Bros. J. Dixon, J. P. Cornforth, Sorabjee Frammurze, A. Edginton, C. E. Mitchell, A. Mackenzie.

The District Grand Master proposed, and the Deputy District Grand Master seconded, that by-law No. 21 be altered so as to provide for the meetings being held in March and November as at present, but without fixing the date; and it was unanimously agreed that the words “ on the first Wednesday” be expunged from the article.

The District Grand Master was sorry to have to mention the names of several brethren who had been excluded for non-payment of dues. He also much regretted to notice, from the records of the past year, the deaths of the following brethren, who were members of lodges in this district, viz.:—Bros. Jones and Frye of Lodge Industry; Bro. Moylan of Lodge Truth; Bro. Davie and Wright of Lodge Alexandra; and Bros. Prince and Jackson of Lodge Emulation.

The District Grand Master stated that during the last few months he had visited officially all the lodges in the district with the exception of Lodges Union and Industry, in Sind; Alexandra, at Jubbulpoor; Orion in the West, at Poona; Friendship and Harmony, at Egutpoora; and Star of India at Bombay. He purposed attending Lodge Star of India the next Wednesday, and possibly he might finish his round during the year. He had performed the ceremony of installation in three of the lodges during those visits, and he should, in a few days, have the pleasure of performing the same office in Lodge Star of India. It was very gratifying to him to find all the lodges he had visited in excellent condition, and he particularly brought to the attention of the District Lodge that the working of Lodge Corinth, at Nagpore, was equal, in all respects, to that of the majority of town lodges. In Lodge Concord a difference of opinion existed in the minds of some of its members as to the election of their W.M. In consequence of a doubt arising after a scrutiny of the votes for a new Master, the Master (who had already served the lodge one year) nullified the first ballot and conducted the election in accordance with an opinion of the Past District Grand Master, which was on the records of his Lodge, and finally declared himself elected for the second year. Against this ruling an appeal was made, but not feeling himself justified in setting

aside the expressed and recorded views of previous authority, he (the District Grand Master) confirmed the ruling of the Master, and he had been duly installed for the second time. Having, however, some doubts about the matter, he had represented the whole case in a letter to the Grand Secretary for the purpose of ascertaining the views of the M.W. the Grand Master. In that letter several important points were noted, and as soon as an answer was received it should be laid before the District Grand Lodge. In addition to the letter alluded to, he had forwarded to Grand Lodge a formal appeal against his (the District Grand Master's) decision, from one of the brethren who questioned the legality of the order on which the case was decided. It was brought to notice that a Pole, named Monse, who had obtained possession of a Master Mason's certificate, belonging to a brother named Bernard Schunk, had left Egypt for India lately. He was a man about 45 years old, of the middle size, dark complexion, rather quick in his manners, and had adopted the Jewish religion, or pretended to be a Jew. Masters of lodges were enjoined to take warning by this information.

The business having terminated at about eight o'clock, the District Grand Lodge was closed in peace.

After the District Grand Lodge was closed a procession of the District Grand Master and Provincial Grand Master of Western India and their Grand Officers was formed, and they retired between two columns, the brethren forming a wall on each side.

#### PROVINCIAL GRAND LODGE OF DERBYSHIRE.

On Tuesday last week, Bro. H. C. Okeover, D.P.G.M., of Derbyshire, summoned a Provincial Grand Lodge to be held at the Assembly Room, Market Hall, Ashbourn, the arrangements being under the excellent management of the W.M., officers, and brethren of the St. Oswald Lodge. This is the first time that a Provincial Grand Lodge has been held at Ashbourn, and it is most gratifying to state that the number of brethren who obeyed the summons of the D.P.G.M. was equal to those in the habit of attending the Provincial Grand Lodge at Derby. The attendance of brethren from Derby, Buxton, Ripley, &c., was very good.

At two o'clock in the afternoon, after the St. Oswald Craft Lodge had been opened by Bro. J. Britton, W.M., and his officers, a procession was formed of Past and Present Provincial Grand Officers, and the D.P.G.M. was escorted into the lodge room. Bro. Okeover, D.P.G.M., then opened the Provincial Grand Lodge in due form, prayers being offered up by the Provincial Grand Chaplain, Bro. the Rev. A. A. Bagshawe. The minutes of the previous Provincial Grand Lodge were read and confirmed. Bro. John Smith, P.P.G.S.D., read the report of the Masonic Hall Committee, and moved its confirmation, which was seconded by Bro. T. Cox, P.G.T., and, after an interesting discussion, was carried. The site of the Derby Masonic Hall will be on the left-hand side going up Green-lane, at the corner of Gower-street, and opposite to the Scotch Presbyterian Church. The cost of the building will be a little over £2,000, a goodly proportion of the money towards its erection having been already raised, Bro. J. Smith, chairman of the committee, giving 50 guineas. The designs have been furnished by Bro. Sheffield, architect, Derby, and have been approved. It is intended to proceed with the erection of the hall as soon as possible. Bro. Varley, P.M., read the report of the Charity Committee, which was received and adopted. The Provincial Grand Secretary (Bro. Naylor), read a communication from Wirksworth, inviting Bro. Okeover to lay the foundation-stone of a new Town Hall, with Masonic honours, on or about the 14th September. Bro. Okeover replied that it would give him great pleasure to comply with the request, the arrangements being

left to the Provincial Grand Officers. The Provincial Grand Chaplain and others made earnest appeals to the brethren to give all the support they could to the Masonic charities, more especially to the Boys' School at Wood Green, and before the Provincial Grand Lodge closed, Bro. Holland, P.P.G.S.W., expressed the great satisfaction the visit of the Provincial Grand Lodge had given the members of the St. Oswald Lodge, Ashbourn. He also thanked the D.P.G.M. for complying with their request to hold it in that town.

After the lodge had been closed in form, the brethren adjourned to the Green Man Hotel, where a most sumptuous banquet awaited them. The members of the St. Oswald Lodge had specially decorated the large dining-room for the occasion. The walls were draped with crimson cloth, artistically relieved with wreaths of evergreens, and hot-house plants were placed upon the tables, whilst to give effect to the whole daylight was excluded, and in addition to the gas, wax lights were suspended round the room. But one opinion was expressed as to the general arrangements, which must have entailed a great amount of labour upon the stewards. Mrs. Wallis provided a repast which called forth the encomiums of all present.

Bro. H. C. Okeover, D.P.G.M., presided, and was supported by the Provincial Grand Chaplain and other officers. Bro. H. Hillam, P.G.S.W., was in the vice-chair. About seventy brethren sat down. The usual Masonic toasts were given.

Bro. Hillam proposed "The Health of the D.G.M.," a brother whom the members of the Craft highly esteemed, and than whom a better Freemason was not to be found in the province of Derbyshire—(hear, hear)—or one to whom the Craft more looked up for guidance and support. Bro. Okeover had instigated the holding of moveable Grand Lodges, and had given them the opportunity of coming to Ashbourn. (Hear, hear.) It was the first time they had met at Ashbourn, but he hoped it would not be the last, for the gathering was a most successful one and the arrangements complete. (Hear, hear.) The holding of Provincial Grand Lodges at different towns in the province would be the means of cementing the union between the brethren more closely. (Hear, hear.) After alluding to what had been done in the lodge in reference to the erection of a Masonic Hall at Derby, which, he remarked, the Derby brethren had been struggling to get for seventeen years past, he concluded by proposing the toast, which was drunk with all the honours.

Bro. Okeover, who was received with considerable applause, said he thanked them most sincerely for the handsome and kind manner in which they had received him—indeed, they had on all occasions shown him the greatest consideration. It always gave him the greatest pleasure to meet them, whether at labour or refreshment. It was with peculiar satisfaction that he complied with the request of Bro. J. Britton, W.M. of the St. Oswald Lodge, to summon a Provincial Grand Lodge here. He (Bro. Okeover) was glad to summon them to Ashbourn. St. Oswald was his mother lodge, and he felt that anything he could do for the furtherance of the noble art of Masonry, he should only be too glad. (Hear, hear.) Ashbourn was a beautifully-situated town, second to none in the county, and at this time of the year could not be excelled for its floral beauties and charming scenery, and therefore it was a treat for them to have the opportunity of coming to a place surrounded by so many objects of interest, amongst which was the fine old parish church. (Hear, hear.) The meeting that day had been a great success, and some most interesting subjects had been discussed, including the proposed erection of a Masonic Hall for Derby. The last time the Provincial Grand Lodge assembled at Derby there was a dreadful war raging on the Continent. It was then nation against nation. It was now more horrible—brother against brother. (Hear, hear.) It must be gratifying to those present to note that the Freemasons of Paris had put their shoulders to the wheel to

endeavour to put an end to this state of things, and it was to be hoped that their efforts might be successful. (Hear.) Bro. Okeover concluded by remarking that he had only one wish, one object in view, namely, that the Craft should flourish in the province of Derbyshire.

Bro. J. Britton gave "Brother Colville, P.D.P.G.M. of Derbyshire, and the Wardens and other officers of the P.G.L.," to which Bro. Hillam responded.

Bro. Varley gave "The Past Grand Officers of Derbyshire," which was responded to by Bro. J. Crossley. Bro. Okeover gave "The Visiting Brethren," which was responded to by Bro. Sir J. Alleyne, Bart. Bro. J. Smith, gave "The W.M., Wardens, and Brethren of the St. Oswald Lodge," which was acknowledged by Bro. Britain, W.M. Bro. Whitcombe gave "The other lodges in the province," which was responded to by Bro. J. C. Gribble, W.M. of the Arboretum Lodge, Derby. "The Masonic Charities" was proposed by Bro. Shipton, and replied to by Bro. G. T. Wright. The Tyler's toast, "To all poor and distressed Masons," &c, brought the very agreeable proceedings to a close, the brethren leaving Ashbourn with the most favourable impressions of their first— but is to be hoped not last—visit to that town. The Midland Company attached one of their saloon carriages to the North Staffordshire train for the conveyance of the brethren from Derby.

Amongst the brethren present were: H. C. Okeover, D.P.G.M., as P.G.M.; Henry Hillam, P.S.G.W.; Reginald Darwin, P.J.G.W.; Rev. A. A. Bagshawe, P.G. Chap.; Thomas Cox, P.G. Treas.; William Naylor, P.G. Sec.; Saml. Rowbottom, P.G. Supt. of Wks.; John Verte-zous, P.A.G. Dir. of Cer.; W. H. Burton, P.G. Purs.; L. L. Simpson, P.G. Steward; W. E. Holland, P.P.S.G.W.; Thomas Horsley, P.P.S.G.W.; James Crossley, P.P.S.G.W.; Hy. Carson, P.P.J.G.W.; F. Campion, P.P.G. Purs.; Frank Iliffe, P.P.G. Dir. of Cer.; John Smith, P.P.G.S.D.; Thomas Shipton, P.P.G. Reg.; Frederick Britton, P.P.J.G.W.; James Britton, W.M. 850; J. C. Gribble, W.M. 731; Samuel Taylor, W.M. 654; J. Armstrong, W.M. 456; George Cooper, P.P.G. Purs.; G. T. Wright, P.M. 731; John Thorpe, P.M. 654, Staffordshire; S. W. Ready, P.M. 654; L. B. Twells, P.M. 850; John Varley, P.M. 506; Henry Cupit, 1028; Sir J. G. N. Alleyne, 1324; J. Allen, 1324; Fitzherbert Wright, 1324; W. Jessop, 1324; George Staley, 1324; L. Darwin, 1235; Turner, 1235; Kinder, 884; C. Parkin, 884; T. A. Jackson, 353; William Lennox, 884; J. Strong, 884; Henry Burn, 731; H. J. Foulds, 253; John Ridley, 850; J. S. Whitham, 850; John Hewett, 850; W. C. Whitham, 850; G. H. Sheffield, 731; William Footman, 353; J. L. Gibbons, 353; T. Coulthurst, 731; Hazlehurst, W.M. Scarsdale Lodge; Dusautoy, 731; Huggett, 731; Ward, 253; Lister, P.M. 850; Bradley, 850; and others, including several members of No. 1235, who did not sign the Tyler's book. Bro. T. Cox acted as D.P.G.M.

#### PROV. GRAND LODGE OF BERKS AND BUCKS.

On Friday se'nnight the Freemasons of Berks and Bucks, to the number of about seventy, assembled at Aylesbury for the purpose of holding their annual Provincial Grand Lodge, at which the presentation of reports from the different lodges in the province, the appointment of officers for the ensuing year, and other business, usually takes place. The brethren from Berkshire arrived at Aylesbury by special train, kindly granted by the Directors of the Great Western Railway Company, and at one o'clock the Provincial Grand Lodge was opened in due form at the Assembly Room, under the presidency of the Provincial Grand Master, Bro. Sir Daniel Gooch, Bart., M.P., who was supported by Bros. Sir J. Warren Hayes, Bart., Deputy P.G. Master; R. T. Spiers, Deputy Prov. G. Master for Oxfordshire; the Rev. T. Barton, Prov. Grand Chaplain; the Rev. T. O. Grace, &c. There were also present the following brethren, most of whom hold high position in the province or in their respective lodges: W. Biggs, Prov. Grand Secretary; Holden, Prov. Grand Treasurer; W. W. Hodges, W. H. Cave, J. W. Hounslow, H. D'Almaine, W. Hedges, A. H. Simpson, W. C. Bland, G. Chancellor, J. Ellis, R. C. Hurley, R. Bradley,



F. G. Hall, G. J. Cosburn, E. J. Tabor, G. Ratcliffe, W. Webb, S. Jacob King, W. J. Beauchamp, J. Williams, B. Fielder, J. Bance, T. Deller, R. R. Hollyer, J. Adam, J. T. C. Winkfield, W. H. Baker, A. L. Taylor, H. C. Lewis, J. W. Dover, E. Wootton, W. Hoblyn, C. A. Lippincott, S. G. Payne, T. Haddon, C. F. Whiskin, E. Wood, W. H. Herbert, G. M. Knight, Fred. Bland, W. Ford, J. Whitehouse, Marriott, Tolley, Briggs, Mortimer, G. H. Palmer, Grissbrook, C. W. Scriven, J. McCubben, H. Poynder, T. Cooke, Bolton, H. J. Gooch, R. R. Alexander, &c.

The P.G. Master, addressing the brethren, said he was pleased to be able to congratulate them upon the steady progress of Freemasonry in this province, forty-five members having been added during the past year. He trusted that the various lodges had been careful in admitting those only who would do honour to the Craft. He proceeded to explain the circumstances under which the Charity Fund had recently been established, expressing a hope that all the lodges in the province would regularly contribute to it, and thus afford systematic aid to the valuable Charities connected with the Order. Sir Daniel called attention to the newly-printed Book of Bye-Laws, with a history of the province, which had been carefully compiled by the Prov. Grand Secretary, Bro. Biggs. He was sure all the brethren were delighted that the first public act of the Prince of Wales, as a Freemason, was performed in their own province, when His Royal Highness laid the principal stone of the Reading Schools, on which occasion so many Grand Officers were also present. In conclusion, Sir Daniel Gooch said he hoped the Masons throughout the province would continue to work together with that harmony which was so essential to the prosperity of the Craft.

It was then moved, seconded, and carried unanimously, that Bro. Holden be re-elected Treasurer.

The Prov. Grand Secretary read the reports from the different lodges which were in all respects satisfactory.

The Prov. Grand Treasurer presented a statement of receipts and disbursements, showing a balance in hand of about £113.

On the motion of the Prov. Grand Master, seconded by Bro. J. T. Morland, it was unanimously resolved "That the sum of twenty guineas be presented to the Charity Fund."

Bro. Sir Daniel Gooch then appointed the Prov. Grand Officers for the ensuing year, and duly invested them with their regalia, as follows :-

- |                              |                     |
|------------------------------|---------------------|
| Bro. J. Williams, P.M. 591   | ... Senior Warden.  |
| " G. Chancellor, W.M. 1101   | Junior Warden.      |
| " Rev. T. Barton, 574        | Chaplain.           |
| " Rev. O. G. Grace, P.M. 591 | Junior Chaplain.    |
| " R. Bradley, W.M. 414       | Registrar.          |
| " W. Biggs, P.M. 574         | Secretary.          |
| " J. McCubben, W.M. 948      | Senior Deacon.      |
| " W. Hedges, W.M. 945        | Junior Deacon.      |
| " G. Radcliffe, W.M. 840     | Dir. of Cers.       |
| " F. G. Hall, P.M. 574       | Asst. Dir. of Cers. |
| " E. Grissbrook, W.M. 771    | S.W.                |
| " G. H. Palmer, 771          | Organist.           |
| " H. Poynder, 948            | Pursuivant.         |
| " J. Whitehouse              | Supt. of Works.     |
| " Lawson                     | } Stewards.         |
| " Winkfield                  |                     |
| " Whiskin                    |                     |
| " Payne                      |                     |
| " Haddon                     |                     |
| " Liffencot                  | } Tylers.           |
| " Hemmings                   |                     |
| " Nowell                     |                     |

The lodge having been closed in the customary manner, the brethren adjourned to the George Hotel, and partook of a sumptuous banquet, served in a very satisfactory manner. Bros. Marriott, Tolley, Briggs, and Mortimer carried out the musical arrangements, and their performances were loudly applauded. Dessert having been introduced,

The Chairman (Sir Daniel Gooch) proposed "The Queen and the Craft," and next "The Right Hon. the Earl de Grey and Ripon, M.W.G.M., His Royal Highness the Prince of Wales, and the Right Hon. the Earl of Zetland, Past Grand Master of the Grand Lodge of England."

The Chairman then proposed "The Health of the Right Hon. the Earl of Carnarvon, Deputy Grand Master, and the Grand Officers of the Grand Lodge of England, Past and Present," for whom Bro. R. J. Spiers, P.G.S.B. of the Grand Lodge of England, responded, and gave the brethren a cordial invitation to visit the Masons at Oxford.

The Deputy Prov. Grand Master (Rev. Sir John Warren Hayes), then rose, and said the pleasing and honourable duty devolved upon him of proposing the health of their worthy P.G. Master. (Cheers.) He was not at all surprised to find the brethren receiving this toast with acclamation, and he felt quite convinced that the longer Sir Daniel resided among them and filled the high office he held at present, the greater reason they would have for according to him a hearty reception. Their chairman had very important and responsible duties

to perform, not only in connection with Masonry, but also in Parliament, and yet Sir Daniel always felt great pleasure in making it convenient to come amongst his brethren, not only in Provincial Grand Lodge, but also in the different lodges throughout the Province. (Hear, hear.) They had indeed great reason to congratulate themselves upon the progress of Masonry in this Province since it had been presided over by their worthy Bro. Sir Daniel Gooch. (Hear and cheers.) He begged to thank Sir Daniel for the good he had effected as Grand Master of the Province, and hoped he would long be spared to preside over them. (Cheers.)

The Chairman, in responding, said he felt he could do little or nothing himself, and that what good was done must be accomplished by the united action of himself and the brethren throughout the Province. It was necessary that they should all work together, harmoniously, to advance the great object which they all had at heart. When appointed to preside over this province, he heard a murmur of differences existing between the brethren of Buckinghamshire and those of Berkshire. As G.M. he knew no difference, and it was his duty not to know any. (Hear, hear.) He was glad, however, to find that such a feeling as that he had just alluded to had entirely passed away—(hear, hear)—and they had that day assembled in Aylesbury, and the brethren there had given them a kind and hearty reception, for which, in the name of them all, he offered their thanks. (Hear, hear.) He hoped that, individually and collectively, the brethren would aid him in carrying out the great and good works for the advancement of which they professed to be formed—namely, the welfare of mankind. (Cheers.) He was gratified to see Masonry prospering in the province; and, in conclusion, he thanked the brethren for the kind manner in which they had received the toast. (Cheers.)

The Chairman again rose, and, in complimentary terms, proposed the health of "The Deputy Grand Master, Sir J. W. Hayes," who, in replying, assured the brethren that any services that he could render would be gladly given to promote the interests of Freemasonry. (Cheers.)

The Chairman proposed, as the next toast, "The Masonic Charities," and urged all the brethren to contribute through their respective lodges to the Charity Fund, his ambition being that Berks and Bucks should stand second to no other province in the amount of aid afforded to the Masonic charities. (Cheers.) Let them drink success to the noble Institutions connected with the Order, and also determine that, so far as they were concerned, these Institutions should be attended with prosperity. (Hear, hear.)

To "The health of the Visitors," next proposed by the Chairman, Bro. Bolton responded.

The Chairman next proposed "The health of the Prov. Grand Secretary and Prov. Grand Treasurer," and spoke of the labour and zeal of Bro. Biggs, without whose assistance he (Sir Daniel) would have been as a lost sheep. There could be no doubt that a great deal of the success that characterized Masonry in this province was due to the untiring exertions of Bro. Biggs. (Hear and cheers.)

Bro. Holden and Bro. Biggs severally returned thanks.

The Chairman next proposed "The health of the Worshipful Master, Officers, and Brethren of the Buckingham Lodge, and the other Lodges in the Province," for whom Bro. Ambrose Taylor responded.

The Tyler's toast was then given, and the Prov. Grand Master vacated the chair.

The brethren from Berkshire left by the 7.5 train in the evening, and we are expressing the feelings of each one in stating that the visit to Aylesbury afforded them much pleasure, the brethren in that town having spared no pains in making the arrangements necessary for receiving and entertaining the Prov. G. Lodge.

The last occasion on which the Freemasons of this province met at Aylesbury was in 1865.

On the 10th May, George Stodart Blackie was elected Right Eminent Grand Commander of the Grand Commandery of Knights Templar of the South of Tennessee. Bro. Blackie is well known as a most indefatigable labourer in the Masonic field—a most zealous and earnest Mason, worthy of this great honour. He is representative at the Grand Lodge of Tennessee of the Grand Lodge of Ireland and other Masonic bodies in Great Britain.

SECRETS.—Josh Billings, who ought to know, says that "Secrets are kussed poor property ennyhow; if you circulate them, you lose them; and if you keep them, you lose the interest on the investment."

"AND so ye have taken the teetotal pledge, have ye?" said one Irishman to another "Indade I have, and am not ashamed of it aither." "And did not Paul tell Timothy to take a little wine for his stomach?" "So he did; but, then, my name is not Timothy, and there's nothing the matter with my stomach, bedad."

Reports of Masonic Meetings.

THE CRAFT.

WARRINGTON.—Lodge of Lights, No. 148.—The regular monthly meeting of this lodge was held on Monday evening last. The W.M., Bro. W. Richardson, was supported by Bros. James Jackson, S.W.; W. S. Hawkins, as J.W.; John Harding, S.D.; Jos. Cassidy, J.D.; W. Crompton, I.G.; John Bowes, P.M., Past P.G. Reg. C. and W.; D. W. Finney, P.M.; W. Smith, P.M.; Dr. Spinks; Dr. Gornall; Rev. Dr. Massingham; Rev. J. N. Porter; J. W. Thorp; Peter Jones; T. Mee Pattison, Org.; Christoph Ekkert; Robert Richardson; W. Mossop, W.M. 1250; John Dimelow; J. Bancroft; Dr. Cooper; James Hannah, Tyler. Visitors: Bros. Rev. Francis Terry, M.A., Prov. G. Chap., Cheshire; Robert Jackson, P.M. 104; C. A. Pearse, No. 941; E. Roberts, P. J. Edelsten, and Richard Brierley, No. 1250. The lodge was opened in due form, and the minutes read and confirmed. The ballot was then taken for Mr. Dimelow, and proving in his favour, and he being present, was initiated by the W.M.; the working tools were delivered by Bro. W. S. Hawkins, and the charge by Bro. Finney, P.M. The lodge was opened in the second degree, and Bro. Thorp claimed advancement, and having sustained his claim to the satisfaction of all, he was entrusted and retired. The lodge was opened in the 3rd degree, Bro. Thorp re-admitted and raised to the sublime degree of a M.M. by Bro. Bowes. The lodge having been duly lowered, and some business transacted, it was finally closed with the usual solemnities, and the brethren adjourned to Bro. Jabez George Hughes' for refreshment.

DARWEN, LANCASHIRE.—Lodge Harmony and Industry, No. 381.—At the last regular monthly meeting at the lodge-room, New Inn, Darwen, a beautiful M.M. jewel was presented to Bro. George Wood, P.M., by the brethren of this lodge, the inscription being truly indicative of the estimation this worthy brother is held by his co-workers:—"Presented to Bro. George Wood, P.M., by the brethren of Lodge Harmony and Industry, No. 381, Darwen, as a token of esteem. April, 1871." The jewel, which is valued at nearly £10, was presented in a suitable speech by the W.M., Bro. G. E. Stephens, and feelingly acknowledged by Bro. Wood.—Bro. Lawrence Roberts, P.M., proposed, and Bro. William Entwistle seconded, "That one guinea be sent to the Masonic Life Boat," which was unanimously carried. Other business being concluded, the lodge was closed with the usual formula at 9.30.

BOMBAY.—Lodge Emulation, No. 1100, E.C.—The annual installation meeting of this lodge was held at the Freemasons' Hall, Mazagon, Bombay, on Thursday, the 20th April, 1871, and was very numerously attended, amongst whom were W. Bros. Alfred King, P.M. 757; P.D.G.S.W.; Alfred Edginton, P.M. 757; P.D.G.J.D.; Alfred Swift, P.M. 1062; W. H. Hussey, P.M. 944; D.G. Sec.; J. Lockley, P.M. 757; Alex. M'Kenzie, W.M. 944; Sorabjee Frammurze, P.M. 1189; D.G.D. of C.; R. H. Forrester, P.M. 371. S.C. The following lodges were represented by brethren present:—Concord (757), Truth (944), Star of India (1062), Eastern Star (1189), Rising Star (342), Perseverance (351), Caledonian (490), Union (767), Barton (475), Harmony, and Friendship and Harmony (1270). The lodge was opened in the first degree at 6.30 p.m., and the minutes of the last regular meeting were read and confirmed. The lodge was then opened in the second degree, when the W.M.-elect, Bro. George Lewis D'Emden, J.W., was presented by W. Bros. Alfred King, and Alfred Swift for installation. The qualifications were recited and ancient charges read and assented to, when the ceremony was proceeded with. A Board of Installed Masters was formed, consisting of W. Bros. A. King, A. Swift, A. Edginton, W. H. Hussey, J. Lockley, A. M'Kenzie, and Sorabjee Frammurze, and Bro. G. L. D'Emden was placed for the first time in the chair of K.S. On the brethren being re-admitted, and the customary salutes having been given, the following officers were appointed and invested:—Bros. T. Archington Hopewell, S.W.; E. Hewett, J.W.; E. Gleave, Treasurer; J. F. Pennock, Secretary; H. Ainsworth, S.D.; J. Hartley, J.D.; Rustonjee Cowasjee, D. of C.; J. G. Smith, I.G.; J. W. Leager, Tyler. The important duties of installing officer were ably and effectively rendered by Bro. C. Beard, the retiring W.M., by whom also was given the appropriate addresses and concluding charges to the W.M., Wardens, and brethren in a most perfect manner, which called forth continued expressions of approbation and praise. After transacting the ordinary business, the lodge was closed in peace and harmony, and the brethren adjourned to the banqueting-hall, where a capital repast was, as usual, provided by the worthy Steward, Bro. J. F. Pennock. Ample justice having been done to the "luxuries of the East," and the cloth having been removed, the usual loyal and Masonic toasts were proposed and responded to in a Masonic manner. The W.M., in proposing "The Health of the Immediate Past Master, Bro. C. Beard," referred to the many valuable services he had rendered to the lodge during the two years he had presided over it, alluding in highly flattering terms to Bro. Beard's Masonic attainments and particularising the excellence of his working. The toast was received, as it deserved to be, with long and continued acclamation, which was repeated on Bro. Beard rising to respond, which he did in appropriate terms. The intervals were much enlivened by some good selections on the pianoforte by Bros. Williams and Collins, and some first class songs were sung by some of the brethren present. The last toast of O.B. brought the meeting to a close, and the brethren separated, well pleased with their re-union. This some English readers will scarcely credit, when they learn that the thermometer stood at about 95°, and the temperature was only made bearable by the continual swing of the punkahs.

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## The Freemason,

SATURDAY, JUNE 3, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

BUSINESS to be TRANSACTED  
in GRAND LODGE.

ON Wednesday, the 7th inst., Grand Lodge will hold its usual Quarterly Communication, and the first business which calls for special notice will be the election of members of the Board of General Purposes, when the brethren will have an opportunity of selecting from a large number of candidates, all of whom, we doubt not, are worthy, although there may be degrees in their Masonic worth. The election of members of the Colonial Board will then be held, and as the duties of this Board are not considered so important as those of the Board of General Purposes, there are fewer aspirants for the honour of election. There will, however, be a contest, as more than the required number of members have been nominated.

The choice of members of the Committee of Management of the Royal Masonic Benevolent Institution will be the next business, followed by the report of the Lodge of Benevolence for the last quarter, in which recommendations to Grand Lodge for grants amounting to £300 were made.

The report of the Board of General Purposes will then be taken, and we regret to see that the Board have recently had to adjudicate upon grave offences against the

civil code, as well as against Masonic law.

In one instance it is alleged that the Secretary of a lodge has not accounted for certain moneys received by him in his official capacity, and, further, that he has not appeared before the Board to answer the complaint preferred against him, thus adding contumacy to the other offences laid to his charge. It must at all times be a most unpleasant duty to take cognizance of the derelictions of the brethren, but in the present case it is not merely an error of judgment that the Board has to deal with, but a most reprehensible breach of trust, committed by a Mason when in temporary possession of the funds of his lodge. The Board have therefore justly marked their sense of the transaction by suspending the offender from his Masonic functions "until such time as he shall make submission, and grace be granted him." The second and third cases which the Board have had under consideration, although affording matter for serious comment, are happily free from the taint of moral turpitude. They reveal, however, the fact that a very discreditable state of negligence exists on the part of brethren whose bounden duty it is to make themselves thoroughly acquainted with the laws which govern the English Craft. In the first place, it appears that a candidate who had been duly approved at a meeting of the lodge, and who presented himself at the next meeting for initiation, was passed over in favour of five other candidates who were only elected at the latter meeting. But a still grosser irregularity took place on the same occasion, when the Master allowed three distinct ballots to be taken for one and the same person, "he," to quote the words of the report, "having been black-balled on the two first ballots." This, as a matter of course, strikes at the very principle of the ballot, and renders the whole proceeding simply a mockery. The Board have therefore suspended the lodge, and censured the Immediate Past Master under whose presidency the irregularities were committed.

Upon the report of the Colonial Board an important question of jurisdiction arises. Our readers are aware that a majority of the lodges held in the province of Quebec have formed a Grand Lodge, and we hold, and have ever held, that in taking this step they were perfectly justified. Among the lodges supposed to have joined in the movement was the St. George's Lodge at Montreal, No. 440 on the register of the Grand Lodge of England. It appears that the Master and other brethren were willing to secede, but no less than twenty-nine members of the lodge protested against the secession, and claimed the warrant in accordance with the laws of their mother Grand Lodge. But the Master has not surrendered the warrant, neither has he taken notice of the orders of the Colonial Board respecting it. He is therefore very properly suspended from his Masonic functions as an unworthy member of the Craft, the resolu-

tions arrived at by the Board being as follow:

1st. That Bro. William Edgar Coquillette, who has seceded from the St. George's Lodge, No. 440, Montreal, not having, as directed by this Board, delivered up the warrant to the members of the lodge who adhered to their allegiance, according to Article 29, page 71, of the Book of Constitutions, edition 1867, has violated his obligation as Master of that lodge.

2nd. That Bro. William Edgar Coquillette, late of St. George's Lodge, No. 440, Montreal, be suspended from his Masonic functions, and that notice of such suspension be transmitted to the District Grand Master of Montreal, the various lodges under the English Constitution in the Dominion of Canada, and to the Grand Lodges of Canada, Nova Scotia, and New Brunswick.

Verily, Brother Coquillette will be no acquisition to the Grand Lodge of Quebec, and for the sake of the many honourable men comprised in that body, we hope he will not be in any way supported in his unmasonic conduct by the Masons of Quebec.

Among the proposed motions to come before Grand Lodge we find the following extraordinary query by Brother Sir Patrick Colquhoun, No. 447:—

"Whether Grand Lodge countenance the Rite of Misraim of 90°, the Rite of Memphis, and the Order of Rome and Constantine? and if not, whether it be consistent with the position of a sub-altern in the Grand Secretary's office that he take a lead in these unrecognised degrees?"

It is to be regretted that the worthy brother has not studied the Constitutions of the English Fraternity to more advantage, or he would have known that, "by the solemn Act of Union between the two Grand Lodges of Freemasons of England in December, 1813, it was 'declared and pronounced that pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.'" But there is evidently a latent motive in the inquiry, and we fear it is one not very creditable to the doughty Crusader. An insane desire to damage the popular chivalric Order known as the "Red Cross of Constantine" seems to be the real object of the interrogatories; but, inasmuch as Grand Lodge has nothing whatever to do with the unrecognised degrees, whether they be the Rose Croix, the Red Cross, or the Templar, we are of opinion that Sir Patrick has shot somewhat wide of the mark, and that his query will be relegated to the limbo of "rejected addresses."

Bro. Raynham W. Stewart will propose "That in future the meetings of Grand Lodge shall take place at five o'clock in the afternoon, and that the law No. 10, relating to the Laws of Grand Lodge, be altered from 'ten' by inserting the word 'eight' instead of 'ten' in the second line;" but we do not believe that this motion is likely to be carried—as, however desirable it may be not to protract the business of the Grand Lodge to a late hour, five o'clock would be a very inconvenient time to many who are accustomed to dine after the labours of the day are concluded. In this case, however, every brother will naturally study his own convenience, as no great principle is involved, and we merely express what we

consider will be the feelings of the majority.

The last notice of motion on the agenda paper is by Bro. Head: "That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season." It is one which commends itself at once to our sympathy and support, and the amount requested will most assuredly be granted without demur. The late Bro. Udall for many years had the privilege of proposing this vote, and his mantle has now fallen upon a worthy Elisha in the person of Bro. Head, who, we hope, may long be spared to plead for the "old people."

We have now finished our summary of the business to be transacted in Grand Lodge, and although it may seem a somewhat uninteresting recital, we believe that the Craft at large, who have no other medium of information, are not unwilling to learn through these columns all that is likely to transpire at each succeeding Quarterly Communication.

WE learn that the correspondence which has been published in this journal on the "Qualification for the Mark Chair" is likely to have a practical result, as we are informed that the V.W. Bro. James Stevens, G.J.O., has given a notice of motion for consideration of the Grand Lodge of Mark Masters, to be held on Tuesday next, with a view to amend that portion of the regulations which necessitates the installation of a Mark Master as W.M. in a Craft lodge before he can be installed as W.M. of a Mark lodge. The matter is one of great interest to the members of the Mark degree, and we hope it will be discussed without prejudice, and settled to the general satisfaction of the Mark Craft.

**RED CROSS OF CONSTANTINE.**—A conclave is about to be formed at Liverpool, and to be named the "Liverpool." Capt. G. W. Turner, P.M., P.Z., will be the first M.P.S., and Dr. Kellett Smith, P.M., P.Z., the first Viceroi.—A conclave, No. 56, has been established at Allegheny, Pennsylvania, and all the founders (sixteen in number) comprise part of the Knights Templar tourists, now on their way to Europe. Several other conclaves have also been recently started by Dr. Alfred Creigh, the zealous Chief Intendant-General for the Northern States of America.

**DISINFECTANT FOR SCARLET FEVER.**—A homely, but apparently most useful, method has been communicated to us for disinfecting houses and rooms in which cases of scarlet fever have occurred. Dissolve saltpetre up to the point of saturation, and in the solution soak several sheets of coarse blotting paper, which must be allowed to take up as much as they can, and afterwards dried. Carefully close every door, window, and chimney of the affected room, and let the prepared blotting paper be lighted and smoulder itself out. This is of course not intended to supercede the use of Condy's fluid, the value of which in every household where there is sickness is sufficiently well known; but we have heard of such success in checking the spread of infection by means of the saturated paper, and it is moreover so easy of trial, that we gladly publish the information sent to us.—*Food Journal.*

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

BRO. NORTON AND "OUR ANCIENT BRETHREN."

It seems to me that for any special enquiry, the discussion lately conducted in a most friendly manner between Bro. Jacob Norton, of Boston, U.S., and myself has been much too *discursive*; and taking the last interesting communication of Bro. Norton's as a sample, I should require a number of THE FREEMASON to do justice to the evidence which he submits in support of his theories (and often *in proof of my own*), and therefore it is not my intention to continue the discussion in such a *general* manner. Let *one* statement say, be objected to in my article on "Freemasonry and Christianity," and when that is disposed of, then take another, and so on until all are exhausted; otherwise we might go on *ad infinitum* objecting and answering until the *original* points in dispute have altogether been forgotten and neglected. The main thing is to keep to the question at issue *closely*, and allow of no irrelevant matter being introduced.

Bro. "Lupus" (an illustrious Mason and scholar) and myself may (and can) cheerfully admit a great deal of what Bro. Norton presents to the readers of THE FREEMASON, and yet we still hold to our views of the Craft as expressed in these columns and elsewhere.

I believe strongly that the "true history of Freemasonry in this country is the history of an *operative* body." Notwithstanding, however, that such is the case, that does not invalidate the fact that gentlemen were members of lodges before the 18th century, and that lodges were held which were *mainly speculative before* the revival of 1717.

W. JAMES HUGHAN.

BRO. BUCHAN AND THE "HIGH DEGREES."

I hope Bro. Buchan's well-meant note will be the means of aiding me in my attempt to have *proof* for the statements made so generally about the antiquity of *modern* degrees. Hammer away, Bro. Buchan, there is plenty yet to be accomplished; and, indeed, we need not rest from our labours until peace, harmony, and consistency are restored to the Masonic society. 333°.

MASONIC ORGANISATION VERSUS POLITICS.

After reading the remarks upon this subject at page 329, it appears to me that "A Royal Arch Mason" forgets that our system of Freemasonry has nothing to do with politics, and that to carry out his ideas would be to go dead against our constitution and doctrines. It is our duty as *citizens* to support the "preservation of the *public peace*." Everything in its own place. W. P. B.

CIVILISATION AND RELIGION.

The following from one of the able lectures now being delivered by Dr. Lerffi at the South Kensington Museum is worth studying, viz:—"The great importance of the studies of comparative philology and comparative religion, which seemed to give a clear idea of that gradual and progressive development which had embraced art, language, religion, and civilisation in general." From this we perceive that the Jew was possessed of special qualities for the development of religion, just as was the Greek for the development of art, both being equally "inspired" by God for the purpose to be served, This "inspiration"

is not a thing of the past, for God is just as much "inspiring" or making use of men now as in ages long gone by.

W. P. BUCHAN.

THE 1717 THEORY.

I am obliged by Bro. Buchan's kindly expressions in taking leave of our short controversy, and, like him, I would also desire to part from it with assurances of fraternal goodwill. In saying thus much, I am sure he will excuse my correcting a slight error in his last communication, where he explains the result of his challenge to me by stating that I did not produce a statute relating to Masons alone, but one that referred to "other labourers." This is a mistake; the statute implies that the Masons had infringed the "Statute of Labourers," but in itself it refers to Masons *only*, and contains no reference whatever to "other labourers."

LUPUS.

RED CROSS OF ROME AND CONSTANTINE.

I have observed from time to time signs of the old and fallacious statements respecting this newly-invented Masonic degree cropping up in the pages of THE FREEMASON. Not long since I saw references to the documents in the box at Freemasons' Hall; I now observe a quotation from the *Keystone* setting forth that this degree "claims to have its origin on October 28, A.D. 312, at the memorable battle fought at Saxa Rubra, the conferring of which can be traced, by authentic written proof in England, from 1788." I think our American brethren should be told that they are deluding themselves by one of the most absurd and preposterous assumptions that ever cast ridicule upon our ancient and respectable Craft. Not only has it been honestly confessed in print that the degree has nothing but a Masonic origin; but the only document yet produced from *the* box contained evidences that it related to the old Masonic Red Cross Order, and had nothing to do with that of Constantine. And as to the appendant degree of the Holy Sepulchre, not a word has been ventured in support of its claim, beyond the very brief statement that a few years since it "flourished."

LUPUS.

BRO. YARKER AND THE "HIGH DEGREES."

I do not believe in all Bro. Yarker says. Who does? He is wrong sometimes beyond question. Who is not? Even I am now and then. Let us then be charitable. "One who believes in his O.B." attacks Bro. Yarker most offensively in terming him a "rag or yarn merchant." He is not the former; but supposing he were, it would be better thus and carrying on a lucrative business than be in the Bankruptcy Court, like some of our noblemen! Bro. Yarker is a Manchester merchant, and need not be ashamed of his calling. It shows the writer of the article alluded to must be short of arguments to be so petty. He also attacks Bro. Hughan, who is able to defend himself if he thinks it worth while to notice insignificant personal letters about matters quite foreign to the enquiry. It has occurred to me that Bro. Hughan might have thought the 18° an honour in 1865, under Dr. Leeson, but not now, in 1871. Not knowing, I cannot say. Does "One who believes in his O.B." accept the statement of Dr. Mackey about Frederick King of Prussia? If so, he believes what has been truly called the "great lie of the Order." Bro. Yarker has not done yet with the 33°.

333°.

THE ROYAL ORDER AND ITS ANTIQUITY.

At page 332 I perceive it stated by "A Mason who believes in his O.B." that "As a member of the Royal Order of Scotland, I am quite well aware of the antiquity and dignity of that Order," &c. As to this "dignity," we may put it on a par with the others, and as to its "antiquity," we may allow it to be so old as about the middle of last century. Should, however, any one assert its being older than that, I should like to see some *real proof* of such being the case. At present I know of none, and look



upon the reputed connection with Robert the Bruce as pure imagination. X. Y. Z.

WILLIAM SCHAW AND THE MASONS.

At page 325 we read: "There can be no doubt that the former words—*Sacris ceremoniis propositus*—relate to his holding the distinguished office of General Warden of the Ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing." Now, that is a mistake, for where were these "ceremonies of the *Masonic* Craft"? The false notion implied in the above is based upon the idea that our degrees and ceremonies were in existence and practised by the Masons in Schaw's time; but such was not the case, as they did not exist then. W. P. B.

The following extract will no doubt be interesting and instructive to your readers who are Royal Arch Masons, more particularly those who take an interest in the lectures and explanations of that supreme degree, in which, as in the Craft, the number seven holds a prominent place.

A. A. P.

THE NUMBER SEVEN.

The number is composed of the first two perfect numbers, equal and unequal, three and four; for the number two, consisting of repeated unity, which is no number, is not perfect; it comprehends the primary numerical triangle or time, and square or quartile conjunction, considered by the favourers of planetary influence as of the most benign aspect. In six days creation was completed, and the seventh was consecrated to rest. On the seventh day of the seventh month a holy observance was ordained to the children of Israel, who feasted seven days and remained seven days in their tents. The seventh year was directed to be a Sabbath of rest for all things; and at the end of seven times seven years commenced the grand jubilee. Every seventh year the land lay fallow; every seventh year there was a general release from all debts, and all bondmen were set free. From this law may have originated the custom of our binding young men to seven years' apprenticeship, and punishing incorrigible offenders by transportation for seven, twice seven, and three times seven, years. Every seven years the law was to be read to the people. Jacob served seven years for the possession of Rachael, and also other seven. Noah had seven days' warning of the flood, and was commanded to take the fowls of the air in by seven and the clean beasts by seven. The ark touched the ground on the seventh month, and in seven days the dove was sent out, and again in seven days after. The seven years of plenty and seven years of famine were foretold in Pharaoh's dream by seven fat and seven lean beasts, and the seven full and seven blasted ears of corn. Nebuchadnezzar was seven years a beast, and the fiery furnace was seven times hotter to receive Shadrach, &c. A man defiled was, by the Mosaic law, unclean seven days; the young of both animals was to remain with the dam seven days, and at the end of the seventh was to be taken away. By the old law, man was commanded to forgive his offending brother seven times; but the meekness of the revealed law extended his humility to seventy times seven. In the destruction of Jericho, seven priests bore seven trumpets seven days; on the seventh they surrounded the wall seven times; after the seventh, the walls fell. Balaam prepared seven years for a sacrifice; and seven of Saul's sons were hanged to stay a famine. Laban pursued Jacob seven days' journey; Job's friends sat seven days and seven nights, and offered seven bullocks and seven rams as an atonement for their wickedness. In the seventh year of his reign, King Ahasuerus feasted seven days, and on the seventh, deputed his seven chamberlains, to find a queen, who was allowed seven maidens to attend her. Miriam was cleansed of her leprosy by being shut up seven days. Solomon was seven years in building the Temple, at the dedication of which he feasted seven days. In the Temple were seven lamps: seven days were appointed for an atonement upon the altar, and the priest's son was ordained to wear his father's garments seven days. The children of Israel eat unleavened bread seven days. Abraham gave seven ewe-lambs to Abimelech as a memorial for a well. Joseph mourned seven days for Jacob. Naaman was cleansed of his leprosy by bathing seven times in Jordan. The Rabbins say that God employed the power of this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word, which signifies seven; whence Hannah, his mother, in her thanksgiving, says, the barren hath brought forth seven. In Scripture are enumerated seven resurrections: the widow's son, by Elias;

the Shunamite's son, by Elisha; the soldier who touched the bonds of the prophet; the daughter of the ruler of the synagogue; the widow's son of Nain; Lazarus, and our Lord. The Apostles chose seven deacons. Enoch, who was translated, was the seventh from Adam: and Jesus Christ was the seventy-seventh in a direct line. Our Lord spoke seven times on the cross—on which he was seven hours; He appeared seven times, and after seven times seven days sent the Holy Ghost. In the Lord's Prayer are seven petitions, contained in seven times seven words, omitting those of mere grammatical connection. Within this number are concealed all the mysteries of apocalypse revealed to the seven churches of Asia. There appeared seven golden candlesticks and seven stars in the hand of Him that was in the midst; seven lambs before the seven spirits of God; the book with seven seals; the lamb with seven horns and seven eyes; seven angels with seven trumpets; seven kings; seven thunders; seven thousand men slain. The dragon with seven heads and seven crowns; and the beast with seven heads. Seven angels bearing seven plagues and seven vials of wrath. The vision of Daniel was seventy weeks, and the elders of Israel were seventy. There were also seven heavens, seven planets (?), seven stars, seven wise men, seven regular-made Masons, the W.M., the two Wardens, two F.C.'s, and two E.A.'s; seven champions of Christendom, seven notes in music, seven primary colours, seven deadly sins, and seven sacraments in the Catholic Church. The seventh son was considered as endowed with pre-eminent wisdom, and the seventh son of a seventh son is still thought to possess the power of healing diseases spontaneously. Perfection likened to gold seven times purified in the fire; and we yet say you frightened me out of my seven senses. The opposite sides of a dice make seven, whence the players at hazard make seven the main. Hippocrates says the septenary number, by its occult virtues, tends to the accomplishment of all things—to be the dispenser of life and fountain of all its changes; and, like Shakespeare, he divided the life of man into seven ages; for as the moon changes her phases every seven days, this number influences all sub-lunary beings. The teeth spring out in the seventh month, and are shed and renewed in the seventh year, when infancy is changed into childhood. At twice seven years puberty begins; at three times seven the faculties are developed and manhood commences, and we become legally competent to all civil acts. At four times seven man is in full possession of all his strength. At five times seven he is fit for the business of the world. At six times seven he becomes grave or wise—or never. At seven times seven he is in his apogee, and from that time decays. At eight times seven he is in his first climacterick. At nine times seven, or sixty-three, he is in his last or grand climacterick, or year of danger; and ten times seven, or threescore and ten, has, by the royal prophet, been pronounced the natural period of human life.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

"OUR ANCIENT BRETHREN" ONCE MORE

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Kindly favour me with permission to ask Bro. J. Norton to oblige by stating what grounds he finds for believing that the lines (quoted in his letter to you dated 1st May), commencing

"For seven of England's royal kings,"

were composed by A. Mundy.

The verses in question are a portion of one of the ballads contained in "A Crown-Garland of Gouldeu Roses," and are usually attributed to Richard Johnson; Mr. W. Chappell, who edited the "Crown-Garland" for the Percy Society, supports this view. (See Percy Society Early English Poetry, Ballads, &c., vol. ii., Introduction, page 5.)

Evidence for or against Johnson's to be regarded as author of any portion of the "Crown-Garland" will much interest those of your readers who care for this class of questions.

Yours fraternally,

JAMES H. H. HOWARD.

Northleach, Gloucestershire, May 31, 1871.

QUALIFICATION FOR THE MARK CHAIR.

To the Editor of *The Freemason*.

DEAR SIR AND BROTHER,—I am very much gratified to find that my esteemed Brother W. J. Hughan is disposed to give way, and "will join the present members in their attempts to procure its [the present law's] repeal . . . if it can be shown that the present law injuriously affects any lodge."

I venture, with great diffidence, to submit that the concluding paragraph of my letter which you have

been so good as to publish in to-day's FREEMASON, does show that the simple fact of the G.M.M. having the power to either grant or refuse a dispensation at his option, an injurious effect may at any time be brought to bear upon the votes of any Mark Lodge who select a Brother for the Mark W.M. chair not being a W.M. of a Craft lodge.

In the second paragraph of my letter the words "absolute necessity" occur; I intended to have written "absolute certainty."

I hope now we shall have our worthy Brother W. J. Hughan enrolling his honoured name amongst the converts to the opinions held by many Mark Masters, as indicated in the letters of

Yours fraternally,

A CRAFT AND MARK P.M.

London, 27th May, 1871.

"FREEMASONRY AND ISRAELITISM."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The above subject, which has been touched upon by our esteemed Bro. Carpenter at page 323, is one which has also crossed my own mind occasionally, especially lately. I do not consider that, whatever the solution may be, there is anything mysterious in it. Possibly, Drs. Desaguliers and Anderson held views in regard to Christ's teaching which were much in advance of their age, being possibly similar to those now held by "Rationalists" or Unitarians. Hence, if they were really Antitrinitarians, and looked upon Christ merely as a great man who gave out noble and humanizing ideas, there was nothing more natural than that while acknowledging God as T.G.A.O.T.U., they should fall back upon the Bible, or Old Testament, as a foundation of their system. Seeing also that by so doing they got their monotheistic or Masonic ideas engrated upon a foundation which was respected both by Jew and Christian alike. Since God has bestowed upon man the gift of reason, He surely expects that man will do so. In fact, it is man's duty so to do. However, had Desaguliers and Anderson, in 1717, spoken out in the same manner as the Rationalists of 1871, they might have fared rather differently; instead, they promulgated their universality ideas, with God as T.G.A.O.T.U., which was only Christ's grand idea of the Fatherhood of God in another form. It is when we come to look upon God as T.G.A.O.T.U., or as "Our Father," that we are able to cast aside the petty, and I trust temporary, animosities which differences in creed, language, or nationalities set up between man and man.

The foregoing is part of my own ideas on the matter, only as yet I have not had time to think it out properly, but perhaps Brother Carpenter may favour us with something further regarding it.

I am, yours fraternally,

W. P. B.

ROYAL ARCH.

*Iris Chapter, No. 255.*—A meeting of this distinguished chapter was held at the Greyhound Hotel, Richmond, on Tuesday, the 30th ultimo, when the chair of M.E.Z. was occupied by Comp. R. Wentworth Little, P.Z. 177 and 775, by special request, in consequence of the absence of E. Comp. Lord Tenterden, P.Z., from England, and the inability of the M.E.Z., Comp. Victor Buckley, to attend in time for the work. Comp. Lieut.-Colonel A. Macdonald filled the chair of H., Lieut.-Colonel F. Burdett that of J., and Comp. R. H. Thrupp performed the duties of P.S. most efficiently. The chapter having been duly opened, the minutes were read and confirmed, and Bro. Kirke, of the Lodge of Harmony, No. 255, being in attendance, was duly prepared, introduced, and exalted to the degree of a Royal Arch Mason. The chapter was then closed, and the companions sat down to a banquet comprising all the delicacies of the season. Comp. E. R. Hills, P.Z., presiding, until the arrival of Comp. Buckley, M.E.Z., later in the evening. A most agreeable evening was spent, and the customary toast, "May harmony ever be the characteristic of our chapter," was duly honoured. The M.E.Z., Comp. Buckley, in proposing "The healths of the Past Principals," coupled with it the name of Comp. Little, who had performed so well the ceremony of exalting the candidate. The toast was received with loud applause, and Comp. Little briefly returned thanks, and expressed his readiness to assist at all times in the work of Freemasonry when called upon by the brethren or companions. Comp. H. T. Cole, P.Z., proposed "The health of the M.E.Z.," and took occasion to extol the perfect working of Comp. Little, as witnessed that evening. The toast was received enthusiastically, and Comp. Buckley responded in a very genial and felicitous manner. The Presiding Officer then proposed the S.E., Comp. W. Owen, the P.S., Comp. R. A. Thrupp, and other officers, and complimented them highly upon the manner in which they performed their duties. Comps. Owen and Thrupp expressed their sense of the good opinion enunciated by the M.E.Z., and the latter made an earnest appeal to the companions so study the ritual, the ceremonies, and the teachings of Freemasonry, which would tend to instruct and ennoble their minds. The Janitor's toast was then given, after which coffee was served, and the companions separated. Among other companions present were: Comps. Clark (P.Z.), Major-General A. Flemyng Capt. Wyndowe, F. Morgan, J. Burrows, and Rev. W. Paramore.

ANCIENT RUINS.

*Ruins of Ancient Magnificent Temples—Egypt, Palestine, and the East—Wars of the Egyptian Monarchs—Solomon's Immense Architectural Labours Style of Workmanship, &c.*

BY M. W. ALFRED, A.M., M.D.

CHAPTER I.

Within the last one hundred years we have, through the agency of the French Commission, which accompanied the conquering power of Napoleon Bonaparte into Egypt, been brought into close propinquity with the transactions of thirty-four centuries ago.

Lapidary inscriptions, and the books of those ancient times, have been deciphered and translated into our own language, fraught with most important historical facts, long buried in oblivion.

One of these books, embalmed upon the breast of a mummy, we have ourselves examined. The arms of this body were crossed upon the breast with the right hand lying on the left shoulder, and the left lying on the right shoulder. Between the elbows, and over the sternum, the book was placed, and covered by a yellowish resin, or wax, to the depth of more than an inch, and which extended over all the body. The mode of preserving these bodies was this:—The contents of the abdomen and cranium having been removed, the spices were applied, and the body firmly bandaged from foot to head. The resin was then thickly applied, and again another stratum of straps applied, encasing the body, which was placed in an interior coffin, and this in an exterior coffin, and this in a sarcophagus of prophyry. This style is denotive of high rank.

The book was a roll of papyrus, equal in thickness to four hundred pages of our paper. The characters had all the freshness and legibility of writings of yesterday. At that time we had not seen any translation of the book or roll. The examination of this book and several of the embalmed bodies brought from Egypt, has perhaps awakened a greater interest in this matter, within our own mind, than we can produce in the minds of others by a mere description, though ever so graphically illustrated.

Believing, however, that we shall not fail to entertain our readers, especially the more philosophical of them, we venture briefly to give the result of much time and thought upon the matters above stated as the heading of this article.

It is in Egypt that civilization and the arts first raised man from a state of roving barbarism to the condition of civil and permanent society.

The extreme fertility of the soil in the Valley of the Nile adapted it to the support of a dense population. Its fertility and wealth exposed it to the predatory invasions of the surrounding barbarous tribes, who oftentimes descended upon the Egyptians for purposes of rapine and plunder. This necessitated a strong military organization, and unity in the social compact. They not only defended themselves, but overpowered the invaders, subjecting them to tribute and bondage. Many tribes, like the sons of Jacob, came to Egypt as supplicants for bread.

The annual flooding of the Nile not only enriched but formed thy soil along its valley. The whole valley rests upon a bed of sea sand, and consists of vegetable earth, from the annual affluence of the Nile of three months in each year. No fresher ever raises it, as it flows along in "solitary majesty."

The most minute survey of these deposits convinced the French Commission that in a century they amounted to about four and one-third inches. To form the depth of twenty-four feet would have required about six thousand six hundred years, after the sea had formed the sand-bed beneath. A writer represents this soil as long oscillating between the sea's billowy waves and the evaporating rays of a tropical sun. It is equally evident that many centuries must have elapsed after this formation ere the soil could have been cultivated. The annual inundation of the Nile for three months rationally accounts for their manner of interment.

This great river, three thousand miles in length before reaching the Mediterranean Sea, divides into several channels.

At the point of division is located the city of Cairo, opposite to which are seen the ancient Pyramids, "casting their gigantic shadows" over the native palm trees which luxuriate on the site of ancient Memphis, where colossal statues and triumphal arches lie smouldering in the dust. Here are the remains of magnificent temples, palaces, and obelisks. Here are crypts, cut in solid rock, and solemn catacombs. Here reigned *Rameses* the Great, son of Seti, King of Egypt, the Pharaoh who oppressed the Hebrew tribes, and embittered their lives with severe service.

We learn from the discoveries in Egypt that this *Rameses* was, perhaps, the most daring of men, to

whom even Pyrrhus was inferior. He claimed to be the offspring, the son of God, in whom he placed all his hopes of victory over his enemies. Diodorus informs us that *Seti* had a dream, in which God announced to him that this "son should possess the empire of the earth." *Rameses* overpowered forty-eight Asiatic nations. His slave subjects saluted him as "The Son of the Sun, the Lord of Diadems, the Favourite of *Phthah*, the good deity, Sovereign of two Worlds, and eternal as the sun itself." The monuments aver that he commanded armies at the age of ten years.

As a specimen of his prowess in battle, we give the translation of a *Papyrus*, or embalmed book. The reader will discover that some sentences are lost:—

"The Prince of Cheta (Hittites) came with his archers and his horsemen well-armed. Every chariot bore three men. They had gathered together the swiftest warriors of those base Chetas, carefully armed, . . . and had placed themselves in ambush to the north-west of the city of Atesch. They attacked the soldiers of the King when the Sun, god of the two horizons, was at the middle of his course. The latter were on the march, and were not expecting an attack. The archers and the horsemen of his Majesty fell back before the enemy, who was master of Atesch on the left bank of the Aranta. . . . Then his Majesty, strong and sound in constitution, rising like the god Month, put on the panoply of battle, arrayed in his weapons, he was like Baal in his hour. The mighty coursers of his Majesty came forth from the grandstables of the Sun, the lord of justice, *Rameses*—*Mei Amoun* (*Rameses*, son of Jupiter). The King rushed forth in his chariot, plunged into the ranks of the despicable Cheta. He was alone, no other near him. This onset his Majesty made in sight of his whole retinue. He found himself surrounded on all sides by two thousand five hundred swift chariots, manned by the bravest warriors of the pitiful Cheta and his numerous allies. . . . Each of their chariots bore three men, . . . and the King had with him neither his princes, nor his generals, nor the captains of his archers or of his chariots.

"And this is what his Majesty of the sound and strong life said: 'What, then, is the intent of my father Ammon (Jupiter)? Is it a father who would deny his son? Have not I walked according to thy word? Has not thy mouth guided my goings forth, and thy counsels, have they not directed me? Have not I dedicated to thee magnificent festivals in great numbers? and have I not filled thy house with my booty? There is building to thee a dwelling for myriads of ages. The whole world is gathering together to dedicate its offerings unto thee. I have enriched thy domain. I have sacrificed unto thee thirty thousand men, with all the scent-bearing herbs and choicest perfumes. I have built for thee upon the sand temples of blocks of stone; and bringing obelisks from Elphantina, I have reared eternal shafts in thine honour. For thee the great ships toss upon the deep. They bear to thee the tribute of the nations. Who will say that like things have been done at any other time? Ignominy to him who resists thy designs, felicity to him who understands thee, oh Ammon! I invoke thee, oh my father! I am in the midst of a throng of unknown tribes, and I am alone before thee. No one is with me. My archers and my horsemen deserted me when I called aloud to them, and not one of them hearkened unto me when I cried to them for help. But I prefer Ammon to thousands of archers, to millions of horsemen, and to myriads of young men arrayed in phalanx. The wiles of men are as naught; Ammon will prevail over them. Oh, Sun, have I not obeyed the order of thy lips and thy counsels, have they not guided me? Have I not given glory to thee to the ends of the earth?'"

"These words resounded in Hermonthis: 'Phra comes to him who calls upon him. He stretches forth his hand to him. Rejoice and be glad, . . . he flies to thee, he flies to thee. . . . *Rameses* *Mei Amoun*! He says to thee: Behold, I am near thee. I am the father, the Sun. My hand is with thee, and I am more for thee than millions of men arrayed together. It is I who am the lord of troops and armies. Loving courage, I have found thy heart firm in valour, and my heart exults thereat. . . . The King pierced his way into the army of these vile Chetas. Six times did he enter into their midst. . . . I pursued like Baal in the hour of his might, and I slew them so that none could escape."

It appears, however, that the Chetas rallied again the next day, and made a desperate effort to save their city and themselves. In this day's battle *Rameses* had his whole force with him, and after a most dreadful conflict, completely subdued them.

From this lengthy description, as contained in the *Papyrus*, we give only the closing words of the translation of F. De Lunoze, from the French:

"The forests of spears, the clouds of arrows, the shields and the chariots crossed and recrossed each other, and met in deadly shock of battle with such

reeking uproar that the earth trembled to its depths as though Apophis,\* the great serpent, had broken away from the chains with which the gods had fastened him to the foundations of the world."

Now, any one acquainted with the sacred writings of the Hebrews, especially those of David, cannot fail to perceive a strong analogy between his invocations, zeal, faith, and triumphant exultation, and those of *Rameses*, as found in the *Sallier Papyrus*.

The phraseology in many places is almost identical with that of the great Hebrew conqueror, at least seven hundred years before he penned his beautiful psalms.

At the time Egypt was covered with cities, palaces, and gorgeous temples, Abraham dwelt in his frail tent on the plains of Mamre, the lord of "three hundred and eighteen armed servants," and the possessor of a vast herd of cattle.

His son Isaac and grandson Jacob roved with their flocks along the borders of the Red Sea, but unlike the Egyptians, never cultivated the soil. But the Hebrews, rising from this condition, became, in the reign of Solomon, as mighty a nation as their former oppressors.

\* The formidable enemy of the Sun. The Sun represented God, and the serpent Apophis the Evil Genius, or Satan.

(To be continued)

DON'T GET DISCOURAGED.

Don't get discouraged. Who ever gained anything by drawing down the corners of his mouth when a cloud came over the sun, or letting his heart drop like a dead weight into his shoes when misfortune came upon him? Why, man, if the world knocks you down and jostles past you in its great race, don't sit whining under people's feet, but get up, rub your elbows, and begin again. There are some people whom even to look at is worse than a dose of camomile tea. What if you do happen to get puzzled on the dollar-and-cent question. Others besides you have stood exactly in the same spot, and struggled bravely out of it; and you are neither halt nor blind that you cannot do likewise. The weather may be dark and rainy; very well, laugh between the drops, and think cheerily of the blue sky and sunshine that will surely come to-morrow. Business may be dull; make the best of what you have, and look forward to something more hopeful. If you catch a fall, don't lament over your bruises, but be thankful that no bones are broken. If you cannot afford to eat roast beef and plum pudding, eat your codfish joyfully, and bless your stars for the indigestion and dyspepsia you thereby escape. But the moment you begin to moan over your troubles, and count up your calamities, you may as well throw yourself over the docks and be done with it. The luckiest fellow that ever lived might have woes enough if he set himself seriously to work looking them up. They are like invisible specks of dust—you don't see them till you put on your spectacles. But then it is not worth while to put on your spectacles to discover what is a great deal better let alone. Don't get discouraged, little wife! Life is not long to spend in inflaming your eyes and reddening your nose because the pudding won't bake, and your husband says the new shirts you worked over so long "set like meal bags." Make another pudding—begin the shirts anew. Don't feel "down in the mouth" because dust will settle and clothes will wear out, and crockery will get broken. Being a woman don't procure you an exception from trouble and care; fight the battle of life as well as your husband, and it will never do to give up without a bold struggle. Take things as they come, good and bad together; and whenever you feel inclined to cry, just change your mind and laugh. Keep the horrors at arm's length, never turn a blessing round to see if it has a dark side to it, and always take it for granted that things are blessings until they prove to be something else. Never allow yourself to get discouraged, and you'll find the world a pretty comfortable sort of a place after all.—*Landmark*.

"Proceedings of the Grand Lodge of Massachusetts, U.S.," by Bro. W. James Hughan, will appear next week.

CROSBY'S BALSAMIC COUGH ELIXIR.—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial*. Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 6d., 4s. 6d. and 11s. each, and wholesale by JAS. M. CROSBY, Chemist, Scarborough. \* \* \* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Adv.]

*The SANATORIUM at WESTON-SUPER-MARE.*

MASONIC CEREMONIAL.

The West of England Sanatorium—an institution destined, without doubt, to win for itself a position in the first rank amongst the great philanthropic establishments of which we are so justly proud—last Tuesday advanced another step in the gratifying course of progress which has marked its history since its humble beginning in a house in a back street in the town of Weston-super-Mare only some two years ago. The ceremonial of Tuesday inaugurated an important era in its history, and established on the enlarged and complete form contemplated at present, the building itself will be one of the most imposing edifices in the favourite watering place, while the work of philanthropy carried on within its walls will be united by special ties with the time-honoured charities of Bristol and many other places in the West of England. The architect is Mr. Hans F. Price, and his design, when completed, will have a very pretty effect. The whole, building, with the land, will cost about £11,000, but only the first three sections—the wings devoted to children and women, and comprising about one-third of the entire structure—will be at present proceeded with. These three sections will accommodate sixty patients, making with the thirty for which there is room in the old building, provision for 90 persons. When completed, however, the new building will give accommodation for 100 persons, and the old structure will then be removed. The portion now about to be built will cost £4000, and it will be composed of local stone lined with brick, and having freestone dressings. It will be in the domestic Gothic style, with pavilion roof in the centre. The contractors are Messrs. J. Harvey and Sons, of Torquay. The laying of the foundation-stone of the new building on a site by the side of the present Sanatorium, facing the Strand, on the road midway between Weston and Uphill gave rise to the imposing ceremonial of Whit-Tuesday. The brethren of the district, always so prompt to assist in noble and generous works of this character, lent a deep interest to the proceedings by undertaking the ceremonial, their Provincial Grand Master, the Earl of Carnarvon, consenting to lay the stone. The volunteers, engineers, and rifles, the clergy, the town commissioners, members of the medical profession, and the residents of the town also assisted, and Weston-super-Mare—always such a popular place of resort during the Whitsuntide holidays—presented yesterday a more than holiday gaiety with its festive dressing of banners and flags, the bright uniforms of the Weston and Nailsea, companies of the 1st Somerset Volunteers, the brilliant badges of the Ancient Order of Free and Accepted Masons, and the many thousands of visitors who crowded the principal streets and thronged the beach.

The procession, comprising in addition to the volunteers and others a strong body of the Freemasons of different lodges of Somersetshire, was an imposing spectacle. It was formed on the South-parade, where many hundreds of spectators assembled about twelve o'clock. The various lodges of Masons met at the Assembly-rooms, and thence they proceeded to the parade, where the magistrates, Town Commissioners, &c., joined them, and they were headed by the Fife and Drum band of the Bristol Engineer Volunteers; and the procession was arranged in accordance with the following official programme, Captain Naish commanding the Volunteer Engineers, and Captain Whitting the Rifles:—

ORDER OF PROCESSION:

Fifes and Drums of Bristol Engineer Volunteers.  
 Engineer Volunteers.  
 Rifle Volunteers.  
 Workmen.  
 Contractors and Clerk of Works.  
 Architect and Assistant.  
 The Committee of the Sanatorium.  
 Members of the Staff.  
 Two Tylers with drawn swords.  
 Brass Band of Bristol Engineer Volunteers.  
 Prov. Grand Steward. Union Flag. Prov. Grand Steward.  
 Visiting Brethren.  
 The Lodges of the Province in the following order:—  
 Vale of Brislington, Bristol.  
 Lodge of Science, Wincanton.  
 Lodge of Agriculture, Congressbury.  
 Nyanza, Ilminster.  
 Royal Clarence, Bruton.  
 Royal Somerset, Frome.  
 Royal Albert Edward, Weston (Bath).  
 Parrett and Axe, Crewkerne.  
 Pilgrims, Glastonbury.  
 Benevolent, Wells.  
 Lodge of Honour, Bath.  
 Brotherly Love, Yeovil.  
 Rural Philanthropic, Highbridge.  
 Love and Honour, Shepton Mallet.  
 Unanimity and Sincerity, Taunton.  
 Perpetual Friendship, Bridgwater.  
 Royal Sussex, Bath.

Royal Cumberland, Bath.  
 St. Kew, Weston-super-Mare.  
 The R. W. and V. W. the Prov. Grand Lodges of other Provinces.  
 Comucopia with Corn, and two Ewers, containing Oil and Wine, borne by Masters of Lodges.  
 Provincial Grand Pursuivants, Past and Present.  
 Provincial Grand Organists, Past and Present.  
 Past Provincial Grand Directors and Assistant Directors of Ceremonies.  
 Past Provincial Grand Superintendents of Works.  
 Provincial Grand Superintendent of Works, with the Plans of the Building.  
 Past Provincial Grand Sword-Bearers.  
 Past Provincial Grand Deacons.  
 Past Provincial Grand Secretaries.  
 Provincial Grand Secretary, with the Book of Constitutions on a cushion,  
 And Plate bearing the Inscription.  
 Provincial Grand Registrars, Past and Present.  
 Provincial Grand Treasurer, bearing a Phial containing the Coins to be deposited in the Stone.  
 Visitors of Distinction.  
 Past Provincial Grand Chaplains.  
 Past Provincial Grand Wardens.  
 The column of P. G. J. W., borne by the W. M. of a Lodge.  
 Provincial Junior Grand Warden, with a Plumb Rule.  
 The column of P. S. G. W., borne by the W. M. of a Lodge.  
 Provincial Senior Grand Warden, with the Level.  
 The P. S. Grand Deacon, with the Trowel.  
 Provincial Grand Chaplains, bearing the Sacred Law on a Cushion  
 The V. W. D. P. G. M., with the Square.  
 The R. W. P. P. G. M., bearing the Mallet.  
 Union Flag.  
 Provincial Grand Sword-Bearer.  
 P. G. Steward. The Rt. Wor. P. G. M. P. G. Steward.  
 The P. J. Grand Deacon.  
 Two Provincial Grand Stewards.  
 Provincial Grand Tyler.  
 —  
 The Clergy.  
 The Magistrates.  
 The Town Commissioners.  
 Members of the Medical Profession.  
 Gentry and Tradesmen.

We should add that amongst the visiting lodges from Bristol were the following:—The Colston Lodge (610), Bro. Gullifer, W. M.; Beaufort Lodge (120), Bro. Hatherley, W. M.; Moira Lodge, Bro. G. Gay, W. M.; The Clarence, Bro. Coaffer, W. M.; and the Jerusalem Lodge.

The Uphill-road from the town to the Sanatorium was lined with crowds of sightseers, and the neighbourhood of the site of the old Strand-house itself was thronged with visitors. The grounds on the beach side of the present building were gaily decorated with coloured flags floating over the awning, beneath which were seats reserved for the numerous ladies who graced the ceremonial by their presence.

THE CEREMONY.

On the arrival of the procession at the entrance to the enclosure, the volunteers filed off and formed three sides of a square, the brass-band of the Bristol Volunteer Engineers occupying the centre to the south of the raised dais around the spot where the stone was to be laid. The Executive Committee took up a position to the west of the dais, and the brethren of the different lodges formed an avenue, through which the Provincial Grand Lodge passed to the platform, where the Provincial Grand Master, the Right Worshipful and Right Hon. Earl of Carnarvon, Deputy Grand Master of England, and President of the Institution, together with Grand Officers who were to take part in the ceremony, assembled. Amongst them were the Ven. Archdeacon Browne and many of the clergy of the diocese, with some visitors from Bristol, amongst whom we noticed the Rev. D. A. Doudney and others. When all had taken up their position, the spectacle within the grounds was brilliant in the extreme. The foundation-stone formed the focus of an imposing display of the rich insignia of office and jewelled emblems for which the Ancient Order of Free and Accepted Masons are so celebrated. The Provincial Grand Master was of course the centre of the brilliant spectacle, and by his side was a lady, the richness of whose dress fairly challenged comparison with that of the members of the Order. She wore over an elegant silk train a superb shawl of crimson, exquisitely embroidered with gold. The Provincial Stewards and the Pursuivants who waited upon his lordship were gorgeously appareled, and the blue, purple, and scarlet scarves, edged with gold, which distinguished the various grades of officers of the Grand Lodge, gave ample variety to the centre-piece of the picture; while the surroundings, filled in with detached groups of the brethren, and the whole enclosed by a cordon of "citizen soldiers," presented a picturesque scene, upon which the mid-day sun shone with the brilliancy of a July morning. The ceremony commenced about one o'clock by the singing of the Old Hundred Psalm. The Ven. Archdeacon Wells having offered up prayer,

Mr. R. A. Kinglake, as Vice-President of the sanatorium, asked his lordship to lay the stone. In

a pertinent speech he heartily thanked his lordship for sacrificing his parliamentary holiday to take part in the ceremonial. The presence of the noble earl to Englishmen was always acceptable, and still more acceptable was it to Somersetshire people, to whom he was closely allied, and he had no doubt that his lordship's name had that day been successful in bringing forth that galaxy of the beauty and grace of Somersetshire. (Laughter and cheers.)

A hymn having been sung and prayer offered by the Rev. J. C. Pigott, Provincial Grand Chaplain, Bro. Prideaux, Provincial Grand Secretary, read the following inscription that appeared on a brass plate covering the hole in the stone in which were deposited the local papers, with some coins of the realm:—"On Whit Tuesday, May 30th, A.L. 5871, A.D. 1871, and in the 34th year of the reign of Her Most Gracious Majesty Queen Victoria; the Divine blessing having been implored by the Ven. Archdeacon of Wells, the foundation-stone of this building, designed for a home for 100 convalescent patients, and known as the West of England Sanatorium, was laid according to ancient Masonic custom by the M. W. and Right Hon. Earl of Carnarvon, D. G. M., P. G. M. of Somerset, assisted by the Grand Officers of the province. Glory be to God on high."

The Earl of Carnarvon, after the stone had been laid in due form during the playing of solemn music, and the oil, corn, and wine had been poured upon it by the Masters of lodges, said they had now laid that stone of the new institution between the site of the chapel and that of the hospital for the reception of patients, and it was fitly laid there as representing the work for which that institution was destined—the service of God and the comfort of suffering mankind. That bright day, that beautiful sun on the land and the sea, that great concourse of people around them, all bore witness to their proceedings that day, and made them hope that that great undertaking was launched happily—(applause)—and he asked all of them to say "Good speed to this undertaking." (Applause.)

Other Masonic forms were complied with, and the Rev. W. Hunt then delivered a telling oration, in which he spoke in eloquent terms of the ceremonial that day being a proof that every true Freemason had the welfare of his fellow-man nearest and dearest to his heart. A collection closed the proceedings at the stone.

THE BANQUET

was held at the Town-hall, where upwards of 300 ladies and gentlemen sat down, under the presidency of the Earl of Carnarvon. Amongst those supporting the chairman were Mrs. Long, Mrs. Rawlins, General Munbee, R. E., P. P. S. G. W.; Rev. W. Hunt, Past Grand Chaplain; Ven. Archdeacon Browne, M. A.; Captain Townsend, R. N.; Capt. Irwin, P. P. G. J. W.; Mr. E. P. Payne, Grand Treas.; Rev. C. R. Davy, P. G. Chaplain; Capt. Whitting, Mr. W. Ash, Mr. R. L. Jones, Rev. W. Hunt (Trinity Church), Major Allen, M. P.; Bro. Bridges, D. P. G. M.; Mr. A. Kinglake, Col. Rawlins, Mr. J. Cox, the Rev. G. S. Symes, Captain Bramble (1st Somerset Engineers), Bro. R. C. Else, P. S. G. W.; and Bro. B. Cox, P. G. S. On the removal of the cloth,

The Noble President, in giving the first toast, "The Queen, the Craft, and the Royal Family," took occasion to contrast the happy condition of England with the present lot of France. Alluding to the recent events in Paris, he characterised the proceedings of the insurgents as the most horrible and detestable conspiracy against law and order and everything that made human society good and noble and generous. (Cheers.) He thought these events had read us the melancholy lesson that, however great our civilisation, unless there were morals and religion all that civilisation failed. (Loud cheers.) In conclusion, he advised them to cling to our old institutions, and foremost among them all, the ancient and hereditary monarchy—the Queen and Crown. (Loud and enthusiastic cheering.)

The President next gave the "Prince and Princess of Wales and all the members of the Royal Family."

Coming to the toast of the "Bishop and Clergy," the President congratulated them on the position which the English clergy held as part of the people of this country—coming from them, mixing with them, and returning to them again—(cheers)—sympathising with them in all their pleasures, sympathising with them also, as it was their bounden duty to do, in all their distresses. (Hear, hear.) He rejoiced to see them on the ground that morning, and around that board. (Applause.)

The Ven. Archdeacon Browne, in responding, alluded to the unavoidable absence of the Bishop; and then, contrasting the position of the clergy of England with those of Paris, he said on the one hand they saw the Venerable Archbishop of Paris carried to execution as a common criminal, surrounded by his own zealous brethren—thus persecuted, not from any personal hatred to him, as



the Archbishop was most moderate and temperate in his demeanour, neither was it for any political opposition on his part, for he had never interfered at all, but it was from diabolical hatred of that Great Architect of the Universe of whom he was the minister. (Loud applause.) On the other hand, they had the clergy of their own land having their labours recognised by their parishioners kindly and cordially, and received as they had received them with the kindest welcome. (Applause.)

The Rev. W. Hunt, in reply to loud calls, also responded in an able speech.

The President, in proposing "The Army, Navy, and Reserve forces," complimented them on the personal gallantry of our military, and pointed out that we had learnt a terrible lesson by the recent war that no personal gallantry was of service without military organisation. (Hear, hear.) Adverting to the costliness of panics, his lordship said the true remedy lay in making the amplest preparation, which was at once the most effective and the most economical. (Applause.) He thought with regard to the volunteers that they desired nothing better than to be subjected to a rigid drill and discipline. (Applause.)

General Munbee and Capts. Townsend, Whitting, and Bramble responded.

The Rev. W. R. Clark, Vicar of Taunton, in an eloquent and earnest speech, proposed "The Members of the Houses of Parliament." (Cheers.) Alluding to the increase of pauperism and its effect upon the character of a population, he said in the face of the miseries of the poor of this country he did not wish to speak despairingly, but the condition of the poor, and the care bestowed upon them, would, he thought, determine in a great measure the future history of England.

Major Allen, *M.P.*, who was very warmly received, responded, and in the course of his remarks he touched upon the question of the Army, and trusted that the legislation of the House of Commons would not impair that efficiency which had never failed us in time of need. (Hear, hear.)

Mr. R. A. Kinglake, in eulogistic terms, proposed the toast of the "Right Hon. the Earl of Carnarvon and Officers of the Provincial Grand Lodge of Somerset." (Cheers.)

The President, in responding, in the course of a speech of considerable length, adverted to the brilliant scene of that day, and expressed a hope that the Sanatorium was destined to do a great work. His lordship dwelt upon the special features of the undertaking, its freedom from death, and speaking of the munificent donations, he congratulated the Committee and Dr. Swete upon the conditions upon which they proceeded, not to advance a step which would involve debt. In conclusion, he proposed "Success to the Sanatorium." (Loud cheers.)

Dr. Swete, who has done so much towards promoting the success of the undertaking, briefly responded.

The Rev. D. A. Doudney, in responding on behalf of Mr. W. T. Hill, one of the absent donors, sincerely thanked them for their kind reference to Mr. Hill's munificent donation of £2000.

Other toasts were proposed, and further contributions were given in the room in aid of the building fund, the collection at the stone having amounted to £31 10s. 6d. His lordship gave a donation of £20. —*Bristol Daily Post.*

SCOTLAND.

DALRY.

The foundation-stone of the new parish church was laid on Wednesday, 10th ult., with Masonic honours. The day was fine, and a large number of persons assembled to witness the ceremony. Business in the district was suspended. The Provincial Grand Lodge was opened in the Blair Schoolroom, in the presence of Bro. Col. Mure, of Caldwell, who laid the foundation-stone with the customary formality—the ceremony being conducted by Bros. Capt. Neill, of Swinridgemuir, and R. Wylie, P.G. Sec. Capt. Blair, in name of the heritors, presented the P.G.M. with a handsome silver trowel, on which was engraved Col. Mure's crest, with a suitable inscription.

**SMALL-POX, FEYERS, AND SKIN DISEASES.**—The predisposition to is prevented by Lamplough's Pyreic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill. —[Advt.]

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy. —JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

ALLEGHENY COMMANDERY No. 35, of PENNSYLVANIA.

CRUSADE TO EUROPE.

Fifty berths have been engaged on the steamer "Oceania," of the new White Star Line, and the Pilgrim Knights expect to sail from New York on Saturday, June 3rd. Sir E. M. Jenkins, at the head of a committee, composed of the following Knights, visited New York and selected the steamer:—E. Sir A. M. Rambo, Columbia; M. Riley, Philadelphia; W. A. Short and S. T. G. Morsell, of Washington, D.C.; Judge Sholes of Allegheny; W. H. Thompson, of Wilmington, Delaware; J. J. Sprenger, of Lancaster; and J. B. Haner, of New York, who are all members of the European party.

Allegheny Commandery, No. 35, K.T., 100 strong, will leave Pittsburgh, on May 31st, by special train, will arrive in Philadelphia on Tuesday morning, June 1st, and be received by Mary Commandery, No. 36, and will be escorted from Philadelphia to New York, and will arrive in that city Friday, June 2nd.

*The Templar Uniform of the European Excursionists.*—The Allegheny Mirror says: So many inquiries have been made of us for information upon the above subject, that we have been to the trouble to obtain the following, which we publish for the information of those concerned:—

*Coat*—Regulation, clerical cut style, of fine black cloth, cut low enough in neck to show collar. Skirt to reach within two inches of the knee; black buttons, nine in front, four behind, and three on each sleeve, embroidered Maltese cross on each collar, three quarters of an inch in diameter.

*Pants*—Of fine black cloth to conform to above.

*Chapeau*—As per regulation, substituting an embroidered cross for one now used.

*Sword and Belt*—Made expressly for the excursion by D. B. Howell & Co., New York.

*Baldric*—Of white moire antique, lined with green satin, four inches wide, and to be two and half inches inside lace and velvet, embroidered nine-point star on black velvet.

*Gauntlet Cuffs*—With embroidered crosses, to be worn with buff-kid gloves.

*Shoulder-Straps*—All officers will wear the shoulder-straps of their rank, embroidered in heavy bullion, on green velvet, four inches long by one and three quarters wide.

In addition, each Sir Knight, forming the European party, will provide himself with lodge and chapter apron.

The Sir Knights while travelling in Europe will wear no distinctive mark or uniform, and will present to the outside world no other position than that of an American citizen. They will go to New York in full uniform, accompanied by a band, and carrying their banners, &c. After sailing, equipments will be placed among baggage, only to be worn when visiting encampments in Great Britain and Ireland.

When leaving London for the Continent, all equipments will be left at the Charing Cross Hotel.

The guide book, which has been prepared, is in the hands of the printer, and will shortly be issued. It is very complete. There will be but two hundred copies printed; one hundred and fifty of which are already subscribed for, and but fifty will be for general circulation. —*The Voice of Masoury, Chicago, Illinois, U.S.*

**ADVICE TO YOUNG MEN.**—Keep good company or none. Never be idle; if your hands can't be usefully employed, attend to the cultivation of your mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets, if you have any. When you speak to a person look him in the face. Good company and good conversation are the very sinews of virtue. Good character is above all things else. Your character cannot be essentially injured except by your acts. If any one speaks evil of you, let your life be so that none will believe him. Drink no kind of intoxicating liquors. Ever live (misfortunes excepted) within your income. When you retire to bed think over what you have been doing all the day. Make no haste to be rich if you would prosper. Small and steady gains give competency with a tranquil mind. Never play at any game of chance. Avoid temptation through fear that you may not withstand it. Earn money before you spend it. Never run in debt unless you see a way to get out again. Never borrow if you can possibly avoid it. Do not put off till to-morrow that which should be done to-day. Do not marry until you are sure you can support a wife respectably. Never speak ill of any one. Be just before you are generous. Save while you are young. Trust to Providence, and fear not. —*The Evergreen.*

P o e t r y .

BETTER.

Better a little labour  
Than over-rest;  
Better a pleasant neighbour  
Than tedious guest.  
Better the funeral shroud,  
With hope behind it,  
Than light within the cloud  
That silver lined it.

Better aspire to-day  
Than dream to-morrow;  
Climb through the upward way  
Be vined with sorrow.  
Better press toward the goal  
God destined for us,  
Though shadows walk the whole  
Long way before us.

Better a sea of light,  
When morn hath crowned it,  
Than all the stars of night,  
Its spells around it.  
Better a life sublime,  
Unshrined in story,  
Than one gew-gawed by time,  
And bruit with glory.

Better the mind to see,  
And soul to fashion  
Than senses that but be  
Art-slaves to passion.  
Better one touch of God  
At Nature's heart,  
Than all that vain men plod  
In realms of art.

Better a life that flows  
God's holies under,  
Than one of flaunting shows  
And mortal wonder.  
As lowlier be it here,  
Where the heart acheth,  
So loftier 'twill appear  
When the morn breaketh.

—*Evergreen.*

IS MASONRY A RELIGION?

Is Masonry a religion? This Dr. Blanchard asserts. Some Masons are frequently heard to say, "Masonry is all the religion I want." We also see, frequently, in resolutions adopted by lodges on the death of a brother Mason, many sentiments that would lead the uninitiated to believe that Masonry is regarded by all as a religion. This, however, is not true. Religion, in its broadest sense, means a system of faith and worship. Its primary object is to teach the duties we owe to God. Duties to men are not religious, unless they are performed with reference to our relations to God. I may, for instance, give money to relieve the wants of a poor neighbour. This, in itself, is a charity, a virtuous or moral act. If, however, my motive in giving money be not only to relieve my neighbour, but primarily and mainly to please God, then it becomes a religious act. Unless love to God be the motive of our actions, they are in no sense religious.

The prominent objects of Masonry are to ameliorate the condition of suffering humanity, to silence discord and confusion among men, to banish hatred, malice, and envy from the human heart, and implant justice, mercy, and benevolence in their stead. Masonry commands us to assist the feeble, feed the hungry, clothe the naked, raise the fallen, protect the widow, and scatter blessings on all the race. It promotes every moral and social virtue; it makes men better brothers, better husbands, better fathers, and better citizens, but it does not claim to make men Christians. —*Evergreen.*

THE ceremony of installation will be worked in the Camden Lodge of Instruction, No. 704, held at Bro. Vinal's, the Adelaide Tavern, Haverstock Hill, on Monday, the 12th June, at eight o'clock. Bro. T. A. Adams will work the ceremony.

**HOLLOWAY'S OINTMENT AND PILLS.**—Unwholesome changes.—The changeable weather is causing much sickness and exerting the most powerful influence in deranging the secretions of the body. Alternating chills and heats so derange the capillary circulation, that the liver, stomach, or lungs, must become disordered. Holloway's Ointment well rubbed over these parts twice a day proves the quickest, safest, and best corrective. It penetrates the skin, enters the deeper structures, purifies their blood, rouses torpid organs to more active exertion, cleanses their substance, equalises their circulation, and renders their secretions abundant without annoying, irritating, or in any way depressing, much less exhausting, the vital forces. Holloway's medicaments afford an easy means of curing coughs, colds, influenzas, and asthmatic affections. —[Advt.]

## METROPOLITAN MASONIC MEETINGS

For the Week ending June 10, 1871.

MONDAY, JUNE 5.

Lodge 16, Royal Alpha, Willis's Rooms, St. James's.  
 „ 188, Joppa, Albion, Tav., Aldersgate-street.  
 „ 1319, Asaph, Freemasons' Hall.  
 Chap. 1056, Victoria, Masons' Hall, Mason's-avenue, Basinghall-street.  
 Red Cross Conclave, Premier, Freemasons' Tavern.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, JUNE 6.

Colonial Board, Freemasons' Hall, at 3.  
 Lodge 167, St. John's, Radley's Hotel, Blackfriars.  
 „ 1257, Grosvenor, Victoria Railway Station.  
 „ 1259, Duke of Edinburgh, New Globe Tavern Bow-road.  
 „ 1261, Golden Rule, Great Western Htl., Paddington.  
 „ 1298, Royal Standard, Marquess Tav., Canonbury.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, JUNE 7.

Quarterly Communication of Grand Lodge, Freemasons' Hall, at 6 for 7.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

THURSDAY, JUNE 8.

Lodge 10, Westminster & Keystone, Freemasons' Hall.  
 „ 263, Bank of England, Radley's Htl., Blackfriars.  
 „ 1227, Upton, Spotted Dog Tavern, Upton.  
 „ 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.  
 Chap. 72, Royal Jubilee, Horns Tavern, Kennington.  
 „ 619, Beadon, Masons' Hall, Mason's-avenue, Basinghall-street.

Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, JUNE 9.

Lodge 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.  
 Chap. 6, Friendship, Willis's Rooms, St. James's.  
 Robert Burns Lodge of Instruction, Union Tavern, Air, street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

SATURDAY, JUNE 10.

Lodge 108, London, Ship and Turtle Tav., Leadenhall-  
 „ 176, Caveac, Radley's Hotel, Blackfriars.  
 „ 1328, Granite, Freemasons' Hall.  
 Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.



Established 1798.

“MESSRS. CHARLES WATSON and Co., of 30, Cornhill, forwarded us samples of their 'Cornhill Sherry.' We have taken the opinion of competent judges and veteran wine consumers upon its merits, and pronounce it decidedly the best of the wines at a similar cost which we have tasted, and a great many came before us during the process of our analysis.”—*Medical Press.*

CHARLES WATSON and Co., 30, Cornhill, opposite the Royal Exchange, invite attention to the CORNHILL SHERRY, as their speciality, pure, elegant and recherché, and worthy of a place on any gentleman's table.

THE CORNHILL SHERRY, elegant, pale and dry. 30s. per dozen. Carriage paid.

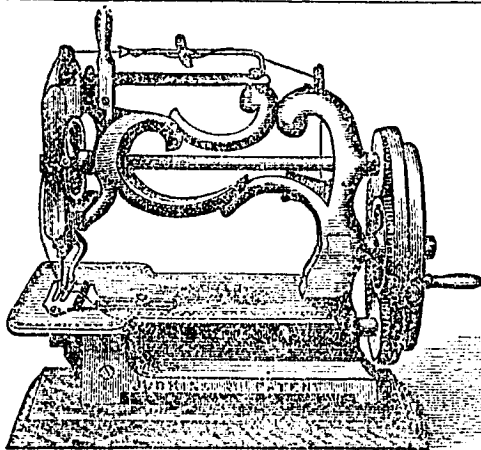
CLARET.....	16s.	22s.	28s.	36s.	42s.	to Five Guineas.
SHERRY.....	22s.	26s.	30s.	36s.	42s.	48s. to 84s.
PORT.....	28s.	34s.	42s.	48s.	54s.	to 120s.
CHAMPAGNE..	36s.	42s.	54s.	60s.	to 84s.	

WHISKEY—the Ben Nevis—CHARLES WATSON and Co.'s Speciality, 20s. per gallon; the softest and most fascinating Whiskey for Toddy in the market.—30, Cornhill. Carriage free within 30 miles. Sample Bottles may be had.

THE CORNHILL SHERRY, rich gold, 30s. per dozen, carriage paid. 30, Cornhill. Sample bottles may be had.

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CORNHILL SHERRY.—CHARLES WATSON and Co., 30, Cornhill (opposite Royal Exchange), request the favour of a visit to these old-established cellars, containing a large stock of the finest old Wines of every country, some curious and rare, to please the most critical connoisseurs. Descriptive list free. C.W. and Co. appoint Agents, with first-class references, in towns where not represented.



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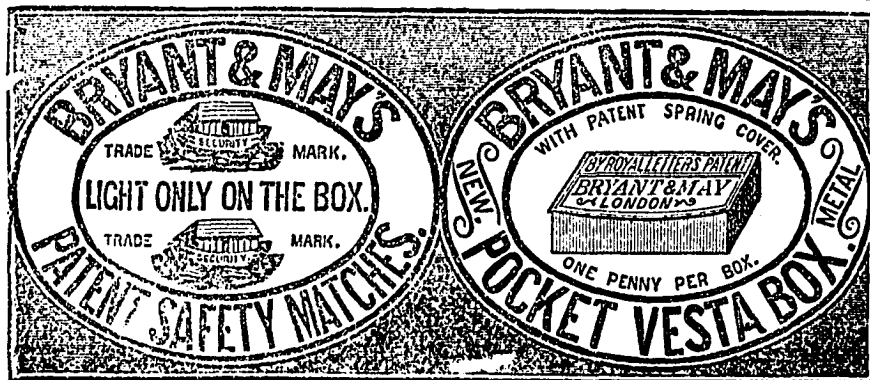
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The DOMESTIC - - - £2 15s.  
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THIS admirable Machine is the most perfect Hand-Shuttle Machine yet invented. It is so simple that the most inexperienced can work it without any previous instruction, while it is incapable of derangement by ordinary use. Anything that can be worn, or require stitching in a house, can be executed on this Machine.

Testimonials and Samples of work free. Ample Instructions accompany each Machine. Good Agents wanted.

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# Freemason.

Reports of the Grand Lodges are published with the special sanction of the Right Hon. the EARL de GREY and RIPON, K.G., the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND, K.T., &c., M.W. Past Grand Master; the Right Hon. the EARL of ROSSLYN, the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.

Vol. 4, No. 118.]

SATURDAY, JUNE 10, 1871.

REGISTERED FOR  
TRANSMISSION ABROAD. [PRICE 2d.

De Grey and Ripon Lodge,  
No. 837.

## GRAND MASONIC FESTIVAL AT FOUNTAIN'S ABBEY,

In aid of the De Grey Scholarships,  
On Wednesday, the 12th July, 1871,

THE next PROVINCIAL GRAND LODGE having been appointed to be held at RIPON, on the 12th of JULY next, the Right Hon. EARL DE GREY AND RIPON, K.G., M.W.G.M., and Prov. G.M.W. Yorks, has, with his usual liberality, given the Craft the privilege of visiting the magnificent ruins of FOUNTAINS ABBEY and the adjacent grounds of STUDLEY on that day.

A GRAND BANQUET will be held in the spacious Cloisters (by special permission), and, in order to render the gathering still more attractive, the Ladies are invited to add a charm and grace the festival by their presence.

BANQUET TICKET (admitting to grounds):—Gentleman's Ticket, 5s. 6d.; Lady's ditto, 5s.

TWO MILITARY BANDS have been engaged for Banquet and Quadrilles.

Excursion Trains will run from all parts of Yorkshire. Banquet Tickets may be had of Bro. W. Harrison, Market-place, Ripon, to whom application must be made on or before 1st July next. P.O.O. must accompany all applications.

By order of SAMUEL EVANS, W.M.,

W. HARRISON, Secretary 837.

Town Hall, Ripon, May 19th, 1871.

### To Architects.

THE Committee of the intended New Masonic Hall, LIVERPOOL, INVITE COMPETITION, PLANS, and ELEVATIONS for a NEW MASONIC HALL.

A Premium of £100 will be awarded for the best, and £50 for the second best, design. Both plans to become the property of the Committee, but should either of the successful competitors be employed in the erection of the building, the premium to merge in his commission, which shall not exceed £5 per cent. on the proposed outlay. The competition will be limited to those Architects who are subscribing members of a Masonic lodge in England.

All plans to be deposited, not later than the 1st September next, sealed and addressed to the Honorary Secretary of the Committee, Masonic Hall, 22, Hope-street, Liverpool, being marked with a motto or device, and accompanied by a sealed envelope, similarly marked, containing the name, address, and number of lodge of its author, but which will not be opened until after the Prizes are awarded.

Printed particulars and a plan of the site will be furnished to intending competitors by depositing 10s. (which will be returned to all parties sending in designs, except the successful competitors) on application to

ROBERT WILSON,  
Hon. Secretary to the Committee,  
34, South Castle Street, Liverpool.

### Mason's Hall Tavern,

MASON'S AVENUE, BASINGHALL STREET, CITY.

THE above old-established Tavern is NOW OPEN, newly decorated, by Bro CHARLES GOSDEN, late Manager of the Freemasons' Tavern Company. Every accommodation will be found for Lodges, Chapters, Mark and other degrees, for their Meetings, Dinners, Suppers, &c., and every attention will be paid to their comfort and enjoyment by the new Proprietor.

### Caledonian Hotel,

ROBERT STREET, ADELPHI TERRACE, STRAND.

GENTLEMEN and Families visiting London will find every accommodation, combined with comfort and moderate charges, at the above Hotel.

Beds from 2s.; Sitting Rooms from 3s.; Breakfasts from 2s.; Table d'Hôte 6.30, 3s. 6d.

Every accommodation for Masonic Meetings and Banquets. A Spacious and Cheerful Coffee Room overlooking the Thames. BRO. GEORGE STATES, Manager.

Duke of Edinburgh, Shepherd's-lane,  
Brixton.

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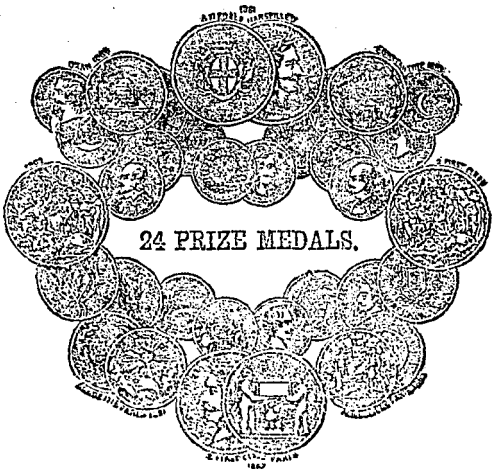
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WEST OF ENGLAND SANATORIUM.

We insert (by request) a list of the brethren who attended at the ceremony of laying the foundation-stone of the above Institution, reported in last week's issue:—

The Right Hon. Earl Carnarvon, Prov. G.M.; Capt. Bridges, D.P.G.M.; R. C. Else, P.S.G.W.; Butler, P.J.G.W.; Revds. J. C. Pigot and W. Hunt, P.G.C.'s; E. T. Payne, P.G.T.; F. Prideaux, P.G. Sec.; General Doherty, P.S.G.D.; F. Vizard, P.S.G.W.; Galpin, P.G.D.C.; Knott, P.A.G.D.C.; Inskip, P.G.S.B.; Brannan, P.G. Organist; Goodman, P.G.P.; Woodward, P.G.T.; B. Cox, S. Jones, Harden, Vincent, and Macfarlane, P.G. Stewards; Swete (I.G. 1222), Young (P.P.G.M., 135), Babbage (P.P.G.S., 135), Phillips (P.P.A.G.D.C., 291), Hodges (P.P.G.P., 135), Sharp (P.P.G.S.W., 497), Baker (J.W. 1197), Gregory (Org. 1222), Clarke (S.W. 1222), Beedle (1222), Butter (1222), Tytherleigh (1222), Atwell (P.M. 437), Lye (J.D. 814), Chaffin (S.W. 329), Whereat (Asst. Sec. 1222), Horsey (1291), Horsey (814), Gibbons (1222), S.E. Baker (1222), Rev. R. Bigsby (1222), Nosworthy (P.P.G.O., 814), Garraway (81), Munbee (P.P.S.G.W., W.M. 1222), Watson (P.M. 338), Randall (P.M., 610), Bell (P.P.G.W.S. Bristol), Gullifer (W.M. 610), Pearce (P.P.G.P., 610), Matthews (P.M. 362), Vizard (W.M. 791), Farley (W.M. 329); Major Vizard (1222), J. Jones (610), W. Cloutman (610), Earle (S.D. 1222), Mantell (1222), Shorney (1222), Greenman (906), Broom (906), J. Gale (1222), F. W. Irwin (1199), Williams (610), De Ridder, Capt. J. Irwin (P.P.G.J.W.), Floyd (W.M. 41), Pearson (119), Benham (P.M. 103), R. Gregory (1222), Harrison (601), Coalsee (W.M. 68), C. Godwin (68), Salisbury (P.P.G.J.W., 192), Taylor (St. Clair, 362), Hayter (437), Green (976), Weslock (103), Shackell (1222), Parfitt (976), S. Lewis (1222), Powell (326), Abbott (68), Nicks (839), Saynton (839), Harwood (P.P.G.J.W., 187), Bruton (839), Fendrick (P.G.S.W., 103), Truell (68), E. Jones (68), Stradling (135), Knowland (68), Taylor (68), Sloper (W.M. 135), Stolar (291), Hurd (W.M. 1191), Woodford (1191), Veysey (P.P.G.S.B. Bristol, 326), Chick (P.P.G.S.W. Bristol), Compton (P.P.G.D.C. Bristol), Peet (1199), Kelway (P.M. 444), Ricketts (S.D. 1199), Dick (Stewart 1222), Jelley (P.M. 976), Wendham (I.G. 1199), Busye (814), T. Turner (326), Godden (291), Elliott (S.W. 68), Paine (J.W. 610), Taylor (973), Marshall, Townsend (103), Hawkes (103), Kepple (103), Serel (P.P.G.O.), Lawson (632), Sparks (932), Hatherley (103), Burnett (P.M. 291), Eades (103), W. Smith (1222), Griffith (646), Holloway (446), Barley (103), Powell (103), W. H. F. Powed (D.P.G.M. Bristol), Brooker (906), Dr. Bryant (W.M. 1296), Rubie (P.P.G.W.), Montrie (P.S.G.W.), Reeves (P.P.G.O.), Fred. Binckes (Sec. Masonic Boys' School), Cooper (P.P.S.G.D.), Marwood (P.P.G.J.W.), Palmer (P.P.G.O.), Knight (446), Bailey (771), Rev. R. C. Davy (P.P.G.C.), W. S. Gillard (W.M. 1168), P.P.G.D. Dorset, Rev. George Thompson (S.W. 1168), P.P.G. Chap. Dorset, Rev. W. J. E. Percy (Chap. 1168, P.P.G. Chap. Dorset.

THE "LITTLE" TESTIMONIAL FUND.

ADDITIONAL SUBSCRIPTIONS.

	£	s.	d.
Amount already acknowledged	282	1	0
The Rosicrucian Society	5	5	0
J. S. Barrett	5	5	0
The Villiers Lodge	2	2	0
J. Taylor	2	2	0
John Hervey	2	2	0
B. Todd	1	1	0
T. Fenn	1	1	0
L. Speilman	1	1	0
F. M. Sweny	1	1	0
F. Binckes	1	1	0
A. Pendlebury	1	0	0
Rev. J. Huyshe	1	0	0
F. Keily	0	10	6

THE FREEMASONS' LIFE BOAT.

The usual monthly meeting of the Committee was held at Brother Forster's, Railway Tavern, London-street, E.C., on Thursday, the 1st inst. Bro. C. C. Taylor, S.W. 141, occupied the chair, and there were also present, Bros. S. Davis (Hon. Treasurer), E. Gottheil (Hon. Secretary), N. Gluckstein, Dairy, Cottebrune, and H. Emmett; visitor, Bro. John Marks, 141.

The minutes of the previous meeting having been read and confirmed, the following further subscriptions were announced:—

	£	s.	d.
Already acknowledged in THE FREEMASON	353	11	6
Bro. Rev. — Shaboe	0	15	0
" J. Fox, 30	0	5	0
" S. T. Ward and Mrs. Ward, both of Eastern Star Lodge, Panama	1	0	0
" W. H. Veal and Mrs. Veal, of the same lodge	1	0	0
" Thomas Hodge, 450	0	5	0
" James Poole, J.W. 450	0	2	0
" J. P. Smith, P.M. 450	0	2	0
" J. T. Williams, 450	0	2	0
" R. Hawkins	0	2	6
" W. H. Holmes	0	2	6
" T. Blight	0	1	0
" E. Fowler, 1258	0	5	0
" E. Jones	0	2	6
" W. Wood	0	5	0
" W. H. Huskins	0	2	6
" W. Bunning	0	2	6
" R. Greenway	0	2	6
" S. Lewis	0	2	6
" H. M. Romeline	0	5	0
" T. Mitchel	0	2	6
" L. S. Dewny	0	2	6
" E. Phillips	0	2	6
" J. L. Linham	0	2	6
" R. Jenkins	0	2	6
" G. J. Jacob	0	2	6
" W. Landbrook	0	2	6
" H. Peather	0	2	6
" C. H. Oliver	0	2	6
" W. Dovey	0	2	6
" H. Fox	0	2	6
" E. Proser	0	2	6
" E. Esp	0	2	6
" Brookes	0	2	6
" W. M'Culloch	0	2	6
" R. Wooley	0	2	6
Lodge Invicta, 709	1	0	0
" Hartington, 1021	2	2	0
" St. Mary's, 707	3	3	0
" Gooch, 1295	1	0	0
" Leigh, 957	3	3	0
Allbion Lodge of Instruction, 9	1	1	0
Prince Frederick William Lodge of Instruction, 753	1	1	0
Royal Athelstan Lodge of Instruction, 19	2	2	0
Bro. Henry Solomon, P.M. 205	0	5	0
" J. Ballantine, 45	0	1	0
" Kenneth, 141	0	5	0
" John Miles	0	5	0
" T. B. Hall, 1031	0	5	0
" Baber, 452	0	5	0
" Dawson, 1260	0	1	0
" Richardson (Corfu)	1	0	0
" Witt, 179	0	1	0
" Carlston, 733	0	2	6
" M. Benjamin	0	10	6
" C. A. Cottebrune	1	1	0

Total (exclusive of G. Lodge grant of £50) 379 5 0  
A letter from Bro. W. J. Hughs was read, and its consideration deferred until the next meeting, when an endeavour will be made to have a larger number of members present.

A vote of thanks to Bro. Taylor terminated the proceedings, and the meeting was adjourned till Thursday, the 6th proximo.

N.B. Brethren in the Channel Islands will have a good opportunity of subscribing to this fund, as Bro. S. Davis will shortly visit their locality and will gladly receive donations.

The following remain over till next week:—"Abuse of Masonic Charity," by Bro. C. I. Paton; Report of Festival of Royal Arch Chapter of Improvement; Report of Premier Conclave Red Cross; "Halliwell's Poem Analysed;" Lodges 270, 861, 788, 1224, 1310, 1331 & Chapter 657.

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

III.

We have now to look at the Tribes of Israel as divided into two separate kingdoms; one constituted of the tribes of Judah and Benjamin, the other of the ten tribes who had revolted. The kingdom formed by the latter was distinguished by the names of "Israel," "Ephraim," and "The House of Isaac;" the former was known as "Judah," or the Jews: sometimes, indeed, it is called "The House of Israel," but when so, the revolted tribes are called "All Israel," or "The whole house of Israel." As Mr. Bullock observes (Smith's Dict. 899), "the disaffection of Ephraim and the northern tribes having grown in secret, under the prosperous but burthensome reign of Solomon, broke out at the critical moment of that great monarch's death. It was just then that Ephraim, the centre of the movement, found in Jeroboam an instrument prepared to give expression to the rivalry of centuries, with sufficient ability and application to raise him to the highest station, with the stain of treason on his name, and with the bitter recollections of an exile in his mind." Thus was the great and flourishing kingdom which David had enlarged and consolidated split into two, and each of them, unhappily, started—the one immediately, and the other soon afterwards—on a downward course, because a faithless and a sinful one. The wonderful works of the Almighty, which had been for a period of 630 years wrought on their behalf, had made but a shallow impression on their minds and hearts. The splendid temple, with its magnificent and attractive services, into which music, at once exciting the imagination and soothing the feelings, so largely entered—

"The heaven-breath'd hymns stealing up the air,  
While surges of harmonious sound  
From cymal, trump, and dulcimer,  
In solemn undulations rolled  
Around the pillar'd courts, at even,  
High chaunts, in which the minstrel king fore-  
told  
The peaceful glories of a sinless reign,"

was now lost to those who had abandoned the house of David; and Jeroboam, the monarch, thinking he might compensate for the loss, raised temples at Bethel and at Dan; one in the south, and the other in the north of his new kingdom. These, however, were not consecrated to the worship

of the true God, but to the worship of golden calves, representing, no doubt, the Egyptian Apis and Menvis, who were proclaimed to be the gods who had brought Israel up out of the land of Egypt. A melancholy event that, in the career of God's chosen people; and the eighteen kings who reigned over the kingdom of Israel, for the space of about 240 years, followed, for the most part, the example set by Jeroboam. Ahab, under the influence of his wife, Jezebel, multiplied the objects of idolatrous worship, by introducing the gods of the surrounding nations. A multitude of the priests and prophets of Baal were brought in and maintained, and idolatry, in its grossest forms, took the place of the pure worship of the true God, the priests and Levites being driven to take refuge in Judah. The kingdom pursued, with few interruptions, its downward course of impiety and profligacy until it had filled up the cup of its iniquity. The pictures drawn of its religious, political, and social condition are truly appalling. The time of the end had come. The kingdom was first made tributary to Assyria, and the principal inhabitants were transported to the river Kur, which mingles its waters with the Araxes, and empties itself into the Caspian Sea. After the lapse of a few years, during which the sufferings of the remaining people, occasioned by the siege of Samaria, appear to have been horrible in the extreme, Shalmanezar carried away the rest of the tribes into Asshur—that is, Assyria—and to Halah, to the river Habor or Chebar, and to Gozan, north-western provinces of Assyria and Media. Thus "Ephraim," or "The Kingdom of Israel," was utterly extinguished, 253 years after the revolt, and 722 B.C.

The kingdom of Judah does not present so early nor so nearly uninterrupted a course of apostacy and idolatry, nor, therefore, so rapid a growth of vice and profligacy, as did its sister kingdom. In accordance with the Divine promise given to David, the sceptre never passed out of his family. Many of the kings were idolators and rebels, but there were interposed those of better views, who denounced and punished idolatry, re-established theocracy in the hearts of their subjects by renewing the services of the temple, restored the knowledge and worship of God, and reformed, though but partially, the moral and social condition of the people. Under most of the kings, however, all the restraints which the law imposed were broken and set at naught. Altars were erected to the gods of the heathen, the temple was altered to the Syrian model, and afterwards closed; and neither kings nor people regarded either Jehovah, the law, or the prophets. After the reign of the good Hezekiah, who restored the worship of God, re-opened the temple, abolished idolatry, and provided for the instruction and moral improvement of his people, the kingdom hastened to ruin. In the reign of Manasseh, the son and successor of Hezekiah, which extended over more than half a century, there was the greatest spread of idolatry and of all the vices with accompany idolatry—the most cruel persecution of the faithful, and the most outrageous profanation of the sanctuary—ever known. He seduced the people to do more evil than was to be found in the nations whom the Lord had destroyed before the children of Israel. There was a ray of light in the reign of Josiah; the book of the law, which had probably been built into a wall of the temple, to conceal it from the destruction threatened by Manasseh, was found, and the temple

and worship were purified but the darkness returned, and again overspread the land, under Jehoahaz, Josiah's son, whose reign was short and disastrous. The country was subdued by Pharaoh-Necho, the great monarch of Egypt, who carried away Jehoahaz, placing his elder brother, Eliakim, whom he named Jehoiakim, on the throne. Jehoiakim, who was probably the worst king that ever reigned in Judah, held the throne but eleven years. Judah was then invaded by Nebuchadnezzar, the king of Babylon, who, marching to Jerusalem, seized part of the furniture of the temple as booty, and carried away many of the sons of the Hebrew nobility—amongst whom were Daniel and his three friends—as hostages, and who were employed in the service of his court.

Thus commenced the Babylonian captivity, which, according to the prophecies of Jeremiah (xxv. 1-14; xxix. 10), was to last for seventy years. Jehoiakim was re-established on the throne by the Babylonian prince; but relying, probably, upon assistance from Egypt, he rebelled, after three years, against Babylon, and dying, Jehoiakim, his son, raised himself to the throne, but held it for only three months, when he surrendered to the Chaldeans, who had besieged Jerusalem. The money of the royal treasury and the golden utensils of the temple, procured by Solomon, were carried away to Babylon, and the whole court, with the nobles and men of wealth, and their wives, children, and servants, were led into captivity to the river Chebar, only the lower class of people being left in the land. Zedekiah, a brother of Jehoiakim, who was placed on the throne as the vassal of Babylon, after a reign of nine years, renounced his allegiance to his powerful lord, and entered into an alliance with the king of Egypt. That faithless power, however, deserted him in his extremity. The siege of Jerusalem was renewed, the city was taken, and everything valuable in the temple being seized, the sacred edifice was set fire to, with the rest of the city, the fortifications of which were thrown down. The remaining inhabitants were carried away, and the leaders of the revolt put to death at Riblah, the rest being forced into exile, Gedaliah being appointed governor over those who remained. But the treachery of Ishmael, a prince of the royal house, who, with his dependents, murdered Gedaliah with the Hebrews and Chaldeans attached to him, evoked the vengeance of the conquerors, and the land was entirely bereaved of its inhabitants, and reduced to a state of desolation, as the prophets had foretold. Thus, about 387 years after the revolt of the ten tribes, and 134 years after they had been carried away by the Assyrians, B.C. 588, the kingdom of Judah was visited with a similar punishment to that which had befallen her sister Israel.

It is not possible to read the history of Judah as it is written in the Hebrew annals, and especially as it is to be gathered from the prophetic writings, and not see that the apostacy, profligacy, and enormous wickedness which characterized the great majority of both kings and people exposed them to the righteous punishment of their abandoned God. In this kingdom, as in that of Israel, a succession of bold, honest, and inspired prophets reprov'd, warned, and threatened alike kings and people, and a return to the service of the true God was always rewarded by national restoration and prosperity. But kings, nobles, priests, and people pursued their downward course. As described by Isaiah, "the whole head became sick, and the whole heart

faint. From the sole of the foot to the head there was no soundness in it; but wounds, and bruises, and putrifying sores." Side by side with a wanton contempt of true religion, there was an utter disregard of all moral obligations. The "princes were rebels and a gang of thieves;" "every one loves bribes and follows after rewards; they judge not the fatherless, nor does the cause of the widow come before them," exclaimed the faithful and fervid Isaiah; and the prophets Jeremiah, Ezekiel, Joel, Amos, Hosea, Micah, and Zephaniah, in their varied utterances, confirm the melancholy description. But, as the author of the second book of Chronicles, says—"They mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy [or healing]. Therefore He brought upon them the king of the Chaldees. He gave them all into his hand, and all the vessels of the house of God, and the treasures of the house of the Lord, and the treasures of the king and of his princes. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire. And they who had escaped from the sword, carried he away to Babylon, where they were servants to him and his sons" (c. xxxvi. 15-20). As Israel had been destroyed for her manifold and incorrigible wickedness, so was the judgment now brought upon Judah. Her captivity, however, was to be unlike that of Israel, for it was to be for the term of 70 years, only (Jer. xxv. 11; xxix. 10); and in the first year of Cyrus, king of Persia, the return from the captivity took place, in accordance with the Divine promise—the only instance to be found in history in which a nation, having run its career of progress and decline, and fallen at last through its vices, has ever risen again. After the return, the reformation, or, we would rather say, the restoration, of the Jewish Church—effected through Ezra, the scribe, the temple having been rebuilt through the pious zeal and unwearied labours of Zerubbabel, the prince, Jeshua, the high priest, and Haggai and Zechariah the prophets—marks a new era in the history of the Jews, and affords one of the most striking proofs of the special providence of God that the world has ever heard of. Nehemiah completed the work which Zerubbabel and his compatriots had so far effected. He obtained from Artaxerxes permission to return to Jerusalem for the space of twelve years, and to rebuild the walls of the sacred city, which still lay in ruins. The work was carried on, in spite of the persistent opposition of the Samaritans, and was finally completed. The kingdom of Judah, thus restored, continued, under various vicissitudes and much suffering, to the time of Vespasian (A.D. 70), when it was swept with the besom of destruction, and its people were scattered throughout all lands, in which they now wander as strangers, finding no rest for the sole of their foot, and preserving themselves as a people separate from all others. They have not been utterly destroyed, though a full end has been made of their enemies. The Egyptians, the Assyrians, the Babylonians, and the Romans, though some of the mightiest monarchies that ever existed, have no representative on earth; while the Jews, oppressed and vanquished, banished and enslaved, and spoiled evermore, have survived them all, and to this hour overspread the world. Of all the nations around Judea, the Persians alone, who restored them from the Babylonish captivity, yet remain a kingdom.

ERRATA.—In a portion of our impression, last week, the following errors were printed:—No. 11., p. 339, col. 3, line 11, for *incompatible* read *compatible*; line 45, for *natural* read *natural*; p. 340, col. 1, line 8, for *Judah* read *Judah*.

### PROCEEDINGS OF GRAND LODGE OF MASSACHUSETTS, U.S.

We have lately been favoured with a copy of the above work, which comprises some 500 pages of closely-printed matter, and forms one of the most valuable records of "Proceedings of Grand Lodges" ever issued from the press. The "Constitutions" are appended, by which it appears that the Grand Lodge was *incorporated* in A.D. 1859, by the Commonwealth Representatives of Massachusetts; the said Corporation having the power to "take by purchase, gift grant, or otherwise, and hold real estate not exceeding the value of *five hundred thousand dollars*, and personal estate not exceeding the value of *fifty thousand dollars*." The laws for the government of the 200 lodges and 20,000 members under this jurisdiction are well framed, and minutely provide for all possible contingencies, and in many respects read just like our own. The statistics are most elaborate, and are so exhaustive and complete that it is possible for a stranger to be almost as conversant with the state of the Grand Lodge generally as the members themselves. The "List of Lodges, with date of precedence and date of Charter," is exceedingly valuable and useful for brethren who study the early history of the Craft in the United States. The *first* lodge, of course, is "Saint John's," Boston, of A.D. 1733; and the *second*, "Saint Andrew's," Boston, chartered by the Grand Lodge of Scotland November 30, 1756. *Thirty-three* were warranted during the eighteenth century, and the remainder have mostly been granted during the last *twenty* years. To each lodge of any note "remarks" are attached, which serve, when connected, to present an outline of the history of that flourishing Grand Lodge. The "Lodges of Instruction" are all granted by special warrants from the Grand Master, "and subject to be revoked" in like manner. The Worshipful Master generally holds office for three months, the Treasurer and Secretary one year, and the remaining officers one month.

The reports of the District Deputy G. Masters and G. Lecturers (of which there are 16 and three respectively) evince considerable acquaintance with the general work of the lodges under their jurisdiction, and evidently such appointments are calculated to take the place of our Provincial Grand Masters, excepting the Grand Lecturers, who occupy special positions, and which we regret are not found under the Grand Lodge of England. We are persuaded that were Grand Lecturers appointed in this country, the want of uniformity so manifest would soon cease to be deplored. It cannot be said that *any* "system" is adopted by our Grand Lodge, and therefore that point would first have to be decided, which, to say the least, would be a "knotty question" for the representatives to solve, as there are practically *two* systems of work in London, and in the country their number may be reckoned as *legion*!

In the Grand Lodge of Massachusetts the "work" is decided on, and by that standard all *must* abide; and the Grand Lecturers are especially enjoined to "report to the Grand Master, in writing, whenever and as often as they shall discover any deviation, either in the work or lectures, from the system adopted by the Grand Lodge." The great charm, however, of the work consists in the addresses of the Grand Master, Bro. William Sewall Gardner. These are always most readable and full of interesting details respecting the history of the earliest Grand Lodge in the United States. We cannot present even a sketch of these admirable addresses, as they are mainly parts of a series of extensive investigations which have been patiently conducted for several years.

In THE FREEMASON for Nov. 12, 1870 (page 572), we alluded to the statement made by Bro. J. L. Gould, in his "Guide to the Chapter" (p. 101), that the "three degrees of Masonry were worked in the spring of 1658" at Newport, U.S., and expressed our doubts of such an occurrence. We are pleased to notice that the

M.W. Bro. W. S. Gardner has examined this assertion, which was supported by an extract from the Rev. E. Peterson's "History of Rhode Island and Newport in the Past." In the edition of 1853, Bro. Gardner says the extract appears *in totidem verbis*, and immediately following it, in italics, "*Taken from documents now in the possession of N. H. Gould, Esq.*" The Grand Master of Mass. then communicated with Bro. N. H. Gould, and received a letter from him in December last. If time permitted we would transcribe the whole of this rather long epistle for this sketch. We must, however, refrain from doing more than to quote the opinion expressed by Grand Master Gardner:—"It is almost impossible to treat this story with the attention which the subject demands. It bears upon its face the utter refutation of the assertion made by the Rev. Edward Peterson, and of the claim made by Bro. J. L. Gould, of Connecticut. It is unnecessary to argue that, admitting everything in the letter to be true, it affords no proof, not even the probability of the existence of Masonry in Rhode Island previous to its introduction there, by the Provincial Grand Lodge of Massachusetts about 1749." Fragmentary pieces of paper, containing partly illegible writing in the handwriting of no person known, *nullius in filius*, are not sufficient to controvert well-established historical facts. The M.W. Bro. T. A. Doyle, G.M. of Rhode Island, remarks, December, 1870: "I have made many enquiries about these documents of brethren in Newport, members of the Grand Lodge, and others, and do not find that any one has ever seen them; neither do the brethren believe that any proof exists of the truth of Peterson's statement." Bro. N. H. Gould declares the document in question to be as follows:—"Ths ye (day and month obliterated) 1656-8 (not certain which, as the place was stained and broken; the three first figures were plain), Wee mett att y House off Mordecai Campunnall after Synagog wee gave Abm. Moses the degrees of Maconrie." We beg to draw attention to the fact that "*three degrees*" are *not* mentioned, but only "*degrees*," which may after all be susceptible of explanation, even if the record is admitted to be genuine, and we hope Bro. Gardner will not cease his useful enquiry until he has carefully examined this "memorandum of A.D. 1656-8," especially as to the *date* and the last *three* words.

The subject is certainly of importance, and demands a most rigid scrutiny; and if genuine, let the evidence be made public. No records exist in England, Scotland, or in fact in any country, so far as we know, that mentions "three degrees of Masonry" *before* the second decade of the last century.

We must not forget to mention that the Grand Master, Bro. Gardner, at the "stated communication of the Grand Lodge" (December, 1870) spoke most favourably of the "Masonic Annual" published by Bro. M. C. Peck, Hull, and Bro. George Kenning, London, which work is published solely on behalf of Masonic charity.\* The Deputy Grand Master, the Rev. Charles L. Woodbury, delivered an address at the "Quarterly Communication" (Sept. 14th, 1870). We hope soon to see it grace the columns of THE FREEMASON, for although we cannot entirely agree with the origin and character of our ancient Order ascribed to it by the worthy lecturer, there can be but one opinion as to the ability and research evinced in its preparation. As a Masonic address, it is far beyond the ordinary style of such productions, and the author is evidently an earnest and patient Masonic student.

The *sketch* we intended of these "proceedings" will soon be far too extended, unless we come to a halt. So, to prevent our trespassing too much on one number of THE FREEMASON, we will content ourselves with simply stating that the foregoing is only a brief account of a few of the interesting subjects contained in the work, and will conclude our hasty review by referring to the report of the committee on the "*Montacute* question." It seems of late that the correctness of such a title has been called in question by the members of the lodge bearing that name in

\*Copies may still be had of the publishers.



Massachusetts, and on memorial to the Grand Lodge, a committee was appointed to examine the subject. The committee consisted of Bros. John Heard, Winslow Lewis, and Henry C. Wilson—the two former being Past Grand Masters, and the latter brother the Master of the lodge. These brethren worked with a will, and have accumulated more evidence respecting the title of Lord Viscount Montague (or Montacute) than has ever been submitted on any question ever delegated to a committee by a Grand Lodge. Much information was also privately obtained by Brother Jacob Norton, of Boston, the originator of the enquiry, and who supported the application for alteration in the title from *Montacute* to *Montague*; and the libraries of the Fraternity and of public institutions throughout the United States appear to have been ransacked in order to discover light and evidence to guide the committee in making their report. The records and library of the Grand Lodge of England and of other societies in this country were also searched, and in fact nothing was left unexamined that was within the power of the committee to investigate. Some idea of the extent of these researches may be formed from the fact that the report occupies one hundred pages *octavo* of closely-printed matter. The point at issue was, whether the name of the Grand Master of England 1732-3 was Viscount Montague or *Montacute*? The latter had been generally understood to be the case in the United States, but of late this opinion has been questioned, and hence the investigation. Plates of the arms of this ancient family are inserted in the work, and several elaborate pedigrees are given of certain noble families connected with the Montagues or Montacutes. The heraldic researches are of a most voluminous character, and several Masonic works from early in the last century to the present time are also presented in evidence. Of course, it is impossible to give an adequate description of the labour of the committee in a few words; suffice it, however, to say that the report does them infinite credit, and is a monument of industry and research. We have always advocated the title of Lord Viscount Montague or *Montagu* (and not *Montacute*), and are pleased to find the committee concur in recommending the alteration of the name of the lodge from *Montacute* to *Montague*. We have carefully examined the references of the committee to various Masonic works, and find them uniformly correct. The following books, however, not having been noticed by them, we submit the result of our researches as a humble contribution towards so exhaustive and interesting an inquiry:—"The Freemason's Pocket Companion" (Edinburgh, A.D. 1761), page 145, has Lord Visc. *Montacute*, Grand Master. "Candid Disquisitions," by Wellins Calcott, P.M. (London, 1769), page 92; Scott's "Pocket Companion" (London, 1754), pages 108 and 187; and the "Masonic Miscellanies," by Stephen Jones, 1st edition 1797, 2nd edition A.D. 1811—have all Anthony Brown, Lord Viscount *Montacute*, as Grand Master. As the edition of the "Constitutions" of A.D. 1756 to 1784 perpetrated this error, we need not wonder at other authors, who mainly copied the historical parts of these works, making a similar blunder. Independent works, however, like "Preston's Illustrations" (from an early date down to the last edition) are in favour of *Montague*, and what is of some importance in the inquiry, but which seems to have been overlooked by the indefatigable committee, the "Freemasons' Calendars," published under the sanction of the Grand Lodge of England, support the title as the committee report, viz., Anthony Brown, Lord Viscount *Montague*. We have looked through these calendars in our library (which are now very scarce) from A.D. 1781 to 1810, and find that the Grand Master for A.D. 1732-3 is always recorded according to the patent of September, 1554, which was *Montague*, as certified by Bro. Sir Albert W. Woods, Garter.

We have to thank the Grand Master of Massachusetts for so kindly forwarding us a copy of these "Proceedings."

WILLIAM JAMES HUGHAN.

#### CONSECRATION of the "MARQUIS of LORNE" LODGE, No. 1354, at LEIGH.

The last day of May, 1871, was a red-letter day in the annals of the quiet yet busy manufacturing town of Leigh, Lancashire. The Craft, indeed, is no stranger at Leigh, but many years have elapsed since it had "a name and a habitation" there. A change, however, has "come o'er the scene;" new blood has been infused, and we opine a bright future for the mystic art in that locality. We are constrained to this conclusion because the town is remarkably well situated, and the W.M., Wardens, and promoters generally of the new lodge are imbued with a thorough Masonic zeal and determination which is sure to command success. Your correspondent was a visitor on the occasion, and having arrived at the scene of action some sixty minutes before the commencement of the ceremonial, had an opportunity of inspecting the rooms (which are private) and the furniture. Nothing in the one case could be more complete, or in the other more chaste and beautiful. The lodge-room, though small, is well proportioned, and lighted from the east and south. The ante-room is at once spacious and replete with every convenience. The furniture (which was supplied by Bro. Geo. Kenning, and is all that could be desired) is of polished oak and of excellent workmanship. Everything concerning the formation of the lodge seems to have been conceived in a proper spirit and certainly carried out with a zeal which does the promoters infinite credit. May all its future proceedings be characterised by a similar spirit!

The interesting ceremony of consecration was to have been performed by the V. Worshipful Deputy Grand Master of the province, the Right Hon. Lord Skelmersdale, but in his unavoidable absence the R.W. Prov. G.M. was represented by Brother A. C. Mott (148, 241, 823, 1013, 1086, 1335, P.M., P.Z., P. Prov. S.G.D., and P. Prov. G.S.W.), who was attended officially by Brother H. S. Alpass, Prov. Grand Secretary. A lodge was opened by the consecrating officer, assisted by Brothers John Bowes (P.M., P.Z., P.P.G.R. Cumberland and Westmorland, and P.G.S.B. West Lancashire), as S.W.; D. W. Finney (P.M., M.E.Z. 148), as J.W.; Dr. S. D. Lees (P.P.S.G.W. East Lancashire), J. Barker (P.P.G. Treas. East Lancashire), Jos. Leach (P.M. P.Z. 300), Dr. J. F. Pennington (P.M. 484), Nat. Dumbille (152), J. C. Gillman (W.M. 1345), W. S. Hawkins (1250), J. Smith (300), J. Kershaw (300), John Fogg (484), John Bury (J.W. 325), D. P. Isherwood (S.W. 325), R. F. Woodruff (W.M. 325), Thos. J. Broadbent (W.M. 430), Fred. Cook (P.M. 300), Jos. Taylor (P.M. 300), Ed. Beswick (1134), G. P. Brockbank (P.M. 221), Jas. Pilkington (37), C. E. Wright (155, Philadelphia, U.S.), Jas. Kirkpatrick (286, New York, U.S.), B. Standen, H. Heap (300), besides the W.M.-designate and officers about to be installed and invested, who were arranged in order.

The lodge having been opened in the three degrees, the Presiding Officer addressed the brethren on the nature of the convocation, and then called on the Prov. Grand Secretary to state the wishes of the brethren and the proceedings they had taken with respect to the lodge. This part of the programme completed, the G. Sec. read the petition and warrant, and the brethren of the new lodge expressed their approval of the officers named therein. The Consecrating Officer then called upon the acting Chaplain to deliver an oration, after which the choir, under the direction of Bro. Beswick, sang the following anthem:—

Behold, how good and joyful a thing it is: brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down unto the beard: even unto Aaron's beard, and went down to the skirts of his clothing.

Like as the dew of Hermon: which fell upon the hill of Sion.

For there the Lord promised His blessing: and life for evermore.

Then followed the first portion of the Consecration Prayer, and the chant, "Glory be to Thee, O Lord," and the Invocation.

The Lodge was now uncovered, and Bros. Alpass, Lees, and Barker carried the vessels containing corn, wine and oil thrice round the lodge, to solemn music, and halting in the East, the following anthem was sung by the choir:—

Glory be to God on high,  
Peace on earth,  
Good-will towards men.

The acting Chaplain then carried the censor three times round the lodge, and halting in the East,

delivered the second portion of the Consecration Prayer. The choir then sang the following anthem:—

Glory to God on high,  
Let heaven and earth reply,  
Praise ye His name;  
Masons His love adore,  
Tyled in their mystic lore,  
And cry out evermore  
Glory to God!

The Presiding Officer now solemnly constituted the lodge in ancient form, and the ceremonial of consecration was concluded by the singing of the Hallelujah Chorus.

The lodge was resumed in the second degree, when Bro. J. T. Lancashire, W.M.-designate, was presented by Bros. Dr. Lees and Barker to the Presiding Officer for the benefit of installation, to whom the summary of the ancient charges, &c., was read by the Prov. G. Sec. That portion of the ceremony proper to this degree being concluded, the lodge was resumed in the third degree, and all below the rank of Installed Master were requested to retire, when a Board was duly opened at which eighteen brethren were present. This done, the W.M.-designate was solemnly installed into the chair of K.S. and proclaimed and saluted. Bro. J. Longworth was invested as I.P.M. The Board of Installed Masters having been closed, the M.M.'s, F.C.'s, and E.A.'s were successively admitted and saluted the W.M., who was duly proclaimed on each occasion from the east, west, and south.

The W.M. then appointed and invested the following brethren as officers for the ensuing year, viz.:—Bros. James Jackson, S.W.; Joseph Hartley, J.W.; W. Bryce, Treas.; George Dickenson, Hon. Sec.; Robt. Nield, S.D.; W. Duncan, J.D.; Thos. Smith, I.G.; H. Heap, Tyler.

Bro. Mott performed the whole of the ceremonies in a manner which met with the unanimous approval of all present.

There being no further business, the lodge was closed and the brethren adjourned to the Drill-shed for

#### THE BANQUET.

The room was tastefully decorated, and the dinner, which was served by Mr. and Mrs. Rothwell, of the George and Dragon Hotel, gave universal satisfaction.

Grace before meat was said by the Prov. Grand Secretary, and after dinner *Non Nobis* was sung by the choir.

Bro. Barker kindly discharged the duties of Toastmaster.

The cloth having been withdrawn the following toasts were drank:—

Bro. Lancashire, W.M., said he regretted exceedingly that their Liverpool friends, Bros. Alpass and Mott, were obliged to leave them, but such was the case, and he was unwilling that they should do so without having an opportunity of speaking a few words to them; he therefore begged to call upon Bros. Alpass and Mott to address the brethren.

Bro. Alpass, Prov. G. Sec., said that his visits to Leigh were of a very pleasant nature. He did not know when he had been more pleased than he had that day. From the W.M. downwards, they seemed to be imbued by a truly Masonic spirit, and that augured well for the future. He was much pleased that they had been enabled to secure private rooms for he believed the time was fast approaching when Masons would cease to meet in houses of public entertainment. He regretted that they were obliged to leave so early; but he always made it a rule to be at home early whenever he attended a Masonic banquet. He commended the practice to all present, and concluded by proposing the health of the W.M. (Cheers.)

Bro. Capt. Mott said he was well pleased with the work of the day. He could endorse all that the Prov. G. Sec. had said, and he counselled all to do their duty individually, and their lodge would flourish. The W.M. had impressed him with the belief that he was the right man in the right place, and that being so, he was sure his selection of officers would be good. Bro. Mott then dilated in eloquent terms at some length on the excellency of Masonry, and concluded by joining Bro. Alpass in wishing the W.M. health and happiness during his period of office. (Cheers.)

Bros. Alpass and Mott then withdrew, amid the hearty cheers of those assembled.

The W.M., on rising to propose "The Queen," said it was always found on a Masonic toast list, and Her Majesty had no more loyal subjects than Masons. (Drank with all honours.)

"God save the Queen."

The W.M. next proposed "H.R.H. Bro. Albert Edward Prince of Wales, the Princess of Wales, and the rest of the Royal Family." He said no words of his were needed to ensure for the toast a hearty reception. His Royal Highness was allied to them as a brother, and he believed he was "a good man and true." (Drank with great enthusiasm.)

"God Bless the Prince of Wales."

The W.M. next proposed "The Right Hon. the Earl de Grey and Ripon, M.W.G.M., the Right Hon. the Earl of Carnarvon, R.W.E.G.M., and the rest of the Grand Officers."

"Prosper the Art."

The S.W., Bro. Jackson, on rising to propose the next toast, viz., "Sir T. G. Fermor Hesketh, Bart., M.P., R.W. Prov. Grand Master, Lord Skelmersdale, V.W. Dep. Prov. G.M., and the rest of the P.G. Officers," said the G.M. and his Deputy were, he had no doubt, well known to most of them better even than to himself. He hoped, however, the day was not far distant when they would be all better acquainted. For his own part, he must say he should not rest content till the lodge deserved "the purple," and the G. Master induced to hold a Prov. Grand Lodge at Leigh. He begged to call upon Bro. Bowes, P.M., P.P.G.R., to respond to the toast. (Drank with all honours.)

Bro. Bowes did not know why he was called upon to respond to the toast, unless it was that he was a Past Prov. Officer of a neighbouring province—Cumberland and Westmorland. It was, however, a pleasant duty they had imposed upon him. He believed that Sir Thomas Hesketh, their Grand Master, was most anxious that Masonry should flourish in the province, and that the lodges should be well worked. The D.G.M. was also eminently qualified for the position he held. He was a thorough "working" Mason, as those who had witnessed his conduct in a lodge well knew. He thanked them for the compliment paid to the Prov. G. Master and the Prov. G. Lodge.

Bro. Longworth, P.M., rose to propose "Success to the Masonic Charities," and said that he did so with great pleasure, because he should couple with the toast the name of a brother who had recently been to London as a Charity Steward—Bro. Brockbank. (Drank with all honours.)

Bro. Brockbank, P.M., said he was pleased at the hearty manner in which the toast of "The Masonic Charities" had been received. As they all knew, they had a Boys' School, a Girls' School, as well as Institutions for Aged Freemasons and their Widows. All these institutions were worthy their warmest support. It was rather early to give the members of the Marquis of Lorne Lodge a lecture on charity; but he had no doubt that in due time they would become aware of their responsibilities in this respect. In Bolton, where he resided, they had a large share of the benefits of the Masonic Charities, and he often pleaded on their behalf. Recently he had taken a list of £150 to London. He thanked the brethren for the reception they had given his name in connection with the toast.

Bro. Barker, P. Prov. G. Treas. E.L., said, after the able manner in which the W. Master's health had been proposed by Bros. Alpass and Mott before leaving, little need be said by him by way of supplement. (Enthusiastic cheering.) As a man and a Mason, the W.M. was esteemed and respected by all who knew him. As an old personal friend, it had afforded him (Bro. Barker) extreme pleasure to be present that day, and witness the always-interesting ceremonies of consecration and installation, and to contribute his mite to the success of the proceedings by discharging the duties of Director of Ceremonies. He offered them the toast "The M.W.," in the full assurance that they would unite with him in doing it justice. (Continued cheers.)

A *gicc* by the choir.

Bro. Lancashire, the M.W., rose to return thanks, and was received with quite an ovation. He said, after the kind manner in which the toast had been proposed by Bros. Alpass and Mott, and supported by his worthy and kind friend, Bro. Barker, who had so efficiently directed the ceremonies of the day, he experienced great difficulty in finding fitting words to express his thanks. He had been charged with ambition; he pleaded guilty to one species of ambition—a desire to discharge his duty efficiently. From a boy, he had been taught that anything that was worth doing at all was worth doing well. From the time he first saw the mystic light, he had acted in belief of that principle; and as long as it pleased T.G.A.O.T.U. to give him health and strength, he intended to continue in the same undeviating path of duty. He had told the Grand Master's representatives that day—and he was in earnest when he did so—that he hoped at no distant period to see Sir Thomas Hesketh in Grand Lodge assembled at Leigh, and to see, at the same time, some of their members invested with the "purple." (Loud cheers.) In continuance, the W.M. said that however well he might discharge his duties, they would be of little avail without efficient Wardens, and those he had in Bros. Jackson and Hartley. In conclusion, he tendered his thanks to the members of No. 1354, individually, for the substantial assistance they had rendered him in discharging their pecuniary obligations. This was not a light matter, but he was happy to say there were no outstanding accounts. (Cheers.) He had undertaken the office of W.M., and he relied upon efficient service from his officers. Bro. Jackson, S.W., would act the part of precep-

tor, and he had their entire confidence. It only then remained for them regularly to avail themselves of his kind offices. This done, he should be enabled to retire from the chair with feelings of pride and satisfaction, and be enabled to hand the warrant to his successor as unsullied as he had that day received it. Let them then, one and all, be determined that their lodge should rank second to none in the province for efficient working and Masonic zeal. He again thanked the brethren, and sat down amid quite a storm of cheers.

Bro. Wright said that they were favoured that day by a number of brethren from a distance. They were proud to see them, and he trusted they should ever prove themselves worthy of the honour they had that day received at the hands of the visitors. He begged to offer for their acceptance the toast "The Visiting Brethren." (Drank with honours.)

Bro. Finney, P.M. and M.E.Z. 148, said:—W.M., Bros. S. and J. Wardens, and Brethren, when I came into this room I never expected for one moment to be called upon to say anything. Nevertheless, I do most sincerely thank you for associating my name with the toast; and I trust that the lodge—the Marquis of Lorne—whose advent we commemorate this day, will abundantly flourish and be eminently successful. I congratulate you, brethren, on this auspicious occasion. I congratulate you also, brethren, upon having a W.M.—judging from what we have seen of him this day—who is likely to do honour to the chair, and to the Craft in general, and in so doing to heap double honour upon himself. My worst wishes—and I am sure they will be shared by all the distinguished brethren who have taken part in the ceremony of to-day—my worst wishes are that the Marquis of Lorne Lodge may be as prosperous as the W.M. and brethren could themselves wish and desire. I congratulate you, W. Sir, upon the choice of your officers. You have exercised a wise selection—Bro. Jackson I have known for some time, and I know him to be a good and worthy Mason, regular and attentive to his duties and efficient in his work. You, sir, have reason to be proud of this day's work. Again I thank you, W.M. and brethren.

Bro. Woodruff and others also acknowledged the compliment.

Bro. Bowes, P.M., P.Z., P. Prov. G. Reg., on rising, said they had so far given due attention to the loyal toasts, to their Masonic rulers supreme and subordinate, to the Charities, to their worthy W.M., and to the visitors; and to him (the speaker) was reserved the honour of proposing the toast of the evening, "Prosperity to the Marquis of Lorne Lodge." (Loud cheers.) He undertook the duty assigned to him with the utmost pleasure, but not without a thorough sense of the responsibility he had voluntarily undertaken. He was not ignorant of the labour and anxiety consequent upon the formation of a new lodge, and he rejoiced to find their labours brought to a successful issue. All honour was due to the W.M. and the other promoters for their long continuance in well-doing, and it must be a proud satisfaction to them to witness that day the success which had crowned their united endeavours. The rooms were both convenient and suitable, and as to their furniture, he believed none more handsome, none more chaste, could be found in the province. (Cheers.) The W.M. would not occupy the position he did unless he merited the highest esteem of the brethren, and he was quite sure the officers invested that day enjoyed the highest confidence of the W.M. Some of them he knew, and he knew them only to respect and esteem them. He witnessed the introduction of their S.W., Bro. Jackson, to light, and he had watched his Masonic career both with interest and satisfaction. He was a brother thoroughly imbued with a deep sense of his Masonic responsibilities and an able "worker." Such was his opinion of one of their officers, and he knew that the other officers were equally entitled to their respect and esteem. Some brethren were in the habit of looking down upon the subordinate offices—the Deacons, for instance—but this was a great mistake. (Loud cheers.) A good Deacon made a good W.M., and a bad one never made a W.M. at all. (Cheers.) The officers being unexceptional, it only remained for the "brethren all" to do their duty, and then, without doubt, the genuine tenets and principles of this noble Order would be transmitted through Lodge No. 1354. Many offers of help had been tendered that day, and he need not say that he should be glad at any time to give the W.M. a helping hand. (Loud cheers.) He then asked the brethren to join him in drinking "Prosperity to the Marquis of Lorne Lodge, No. 1354." (The toast was drank in a most enthusiastic manner.)

Bro. W. Duncan, M.D., J.D., in responding to the toast of "The Marquis of Lorne Lodge," said: I wish I could say with the distinguished brother who proposed the toast that my task is a simple one. I feel it to be a difficult one, as my native modesty conflicts with my wish to do the lodge

justice. Indeed, brethren, however much we may discount the flatteries your kindness has so liberally bestowed upon us, it is impossible for us to avoid feelings of exultation or to repress a strong inclination to boast at this culmination of our labours. I can honestly say that we have really worked hard. We first tried to found a lodge at Tyldesley, and those present to-night of that little band that met week after week over a period of some months will remember with what enthusiastic love of Masonry and what keen determination to work its secrets we stuck to our project. From various causes, which I need not particularise, but which are well understood by all here to-night, we had to give way. We failed, however, only in our local habitation. We placed ourselves in the hands of our Leigh brethren, and our presence to-night is a proof of the faithfulness with which their trust was discharged. The first element in this final success was to get a first-rate Master, and much as you have heard to-night of Bro. Lancashire, you have not heard half enough. He tells us that in his early days it was impressed upon his youthful mind that a thing that was worth doing at all was worth doing well, and I can assure you he laboured hard to impress this on our youthful minds in (Masonically speaking) our early days. If ever a society had line upon line and precept upon precept, we had them, and the persistence and determinedness with which we were lectured and circulated into doing the right thing at the right time was worthy of the cause, and speaks well for our choice. Not satisfied, however, with mere having a good W.M., we were determined to have Wardens as good. On the merits of so well honoured and thorough a Mason as Bro. Jackson I need not dilate. They are known to all. His labours in working out the very many details of our undertaking have placed the lodge under a lasting debt of gratitude. Of our Junior W. I will only give myself time to say that he—as well as every other officer, great or small—was chosen with perfect cordiality and unanimity as the best man for the place, and though laid aside by illness during many of our meetings, he cordially acquiesced in all our proceedings, and responded most generously to our calls. In fine, for I fear I am becoming tedious, we have worked together in perfect harmony and brotherhood, and many as have been your kind wishes and kinder anticipations for our future, we intend to deserve them all. We will rest satisfied with nothing less than perfection, so you may be sure we shall always be striving, and if the character of his lodge will help our W.M. in his ambitious longings, it shall not be our fault if he does not wear "the purple." We thank you all for all the good advice you have given us, and we have already determined to gain a character by following the advice of Bro. Alpass, in being home early to our wives, and of Bro. Mott, in behaving as good husbands ought to do. For your presence, brethren, this afternoon—for the thoroughly efficient assistance you have rendered us in our consecration ceremony—for the hearty good wishes and bright anticipations with which, both publicly and privately, you have encouraged us in our undertaking—and, lastly, but not least, for the light of your countenances to-night, allow me to return you, from the Marquis of Lorne Lodge, our deepest and most heartfelt thanks.

Bro. Jackson, S.W., proposed in complimentary terms "The Newly-invested Officers," which was responded to by the brethren in turn.

The Tyler's toast brought the proceedings to a close, and the brethren separated in perfect harmony.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Euphrates Lodge, No. 212.*—This old lodge held its last meeting of the season on Wednesday, 31st May, at the Masons' Hall Tavern, Mason's-avenue, Basinghall-street, (Bro. Gosden's). Punctually at the appointed time, Bro. J. C. Franks, W.M., opened the lodge, and he was well supported by all his officers. The minutes of the previous meeting were read and unanimously confirmed. There was a large amount of work on the agenda paper, and from it was done the raising of Bro. Walker to the third degree, and passing Bros. Clisbey, Isles, and Bradley to the second degree. Then initiating Messrs. W. H. Hooper, W. W. Smith, and W. Welchman into Freemasonry. The working of these degrees was done in an admirable manner by the Worshipful Master, and when it is taken into consideration that the W.M. is not a native of this country, too much credit cannot be given him for the correct, impressive, and painstaking style he rendered all his work in the different ceremonies. The necessity of having a summer banquet was then fully discussed in the lodge. Last year a most successful reunion of the members and their friends was held at Bro. Henry Lock's (P.M. 212), the Falk-faced Stag Hotel, Buckhurst Hill, Essex, where every one thoroughly enjoyed themselves and spent an agreeable enjoyable day. Under such auspicious circumstances of past success, it was unanimously

resolved to have an anniversary summer banquet at the same place, and the W.M., the P.M.'s, and others gave this arrangement their most cordial approbation and support. So, no doubt, when the appointed day arrives, a good muster of the brethren will be present to carry out this pleasant day's excursion into the country. Due notice will be given of the day appointed when all the necessary preliminaries are completed, and we anticipate another red letter day on that occasion in connexion with this distinguished old prosperous and well-established lodge. Some formal business having been disposed of, the lodge was duly closed and stands adjourned until the winter session. After business, the brethren adjourned to a superior banquet got up in that superior style for which Brother C. Gosden is justly famed. About fifty sat down, and their wants were liberally catered for. Bro. C. Gosden, as is usual with him, was unremitting in his attentions to see all were properly served and made comfortable. The cloth having been removed, the customary toasts were given and responded to. Some good singing and excellent recitations closed the last meeting of the season, and the brethren separated to enjoy "tired nature's sweet repose. balmy sleep."

**Crystal Palace Lodge, No. 742.**—The only ceremony at the meeting of this lodge on Friday, the 2nd inst., was that of installation, the retiring Master, Bro. Henry Finch, as W.M., installing his successor, Bro. George Weeks, with an amount of ability seldom surpassed. The officers of the year are Bros. Cooper, S.W.; Cox, J.W.; Acton, Treasurer; H. T. Thompson, Secretary; Seymour Smith, Organist; Steigerwald, S.D.; Morley, J.D.; Potter, I.G.; W. Bertram, D.C.; Stevens, W.S.; Woodstock, Tyler. After the ceremony, about seventy brethren adjourned to a banquet, provided by Bros. Bertram and Roberts in one of their charming rooms overlooking the grounds of the Crystal Palace.

**Perfect Ashlar Lodge, No. 1178.**—The regular meeting of this prosperous lodge was held on Thursday, the 1st inst., at the Gregorian Arms' Tavern, 96, Jamaica-road, Bermondsey. In the unavoidable absence of Bro. J. Green, W.M., Bro. F. Walters, P.M., and Secretary, opened the lodge, when the minutes of the previous meeting were read and confirmed. Bro. J. W. Avery, P.M., took the chair, and in a masterly manner raised Bro. A. Lewis to the third degree, passed Bro. C. A. Swaine (73) to the second degree, and initiated a gentleman into Freemasonry—the W.M., Bro. J. Green, having relinquished his position through indisposition. The work was beautifully performed, the officers being well able to render their parts, which made all the ceremonies pass off in a superior manner. One gentleman was proposed for initiation at the next meeting. Notice of removal of the lodge (by desire of the landlord, Bro. G. Drapper) was given by Bro. F. Walters, P.M. and Sec., after which the lodge was closed. There were present besides those named: Bros. F. H. Ebsworth, P.M. and Treas.; G. J. Grace, S.W.; J. W. Dudley, J.W.; J. H. Fudge, J.D.; T. W. Cox, I.G.; J. Ruse, W.S.; G. Drapper, G. Free, J. A. Axtell, P. Fry, G. Mabbs, W. May, L. Ashton, H. Bartlett, T. Jones, J. Wootton, G. A. Claeys, &c. Visitors: Bros. E. H. Tipton, W.M. 49; T. Angel and C. A. Swaine, 73; &c. A good banquet was served, and a pleasant evening was spent.

**Star Lodge, No. 1275.**—This young and well-established lodge held its regular meeting on Friday, the 2nd inst., at the Marquis of Granby Tavern, New Cross. The lodge was opened by the W.M., Bro. W. Ough, P.G.P., who was supported by the following brethren:—C. J. Hogg, P.G.S., S.W.; H. Keeble, J.W.; J. Smith, P.G.P. and I.P.M., Treas.; F. Walters, P.M., Sec.; S. Homewood, as S.D.; H. Crabtree, J.D.; G. Pymm, P.M., I.G.; T. R. Darke, D.C.; J. J. Limebeer, W. Okey, W. Bull, G. F. Guest, A. Stevens, W. F. Wetten, J. Davis, W. Kipps, W. B. Tustin, J. Finch, R. F. Duff, T. Hobson, H. J. Clare, G. S. Elliott, and others. Amongst a large number of visitors we noticed Bros. T. Perridge (P.M. 79), J. R. Dussee (79), Henry Potter (P.M. 11), W. Bourne (P.M. 749), E. Sisson (P.M. 901), G. R. Lomax (913), W. H. Waghorn (S.D. 946), &c. The minutes of the previous meeting were read and confirmed. Ballots were taken and proved unanimous in favour of Messrs. R. F. Duff, C. K. Share, J. Davis, J. Finch, and W. Kipps as candidates for initiation, and of Bro. George Samuel Elliott (749) as a joining member. The work gone through was raising Bros. W. H. Trampleasure, J. J. Limebeer, and a visiting brother; passing Bro. Bull; and initiating Messrs. Duff, Davis, Finch, and Kipps. The candidates were introduced separately, thus enabling each to give an undivided attention to the ceremonies, which were all performed by the W.M. in a faultless manner. The by-laws were read, and the brethren then proceeded to the election of a W.M. for the ensuing year, the result being unanimous in favour of the S.W., Bro. Hogg. The Treasurer and the Tyler (Bro. J. Gilbert) were unanimously re-elected to their respective offices. The Audit Committee was appointed, and an arrangement was made for the convenience of the Secretary, to hold their meetings in town. It was also unanimously resolved that a ten-guinea testimonial be presented from the lodge funds to Bro. Ough, in slight recognition of his valuable and efficient services to the lodge as its second W.M.; the form of the testimonial to be left to the choice of that esteemed brother.—Bro. Ough, in a feeling speech thanked the brethren for the high compliment paid him.—The Treasurer then announced that his exertions as the lodge's Steward at the recent festival of the Girl's School, resulted (in a joint list with some other Stewards) in the realization of over £160. He would wish the lodge to send a Steward every year to, at least, one of the festivals of the great Masonic charities, and hoped every brother who was installed as W.M. of the lodge would also be a Steward to represent them on one of those occasions.—Acting on this suggestion, Bro. Hogg, the W.M.-elect, gave in his name as the Steward to represent the lodge at the festival of the Royal Masonic

Benevolent Institution in January next.—Several joining members and candidates for initiation having been proposed, it was arranged that emergency meetings should be held for the purpose of clearing off all work previous to the installation meeting, and thus leave the ceremony of installation alone for that occasion; and as a large number of visitors are expected, it was determined to hold the installation banquet at the City Terminus Hotel, Cannon-street. The lodge was closed, banquet followed, and the usual happy evening was spent.

PROVINCIAL.

**CREWKERNE.**—*Parret and Axe Lodge, No. 814.*—A meeting of this lodge was held on the 25th ultimo, the W.M., Bro. Strawson, in the chair. The lodge was opened in due form, and the minutes of the previous meeting confirmed, after which Bros. John Wright and R. S. Horsey were raised to the sublime degree of M.M., and the working tools were presented by Bro. P.M. Galpin. The lodge was then closed in form, and the brethren adjourned to refreshment. After the usual loyal and Masonic toasts, the W.M., on behalf of the lodge, presented the I.P.M., Bro. Galpin, with a handsome gold P.M.'s jewel, bearing the following inscription:—"Presented to Bro. Galpin, P.M., P.G.D.C. Somerset, by the brethren of the Parret and Axe Lodge, 814, in acknowledgment of his valuable Masonic services. May, 1871." In doing so, the W.M. spoke highly of the uniform efficiency, liberality, and courtesy of his Immediate P.M. during his two years' Mastership. Bro. Galpin acknowledged the compliment paid to him in feeling and appropriate terms. The jewel was supplied by Bro. George Kenning, Little Britain, London. The Tyler's toast brought a most agreeable evening to a pleasant termination.

**PLUMSTEAD, KENT.**—*Pattison Lodge, No. 913.*—The installation of Bro. C. A. Ellis, P.M., as Worshipful Master of the Pattison Lodge, one of the finest lodges in the province of Kent, took place on Thursday, the 1st inst., at the Lord Raglan Hall, Plumstead. The installation ceremony was impressively performed by Bro. J. Graydon, P.M. and P.P.G.S. Deacon of Kent, and the W.M. then invested his officers in their several degrees as follows: Bros. S. H. Pain, S.W.; T. W. Knight, J.W.; E. Denton, P.M. and P.P.S. Purs. Kent, Secretary; A. Jessup, Treasurer; G. M. Tapp, S.D.; J. M'Dougall, J.D.; and A. Penfold, I.G. Subsequently an elegant banquet was served by Bro. Raymond. The W.M. presided, and there were also present: The R.W. Bro. F. Pattison, Past Grand Warden of England, and founder of this lodge; Bros. C. Coupland, the I.P.M.; G. Pongue, P.M. and P.P.G.J. Warden of Kent; Graydon, J. Henderson, and W. Norman, P.M.'s of this lodge; together with all the officers and the following members: Bros. J. Widgery, E. Hughes, R. Lister, T. W. Davis, W. Watts, W. Farnfield, G. W. Smith, E. Palmer, E. Biddick, W. B. Lloyd, J. Raymond, J. Griffiths, G. Cay, R. Lonergan, F. F. Thorne, W. T. Vincent, T. D. Hayes, F. Barnett, W. Canty, W. H. Pinkey, W. Lock, &c. The visitors present included Bros. Dr. Prescott, R.A., P.M. 706; Feiling, S.W. 706; Sydney Clarke, J.W. 706; J. Miles, W.M. 293; W. D. May, W.M. 700; W. J. Graham, W.M.-elect 700; G. B. Davies, W.M. 13; Marshall, S.D. 1308; Hastings, 1056; Pownall, 13 and 1089; &c. The whole proceedings of the day were of the most interesting character. Bro. Pattison responded to the toast of "The Earl of Carnarvon and the rest of the Grand Officers," and Bro. Graydon for "Lord Holmesdale and the Province of Kent." But for urgent parliamentary duties, his lordship would have been present.

ORDERS OF CHIVALRY.

KNIGHTS TEMPLAR.

**CALCUTTA.**—*Royal Kent Encampment.*—A regular meeting of this encampment was held at the Freemasons' Hall, 55, Bentinck-street, Calcutta, on April 29th, 1871. Present: E. Sir Kts. J. L. Taylor, P.E.C.; G. H. Daly, P.E.C. and officiating Prelate; Sir Kts. B. M. Hunt, 1st Captain; G. M. Goodricke, 2nd Captain; J. R. Alex. D'Cruz, Registrar; D. M'Gregor, Expert; A. Friedeman, 1st Herald; W. E. Jellicoe, 2nd Herald; W. F. Westfield, Captain of the Lines; Frater G. Alexander, Equerry. Members: Sir Kts. Friedeman and Girling. Visitors: Sir Kts. W. H. M'Gowan, H. Compton, and Captain G. G. Nelson. The encampment having been opened in due and ancient form at 8 p.m., the minutes of the last regular meeting were read and confirmed. The ballot was prepared for Comp. Stephen Lawry, of Royal Arch Chapter Kilwinning in the East, No. 64, of Scotland, proposed by E. Sir Kt. J. L. Taylor, and seconded by Sir Kt. J. R. Alex. D'Cruz, and which, on being taken, proved favourable. Comp. Stephen Lawry was then admitted in due form, and installed a Knight Companion of the Order. Sir Kt. George Michael Goodricke having been elected as Eminent Commander of the encampment at the last regular meeting, was called up, and duly installed into the chair. The Sir Knights, members of the encampment, were then admitted, and paid due homage to the newly-installed Eminent Commander, who then made the following appointments:—Sir Kts. William Berry Farr, 1st Captain; David M'Gregor, 2nd Captain; J. R. Alex. M'Gowan, Registrar; W. F. Westfield, Prelate; W. E. Jellicoe, Expert; Adolph Friedeman, Almoner; Whitmore Girling, Captain of the Lines; J. L. Taylor, Treasurer; Frater G. Alexander, Equerry. An apology was recorded from the P.E.C. E. Sir Kt. William Osmond Alexander for non-attendance in consequence of important business having compelled him to leave town. There being nothing further before the meeting, it was closed in solemn form, and the Sir Knights adjourned to partake of the "Bread of Plenty" and "Cup of Cheerfulness."

ORDER OF MALTA.

**GIBRALTAR.**—A priory of this distinguished Order was opened in the rooms of the Calpe Encampment on the 23rd ult. by the Eminent Prior Sir Kt. J. Balfour Cockburn, for the purpose of conferring the degree on Comps. Price, 30°, Andrews, and Roche. There was a goodly muster of the Knights of St. John, and the ceremony was conducted throughout in a most impressive manner, and with a very strict and careful attention to details: Worthy Sir Kt. Ellison acting as Mareschal. This was the first occasion the priory was worked with banners instead of veils, and the change was universally hailed as a most sensible improvement on the old system. The following knights guarded the banners:—The white banner, Sir Kt. St. Leger; the red banner, Sir Kt. Allfrey; the black banner, Sir Kt. Dantez; the purple banner, Sir Kt. Morgan; the gold-coloured banner, Sir Kt. Marin. Thanks to the artistic skill and great heraldic knowledge of the Captain-General, Sir Kt. St. Leger, the Calpe Encampment, though not possessing a suite of rooms of any very great size, may fairly boast of the internal decorations of the same, in the shape of banners, standards, and devices, being second to no other encampment. We strongly counsel all wandering knights who may pass through Gibraltar not to fail to see this charming little priory, which may really be regarded as one of the "lions" of the place. Such a visit, we may safely add, will be most cordially received and as heartily responded to by the Eminent Prior, whose ability and courtesy are so well known.

THEATRICAL.

**ST. JAMES'S THEATRE.**—This fashionable theatre has crowded houses to witness the ever-popular burlesque "Poll and Partner Joe," which is described by contemporaries as "one of the best burlesques that the best English burlesque writer has ever written," and "unqualified success," and to which we can add great and genuine success, well merited and richly deserved. Mrs. John Wood as Mary Maybud introduces her famous ballad, "My Love he is a Sailleur Boy," and sings "His Heart was true to Poll," and to quote from *The Observer*, "her fresh, funny rendering of the chorus is ringing in our ears as we write. Every one must hear that song." Then, "Black Brandon's sensation header through the port side of the ship is quite equal in impressiveness to the goblin monk's fall from Notre Dame."—*The Graphic*. The burlesque is sustained by Miss Caroline Parkes, Partner Joe; Harry Halyard, Miss Emma Chambers; Mr. Lionel Brough, Black Brandon; Dame Tiller, Mr. Harry Cox; Watchful Waxend, Mr. Alfred Young—all of whom well performed their parts. The comedy in two acts by Planche, "Secret Service." Mr. William Farren in his father's famous role. "Those who remember the first William Farren and his many Haymarket triumphs will be glad to revive their stage traditions, and see almost the old favorite actor again in his habit as he lived."—*The Daily Telegraph*. This performance is given first, then the burlesque, and terminating with H. B. Farnie's new farce "Rival Romeos." At Mrs. John Wood's benefit on Friday, May 26th, during the benefit performances, she was literally presented with "a bag of gold." A purse containing one hundred guineas, subscribed by the ladies and gentlemen connected with her management, was placed in her hands by Mr. Sothorn, who, in a neat impromptu speech, assured the fair manageress that she was as "good as gold," and that he could say for all concerned that "their hearts were true to Poll."

**ROYAL COURT THEATRE (Sloane-square).**—The successful comedy of "Randall's Thumb," which has been performed for more than one hundred nights, was on Whit Monday replaced by a dramatized version of Charles Dickens's celebrated novel of "Great Expectations." It is in three acts, with a prologue. It is thus placed on the stage. Prologue—Exterior of Joe Gargery's Forge adjoining Churchyard. Act 1—Interior of Joe Gargery's Forge. Act 2—Pips's Chambers in Barnard's Inn. Act 3, scene 1—Mr. Jaggers' Office in Little Britain; scene 2—The old Sluice House near the Lime-kill. It is well put on the stage, and is likely to have a great run. The successful musical fairy tale, "Creatures of Impulse," terminates the performances, which is commenced with a farce by the late Mr. T. Robertson, entitled "Not at all Jealous." It is with great pleasure we noticed no fees of any kind are allowed to be taken here, and no doubt in time that wholesome rule will be carried out in all places of amusement as well as at the theatres. There was a full house on the night of our attendance, composed of a fashionable audience. Repeated calls before the curtain of the principal performers in "Great Expectations," at the end of each act, proved how well this drama is likely to please the patrons of this well-managed theatre. It is a genuine success. We may add that the principal characters in the new melodrama are sustained by Mesdames M. Brennan, Kate Bishop, K. Manor, and Eleanor Bufton, and Messieurs E. Righton, J. C. Cowper, W. Belford, and John Clayton, to whom all praise is due for the great success that has been obtained.



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## MARRIAGE.

TUSTIN—BOWCHER.—On the 6th inst., at St. James's Kidbrooke, by the Rev. H. Maityn Hart, A.M., Bro. William Bucknell Tustin (1275), youngest son of Bro. Jesse John Tustin (73), of Paragon, Blackheath, to Emily, second daughter of John Bowcher, Esq., of Kidbrooke Villas, Blackheath, and grand-daughter of John Bowcher, Esq., of Stoke Newington.

## The Freemason,

SATURDAY, JUNE 10, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE UNRECOGNISED DEGREES.

OUR readers will remember that, some months ago, we advocated strongly the establishment of a Council of Rites for the regulation and government of the unrecognised degrees in England. Since then considerable progress has been made towards the desired point; treaties between the "Masonic Order of the Red Cross of Constantine," on the one hand, and the "Grand Lodge of Mark Masters," on the other, having been adopted. The Mark Grand Lodge, the Supreme Grand Council 33°, and the United Orders of the Temple and Hospital have also entered into alliance; and as the subject is one of great importance to the Fraternity in general, we annex copies of the several conventions:

*Draft Convention submitted to, and approved by, a meeting of representatives of the Masonic Order of the Red Cross of Constantine and the Grand Lodge of Mark Master Masons of England and Wales and the colonies and dependencies of the British Crown.*

I. It is hereby agreed that an intimate alliance be entered into between the Grand Imperial Council of the Masonic Order of Knights of the Red Cross of Constantine (including the Order of Knights of

the Holy Sepulchre) and the Grand Lodge of Mark Master Masons of England and Wales and the colonies and dependencies of the British Crown.

II. The Grand Lodge of Mark Master Masons acknowledges the Grand Imperial Council to be the only legitimate authority over the Masonic Order of Knights of the Red Cross of Constantine (including the Masonic Order of Knights of the Holy Sepulchre) in England and Wales.

III. The Grand Imperial Council of the Masonic Order of Knights of the Red Cross of Constantine (including the Masonic Order of the Holy Sepulchre) acknowledges the Grand Lodge of Mark Master Masons to be the only legitimate authority in England and Wales and the colonies and dependencies of the British Crown over the degrees of Mark Man, Mark Master, Royal Ark Mariner, Link, Chain, and Wrestle.

IV. The Grand Imperial Council of the Masonic Order of the Red Cross of Constantine, &c., hereby agrees to surrender to the Grand Lodge of Mark Master Masons all the authorities and powers contained in the charter or warrant signed by Lord Rancliffe, under date 10th May, 1796, and now vested in the former, save and except any power therein contained over the Masonic Order of Knights of the Red Cross of Constantine (including the Masonic Order of Knights of the Holy Sepulchre).

V. It is agreed that, for the better maintenance of Masonic discipline, sentence of suspension or expulsion by the supreme authority of the one order may be communicated to, and shall be accepted *ipso facto* by, the supreme authority of the other—provided always that, should the brother so suspended or expelled by the one order be also a member of the other order, he may appeal to its supreme authority against the carrying out of the said sentence by them.

VI. The said orders agree mutually to support each other to the best of their power in the exclusive exercise of their respective independent jurisdictions over the above-mentioned degrees, and for the benefit of their respective orders.

VII. The contracting orders mutually undertake that neither of them will work any degree other than those named in the premises, and which may be claimed by any existing Masonic authority in England recognised by them, or either of them, without the written consent of the other contracting order.

VIII. By the title "Masonic Order of the Red Cross of Constantine," the Grand Lodge of Mark Master Masons understands a chivalric order consisting solely of Master Masons.

IX. Provided always that nothing contained in this agreement shall in any manner affect the rights and privileges of lodges of Mark Master Masons holding warrants under the jurisdictions of Scotland or Ireland in the colonies and dependencies of the British Crown.

*Convention between the Grand Lodge of Mark Master Masons, the Supreme Grand Chapter 33°, and the United Orders of the Temple and Hospital.*

I. The Most Worshipful Grand Mark Master Mason, the Supreme Council of the Thirty-third Degree, and the Most Eminent and Supreme Grand Master of the United Orders of the Temple and Hospital, agree respectively to recognize each other as the sole supreme authorities, to wit—The Most Worshipful the Grand Mark Master Mason as the sole supreme authority over the Mark Degree; the Supreme Council of the Thirty-third Degree as the sole supreme authority in the Ancient and Accepted Rite of Thirty-three Degrees, from and exclusive of the Master Mason and Royal Arch degrees up to, and including thirty-third; the Most Eminent and Supreme Grand Master as the sole supreme authority over the United Orders of the Temple and Hospital and Malta; and without the unanimous consent of all the contracting parties, formally expressed in writing, to ignore, disregard, and refuse to admit into their respective convocations, chapters, lodges, or by whatever names their meetings may be designated, any person belonging to any Masonic order or degree which shall be in rebellion against any or either of the contracting parties, or any person who shall hereafter belong to any Masonic order or degree not recognized by one or other of the contracting parties, and not subject to the Judicial Council hereinafter described. Provided always, and it is hereby agreed, that the Grand Lodge of Mark Masters shall be at liberty to ally itself with a governing body, to be formed for the purpose of working the following ancient Masonic degrees—that is to say, that of "Royal and Select Master," "Excellent Master," "Super Excellent Master," and "Most Excellent Master," without such act being considered an infringement of the present convention, or as obligatory on the associated orders to acknowledge or receive as an associated body the governing body of the hereinbefore-mentioned degrees. Provided always that all orders or degrees now claimed and worked by

either of the associated orders shall be considered as belonging to them.

II. For the purpose of hearing and deciding appeals as hereinafter provided, and of settling disputed questions between the respective orders and degrees, and for the more effectual promotion of their interests in general, the contracting parties will nominate, from time to time, a Judicial Council consisting of three delegates from each authority—to wit, the Grand Conclave of the United Orders of the Temple and Hospital, three members; the Grand Lodge of Mark Masters, three members; and the Supreme Council, three members—of whom one representative present from each of the above bodies shall form a quorum. Provided always, that if on the summons of the second meeting a quorum shall not be present as aforesaid, then those present shall and may act and make their decree as though a member or delegate from each authority had been present.

III. It shall be competent to either of the associated orders to summon such Judicial Council on giving to the other contracting parties, and to any person or persons interested in the matter to be decided or judged, clear twenty-one days' notice of such council, together with the time and place at which it is intended that such meeting or council shall be held; the subject matter of such meeting, and the judgment, decree, or sentence of such council shall be definite and conclusive.

IV. Any member of the associated orders or degrees, on conviction by any one of them of a Masonic offence, may, within clear twenty-eight days after receiving notice from the proper authority of the associated order by which he shall have been so convicted, that the judgment, decree, or sentence will be duly communicated to the other contracting parties, lodge notice of appeal to the Judicial Council of the associated orders or degrees hereinbefore mentioned, with the acting authority of such orders or degrees, viz., the Grand Chancellor of the Order of Knights Templar, the Grand Secretary of the Grand Lodge of Mark Masters, and the Secretary-General of the Thirty-third Degree; and if such appeal be lodged in due form within the space of clear twenty-eight days, the said Judicial Council shall be summoned within clear twenty-one days of such notice being so lodged to meet before the expiry of clear twenty-one days, as hereinbefore provided, for the purpose of adjudicating on such appeal.

V. All judgments, decrees, or sentences shall be communicated to the supreme authorities of all the contracting parties, and shall be valid and executory without question or further process, and no appeal, error, or review shall lie against such judgments, decrees, or sentences, which shall *ipso facto* become the judgment decree, or sentence of all the parties hereto.

VI. All judicial acts done according to law by the supreme judicial authority of one of the contracting parties hereinbefore mentioned may be forthwith communicated to the officers designated in Article IV. of the other contracting parties; and if no appeal be lodged after the expiration of twenty-eight days from the service thereof on the party affected thereby, be published for its effect in all councils, chapters, encampments, or lodges of the other contracting parties, and any act of contumacy punished by one of the contracting parties shall, if communicated as above provided, be regarded by the other as contumacy against its own judicial act. Expulsion, suspension, or other minor pain or penalty adjudged by any one of the contracting parties shall be applied by the others in like manner. Provided always that all sentences of expulsion must be communicated to the officers designated in Article IV.

VII. The contracting parties agree to exchange lists of persons relieved from their respective funds, giving an abstract of each case and the amount of relief, as soon as possible after such relief shall have been given.

VIII. The contracting parties agree not hereafter, otherwise than by mutual consent, to recognize any other jurisdictions whatsoever, except the Grand Lodge of Craft, and Grand Chapter of Royal Arch Masons, or to permit their members to join any other independent Masonic order or degree within any place in England and Wales, except as provided in Article I.

At the meeting of the Mark Grand Lodge on the 6th instant, both these treaties were agreed to unanimously, and the following resolution was carried in like manner—

"That the representatives of this G.L. on the Judicial Committee be respectfully requested to urge on the said committee the advisability of admitting the Masonic Order of the Red Cross of Constantine into treaty for the mutual strengthening and protection of all the existing orders."

The admission of the Order of Constan-

tine could only have been a question of time in any case, as it now holds too influential a position as a chivalric degree in connection with Freemasonry to be ignored by any combination, however powerful. We are also informed that, in order to facilitate an early settlement of the question, the members of the Red Cross Council have resolved to discontinue working the Rite of Misraim, which is considered by some brethren to be an infringement upon the degrees of the Ancient and Accepted Rite; and if a similar conciliatory spirit be evinced by the other bodies, the union of the four great sections outside the pale of Grand Lodge will be speedily consummated.

We confess that we hail the movement with feelings of the utmost satisfaction; it is so much more in harmony with the genius of Masonry than a policy of self-glorification, or a negation of the rights of others. The increase of the various unrecognised orders in membership during the past ten years has more than kept pace with the relative increase of the Craft; and moreover many of the best Masons in England are enthusiastic supporters of one or other, if not of all those orders. There is also another aspect to the subject which deserves attention. By a mutual arrangement and understanding between the various governing bodies, the formation of petty Masonic jurisdictions in future will be effectually checked, and the unseemly spectacle will no longer be presented to the Craft of the assumption of high-sounding designations and supreme authority by men whose neglected education and inferior social position utterly unfit them for any but the most subordinate station.

To the Reverend GEORGE RAYMOND PORTAL may very fairly be ascribed the chief merit of maturing the several projects of alliance now happily affected. He has worked hard to accomplish this union, and without forgetting the paramount claims of his own Grand Lodge, he has carefully studied to secure the rights and privileges of the other Grand Bodies. The consciousness of having laboured in so good a cause must, to such a zealous Mason, be itself an "exceeding great reward;" but we nevertheless hope and believe that the services he has rendered will not remain unacknowledged by the heads of all the "Unrecognised Degrees."

WE are in receipt of a circular from the Grand Orient of France, signed by Bro. de Saint-Jean and eight other members of the Council of the Order, in which they repudiate in the strongest terms any complicity in the recent so-called Masonic manifestation in Paris, and state that they protested at the time against the proceedings of the factious and besotted crew over whom the Communistic doctrines held sway. We rejoice to find that the Grand Orient is not responsible for those extraordinary demonstrations, but inasmuch as many Masons under its obedience must

have taken part in them, we conceive that a severe example ought to be made of all such contumacious brethren.

WE have received a communication from Bro. H. C. Levander, P.M. 507, in which he thanks the 115 brethren who supported his nomination to the Board of General Purposes on Wednesday last, and assures them that although unsuccessful this time, he will renew his candidature on a future occasion.

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

#### PERSONALITIES—THE HIGH DEGREES.

I have been in hot water in your columns for taking strong exception to the use of personal remarks, and possibly my appearance at this moment may be thought gratuitous and unnecessary. Still I cannot avoid expressing my regret that the commercial occupation of a brother should be made the subject of remark, and apparent reproach, in a controversy which must be viewed with sorrow by all who wish well to the Craft, and desire to see the prosperity of such degrees as properly and lawfully appertain to it. I have never seen Bro. Yarker, and do not know precisely what his business occupation may be, nor do I understand or care what is meant by a "yarn merchant;" I, however, much deplore the introduction of the personal element into these controversies.

From occasional editorial notes which have appeared, I had hoped that the serious breach to which this controversy relates was likely to find a satisfactory adjustment; but from the still-continued correspondence this does not appear to be speedily resulting. I should be very glad to learn, for the sake of an honourable Craft and all its belongings, that this unfortunate case, upon which I entertain but one feeling of painful regret, could be referred in all its bearings to the review of some tribunal acceptable to all interested parties. I do not profess to understand the merits of the question—therefore I trust my observations will be accepted as arising only out of the one single desire to see terminated a state of things which appears to me calculated to produce considerable mischief and to weaken that bond of union in which lies the source of much strength.

LUPUS.

#### ROYAL MASONIC INSTITUTION FOR BOYS.

The Committee Meeting of the above Institution was held on Saturday, 3rd inst., at Freemasons' Hall, Great Queen-street. Bro. J. Hervey, V.P., presided. There were present Bros. H. Browse, A. Perkins, W. Young, W. Paas; B. Head, G. Kenning, J. G. Chancellor, F. Walters, R. W. Stewart, and S. May, V.P.'s; G. Cox, W. Farnfield, J. R. Sheen, B. Mallam, R. Kenyon, W. Roebuck, J. W. Dosell, H. Empson, F. Adlard, T. W. White, Foxall, S. Rosenthal, D. Rose, F. H. Ebsworth, H. Massey, Myers, J. Turner, Burt, Freeman, &c., &c.

Bro. F. Binckes read the minutes of the previous meeting, which were confirmed. The election for the members of the House Committee was then proceeded with. Bro. R. Kenyon withdrew his name from the list of candidates. Bro. F. Walters, V.P.,

as the nominator, and by consent of the candidate, withdrew Bro. T. J. Sabine's name. Bro. W. Sabben's name was also withdrawn. The ballot resulted in favour of Bros. J. G. Chancellor, G. Cox, W. Roebuck, R. W. Stewart, W. Paas, H. Browse, B. Head, G. Plucknett, B. Mallam, J. Taylor, J. Wordsworth, and W. Young, who were declared duly elected.

The Audit Committee was then elected. Bro. R. W. Stewart resigned, which left but nine names on the list of candidates, viz.:—Bros. G. Cox, J. W. Dosell, H. Empson, J. Hervey, B. Head, D. W. Pearce, J. R. Sheen, J. Turner, and F. W. Shields, who were declared to be the members of that Committee.

Petitions on behalf of candidates whose fathers were members of Lodges 9, 111, 394, and 696 were accepted, and their names added to the long list of applicants who will appear in the next election in October.

Two boys who had been educated in the school had each a gratuity of five pounds voted to them for outfits of clothing.

The usual vote of thanks to the Chairman closed the meeting.

### GRAND LODGE.

The Quarterly Communication of Grand Lodge took place on Wednesday evening, at Freemasons' Hall. The lodge was very numerous attended, and the brethren who were present had the gratification of seeing the Grand Master in his place, although he had so recently returned to this country. When his lordship was announced, the brethren gave him a deafening cheer, which lasted till he took his seat. The warmth with which he was received appeared to be highly pleasing to him, as he frequently bowed his acknowledgments. The entry of the Grand Master was accompanied for the first time by the playing of the organ by the Grand Organist, Bro. Wilhelm Ganz, who very skilfully gave "See the Conquering Hero Comes." The following Grand Officers were present:—

M.W. Bro. the Earl de Grey and Ripon, K.G., G.M.; R.W. Bros. H. D. Lewis, District G. Master of Sumatra, as Deputy G. Master; Lieut.-Colonel Burdett, P.G. Master Middlesex, as S.G.W.; H. C. Sirr, P.G.W., as J.G.W.; J. Fawcett, P.G.M. Durham; the Earl Bective, P.G.M. Cumberland; R. Hamilton, P.D.G.M. Jamaica; Rev. J. Huyshe, P.G.M. Devon; V.W. Bros. Rev. J. S. Brownrigg, M.A., Rev. Sir John W. Hayes, and Rev. J. C. Martyn, G. Chaplains; Rev. R. J. Simpson, Rev. C. R. Davis, and Rev. T. S. Ravenshaw, P.G. Chaplains; Bros. Samuel Tomkins, G. Treas.; J. L. Evans, P.B.G.P.; Col. Cole, C.B., P.G.W.; Æ. J. McIntyre, G. Reg.; John Hervey, G. Sec.; E. E. Wendt, Sec. G.C.; W. Raynham Stewart J. V. N. Bazalgette, and J. E. Saunders, G. Deacons; B. Head, Edmond Phillips, B. Scott, George Cox, Major Creaton, H. Grissell, H. Browse, J. Savage, E. J. Fraser, J. Snell, and J. M. Clabon, P.G. Deacons; Sir Albert W. Woods, Garter, G. Dir. of Cer.; Conrad C. Dumas, as Asst. Dir. of Cer.; Dr. J. Daniel Moore, G. Sword-bearer; E. H. Patten, Hyde Pullen, R. J. Spiers, Hy. Bridges, W. Young, R. J. Hollon, J. Nunn, and J. Mason, P.G. Sword-bearers; W. Ganz, G. Org.; J. Symonds, P. Asst. G. Dir. of Cer.; W. Farnfield, P.A.G. Sec.; John Coutts, G. Purs.; John Boyd, Asst. G. Purs.; Jas. Brett, W. Ough, T. A. Adams, and Joseph Smith, P.G. Purs.

The Grand Master having opened the Grand Lodge with the usual solemnities, Bro. the Rev. Sir J. Warren Hayes acting as Grand Chaplain, the minutes of the Quarterly Communication of the 1st March and of the Grand Festival of the 26th of April were read by Bro. John Hervey, Grand Secretary, and unanimously confirmed.

As at Grand Festival the M.W.G.M. was not present, the customary salutes were not then given on his proclamation as the re-elected Grand Master. On this occasion, therefore, the ceremony was performed, Bro. Sir Albert Woods (Garter), Grand Director of Ceremonies, giving the time.

The M.W.G.M. then rose, and was received

with most enthusiastic cheers, which lasted for some time. When they had subsided, he said: Brethren, I beg most sincerely to thank you for the honour you have just been pleased to pay me, and yet more for the proof of your confidence, which you conferred upon me during my absence from this country on the public service, by re-electing me to fill for the present year the great office of your Grand Master. (Hear, hear.) Brethren, no one can be better aware than I am of how inadequately I have been able to discharge, during the year from which we have passed, the great duties of that office; partly on account of domestic reasons—with which you are all acquainted—(hear, hear)—and partly on the ground of the calls of public duty, which from time to time have interfered, I fear, too greatly for your convenience, with my power of attending to the duties of my Masonic office. But, brethren, I feel very strongly how large a claim I was obliged to make upon your indulgence when the important duties with which our gracious sovereign was pleased to entrust me, and which took me across the Atlantic—when those duties detained me for so lengthened a period at a great distance from this country. But I cannot doubt that one who was engaged in a mission of peace—(hear, hear)—in a mission the great object of which was to cement a friendship between the two great branches of the Anglo-Saxon race—(hear, hear)—was engaged in a truly and most purely Masonic work—(hear, hear)—and therefore, brethren, I did count—though those were the sentiments by which you were animated—on a larger measure of your indulgence, because I felt that the claim I had upon that indulgence was more than, under ordinary circumstances, any man was entitled to make. But I beg heartily and sincerely to return you my warmest thanks for having again placed me in this great position; and I will only say now, that I trust I may be enabled to discharge its duties more adequately and more perfectly during the year which has now commenced than it has been possible for me to do during that which was concluded a few weeks ago. Brethren, as I am addressing you on this occasion, I cannot help availing myself of the opportunity—and I gladly seize the very first opportunity I have had since my return to this country—to convey to you from our Masonic brethren in the United States the warm expression of the truest Masonic feeling—(cheers)—which they charged me on their behalf to carry with me across the Atlantic and to communicate to the Grand Lodge of England. They gave to me, brethren—not to me, the individual, but to me, the Grand Master of England, the representative of English Masonry—a magnificent reception. (Hear, hear.) A reception which proved the hearty Masonic feeling by which they were united to all Masons of the old mother country. (Hear, hear.) As you are all probably aware, the Masons of the United States of America are not bound together by a single Grand Lodge: they have Grand Lodges in all, or nearly all, I believe, of their States and territories; and, consequently, although the meeting I attended was in name but of one district—the district of Columbia, in which the city of Washington is situated—there were nevertheless present on that occasion Masons from every part of the vast continent over which the dominion of the United States extends. They came from New England in the north, from Iowa on the west, and from Georgia and Louisiana on the south. The meeting was composed of men who came, I might have said, some thousands of miles to attend it, with the view of showing that they felt themselves bound to the Masons of England by a warm tie of fraternal union. I was charged to express those feelings to you. It is to me a most gratifying task to have such a duty imposed upon me, and I think you will agree with me—I think you will support me—in that which I said to that great meeting when I told them that I would insure to every American Freemason who might come to this country at any time the warmest, the heartiest, and most fraternal greeting by the Grand Lodge of England. (His lordship resumed his seat amidst loud applause.)

The balloting papers were then distributed for

the election of members of the Board of General Purposes, of the Colonial Board, and of the Committee of Management of the Benevolent Institutions.

Bro. M'Intyre, G.R., in reference to what his lordship had said of the mode and manner in which he had been received by the American brethren, would with the permission of the Grand Master—as it was out of order, and could not be done without permission—venture to put before Grand Lodge a motion to be embodied in a resolution which should express the English Masons' sentiments towards their American brethren. It would be also a testimony of their extreme regard for his lordship, and show the satisfaction they felt at his return.

The M.W.G.M.: Brethren, There can be no doubt that, strictly speaking, the proposal which has been made by the Grand Registrar is not within the rules and orders of Grand Lodge, and consequently, unless it is one which meets with perfect approval on the part of Grand Lodge, it is one which I should not feel justified in permitting to be put. At the same time it cannot be denied that the circumstances to which our excellent brother has alluded are of an unique character, and I am bound to say myself that I do think it would be a very graceful and a very valuable step if this Grand Lodge were thus to take the earliest opportunity of embodying in a resolution the expression of its friendly and fraternal sentiments towards our brother Masons in America. *Bis dat qui cito dat.* It is better to do a thing of that kind at once than wait three long months before you do it; and, personally, I am bound to say, that I believe it would be for the public benefit—I cannot doubt that it would be for the advantage of Masonry and the world, if the Grand Lodge were on this occasion, in the warmth of its fraternal sentiments, to shut its eyes to the irregularity. (Hear, hear.)

Bro. Æ. J. M'Intyre, G.R., said that having now the permission of the Grand Master and Grand Lodge, he would venture to ask the brethren to prove by resolution their hearty feelings of gratitude to the Grand Lodge of America, and the Grand Lodge of Columbia especially, and to all the Grand Bodies of America, and the American brethren who gathered together from all parts of that great continent to do honour to the Grand Master of English Freemasons. He had ventured to ask the Grand Master to permit this resolution to be put before the brethren because he felt the conduct which had been evinced by the Freemasons of America towards the Grand Master of England would find reciprocity in the heart of every English Freemason, who would perceive that a new bond of brotherhood bound together the Masons of the two countries by the reception accorded to his lordship. It was a spontaneous ebullition of feeling on the part of the American Freemasons who came forward to do honour to English Masonry; and it ought to be our spontaneous wish—a wish to be shown by immediate action—to return thanks to them for the kind and brotherly feeling shown to us by the entertainment of our Grand Master. He (Bro. M'Intyre) felt that we must lay this to our hearts, that a new era had arisen in Masonry by the friendly feeling between the two peoples that dwell on the two sides of the Atlantic; that though a great sea rolled between them, their hearts, their feelings, and their aspirations were the same; and that they were determined to be rivals only in their desire to inculcate the principles of Freemasonry. Let them take care that their Masonic brethren in America should know that we were not devoid of gratitude for the kindness they had shown to us, and let that gratitude be expressed by taking the earliest opportunity of recording that sense of gratitude on the lodge minutes—the feelings we entertain for those brethren who, in a distant clime, greeted our Grand Master as a brother. He (Bro. M'Intyre) would not detain Grand Lodge by putting the resolution in a particular form of words; but he thought he should be making the feelings of all the brethren best known by saying that this Grand Lodge begs to return its most sincere and hearty thanks to the Grand Lodge

of Columbia and to the other Grand Bodies in America for the kind and fraternal love, affection, and esteem they showed to the Grand Master of England on the occasion of his recent visit so America. That was the substance of the resolution, and he would ask them to pass it, from the affection they had for their Grand Master, and for those who so warmly received him in America. He knew they would with one accord say that the American brethren were deserving of our regard, esteem, and thanks, and the more publicly that was made known the more it would be appreciated. (Cheers.)

Bro. H. R. Lewis, Provincial Grand Master of Sumatra: I have great pleasure in seconding the motion, and in doing so let me tell you, when our late Grand Master visited France such a compliment as was bestowed on Earl de Grey in America was not paid to him. The Americans honour and respect the Masons of this country; I have seen them pay honours which few have ever received before, and therefore I have much pleasure in seconding the motion which our worthy brother, the Grand Registrar, has made.

Bro. Bennoch suggested that in the formal drawing up of the resolution, the words "United States" should be used instead of the word "America."

The M.W.G.M.: Brethren, you have heard the resolution which has been proposed by the Grand Registrar, and seconded by the acting Deputy Grand Master. I sincerely hope that that resolution will pass unanimously in Grand Lodge. As I said before, the reception that was given to me was not given to me, the individual, but to me, the chosen representative of Masonry in this country for the time being; it was a reception given to you all in my person; it was a proof of the warm and fraternal feelings which are cherished by the Masons of the United States for the Masons of England; and I rejoice therefore that you should be able to take this opportunity of sending back a truly fraternal response to that greeting. I therefore put it.

The M.W.G.M.: Carried *nemine contradicente.* (Great cheering.)

The following report of the Board of Benevolence for the last quarter was taken as read. It recommended the following grants, viz:—

The widow of a deceased brother of the Royal Somerset House and Inverness Lodge, No. 4, London ... ..	£100
The widow of a deceased brother of the St Paul's Lodge, No. 194, London... ..	50
A brother of the St. Matthew's Lodge, No. 539, Walsall ... ..	50
The widow of a deceased brother of the Shakespeare Lodge, No. 284, Warwick ... ..	50
The widow of a deceased brother of the Restoration Lodge, No. 111, Darlington ... ..	50

All these grants were, on the motion of Bro. J. M. Clabon, confirmed.

The report of the Board of General Purposes was taken as read.

Bro. L. Evans said that, in moving that the report be adopted and entered on the minutes, he would call the attention of the Grand Lodge to the result of the deliberations of the Board. They had done their best in the interests of the brethren, and they trusted that from the report it would be found that they had studied the finances of Grand Lodge in providing the organ, which had cost far less than the vote of Grand Lodge authorised them to expend. (Cheers.)

The report was then received, and ordered to be entered on the minutes.

A statement of the Grand Lodge accounts at the last meeting of the Finance Committee, held on the 12th May, 1870, showed a balance in the hands of the Grand Treasurer of £3,723 1s. 3d., and in the hands of the Grand Secretary, for petty cash, £75.

Bro. E. J. Fraser moved that the report of the Colonial Board be taken as read. This was agreed to, and the resolutions regarding Bro. Coquillette, commented upon in our article last week, were therefore adopted.

The annual report of the Royal Masonic Benevolent Institution for Aged Freemasons and the Widows of Freemasons, dated the 19th of May, 1871, was then laid before the Grand Lodge.



The next business was the motions, the first of which was in the following terms by Bro. Sir Patrick Colquhoun, P.M. 447:—

"Whether Grand Lodge countenance the Rite of Misraim of 90°, the Rite of Memphis, and the Order of Rome and Constantine? and if not, whether it be consistent with the position of a subaltern in the Grand Secretary's office that he take a lead in these unrecognised degrees?"

The M.W.G.M., after alluding to it, said: That proposal is not in the nature of a resolution, but of a question. It is not stated in the notice, as it stands, to whom that question is addressed. I must inform our worthy brother that owing to my absence from England—an excuse, I am sure, which he will be good enough to accept—to which I returned only late on Friday evening, I had not, as a matter of fact, the paper of business in my hands until I came to the Masonic Hall this evening. Consequently, my attention was not called to the motion of our excellent brother. I can only say that any motion of his would have commanded my attention if I had been here to attend to the business of Grand Lodge, as I ought to have done; but I have further to say, that, on the first blush, as a matter of order, a question in this form has hitherto, according to our practice, not been put in Grand Lodge. I have, however, not had time to look into the question, and should not feel myself justified, until I have done so, in ruling our Bro. Colquhoun out of order. At the same time, I do not desire to set a precedent which might have some inconveniences, unless I should see good reason for so doing. Under those circumstances, I would venture to appeal to our worthy brother to have the goodness to abstain from putting his question at the present time, to allow me to look more carefully into the matter than I have been able to do, and to have some private communication with him, in which I may learn his views on the question of order between this and next Quarterly Communication.

Bro. Sir Patrick C. Colquhoun: It would ill become me as a Mason, and it would ill become me as owing obedience to the head of the Craft, were I for a moment to hesitate in accepting the proposition which is thrown out by your lordship. The only object I could have would be that "all things be done decently and in order." I would not, under any circumstances, take any man by surprise, much less a member of the Craft. I therefore accede with much pleasure to the proposition which has been thrown out from the chair in the same terms in which it was proposed. (Cheers.)

Bro. Raynham W. Stewart, in bringing forward his motion—

"That in future the meetings of Grand Lodge shall take place at five o'clock in the afternoon, and that the Law No. 10, relating to the Laws of Grand Lodge, be altered from 'ten,' by inserting the word 'eight' instead of 'ten' in the second line,"

said he did it to suit no purpose of his own, but simply in the name of Freemasonry, and with regard to altered circumstances. Fifty or sixty years ago, before railways were introduced, the brethren resided in London, and Grand Lodge was easy of access; but now, when most brethren lived out of town, their anxiety was to get home early. They therefore felt that, by meeting as late as seven o'clock, and the proceedings not being over till eleven, they were debarred from entering into a full participation of the benefits of Grand Lodge. The provincial brethren, if lodge met at five, would be able to attend, and get back to their homes the same night. He did not think brethren would suffer much inconvenience by attending at five, as even now, in their own private lodges, they met as early as four. He had no personal feeling in the matter, and would not press his motion if the brethren did not agree with him. He merely threw out the hint.

The motion appeared likely to drop for want of a seconder, but a brother, who said that rather than a full discussion of the matter should be stopped on that ground, having stood second sponsor to it,

Bro. James Mason, P.G.S.B., had hoped the time of the Grand Lodge would have been saved

by a seconder not having been found. Some brethren seemed to think that nothing was good but what was changeable, and the oftener it was changed the better it was. The time now fixed for the meeting of Grand Lodge appeared to him most convenient for, at all events, the London Masons, and Grand Lodge was principally attended by them. Very few country members were present. If the preponderance of this Grand Lodge were country members then their convenience more especially should be studied. Altering the hour of meeting to five o'clock would disarrange the business of all the professional members, and would prevent their attending. It would be prejudicial to Masonry to that extent; City men and brokers it would prevent attending in due time. The suggestion made about the railways was a double-edged sword; the railways afforded great facility for brethren leaving Grand Lodge late at night. The proposal should be met by a direct negative. These proposed alterations, unless supported by good reasons, should not be brought forward. He thought it was not only wrong but un-masonic to bring such motions on—(no, no)—and he hoped that the opinion of Grand Lodge would take the same direction.

Bro. Col. Lowry Cole thought that Bro. Mason's speech had done the motion more good than harm. London Masons did not wish their convenience only to be consulted. This lodge wished to do justice, and attend to the convenience of all Masons alike. He himself would be much inconvenienced by Grand Lodge meeting at five o'clock instead of seven, but he would put up with that if a majority of country members found it convenient.

Bro. John Symonds thought that Bro. Stewart had done good service to the Craft in bringing the subject forward. The railways now enabled brethren to come up from all parts of the country, to arrive comparatively early, and to return home the same evening. He was not prepared to move it as an amendment, but his impression was that the proper time for Grand Lodge to meet would be one o'clock in the afternoon. (Laughter.) A large number of meetings in London were held at that hour, and meetings of public bodies were held at that hour. If Grand Lodge were held at twelve or one, brethren from West Yorkshire—a province over which his lordship so ably presided—could go down the same day to their homes. It was an important consideration that brethren from a distant province could come up, and attend to the business of the Grand Lodge. The business of Grand Lodge equally affected brethren in the provinces and in London, and every opportunity should be given them of attending.

Bro. F. Bennoch believed that no complaint had ever been made by the provincial brethren of the present hour of meeting. Then, what was the use of raising the question of meeting at five. Probably every brother in the hall could not possibly come at that hour. There was a large paper of business that night, and though they did not meet till seven, yet at the time he was speaking (half-past eight) that business was nearly over, and would have been quite finished but for the unwise motion which had been introduced. Bro. Stewart had made the modest remark that he would not press the motion if it was distasteful to Grand Lodge. Well, Grand Lodge did not feel that it could entertain the question, and but for Bro. Mason's speech it would have been decided long ago.

The M.W.G.M.: I am just going to make one or two observations before the discussion closes, and before our Bro. Raynham Stewart replies. I should not have naturally thought of taking any part in this discussion; but at the same time the question is one, whatever may be the decision at this moment, which it is not impossible may be raised again; and I do not think, therefore, it would be fair to Grand Lodge that I should not state the view which I take from a standpoint perhaps different from that of many persons now present. Now, I know personally that this change of hour would be exceedingly inconvenient to persons who, like myself, are engaged in parliamentary or official life. We have heard the views of those

who represent the London Masons, and we have heard the views of those who speak on behalf of the provincial brethren, and I say that, as far as persons connected with parliamentary duties are concerned, the change from seven to five would be very inconvenient indeed. It would almost entirely exclude, in the early part of the session, at all events, members of the House of Commons attending Grand Lodge. Everyone acquainted with parliamentary business knows that on Wednesday from five to six o'clock in the House of Commons is a time when divisions take place, and critical occurrences arise; and consequently it would be of serious disadvantage to us in depriving us of the presence of those gentlemen from whom we derive much valuable aid. I do not think the slightest value can be attached to Bro. Stewart's argument about the railways; but he has put the question very fairly before Grand Lodge, and I have no wish to prejudice you against it. It is a matter which regards the convenience of the majority, and to the convenience of the majority we should all endeavour, as far as we can, to bow. Although it might be impossible for many of us to attend at the early hour of five, it is yet a fit question for debate and discussion.

Bro. Raynham W. Stewart would withdraw his proposition, and would not have troubled Grand Lodge with it, but having given notice that he would bring it on, it would not have been right to withdraw it without giving the brethren an opportunity of ascertaining the general feeling on the subject.

The motion was accordingly withdrawn.

Bro. Benj. Head, P.G.D., moved, "That the sum of £50 be given from the Fund of General Purposes. That the money be placed in the hands of the Secretary of the Asylum of the Royal Masonic Benevolent Institution for Aged Freemasons and Widows of Freemasons, to supply the inmates at Croydon with coals during the winter season." In doing so he stated that this motion was habitually introduced by the late Bro. John Udall, whose loss they sincerely regretted; and he then read a memorial which he had received, of the esteem in which Bro. Udall was held by the inmates of the asylum.

The M.W.G.M.: Brethren, I have one more duty to perform before I close this Grand Lodge—a duty in which I think I shall be undoubtedly supported by every brother in this room—that is, to take this opportunity, the earliest afforded me, of returning my public thanks, and my best thanks, to Lord Carnarvon, the Deputy Grand Master, for the manner in which he has conducted the business of the Craft during my absence of four months, when an amount of responsibility fell upon his shoulders, which I believe to be almost, if not quite, without precedent in the case of any Grand Master. I have reason to believe, from all I have heard, he has discharged those difficult duties to the entire satisfaction of the Craft; and I am very glad to take the earliest opportunity of thus publicly tendering him my warmest thanks for the able support he has given me.

Grand Lodge was then formally closed.

The following brethren comprise the

#### BOARD OF GENERAL PURPOSES FOR 1871-2.

Bros. J. L. Evans, President; A. J. McIntyre, Jas. E. Saunders, J. Van Norton Bazalgette, John Savage, E. J. Fraser, S. L. Tomkins, Horace Lloyd, Sir Albert W. Woods (Carter), William Young, Joseph Smith, W. S. Gover, Benjamin Gray, George J. Palmer, William Bristow, F. A. Philbrick, James Glaisher, Geo. Boulton, Fred. Adlard, Wytham M. Bywater, Samuel May, John A. Rucker, John B. Moncton, Edward Cox, Samuel Poynter.

#### COLONIAL BOARD, 1871-2.

Bros. E. J. Fraser, President; Francis Bennoch, Vice-President; Joshua Nunn, Joseph Smith, Fred. Adlard, Brackstone Baker, J. G. Marsh, James Brett, James W. Halsey, Edward Cox.

It is stated that Vivier, the renowned French horn player, received the sum of six hundred guineas for playing four pieces at a concert recently given at the mansion of Lady Castleton.—*Musical Standard*.

GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 200, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution*.—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Adv't.]

## GRAND MARK LODGE.

The Half-yearly Communication to Grand Mark Lodge was made on Tuesday at Freemasons' Tavern. Previous to the assembling of Grand Lodge, a Lodge of Improvement was held, at which Bro. James Stevens, W.M. 104, presided, and worked the ceremony of advancement in faultless style. At Grand Lodge the M.W.G.M., Bro. the Rev. G. R. Portal, took the chair, having Bro. Col. Adair in the S.W. chair, and Bro. W. E. Gumbleton in the J.W.; Bros. Jas. Stevens, S.O.; Stebbing, Treasurer; F. Binckes, G. Secretary; Perkinton, 58, Fearnley, Halifax; S. Rosenthal, D.C.; and J. H. Wynne, as I.G. There were also present Bros. the Revs. T. F. Ravenshaw, D. Shaboe, W. B. Church, C. R. Davy, N. Haycroft, D.D., and J. Huyshe; Bros. W. W. B. Beach (P.G.M.), Col. Burdett, C. Hammerton, Eugene Cronin, W. Worrell, G. Kenning, Morton Edwards, A. D. Loewenstark, M. A. Loewenstark, Lazarus, R. J. Spiers, T. Hargreaves, Emmanuel, J. C. Parkinson, J. W. Dawson, T. Meggy, Joshua Nunn, H. W. Binckes, H. C. Levander, W. S. Webster, H. Massey, R. Spencer, and a full lodge.

After Grand Secretary had read the minutes of the December meeting, the report of the General Board was read. It stated that 489 certificates had been issued during the six months ending 31st of last March, and that the number of charters for new Mark lodges was, in the same time, ten. Two other provinces had, it was stated, also been constituted since that date. The events of more than ordinary importance which had occurred during the said six months were the holding of a conference lately in London between representatives of the various supreme Masonic jurisdictions in the country exercising rule over the Mark Degree, with the object of obtaining unanimity of action between conflicting interests; the concluding of treaties with the Red Cross Order, the Ancient and Accepted Rite 33°, and the Knights Templar; the producing of a tracing board for this Degree; the determining that the charity jewel should be presented at the expense of Grand Lodge; the suspending for the present of Grand Lodge's decision on the question of the qualification for office as W.M. of a Mark lodge; and the deciding by the Grand Master that Deputy Prov. Grand Masters should be nominated by the Prov. Grand Masters, submitted to him for approval, and then receive the rank of substantial Grand Officers, and have precedence immediately before the Grand Deacons. The report concluded by referring to the Ark Mariners' Degree, and stated that the stipulation made for the payment of the expenses of that body by Grand Mark Lodge having been complied with, and the meeting for the settlement of the details having been held, the Grand Mark Master having moreover been elected Grand Commander of the Ark Degree, its affairs were now vested in Grand Mark Lodge, which was prepared to issue warrants to Mark lodges empowering them to confer the degree.

Bro. Webster moved, and Bro. Stebbing seconded, "That the report of the General Board now read be received and entered on the minutes," which motion was carried.

Bro. James Stevens moved, and Bro. Col. Burdett seconded, "That the design for a tracing board, as recommended by the General Board, be approved and adopted, and that the thanks of the Grand Lodge be, and are hereby presented to Bro. S. Rosenthal, G. Director of Ceremonies, for his kindness in presenting the original painting to Grand Lodge."

Bro. Binckes stated that the tracing board to which this motion referred, and which was exhibited in the room, had been presented in the handsomest way to Grand Lodge by Bro. S. Rosenthal, who painted it.

The motion having been unanimously carried,

The M.W.G.M., addressing Bro. S. Rosenthal, said he had great pleasure in conveying to him the expression of the thanks of Grand Lodge.

Bro. H. C. Levander moved, and Bro. C. Hammerton seconded, "That the recommendation of the Board with reference to the jewel to be worn by brethren presiding at, or serving the office of Steward for, the Annual Benevolent Fund Festival, be approved and confirmed." The motion was then put and carried.

Bro. Gumbleton moved, and Bro. A. D. Loewenstark seconded, "That the sum of thirty guineas be placed at the disposal of the Grand Secretary as a special gratuity in consequence of the unusually large amount of business during the six months to 31st of March last, and which still continues."

The M.W.G.M. said there was an alternative proposition before the General Board which he would like to have the opinion of Grand Lodge

upon. The work of Grand Secretary had increased very much with the progress made by this degree, inasmuch as there was not only the ordinary work of issuing the new certificates, but on every certificate a copy of the distinctive Mark of the brother whose certificate it was had to be drawn, and copied into the books of Grand Lodge. The gratuity proposed did no more than meet the case of the great labour already undergone, but the subject for consideration was the remuneration for the future, as, if the work went on increasing, there might be constant motions for remuneration brought before the brethren. If the sum of one shilling were granted to Grand Secretary for each certificate issued, according to the work would be the reward.

Bro. Gumbleton said there were several members of the Board who thought that a shilling should be allowed for every certificate above a certain number, say over 250.

Bro. Beach, P.G.M., thought this a very reasonable proposition, and he recommended that it should be referred back to the General Board for consideration.

The motion for the grant of £25 was then carried.

Bro. Davison moved, and Bro. Levander seconded, "That the report of the General Board be adopted."

Bro. Morton Edwards moved as an amendment the non-confirmation of that portion which referred to the Ark Mariner degree. There was at present a Grand Supreme Jurisdiction over this degree which had existed for some years, and though it had been in abeyance a considerable time, had recently been reconstituted. There was nothing in the management of that degree which called for any interference by another body. There were other minor considerations, the whole of which would, should the amendment be lost, be duly communicated to any brethren who might feel interested in the matter.

Bro. A. D. Loewenstark seconded the amendment, and stated that if the stipulations in the proposed treaty of union between the Mark and Ark degrees had been carried out, no amendment would have been proposed. Meeting after meeting had been held by the two bodies, and an agreement had been come to by resolution. This had not been fulfilled, and he consequently felt perfectly justified in seconding the amendment.

Bro. Binckes, in answer to the objections, would briefly state what had been done, and would also read a letter from the Grand Scribe of the Ark Mariner degree. The first meeting to which allusion had been made was composed of members of both the Mark and Ark degrees, at which nothing more important was done than the election of the Grand Master of the Mark degree as the head of the Ark Mariners, and the appointment of a committee of Ark Mariners to discuss with Mark Masons the terms of a final arrangement between the two bodies. After that, a meeting of the joint committee was held, and articles of agreement were drawn, talked over, and signed by the Grand Mark Master on the one hand and the brother styling himself Grand Commander of the Ark degree on the other. Those articles were afterwards modified, as read this day. At a subsequent meeting this treaty was again considered by the united committee, and certain modifications were agreed to by the representatives of the Royal Ark Mariners Lodge and Grand Mark Lodge. These were embodied in the minutes of March of the present year. A copy of the draft of a convention based on those minutes was sent by himself (Bro. Binckes) to Bro. Morton Edwards, who styled himself the Grand Commander of the Royal Ark Mariners' Lodge, and there was no objection to any one of the stipulations made; everything was conceded to that was thought reasonable. He had written to Bro. Edwards for that convention, and had waited and waited, and waited in vain, for a reply. At the first meeting there was rather a stormy discussion, but the brethren afterwards settled down and came to a thorough understanding as to what the articles of agreement should be. They were drafted and shown to Bro. Edwards, and a copy was given him, which he (Bro. Binckes) was quite ready to read; but he thought the matter might be shortened if he submitted to this Grand Lodge the following letter, which he had that afternoon received from Bro. Edwards:—

Grand Lodge of Royal Ark Mariners,  
Office, 1, Devereux-court, Strand,  
London, W.C., June 6th, 1871.

The W. Bro. Fredk. Binckes,  
Grand Secretary G.L.M.M.

W. Sir and Brother.—At a meeting of the Grand Council of the Order of the Royal Ark Mariners held on the 30th May last, the draft of the proposed treaty between the G.L. of R.A.M. and the G.L. of M.M., prepared by you, was submitted, and after a long discussion it was unanimously resolved, "That as it differed considerably from what had been agreed upon as the proposed basis of a treaty to be concluded between the two bodies, at the joint meeting of representatives held on March 7th last at Red Lion-square, the treaty be rejected."

I have therefore to inform you that a cheque will be forwarded for the amount advanced by the G.L.M.M. towards preliminary expenses for proposed attachment of the R.A.M. to the M.M. degree, less the cost of meetings, &c., &c., held by desire of and at the request of the G.L.M.M., as soon as the items of expenditure have been ascertained,

I remain, W. Sir and Brother,

Yours fraternally,

(Sd.) M. A. LOEWENSTARK, G.S.

He contended that this letter not only shut the door positively against all attempts at conciliation, but said bluntly "We will send you back your cheque and have nothing more to do with you." Those were the facts of the case. This Grand Lodge had exhausted every means of making concession, and had failed in their object of uniting the two bodies.

Bro. Emmanuel was surprised that the proposal for a junction had fallen through, for he had thought the matter had been satisfactorily arranged by both parties at the meeting. He was sorry to hear the G. Secretary speak as though the differences which existed could not be healed. He (Bro. Emmanuel) had always advocated peaceful measures by waiving a little and giving a little. He had thought that that was the case, but seeing it was not, he would propose that the matter be deferred for the present and an attempt be made to reconcile their differences. Do not let such a thing as opposition be talked of.

The M.W.G.M. said it had never happened to him since he had had the honour of being Grand Master to decline the offer made to him of the adoption of a conciliatory course; but on this occasion he must honestly and candidly say that throughout this business he could not but feel that he had not been treated straightforwardly, but had been played fast-and-loose with. At the meeting referred to by the last speaker, the agreement was left in a plain and tangible form, and they had asked Bro. Edwards to agree to it. They had written to him till they were sick of writing letters, and ten days ago he (the Grand Master) got Grand Secretary to appoint a meeting with Bro. Morton Edwards. He did so, but although he (the Grand Master) attended, Bro. Edwards never appeared. He could not help feeling, and other brethren thought so, too, that there was a determination on the part of one or two brethren to carry out the organisation of the Ark degree, to spread it over the country, and then, perhaps, in six months to say to the Mark Grand Lodge: "We are such a strong body now that we shall not allow you to take us up." After giving the matter careful consideration—after considering the antiquity of the Ark Mariner degree, and whether Mark lodges could confer it (which they could, for Bro. Lazarus, who took it 50 years ago in a Mark lodge at Bath, was present and would testify to the power)—he must ask Grand Lodge to support him. It was his wish, as he had often said before, to work cordially with the Ark Mariner body, and it would still be his desire to meet the brethren composing that quasi Grand Body, and, if possible, come to terms with them upon the basis of the agreement come to at the meeting two months ago. But he thought that the letter received by Grand Secretary from Bro. Edwards shut the door against such a scheme because it said, in plain English, "We intend to work independently; we send you back your cheque, and will have nothing to do with you."

After a few words from Bros. Joshua Nunn and S. Rosenthal,

Bro. James Stevens suggested, though he did not know that such was the case, that there might be some requirement on the part of the Ark Mariners that they should have some post of distinction in Grand Mark Lodge: there might be something of that kind which had prevented an arrangement being come to, but he saw no reason why, under ordinary circumstances, the arrangement should not be carried out. If it was, it might produce more satisfactory results than the Ark Mariner Lodge could effect by itself. They seemed to be standing in their own light, and he would recommend them to reconsider the course they were taking.

Bro. Morton Edwards would, as some imputations had been cast upon him for not keeping his appointments, that he had been keeping out of the way, explain that six weeks after the meeting in Red Lion-square he received the draft treaty, and a meeting of the Council of the Ark degree had to be called to consider it, and copies had to be given to them. That having been done, an appointment, not of his concurring in, was made to meet the Mark Masters. On that day he had certain business engagements which could not be put off, and the notice he had of the meeting was so short that he had not even time to let them know he could not attend. With respect to recent meetings, he could say he had been out of town, and only returned two hours ago. As to the Grand Master's connection with Ark Mariner, though he had written to THE FREEMASON that he had no connection with the Grand Lodge of Ark Mariners, he had been elected Grand Commander, but he was not by reason of his being Grand Mark Master, Grand Commander of Ark Mariners. That he (Bro. Edwards) totally disagreed with. The warrant of Grand Ark Lodge was as old as 1793, and the degree had been worked almost continuously

ever since. The Mariners desired to have their rights intact. With regard to the draft treaty, the brethren differed so much from time to time that it was thought advisable to put an end to it. Grand Mark Lodge had issued circulars announcing their willingness to issue warrants to Mark lodges to work the Ark degree, and after such a step, he (Bro. Edwards) thought if an arrangement was come to between the two jurisdictions it must be formed on the basis of things existing as they had previously to the draft treaty.

Bro. Binckes enquired whether Bro. Edwards implied that the copy of the articles sent to him was not a fair and accurate copy of that agreed to, and approved of, at the meeting at which the Grand Mark Master was present?

Bro. Edwards said there were deviations. In the course of a discussion which followed, it appeared that the difference was not between the original draft as agreed to and its copy, but between the original parchment document that was before the brethren when the draft was made, and the draft after it had undergone revision at various meetings.

The M.W.G.M., before putting the motion and amendment, would just say a word. He was present at a joint committee of the two bodies, and, as he thought, they agreed on all that was to be done. He took some very rough notes of the points agreed on, and he also made some alterations on the original document. They agreed on all points but one or two; one was that Grand Mark Lodge was to take, and pay for, the ridiculous clothing and paraphernalia that Bro. Edwards had procured for the Ark Grand Lodge; another was that certain offices were to be given to Bro. Morton Edwards. From the altered document Grand Secretary drew up the articles of agreement, and set a copy of his draft to Bro. Edwards, and he would repeat, they tried to get a meeting with him. He (the Grand Master, was exceedingly anxious that the matter should be brought to a settlement. Of the antiquity of the degree there was no doubt, and there was no doubt also that it was conferred in Mark lodges. Bro. Lazarus told them that it was conferred on him in an old Mark lodge half a century ago. Bro. Hyde Clarke also agreed that this lodge had the power to work the degree. He (the Grand Master), while denying that the Ark Mariners Lodge were a separate supreme jurisdiction, was ready to come to any reasonable understanding with them in order that it might not be thought that among these degrees there was any disagreement.

The Grand Master then put the amendment, which, on a show of hands, was lost.

Bro. Emmanuel moved as a further amendment, "That the adoption of the report be deferred for the present," in order that some agreement might be come to. The difference was very trifling.

Bro. M. A. Loewenstark seconded it, but Bro. Emmanuel subsequently withdrew his amendment.

The motion, "That the report of the General Board be adopted," was then put, and carried unanimously.

The Grand Master drew attention to the next point, which was the ratification of the treaties with the Red Cross Order of Constantine, the 33rd degree, and the Knights Templar. He explained that the treaties were entered into for the purpose of mutual strength, and the articles of treaty made such provision that arbitrary conduct by any of the orders would be impossible. He had received the following letter from the Earl of Limerick about the treaty with these orders:

"88, Gloucester-place, Portman-square,  
23rd May, 1871.

"My dear Grand Master,—I concur with you that the members of Rome and Constantine are entirely unaffected by the treaty, and that those who join that body hereafter will not be liable to any penalty.

"I am, yours fraternally,  
(Signed) LIMERICK, G.S.W."

Bro. Levander seconded the Grand Master's motion for the ratification of the treaty, and the motion was thereupon carried.

Bro. Thomas Hargreaves proposed, and Bro. T. J. Sabine seconded, Bro. the Rev. G. R. Portal, M.A., for Grand Master for the ensuing year. The motion was carried amidst loud cheers, and Bro. W. W. B. Beach, P.G.M., declared him duly elected. The customary salutes were given, and

The M.W.G.M. said: I beg to thank you for placing me in this very responsible post for the third time, and I beg to assure you that my very best endeavours will be given, as they have been given, to promote the prosperity and progress of the order. I will now take the opportunity of saying again that no effort will be wanting on my part to arrange any differences that may exist between ourselves and other degrees. (Cheers.)

Bro. J. R. Stebbing was re-elected G. Treasurer. The following is the list of Grand Officers for the year:—

Earl Percy .. ..	D.G.M.
Lord Skelmersdale ..	G.S.W.
J. C. Parkinson .. ..	G.J.W.
J. R. Stebbing .. ..	G. Treasurer.
F. Binckes .. ..	G. Secretary.
Rev. R. H. Bigsby .. ..	G. Chaplain.
R. A. Benson .. ..	G. Registrar.
M. Ohren .. ..	G.M.O.
G. Hardy .. ..	G.S.O.
Thomas Williams .. ..	G.J.O.
Eugene Cronin .. ..	G.S.D.
Morton Edwards .. ..	G.J.D.
Normanton .. ..	G. Supt. Wks.
F. Long .. ..	G.D.C.
W. Hudson .. ..	G.A.D.C.
Trigg .. ..	G. Sword-br.
Wilkins .. ..	G. Standard-br.
R. Gregory .. ..	G. Organist.
Dawson .. ..	G.I.G.

Bros. Emmanuel, Dewar, Butten, Koch, Abrahams, Spiers, Webster, and C. R. Davy were appointed Grand Stewards.

Bros. Meggy, Rosenthal, Binckes, Levander, Benson, Spiers, Wynn, Stevens, Sabine, and Davidson were appointed the General Board.

The G. Master then presented the charity jewel to Bros. Meggy, Rosenthal, Levander, Binckes, Spencer, Sabine, and Shaboe, and the Rev. J. Huyshe presented one to the Grand Master.

The next Grand Summer Festival, it was announced, would take place at the end of July, and Bros. Spiers, Davidson, Parkinson, Dawson, and Shaboe offered their services as Stewards.

This closed the proceedings of Grand Lodge, and the brethren adjourned to

BANQUET.

At the clearing of the cloth, grace was sung, and the customary toasts were drunk.

Bro. R. A. Benson proposed "The Health of the M.W.G.M." Mark Masonry, under him, had spread north, east, south, and west. The number of certificates issued would, a few months ago, have passed man's understanding. He congratulated the order on possessing such a chief, and judging from what they had seen in the past, he had no doubt that, under his government, the Mark Degree would continue to prosper.

The M.W.G.M., in reply, said he was pleased to inform the brethren that the degree was making rapid strides; and he might inform the brethren that a meeting had been held, with delegates from Scotland and Ireland, as to the recognition of the English Mark Grand Lodge by Grand Lodge of Scotland and Grand Chapter of Ireland. The meeting was a large one, and lasted two days. The proceedings were exceedingly amicable, and it was very satisfactory to him to have to announce this. As far as his visits to lodges were concerned, he was able to say that the Mark working was improving, the regularity of the meetings was getting greater, and larger interest was being taken in the degree.

The next toasts were "The Past Grand Masters" and "The Deputy Grand Master and the Grand Officers, present and past." To this latter toast Bro. J. C. Parkinson replied, and expressed his high sense of gratification at the kind reception given to his name. If the Grand Master was happy in having the services of the Grand Officers, they, at least, were proud of being able to serve with loyalty and Masonic affection a Grand Master who was so able to wield the gavel he held, and who had for more years than Mark Masons knew asserted the privileges of the Order, and that essential freedom which was one of the fundamental principles which all Masons supported.

The toast of "The Provincial Grand Masters" was responded to by Bro. Perkinson (Lodge 58, Fearnley, Halifax), and Bro. T. Meggy proposed "The Masonic Institutions, and Prosperity to the Mark Grand Lodge Benevolent Fund." Bro. Levander returned thanks, and the last toast of "Friends and Visitors" drew an excellent speech from Bro. Thomas Hargreaves, of the province of West Lancashire.

The brethren then separated. The musical arrangements were highly satisfactory, and some beautiful glees were performed by Bros. Coward, Carter, Jekyll, and Distin, under Bro. John Read, Grand Organist.

PROV. GRAND MARK LODGE OF SOMERSET.

The first regular meeting of the newly-constituted Grand Lodge of Mark Master Masons for Somerset was held at the Assembly Rooms, Weston-super-Mare, on Monday, the 29th ultimo. There was a numerous attendance of brethren of the Mark degree (in addition to local brethren) from Bristol, Bath, Brislington, Bridgwater, Wincanton, Ilminster, London, &c. Amongst them were Bros. the Earl of Carnarvon, Deputy G. Craft Master of England; Sir Frederick M. Williams, Bart., M.P., P.G.M.M. Cornwall; Fredk. Binckes, Sec. G.M.L. England; Captain Irwin, Major-General Munbee, General Doherty, Major Vizard, Captain Townshend, Capt. Bramble, Rev. R. H. Bigsby, E. T. Payne, R. C. Else, W. H. Davies, F. Vizard, E. T. Inskip, W. S. Gillard, J. Sharpe, C. H. Shepherd, T. Clarke, B. Cox, R. Hunt, S. Jones, A. W. Butter, E. Gregory, L. Ricketts, P. T. Dick, R. Pearson, C. H. Whereat, E. S. Jones, R. Gregory, Lieut. MacFarlane, Lieut. Wiltshire, W. H. Beedle, T. Beedle, S. Lewis, E. White, and many other Mark Masons. Bro. Lieut. MacFarlane, of Bristol, presided at the organ.

Sir F. Williams (who had come from Cornwall specially for the occasion) presided. He read the charter constituting this Prov. Grand Lodge, and then proceeded through the ceremony of installing the Earl of Carnarvon as Grand Master of Somerset.

The Noble Grand Master appointed the following brethren as his Provincial Grand Officers:—

The Earl of Carnarvon .. ..	G.M.
Capt. F. G. Irwin, Brislington ..	D.G.M.
General Munbee, Weston-super-Mare ..	S.G.W.
Thos. Wilton, Bath .. ..	J.G.W.
F. Vizard, Weston-super-Mare ..	G.M.O.
E. T. Inskip, Bristol .. ..	G.S.O.
W. S. Gillard, Sherborne .. ..	G.J.O.
Rev. R. Bigsby, Weston-super-Mare ..	G. Chaplain.
Rev. J. E. Percy, Wincanton .. ..	Asst. G. Chap.
E. T. Payne, Bath .. ..	G. Treasurer.
W. H. Davies, Weston-super-Mare ..	G. Registrar.
Benjamin Cox, Weston-super-Mare ..	G. Secretary.
C. H. Whereat, Weston-super-Mare ..	Asst. G. Sec.

Thomas Clarke, Weston-super-Mare ..	S.G. Deacon.
C. H. Marshall, Bath .. ..	J.G. Deacon.
R. C. Else, Bridgwater .. ..	G.D.C.
A. W. Butter, Weston-super-Mare ..	Asst. G.D.C.
S. Jones, Weston-super-Mare .. ..	G.I.W.
Major Vizard, Weston-super-Mare ..	G. Sword-br.
General Doherty, Bath .. ..	G. Standard-br
Dr. Swete, Weston-super-Mare .. ..	G. Organist.
C. R. Shepherd, Wincanton .. ..	G.I.G.
Lieut. Wiltshire, Brislington .. ..	G. Steward.
J. H. Macfarlane, Bristol .. ..	"
Morton Edwards, London .. ..	"
W. T. Male, Nailsea .. ..	G. Tyler.

After the beautiful ceremonials, the Grand Lodge terminated with the closing hymn.

The brethren then retired to the banqueting-room, and sat down to a most recherché and well-served banquet, provided by Bro. Wickenden, of High-street. The Earl of Carnarvon presided, and the vice chairs were occupied by Bros. General Munbee and Else. After refreshment, a number of highly-interesting speeches were delivered. The great advance of Mark Masonry, not only in Somerset but throughout the land, was a matter of attention.

The Grand Master left about 10.30, and proceeded to his apartments at the Royal Hotel.

SCOTLAND.

GLASGOW.

PRESENTATION TO BRO. JOHN BUCHANAN.

The brethren of Lodge Clyde, No. 408, entertained their Past Master, Bro. John Buchanan, in the Waverley Hotel, Sauchiehall-street, on Wednesday evening, 24th May, and presented him with a gold lever watch, gold albert and locket, gold signet ring, and gold-mounted ebony walking stick; also to Mrs. Buchan a beautiful gold brooch, earrings, and gold guard.

Bro. William Lindsay, R.W.M. 408, presided, and was ably supported by several eminent members of the Craft.

The Chairman, in his opening remarks, alluded to the prosperity of the lodge during Bro. Buchanan's reign, and was proud to say that the testimonial was given most heartily by the members of the lodge and other brethren.

Bro. Buchanan, on being presented with the articles, said: Mr. Chairman, ladies, gentlemen, and brethren, I will not seek to tax your patience with any lengthened speech, but with your kind indulgence, will say a few words. My connection with the Lodge Clyde dates as far back as ten years, and during that period I have filled several offices in the lodge, latterly that of S.W., and as my term of office expired, it was my ambition to become Master. The chair was then bestowed upon me in a manner most pleasing to my highest expectations. I have always striven for an amicable feeling and proper adjustment in lodge matters, and it is no boast in me to say that I have been so far successful, for my humble efforts have been directed for the good of the Craft. Believe me, I do feel quite unable to convey to you the warm expressions of my heart for the really beautiful and valuable articles which you, brethren, have been so kind as to present to my better half and myself. That the recollections of this occasion shall never be effaced from my mind, but will ever stir up in my bosom the deepest emotions of gratitude towards those who have so kindly shown to us both this token of their respect and esteem; and in the future it shall be with proud satisfaction that I can point to these presents, and say they are ours—these my friends have given me, for, as long as memory keeps her seat, my happy duty will be to keep them as dear remembrances of many dear friends. I know I do fail to express all I should to you; but of this I am sure, and for it you will give me credit, that what is wanting in words is more than made up in my feeling to you all. And before I sit down, allow me, on behalf of Mrs. Buchanan and myself, to thank you most sincerely from the bottom of my heart for this handsome testimonial.

The various toasts being given and responded to, that of "The Guests of the Evening" was proposed by Brother A. M'Pherson, P.G.S., in a rhythmical speech for which we regret not having space this week.

Bro. T. Stewart, P.M. Thistle and Rose Lodge, No. 73, in a most efficient style, gave "The Two Croupiers," which was replied to by Bro. D. Donnie, S.W., in an equally good manner.

A concert enlivened the proceedings of the evening, at which artists of the Order rendered due harmony.

An assembly followed, at which old and young showed great spirit. When high twelve was proclaimed, each was sorry to part but happy to meet again. The catables and liquors did Mrs. Crawford great credit.



### DISTRICT GRAND LODGE OF BENGAL.

A Quarterly Communication of the District Grand Lodge of Bengal was held at the Freemasons' Hall, Calcutta, on Tuesday, the 21st March, 1871. Present: R.W. Bro. Hugh David Sandeman, C.S., District Grand Master; W. Bros. H. H. Locke, Deputy District Grand Master; W. Clark, Past Deputy District Grand Master; G. H. Daly, M.D., Past Deputy District Grand Master; J. P. Kennedy, D.S.G.W.; W. B. Farr, D.J.G.W.; J. Mackintosh, P.D.G.W.; J. H. Linton, D.G. Treasurer; Capt. W. G. Murray, D.G. Secretary; I. L. Taylor, D.G.J.D.; G. Keighley, Past D.G. Deacon; W. E. Ball, Past D.G. Deacon; Col. J. M. Campbell, D.G. Superintendent of Works; W. O. Allender, D.G. Dir. of Cers.; Bros. W. B. Mac-tavish, as Asst. Dir. of Cers.; W. G. Amos, Past Asst. Dir. of Cers.; T. C. Gill, as D.G. Sword Bearer; W. Bros. Major H. DeR. Pigott, as Standard Bearer; Bros. J. Vangelder, D.G. Org.; R. Harvey, as D.G. Pursuivant; Captain G. G. Nelson, W. H. McGowan, E. Healey, and T. H. Henty, D.G. Stewards; G. Alexander, D.G. Tyler; D. J. Daniel, Past D.G. Tyler. The following lodges were also represented, viz.:—Star in the East, 67; Industry and Perseverance, 109; True Friendship, 218; Humility with Fortitude, 229; Marine, 233; Courage with Humanity, 392; St. John, 486; Excelsior, 825; St. Luke, 848; Temperance and Benevolence, 1160. Visitors: R.W. Bro. Major C. McW. Mercer (District Grand Master of the Punjab), W. Bros. C. H. Harris (W.M. Lodge 401 of Scotland), A. B. Mitchell (W.M. Lodge 404 of Scotland), Bros. J. H. Nickels (229), Capt. J. Wilson (392), J. Woodmason (486), J. Watson (486), W. Hunt (486), J. Batson (486), R. M. Wibrow (1160), E. Green (1160), E. Coy, T. Tournerie, and W. G. Macpherson.

The District Grand Lodge was opened in due form at 6.45 p.m.

The District Grand Secretary reported the receipt of apologies from the undernamed brethren for unavoidable non-attendance:—W. Bros. F. Powell, M.D. (Past District Grand Warden), J. H. DeSalis (Past District Grand Warden), D. J. Zemin (D.G. Registrar), Col. H. R. Wroughton (District Senior Grand Deacon), Bro. T. Carritt (D.G. Steward).

The minutes of the Communication of the 27th December, 1870, having been printed and circulated, were, on motion of the District Grand Master, taken as read, and on being put to the vote were confirmed.

The R.W. the District Grand Master rose and said: W. Brethren,—Before addressing Grand Lodge, I wish to call your attention to the circumstance of our being honoured this evening by a visit from the District Grand Master of the Punjab. I am confident that every member of this Grand Lodge will be glad of the opportunity of welcoming the R.W. Brother, and I ask you to salute him with the Royal sign seven times, taking your time from the Grand Director of Ceremonies.

The brethren assembled accordingly, saluted R.W. Bro. Major Mercer with the Royal sign seven times, and the District Grand Master having addressed to him a few suitable words of fraternal welcome, requested him to take his seat on the immediate right of the chair.

The District Grand Master then addressed Grand Lodge as follows:—I have this evening to ask your attention to more than ordinarily important business, in the consideration of a report from the Committee which was nominated at our last Quarterly Communication to revise the by-laws of this District Grand Lodge. Our by-laws are out of print, and it is always desirable when re-printing to examine them thoroughly, and to take the opportunity of making such alterations as may appear to be advisable without disturbing the landmarks of the Order. You are aware that any decision at which we may arrive must be submitted to the Grand Master in England for his lordship's approval and confirmation before they can pass into law; and it was on this ground that I asked the Committee to submit their report at an early date, in order that unnecessary delay might be avoided. You will observe that the Committee have recommended some very important modifications, among which I may mention the removal of the anomalous position of the District Grand Master, who has hitherto been permitted by courtesy only to take any active share in the general business of Committees of Grand Lodge, in which, as local head of the Order, he must necessarily have a lively interest; and the adaptation of the rules regarding the Fund of Benevolence to those which obtain in the Grand Lodges of the parent country. I will not now take up your time by entering into detail upon the many recommendations of the Committee, as they will be laid, one by one, before you. I would, however, generally express my concurrence in the views of the Committee, whom I beg to thank for the promptness with which they have dealt with the question. The

report of the Finance Committee appears satisfactory, the balance against the District Grand Lodge Fund being reduced from Rs. 813 to Rs. 454. The Finance Committee notice that two lodges in Calcutta are in arrears, but that it is believed that these arrears will be paid up before the end of next quarter, and I am authorised to state that one of the lodges has already done so. This is a marked improvement upon what I have had occasionally to report, and I hope soon to see the time when arrears will be reported as cases of rare exception. Of the twenty-one lodges in Bengal, Lodge Anchor and Hope is in abeyance, its warrant having been withdrawn in accordance with the recommendation of the Finance Committee, and my action upon it as approved by this District Grand Lodge at our last Quarterly Communication. Fears have been entertained that Lodge Dalhousie, at Mussoorie, may fall into abeyance, but I have hopes that this may still be averted. A new lodge is under construction at Dum-Dum, under the able superintendence of W. Bro. Taylor and others, who have paid me the compliment of naming it after me. I need scarcely add that I appreciate this compliment very highly, and I sincerely hope that the lodge may prove to be a prosperous one. Of the state of the lodges in Calcutta I have already spoken, and I would mention that of the Mofussil lodges seven have paid all dues and sent in their returns correctly; two have partly paid, but their returns being imperfect has necessitated our holding their money in suspense; while one is, I regret to say, in arrears for 1869 and 1870, and it will be necessary to enforce penalties if it continues to disregard the applications made to it from time to time for payment. The sale of the "Masonic Diary" in 1871 has been successful, though it is marvellous to me that it is not very much greater, considering the large number of subscribing Masons on our lodge rolls. I have to report that the monument to the memory of our late Bro. John Jacob Louis Hoff, at St. Andrew's Kirk, has been completed, and reported upon favourably by the Grand Superintendent of Works. I have been requested by the District Grand Secretary to announce that he is anxious to obtain possession of copies of the proceedings of the Quarterly Communications of this District Grand Lodge held in June, 1847, 1850, and 1852; September, 1852; November, 1848; December, 1840, 1841, 1849, 1851, and 1852, in order to complete the record of our proceedings from the date of the establishment of the (then) Provincial Grand Lodge in 1840. Should any brother have copies of any or all of the above proceedings, I would feel much obliged if he would kindly lend them to our V.W. Brother, who will return them, if desired, to the owner after taking copies, after which steps may be taken to reprint the whole of the proceedings in octavo size, with an index of contents, should a sufficient number of subscribers come forward to support the publication. I would like to say a word in favour of the *Masonic Herald*, an excellent publication recently started by Bro. Burroughs; and would solicit the aid of brethren by subscriptions in promoting the success of this journal.

The report of the Finance Committee was read and passed.

Some alterations and additions were made to the by-laws of District Grand Lodge.

The District Grand Master directed the District Grand Secretary to forward a copy of the amended by-laws, with as little delay as possible, to the Grand Secretary of England, in order to obtain the approval and counter-signature of the M.W. the Grand Master, without which they could not pass into law.

A collection was made for the Fund of Benevolence, when the District Grand Secretary announced the amount to be Rs. 111, which was handed over to the District Grand Treasurer.

There being no further business, the District Grand Lodge was closed in due form at 8.10 p.m.

**HOLLOWAY'S PILLS.**—Palpitation of the Heart is frequently not only felt but heard, prevents sleep, and begets the utmost dread of impending suffocation. These pills are particularly recommended for removing this affection, because they strengthen the nervous and the debilitated who are much more liable to this malady than other persons. Holloway's Pills so improve the digestion, increase the action of the liver, and give activity to the bowels, that giddiness, headache, and nausea depart as the palpitation diminishes, and the sufferer at once experiences the most indescribable relief from anxiety. Holloway's Pills form the best alterative and aperient in all cases of convalescence from fevers, inflammations, neuralgia, and all chronic diseases which have impoverished the blood and brain.—[Advt.]

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past care.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., Lpool, Jan. 1869.—To P. D. & Son."

### METROPOLITAN MASONIC MEETINGS

For the Week ending June 17, 1871.

MONDAY, JUNE 12.

Lodge 29, St. Albans, Albion Hotel, Aldersgate-street.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Ferry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, JUNE 13.

Lodge 548, Wellington, White Swan, Deptford.  
" 834, Ranelagh, Sussex Hotel, Hammersmith.  
" 1269, Stanhope, Thicket Hotel, Anerley.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, JUNE 14.

Committee R. M. Benevolent Institution, at 3.  
Lodge 1017, Montefiore, Freemasons' Tavern.  
" 1216, Macdonald, Head Quarters First Surrey Rifles, Brunswick-road, Camberwell.  
" 1228, Beacontree, private rooms, Leytonstone.  
" 1260, Hervey, Iron School Room, Moore Park, Walham Green.  
" 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.  
Rose Croix Chapter, Metropolitan, Freemasons' Tavern.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

THURSDAY, JUNE 15.

Mark Lodge, Carnarvon, Mitre Tavern, Hampton Court.  
K. T. Encampment, Ohservance, Freemasons' Tavern.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

FRIDAY, JUNE 16.

Lodge 6, Friendship, Willis's Rooms, St. James's.  
" 1118, University, Freemasons' Hall.  
Chap. 92, Moira, London Tavern, Bishopsgate-street.  
" 175, Caveac, Radley's Hotel, Blackfriars.  
K. T. Encampment, St. George's, Radley's, Blackfriars.  
Rose Croix Chapter, Invicta, Masonic Hall, Woolwich.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.

Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, JUNE 17.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.  
 Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
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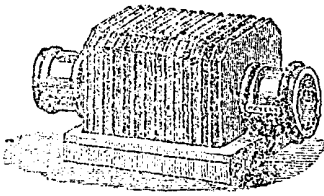
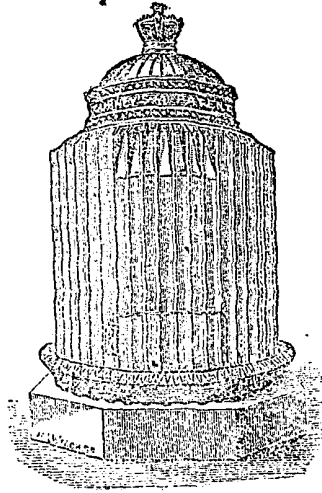
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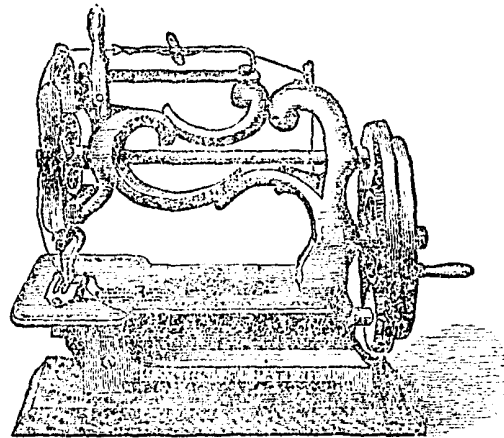
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BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

IV.

The utterances of deep anguish found in those eloquent and touching strains which come down to us as the "Lamentations of Jeremiah," bring vividly before us the awful change which had passed over the beautiful land occupied by the two nations, Israel and Judah. The people had been carried captive into distant and strange countries; the towns and villages were so devastated that lions and other beasts of prey multiplied in the land; the fortifications and walls of the capitals, Samaria and Jerusalem, were thrown down, heaps of ruins marked the spots where the royal palaces and the buildings of the princes and elders had seen many a day of rejoicing and revelry, and the sacred edifice, which had survived the faith and piety it was intended to foster, was consigned to the flames. The prophet, looking beyond the devastation of his own nation, extended his sympathies to Israel, and forgetting in its present sad condition the bitterness and hostility which had, from the beginning, existed between the two nations, saw only their common ruin, and his pathetic lamentations embraced them both—"The Lord hath swallowed up all the habitations of Jacob, and hath not pitied; He hath thrown down in his wrath the strongholds of the daughters of Judah; He hath brought down to the ground; He hath polluted the kingdom and the princes thereof; He hath cut off, in fierce anger, all the horn of Israel. . . . The Lord was an enemy; He hath swallowed up Israel, He hath swallowed up all her palaces; He hath destroyed his strongholds, and hath increased in the daughter of Judah mourning and lamentation; He hath cast off his altar, He hath abhorred his sanctuary, He hath given up into the hand of the enemy the walls of her palaces; He hath made the rampart and the wall to lament; her gates are sunk into the ground; He hath destroyed and broken her bars; her kings and her princes are among the Gentiles. Mine eyes do fill with tears, my bowels are troubled, my liver is

poured upon the earth for the destruction of the daughter of my people" (Lam. ii.). What a land! what a mourning!

But how could such a condition of things be brought about, while the promises made to the fathers remained on record? Had not God promised to give the land to Abraham and to his seed "for ever"—"for an everlasting possession" (Gen. xiii. 15; xvii. 8)? Yes; and these promises were renewed to Isaac (xxvi. 3), and to Jacob (xlvi. 4). How are we to reconcile the facts with the promises? There can be no more doubt that the promises were made than that the land was desolated and the people deported into distant countries, various idolatrous people being sent into Israel, which is now trodden down by the foot of strangers, who wander through it as the children of the promise wander through strange lands. "Is God a man that he should lie, or the son of man that he should repent?" No, "Let God be true, and every man a liar." In Him "there is no variableness, neither shadow of turning." He will "perform the truth to Jacob and the mercy to Abraham, which He has sworn to our fathers from the days of old" (Micah vii. 20). As truly as the threatening of punishment, in the desolation of their land and the scattering of themselves throughout the earth has been fulfilled—as it is written on the pages of history, and as we have it before our eyes from day to day—so also will the promises of pardon and restoration, and future and everlasting blessedness follow. "Fear not, thou, O my servant, Jacob, and be not dismayed, O Israel, for behold I will save thee from afar off, and thy seed, from the land of captivity; I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not utterly cut thee off" (Jer. xli. 27, 28). "I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. . . . Behold, the days come, saith the Lord, . . . and I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, and they shall plant vineyards and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them in their own land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God" (Amos ix.) It is herein that the word and faithfulness of God will be vindicated. "It shall come to pass in that day, the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. . . . and there shall be a highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day when he came up out of the land of Egypt" (Isaiah xi. 11-16). See also Isaiah xxvii. 12; Jer. iii. 18-23; Ezek. xxxvii. 21-25; Amos ix. 14, 15; Obad. 15-20; &c.

I have quoted and referred to these passages, in order to show that the restoration of Judah and Israel to the land that was promised them for "an everlasting posses-

sion" does not rest upon any casual expression or ambiguous promise, but upon many expressions and promises that are clear, explicit, and incontestable; and I take it that no one who has read history, which so demonstrably shows the fulfilment of the threatenings of punishment and dispersion of Israel and Judah, can doubt the ultimate and literal fulfilment of the promises of their restoration to the land of promise, and their establishment and glory there. The remnant of Judah we know. They are amongst us, as they are amongst all the nations of which we have knowledge. They are with us, although they are not of us; and we can count, or have had counted for us, four or five millions of them, who, surviving the persecutions and sufferings of many ages, still cling to Moses, and say, "If I forget thee, O Jerusalem, let my right hand forget her cunning! Let my tongue cleave to the roof of my mouth, if I do not remember thee; and if I prefer not Jerusalem above my chief joy" (Ps. cxxxvii, 5, 6). Everywhere, their identity may be recognised. They retain their traditions, their ceremonies, their traits of nationality, of exclusiveness, and of type. They are to be found in every part of the world—in Europe, from Norway to Gibraltar; in Africa, from Algiers to the Cape of Good Hope; in Asia, from Cochinchina to the Caucasus, from Jaffa to Peking; in America, from Monte Video to Quebec. In Australia, they live, as here, separate from other people in their usages and worship; and they have given proofs of their power of acclimatisation under the tropics, where people of European origin have always failed to perpetuate themselves. These are of Judah—the two tribes. But where is Israel—the ten tribes? That is a question which has occupied men's minds for centuries; and there is no end of the discoveries that have been made of the hiding-place of these lost tribes. That they exist we know, for "the sure word of prophecy" has said that though they are sifted amongst all nations not a grain shall fall to the ground. Did they return with Judah—the two tribes—when they went up from Babylon, and with them re-occupy the land? We have no evidence of such a return. No doubt while the Jews were captives in Babylon some few of the other tribes may have come down and become united with them, but the nation did not do so. After Judah had returned, Samaria, the once capital of Israel, continued in possession of the Gentile nations, who had been sent thither from the north, and who had united the worship of Jehovah with that of the false gods, and between whom and the Jews a complete alienation and antipathy existed. The Jews had no dealings with the Samaritans.

Where, then, is Israel? The most remarkable circumstance attending their captivity, perhaps, is the difficulty, if not the impossibility, of finding them. They have been searched for in every quarter of the world, and every now and then history records something touching the discovery of a portion of the long lost tribes. In Tartary, China, Japan, Turkey, Afghanistan, Burmah, Malabar, Abyssinia, North and South America, and other countries, they are said to have been found, the customs and traditions of various tribes or small communities of people leading to their identification with Israel. There is no doubt that the traditions and usages of certain bodies of people, in different parts of the earth, bear a striking resemblance or affinity to the Israelites; and it is not improbable that from the countries north of Assyria some portions of them have made their way thither, without much difficulty, as a glance at a map will show; but there is no reason to believe that the whole people, nor even the principal part of them, thus disposed of themselves. On the contrary, as we shall by-and-by see, their destination appears to have been of a different kind, and to have been in a different direction.

*The ABUSE of MASONIC CHARITY.*

BY BRO. CHALMERS I. PATON,

*Author of "Freemasonry in Relation to Civil Authority and the Family Circle."*

We have received information of a practice prevailing to some extent in Glasgow—and perhaps also in other parts of Scotland, although of this we are not certain—which cannot too soon be exposed, and the exposure of which, we trust, will be sufficient to put an end to it, for it is highly prejudicial to the interests of Freemasonry and to the honour of the Masonic Order. Our Scottish brethren are particularly bound to look to it, as it is confined to their bounds, and the very possibility of it depends upon points in their system or mode of conducting their affairs, to which we will presently advert, in which they differ, and we think unhappily differ, from their English brethren. A club is formed, the members of which make weekly payments of one shilling each to its funds, in order to raise the money requisite to be paid on the admission of any of their number into a Masonic lodge. When two or three pounds have been collected, lots are cast, and the member of the club who is fortunate on this occasion receives the money and employs it for the purpose of obtaining admission into a lodge. He is made a Freemason, and if he has any virtuous principle or feelings of honour, he goes on to make payments to the club as before, at least until his payments have equalled in amount the sum which he has received. He ought, rather, to continue his payments until every member of the club has received the requisite sum, and has been made a Mason, or has applied for admission into a lodge and has been rejected. But possibly he is a stranger from a distant part of the country, merely working for a time as a journeyman in the city where the club exists, and after having received his Masonic certificate he goes away to work somewhere else, and is no more heard of by his fellow-members of the club. We have heard, on authority which we deem worthy of credit, that many men have obtained admission into lodges through the aid of these clubs who have never afterwards made any payment to the clubs, or maintained any connection with them. It might be supposed that this would be enough to put an end to the existence of the clubs; but such is not the case—they go on as before, new members probably joining them, the chance of success forming their inducement, as in any gambling affair.

The man who has obtained admission into a lodge carries off his certificate, and proceeds to claim the enjoyments of all Masonic privileges wherever he may go. In particular, if visited with sickness or calamity of any kind, he is prompt to claim the charitable aid of his brethren, which men thus obtaining admission are more apt to claim and more likely to need than any others, as they seldom are men of high character or of industrious, sober, and provident habits. It ought to be expected that every candidate for admission into the Masonic Order should be industrious, sober, and provident; and in the case of a working man, some proof of this would be found in his being ready to pay the money requisite for his entrance into a lodge. But the case is entirely altered if a man is admitted in virtue of a few payments to a club. He who lays up his money in a savings' bank, and draws it on the occasion of his admission to a lodge, is, generally speaking, a very different man, and far more worthy of respect than he who comes forward with the money of the club in his hand, obtained by the casting of lots, and without regard to the number of shillings which he has paid. The system is attractive to a class of men who ought never to be admitted into the Masonic Order at all, and of whom, when they are admitted, their brethren have no reason to be proud.

It has long appeared to us to be a weak point in Scottish Freemasonry that no inquiry is made into the circumstances of applicants for admission. Were such inquiry made, as it is in all English lodges, there would be no such clubs as we have described, nor would persons such

as are ordinarily their members ever find admission into the Masonic Brotherhood. The admission of such persons brings discredit on the Order, and is, in fact, an injustice to all its reputable members, who find themselves called upon more frequently than they otherwise would for the relief of necessitous brethren; and often when they cannot think that these ought ever to have been numbered amongst their brethren, or that their necessities are the result of such unforeseen and unpreventable misfortune as ought to call forth their charity. There is a tendency in such circumstances to the restriction—perhaps even to the undue restriction—of that charity which Freemasonry requires all members of the Order to cultivate, and to display one towards another. But if Freemasons often find themselves called upon to give pecuniary assistance to persons who are evidently not of sober and industrious habits, they almost of necessity begin to hesitate about giving, or give less liberally than they otherwise would; and truly-deserving brethren, sufferers from calamities which could neither be foreseen nor prevented, may receive the less because of the importunities of those who ought never to have been received into the Brotherhood at all. For, certainly, no man ought to be made a Mason who is not of good reputation, as sober, industrious, decently providing for his own support and that of his family—or, if a young and unmarried man, apparently in circumstances such that he may reasonably be expected to maintain a family when he shall have one. The laws of Freemasonry require that he who shall be admitted into the Order shall be a man having all the members of his body perfect and unimpaired. It is no disgrace to a man to have lost an eye or a limb; and if this happens to be a Freemason, he is received in his lodge with as much honour as before, but it would be a complete disqualification in a candidate for admission, the ancient law which determines this—one, in fact of the landmarks—being evidently founded upon a regard for the symbolisation of that perfection at which it is the object of Freemasonry to aim. It is even more important, however, that the avenues of Masonic lodges should be closed against those who are morally imperfect, the slothful, and the dissolute. Moreover, the understanding on which men join the Brotherhood, and become subject to the obligation of contributing to the relief of distressed brethren, is that all who are admitted are men in reputable circumstances—not men at present in need, or likely to be soon in need of charitable assistance. The ancient landmark just referred to requires that the man who is to be made a Mason should be sound in body and mind, hale and healthy, and able to do a good day's work. But it is notorious that many who have been admitted in Scotland were not so at the date of their admission; but were both physically and morally disqualified, their habits of life making the moral disqualification too evident. We know that men sometimes apply for admission into lodges in Scotland with the very purpose of taking advantage of the Masonic law of charity, and that some within a few weeks after being admitted have gone to their Masonic brethren to beg. Is it wonderful that in such circumstances the fountains of charity are at least partially dried up, or that its streams flow less freely than they otherwise might and ought?

There is a great contrast between Scottish and English Freemasonry in the points to which we have referred. The practice of, we believe, all the lodges in Scotland is, as we have described it, to make no inquiry into the circumstances of candidates for admission, and no declaration on this subject is required of the candidate, or of those who propose or introduce him. In England, on the contrary, we believe there is no lodge in which such inquiry is not made. The candidate for admission is asked if he is in reputable circumstances, and makes a declaration, amounting in solemnity to an oath, that he is. The brethren who propose and introduce him make a similar declaration on his behalf. It is not enough that he merely pays the fees. In Scotland, this seems to be all that

is required. No question is asked. Another difference between the Scottish and English systems on which we think judgment must be given in favour of the latter system, is this: that in England there is in every lodge—we believe it is the case in every lodge—an annual test of membership in the payment of fees, the amount not being less, in any lodge that we have heard of, than eight shillings. In Scotland, there is nothing of this kind. No annual payment is required. The initiation fees being paid, the Mason is liable to no further demands. And what are the consequences? The lodge must have money to sustain its expenses, and the money being only to be obtained from the fees at initiation of members, there is necessarily a disposition to admit all who apply, and many are admitted who ought not to be admitted. Opportunity is thus given to needy and unscrupulous persons to take advantage of Freemasonry, and, in particular, of its great law of charity, for their own behoof. A German Jew—we mention a class of cases not unfrequent—applies for and gains admission into a lodge, and forthwith he obtains the names and addresses of all the Freemasons in the district, visits them, makes himself known as a brother, and asks them to purchase trinkets, etc., which they sell at a pretendedly cheap rate, but really a price far above the value of the articles. Nothing can be more discreditable to Freemasonry, and it is not to the honour of the Scottish lodges that their practice affords opportunity for it.

We hope our Scottish brethren will adopt some rule of inquiry into the character and circumstances of candidates for admission, such as will render it impossible for any man to take undue advantage of that law of charity which is a distinguishing glory of Freemasonry. Were such a rule adopted by all the Scottish lodges, there would be a speedy end of the Glasgow clubs to which we have referred, and of all such clubs, if they exist elsewhere than in Glasgow. There would be also a more general confidence amongst brethren as to applicants for assistance that their cases are really proper for relief and a greater readiness and liberality in giving, whilst the honour of the Order would be maintained by the exclusion. The clubs only serve the purpose of bringing into the Order men whom for its very honour it would be most desirable to exclude—inferior workmen, such as are well-known in Scotland as *botches*—men who cannot do a good day's work and very generally care little about doing it.

*THE HIGH DEGREES.*

I have read with a good deal of interest the notes bearing on the above subject that have appeared at intervals in this year's FREEMASON, and as it appears to me that the Craft in England is settling down more or less into a state of things that has for a long time been normal here in Ireland, I may perhaps be permitted to say a little on the subject from an Irish point of view.

The readers of THE FREEMASON will have learned from the sketch of our Irish Constitution, contributed by Bro. HUGHAN, that the Society of Freemasons here, including as such all the degrees, is governed by four bodies, namely, The Grand Lodge, the Grand Royal Arch Chapter, the Grand High Knight Templar Conclave, and the Supreme Grand Council of Rites. Those four bodies are in alliance with each other, and mutually support each other's authority. So that, for instance, if a brother should be suspended or expelled by any one of them, the mere official notification of the fact to any of the others ensures his suspension or expulsion from the body so notified, *without any further enquiry and without the right of appeal to such branch of the Order.*

The Supreme Grand Council of Rites has for a long time assumed the entire control of all the degrees beyond the H.K.T., and while a brother may, without impropriety, request to have his name sent forward to a Royal Arch Chapter or a Knight Templar Encampment to be balloted for as a member, the mere fact of his seeking admittance to a Rose Croix Chapter

is taken as sufficient to debar him from that honour. He must wait till the Prince Masons see fit to select him for the degree, and "call him up" to share their dignity; and he is supposed to be in utter ignorance on the subject till his admission has been finally decided, when he has the privilege of either declining the honour or of paying the usual fees and of being initiated.

When to this fact is added another, that the candidate, after having passed the ballot in the chapter in which he has been proposed, has to be again balloted for in the Council of Rites, it is easily seen that it is practically impossible for any one not considered eligible, *from the S.G.C. point of view*, to gain admission to Rose Croix Masonry in Ireland.

It is pretty well understood that, no matter how deserving a brother may be, no matter how desirous a private Rose Croix Chapter may be to admit him, he is sure to be excluded by the final ballot, unless he belongs to a particular "set," or that his social position, worldly means, or aristocratic connections entitle him to a place among the "higher orders" of our "Ancient and Honourable" Fraternity.

As a consequence, the "higher degrees" in Ireland are, Masonically, almost worthless. Of course to *outsiders* a "Sovereign Prince," when he makes his appearance at one of our public displays in all the gorgeous array of his rank, is a very imposing personage, and they may come to the conclusion that it is owing to his services to the Craft, and his Masonic attainments, he owes the position which he holds. But the initiated know better. When time after time we find the ranks of the "high degrees" recruited by the accession of brethren who may be, and indeed frequently are, possessed of good social qualities and personal worth, but who have never given much time or attention to Masonry, and would find it perhaps difficult to fulfil with propriety many of its duties—while others equally suitable as Masons, and far superior as *working* Masons, are kept "out in the cold"—we can come to no other conclusion than that the "aristocratic" element, so foreign in its spirit to the first principles of Masonry, has full sway over the "high degrees," and that their possession is not by any means to be accepted as a gauge of true Masonic worth.

I do not, of course, pretend to be quite conversant with what I may call the "politics" of English Masonry, but I have given the subject some little attention, and it seems to me that a crisis has come, when either submission to the "Golden-square Council of the 33°," or secession from the recognised governing body of the Templars, is inevitable.

By the compact with the S.G.C., as given in last Saturday's FREEMASON, the claim of the S.G.C. is admitted and recognised by the Grand Conclave of Templars "as the sole supreme authority in the A. and A. Rite of 33°, from and exclusive of the M.M. and R.A. degrees, up to and including 33°." Now it is a proved fact that the Red Cross, K.H., and other degrees belong to the Templar Order, and that the control assumed over them by the S.G.C. is simply and plainly an unwarranted act of usurpation. Several encampments have, I believe, retained and exercised their right of giving those degrees, and at least one, "The Baldwyn," has never recognised the authority of the S.G.C. But those encampments are, I presume, under the jurisdiction of the Grand Conclave, and must now elect whether they will tamely surrender their ancient rights and privileges at the bidding of the S.G.C. 33°, or run the almost certain risk of suspension by the Grand Conclave for non-compliance with the recent compact. It may be that certain privileges may be conferred on such encampments to induce their adherence but we have a recent case in the "Antiquity," of Bath, where such retention of privileges has not saved them from suspension—if their statement be true, and we have yet to see it contradicted—without any formal charge being brought against them, and without any opportunity being afforded them of defence or disproof.

It *does* seem to me that such encampments as are resolved to maintain their ancient rights,

must now do so at the risk of being cut off by the Grand Conclave, and thus forced to form a separate and independent body, not recognising its authority and not recognised by it; and whether it is desirable that such encampments should at once rally round some one body of high standing (such as the "Baldwyn"), or "take their chance" as "independent nuclei," is, of course, a matter on which I can hardly give an opinion.

Our English brethren have this advantage over us, that they can meet as individual societies. Here, we are liable, unless protected by the warrant of the "legitimate" authorities of Masonry, to have the police sent in on a Masonic meeting, a proceeding threatened, I am told, by some of the "high grades" in connection with some side degrees that did not meet their approval.

I have to apologise for the length of this communication, but the subject is an interesting one; and we in Ireland are anxious to see how matters will eventuate, as we are pretty well tired of the existing state of affairs here, and would be sorry to see a similar incubus imposed on our English brethren.

AN IRISH H.K.T.

Dublin, 12th June, 1871.

### PROV. GRAND LODGE OF ESSEX.

The annual meeting of the Provincial Grand Lodge of Essex was held at the Masonic Hall, Maldon, on Thursday, June 8th, under the presidency of the R.W. Prov. Grand Master, Bro. Robert John Bagshaw, who was attended on the occasion by the Deputy Prov. Grand Master (Bro. Andrew Meggy), the W.M. of the Richmond Lodge, the Past Grand Chaplain (Bro. the Rev. Charles J. Martyn), and other Grand Officers. Every lodge in the province (with one exception) was represented either by its Master or by two or more of its members.

Immediately after the opening of the lodge, the Grand Secretary of the province, Bro. John Wright Carr, read the minutes of the last meeting, and presented the reports, financial statements, &c.

The following appointments of Provincial Grand Officers were then made: Bros. Andrew Meggy, D.P.G. Master (re-appointed); G. P. Jay, S.W.; Joseph Bell, J.W.; Joseph Burton, Treas. (seventh time); John Wright Carr, Sec. (fourth time); Charles R. Tatham, Reg.; Rev. Eustace H. Crate, Chap.; Daniel B. Grout, S.D.; C. S. Tovell, J.D.; Robert Grout, Supt. of Works; Peter Matthews, Dir. of Cer.; Joseph Francis, Sword-bearer; Henry Barton, Org.; Thomas Aldam, Purs.; and S. Sarel, Tyler.

The brethren then quitted the lodge, and walked to All Saints' Church to attend Divine Service. Prayers were read by the Vicar (Bro. the Rev. E. Horwood), the first lesson by Bro. the Rev. C. J. Martyn, the second lesson by Bro. the Rev. E. H. Crate, and the sermon preached by Bro. the Rev. J. F. W. Bullock, Radwinter. There was no collection, but upon the return of the brethren to the lodge to resume duties, the Treasurer was authorised to hand to the vicar, who was present, the sum of ten guineas, as a contribution towards the funds of the Maldon National Schools.

After the lodge had been closed, about seventy of the brethren partook of a banquet, served in excellent style by Bro. and Mrs. Hickford, of the Blue Boar Hotel.

The following is a list of those who took part in the proceedings of the lodge:—

Bros. Robert J. Bagshaw, R.W.P.G.M.; Andrew Meggy, D.P.G.M.; Rev. F. B. Shepherd, P.S.G.W., P.M. 276, P.G.C.; Joseph Burton, P.M. 276 and 1024, Past S.G.W., P.G. Treas.; John Wright Carr, W.M. 160, 276, 1343, P.G. Sec.; Jos. Tanner, G.S.D.; George Cooper, G. Supt. of Works; John Glass, G. Sword-bearer; Thomas S. Sarel, Tyler; Wm. Humphreys, P.M. 276 and 1024, P.P.G.J.W.; F. G. Green, P.M. 276 and 1024, P.P.G.W.; J. T. Bott, P.M. 276, P.P.G.S.W.; Thomas Aldam, P.M. 1024; Samuel H. Wymark, P.M. 650, P.P.G.S.D.; James Durrant, P.M. 650, P.P.G.J.D.; Charles Samuel Tovell, W.M. 650; W. H. L. Pattison, 276; F. A. Jones, 276; James L. Brown, 276; Geo. Bannister, 486; Albert Carr, 650; Joseph Bell, P.M. 1280; James Cantor, W.M. 1000; H. W. Moffat, 72;

Frederick Wood, P.M. 1000, P.P.G.S.W.; William Bright, 1024; D. B. Grout, P.M. 160; Robert Grout, 160; William Calthorpe, W.M. 697; J. T. Gale, P.M. 1024, P.P.G.J.W.; W. G. Small, 1024; J. Maskall, 1024; J. B. Taylor, 1024; Robert J. Francis, 1024; Alfred Day, 453; C. R. Tatham, W.M. 453; Thomas Rix, S.W. 697; John F. Kemp, 1024; Joseph Francis, P.M. 432; Thomas Eustace, J.W. 697; William Giles, P.M. 453; Thomas B. Harrington, 51; T. Carter Wigg, 1024; J. W. Jolly, 433; John Coppin, P.M. 51, P.P.G.J.W.; Samuel Ratcliff, 1024; W. F. Francis, 1024; G. G. Gardner, P.M. 453; John E. Wiseman, P.M., P.P.A.G.D.C.; James Self, P.M. 214; Edward Kemp, 1024; Rev. E. H. Crate, Chap. 51; John James Hawkins, J.W. 1024; A. C. Veley, J.W. 276; F. Whitmore, 81 and 276; James Nicholls, S.W. 276; Thomas Smee, S.D. 276; W. Hickford, 51 and 1024; C. Clarke, 1024; C. Cobb, 51; G. Motion, 453; R. W. Motion, 453; J. F. T. Wiseman, P.M., P.P.G. Sword-bearer; Rev. E. R. Horwood, P.M.; Samuel Cox, S.W. 1000; H. Rowley, P.M. 1000, P.P.G.S.D.; J. English, 1000; Samuel Chaplain, 51; G. P. Jay, W.M. 1024; Edward J. Sands, 51; Frederick A. Cole, J.W. 51; Rev. Chas. J. Martyn, P.G. Chap.; W. P. Lewis, W.M. 51; Henry Barton, 1000; and others.

A painful occurrence took place whilst the brethren were on their way to church. One of their number, Bro. W. Hickford, of the Blue Boar Hotel, Maldon, was seized with a fit, and had to be carried into the Corn Exchange. Fortunately, medical and other assistance was at hand, and the necessary restoratives having been administered, he was soon removed home, but he remains in a very weak state.

### THE ROYAL ARCH CHAPTER OF IMPROVEMENT.

The first season of this new chapter of instruction was brought to a close on Thursday, the 1st inst., by a "Public Night" at Freemasons' Hall, and the programme of work was so attractive that a large number of companions attended, amongst whom were Comps. John Hervey, G.S.E.; E. H. Finney, E. H. Finney, jun., Thomas W. White, W. Mann, J. Self, A. A. Richards, F. Adlard, G. Darcy, W. Carpenter, W. W. Smith, G. Cooper, J. Boyd, J. G. Sharpe, C. Coote, S. Francis, J. W. Barrett, T. A. Tippett, W. C. Barlow, J. Slack, F. Avrillon, J. R. Nash, J. G. Manby, W. H. Green, E. J. Barron, J. Griffin, S. Carey, T. N. Edmands, G. A. Ibbetson, R. S. Warrington, T. Cubitt, J. R. Foulger, G. A. Smith, J. L. Thomas, R. Wentworth Little, and E. H. Thiellay. Visitors: Comps. H. H. Pearce (No. 214), C. Godfrey (214), G. Jeffery (214), S. S. P. Blight (112), W. Scott (22), Stanton Jones (188), H. Thorn (8), G. Kenning (14), W. Goodyear (25), G. R. Shervill (382), P. Hennell (145), G. Pymm (749), J. Smith (749), C. I. Paton, C. Stahr (169), F. Hockley (8), B. H. Swallow (19), C. G. Hill (177), G. Nicholls (214), E. Baber (1260), E. Lewis (382), R. Webb (177), J. G. Webb (177), and E. C. Cockcraft (211).

The chapter having been opened, the companions were addressed by Comp. Jas. Brett, P.Z., G.D.C., who then worked the first section, assisted in the first clause by Comp. J. Selfe, M.D., in the second clause by Comp. W. West Smith, and in the third clause by Comp. W. H. Green. Comp. J. L. Thomas then delivered the historical oration, and Comp. Geo. J. Sharpe the symbolical portion, after which Comp. Brett gave the illustration of the banners and ensigns. Comp. John Boyd, P.Z., followed with the mystical portions, and Comp. Brett then illustrated and explained the R.A. jewel and the Platonic bodies. The whole of the work was performed in a superb manner, and elicited loud cheering in nearly every instance.

Comp. Warrington, P.Z., then moved, Comp. Cubitt seconded, and it was unanimously resolved, "That the best thanks of the Chapter of Improvement be given to Excellent Comp. James Brett for his great interest in its welfare, as it is entirely through his constant attendance and uniform kindness that the chapter has been enabled to attain its present high position."

The following companions were then elected members, after which the chapter was closed:—G. K. Lemann (79), D. C. Nichols (214), C. G. Hill (177), R. Webb (177), J. G. Webb (177), G. R. Shervill (382), W. Goodyear (25), H. Thorn (8), F. Hockley (8), Geo. Kenning (22), and P. Hennell (145).

### THE BANQUET.

After the proceedings in chapter, the companions, to the number of fifty-nine, adjourned to the Freemasons' Tavern, where the festival was held under the presidency of the genial and popular Grand Scribe E., Comp. John Hervey.

The cloth having been cleared, the Chairman proposed the usual memories, and the toast of "The



Queen and Royal Arch Masonry." He then gave in hearty terms "The Health of the Right Hon. the Earl de Grey and Ripon, K.G., 1st Grand Principal of the Order," alluding specially to the important mission with which his lordship had been recently entrusted, and to the success which had crowned his endeavours in the sacred cause of peace. The toast was received with enthusiasm, as was also the next, namely, "The Health of Lord Zetland, as Past Grand Z."

Comp. Hervey then proposed "The Healths of the Right Hon. the Earl of Carnarvon, 2nd Grand Principal, and the Officers of the Grand Chapter, Present and Past." He said that the ability and zeal evinced by the noble earl, not only as a Mason, but as a statesman and senator, were so widely acknowledged that eulogy would be a work of supererogation on an occasion like the present. Lord de Tabley, the 3rd Grand Principal, was likewise a well-known and popular Provincial Grand Master, who had done great service to Masonry; and the other present and past Grand Officers were also excellent supporters of the Order. Fortunately (continued the V.E. Chairman), we have a representative of Grand Chapter amongst us this evening, and he is one who deserves, in every sense of the word, the distinction which has been conferred upon him. I shall have occasion to refer to him more particularly hereafter, so I will not detain you now, companions, further than to announce that, with the toast of the Grand Officers, I couple the name of our esteemed Comp. James Brett. (Great cheering.)

It is almost needless to add that the toast was drunk with the utmost cordiality, and elicited a handsome speech, in acknowledgment, from Comp. Brett.

"The Chairman's Health" was then given by Comp. Carpenter, P.Z. 177, who, amidst general manifestations of approval, spoke at some length upon the services which Comp. Hervey had rendered to the Craft during a long Masonic career. He (Comp. Carpenter) alluded to the delight with which Comp. Hervey's advent to the offices of Grand Secretary and Grand Scribe had been hailed at the time by all who knew him, and to the courtesy, ability, and attention he had since so conspicuously displayed in discharging the important duties connected with the secretarial department. On Comp. Hervey's abilities as a Mason, it would ill become him (the speaker) to dilate, because those abilities were already appreciated by many thousands in the Craft. The Grand Scribe E. was, as all were doubtless aware, the Treasurer of the R.A. Chapter of Improvement; he had helped it forward in its earlier stages, when success seemed doubtful, and he had shown ever since a great interest in its progress. He therefore called upon them to rise and drink the health of the brother and companion who presided over them so ably and so gracefully that evening.

The toast was received with loud and continued applause, which was renewed when the Chairman rose to return thanks, which he did in eloquent and pleasing terms, after which he gave the toast of the evening, "Success to the Royal Arch Chapter of Improvement," coupled with the name of its prince of Preceptors, Comp. Brett.

This toast was likewise greeted with great cheering, and in the course of his reply, Comp. Brett detailed the history of the formation of the chapter and of its progress to the present time.

The visitors' healths were responded to by Comps. Smith, Paton, and Levy—the officers' by Comps. Boyd, Thomas, and Little; and Comps. Major Finney and G. S. States very ably expressed the thanks of the members of the Chapter Committee—the latter especially alluding to the preliminary meetings having been held at his place of business, the Caledonian Hotel, Adelphi-terrace, where sixty or seventy of the founders had assembled last September.

The Janitor was then called upon for the final toast, and the companions separated.

We must not omit to state that if the magnificent working of Comp. Brett and his coadjutors deserved our first and highest meed of praise, there is yet a warm corner in our *cor cordium* for the worthy Comps. E. H. Finney, jun., and T. W. White for the admirable way in which they managed to ensure the comfort of all present, especially the guests—in fact, all the details of the evening had evidently been well considered beforehand, and the result was simply perfection.

**RED CROSS OF CONSTANTINE.**—A newconclave, called the "Earl of Bective," No. 58 on the roll, has just been formed at Towanda, Bradford County, Pennsylvania, with Sir Kt. H. B. McKean, G.C.K.T. of the State, as the first M.P.S., and Sir Kt. C. S. Russell as the first Viceroy. Ill. Sir Kt. Alfred Creigh, 33°, LL.D., the local chief for Pennsylvania, is now Intendant-General for the Northern Jurisdiction of the United States, and is assuredly the right man in the right place,

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

**Caveac Lodge, No. 176.**—On Saturday, 10th instant, this justly-celebrated lodge held its installation meeting at Radley's Hotel, Blackfriars. The W.M., Bro. T. Quihampton, having taken his seat in the Solomonian chair, opened the lodge in due form, and the minutes of the preceding meeting were read and confirmed. The report of the Audit Committee was also read, which showed that the funds were in a sound position. There was no work before the lodge except the all-important ceremony of installation. The W.M. having most satisfactorily explained why he had not been able to work up that ceremony in the efficient manner he would like to have rendered it, stated that Bro. P. A. Nairne, P.M., at a short notice, had kindly consented to perform the work for him. The W.M. accordingly vacated the chair, which was then taken by Bro. P. A. Nairne, P.M., who appointed as his Wardens Bros. Dr. C. Brown, P.M., D.C., as S.W., and Pemble Brown, P.M., Treas., as J.W.. Bro. T. Quihampton then presented Bro. Robert Stannard Foreman, S.W. and W.M.-elect, to receive the benefit of installation. That brother was duly installed into the chair of K.S., and, at the proper time, appointed as his officers: Bros. H. Besley, S.W.; F. H. Godsell, J.W.; Pemble Brown, P.M., Treas. (re-invested); E. Litchfield, P.M., Hon. Sec. (this reappointment was received by a perfect ovation, the venerable brother being escorted to the pedestal by the two senior P.M.'s present, and the prolonged applause which greeted him proved how sincerely the brethren appreciated the father of their lodge); H. Jermyn, S.D.; W. D. Barnett, J.D.; W. A. Hinde, I.G.; Dr. C. Browne, P.M., D.C. (re-invested); A. E. Tower, W.S. (re-invested); and T. Riley, P.M., Tyler (re-invested). Then followed the beautiful addresses, which were well given, those to the W.M. and the Wardens by the Installing Master, and that to the members generally by the polished elocutionist, Bro. Dr. C. Browne. Never have we had the good fortune to hear the ceremony of installation better rendered. It was indeed an intellectual treat to be present on this auspicious occasion, and we cordially congratulate the lodge on its possessing two such excellent workers as Bros. Nairne and Dr. Browne, who are worthy contemporaries of the many excellent Masons who are still on the lodge roll. Neither is there any fear that the present W.M., Bro. R. S. Foreman, and the officers under him will in any way lower the high standard of reputation so justly and deservedly earned by this lodge, as being one of the best worked in our great metropolis. Superior music was introduced during the ceremony of the installation, Bro. Besley, S.W., presiding at the harmonium, which, if possible, added to its beauty, and certainly promoted and enhanced to its effectiveness. A cordial vote of thanks was given to Bros. Nairne and Dr. Browne, which compliment they duly acknowledged. Bro. Dr. C. Browne, P.M., D.C., in an eloquent speech proposed that the usual ten-guinea Past Master's jewel be presented from the lodge funds to Bro. T. Quihampton, I.P.M., as a recognition of the able manner in which he had presided over their meetings during his year of office as W.M., which was carried by acclamation. Bro. R. S. Foreman then, in the name of the lodge, presented the Past Master's jewel to Bro. T. Quihampton, I.P.M., who, in an appropriate speech, acknowledged this gift. A petition on behalf of a widow of a member (who over thirty years ago once belonged to this lodge) was signed, recommending her to the Lodge of Benevolence. The worthy Secretary, Bro. E. Litchfield, in the kindest Masonic manner, consented to support this application at the next Lodge of Benevolence. Bro. G. H. Payne (176) was proposed as a rejoining member. It was understood that at the next meeting in October Bro. F. H. Godsell, J.W., will be elected as the Steward to represent this lodge at the festival of the Royal Masonic Benevolent Institution, to be held next January. Arrangements having been made to decide upon where the next meeting of the lodge will be held (in consequence of Bro. J. Hart being about to relinquish his position as the proprietor of this hotel), the lodge was closed for the season. Then followed one of those superb first-class banquets for which Bro. J. Hart is so famous, served under his own superintendence, and followed by an elegant dessert. The wines were of the very finest brands, and every one seemed well pleased at the fare placed before them. Deep regrets were expressed that this should be their last meeting under the old hospitable roof, where so many pleasant evenings had been spent. The usual loyal and Masonic toasts were given and responded to. Warm eulogies were passed on the Secretary and Treasurer for the efficient manner both had performed their duties, and each responded in very happy and appropriate speeches. Bro. Dr. J. Barrington, P.P.G.S.W. Herts, responded for the visitors. Songs, recitations, and other amusements brought this enjoyable evening to a close. There were present besides those named (and many whose names we were unable to ascertain): Bros. W. G. Quihampton, F. Burghard, J. J. Wilkinson, W. Jones, E. Humphreys, &c. The visitors were Bros. E. Clark, P.P.G.D.C. Middlesex; W. Giles, P.P.G.S.D. Essex; G. H. Daw, P.M. 7; E. Martin, 23; F. Walters, P.M. 73; T. H. Perrin, S.W. 92; G. H. Payne, 176; F. Mitchell, P.M. 340; C. Marshall, 742; G. K. Leman, J.D. 890; C. F. Pearson, 890; P. C. Nixon, 957; A. Phillips, J.W. 1155, and others.

**Lodge of Joppa, No. 188.**—At the Albion Tavern, Aldersgate-street, on Monday, 5th inst., this old and flourishing lodge held its regular meeting. Bro. Maurice Alexander, W.M., opened the lodge, and there were present during the evening Bros. B. W. Aaron, I.P.M.; J.

Abrahams, H. M. Levy, L. Alexander, M. Van Diepenheimer, H. Harris, and L. Lyons, P.M.'s; Berkowith, S.W.; E. Hunt, J.W.; J. Elkan, Treas.; E. P. Albert, Hon. Sec.; O. Roberts, S.D.; C. Nathan, J.D.; S. Hickman, I.G.; Dobson, D.C.; J. Goldsmid, Steward; E. P. Van Noorden, Organist; and the usual large attendance of members. Amongst the numerous visitors were Bros. A. L. Emanuel, P.P.G.J.D. Hants; J. Harvey, W.M. 957; Webb, J.D. 11; J. G. Shearman, 28; B. Rotchild, late 188; L. H. Beck, 185; M. H. Benjamin, 416; J. Freeman, 1287, and others. The work done (after the minutes were confirmed) was raising Bro. C. Hyman to the third, passing Bros. Morris and Frank to the second, and initiating Messrs Gregory and Nathan into the first degree. The lodge was then called off. Bro. Jennings, the manager, provided a *recherche* banquet served under the superintendence of Bro. Keeping, which gave universal satisfaction. The usual toasts were given. When resumed, after refreshment, several propositions were made, and the lodge was duly closed until next October. Bro. E. P. Van Noorden, Organist, carried out the musical arrangements in an able manner. He sang some buffo songs, and Miss Eldon sang her songs in the usual delightful manner so pleasing to all.

**Finbury Lodge, No. 861.**—The regular meeting of this lodge was held on Friday, May 26th, at the Jolly Anglers, Bath-street, St. Luke's. Bro. Nicholls, W.M., opened the lodge. The minutes of the previous meeting were read, and after some discussion, confirmed. The business done was raising Bro. Farrell by Bro. Mackey, P.M. and W.M.-elect, and installing Bro. Mackey as W.M., which ceremony was admirably performed by Bro. A. Day, P.M., Treas. The newly-installed W.M. then appointed as his officers Bros. Stokes, S.W.; Meanwell, J.W.; A. Day, P.M., Treas.; T. E. Purday, P.M. Sec.; Odell, S.D.; Thomas, J.D.; Legg, I.G.; Groom, Steward; Lowles, A.S.; J. Owens, D.C.; C. J. Speight, P.M., Tyler. The retiring Master, Bro. Nicholls, was presented with a handsome silver cup, in place of the ordinary Past Master's jewel. The lodge was closed, and banquet followed. A large number of visitors were present.

**Lodge of Asaph No. 1319.**—This popular lodge held its usual monthly meeting at Freemasons' Hall on Monday, 5th inst. Present: Bros. E. S. Jones, P.M., W.M.; Charles Coote, P.M., S.W.; J. M. Chamberlin, P.M., J.W.; James Weaver, P.M. 862, P.G.O. Middlesex, S.D.; Charles Coote, jun., Treasurer; W. A. Tinney, D.C.; C. J. Jekyll, I.G.; T. A. Adams, P.G.P.; H. J. Tinney, J. Egerton, J. Baker, W. H. Weston, J. Horton, C. H. Wright, W. Graves, W. Castell, J. Strachan, L. Silberberg, H. J. Snyders. Visitors: Bro. M. W. Marryat, Star of Bethlehem, Chelsea, U.S.A.; G. C. Pritchard, 862; H. M. Horsee, 1896. The business consisted in initiating Messrs. G. A. Compton, Professor of Music, and W. H. Farnie, dramatic author; passing Bros. Graves, Castell, Horton, and Wright; and raising Bro. Silberberg to the sublime degree of M.M. Bro. James Weaver's musical and vocal Masonic services added much to the solemnity of the respective degrees so excellently worked in this lodge. The lodge then voted the requisite sum of money to become Governors of the Royal Masonic Benevolent Institution. This young lodge is setting an example which ought to be observed in every lodge. Although only seven months old, it is clear of debt, Life Governors of the two charities, and has over £60 in hand to pay their Grand Lodge dues when they become due. Mr. Reynolds, Professor of Music, was proposed for initiation.

#### PROVINCIAL.

**BERKELEY.**—*Royal Lodge of Faith and Friendship, No. 270.*—This old-established lodge held its last meeting for the season at the Berkeley Arms Hotel, Berkeley, on Monday, the 5th inst. The lodge was opened in due form by Bro. Charles Partridge, P.M., who was supported by Bros. William Pinnell, S.W.; Samuel Davis, J.W.; Daniel Besley, S.D.; John Neale, J.D.; John Gamble, I.G.; Joseph Merrett, Tyler; Octavius Long, P.M.; John Carey, James T. Handy, W. Smith, T. Morse, W. Sinderby, James Oliver, E. Long, E. Roggers, Lieut. Boxsome, &c. The minutes of the last meeting having been read and unanimously agreed to, the business of the evening was to raise Bro. E. Rogers to the sublime degree of M.M., after which, the lodge having been closed in harmony, the brethren adjourned to another room, and sat down to an ample repast, and a happy evening was spent.

**LEICESTER.**—*St. John's Lodge, No. 279.*—The last regular monthly meeting of this lodge before the summer recess was held at the Freemasons' Hall, on Wednesday, the 7th inst., when, in addition to the W.M., Bro. C. Stretton, P.P.G.R., there were present Bros. Kelly, P.M. and R.W.P.G.M.; L. A. Clarke, P.M. and P.P.G.S.W.; W. Weare, P.M. and Treas.; Crow, S.W.; Dr. Pearce, J.W.; Widdowson, Sec.; J. Wright Smith, J.D.; Halford, I.G.; Bembridge, Tyler; M'Allister, Worthington, Edwards, Tarratt, Donisthorpe, Blankley, Cleaver, Beeton, Statham, and Kirby. Visitors: Bros. Buzzard, W.M.; Toller, P.M.; W. Beaumont Smith, P.M.; Sculthorpe, S.W.; Partridge, S.D.; Dr. Clifton, Whitaker, and Parsons, of No. 523. After the transaction of some preliminary business, Bro. Charles J. Worthington, having been duly examined, was passed a Fellow Craft, after which, Mr. Thomas Henry Kirby, M.R.C.S., was initiated into our mysteries, the ceremonies being performed by the P.G.M., and the working tools being explained by Bro. Toller. At the last meeting Bro. Wm. Pettifor, an old and highly-respected Past Master of the lodge, had a vote of thanks accorded to him for his past services, and he was nominated an honorary member, the ballot being on the list of business for this meeting. His death having, however, occurred in the previous week, the W.M. announced the fact to the lodge in appropriate terms of regret. The Prov. G.M., after alluding in high

terms of eulogy to the zeal of the late Bro. Pettifor as a Mason and his character as a man, proposed a resolution expressive of the deep regret of the brethren at the decease of one, who, as a P.M. of the lodge, a P.Z. of the chapter, a P.P.G.S.W. of the province, &c., &c., during more than a quarter of a century had rendered valuable services to Masonry in the province in general, and to this lodge in particular; whilst his quick, unobtrusive manners, his obliging disposition, his strict integrity of character, and his other sterling good qualities in all the relations of life, had gained for him the respect and esteem of all with whom he was associated. The resolution concluded with an expression of sympathy with the widow and youthful family of the departed brother in their bereavement. This was seconded by Bro. Clarke, P.M., and supported by the W.M., and also by the W.M. of the John of Gaunt Lodge, who stated that Bro. Pettifor was no less esteemed, and his loss would be no less deplored by the brethren of that lodge than by those of St. John's Lodge. The resolution was carried unanimously, and a copy of it ordered to be signed by the principal officers of the lodge and to be transmitted to Mrs. Pettifor. The W.M. having proposed his son for initiation at the next regular meeting in October, which would occur on the day after the candidate's coming of age, the lodge was closed, and the brethren adjourned to refreshment.

## ROYAL ARCH.

## METROPOLITAN.

*Canonbury Chapter, No. 657.*—The installation meeting of this prosperous chapter was held at the Masons' Arms Tavern, Masons' Avenue, City, on Thursday, the 26th ult. Comps. S. May, M.E.Z., J. Tanner, H., F. Cox, J., and other installed principals opened the chapter, and there were also present Comps. Webb, W. Ough, I. G. Chancellor, B. P. Todd, W. Watson, P.Z.'s, and others. The minutes of the previous meeting having been read and confirmed, Comp. Watson took the chair and in his usual correct manner installed Comps. J. Tanner as M.E.Z.; J. Cox, H.; and H. Carey, J. The other officers appointed and invested were Comps. May, Treas.; W. Ough, S.E.; Dr. Ringrose, P.S.; Lerad, 1st A.S.; Hull, 2nd A.S. The newly-installed M.E.Z. then, in the name of the chapter and in a feeling speech, presented the retiring Principal with a valuable P.Z. jewel, as a slight recognition of his services to the chapter during his year of office. Some candidates for exaltation having been proposed, and the formal business disposed of, the chapter was duly closed. A superior banquet was served under the personal superintendance of Comp. Gosden, which gave general satisfaction. The M.E.Z., in neat and appropriate speeches, gave the usual loyal and R.A. toasts. Comp. May, I.P.Z., proposed the health of the M.E.Z. in eloquent terms, and the toast was suitably responded to. The Janitor's toast brought a very pleasant evening to a close.

*Rose of Denmark Chapter, No. 975.*—The usual quarterly meeting of this chapter was held at the Star and Garter Hotel, Kew-bridge, on the 3rd inst., and amongst those present were Comps. G. Powell, M.E.H.; T. Price, J.; R. W. Little, P.Z., S.E.; A. A. Pendlebury, P.Z.; J. Brett, P.Z., G.D.C.; J. Terry, P.Z.; W. F. Smith, P.Z.; W. Dodd, S.N.; J. E. Walford, P.S.; W. Tinkler, A.S.; A. H. Longhurst, D.C.; T. H. P. Hartley, G. C. Banks, J. Newton, T. Sheppard, F. Ridley, C. Braid, W. H. Libbis, J. B. Poole, T. Shortland, E. Collins, D. A. Chudleigh, C. H. Gardner, F. W. Gardner, and several visitors, including Comps. W. Smead and J. Wright, P.Z.'s. The chapter having been opened and the minutes confirmed, Bros. Joseph E. Carpenter, Ph.D., P.M. 284 and 1196 (the well-known songwriter and editor of "Penny Readings"), and Arthur Porter, S.W. 1139, were introduced and exalted as R.A. Masons. Comp. Jesse Owens was accepted as an honorary member, and Comp. Price was installed as J. by Comp. Terry. The chapter was then closed, and a magnificent banquet was served, followed by dessert, when the usual toasts were given. Comp. Carpenter made a capital speech in responding for "The Newly-exalted Companions," and likewise Comp. Smead for "The Visitors." During the evening Comp. Carpenter sang several charming songs, accompanied on the piano-forte by the accomplished Organist, Comp. Chas. Braid, and a thoroughly enjoyable evening was spent by all present.

## PROVINCIAL.

*MELTON MOWBRAY.*—*De Mowbray Chapter, No. 1130.*—The second anniversary of this flourishing chapter was held on the 1st inst. Comps. E. J. Orford, M.E.Z.; Newcome, as H. (in the unavoidable absence of Comp. Douglas); J. J. Fast, as J.; Rev. W. Langley, P.Z., Duncombe, Adcock, Johnson, Bugg, Selby, &c., &c. The minutes having been read and confirmed, the M.E.Z. proceeded to invest Comps. Duncombe as Scribe E.; Adcock, Treasurer; Johnson, Asst. Soj. The chapter was then closed, and the companions sat down to an excellent banquet provided by Comp. Selby. The usual toasts were given and responded to, and a most agreeable evening was spent.

## ORDERS OF CHIVALRY.

## RED CROSS OF CONSTANTINE.

## METROPOLITAN.

## Premier Conclave of England.

The Quarterly Meeting of the Premier Conclave of England was held on Monday evening, the 5th inst., at the Freemasons' Tavern, Great Queen-street, and was numerously attended by the knights of the order. In the unavoidable absence of Sir Knight John Trickett, Intendant-General for Kent and M.P.S., Sir Knight Little, G. Recorder, occupied the throne, Sir Knt. Angelo J. Lewis,

M.A., G. Inspector of Regalia, being in his place as the Eminent V.E. Amongst those present were Colonel Burdett, J.P., Prov. G.M. for Middlesex; Sir Gilbert Campbell, Bart.; the Rev. T. F. T. Ravenshaw, P.G.C.; E. Hamilton Finney; H. Thompson, P.S., No. 18; and many others whose names we were unable to obtain.

The conclave having been opened in Imperial form, Bros. Scott and Wicks were introduced, and in a very able manner installed as knights-of the order by the acting M.P.S., Sir Knight Little.

The next business was the enthronement of the M.P.S.—elect, Sir Knight Angelo J. Lewis, for the ensuing year, which was done in due form.

Sir Knight Kenning was then invested as the E.V., after which the following officers were also invested:—Sir Kts. Boord, as S.G.; Andrew, J.G.; Little, Rec.; Moss, Prelate; Silliant, Prefect; Taylor, S.B.; the Rev. T. F. Ravenshaw, Orator; Parker, Organist; and Barrett, Herald. The M.P.S. said he should take it as a pledge by any one accepting office that they would punctually attend to their duties, or they had better stand aside and let others take office who would attend.

The conclave was then closed, and the Sir Knights adjourned to an excellent banquet.

At the conclusion of the repast, the M.P.S. gave the first toast, which was received in solemn silence and afterwards "The Queen and Christian Masonry," which was received with all honours and followed by the National Anthem, the solo parts by Sir Knight Marsh accompanied by Sir Knight Parker on the piano-forte.

The M.P.S. then rose and said that having done their duty to the sovereign of the country, they had a further duty to perform to the noble sovereign of their order, the Earl of Bective, who he might say without fear was the right man in the right place, who was most courteous to all, and who bore his honours in the Grand Senate with such dignity that he always kept himself strictly to the point, and kept others to the point also. A notice had appeared on the agenda of the Grand Lodge for Wednesday which was a very disagreeable one, and one calculated to lower the status of their order, but the Earl of Bective had given his guarantee that he would be in his place, and would support the order to which it was their high privilege to belong. He asked them with all cordiality to drink the health of the Right Hon. the Earl of Bective, M.L. Grand Sovereign. (The toast was enthusiastically responded to.)

The M.P.S. said the next toast was the M.F.G. Viceroy, Sir Frederick Williams, Bart., and the rest of the Grand Council," and he need hardly say how much of the prosperity of the order depended upon them. Since the order had been revived, more than sixty conclaves had been established, a fact which spoke more to the honour of the Grand Council than any words from him could convey. He would couple with the toast the name of the senior member present, Colonel Burdett, and with the health of the Intendants-General the name of Sir Gilbert Campbell.

Sir Knight Colonel Burdett said it was to him a great pleasure to have to return thanks for the kind manner in which the Sir Knights had received the toast of his health, and he could assure them that so long as he received their support the Grand Council would conduct the business, he hoped to their satisfaction and to their own credit. They were at present in troubled waters, but it only required a long pull, a strong pull, and a pull altogether to silence the opposition of certain parties who were jealous that this order stood so high in all parts of the world as it did at the present time. There were some outside who tried to swamp this order, but he doubted not that it would go on and prosper, and in a few years would stand higher than any other order in existence. It had been successful hitherto, and although they had difficulties in the outset, if they held together they would easily be overcome.

Sir Gilbert Campbell thanked them for the kind way in which they had received the toast of the Intendants-General, and after what Sir Knight Col. Burdett had said, he had only to thank them for the honour conferred upon them.

Sir Knight Little proposed "The health of the M.P.S.," and said they all knew that this conclave had existed for a great number of years, but within the last six years it had been revived, and during that time many gentlemen of eminence had presided over them. They had, however, one now equally so, for he had taken all the offices, and performed every duty, and he had no doubt in his present position he would perform his duty to the satisfaction of the conclave and with credit to the order. As a member of the Grand Senate, he had displayed great zeal and activity; his working had been excellent, and he had done all in his power to promote the prosperity of the order. Under his rule the conclave could not fail to be successful, and therefore most cordially did he propose his health. (Drank with all honours.)

The M.P.S. (Sir Knight Lewis) said he had to thank them for the kind expressions in which his health had been proposed, and for the manner in which it had been received, and he could assure them that he would do his best to deserve their approbation. He had a special admiration for Masonry, and particularly so for the Red Cross degree. There was none more beautiful than the Red Cross degree, and he would do his best so that its impressiveness should not be destroyed by any shortcomings on his part. In the autumn he sought rest, and should be hundreds of miles from Freemasons' Hall, but with that exception he should not be absent from a single meeting. He accepted the honour he had obtained, and should feel it to be his duty to do his best, to the utmost of his ability, to deserve the confidence they had reposed in him. (Loud cheers.)

The M.P.S. said the next toast he had to propose was a very pleasing one, as they had that night added two new members, and he gave them a hearty welcome into this chivalric order. He gave "The health of Sir Knights Scott and Wicks." (Cheers.)

Song, "The Red Cross," Sir Kt. Parker. Sir Kts. Scott and Wicks severally returned thanks,

trusting they would be found dutiful knights, and would do all in their power to promote the prosperity of the order.

The M.P.S. said they were always pleased to see visitors amongst them, and gave the health of Sir Kts. Hamilton Finney, Sir Gilbert Campbell, and H. Thompson, who severally responded.

The M.P.Sov. next proposed "The Past Sovereigns of the Conclave," who had joined their order in its twilight, and long before it had come into the full blaze of day. They had, however, continued to labour for its prosperity, and they now had their reward. He coupled with the toast the name of Sir Knight R. Wentworth Little, G.R., who was always present to fill up any gap, leaving them nothing to desire, and nothing that he (the M.P.S.) could say would add lustre to his name. (Great cheering.)

Sir Kt. Little said he felt very thankful to the M.P.S. for the high compliments he had paid him in proposing the toast, and to the Sir Knights for the kindness with which they had received it. He must say that their order of the Red Cross had, in five or six years, taken a very extraordinary stride; it was now disseminated throughout various parts of the world, and in the colonies it had attained a very proud position, for which they were greatly indebted to the Premier Conclave, which was distinguished for its zeal, devotion, and actual work. So great was the prestige of their order that the conclaves established in the United States were still willing to continue under the English rule, and to have their certificates signed by the Illustrious Grand Sovereign of England, and it could not fail to them to be most gratifying that a branch of Masons established at so great a distance from them were still glad to acknowledge the fountain and source of power. He was sure that they might look forward to a continuance of the same prosperity which they had hitherto enjoyed. He was at all times ready to render suit and service for the benefit of the order, and he returned his sincere thanks for the honour conferred upon him. (The worthy Sir Knight sat down amidst general cheering.)

The M.P.S. then proposed "The E.V.E. and the other officers," and was sure they would discharge their duties satisfactorily. However well the Sovereign might do his work, unless he was well supported by his officers it was useless.

Sir Kt. Geo. Kenning, E.V.E., said he felt deeply the responsible position in which he was placed, and felt that he should not be able to do the same justice to his high office as had been performed by his predecessor. However, he would do the best he could, and if he failed they must take the will for the deed. He thanked them for the kind manner in which they had drunk his health.

Sir Kts. Moss and Silliant also briefly returned thanks, and a very happy evening was brought to a close, which had been marked throughout by the true principles of Freemasonry.

## PROVINCIAL.

*JERSEY.—Concord Conclave, No. 8.*—An assembly of this conclave was held on Thursday, the 1st of June, at the Masonic Temple. Owing to the departure from the island of Sir Kt. Michael Tracy, M.P.S., in consequence of his promotion in the army, Sir Kt. P. W. Benham, P.S., presided, being supported by his officers, as follows:—E. D. Le Conteur, V.E.; Ed. M. Lott, H.P.; J. W. Buesnel, S.G.; Jos. Gregg, J.G.; A. Schmitt, P.S., Rec.; Ph. Binch, P.; A. Bullion, H.; J. Blampied, Treas.; H. L. Manuel, S.B.; &c. The conclave having been opened in due form, the minutes of the last assembly were confirmed. The following candidates were reported eligible for installation, viz., Bros. Lieut. Ch. Ed. Trollope, R.A., 877; Ph. S. Le Cornu, C.E., 877; D. Le Geyt, 877; Jos. Pallot, J.D. 590; F. F. Amy, 590; and being in attendance, were admitted, received, constituted, and installed as Knights of the Order. After the usual business had been gone through, it was unanimously and by acclamation resolved: "That a letter be forwarded through the Recorder to Sir Kt. Comp. Michael Tracy, M.P.S., conveying their feelings of regret on account of his removal from the island, their warm thanks for the interest he has taken in the conclave since its formation, and their best wishes for his future success and prosperity." The conclave was closed in love and perfect harmony.

*Liverpool Conclave, No. 55.*—At a preliminary meeting of this conclave, held on the 12th inst., the following brethren were installed Knights of the Order:—Bros. J. R. Goepel, P.M. 155; J. B. Robinson, P.M. 1013; H. M. Molyneux, P.M. 241; S. Forrest, P.M. 241; W. Crane, P.M. 249; T. A. Lowe, P.M. 1013; T. Clark, P.M. 673; J. Wood, 1094; and J. Lloyd, 249. Under the able auspices of Sir Kts. Capt. G. Turner, M.P.S., and Dr. Kellet Smith, V., this conclave is sure to prove a great success, and will doubtless be the parent of others in Liverpool and its vicinity.

The *Musical Standard* hears that Mr. C. Hallé has been engaged to play at the Beethoven Festival to be held at Bonn in August.

**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. **Caution.**—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

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## Births, Marriages, and Deaths.

## BIRTH.

GOSDEN.—On the 7th inst., the wife of Bro. C. Gosden, of Masons' Hall, Masons' Avenue, City, of a son.

## DEATHS.

ARCEDECKNE.—On the 31st ultimo, Bro. Andrew Arcedeckne, of Glevring Hall, Suffolk, and Carlton Lodge, Marlbro' Hill, St. John's Wood, of St. Alban's Lodge, 29, P.G. Steward, aged 49.

BLANDIN.—On the 15th ult., aged 37 years, Bro. John Blandin, S.W. Royal Philanthropic Lodge, No. 405, Port of Spain, Trinidad, leaving a widow and two young children to deplore their loss.

PETTIFOR.—On the 28th ult., at Leicester, aged 51 years, Bro. William Pettifor, P.P.G.S.W. Leicestershire and Rutland.

## Answers to Correspondents.

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

R. M.—We regret being unable to assist you, but it is not consonant with our ideas to recommend particular professional men.

VERBUM SAP.—We cannot think of publishing anything from "Perry's List" respecting brother Masons, however unworthy.

"V.E.," "A Lover of Fair Play," "A Good Templar," and others are thanked for their communications respecting Sir P. Colquhoun's absurd notice, but really his abortive attempt to raise a Masonic storm in a teapot is so ridiculous, that we cannot allow it to be discussed as a serious matter.

A YOUNG ROYAL ARCH.—We know of no such work. Comp. James Brett is the Preceptor of the Royal Arch Chapter of Improvement, at Freemasons' Hall, and under his tuition, if you could spare time to visit the metropolis, you would soon acquire the necessary proficiency in the lectures.

## The Freemason,

SATURDAY, JUNE 17, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE DEVELOPMENT OF SPECULATIVE MASONRY.

It is now generally conceded, even by the most enthusiastic members of the Craft,

that the speculative science of our day bears the same relation to the Freemasonry of old that the giant oak bears to the pigmy acorn. For, whether we consider it as a lofty code of morality, or merely as a bond of union, most assuredly the symbolism of our Order has been the growth of time; and it is even yet receiving, through the sage researches of learned brethren, additional interpretations of wisdom, strength, and beauty. The germ of modern Masonry was sown when men first gave proofs of that gregarious instinct which impelled them to build cities, and to dwell together in amicable and social communion. Freemasonry and solitude are not akin—the poet's sigh for "a lodge in the vast wilderess" finds no response in the Masonic breast. The very word "brother" suggests companionship, and is incompatible with the solitary gloom of the hermit. Freemasonry is, therefore, a twin with that human fellowship, of which it has since become the purest and most practical exemplar. But even as the laws of society were imperfectly understood and upheld in those primitive ages, so were the coeval teachings of Freemasonry equally crude and inoperative. The dream of fraternity faded before the fierce glow of ambition and the lurid glare of war. Tradition, which preserves the memory of Tubal Cain as a mighty worker in metal, also places on melancholy record his grief for having fashioned the sword and spear as well as the implements of husbandry. The same hands that built the house for protection erected the fortress for annoyance or defence; and the lessons of order, and comfort, and happiness were forgotten in the thirst for power and fame. As time rolled on the passion of conquest spread—heroes, so-called, arose whose glory rests upon the disastrous triumphs they achieved. Blood flowed in torrents, and the will of one man—too frequently a tyrant—became the arbiter of life and death. But the work of Craft Masonry still went on, amid the turmoil and strife; obscured, but not destroyed. Nor can we doubt that the genius of architecture—revelling as it did in the creation of beautiful or stupendous forms—aided to a superlative degree the progress, while it directed the course, of enlightenment and civilisation. Every temple was a landmark of thought and a monument of reason. Intellect shone through every pillar and illuminated every dome. The perfection of such kingly Masonry became to all a hope and an inspiration. Men gazed upon the structures they had reared, and exulted in the grandeur of the conception to which they had given such immortal shape and substance. It is also evident that the peaceful labours of those ancient Craftsmen must have banded them together in enormous masses. The Pyramids alone attest this fact, and the mighty ruins of ancient Greece and Rome speak eloquently of the vast Masonic confederations of old. What do we infer from all this? In the first place, that a common task beget a common

sympathy, and that a common sympathy beget a common brotherhood. It may be said, and with great plausibility, that other classes of workmen were likewise called together in great numbers; but it must not be forgotten that the art of building was the centre upon which nearly all other useful trades depended. Without protection from the weather, the exquisite visions of the painter, and even the less delicate creations of the sculptor, must speedily have perished and decayed. Operative Masonry supplies this want; and as "Order is heaven's first law, and this confessed, it is, and must be, greater than the rest" of the handicrafts, however useful or ornamental. In the second place, the tools or implements made use of by working Masons are far more susceptible of a hidden significance—an occult symbolism—than those of any other art or trade. The square, level, and plumb-rule—their uses? Taken, both in an operative and speculative sense, the relationship is perfect, and the metaphorical connection complete. The pencil, the compasses, and, in other branches of Masonry, the mallet, the chisel, and the trowel, are apposite emblems of the highest moral truths, and forcibly inculcate the fulfilment of every social and religious duty. In this manner was built up, day by day and year by year, the wondrous system now called Freemasonry. Through the various stages of architecture—amidst its proudest triumphs, graven in stone as everlasting memorials of the will and power of man—we can trace the operative leading to the speculative, the material to the immaterial and sublime. Not merely in the *chef d'œuvre* of ancient art, in the arches of the Colosseum or the high-domed temples of Greece, but in the mediæval cathedrals—the modern palaces and pavilions which gem many European lands. We have no need to look for a mysterious origin in the occult ceremonies of the Persian Magi or Pagan Cabiri.

The builder's science is ours, and if we no longer erect earthly temples, we are taught by the symbolism of the royal art to raise a spiritual structure, strong in good works and fashioned after the model of a perfect man. In short, we must realise the splendid imagery of our great Masonic poet, Bro. Augustine Duganne:

"When the pillars of strength in our porch shall abide  
With the lilies of beauty above,  
And the veil of the Presence, encompassing wide,  
Overshadow the Ark of our Love;  
And the peace of the blessed Shekinah  
Enfold, like the wings of a dove!"

Vain disquisitions upon the antiquity of the Craft are not to the purpose; it is *now*, and has ever been, to *some* extent at least, a school of morality and virtue. Let us profit by its lessons, and exemplify its real grandeur by deeds of charity and beneficence. The man who *acts* as a Mason is the only true one, whether he be an Entered Apprentice or a Grand Master; and this fact is daily impressed upon our minds by sorrowful experience. But the



symbolism of Masonry ever remains the same—a deathless code for man's instruction; a book of wisdom for all who choose to learn. Let us, therefore, ponder more and more its teachings, and illustrate its deep and mystic meaning; convinced that in the end we shall attain to such an exalted perception of truth as was rarely vouchsafed even to the seers of old.

The English Craft, and we may add the Craft throughout the world, will gladly learn that the M.W. Grand Master of England, the Earl de Grey and Ripon, K.G., has been raised to the rank of Marquis, in recognition of his eminent services as Lord High Commissioner during the recent negotiations at Washington. Without being undue panegyrists of his lordship, we may safely add that never was reward more worthily bestowed, for a better type of the true, hard-working, intellectual statesman of England could not be found. The only matter for regret with us is that the dear, familiar title of "De Grey" has not been retained by the Grand Master as his future appellation—the transition would then have been easy.

We are also pleased, indeed, to hear that Bro. Lord Tenterden becomes a Companion of the Bath. He ought to be made at least a K.C.B.

### Reviews.

The "Westminster Papers" for June are to hand, and we have great pleasure in recommending this periodical to those of our readers—and we presume amongst the Fraternity their name is legion—who are fond of the noble game of chess. The problems are admirable, and highly instructive. The articles on Fossil Chess are unique, and well worth studying. We give this "Paper" our unqualified approbation, and wish the editor every success.

We have also received the following:—

Bailey's series of Practical Masonry, comprising "The W.M.'s Special Help;" "The Secretary's Special Help;" "The Senior Deacon's Special Help." Bailey, Chicago, Illinois.

"Piper on Poultry;" "Piper on Pigeons;" "Carving Made Easy." Groombridge, 5, Paternoster-row

"The Cricket Calendar." Virtue and Co., Ivy-lane, Paternoster-row.

"Notes and Queries about Newcomen." By Bro. T. Lidstone.

"The River Plate;" "Emigration to the River Plate." Bates, Hendy and Co., 4, Old Jewry, E.C.

"Annual Report of the Royal Masonic Benevolent Institution."

These we reserve for future notice.

### THE AMERICAN K.T. TOURISTS.

THE Knights Templar, from forty to sixty in number, are expected to arrive at Queenstown on the 12th instant, and Mr. John M. Cook will go to meet them, and conduct them through Ireland, and to Glasgow, where we expect to meet them, and from thence to accompany them through the best parts of Scotland. They are to be at Alton Towers, by request of the Earl of Shrewsbury, on the 4th of July, where they will celebrate their favourite anniversary of American Independence. They will then visit London, and, after a few days, then proceed to the Rhine, Italy, and Switzerland, all under personal arrangements.—Cook's Excursionist.

[We are glad to state that the Knights Templar arrived safely at Queenstown on Monday last, on board the Oceanic, having made the passage from New York in nine days, one of the most rapid on record.]

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

#### THE RED CROSS OF CONSTANTINE.

Will Bro. "Lupus" favour one who appreciates his talents with an explanation of the terms "Old Masonic Red Cross Order" used in his contribution at page 345 of THE FREEMASON? The only Red Cross Orders with which I am acquainted are—

1. The Babylonish Pass or Red Cross of Babylon; given in Scotland by authority of the Grand R.A. Chapter, and also, I believe, at Rochdale.

2. The American Red Cross, which is somewhat similar to the above, and also modelled upon the 15th degree of the A. and A. Rite, called "Knight of the East or Sword."

3. The Red Cross of Constantine.

4. The Red Cross of Palestine, which is only another name for the old degree of "Knight of the Sepulchre," and used to distinguish them from the White Cross Knights of St. John or Malta.

To which of these Orders, or to what others, if any such existed, do Bro. "Lupus's" remarks apply? I may add, that I quite agree with Bro. "Lupus" in the belief that none of these Orders have any history apart from their connection with the Masonic Craft, and that the legends upon which their origin is based are now generally accepted by all thinking men for what they are worth, and no more. NEMO.

I deprecate as much as any man the introduction of "personalities" into discussions, whether they be Masonic or otherwise, but as Sir P. Colquhoun's notion of argument seems to be, like an auctioneer's hammer, on the "knock'em down" principle, I would ask by what authority he gave notice of a question, or ventured to present himself in Grand Lodge, he having, as I am credibly informed, lost his qualification as a P.M. years ago by having ceased to subscribe to a lodge? The conspicuous absence of his name from the lists of donors to our charities is also being made the subject of unfavourable comment.

A "REAL" MEMBER OF GRAND LODGE.

#### RECORDS OF OLD LODGES.

We shall be glad to hear from any brethren who possess, or have access to, lodge records before 1716, and which have hitherto been unpublished. It probable there are some such minutes extant which have not been made known. Only lately we have had extracts sent us of lodge meetings in A.D. 1714, which are most valuable and interesting.

W. JAMES HUGHAN.

#### BRO. HUGHAN ON "SYSTEM."

At page 356, Bro. Hughan observes: "It cannot be said that any 'system' is adopted by our Grand Lodge, . . . as there are practically two systems of work in London, and in the country their number is legion!" Now, I venture to assert that that is a mistake, for all the lodges above referred to, I have no reason to believe, do otherwise than work the same "system." The leading characteristics or "landmarks" of all are the same—there may be differences in detail, or modifications in the working out of the system, yet that does not show a difference in the system itself, that is only an example of *variety in unity*, e.g., a man is equally a man whether he be black or white, tall or short, thin or stout. So with our mediæval architects of the same period—although no two churches were exactly the same in detail, yet the "style" in which they worked was the same. Bro. Hughan must remember that local peculiarities are one thing, the "style" or "system," as such and as a whole, is another.

W. P. BUCHAN.

#### IS MASONRY A RELIGION? (p. 349.)

In connection with this subject, permit me to quote my own opinion as given elsewhere about nine months ago, viz. :—By religion we under-

stand the worship of God for the salvation of the soul of man; hence the manner or system in which a man worships God for that object is his religion. Freemasonry, however, not being a system by which God is worshipped for the salvation of the soul of the Freemason, but a system which, while acknowledging God as the Father of all, was formed as a "centre of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance," is not, therefore, a religion, but a philanthropic society. The objects of religion are spiritual, and point to the next world; the objects of Freemasonry are carnal, and point to this world. Or, if I may so express it, the great object of Freemasonry is peace on earth—the great object of religion is peace in heaven. May God, in His all-wise and omnipotent providence, order both to His glory and the good of mankind. W. P. BUCHAN.

Is a W.M. obliged to put a motion, duly seconded, to the vote of the lodge, if he, in his judgment, thinks it against the interest of the lodge? For instance, our by-laws have just been sanctioned, giving honorary members (of which I am one) all privileges, and now a brother moves for an alteration in the said by-laws, to prohibit them having any other privilege than voting for an initiate. Does my authority allow me to prevent this motion going to the vote? and should it have a retrospective effect on the by-laws already made?—AN HON. MEMBER.

[An honorary member has no status in a lodge.—ED. F.]

Count Bielfeld, the friend of Frederick the Great, paid a visit to the Grand Lodge of England on the 19th March, 1741. At that time an intimate alliance existed between the English and German Masons—several Provincial Grand Lodges in Germany being held under the jurisdiction of England. VIATOR.

#### THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY (p. 345).

Regarding the antiquity of the Royal Order of Scotland, the member must have been very dull who could not observe many proofs in the bosom of the Order that take it further back than the date to which he ascribes it. The facts related to every one on his admission are, that "King Robert Bruce, immediately after the battle of Bannockburn, founded the Royal Order of Heredom of Kilwinning, reserving to himself and his successors on the throne of Scotland the office and title of Grand Master," and in all meetings of this Order a chair is still placed as for the sovereign, which no one else ever occupies, and which the sovereign, if present, would take by right as his own.

Perhaps "X. Y. Z." will say where he received the Order, and proofs satisfactory may be given after then.

AN EDINBURGH MEMBER OF THE ORDER.

### ROYAL MASONIC BENEVOLENT INSTITUTION.

The committee meeting of this Institution was held on Wednesday, the 14th instant, at Freemasons' Hall, Great Queen-street, Bro. John Hervey, V.P., in the chair. Others present: Bros. J. Smith, J. Brett, J. Rucker, B. Head, W. Young, S. May, E. J. Fraser, N. Wingfield, G. Bolton, H. W. Hemsworth, F. Walters, H. M. Levy, W. H. Farnfield, T. Cubitt, &c.

Bro. W. Farnfield, Secretary, read the list of names on the committee for the ensuing year. The minutes of meeting held on 10th May were also read and confirmed.

The deaths of the following annuitants were announced:—Bros. John Brown, of Huddersfield; and W. D. Hughes, P.M. 73, London; and Mrs E. Simmons, of Southsea.

The Finance Committee was then elected, and the report of the Surveyor read, after which a committee was formed to carry out the suggestions made by the Surveyor and medical officer, and report thereon to the General Committee.

The usual vote of thanks to the chairman closed the meeting.

### Obituary.

W. BRO. WILLIAM PETTIFOR,  
*P.P.G.S.W. Leicestershire and Rutland.*

We regret to have to record the decease, on the 28th ult., at his residence, Rusbin-terrace, Leicester, of the above-named brother, at the age of fifty-one. The lamented brother, who was esteemed and respected by all who knew him, was one of the oldest Past Masters and most zealous Masons in the province. Bro. Pettifor was initiated in St. John's Lodge, Leicester, in the year 1845, and at the end of the following year he was appointed Junior Warden. In 1848-9 he served the office of Master, and on retiring from the chair was presented with a P.M.'s jewel by unanimous vote of the lodge. He was appointed Steward in the Provincial Grand Lodge in 1846, Superintendent of Works in 1847, and Senior Grand Warden in 1848. Having been exalted in the Royal Arch Chapter of Fortitude, attached to the lodge, he was elected Principal Sojourner, the duties of which office he performed most efficiently (as he did all which he undertook), and having passed through the chairs of J. and H., in 1851 he was appointed M.E.Z., and in 1858, the Grand Superintendent, Earl Howe, appointed him Third Principal in the Provincial Grand Chapter. He was advanced as a Mark Master in the Newstead Lodge, at Nottingham, and was one of the founders of the Howe Lodge of Mark Masters, No. 21, at Leicester (now removed to Melton-Mowbray), in which he served the office of Warden in the years 1858 and 1859, and in the following year he was elected Master; and he had also held office in the Mark Grand Lodge of the province. He was a zealous Mason, and during his membership of more than a quarter of a century his services were always available in any capacity where required, either in lodge or chapter; and although more than once declining to preside over the lodge a second time as Master, on two occasions, in the year 1855 and 1862, he accepted the office of S.W. under other brethren. Bro. Pettifor was of the most quiet, unobtrusive manners, and his obliging disposition and strict integrity of character made him to be universally esteemed and respected. After an illness of many months, he gradually sank, and expired on the 28th ult., at a comparatively early age, leaving a widow and youthful family to mourn his loss.

At a meeting of St. John's Lodge, No. 279, on the 7th inst., a resolution expressive of the deep regret of the brethren at his decease, and of their sympathy with his widow and family was adopted, as reported in another part of our paper.

### BRO. LEMUEL LYON.

The funeral of the late U.S. Consul at Yokohama, Bro. Lemuel Lyon, took place on Sunday afternoon, 9th April, at three o'clock. The desire of the deceased was that he should be buried with Masonic ceremonies, and his wish was respected by his family and the brethren of the Craft. As his remains are to be conveyed to the United States for final sepulchre, and a fortnight will elapse before the steamer leaves for San Francisco, it was arranged that the coffin should be taken to the Masonic Hall, and there the ceremonies ordinarily observed at the grave should take place, and that the body should then remain in custody of the brethren until the time for shipment.

About 3 p.m. a large concourse assembled

at the U.S. Consulate, including several of the consuls of other treaty powers, the personal friends of the deceased, and many of the residents. A preliminary prayer and address were offered by the Rev. Dr. Brown in the large room on the ground floor, in which the coffin had been placed, and then the mourners and visitors awaited the arrival of the Masonic Fraternity, who, having opened the lodge in due and ancient form, walked in procession to the house, and placing themselves around the coffin as directed, with the Worshipful Masters of the two lodges now working in Yokohama at the head of the coffin. The usual prayers and formalities appointed to be used at the house having been concluded, the procession formed again, and escorted the deceased, carried by seamen of the U.S. navy, to the hall, where the very impressive Masonic services were, as before, conducted by Bro. Rains, W.M. of the Yokohama Lodge, and Bro. Mitchell, W.M. of the O'Tentosama Lodge, assisted by the Past Masters, the officers and the brethren of both lodges, the public being admitted to that portion usually performed at the grave. This being done, the hall was cleared of all but Master Masons, and the lodge was closed. When all had retired, the widow and the immediate friends of the deceased visited the hall.

This is the first time a brother has been buried with full Masonic rites in Yokohama.—*Japan Gazette.*

### Masonic Miscellanea.

BRO. the Rev. Charles Lee, Vicar of Holy Trinity, Haverstock Hill, has been elected to the perpetual curacy of Bilston, Staffordshire, after a severe contest, which resembled a political election.

THE Provincial Grand Master for Cumberland and Westmorland has appointed the Provincial Grand Festival to be held at Kendal, sometime in the latter end of September or beginning of October. The Right Rev. Dr. Magee, Lord Bishop of Peterborough, will be asked to preach on the occasion.

WE are requested to state that Master Masons, wishing to take the Mark and Royal Ark Mariners' Degrees, will be able to do so at a meeting at Freemasons' Tavern, Great Queen-street, W.C., on Wednesday, the 21st June, at five o'clock, at a fee of two guineas the two degrees—if they make application to Bro. M. A. Loewenstark, 1, Devereux-court, Temple, W.C., previously.

ON Friday evening, 23rd June, the Fifteen Sections will be worked in the Doric Lodge of Instruction, No. 933, by Bro. Cundick, W.M., and fifteen brethren of the United Pilgrim's Lodge of Instruction, to commence at seven o'clock p.m. This novel interchange of working the sections in one lodge by the brethren of another lodge is the result of an invitation by the "Doric" to the "Pilgrims," who have kindly and promptly accepted the same.

It being deemed desirable to dispel an erroneous idea that members of the A. and A. Rite, or of the Order of the Temple, will in future be precluded from joining the Order of Constantine, we are requested to explain that the letter of Lord Limerick, which was read at the meeting of the Mark Grand Lodge on the 6th inst., referred solely to the treaty of alliance between the S.G.C. 33<sup>d</sup>, the Mark Masters, and the Knights Templar, and not to the separate treaty with the Red Cross Order.

THE distinguished services rendered by Lord de Grey in connection with the Treaty of Washington will, we are glad to know, meet with suitable recognition. The country will learn with pleasure that his lordship is about to be raised to the rank of Marquis, under the title of Marquis of Ripon. This step will, we are sure, receive the approval of men of all parties, who will recognise the value of Lord de Grey's labours in the negotiations so happily completed, and the beneficial influence he has been enabled to exert in strengthening the bonds of amity between England and the United States. Lord Tenterden, who acted as Secretary to the English members of the Joint High Commission, will be made a civil C.B.—*Telegraph.*

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### HALLIWELL'S POEM ANALYSED.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I presume that many of your readers have heard of Halliwell's poem or Constitution, but that very few have taken the pains to study it. For the information of the majority, I intend to point out what the poem is, and what may be learned from it.

In 1838, Mr. J. O. Halliwell discovered in the British Museum a manuscript poem, written five hundred years ago. It consists of nearly 800 lines, and embodies a constitution, charges, and legends known to the Craft at that time. As this is undoubtedly the first book which treats of Masons and Masonry, we must try and learn from it what the brethren then knew of Masonry, and afterwards compare their Masonry with our own. The author begins after the following fashion:—"He who will both read and look, may find in an old book" (what old book?) of great lords and ladies whose progeny was so numerous that they were not able to maintain them; so they called a counsell together and advertised for advice, when a "grete clerky yclept Euclde" undertook to 'organise the youngsters into a Fraternity, commanded them to call each other brother, and taught them "gemetry," which he called Masonry. From Egypt the Craft was introduced into England—not by Saint Alban, but in "good Kynge Adelstoun's day." The said king called an assembly of "dukys, erlys, barnes, knyghths, sqwyers," etc. Where or when the Parliament was held we are not informed. The word York occurs nowhere, nor are we sure that such titles as above given existed in the days of Adelstoun's or Athelstan's day. But, be that as it may, the king gave the Masons a charter, divided into fifteen articles, and as many points. Article 1st, headed "*Articulus primus*," commands honesty, faithfulness, &c.; 2nd enjoins the "Mayer" to attend at the assemblies; 3rd, 4th and 5th provides that an Apprentice must be of sound limb, no bondman, of "gentelle kynde," of "lawful blod," and must serve seven years. The law of "free-born" is attributed, in a later constitution, not to the history of Isaac and Ishmael, but to the noble blood of Euclide's pupils; and strange to say, later constitutions informs us also that those children of the Egyptian nobility were *born of other men's wives*. This last could not, however, have been known to good King Athelstan, for otherwise he would not have passed the law of lawful blood.

The fifteenth point ordains punishment for the disobedient. These were ordered the Craft to forsake, and if they would not do so, the sheriff was to put them in prison for trespass, take their goods and chattles to the king, and they were to remain in prison during the king's pleasure. Preston informs us that before the establishment of the G.L. of England, "Masons met together within a certain district with the consent of the Sheriff or chief magistrate of the place." This fifteenth point furnishes a key to the business of the sheriff at Masonic assemblies.

The 471st line, headed "*Alia ordinacio Artis gemetria*," provides for holding Masonic assemblies. Now, I imagine that 999 out of ever 1,000 of our American brethren would not mind betting a dollar that Saint John's Day was the day when Masons always met. Why? are we not nightly assured that the Saint Johns were eminent Masons, Grand Masters, and Grand Patrons? and do not our most profound St. John's Day orators almost swear that our ancient brethren, the Druids, used to hold their assemblies clothed in white aprons, &c., on the Baptist's Day? And yet, strange to say, our ancient brethren living in the days of Chaucer and Wicliff knew nothing about the Masonry of the Christian saints. The law provides that each year, or third year, an assembly should be held (not in York, but) "In every place wheresoever they would," and goes on to say, "Time and place must be ordained also." In short, no time of meeting was specified in the Constitution, but it was left to their discretion *when*, as well as *where*, they were to meet.

The 497th line, headed "*Ars quatuor coronatorum*," begins with an invocation to God: And "hys moder, Mary bright" that all the articles and points should be observed by the brotherhood, as did the four holy martyrs. These martyrs, who are elsewhere asserted to have been kings, are merely here mentioned as Masons and engravers of images. An emperor ordered them to make an image or idol; they being Christians, refused the job, and were therefore put to death. Next we are informed that the tower "Babyloyn" was seven miles high, so that in case of another flood the Babyloynians might ascend to the upper storey so as to be above high-water mark. King Nabogo-

donosor undertook to strengthen the tower, when "an engele smote him with divers speihe." After which we are brought back again to "Clerky Euclide," teaching his pupils the seven sciences, of which "gemetry" is the most important. The above indicates the germ of some of our laws as well as lectures. The rest of the poem is devoted to moral and religious advice. Its religion, however, was simply the Roman Catholic religion, viz., to go to church, to shrive, to sprinkle with holy water, etc. It also says, "Much more ye must wyten [know] then ye fynden hyr wryten." This, however, does not indicate any secrets or mysteries, but merely refers to piety, religion, etc.

It is evident from the whole poem that five hundred years ago our ancient brethren knew nothing of Saint Alban, of York Masonry, or of St. John's Masonry; but what is most startling, they actually knew nothing, with the exception of Nabogodonosor, of any other scriptural Grand Master—not even of King Solomon and the Hyrams. The inference, therefore, is, that those legends were a manufacture of a later date. I know that the mere omission of an event does not necessarily prove that the event was unknown because it was omitted. In this case, however, the omission of, for instance, of naming the Saints John or Solomon from the said poem proves that the writer did not know their connection with the Masonic brotherhood. For be it remembered that we have internal evidence that the author of the poem was a priest, who was a warm friend and eulogist of the Fraternity, who must have had access to the assemblies, as well as the manuscripts, of the brethren, and who must consequently have been in possession of all the legends then known or in vogue among the Masons. The composition of the poem must have cost considerable time, labour, patience, thought, and expense—all of which must have been done from no mercenary motives, but purely for the purpose of edifying the brethren. And how, then, can we reconcile an evident fact that a Catholic priest, whose aim must have been to exalt the importance of the Masonic Brotherhood, as well as his religion, should have devoted so much of his composition to the Egyptian children, to Euclide, the four martyrs, Nabogodonosor, Adclstouns, etc., and at the same time should have utterly ignored every Biblical Grand Master from Adam up or down?

I have also perused Matthew Cooke's Constitution. One in the *Freemasons' Magazine* (1794), one in *C. W. Moore's Magazine* (1843), one in the *Gentlemen's Magazine* (1815), and five of the same class of documents published by my esteemed friend Bro. Hughan. I shall not at present attempt to compare them, but must only state some of them, if they are not forgeries, indicate a secret amongst the Masons. There is a strong family resemblance between all, and yet the legends differ. It reminds us of the tune of "Yankee Doodle," with variations; and however the variations may be, "Yankee Doodle" is discovered to form the back-bone. They nearly all begin with an invocation, followed by legends, and ending with "so help you God and the holy contents of this book." Others have it "this scroll;" and still in another we have it "so help you God and your halydom." Here we can see the different modes of taking an oath. In old Catholic times the Bible was not used for administering an oath—the word halydom or holiness sufficed. Afterwards "the contents of this scroll" was introduced. This could not have had reference to the Bible. I have never heard that Christians, after the 15th century, had their Bibles written on scrolls. The word scroll therefore simply meant the Constitution; and last of all the Protestant fashion of swearing by a book was introduced.

And now let me venture another suggestion. Very few intelligent Masons now disagree that previous to 1717 the Masonic Brotherhood were in possession of more than one ceremony or degree. It now strikes me that, as nearly all the old parchment Constitutions preserved in your libraries or museums begin with an invocation, immediately followed by or with "Good brethren and fellows, our purpose is to tell you in what manner this Craft was began," and each winding up with an oath, that each and all of those parchment Constitutions must therefore have been especially written for the use of old lodges, and that they were designed for the double purpose of a constitution and of a ritual. These constitutions, in short, contain the gist of the mysteries revealed to the then candidates. When the authorities of the G.L. of England in 1720 or '22 called upon the old members of the Craft to bring forward their old documents for the purpose of having a constitution printed, the old bricklayers were naturally horrified at the idea of printing their legends, so they immediately destroyed their manuscripts. The probability, however, is, that the manuscripts that were then burnt were neither more nor less than similar constitutions to those above alluded to; and if any brother would take the trouble, and place all the constitutions preserved in rotation according to their seniority, he may at a glance discover the successive additions made to

our legendary stock from the 14th century to our own day.

One fact, however, must not be overlooked, viz., that in no constitution written previous to 1717 can I find mention made of observing St. John's Day, nor is the name of St. John anywhere alluded to.

Fraternally and respectfully yours,  
JACOB NORTON.  
Boston, U.S., May 25, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As is well known, one of the degrees in our Craft has especial reference to the "hidden mysteries of nature and science," and we are charged to "study such of the liberal arts and sciences as may lie within the compass of our attainment." More especially are members of our order interested in all matters which have reference to building and architecture. In the case which it is now desired to place before your readers, there is a union of the latter with science which cannot fail to be interesting to all who take delight in archaeological pursuits. In many of our old towns, increased knowledge of the requisites for health and longevity, and many other causes, have led to the demolition of a large number of ancient buildings, some of which may perchance be connected with historical events or with the lives of great men of past ages, and it is very important that, while such relics are in existence, authentic records should be made and preserved, the compilation of which often brings out facts which are in danger of being lost. How much present labour, uncertainty, and expense, for instance, would have been saved had correct plans been preserved of King Solomon's Temple and the adjacent buildings, and thereby how much light might have been thrown on our Masonic traditions, by which they would have been confirmed or overthrown, and thus left no room for doubt or scepticism?

To the point, however. Dartmouth—several centuries ago a town of great commercial importance—has fallen into comparative insignificance; yet it boasts of the names of great men who have been connected with it, and of none more so than Newcomen, or Newcomin, whose fame as the inventor of the steam engine has been lost in that of Watt, its improver, for the machine of the former was effectively used to drain the mines in Cornwall long before the latter commenced his operations. Happily, Bro. Capt. Thomas Lidstone, P.M., P.Z., P.P.G.S.W. for Devon, a most worthy and skilful member of our Fraternity, while carrying on business as an architect and builder, imbued with the spirit of research as an operative as well as speculative Mason, being often called upon to pull down old edifices and to erect new ones, has for many years carefully stored up decorations in wood or stone, chimney-pieces, panellings, &c., with a view to their preservation and adaptation elsewhere. Some time ago he was directed to destroy the house in which Newcomen had resided, in order to open a thoroughfare and make way for modern improvements. Anxious to preserve an authentic memento of so great a man, he purchased an old house of the period, in a situation not likely to require removal, completely restored it in the proper style, and arranged one room with the internal fittings which he had taken from that occupied by Newcomen. His next course was to compile a small work, which was published in 1869 by Longman and Co. (price 3s.) under the title of "Some Account of the Residence of the Inventor of the Steam Engine," illustrated by woodcuts. This ran through several editions, and was very favourably noticed in the *Athenæum*, as "a remarkable book." The result has been much correspondence, further inquiry, and the issue, last month, of another work by the same author, published by Hotten, 74, Piccadilly, London (price 8d.), entitled "A few Notes and Queries about Newcomen; a drawing of his engine, his house, and something about his kettle, his monument, &c."

A copy of this interesting work will be placed in your hands, and it cannot be doubted that your reviewer will favourably commend it to the notice of your readers to such effect as to lead to its extensive perusal; further, it is to be hoped that some persons may be able to furnish Bro. Lidstone with the additional information which he seeks.

Yours fraternally,  
H. H.  
Totnes, June 6th, 1871.

WAS IT MANLY?

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Excuse me expressing my disgust at the paltry "motion" recorded at the beginning of page 363. In my eyes it breathes a strong feeling of jealousy, while the personal attack implied against the "subaltern" referred to is anything but manly. Further, allow me to inform the supporters of this motion that the foundation upon which the Constantinian Order referred to is based, is just as good, either in fact or in a historical point of view, as that of the

Temple, or any other Masonic pseudo-Knightly "Order." If this is the sort of warfare the "Knights Templar" of to-day engage in, the sooner they beat their swords into *door-scrapers* the better.

I am, fraternally yours,  
AN ONLOOKER.

"FREEMASONRY AND ISRAELITISM."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In the middle of my letter at page 346, there is a small *lapsus penne*, or misprint, viz., in, "Since God has bestowed upon man the gift of reason, He surely expects that man will do so," the two last words should be *use it*; i.e., "He surely expects that man will use it." The references being to the distinction to be drawn between true faith and what is in reality only simple credulity.

I am, yours fraternally,  
W. P. B.

MARK MASONRY.

CONSTITUTION OF THE PROV. GRAND MARK LODGE FOR MIDDLESEX AND SURREY.

In accordance with a summons issued by the Percy Lodge of Mark Masters, No. 114, a considerable number of brethren of the Order assembled in the Council Chamber in the Town Hall, at Guildford, on Friday, the 2nd inst., for the purpose of assisting at the constitution of the new province of Middlesex and Surrey, and the installation of Bro. Colonel Francis Burdett as Provincial Grand Master. The M.W.G. Mark Master, the Rev. George Raymond Portal, M.A., having expressed his intention to personally constitute the Provincial Grand Lodge, and to instal its first Grand Master, was supported by the V.W. Bros. James Stevens, G.J.O.; Thos. Meggy, P.G.M.O.; F. Binckes, G. Sec.; and W. Bros. S. Rosenthal, G.D.C.; R. Spencer, P.G.S.B.; C. Hammerton, G. Steward; the brethren of the Percy Lodge; and the following brethren from London lodges, viz., Bros. E. Cronin and J. Thomas, of the Macdonald Lodge, No. 104; F. Davidson, No. 7; G. Barlow, Bon Accord; and others, whose names we were unable to ascertain.

Apologies for non-attendance were received from the R.W. Bros. the Earl Percy, D.G.M.M.; the Earl of Limerick, G.S.W.; Colonel Adair, G.J.W.; Lord Eliot, P.G.W.; and Bros. Setna, Harrison, Charrington, Goodliff, F. M. Williams, and others of various lodges; and from Bro. Captain Burgess, Alfred Williams, Deane, Waterall, and others, of the Macdonald Lodge, No. 104.

The Percy Lodge having been duly opened, the M.W.G.M.M. proceeded to instal Bros. Col. Francis Burdett and F. Davison as Masters of lodges, and subsequently constituted the new province, installing in due form Bro. Col. Francis Burdett as R.W.P.G.M.M. for Middlesex and Surrey.

The new Provincial Grand Master then appointed and installed Bro. Frederic Davison as R.W.D.P.G.M.M., and the usual salutes were given to the newly-installed officers.

The Provincial Grand Master then appointed and subsequently invested his Grand Officers as follows:—

- Bro. A. R. Greenfell... G.S.W.
- " Captain G. Barlow... G.J.W.
- " W. E. Elkins... G.M.O.
- " J. Nealds... G.J.O.
- " Rev. L. O. Bigg... G. Chaplain.
- " G. J. Smallpiece... G. Treasurer.
- " C. Hammerton... G. Secretary.
- " W. Cookson... G.D.C.
- " John Thomas... G. Sword-Bearer.
- " J. W. M. Piggot... G. Recorder.

In making these appointments, the R.W.P.G. Mark Master intimated that he had purposely left open some of the offices, in order to afford the opportunity to several lodges in the united province to recommend zealous members of the Order for appointment thereto, and it was to be distinctly understood that the acceptance of provincial office should not hinder promotion to office in Grand Lodge; but, on the contrary, the M.W. Grand Master would be disposed to give consideration to services in provincial



lodges in furtherance of preferment to Grand rank.

An appointment of Committee to prepare the by-laws and consider the fees to be paid, and some other routine business ensued, and after a cordial vote of thanks to the M.W. Grand Master for his personal attendance on the occasion, the Provincial Grand Lodge was closed, and subsequently also the Percy Lodge.

The brethren then repaired to the Angel Inn, where a plentiful banquet had been provided, and at which the usual loyal and Masonic toasts were duly honoured.

We augur great success for the new province, as the officers appointed are really zealous for Mark Masonry, and will doubtless see that the several lodges under their control are made perfect in their work. As an instance of the interest taken in the new province, we may note the fact that, amongst other London lodges represented, one, the Macdonald, No. 104, had its W.M. and six officers present, with their Tyler in attendance.

The Provincial Grand Master presided at the banquet, and left with the London brethren for return to town soon after nine o'clock.

#### INSTALLATION MEETING OF MACDONALD LODGE, No. 104.

This lodge met on Saturday last for the installation of its newly-elected W.M. at the Head-quarters 1st Surrey Rifles, Brunswick-road, Camberwell. It was numerously attended, and had among its many visitors some distinguished Masons. The Rev. John Huyshe, P.G.M. Devon; F. Davison, Dep. P.G.M. Middlesex and Surrey, the V.W. Bro. Elsich, Grand Warden for the District of the Punjab; Capt. Barlow, P.G. Warden; and the Rev. D. Shaboc, were of these; and the members of the lodge who were present were Bros. Jas. Stevens, P.G.J.O., W.M.; Eugene Cronin, G.S.D., S.W.; S. Rosenthal, P.G.D.C., J.W.; G. Waterall, A. Wolton, T. Meggy, P.G.M.O., P.M.; C. Hammerton, Grand Steward, Sec.; T. White, C. Fountain, G. Newman, E. H. Finney, E. H. Finney, jun., C. I. Dean, Alfred Williams, W. Worrell, and W. Newton. There were besides, Bros. G. Barlow, Bon Accord; A. Geraldin, J. Jonas, H. Massey, P.M. 22; John Strachan, 1319; and G. B. Porteous, 1216; and others.

The W.M., Bro. James Stevens, first advanced Bros. Porteous, Geraldin, Strachan, and Jonas; and having then read communications from Grand Lodge, next thanked the brethren for the assistance they had rendered him during his year of office, and afterwards presented a handsome P.M. jewel to Bro. T. Meggy, the first W.M. of this lodge. Bro. Meggy having acknowledged the gift, promised the lodge his future support, and Bro. James Stevens, having first read the dispensation from the M.W. G.M., proceeded with the ceremony of installing Bro. Cronin as Master. At its conclusion, the W.M. invested Bro. Stevens as I.P.M., and presented him with a P.M. jewel. The following brethren were afterwards selected to serve as officers of this lodge for the year:—Bros. S. Rosenthal, S.W.; C. Hammerton, J.W.; G. Waterall, M.O.; A. Wolton, S.O.; W. Worrell, J.O. and Organist; T. Meggy, P.M., Treasurer; Berridge, Registrar; Thomas W. White, S.D.; G. Newman, J.D.; Alfred Williams, I.G.; C. Fountain, D.C.; E. H. Finney, jun., Wine Steward; W. Newton, Steward; and Grant, Tyler. Bro. the Rev. G. H. Porteous was elected Chaplain to the lodge, and Bro. Meggy having delivered the final addresses,

The Rev. John Huyshe complimented the lodge on the efficiency of all its officers, and on the admirable manner in which Bro. Stevens had performed the ceremony of advancement. As the oldest Mark Mason in the lodge, and the oldest Provincial Grand Mark Master, it had of course been his lot to see workings of all descriptions, but he had never, during his career, witnessed better working than had taken place in this lodge, nor, indeed, had he seen it equalled.

The brethren then assisted the W.M. to close the lodge, and adjourned, when this ceremony was completed, to a choice little banquet, which was aided by the supply of some delicious wines, the gift of the newly-installed W.M. Grace was said by the Chaplain, and the usual toasts followed.

Bro. T. Meggy, P.G.M.O., P.M., in replying to the toast of the Grand Officers, remarked that Earl Percy, the Dep. Grand Master, was a most energetic Mark Mason, and whenever he was engaged on Masonic matters, made himself thoroughly master of the subject he took in hand. Whenever his lordship spoke in Grand Lodge, he was listened to with attention, and what he said was received with respect. So favourable an impression had he

created that when the time came for the present Grand Master to leave the chair the brethren of the Mark degree would no doubt supply his place by electing Earl Percy, and would feel that in doing so they were only performing an act of justice. Bro. Meggy added that the officers of Grand Lodge did their duty. It did not, perhaps, appear that they had much to do; but it was only by attention to the affairs of that body by the Grand Officers that everything went on so smoothly in it. While their services were appreciated, the Grand Officers felt that they had their reward, and they asked for no other.

Bro. James Stevens, P.G.J.O., I.P.M., proposed "The Provincial Grand Officers," and eulogised the enthusiasm of Bro. Huyshe, who came all the way from Devonshire much more frequently than would generally be believed; and of Bro. Davison, the Deputy Grand Master of a new province and likewise a Mason who was very energetic. The Macdonald Mark Lodge was composed of energetic Masons, and their labours were rewarded by grand office being conferred on many of its members. Their energy was shown by the presence of no less than nine of their members at the Moveable Grand Lodge at Leicester, and the Master, the I.P.M., the W.M.-elect, two Wardens, Secretary, and Tyler were at the constitution of the new province of Middlesex and Surrey at Guildford a few days ago. Being energetic themselves, they liked to receive energetic Masons, and when such visited them, their humble table was under a deep debt of gratitude to them, especially when, as was the case today, among them were to be found brethren who hailed from a distant clime. This evening had been a most successful one—one especially so, even among all the successful evenings that this lodge had had during the last two years—and he had felt very much gratified that the Prov. G. Master for Devonshire, his native county, had recognised the quality of the working he had witnessed.

Bro. Huyshe, Provincial Grand Master for Devon, in the course of a lengthy reply, after referring to the long time that he had been a Freemason—fifty years—asked whether any brother, however old a Mason he was, could say he regretted for one moment having become a Free and Accepted Mason. He did not; but he should have had cause for regret if he had not become one, for some of his dearest friends he owed to Masonry alone. Wherever he went, a brother held out "the right hand of fellowship." He again expressed himself pleased at the working of the lodge, and hailed with peculiar satisfaction the appointment that day of a Chaplain. The value of such an officer was very great, and he had no doubt the brethren would appreciate his services.

Bro. Davison, Deputy P.G.M. Middlesex and Surrey, also responded, expressing his pleasure at what he had seen and heard, and regretting the absence of Colonel Burdett, Prov. G.M., from such a treat, whom nothing but the most urgent circumstances, he was sure, would have kept away.

Bro. Elsich (District Grand Warden for the Punjab), who had been thirty years a Mason, and had during that time travelled in every part of the world, added his testimony to the superiority of this lodge. As he saw so many Grand Officers present, he would take the opportunity of laying before them for their consideration a hardship which he, in common with others in Her Majesty's service, laboured under. He was constantly being shifted from one station to another, and this necessitated his paying joining fees over and over again to new lodges. He thought that a remedy ought to be found for this evil, because it became a heavy tax, and many officers could not afford it.

Bro. the Rev. G. H. Porteous, Chaplain, replied for the newly-advanced brethren. He was convinced that there was a great deal of truth in the maxim, "Knowledge is power." Every fresh fact gained, every new discovery made, every opening perception of the mind, every new aspiration developed in the soul, was power. It was to that extent delight, pleasure, being. Although we were not operative Masons, we were in some sense practical ones, and our knowledge attached itself to certain sentiments, impulses, and common hopes that belonged to us as men. If to entertain the creed of a Mason, know its formularies, understand its doctrines, search and be able to learn something of its symbolism, meant nothing more than the theoretical acquisition of a knowledge of its creed, formularies, doctrines, symbolism, then we were less than men and less than brethren. The knowledge we acquired was essentially a humanising power, its groundwork charity; and if there was a philosophy at the back of our Masonic meetings, it was this—that our knowledge was to lead to practical consequences, to open-handed benevolence, to generous sympathies, to familiarity with the wants of the sick and the miserable, the poor and the forsaken in every way. It was to administer solace to those who were comfortless, homes to those who were houseless, and generosity to those whom Providence had cut off from kindness. As brethren, we ought to do a great deal on behalf of the Craft. Our Masonic art led to one sole object,

how far could we, in exchange for wit and wine, advance the interests of each other. It was not by preaching abstract doctrines, nor by enforcing ancient formularies, but by the genial intercourse of man with man, that the heart was opened to misery and suffering. As their Chaplain, he would preach good-will towards men, and strive to impress upon them the grand distinctive principle of Masonry, cordiality—cordiality, having its background in charity and its sentiment in festivity. (Cheers.)

Bros. Jonas and Strachan also responded.

Bro. James Stevens proposed "The W.M."

The W.M.: I thank you very much indeed for the kind and cordial way in which you have received me to-night; in fact, I think I am not egotistic when I say I expected nothing else, because I know how kindly you have behaved to me ever since I have belonged to the lodge. I really feel what a responsible position I am placed in, but more especially as I have seen what a very high position the Macdonald Lodges have held, both in Mark and Craft Masonry, ever since they were founded. I never go anywhere and mention the name of the Macdonald lodges, without being well received and the lodges well spoken of. I am consequently highly pleased to belong to both. I do not know how I shall fill this chair; I will, however, always try to do my best, and I am sure that what I fail in the Past Masters will help me in. At all events, you will know that if I fail my failing will not come from want of good-will. (Cheers.)

Bro. Meggy replied for the P.M.'s, and Bro. Blight (of Exeter) for the visitors. This latter brother expressed his gratification at the style of work in the Macdonald Lodge, and hoped he should see it introduced into the West of England.

Bro. Davison, Deputy Prov. G. Master Middlesex and Surrey, offered himself as Steward for this lodge at the Grand Mark Festival, and his offer was received with much cordiality.

Bro. S. Rosenthal responded for the Officers, and the meeting, which was a most delightful one from beginning to end, broke up.

#### CONSECRATION OF THE FURNESS LODGE, BARROW-IN-FURNESS.

The Supreme Grand Royal Arch Chapter of Scotland some time ago were pleased to grant a warrant for a Mark lodge to be held at Barrow, but owing to several unforeseen occurrences the consecration was postponed until Friday, the 9th instant.

The brethren duly met at the Royal Hotel, and the lodge was formally opened by the R.W.M.-designate, Bro. Relph, assisted by the future officers.

Amongst the visitors present were Bros. Thomas Entwisle, 18°, R.W. Prov. G.M.M. Lancashire; C. Fitzgerald Matier, 30°, D. Prov. G.M.M.; G. P. Brockbank, 30°, Prov. G.S.W.; and J. W. Taylor, Prov. G. Sec.

Two only of the candidates who had been approved of were able to attend, Bros. Cook and Lewes, P.M.'s, and on their introduction they were advanced to the degree of Mark Master by the P.G.M.M. The secrets, working tools, and congratulatory charge were given by the D.P.G.M.M.

The Prov. Grand Officers then retired, and a procession was formed—Bro. Dr. Allison, P.G.J.D.; Bro. Relph, P.G.J.O., bearing corn; Bro. Taylor, P.G. Sec., bearing wine; Bro. Brockbank, P.G. S.W., with the oil; and Bro. Matier, D.P.G.M.M., carrying the thurible and incense. The Provincial Grand Mark Lodge of Lancashire was then opened in due form by Bro. Thomas Entwisle, who immediately proceeded to the ceremony of consecration, which was gone through with the utmost solemnity and perfection of ritual by all engaged.

Bro. Entwisle then declared and proclaimed the Furness Lodge, No. 24, S.C., duly open, consecrated and dedicated.

The Prov. Grand Lodge was then closed, and the officers retired in regular order.

On their re-entry, the chair was taken by Bro. Matier, and Bros. Taylor and Brockbank presented Bro. Relph for the benefit of installation. The usual preliminaries having taken place, all brethren below the chair retired, and Bro. Relph was formally installed in the chair of Adoniram. On the return of the brethren, the newly-installed R.W.M. was proclaimed and saluted, and the following officers were invested by, and received the appropriate addresses from, Bro. Matier:—Bros. Dr. Allison, S.W.; T. Kendal, J.W.; T. Ormandy, M.O.; G. Cornfield, S.O.; J. Morris, J.O.; J. Fisher, Treas. (elected); Henry Bagot, Sec.; W. F. Cox, Conductor; J. Huartson, S.D.; T. McKnight, J.D.; R. F. Taylor, Organist; M. Haslem, Time-keeper; T. Gabbatt, Tyler (elected).

Bro. Matier then addressed the R.W.M., officers, and brethren in his most impressive manner, and concluded the ceremony of installation.

Heartly good wishes were given by the visitors, and the lodge was closed.

The brethren then proceeded to banquet, served by Bro. Brownrigg, of the Royal Hotel, who kindly assisted in the administration of the creature comforts. The usual loyal and Masonic toasts were

given from the chair and heartily responded to, and the brethren separated at an early hour, highly pleased with all they had seen and heard.

GIBRALTAR.—*Gibraltar Lodge, No. 43.*—The regular meeting of this lodge was held on the 25th ult. In addition to the election of several joining members, and the advancement of three brethren, the annual election of the W.M., Treasurer, and Tyler for the coming year had to be carried out. The ceremony of advancement was performed by the W.M., Bro. Webster, in his usual clear and impressive style. The elections then commenced, and after the usual scrutiny, Bro. Balfour Cockburn was declared elected W.M. by 34 votes out of 37, and Bro. Treney, Treasurer, by an equally powerful majority. The W.M., Bro. Webster, in an eloquent speech then addressed a few complimentary words to the W.M.-elect, and congratulated the lodge on the prospective attainment of a W.M. who had already proved himself so competent in the management of other equally important Masonic charges. It is worthy of notice that the Gibraltar Mark Lodge is a firm supporter of the rule requiring candidates for the chair to be Masters or Past Masters of a Craft Lodge, and also to have served the office of Warden of a Mark Lodge. Notwithstanding the continually-floating population from which this lodge gathers its brethren, the great majority of the members being in the army, navy, or civil service, it has never yet had occasion to apply to Grand Lodge for a dispensation to break through this regulation, thoroughly competent and properly qualified brethren having at all times been forthcoming for election, and never at any time was the lodge more flourishing and vigorous than at present.

## SCOTLAND.

### GLASGOW.

#### COMPLIMENTARY SUPPER.

On Friday evening, the 9th inst., about thirty gentlemen, including those without as well as those within "the light," met in Thornton's Restaurant, Argyle-street, Glasgow, in compliment to Bro. John Davidson, I.P.M. of Lodge Commercial, Glasgow, No. 360, on the occasion of his relinquishing business on his own account to join the firm of Messrs. Duncan, Campbell and Son, wholesale stationers, &c., Glasgow. Bro. J. D. Porteous, R.W.M. Lodge Commercial, presided, Daniel Wilson, Esq., officiating as vice-chairman; and amongst those present were: Bros. James Wallace, P.G.J.D.; J. Brodie, P.M. Lodge Commercial; John Ure, Sec. Lodge Commercial; G. B. Adams, John Rattray, Henry Purnell, Capt. Gilchrist, C. H. Fox, and R. McKenzie. The non-members of the Craft included Messrs. William Gilchrist, John Young, William Rankin, James Kay, John Mann, Donnison, &c. After the customary loyal and patriotic toasts had been disposed of, the Chairman, in brief and felicitous terms, proposed the toast of the evening—"Health and prosperity to Mr. Davidson"—who, we may mention, has on three several occasions been elected Master of the Lodge Commercial since its consecration, just twenty years ago, in 1851. The toast having been honoured with enthusiasm, and acknowledged in fitting terms by the guest of the occasion, a few other toasts were given and responded to—especially that of "Ours," a geological club of Glasgow, of which Bro. Davidson has long been a distinguished member. Songs alternated with toasts, throughout a most agreeable evening.

By request, we add to our report of the presentation to Bro. Buchanan, last week, the speech made by Bro. McPherson in proposing "The Guests of the Evening":—

Ladies, gentlemen, and worthy chairman—  
My rhyme will not be so long as a sermon;  
To make it short and it condense  
Will be my part and no pretence.  
In looking round the hall, I am afraid  
That I some grave mistake have made  
In trying to speak on this grand occasion,  
This the evening of your presentation  
Given to him you may rely on—  
P.M. Bro. John Buchanan,  
Our proper motto and more proper plan  
Was to acknowledge the merit of the worthy man;  
His humble efforts followed one on the other,  
He was, indeed, the Mason friend and brother,  
And in the Craft was prompt and steady,  
With liberal open-handedness was ever ready.  
Faith, Hope, and Charity in triangular form  
Did many of his actions kind adorn—  
For that latent power he well did feel  
Which did the goodness of his heart reveal.  
Now, to the partner of his ample board  
May love, peace, and truth all afford  
That bliss of mind which is untold,  
And in vigorous force be uncontrolled,  
Then to their basket and to their store  
May each good be real, and each better than before.  
And as years fly by, and time doth glide,  
Find them in comfort by their ain fireside.  
Brethren, fill your glasses, let not a drop be lost,  
While the health of the evening's guests we toast.  
Their continued prosperity is our earnest desire,  
Then give with due Masonic fire.

## ANCIENT RUINS.

*Ancient Egypt, Palestine, and the East—Religion, Literature, &c.*

By M. W. ALFRED, A.M., M.D.

### CHAPTER II.

During the long reign of Rameses the Great, and preceding it, literature of a high order flourished in Egypt, and radiated throughout the vast dominions of that sovereign in Asia, as well as in Africa.

With the high state of military glory, there existed also evidences of immense intellectual development. Poetry of rich and exalted character was composed by *Pentel-our*, the friend and admirer of his sovereign. The books of Papyrus exhumed from the tombs attest the flourishing state of learning at the court of the Pharaohs before the Hebrews left the lands along the Nile for their Asiatic possessions.

Egypt had her "wise men, astrologers, and sooth-sayers," and her physicians had the greatest renown. The King had his officiating priests, who pronounced for him the words of *Ammon*; and from among the priests and college students were the ranks of the scribes supplied. These "wise men" withstood Moses, and performed some of the miracles which he performed. "They cast their rods upon the ground, and they became serpents." "They stretched their rods out over the river and pools, and the fish died." "They brought forth frogs, as Moses did." (See Exod. vii., viii.) Moses was thoroughly educated in all their learning. He was reared in a country which had carried art and industry to a very high pitch, and at a time when its literature shone with great brilliancy.

It is easy to recognise in the Egyptian texts the peculiar turn of verses which form the special character of the Hebrew poetry. The earliest sacred writers have directly borrowed from the priestly annalists certain expressions whose energy and beauty have long been admired, and it is no mean glory for the poet *Pentel-our*, and for the other men of letters assembled at the Court of Rameses Mei Amoun, to have had a considerable share in the literary education of the Hebrew legislator. (Viscount E. de Rouge.)

The Pharaohs sustained about the same relation to the religious worship of Egypt that David and Solomon did many centuries afterwards in Palestine. The Supreme Being was known to the Egyptians by the appellation *Ammon*, which is only another name for Jupiter. The Hebrew word *Jehovah* evidently comes from Jupiter. Dr. Clark has clearly stated this. If we decline the Latin name Jupiter, we have in the ablative case *Jove*, Jupiter, Jovis, Jovem, Jove. Instead of one syllable, divide "Jove" into three, and we have *Ye-ov-ah*. Both Egyptians and Hebrews used a number of appellations for God, as every student knows.

The Egyptians acknowledged the operations of evil spirits as clearly as the Jews, long afterwards.

A *Stele*, or sepulchral monument, found among the ruins of a Theban temple, represents a sovereign from the borders of the Tigris sending a solemn retinue to Egypt, commissioned to loan an idol reputed to possess the power of exorcising evil spirits from those possessed by them. The daughter of this functionary was supposed to be possessed by such a spirit, and consequently a journey of three hundred leagues was but a trivial undertaking to consummate its expulsion or exorcism.

So we see that the opinion which ascribes bodily infirmities to the operation of malign spirits prevailed prior to the days of Moses. It still prevails among the tribes of central Africa, if not in enlightened America.

We transcribe at this place a translation from the *Stele* of the Temple of *Khons*, which relates to this opinion:—

"In the fifteenth year of his reign, when his Majesty was celebrating at Thebes, that capital and mistress of the nations, the grand panegyric of his father *Ammon*, the Sun, the distributor of thrones; behold the arrival of a messenger, bearing rich presents from the King of *Bouchten* for the Queen, was announced to his Majesty. On being admitted to the presence of Rameses, the envoy saluted his Majesty in these words: 'Glory to thee, O Sun of nine peoples! grant to us the breath of life.' Then prostrating himself, he added: 'The King, my master, sent me to thy holiness because of *Benten-za*, the young sister of the Queen *Ra-Neferou*. A secret malady consumes her. Will thy holiness deign to send her one of those men who know all things?' The first person sent 'being placed in the presence of the spirit that beset the Princess, found himself its inferior, and dare not engage in contest with it.' A second physician was sent (*Khonsou-Pasar-Secher*), who exorcised the evil spirit, and 'Bentennest was instantly cured, and the spirit withdrew whither he saw fit.'"

We have given but a small part of this account as found on the *Stele* of the Temple of *Khons*, but enough for a specimen of the whole.

This event was transmitted to this monument long before the Hebrews possessed the Land of Canaan. But this Princess was not the only person in high rank who thus suffered. *Hercules* was said to have been similarly affected; and hence Aristotle calls epilepsy *Morbus Herculeus*; and Hippocrates, who wrote his medical treatise about three centuries B.C., styles it *Morbus Sacer*—the disease caused by the gods. It was believed that God sent good and evil messengers, or angels, to perform His purposes of vengeance or of kindness. It is recorded in our sacred writings of King Saul "that an evil spirit from the Lord troubled him" (1 Sam., xvi.), which David drove away by his skilful performances upon the harp.

Also in the New Testament we find professional exorcists, or expellers of demons. "Then certain of the vagabond (wandering) Jews, *Exorcists*, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying: 'We abjure you by Jesus, whom Paul preaches. And there were seven sons of Sceva, a Jew, and chief of the priests which did so.'" (Acts xix.) Exorcism was the professional business of a large class of "traveling" Hebrew doctors. Christ asked the Jews "by what authority their sons cast out demons?" (Luke, xi.), showing conclusively this fact. The casting out or exorcising demons was not in dispute, but they falsely accused Christ of casting them out through "Beelzebub."

Josephus says of King Solomon: "God also enabled him to learn that skill which expels demons, which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he kept behind him the manner of using *exorcism*, by which they drive away demons, so that they never return; and this method of cure is of great force unto this day, for I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian, and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this: He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils, and when the man fell down immediately, he adjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set a little way off a cup or basin of water, and commanded the demon as he went out of the man to overturn it, and thereby to let the spectators know that he had left the man; and when this was done the skill and wisdom of Solomon was shown very manifestly, for which reason it is that all men may know the vastness of Solomon's abilities, and how he was beloved of God, and that the extraordinary virtues of every kind with which the ring was endowed may not be unknown to any people under the sun; for this reason I say it is that we have proceeded to speak so largely of those matters." (Antiquities of the Jews, Book viii., ch. ii.) Fragments of these conjurations of Solomon may be found in *Fabricius*. (Cod. Pseudepigr., Vct. Test. p. 1054.)

Quoting again from the *Stele* of the Temple of *Khons*, it is asserted that the second prophet sent by Pharaoh, *Khonsou-Pa-ar-secher*, "On reaching the place where the Princess *Benten-rest* was, the spirit that beset her humiliated itself before him and said: 'Welcome to thee, mighty God, conqueror of those who rebel! I am thy slave; I shall be no hindrance to the purpose of thy journey, but shall return to the place whence I came.'"

Every reader will see at once the antiquity of the opinions concerning the evil operation of these malign spirits. Whether they are substantial or not in the minutiae each must judge for himself—our duty is simply to present the facts.

The inscription on each long-buried *Stele*, the hieroglyphic tales of the *Papyrus*, and the still fresh mural paintings but so recently disinterred in Egypt, come to us like a voice from eternity. As before stated, I have examined one of these Papyri which lay for many centuries on the breast of an Egyptian mummy, probably from the time when Joseph's brethren appeared before him to purchase those sacks of corn to transport back to their home in Canaan.—*The Michigan Freemason*.

In our account of the proceedings of the Mark Grand Lodge we inadvertently omitted to note the appointment of Bro. the Rev. N. Haycroft, D.D., an eminent Nonconformist minister of Leicester and a very distinguished Mason, to be Grand Chaplain. We ought also to have mentioned, as being present, Bro. the Rev. William Langley, P.M. 21 and D.P.G.M.M. of Leicestershire and Rutland.

The following stand over till next week:—"The Fair Sex and Adoptive Masonry;" "Festival of St. John the Baptist, Skiddaw;" Reports of Lodges 788, 869, 1222, 1224, 1250, 1309, 1310, 1331; Chapter 107; Conclave 44.

**METROPOLITAN MASONIC MEETINGS**

For the Week ending June 24, 1871.

**MONDAY, JUNE 19.**

- Lodge 720, Panmure, Balham Hotel, Balham.
- „ 901, City of London, Guildhall Coffee House, Gresham-street.
- „ 1159, Marquis of Dalhousie, Freemasons' Hall.
- „ 1201, Eclectic, Freemasons' Hall.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, JUNE 20.**

- Board of General Purposes, Freemasons' Hall, at 3.
- Lodge 435, Salisbury, 71, Dean-street, Soho.
- Chap. 11, Enoch, Freemasons' Hall.
- „ 167, St. John's, Radley's Hotel, Blackfriars.
- „ 186, Industry, Freemasons' Hall.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
- Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

**WEDNESDAY, JUNE 21.**

- Lodge of Benevolence, Freemasons' Hall, at 6.
- Lodge 174, Sincerity, Guildhall Tavern, Gresham-street.
- „ 700, Nelson, Masonic Hall, Woolwich.
- „ 1150, Buckingham and Chandos, Freemasons' Hall.
- „ 1320, Blackheath, Royal Standard, Blackheath.
- Chap. 10, Westminster & Keystone, Freemasons' Hall.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

**THURSDAY, JUNE 22.**

- House Committee Girls' School, at 4.
- Lodge 34, Mount Moriah, Freemasons' Hall.
- „ 60, Peace and Harmony, London Tav., Bishopsgate-street.
- „ 65, Prosperity, Guildhall Coffee House, Gresham-street.
- „ 858, South Middlesex, Beaufort House, Fulham.

- Chap. 177, Domatic, Anderton's Hotel, Fleet-street.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, JUNE 23.**

- House Committee Boys' School.
- Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street; at 7.30; Bro. W. Watson, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.

- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lec, Preceptor.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, JUNE 24.**

- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
- South-Eastern Masonic Charitable Association, New Cross Branch.



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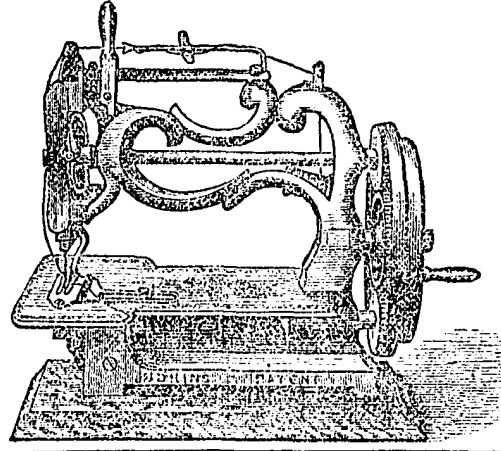
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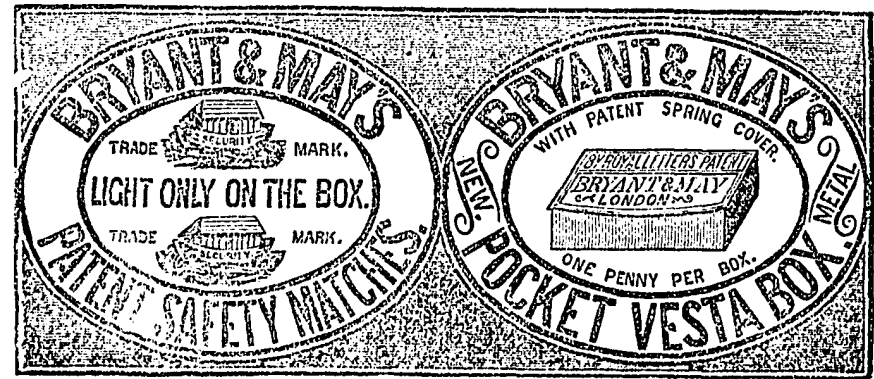
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# THE Freemason.

Reports of the Grand Lodges are published with the special sanction of the Most Honourable the MARQUIS of RIPON, K.G., the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND, K.T., &c., M.W. Past Grand Master; the Right Hon. the EARL of ROSSLYN, the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.

VOL. 4, No. 120.]

SATURDAY, JUNE 24, 1871.

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## Royal Masonic INSTITUTION FOR GIRLS,

ST. JOHN'S HILL, BATTERSEA RISE, S.W.

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Patrons:

His Royal Highness the PRINCE OF WALES, K.G., &c., &c., M.W.P.G.M.

The Right Hon. the Earl of ZETLAND, K.T., M.W.P.G.M.

A SPECIAL GENERAL COURT of the Governors and Subscribers of this Institution will be held at FREEMASONS' HALL, Great Queen Street, Lincoln's Inn Fields, London, on THURSDAY, the 29th JUNE, at Half-past Three o'clock in the Afternoon precisely, to consider the following Notice of Motion by Bro. JOSHUA NUNN, P.G.S.B., recommended by the General Committee:—

"To take into consideration the desirability of removing the Infirmary from the main building and build at the bottom of the grounds, or other part of the premises; and that the members of the House Committee be appointed as a Committee for carrying out the same."

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THE columns and woodwork of the well-known old organ screen at St. Paul's are now being erected as a screen over the north door of the cathedral. It is to be hoped that the authorities will restore to its proper place the slab bearing the quaint Latin inscription to the memory of the illustrious Wren.—*Musical Standard*.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

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## CURIOUS DISCOVERY at LETCOMBE CASTLE.

A curious discovery has been made by Mr. John S. Phené, F.G.S., F.R.G.S., member of the British Archaeological Association, who is making an archaeological inspection of the earthworks in Oxfordshire and the neighbouring counties.

On examining Letcombe Castle, one of the great embanked forts or camps along the ridge road on the chalk hills of Berkshire, he pursued a mode of investigation by which he has been repeatedly successful in obtaining relics among the *tumuli* of the Hebrides and in Scotland. His examination of the eastern portion of the mound was without result, but, on a careful measurement and inspection of the south, he came upon an apparently small stone, almost level with the turf, firmly imbedded, and somewhat foreign to the locality. Borrowing a small weeding spud from one of the several persons working in the camp, he set to work to dislodge the stone; this, as the hole deepened, became wider, and at a depth of eighteen inches, assumed the form of an almost perfect cone, a shape which had apparently been produced by chipping and not by rubbing or the application of any cutting instrument. At this depth the stone was found to be standing on five or six large flints, and on being removed exhibited a cist or chamber beneath, the walls of which were formed by the flints, and the floor by a flat slab of stone. In this cavity were human bones, portions of which only Mr. Phené was able to secure, as the rest crumbled away—some flint scrapers, a triangular piece of flint with true sides and angles, and which on a very reduced scale would show as by a section the form of the conical cover, half of a hatchet-shaped flint, the apparent outline of an ambo of a shield, which also crumbled, but left its flat base firmly attached to the bottom slab, and also a small fragment of a beautifully-formed urn or drinking cup of an unusually hard material.

Having taken these, and replaced the stones, Mr. Phené's first care was to find the owner of the estate, and acquaint him with the facts.

The trespass (if any) was at once condoned in a courteous way by James Palmer, Esq., of Letcombe, to whom the estate belongs, who expressed his interest in the discovery, and requested Mr. Phené to retain the relics, which were duly tendered by him to Mr. Palmer as the owner.

The cist itself was situated on the inner side of the embankment, *i.e.*, within or almost within the *excavate*, and must therefore have belonged to the occupants.

Assuming the camp to be British, and, as a consequence, its occupants worshippers of the sun, this conical or flame-shaped stone surmounting the cist-van may have been emblematical of their religion; or from its position, it may have been an altar, beneath which was a rude reliquary, containing the bones and weapons of some former leader, whose aid was invoked for success in battle; or it may have been used as an altar of compact, on which the contracting parties would place their hands while taking their oaths, the solemn sanctuary of the relics attesting their sincerity, as we in a less formal manner touch the seal on delivering a deed; otherwise it would seem that these embankments were sometimes used for sepulture.—*Oxford Journal*, June 17.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*past cure*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., Lpool, Jan. 1869.—To P. D. & Son."

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

v.

Leaving for a time Israel—with whom, and not with Judah, it will be remembered, we have to do—we must now glance at the incursions of the northern nations—the barbarians—into Europe, and at their migrations and settlements in the west and south. The region along the south bank of the Danube, between that river and the mountains of Hæmus, was originally called Mæsia, and Herodotus, describing the progress of Darius [Hystaspes], northward (B.C. 507), in his wanton invasion of that country, says that before he arrived at the Ister [the Danube] he, first of all, subdued the Getæ [afterwards called Goths, a branch of the great Teutonic family, the chief whom were the Visigoths (West-Goths), the Ostrogoths (East-Goths), and the Lepidæ (Lagards)]. The Thracians of Salmydessus, the Cymmanians, and the Mysæans, he states, submitted themselves without resistance, but the Getæ obstinately defended themselves before they were reduced. “These, of all the Thracians,” he adds, “are the bravest and the most upright. They believe themselves to be immortal; and when any one dies, they believe that he is removed into the presence of their god, Zamolxis.” The Getæ were distinguished, not only for their religion and bravery in war, but for their advance in the arts of peace. They produced grain for exportation, as well as for their own consumption. It has been remarked, too, that from this quarter came the earliest poets and musicians, such as Orpheus, who was said to have so greatly assisted in charming the previously rude inhabitants of Greece into the mildness of civilised life. Mæsia was subsequently invaded by Alexander the Great (B.C. 329), but the Getæ refused to submit to national servitude, and passed over the Danube, settling in Dacia, a country north-west of the Euxine, part of which is now

known as Transylvania, with the Danubian Principalities, or Roumania, the inhabitants of which are said to be Romanized Dacians. Here we have the Euxine on one side and Hungary on the other, Russia on the north, and the Turkish empire in Europe on the south. The Getæ became a formidable republic, but the Romans having made Mæsia a Roman province, invaded Dacia, and drove the Getæ still further into the northern wilderness. They were not to be subdued, but their sufferings were terrible, for the Huns, under the fierce Attila, poured down upon them from the wilds of Tartary, and they were driven to seek from their former conquerors an asylum south of the Danube. They were permitted to cross into the empire, and again occupied Mæsia. They were required, however, to surrender their arms, and to give up their children. The former condition they appear by some means to have evaded, but their children were taken and dispersed throughout the provinces of Asia, while the people again spread themselves over the plains lying between the ridges of Mount Hæmus and the Danube, whence they had been driven by Alexander in his early conquests. Their sufferings were indescribable. They were exposed to famine, and many sold themselves into slavery to escape starvation. Exasperated by the faithlessness of the Romans, who, when they bereaved them of their children, promised to supply them with provisions in their inhospitable plains, they invited the Ostrogoths to join them; and the two branches of the Getæ being united, they prepared to make war upon the Romans, who atrociously slaughtered the Gothic youth dispersed throughout the Eastern provinces. The Goths, under Alaric, whom they had elected as their leader (A.D. 396), rushed like a tempest on the central, and hitherto uninvaded, provinces of Thessaly, Greece, Epirus, and the Peloponnesus. The land trembled before them in terror. Theodosius, who became emperor (A.D. 379), broke, for a time, their strength, and peace was at length concluded between the invaders and the Empire of the East. Alaric was appointed Master-General of the eastern Illyricum, but a settled hatred to the Romans dominated in the hearts of the Getæ. When they were prepared to renew the war, they solemnly proclaimed Alaric king of the Visigoths, and he then felt, as he said, a preternatural impulse which directed and even impelled him to the gates of Rome; “secretly aspiring,” says Gibbon, “to plant the Gothic standard on the walls of Rome, and to enrich his army with the spoils of three hundred triumphs.” In fulfilment of his destiny, he descended from the Alps on the Italian plains. The gates of Rome were at length opened to the conqueror, and the Gothic fires blazed around the capital. Alaric spared the city, as he did a second and a third time; but, at last, goaded by treachery, he sacked and plundered it, carrying away its richest spoils. All southern Italy was soon subdued, but before the Goths could pass into Sicily, Alaric died. This people, however, were destined to achieve still greater things.

Sharon Turner says that the most authentic facts that can now be gleaned from ancient history, and the most probable traditions that have been preserved in Europe, concur in proving that it has been peopled by three great streams of population from the East, who have followed each other. (1.) The Kimmerian, Keltic or Celtic race. (2.) The Scythian, Gothic, and German tribes, from whom

most of the modern nations of continental Europe have descended. (3.) The Slavonian and Sarmatian nations, who established themselves in Poland, Bohemia, Russia, and other vicinities. This able writer, who has set aside many fanciful and fallacious theories on the origin of the Anglo-Saxon race, has shown that the Scythians or Goths drove their predecessors, the Celts, towards the northern and southern extremities of Europe, and not only reached the Rhine, but crossed it into France; and that from the branches of the latter stock our own immediate ancestors, as well as those of the most celebrated nations of modern Europe, have unquestionably descended—as the Anglo-Saxon, Lowland-Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks. Europe changed her inhabitants, as it were, the new race issuing from the Danube, whence, as we have seen, they had made their descent on the Roman Empire.

With regard to the Saxons, in particular, Sharon Turner says, “Of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. They were so celebrated that the Persians called all the Scythians by the name of Sacæ. They seized Bactriana, and the most fertile part of Armenia, which from them derived the name of Sakasuma. They defeated Cyrus, and they reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna (from which we have our word Saxon or Sacson) is obvious from Pliny; for he says that the Sakai who settled in Armenia were named Sacassani, which is but Saka-suna, spelt by a person who was unacquainted with the combined words; and the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark, that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxons.”

Let us now look a little more closely into the peopling of our own country by this Saxon branch of the Gothic family, for that is the main point towards which all I am writing tends. We have seen who the Saxons were; but who were the Angles? They were a branch of the family, who pushed their conquests along the north of Germany to the Cimbric Chersonesus, now called Jutland, and these, occupying a country called Anglia, lying between Holstein and Jutland, betook themselves to a seafaring life, and made several attacks on the western provinces of the Roman Empire. They several times invaded Britain, and hence the eastern coast got the name of the “Saxon shore.” They were, at length, invited by the Britons to join them against the incursions of the Picts and Scots, and they liked the country so well that they never afterwards left it. They first obtained the Isle of Thanet, and, at length, after having been greatly increased by various accessions of their brethren from Germany, they acquired the county of Kent, and proceeded onward until the greater part of the country was occupied by them. These two branches of the Gothic race, thus united, obtained the designation of Anglo-Saxons. The Saxon religion, laws, and language were universally established; and the seven independent kingdoms, which had been successively planted, formed the Heptarchy, somewhat analogous to the



twelve kingdoms, or provinces, in Germany, and to those of the twelve tribes of Israel in the time of the Judges. These kingdoms were gradually merged in one kingdom, and called England—Angle-land. In the meantime, the Anglo-Saxons had embraced Christianity, through the preaching of missionaries sent from Rome. The Danes, a branch of the same family, subsequently made incursions into the island, and, after a time, became united with the Anglo-Saxons. At a subsequent date, the Normans, another branch of the same family, invaded the country, and became so intermingled with the Anglo-Saxons as to be at length undistinguishable from them.

Thus, as we have seen, this Gothic race, dwelling in the regions north of the Euxine, gradually spread themselves throughout the greater part of the civilised world, occupied and civilised countries which had previously been sunk in a state of barbarism, and, by its possession of England, became the messengers of civilisation to other and remote lands, planted the flourishing and powerful States of America, Australasia, and many other colonies in both hemispheres, and carrying their religion, language, and civilisation into India, China, Japan, and every part of the world. Thus, as Mr. Wilson (Lect. on Ancient Israel, p. 21) observes, "The European branch of the Semetic family, from the East came into the maritime parts of Europe; and gradually pushed to the ends of the earth the people who previously possessed these countries; or they have taken them up, to become one people with them, and to be made partakers with them of their blessings. This improved family of the Semetic race, after renewing their strength in these islands, have launched out into the Great Atlantic, and the tide of emigration has rolled over the world of waters, still further westward—encroaching still upon the Japhetic race in America as it did in Europe." And we may predict that this race will still further spread, until "the wilderness shall be inhabited, and the desert rejoice and blossom as the rose."

### THE FAIR SEX AND ADOPTIVE MASONRY.

#### ARTICLE VIII.

Among the many questions that have commanded the serious reflection of the learned, none have, perhaps, been more perplexing and unsatisfactory than religion and human nature. Notwithstanding that so many commentaries upon these two subjects have been given, there is considerable latitude for an essayist to introduce into a critical analysis further proofs of the propositions deduced by minds qualified for the task of forming an impartial estimate of these truly important themes. The present writer, having in the preceding article touched upon the principles of religion, thinks it unnecessary to offer any further comment upon a question that has too frequently led to the display of much hostile feeling. In dismissing the subject, he may be pardoned for exclaiming in the words of the immortal bard that

Where envy breeds unkind division,

There comes the ruin: there begins confusion.

His duty is simply to confine his observations to certain matters characterising man, who (to borrow a phrase from Pope) is "the proper study of mankind." The passage has long since become an axiom amongst us, for all taking an active part in the business of life, have discovered the necessity for the possession of a knowledge of the quirks and quiddities of human nature. Those who have cultivated philosophical desires have not failed to note with some degree of satisfaction the good parts of human

nature which triumph for awhile over inherent evil propensities. That man is more inclined to commit himself to sinful practices, every one will in all probability readily admit. He has, however, the power given him to do great service in his generation, if he will strive to disregard the allurements of evil in his pathway. It may be reasonably assumed that if every human being were to endeavour to cultivate a conciliatory spirit with his fellow-creatures, and to promote their comfort and happiness, the aspect of this sublunary state would be greatly changed. By this remark the writer does not insinuate that man alone can entirely remove evil from the world, but rather that a considerable modification in the wickedness now rampant would be effected by this consistent and unsophisticated system. The pure-minded and generous man has his foes, but he nevertheless receives from the worthy that respect to which he, by his amiable qualities, so deservedly merits. It is at all times excessively gratifying to the feelings to witness how his goodness of heart prompts him to dispense his gifts to the poor; to solace the widow in her affliction; to offer protection to the helpless orphan, and to lessen the distresses borne by those with whom he comes into contact. He has no foolish pride to gratify. He does not, like many of his fellow-men who pretend to have charitable principles, proclaim his acts, but blushes to have his deeds heralded forth to the world. In this age there is, unfortunately, a disposition to assume the philanthropist's garb merely to indulge selfishness and to insure laudatory remarks from all classes of society. Relief administered, under such circumstances, becomes a mockery and a disgrace to any community. When will this falsity, which is so extensively practised, cease amongst us? The man who quietly and unostentatiously contributes his mite to the necessitous, and softens the troubles of his less fortunate brethren, is infinitely more entitled to gratitude than the one who, in the sight of the world, gives his superfluous thousands away in the name of charity and demands his acts to be emblazoned in the Temple of Fame. It is not because an individual bestows a part of his worldly goods upon the needy and afflicted, that he is necessarily benevolent for it solely depends upon the intent or design which governs the act. If the offering is conscientiously and ungrudgingly made, in a strictly private manner, to alleviate those who, by misfortune, have decaded in the social scale, then may it be said that the donor exhibited one of the best traits of human nature—called charity. The quality, when properly understood and exercised, proves an inestimable advantage in a moral point of view. Man, in his association with his fellow-creatures, displays great vanity. Nothing probably delights him more than to receive slavish homage and the pamperings of fools and knaves. How much deceit and hypocrisy does he himself practise in order to humour his selfish tendencies! When will he learn to respect the behests of the Divinity? Surely he cannot be totally indifferent to the duties imposed upon him by the Great Law Giver? In his evil course, can the fact be patent to his mind that "All flesh is grass; the grass withereth and the flower fadeth away;" and that his life is of the most evanescent character? Then, why does he not give these matters deep reflection, and cast aside the pomps and vanities of the world and endeavour to prepare himself for the end of his career? The Creator has, in His infinite wisdom, given him a fitting companion, whose tender solicitude has soothed his cares and guided him through all the vicissitudes of life; her patience and affectionate regard being exemplified in every conceivable way. Charity from her has no alloy. It rises from the uncontracted spring of her guileless heart. She comforts the sick and distressed. She breathes to the dying words of hope, and tenderly closes their eyes as the spirit is being wafted away to the realms above; and at the last scene of all what Christian fortitude does she manifest! In everything she undertakes she has no selfish motives to serve. She has no arrogance. All her principles are founded upon goodness, and

being so based, exercise great benefits to the opposite sex. Let man do his duty to his neighbour, himself, and God. Let him study to appreciate the works of Him who gave life, and he will derive such pleasure and profit as the immoral can never experience. Let his career be distinguished by a disposition to do good to those around him, so that when his pilgrimage has terminated, he may justly deserve the estimate made upon his character that—

His life was gentle, and the elements  
So mixed in him, that Nature might  
Stand up and say to all the world,  
"This was a man."

In reviewing the conduct displayed by Electa, one experiences an admixture of pleasure and pain—pleasure in the thought of her truly charitable acts, pain in the knowledge of the violent death suffered by herself and family. The heroic indifference to her fate, and the dignified behaviour to her persecutors, form conclusive evidence of what the faithful can endure when life is endangered. In the narrative produced in this column, the reader will probably recognise much terseness in the style in which her deeds are described to the candidate for the fifth degree of the sisterhood. The point of the signet may thus be explained:—

#### THE FIFTH POINT.

ELECTA, OR THE BENEVOLENT DEGREE.

[The Symbol of the Martyr.]

Dying, as Jesus died upon the tree—

Was ever worthier sacrifice than hers!

Sacred the cross, the nail, the thorn; for He

Who suffered has redeemed them from the curse;

Just as she passed to blest eternity

She pleads forgiveness to her murderers.

The scriptural illustration is selected from the 2nd Epistle of John, and is as follows:—"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning—that we love one another."

The point of the signet is coloured red. The tinge has its representative in the red rose, which is symbolical of the benevolence and hospitality exercised by Electa. The emblem and grip are the cup and clasped hands. The lecture, delivered by the Instructor, runs thus:—

"The structure of Freemasonry, in its obligations, emblems, and principles, is so peculiar that we, Master Masons, above all other men, are taught to respect patience and submission under wrongs. That there will be a day of judgment, when all wrongs shall be redressed by the Divine hand, we firmly believe. Therefore, when we find in history a person whose confidence in God's justice gave her perfect patience and submission amidst the most inhuman wrongs, we seize upon that character as our own. We adopt and protect it. We hail it as a Masonic character, and we claim whatever credit or honour may be associated with it. Such a character, forcibly delineated, we discover in the traditions of our fathers. It is alluded to in the Second Epistle of John, under the title of Electa. And we have so surrounded the submission of that noble and heroic woman under wrong, and her matchless benevolence, with emblems, legends, and tokens of recognition, as to make of it a section in Adoptive Masonry. The history of Electa, as composing a degree of the Eastern Star, is thus given:—She was a lady of high repute in the land of Judea, of noble family, wealthy and accomplished, who lived in the days of St. John the Evangelist, and was remarkable for her profuse benevolence to the poor. Electa had been reared, as all her neighbours were, a heathen. The idols of Rome were the only gods she knew. Like Ruth, however, she had been preserved from the abominations of the system, and when by good fortune she was enabled to hear from inspired lips the story of Calvary and its Divine victim, her heart readily opened to the influences of the Holy Spirit. She became converted, together with her husband and all her household. She even professed, before the world, her faith in the despised Nazarene, though well she knew that to do so was to expose herself to reproaches, to persecution, and haply to death. Fourteen years, however, passed away before that great trial came upon her. These years became the happier as well as the better years of her life. She gave her great income to the relief of the poor. Her splendid mansion was made a house of abode to weary and persecuted pilgrims. The poorest of the flock, the tattered, and footsore beggar, coming up the great avenue to her door, was met as the father met his prodigal son. She ran out hastily to meet

him, took him warmly by the hand, and 'welcomed him.' She led him to the best apartment, refreshed him with the richest wine in a golden cup, fed, cheered, clothed her guest, nor suffered him to depart until he was strengthened for the journey. Through all the country her name was famous as 'the beneficent and affectionate Electa.' And all this time she was ripening for the better world, and preparing for a fate which, although protracted, was inevitably to settle upon her. The time of her martyrdom drew nigh. A great persecution began, and any one who had confessed the name of Jesus was required to recant from his faith, or suffer the penalty of the law. Electa was visited by a band of soldiers, whose chief officer proposed the test of 'casting a cross on the ground and putting her foot upon it, whereupon he would report her recantation. She refused, and the family were cast into a dungeon, and kept there one year. Then the Roman Judge came and offered her another opportunity to recant, promising that if she would do so she should be protected. Again she refused, and this brought the drama to a speedy close. The whole family were scourged to the very verge of death. They were then drawn on a cart, by oxen, to the nearest hill, and crucified. She saw her husband perish. She saw each of her sons and daughters die on the cruel tree. She was then nailed there, and being about to pass 'to the better land,' she prayed with her expiring breath: 'Father, forgive them, for they know not what they do!' The colour red symbolises fervency, and alludes to the noble generosity of Electa, displayed toward the poor and persecuted of her faith. The emblem of the cup reminds us of the ardent hospitality of Electa, excited by the view of poverty and distress. The sign alludes . . . . The pass is used to recall the summing-up of the grand tragedy which crowned the life of the heroic Electa. The grip will serve to remind us of the manner of reception, alike to the rich and poor, practised by Electa."

The lines printed hereunder constitute a tribute to Electa:—

"When cares press heavy on the heart,  
And all is gloom around,  
Where shall we fix the heavy eye  
In all this mortal bound?  
What emblem hath the mourner here?  
What love to warm—what light to cheer?  
Thine, true Electra, thine which tells  
Of His distress and thine!  
The Cross upon whose rugged limbs  
Ye both did bleed and pine!  
The Cross by heavenly wisdom given  
To raise our thoughts from earth to heaven."

The general instructions given to the officer presiding at the ceremonial business of the institution are brief, but perspicuous. They are thus laid down:—

"The Instructor will again refer to the signet, and repeat with care and distinctness the names, passwords, emblems, signs, colours, and scriptural passages of each degree, also the grip. Induce the ladies to make the signs, give the grip, and repeat the pass words. Excite a friendly and pleasant spirit of emulation; but keep all in perfect order and good humour. Explain the object and meaning of the motto—"I have seen His star in the East, and have come to worship Him"—in the scroll at the top of the signet; also explain in detail the Cabalistic motto—F.A.T.A.L.—upon the body of the star, in the following or similar language:—  
Jephthah's Daughter, because she cheerfully rendered up her life to preserve her father's honour, was . . . . Ruth, because she forsook, home, friends, and wealth, that she might dwell among the people of God, was . . . . Esther, because she was prepared to resign her crown and life to save the people of God from death, or to perish with them, was . . . . Martha, because amidst sickness, death, and loneliness she never for a moment doubted the Saviour's power to raise the dead, was . . . . And, finally, Electa, because she joyfully rendered up home, husband, children, good name, and life that she might testify to her Christian love by a martyr's death, was . . . .  
So, ladies, let it be with each of you. As you illustrate the virtues of these chosen and tried servants of God, so shall be your reward. You will not be called to suffer as they did, and yet sufferings and trials await all of us in this sublunary state; and those who in the place to which they are called best endure these trials, and resist temptations, prove that had they lived in ancient times they would not have been found wanting, though called to endure as a Ruth or an Electa. As Freemasons, we earnestly solicit your goodwill and encouragement in the work in which we are engaged. I have proved to you that it is for your good as much as ours that we are doing the Masonic work. Then, ladies, help us. Help us by defending our principles when you hear them attacked, and by ever speaking a kind word in our behalf. Your smiles and favours are the best

encouragement we seek; with them we can do everything, and with them we pledge ourselves to do a double portion for you. And to those kind ladies who thus, while living, prove themselves the friends of Masons and Masonry, we promise that living we will love and respect you, and when you pass from this world to a better, we will remember you as . . . ."

The progress of the Order in America, the impressions entertained by the writer upon the introduction of a similar constitution into this country, and other matters, will, in the succeeding article, be communicated to the reader.

*The ROYAL ORDER of SCOTLAND.*

BY REITAM.

The Royal Order of Scotland consists of two steps or degrees—H.R.M. and R.S.Y.C.S.—the former being really the Christianized form of the ancient degree of Master Mason, and the latter an order of knighthood. Indeed, it is well authenticated to be the oldest, and perhaps the only genuine, order of Masonic knighthood, as in it we have an intimate relation between the sword and the trowel, which is shunned by all other orders. The order of Masonic Knights Templar has doubtless been instituted by Freemasons, but has nothing whatever Masonic in its ritual, unless in a spiritual sense, and has no claim to be a Masonic order, as it is well known the ancient Knights of the Temple were not Masons, as we accept the term. They may have possessed certain secrets, and undoubtedly had a secret ritual or form of reception of candidates, but the order was not a Masonic one. It can, however, be proved by public documents that the genuine Order of the Temple was in existence in Scotland till the year 1650, and we are told that about 1680 a body of knights attached themselves to a lodge of Masons at Stirling, and were called *Crosslegged* Masons. The traditional origin of the Royal Order, and the legend which ascribes its foundation to King Robert the Bruce, in 1314, are well known, and must be familiar to every Masonic student. We shall not, therefore, occupy space and time by a recapitulation. It is exceedingly doubtful when the Royal Order was really established, but it is a most interesting fact that, although at present we have no Chapter of H.R.M. or Grand Lodge of R.S.Y.C.S. in England, we have indubitable evidence to show that, so far back as 1730, there was a Provincial Grand Lodge for South Britain, which met at the Thistle and Crown in Chandos-street, the date of whose constitution was *then* so ancient as to be called "from time immemorial." There were also in London, of similar antiquity, chapters at the Coach and Horses, in Welbeck-street, and at the Blue Boar's Head, in Exeter-street. It is but fair to say that at this time the Order in Scotland had become almost dormant, and the Provincial Grand Lodge of South Britain obtained permission from the Deputy Grand Master and Governor to grant charters, and on the 11th December, 1743, a warrant for a chapter of H.R.M. was granted to certain brethren to meet at the Golden Horse Shoe, Cannon-street, Southwark, and about a year after, 20th December, 1744, some others were authorised to meet at the Griffin, Depiford, Kent. Bro. William Mitchel, a Scotsman residing at the Hague, obtained from the P.G. Lodge of South Britain a charter for Holland, 22nd July, 1750; but, from unforeseen circumstances, was unable to use it. On his return to Scotland shortly after, he called a meeting of the then existing Knight Companions, and succeeded in reviving the Order in that country, and placing it on a firm basis. From that time it has continued to flourish until the present day, when we hope soon to see the re-establishment of the Provincial Grand Lodge of South Britain in London. It must not be forgotten that in 1747 Prince Charles Edward Stuart, in his celebrated charter to Arras, claimed to be the Sovereign Grand Master of the Royal Order, "Nous, Charles Edouard Stewart, Roi d'Angleterre de France, de l'Ecosse, et d'Irlande, et en cette qualité S.G.M. du Chapitre de H." Prince Charles Edward goes on to say that H. or H.R.M. is known as the "Eagle and Pelican"—

'Connu sous le titre de Chevalier de l'Aigle et de Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose Croix.' Now, there is not the shadow of a proof that the Rose Croix was even known in England till twenty years after 1747; and in Ireland it was introduced by a French chevalier, M. L'Aurent, about 1782 or 1783. The chapter at Arras was the first constituted in France—"Chapitre primordial de Rose Croix"—and from other circumstances (the very name *Rose Croix* being a translation of R.S.Y.C.S.), we are forced to the conclusion that the degree chartered by Prince Charles Edward was, if not the actual Royal Order in both points, a Masonic ceremony founded on, and pirated from, that most ancient and venerable Order. This is said to have been done by that celebrated Scotsman, the Chevalier John Michael Ramsay, for political and Jacobite purposes. Indeed, we are at once led to the conclusion that to the Royal Order of Scotland we are *indebted* (?) for all those degrees called "Ecos-sais," but which were invented in France or Prussia towards the close of the eighteenth century.

All other Masonic degrees can, under certain conditions, establish themselves in each country as Grand Bodies, owing no fealty to any other country; but the moment a Provincial Grand Lodge of the Royal Order throws off its allegiance to the Grand Lodge of the Order in Scotland, it ceases to be legal, and is *ipso facto* incapable of advancing brethren to the degree of H.R.M. the first, and only portion of the Order, to confer which a charter is granted by the Grand Lodge. A Provincial Grand Lodge has in itself no power to promote brethren of H.R.M. to the Knighthood of the R.S.Y.C.S.; but in almost every case the Prov. G.M. and Governor receive letters patent, which enable him and his Deputy to confer that dignity. All Knights Companions, no matter where advanced and promoted, must be registered in the books of the Grand Lodge in Edinburgh, and pay the usual fees to the parent body.

We may mention that the original warrant for the chapter at the Hague, granted to Bro. William Mitchel in 1750, is still in existence, and is in possession of the Order in Edinburgh, as well as the letters patent authorising him to promote brethren of H.R.M. to the R.S.Y.C.S.

The Grand Lodge also possess a Book of Records, with the list of members and their characteristics, previous to 1763, and regularly engrossed minutes, the first of which bears date 31st October, 1766, and which are continued to the present time. Before 1766, there is but little doubt, the books and minutes were lost or destroyed in the Rebellion.

Should the subject prove interesting to the Masonic student, we may, at some future time, give a few interesting extracts from these valuable Masonic records; but at present time and space will not permit.

There are many Knights Companions of the Royal Order in England—we beg pardon, South Britain—and we have reason to believe that a charter would be granted to them were they to apply in the usual course. Indeed, we are not not sure but that something of the kind is being already done. Be this as it may, we sincerely hope before long to see the re-establishment of the Provincial Grand Lodge of the Royal Order for South Britain.

ROYAL ORDER OF SCOTLAND.—This order is now established at Bombay, under the Provincial Grand Mastership of Sir Knight H. Morland. The following Sir Knights were recently exalted:—The Hon. J. Gibbs, M. Balfour, J. Percy Leith, E. Tyrrell Leith, Colonel L. W. Penn, Captain B. H. Mathew, H. Maxwell, Hon. G. M. Stewart, A. F. Shepherd, Dr. Shepherd, Dr. Blanc, J. Thomas, V. Reid, G. L. F. Connell, K. R. Cama, J. D. Wadia, W. Cooper, J. Green, and C. Mathews.

WE extract the following from a letter of the London correspondent of the *Western Morning News*:—"It is not, I think, generally known that Earl De Grey found his labours facilitated in no small degree by the fact that he is at the head of the English Freemasons. Freemasonry in America is very strong, and there was thus a powerful inducement on the part of influential Americans who are also Freemasons to receive him with the utmost courtesy."

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Rose of Denmark Lodge, No. 975.*—A regular meeting of this lodge was held at the White Hart Tavern, Barnes, Surrey, on Friday, the 16th instant. The W.M., Bro. Charles A. Smith, presided, supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; R. W. Little, P.M., Sec.; C. Butcher, J.D.; T. Farrell, W.S.; H. Potter, J. H. Tyler, J. Brook, J. Ayles, S. Harris, W. Palmer, C. Angel, T. T. Willcox, E. Phillips, H. N. Hewitt, W. Hamlyn, and by visiting brothers T. H. Edmonds, P. G. Steward, W.M. 8; G. King, jun., P.M. 1260; J. Wright, S.D. 1158; F. Keily, 1293; J. W. Burton, 1260; C. Thomas, 1260; and Elton Glover, 509. The lodge having been duly opened, and the minutes confirmed, Bros. Palmer and Keily were passed, Bros. S. Harris was raised, and Messrs. C. Doerr and Jas. Adams were initiated. It was proposed, seconded, and resolved that Bro. Henry Potter, late Treasurer, be elected an honorary member. The lodge was then closed, and the brethren sat down to a banquet, which gave every satisfaction. "The Health of the Marquis of Ripon," as M.W. Grand Master, was drunk with especial cordiality on the occasion of his recent advancement in the peerage, and all the usual toasts were given and heartily received. Bro. Elton Glover delighted the company by several songs charmingly sung, and equally well accompanied by himself on the pianoforte.

*Macdonald Lodge, No. 1216.*—This lodge held its regular meeting at the Head-quarters of the 1st Surrey Rifles, on Wednesday, the 14th instant, under circumstances of considerable melancholy interest. For a long period the corps to which this lodge is attached had not lost any of its members by death, but within the past few weeks no less than three have been struck off the muster-roll, almost suddenly. Of these, two were members of the lodge, and on the occasion of this meeting the members appeared in full Masonic mourning, the lodge-room itself being appropriately draped. Bro. Bilby superintended the musical portion of the proceedings, which were conducted throughout with the most impressive solemnity. The W.M., Bro. S. H. Wagstaff, was supported by Bros. Larilham, as S.W.; Bridges, J.W.; Messenger, S.D.; Hastie, J.D.; and Carnell, as I.G.; and also by Bros. James Stevens, I.P.M., Thos. Meggy, P.M., Dr. Cronin, Treas., J. J. Curtis, Sec., Alfred Williams, Ross, Edmonston, Kethro, Johnson, Wolton, and others. Visitors: Bros. E. Baxter (P.M. 8), Bilby (P.M. 861), Gompertz (P.M. 869), and Strachan (1319). The lodge having been duly opened and minutes confirmed, Bro. Peall gave proof of proficiency in the first degree, and was subsequently passed to the degree of Fellow Craft. With gracious condescension to the wish of Bro. Edmonston that he should be raised to the third degree by the brother who had initiated and passed him, the W.M. surrendered the chair of K.S. to Bro. James Stevens, I.P.M., who in a most effective manner raised Bro. Edmonston to the degree of Master Mason, the solemn musical accompaniment by Bro. Bilby adding greatly to the impressiveness of the ceremony. The "Dead March in Saul" having been played, and the chair of K.S. resumed by the W.W., the lodge was called to order and were thus addressed by the W.M.: Brethren, Let us turn from this ceremony of a figurative death to a contemplation of the stern reality. We have to mourn the loss of two of our members since our last meeting—Brothers Alfred Scruby and John Edward Newton. Bro. Scruby was not so much among us, but he was well known in the corps and highly esteemed, his death is deeply felt by the regiment as well as by this lodge. Bro. Newton was at our last lodge meeting, only a month ago, in full health and spirits, and was invested with a collar of office. His death is a striking instance of the uncertainty of life and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living. From them we are to derive instruction, and consider every solemnity of this kind as a summons to prepare for our approaching dissolution. Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed by the approach of death when we least expect it, and at an hour which we probably were led to think might be the most pleasant of our lives. What are the externals of majesty, the pride of wealth or charms of beauty, when nature has paid her last debt? Fix your eyes on the last scene, and view life stripped of its ornaments and exposed in its natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions are done away with. While we drop the sympathetic tear over the memory of our deceased brothers, let charity incline us to throw a veil over their foibles, whatever they may have been, and not withhold the praise their virtues may have claimed. Suffer the apologies of human nature to plead in their behalf—perfection on earth has never been attained; the wisest as well as the best of men have erred. Their meritorious actions it is our duty to imitate, and from their weakness we ought to derive instruction. Let us while in this stage of existence support with propriety the character of our profession, advert to the nature of our solemnities, and pursue with assiduity the sacred tenets of our Order. Then, with becoming reverence, let us supplicate Divine grace to ensure the favour of that Eternal Being whose goodness and power know no bound, that when the awful moment arrives, be it soon or late, we may be enabled to prosecute

our journey without dread or apprehension to that far distant country whence no traveller returns. By the light of the Divine countenance we shall pass without trembling through those gloomy mansions where all things are forgotten; and at the great, tremendous day of trial and retribution, when arraigned at the bar of Divine justice, let us hope that judgment will be pronounced in our favour, and that we shall receive our reward in the possession of an immortal inheritance, where joy flows in one continued stream and no mould can check its course. Unto the grave hath been consigned the mortal remains of our much-respected Brothers Scruby and Newton, there to remain until the general resurrection in favourable expectation that their immortal souls may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the tribunal of unbiassed justice extend His mercy towards them, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity. This we beg for the honour of His name to whom be glory now and for ever.—A solemn "So mote it be" was the response of the brethren to this address, and for some moments deep silence remained unbroken in the lodge and until the brethren resumed their seats. The lodge was then closed down to the first degree. Bro. T. Meggy announced the result of his stewardship at the last festival of the Girls' School, and stated that in addition to other subscriptions, the lodge had sent in twenty guineas towards the amount required to secure the honourable position of Life Governorship of that excellent Institution. The W.M. expressed his regret that the testimonial voted by the lodge at its last meeting to the I.P.M., Bro. James Stevens, had not arrived so as to enable him to present it in open lodge as had been intended. As the lodge would not meet until October, he desired that the brethren and Bro. Stevens would consider the presentation as now made in due form, and he would see that the testimonial itself was immediately forwarded to the recipient. The lodge was then closed, and the meeting adjourned until the second Wednesday in October.

## PROVINCIAL.

*HOLYHEAD.—Ithernia Lodge, No. 597.*—A regular meeting of the above lodge was held at the lodge-room, Marine Hotel, on Monday evening, the 5th inst. There were present: Bros. John Peters, W.M.; J. Lloyd Griffith, S.W.; William Lewis, J.W.; Owen R. Ellis, Sec.; John Ellis, S.D.; Dr. Owen Williams, J.D.; Rev. O. W. Jones, Chap.; Evan Evans, Steward; James Lloyd, I.G.; Samuel Hughes, Tyler; and a moderate muster of the brethren. The lodge was opened by the W.M., the opening ode sung; and the minutes of last meeting read and confirmed. Bro. John Roberts (of the Eblana Lodge, Ireland) was elected a joining member, and Bros. Vaux, Hattersley, Robson, King, and Little were passed to the second degree. There being no necessity for opening the lodge in the next degree, the W.M. proceeded with a course of instruction in the two first degrees, which was very well received by the brethren. The lodge was then reduced to the first, and after receiving propositions and transacting ordinary Masonic business, the meeting terminated.

*HAMPTON COURT, MIDDLESEX.—Carnarvon Lodge, No. 708.*—The regular meeting of this prosperous lodge was held on the 14th instant, at the Mitre Hotel, Hampton Court, Bro. the Rev. W. Taylor Jones, W.M., presiding. Four joining members, from Nos. 10 and 357 Lodges, were admitted, one of whom was passed to the second degree, and two gentlemen were initiated. Bro. the Rev. F. C. Crespieny, S.W., was then elected W.M.; Bro. F. Davison, P.M., re-elected Treasurer; and the Tyler was re-elected. It was unanimously resolved "That, in consideration of the distinguished position the R.W. Bro. the Earl of Carnarvon holds in the Craft as Deputy Grand Master of England, as well as from the lodge bearing his lordship's name, he be made an honorary member." Other motions having been discussed and adopted, the lodge was closed, banquet following.

*TWICKENHAM.—Crescent Lodge, No. 788.*—The election meeting of this lodge was held on the 23rd ult., at the Ait Tavern, Twickenham, Middlesex. Present: Bros. R. Gurney, W.M.; W. Smeed, G. Cordwell, Green, and Stedwell, P.M.'s; S. Larcomb, P.M., Sec.; R. Bendy, S.W.; Thompson, Hester, and others. Bro. F. Lane was passed to the second degree in a superior manner by Bro. Stedwell; Bro. Neats (22) was elected a joining member. Bro. R. Bendy, S.W., was unanimously elected W.M. Bros. Larcomb and Riley were re-elected as Treasurer and Tyler. The lodge was closed and banquet followed.

*WALTHAM CROSS.—Gresham Lodge, No. 869.*—The installation meeting of this prosperous lodge took place on Saturday, the 10th instant, at the Four Swans Hotel, Waltham Cross, Herts, the W.M., Bro. Robert Bruce, P.P.J.G.D., in the chair, supported by a goodly attendance of members and numerous visitors. The minutes of the last meeting having been read and confirmed, and the report of the Auditors received, Bros. Pery and Chapman were raised by the W.M. to the sublime degree of M.M. Bro. W. E. Gompertz, P.M. and Sec., having taken the chair, Bro. J. Forsyth, P.G. Sup. Wks., was presented for the benefit of installation, a numerous Board of Installed Masters was formed and Bro. Forsyth was duly installed in the chair of K.S. He afterwards appointed as his officers, Bros. Capt. Barnes, S.W.; F. D. R. Copestick, P.G.S.B., J.W.; J. Copestick, S.D.; W. C. Barnes, J.D.; A. C. Wylie, I.G.; Dr. Pottle, Organist; J. E. Grocott, Treas.; W. E. Gompertz, Sec.; Eltherington, Steward. An excellent oration was then delivered by the installing officer, after which the new Master initiated a candidate in a manner which reflected the highest credit upon him. Another gentleman being proposed as a candidate for initiation and some other routine business being completed, brought the evening's lodge business to an end, it was therefore closed

with solemn prayer. The brethren then adjourned to a sumptuous banquet, to which ample justice having been done and the cloth removed, the W.M. proposed the usual toasts in a very happy and appropriate manner. The health of the W.M. was proposed by the I.P.M., Bro. Bruce, in a humorous and complimentary speech, to which he responded in a most graceful and appreciative manner, characteristic of his deep thought and earnest desire for the well-being and success of the Gresham Lodge, and expressive of the sense of honour done him by placing him in his exalted position. The toast of the visitors was responded to by Bro. Dr. Iles, P.G.S.W. Herts, in a very excellent speech, congratulating the brethren on the very good working he had that day witnessed; and also by Bro. Keleway, who had travelled from Somersetshire to witness the installation of his "son," for such he considered the W.M., as he had been the medium of first communicating Masonic light to him in his native city of Wells. The toast of the Officers was responded to by Bro. Grocott, the Treasurer, who gave an interesting account of his impressions of Freemasonry when in the backwoods of America, by witnessing the kindly acts of brethren of the mystic tie. The several speeches were interspersed with some capital songs, and altogether the evening was most agreeably spent.

*MILLBROOK, CORNWALL.—Lodge Meridian, No. 893.*—The installation meeting of this lodge was held on Thursday, the 15th instant, at the lodge-room, New-street, Millbrook. The principal business was, as usual, the installation of the W.M. for the ensuing year, Bro. Wm. Henry Clark, the W.M.-elect, being duly installed. V.W. Bro. R. R. Rodd, P.M. 189, P.P.G.S.W., was the Installing Master, assisted by V.W. Bro. E. J. Worth, P.M. 893, P.P.G.S.D., and supported by V.W. Bros. W. H. Bickford, P.M. 893, P.P.G.S.D.; R. P. Stephens, P.M. 893, P.P.G. Steward; R. H. Rae, P.M. 189; Smith, W.M. 954; Thomas, W.M. 159. At the close of the installation, the W.M. appointed the following brethren as his officers: W. J. Harris, I.P.M.; T. Scriven, S.W.; W. Coath, J.W.; R. P. Stevens, P.M., Treas.; John Henwood, Sec.; C. A. Payne, S.D.; H. Eaton, J.D.; J. H. Filmer, I.G.; J. Dillon, Dir. of Cer.; and W. Cawse, Steward. The Secretary was presented with a jewel of his office. In the evening a large party of the brethren dined together at the Coopers' Arms, Millbrook, when amongst those present, in addition to the officers already named, there were Bros. J. B. W. Williams, P.M. 70; E. Aitken Davies, W.M. 1099; Capt. Youell, R.N.; and Dr. R. J. Laity. The dining-room was gaily fitted up for the occasion, magnificent groupings of choice flowers, from the gardens of Mount Edgumbe, in vases, forming the centre pieces along the tables. The usual loyal and Masonic toasts, with special toasts to V.W. Bros. Rodd and Worth, were drunk.

*COCKERMOUTH.—Skiddaw Lodge, No. 1002.*—The eighth St. John's Festival, in connection with above lodge, was held at Cockermouth, when a large number of members and visitors were present. The Installing Master of the day was Bro. Crowther Morton, P.P.S.G.W., P.M. 872, 1002, and 1267; and the other brethren present were Bros. G. W. Kenworthy (P.J.G.W., 119), E. Busher (P.G. Sec., P.G.S.B. Eng., 129), Rev. H. L. Puxley (P.P.G. Chaplain, W.M. 1002), R. Robinson (P.G. Junior Deacon, P.M. 1002), Rev. W. Williams (P.G. Assistant Chaplain, J.W. 1002), J. R. Tickle (P.G.P., 371), J. Rothery, W. Alsop (119), J. Jackson (1267), Joseph Morton (872), P. de E. Collin, Dr. Jones, T. Mandle, W. Armstrong, G. M. Tickle (371), W. Gaspey, E. Hinks, W. Lamony, D. Crosthwaite (1075), W. Shilton, P.M.; W. Taylor, S.W.; I. Evening, Treasurer; C. Mayson, Secretary; W. H. Lewthwaite, S.D.; J. Allinson, J.D.; R. Brown, W. Potts, T.; J. Bolton, J. Pearson, Joseph Mayson, Joseph Graham, R. Bailey, H. Hammill, and W. F. Lamony (1002). Bro. Puxley, the retiring Master, having opened the lodge in form, the minutes of the preceding meeting were read and confirmed, after which Bro. Puxley returned thanks for the support accorded to him by the members of the lodge during his term of office; and he added that he was about to be succeeded by a brother who would well and worthily represent the lodge for the next twelve months. The Installing Master then assumed his position in the east, whereupon Bro. Puxley presented to him Bro. John Pearson for promotion as W.M., this being followed by the delivery and reading of the usual obligation and charges by the presiding officer and the Grand Secretary. All those who had not passed the chair were then requested to retire, and an installing board was formed, as follows: Bros. Kenworthy, E. Busher, H. L. Puxley, R. Robinson, W. Shilton, and J. R. Tickle. On the re-admittance of the lodge, the newly-installed Master was successively saluted by the brethren in the several degrees, during the progress of which Bro. W. H. Lewthwaite played on the harmonium the customary salutary marches. The retiring officers having divested themselves of their collars and jewels, the Installing Master invested their successors, viz., Bros. C. Mayson, S.W.; R. Bailey, J.W.; I. Evening, Treasurer; W. H. Lewthwaite, Secretary; J. Allinson, S.D.; J. Bolton, J.D.; W. H. Smeihurst, I.G.; W. Potts, Tyler. The working proceedings of the installation were performed in a most artistic and craftsmanlike style by Bro. Morton, whom it should be observed, was assisted very materially by Bro. Kenworthy. The lodge was closed, and the brethren adjourned to the Globe Hotel, where a first-class dinner had been provided by Bro. Rapley. Bro. Pearson, the newly-installed Master, presided, and was supported right and left by Bros. Kenworthy, Tickle, Collin, Morton, Busher, and Robinson. The two Wardens (Bros. C. Mayson and H. Bailey) occupied the vice-chairs. The W.M. proposed the usual loyal and Masonic toasts, which were drunk with all honours and responded to in eloquent terms, but which we regret we have not space to publish. The brethren then separated, well pleased with their



re-union—one of the most successful ever held in the province.

**WESTON-SUPER-MARE.**—*St. Key Lodge, No. 1222.*—At the regular annual meeting of this lodge, which was well attended, Dr. Bradshaw, of the Hospital, was duly initiated by Bro. General Mumbee, W.M., after which the brethren proceeded to the election of a W.M. for the ensuing year, their choice falling upon the S.W., Bro. Clarke, proprietor and editor of the *Weston-super-Mare Gazette*. Bro. Edward Gregory was unanimously elected as Treasurer. A banquet followed.

**SUDBURY, SUFFOLK.**—*Stour Valley Lodge, No. 1224.*—This lodge continues to advance in prosperity under the able presidency of its W.M., Bro. the Rev. C. J. Martyn, Past Grand Chaplain of England, whose efforts for instructing and employing the brethren are indefatigable. Since his accession to office in August last the work of initiation, &c., has been generally sufficient to fill the allotted hours of labour, but at the meeting in May, the rev. brother took the occasion of a vacant evening to lecture on the tracing-boards, which he did in the most able and lucid manner, to the great edification of the brethren, many of whom had never had the opportunity of hearing them explained. At the regular meeting of the lodge on Friday, the 2nd inst., the W.M. further instructed the brethren in the working of the first degree. The Treasurer's report for the quarter was read, showing the finances to be in good condition. Bro. Edwin F. Fisher, late of the old Sudbury lodge, "South Suffolk," was elected a joining member; also Mr. Charles Osbourne for initiation, and Bro. the Rev. George W. Marwood, 312, for election, at the next meeting. Bro. R. E. Clarke, P.M. 1158, was invested by the W.M. with the collar and jewel of a P.M. of this lodge. The brethren adjourned to the Rose and Crown Hotel to banquet, where harmony and goodfellowship prevailed.

**WARRINGTON.**—*The Gilbert Greenall Lodge, No. 1250.*—The regular meeting of this flourishing lodge took place on Tuesday, June 13th, and was of more than usual interest, inasmuch as it was the day fixed on which the new W.M. (Bro. William Woods) was to be installed into the chair. The brethren began to assemble soon after two o'clock. Precisely at half-past two o'clock the W.M. (Bro. Mossop) took the chair, and opened the lodge with the usual solemnities. The following brethren, among others, were present, viz., Bros. Gilbert Greenall, P.M., P.S.G.W. of England, P. Prov. S.G.W. West Lanc.; Bowes, P.M., P.Z., P. Prov. G. Reg. Cumberland and Westmoreland, &c.; Richardson, W.M. 148; W. S. Hawkins, W. Pollitt, D. W. Finney, P.M., M.E.Z., Hon. Sec. 1258; Ephraim Auckland, A. Potter (Steward), the Rev. J. D. Massingham, D.D., LL.D.; R. Brierly, W. Reid, J. Barlow, R. Heaton, Dr. J. H. Gornall, T. Auckland, M. Whittle, Jos. Maxfield, P.M.; W. Savage, J. Parry, John Wood, Edwin Roberts, T. Donville, T. Pierpoint, W. Crompton, J. Dooley, J. Hannah, P. J. Edelsten, &c., &c. The minutes of the previous meeting having been read and confirmed, the ballot was taken for Mr. Joseph Dooley, gentleman, Warrington, and proved unanimously in his favour. Mr. Dooley, being present, was admitted in the usual manner, and duly initiated into ancient Freemasonry by the W.M. The Installing Master (Bro. Bowes, P.M., P.Z., &c.) now assumed the chair, and appointed as his officers Bro. D. W. Finney, P.M. 148, and Bro. Mossop, W.M. 1250. The W.M. elect was presented to the Installing Officer for the benefit of installation, and after assenting to a summary of the "ancient charges," was called upon to take a solemn obligation for the good government of the lodge. After this all brethren below the rank of Installed Masters were required to adjourn for a short time, which being done, a B. of I.M.M. was formed, and Bro. Bowes in a most masterly style, placed Bro. Woods in the chair of K.S. The B. of I.M.M.'s was then closed, and the brethren, according to rank, admitted and saluted the W.M. in the usual form and according to ancient custom. The W.M. then appointed and invested the following brethren his officers for the ensuing year: Bros. W. S. Hawkins, S.W.; W. Pollitt, J.W.; Richardson, W.M. 148, Treas.; D. W. Finney, P.M., Hon. Sec.; E. Auckland, S.D.; W. Crompton, J.D.; Roberts, I.G.; and J. Hannah, Tyler. On the proposition of the Secretary, the best thanks of the lodge were presented to the Installing Officer for the admirable manner in which he had performed the duties of the office. For this and past services to the lodge Bro. Bowes was also made an hon. member of the lodge. The R.W. Bro. Greenall, after expressing the pleasure it gave him to be again among the brethren, and to hear of the progress the lodge was making, proposed a vote of thanks to the I.P.M. (Bro. Mossop) for the very efficient manner in which he had conducted the business during his year of office. Bros. Bowes and Mossop returned thanks, and expressed a wish that the lodge might continue to prosper and become even more useful. The lodge was then closed in the usual way, and the brethren adjourned to the banquet, which took place at the Masonic-rooms, and was under the superintendence and management of Bro. A. Potter, one of the Stewards. The whole affair did infinite credit to Bro. Potter, and gave universal satisfaction to the members. We regret that Bro. Woods, the W.M., could not preside at the dinner, owing to the death of a brother and a brother-in-law, but his place was ably filled by the I.P.M. The usual loyal and Masonic toasts were given and responded to, and after spending a thoroughly enjoyable evening, the brethren separated in perfect harmony and good fellowship.

**POTTAR BAR, MIDDLESEX.**—*Acacia Lodge, No. 1309.*—A meeting of this lodge was held on the 14th inst., at the Railway Hotel, Pottar's Bar, Bro. G. J. Loe, W.M., presiding. The work performed was passing Bro. Minctry, raising Bros. Luti, Belchambers, and Lamby, and admitting two brethren as joining members. Bro.

Selby (157) was proposed as a joining member, and the lodge was closed. There were present: Bros. F. Walters, P.M.; E. Sillifant, P.M., Treas.; G. Cattell, P.M., Sec.; C. Horsley, P.M.; C. Staker, P.M.; J. H. Butten, S.W.; &c. Banquet was served.

**HARROW.**—*Harrow Lodge, No. 1310.*—The first regular meeting, under the presidency of the newly-installed W.M., was held on Tuesday, the 6th inst., at the Railway Hotel, Harrow. The lodge was opened by the W.M., Bro. George Pymm, and there were present: Bros. John Coutts, P.G.P., I.P.M., Treas.; J. Smith, P.M.; F. Walters, P.M., Sec.; W. H. Green, S.W.; F. Coutts, as J.W.; S. Homewood, S.D.; J. Smith, as J.D.; J. Harrison, I.G.; J. Cox, as D.C.; and others. The visitors were: Bros. Lewis Benjamin (27), W. Maxwell (35), and W. Burnell (749). The minutes of the previous meeting were read and confirmed. Bros. Thos. Hammond, J.W. 212; James Moore, 212; Thos. Arno, 749; and William Wickham, 749, were elected joining members; Mr. Wm. Spells was initiated; Bros. Edward Rawson and James Adiel Martin were passed; and Bro. Lewis Benjamin (27) raised. It was unanimously resolved to recommend Bro. W. H. Green, S.W., as the brother whom the lodge would like to see appointed to office in the Prov. Grand Lodge of the province. It was also resolved that Bro. Green be elected as the Steward to represent this lodge at the next festival of the Royal Benevolent Institution, which was carried *nem con.* Bro. Green, in a suitable speech, acknowledged these compliments. Some propositions for initiations and joinings having been made, the lodge was closed. Refreshment followed labour.

**HAMPTON.**—*Lebanon Lodge, No. 1326.*—On 21st inst., at the Lion Hotel, Hampton, a meeting of this lodge was held. Bro. J. T. Moss, W.M., presiding. Two joining members were admitted, and the other work done was initiating Messrs. Fleet and Sinclair, and raising Bros. Gill and Saville. Bro. S. Wickens, S.W., was then elected W.M.; Bro. J. T. Moss elected Treasurer; and Bro. J. T. Bavins, P.M., re-elected Tyler. Two joining members were proposed. A five-guinea P.M.'s jewel was unanimously voted to Bro. Moss, to be augmented in value by the voluntary contributions of the members, and as he has done so much to increase the prosperity of the lodge, no doubt a valuable testimonial will be presented to him. The lodge was then duly closed. Present: Bros. F. Walters, P.M., Sec.; H. Potter, P.M.; J. Thomas, &c. Visitors: Bros. E. Hopwood, P.M. 141; J. J. H. Moss, 169; and E. Gilbert, 834. Refreshment followed labour.

**ALDERSHOT.**—*Aldershot Camp Lodge, No. 1331.*—The members of this lodge assembled for their regular meeting at the Royal Hotel, on the 1st inst., at 6 p.m. The W.M., Bro. C. Carnegie, P.M., Past Prov. G. Supt. of Works, Essex, presided, and was supported by the following officers: Bros. J. Fenn, S.W.; Capt. Richardson, R.E., as J.W.; M'Kenzie, as S.D.; Anderson, as J.D.; Lucas, as Sec.; Laverty, I.G.; and Gold (of 723), as Tyler. There were about thirty brethren present, including Bros. Hacker, Warne, and Wells, of the Panmure Lodge, No. 723. The lodge was opened in due form, and the minutes of the last regular meeting were read and confirmed. A ballot was then taken for Staff-Sergeant J. Smith, R.A., a candidate for initiation, who was unanimously approved of. Bro. Osborn, P.M., then initiated the candidate in a most impressive manner. Bro. Swann was passed to the second degree; Bro. Captain Richardson explaining the working tools. Bros. Gardyne and Griffiths were raised to the third degree, Bro. Fenn, S.W., presenting the working tools. Bro. C. Carnegie, W.M., was elected Treasurer instead of Bro. Vincent, R.H.A., who is about to leave the station. Bro. M'Kenzie was then elected Almoner, instead of Bro. Vincent. Sergeant-Major Scott, 3rd Dragoon Guards, was proposed as a candidate for initiation. Bro. Warne, No. 723, performed the music appertaining to the several degrees in first-class style. The lodge was closed in peace, love, and harmony, and the brethren sat down to an excellent supper. The usual loyal and Masonic toasts were duly honoured, and a collection made for the charity funds.—An emergency meeting was held on the 8th inst., at which Sergeant-Major Scott, 3rd Dragoon Guards, was initiated into the mysteries of Freemasonry.

ROYAL ARCH.

METROPOLITAN.

**Chapter of Industry, No. 186.**—A meeting of this chapter was held at the Freemason's Hall, on the 20th ultimo, Comp. H. G. Lake, M.E.Z., presiding, assisted by Comps. G. Kelly, II.; T. S. Mortlock, J.; Bartlett, P.Z.; W. Mann, P.Z.; &c. Ballots resulted unanimously in favour of the following brethren: J. T. Bowen (186), W. L. Holt (186), J. T. Hood (554), J. E. Tallent (W.M. 186), J. Seex (J.W. 186), A. Black (186), G. Dyer (186), and Rev. R. Gordon (Chap. 1306). Comp. W. Mann, as M.E.Z., exalted Bros. J. Seex, A. Black, and J. T. Hood into Royal Arch Masonry, all the officers being perfect in their parts. The elections unanimously resulted in in favour of Comps. G. Kelly, as M.E.Z.; T. S. Mortlock, II.; T. Price, J.; H. Carpenter, P.Z., S.E. (re-elected); Noehmer, S.N.; M. Edwards, P.S.; and Woodstock, P.Z., Janitor (re-elected). It was carried *nem con.* to present Comp. H. G. Lake with a five-guinea P.Z.'s jewel. Three brethren having been proposed for exaltation at the ensuing meeting, the chapter was closed, and banquet followed. Visitor: Comp. F. Walters, P.Z. 73.

PROVINCIAL.

**KINGS LYNN.**—*Philanthropic Chapter, No. 107.*—A meet of this chapter was held on Thursday, the 8th inst., at the Globe Hotel, at which there was a fair attendance of companions. The officers present were Comps. Henry John Mason, of Norwich, P.Z., acting as Z.; Richard

Whitwell, of Norwich, as H.; and George Sadler, J. The chapter having been opened by the Principals, the following brethren, who had been previously unanimously elected members, were duly exalted: Bros. W. Bennett and Patrick, Norwich; Samuel S. Mossop, Long Sutton; Joseph Gowthorpe and the Rev. Thomas White, LL.D., King's Lynn. The ceremony was most ably performed by Comp. Mason, who also gave the historical, symbolical, and mystical lectures. The installation of Principals for the ensuing year also formed part of the business, and Comp. Mason installed Comps. T. M. Kendall, as M.E.Z.; George Sadler, as H.; and W. J. Pole, as J. The chapter was then closed, and the companions adjourned to refreshment.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

Bombay Conclave No. 28.

At a regular meeting of this conclave held at the Freemasons' Hall, Mazagon, on the 23rd March, 1871, there were present Sir Kts. E. T. Leith, 18°, M.P. Sovereign; Col. L. W. Penn, C.B., 18°, Viceroy; M. Balfour, 18°, Senior General; Captain J. Dixon, 18°, High Prelate; J. P. Cornforth, 18°, Treasurer; J. Thomas, 18°, Recorder; Alfred Swift, 81°, Standard Bearer; T. Crawford, Herald, J. W. Seager, 18°, Sentinel; also Sir Kts. Dr. J. Hulseberg, G. L. D'Emden, and G. W. R. Malins.

The conclave was opened in form with solemn prayer, the summons convening the meeting was read, and the minutes of the emergent and regular meeting were read and confirmed.

Bros. the Hon. G. M. Stewart, J. Winter, and Captain Bartholomew were introduced, and on being duly obligated, were installed Knights of the Imperial, Ecclesiastical, and Military Order of Knights of the Red Cross of Constantine.

All Sir Knights below the rank of Past Sovereign and Viceroy having left the conclave, Em. Sir Knight E. T. Leith proceeded to instal Em. Sir Kt. Col. L. W. Penn as Most Puissant Sovereign of the Bombay Conclave, and Em. Kt. Captain J. Dixon Viceroy of the same conclave.

The Sir Kts. on being readmitted saluted Em. Sir Kts. Colonel L. W. Penn and Captain J. Dixon.

The M.P.S. next proceeded to the appointment of his office-bearers for the ensuing year:—

Sir Kt. J. P. Cornforth ...	Senior General.
" Alfred Swift ...	Junior General.
" Thomas Crawford ...	High Prelate.
" J. P. Cornforth ...	Treasurer.
" J. Thomas ...	Rec. and Org.
" G. W. R. Malins ...	Prefect.
" Dr. J. Hulseberg ...	Standard Bearer.
" G. L. D'Emden ...	Orator.
" Hon. G. M. Stewart ...	Herald.
" Captain Bartholomew ...	Steward.
" J. Winter ...	"
" J. W. Seager ...	Sentinel.

Sir Kts. G. L. D'Emden, G. W. R. Malins, and Alfred Swift were appointed members of the Permanent Committee.

Em. Sir Kt. E. T. Leith informed the Sir Knights present of the regret of the Illustrious the Intendant-General, J. Percy Leith, 33°, at not being able to attend on account of ill-health.

There being no further work before the conclave, it was closed with solemn prayer at 8.15 p.m.

PROVINCIAL.

**LEICESTER.**—*Byzantine Conclave, No. 44.*—A regular meeting of this conclave—the last of the season—was held at the Freemasons' Hall, on Monday, the 12th inst., the M.P.S., Ill. Sir Kt. Kelly, I.G. Leicestershire and Rutland, presiding. The following Sir Kts. were also present: G. Toller, V.E.; Rev. Dr. Haycroft, H.P.; Partridge, Recorder; Sculthorpe, Treasurer; Baines, Prefect; Duncombe, Standard Bearer; Barber, J.G.; White, Buzzard, Shuttlewood, Thorp, Weare, Bembridge, Sentinel; and others. Visitors: Sir Kts. Kennedy and Belcher (Mus. Bac. Oxon) of the Rose of Sharon Conclave, Birmingham, the latter of whom most kindly and ably officiated at the organ, and the former as Senior General. The minutes of the last regular conclave, and of the two emergency meetings, having been read and confirmed, Bro. Simon Jacob, P.M. Towcester, P.P.G. S.W. Northampton and Hunts, was elected, but was prevented attending for installation, as were several other candidates previously elected. Bro. Dunn was installed by dispensation as Servitor in due form, the charges, &c., during the ceremony being delivered by the M.P.S., the traditional oration by Sir Kt. Toller, V.E., and the final charge was most impressively given by the Rev. Dr. Haycroft, H.P. Two candidates were proposed for initiation. The H.P. presented to the conclave a handsome copy of the Holy Law, appropriately bound and ornamented with symbols of the Order, for which a vote of thanks was unanimously passed. Some discussion afterwards took place as to the by-laws. Sir Kt. Kennedy, as a visitor, expressed his great satisfaction at the admirable working of the Order in this Conclave, and especially at the beautiful charge, so eloquently delivered by the H.P. A vote of thanks having been passed to Sir Kts. Belcher and Kennedy for their attendance and valuable assistance, the conclave was closed, and the Sir Knights adjourned to the refectory.

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FOY.—On the 20th instant, aged 36 years, at 114, Hyde Park Street, Glasgow, Bro. James Foy, M.M. Lodge Clyde, 408, and of St. Andrew's R.A. Chapter 69.

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

## The Freemason,

SATURDAY, JUNE 24, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## ONE GOOD TURN DESERVES ANOTHER.

FEW words ever uttered by the Most Worshipful Grand Master of England have been greeted with more general approval or with heartier applause than those spoken by the noble Marquis at last Grand Lodge respecting the great body of Masons in the United States. The "magnificent reception" to which his lordship alluded is a remembrance that will not easily pass away from the minds of any English-speaking brethren, whether their homes be on this or on the other side of the Atlantic—a chord of sympathy has been touched which we fondly hope will continue to animate and inspire the hearts of British and American Masons for all time to come. Why should it be otherwise? As we have frequently pointed out, the real principles of Freemasonry, and the social and charitable objects of a true brotherhood, are best understood and best practised by the Masons of this country and the States. Holding aloof from politics on the one

hand, and avoiding any collision with creeds on the other, it is our high privilege to unite men of all parties and all religions under the broad banners of tolerance and fraternity. Other nations have unhappily strayed from the old and beaten track of the Craft into devious paths that lead only to anarchy and confusion. But the sons of light, both in England and America, have ever clung to the "ancient saws" rather than to the "modern instances," and hence we find that in few other countries in the world is Freemasonry so powerful and so respected at the present day as in the United Kingdom and the United Republic. Well, therefore, might the Head of English Masonry say that he "would ensure to every American Freemason who might come to this country the warmest, the heartiest, and most fraternal greeting by the Grand Lodge of England." Well might he rejoice at the strong and healthy ties which bind us together: a common reverence for the sacred traditions of the past, a common perception of the duties of the present, and a common desire to make the future brighter and happier for the whole human race. Not by the feverish dreams of a fool's paradise, in which so many weak imaginations indulge, but by the gradual yet sure development of the nobler faculties of man's nature, and the realization of true freedom throughout the world. The sentiments spoken by our Grand Master found, as we have said, an echo in the hearts of all who heard him, and we are sure, now that a fitting occasion presents itself, those sentiments will obtain practical expression.

Some time since we had the pleasure of announcing that a number of American Knights Templar were about to visit our shores, and we have now the gratification of stating that they arrived safely at Queens-town, and may be expected in London about the beginning of July. It is true that these brethren have chosen to come as a Commandery of Knights Templar, but, in a primary sense, they are Masons, and, as such, entitled to the friendly and fraternal courtesy of the whole Craft. What is being done to show these brothers that the good old spirit of English hospitality still animates the framework of English Masonry? Are any preparations being made for their reception by the Craft authorities, or by the heads of the Royal Arch or Templar Orders? As yet, we have heard of but one instance, in England at least, in which a fraternal greeting has been tendered and accepted by our visitors. The Earl of Shrewsbury and Talbot has invited the American Knights to Alton Towers, and we are informed that delegates from all the lodges in the Midland Counties will be present to meet them. Nothing less was to have been expected from the premier earl, who, we are glad to say, will shortly occupy a high position in the Craft; but we want something more. A welcome ought to be extended to these brethren in the name of the great body of the English

Craft, and no more fitting return could be made for the kind and brotherly reception recently accorded to our Grand Master by the Grand Lodges in the States.

There is now no time to be lost, as the stay of the brethren in England is necessarily limited, and we therefore trust that the subject will be at once taken into consideration, so that proper arrangements may be made. The American Knights Templar must not be suffered to quit the soil of Britain without experiencing, in some measure at least, the truth and reality of the words uttered by the Grand Master of England. There is often more good done by a fraternal shake of the hand than by all the diplomacy of statesmen, or the protocols of learned councillors.

Nor is any great display necessary, or indeed desirable—our object is to convey, in the simplest yet heartiest manner possible, the good wishes of English Masons towards the vast American Craft. Let us, in short, make them feel as much "at home" in our lodge-rooms as they would in their own, far away in the good old *Keystone* State. Let us regard them as the ambassadors of a wider dominion than any over which prince or potentate bears sway; legates of an empire vaster and grander than that of Rome in its palmy days—the empire of freedom and fraternity.

Having every confidence in the generous spirit which animates the English Craft, we need only add that the project will not brook delay, but that instant action must be taken to ensure a creditable and successful demonstration.

## LODGE OF BENEVOLENCE.

The usual monthly meeting was held at Freemasons' Hall, on Wednesday, the 21st inst., under the presidency of Bro. J. Nunn, S.V.P., supported by Bros. J. Brett, J.V.P.; J. E. Saunders, J. Smith, J. Boyd, W. Ough, J. Hervey, T. A. Adams, S. Gale, H. Garrod, C. A. Cottebrune, C. P. Ward, F. Bennoch, W. Watson, J. R. Sheen, W. Mann, H. G. Buss, R. W. Little, J. W. Halsey, S. May, W. M. Bywater, R. H. Marsh, R. Collett, E. Litchfield, J. Lord, G. H. Hart, F. Webb, J. Terry, J. Barnard, J. C. Frank, M. E. Loewenstark, W. C. Crick, J. Stevens, H. Bigg, J. Kew, H. G. Harrison, J. C. Davis, J. Lazarus, &c.

The sum of £300 was voted in various sums to twenty-one petitioners, and two cases were deferred to the next meeting.

H.R.H. the Prince of Wales, P.G.M., has been elected W.M. of the Royal Alpha Lodge, No. 16.

WE are informed that Bro. the Earl of Shrewsbury and Talbot is to be the new Provincial Grand Master for Staffordshire.

Formal announcement is made in Tuesday night's *Gazette* that the Queen has been pleased to direct letters patent to be passed under the Great Seal, granting the dignity of Marquis to the Earl de Grey and Ripon, under the style and title of Marquis of Ripon, in the county of York.

A long letter, headed "What is Spurious Masonry?" arrived too late for insertion this week, but as the points involved are important, and we are at all times quite willing to give fair play to every phase of Masonic opinion, the letter shall appear in our next issue.

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

#### THE RED CROSS OF CONSTANTINE.

I am happy to explain to your correspondent "Nemo" that I used the title "old" Masonic Red Cross Order for the purpose of distinguishing it from the "new" Masonic Constantinian Order. I referred to a Red Cross Order, a venerable member of which I met some five years since at Cheltenham. He wore, as the decoration of the Order, a gold Greek cross, enamelled red. He told me simply that it was the jewel of the Masonic Red Cross Order. I believe he had been a member for half a century. The same cross is indicated in the only published document found in the celebrated box. Whether this was the "Red Cross of Babylon" or not, I am incompetent to say; but perhaps some brother can inform us whether the decoration of the latter Order is a plain red cross of the Greek form? If so, they are no doubt identical. The "Constantinian" part of the business is, I take it, an entirely modern invention.

Bro. "Nemo" will find in the *Freemasons' Magazine* the correspondence which first occasioned my using the term "Old" Red Cross Order.

LUPUS.

#### NINE INDIVIDUALS THE RULING POWER OVER ALL LEGITIMATE LODGES.

Your contemporary informs Freemasons that "The Supreme Council of Sovereign Grand Inspectors General, 33°, of the Ancient Accepted Rite," is the "ruling power over all legitimate lodges, chapters, etc." I confess, although a Craft Mason for nearly fifteen years, and a Royal Arch Mason for over twelve years, this is the first time I ever heard that they had any jurisdiction whatever over either lodges or chapters. Perhaps one of the nine members will kindly explain how, and by what authority, they claim to be "the ruling power over all legitimate lodges and chapters"?

A ROYAL ARCH COMPANION.

#### HONORARY MEMBERSHIP.

Honorary membership is quite a recent invention, and should only be conferred as a mark of distinction on brethren of great talents or merits, who have been of service, by their labours or their writings, to the Fraternity. It confers no power on the recipient like those which are the results of full membership, and amounts to no more than a testimonial of the esteem and respect entertained by the lodge which confers it, for the individual upon whom it is conferred.

CHALMERS I. PATON.

#### THE WORD AND CEREMONIES OF THE EARLY CHRISTIANS.

"The secret word which the associated brethren used among themselves for purposes of mutual recognition and confirmation was *Maranatha*, 'The Lord will come.' They fancied that they remembered a declaration of Jesus, according to which their preaching would not have time to reach all the towns of Israel before the Son of Man appeared in his Majesty. Baptism was the sign of entrance into the sect. The rite was the same in form as the baptism of John, but it was administered in the name of Jesus. Baptism was, however, considered an insufficient initiation into the Society. It should be followed by a conferring of the gifts of the Holy Spirit, which was produced by means of a prayer pronounced by the apostles over the head of the neophyte, with the imposition of hands. This imposition of hands, already so familiar to Jesus (Matthew xix. 13, Mark x. 16, Luke iv. 40), was the crowning sacramental act."

B.

#### OPERATIVE AND SPECULATIVE FREEMASONRY.

At page 345, Bro. Hughan says: "I believe strongly that the 'true history of Freemasonry in this country is the history of an operative body.'" Now, I believe that such is *not* the case, so far as our system of *speculative* Freemasonry is con-

cerned; and I should like Bro. Hughan to *prove* his assertion. I challenge him to prove that there was any more of *our* Freemasonry among the pre-eighteenth-century masons than there was among the coeval carpenters or tailors?

I am aware the old "masons" had a word, but what that *one* particular word was I do not know—only I have been led to understand it had nothing to do with any of the *words* belonging to *our* system.

W. P. B.

#### TOLERATION BEFORE 1717.

Toleration is a great principle of our Freemasonry. We find it enunciated as the "Great Fundamental" in the series of twenty-four articles which William Penn drew out in 1681 as the constitution of his new colony, Pennsylvania. The idea was noble and humane, and deserved success.

W. P. B.

#### THE KNIGHTS OF THE ROUND TABLE.

The legend of King Arthur and the Round Table is always an inviting subject for the poets; and we know not how many have tried their hands at it with more or less success. Mr. Tennyson has added to his laurels largely in his "Idylls of the King;" and Lord Lytton has followed not ignobly in the wake of the Laureate. But we have a slight quarrel to pick with these Arthurian singers. We hear of the good Sir Lancelot, and Galahad the pure; but where is Tom Thumb? From the sublime to the ridiculous is proverbially an easy descent; but the fact remains, that the original Tom Thumb—for Mr. Stratton is not the original Simon Pure after all, whatever Mr. Barnum may say to the contrary—the real, original Tom Thumb was an important character at King Arthur's Round Table. A work was printed in the year 1630, which bears the following title:—"Tom Thumb, his Life and Death: wherein is declared many marvellous Acts of Manhood, full of Wonder and strange Merriments. Which little Knight lived in King Arthur's time, and famous in the Court of Great Brittain!" It begins thus:—

In Arthur's court Tom Thumb did lie,  
A man of mickle might;  
The best of all the Table Round,  
And eke a doughty knight.

His stature but an inch in height,  
Or quarter of a span;  
Then think you not this little knight  
Was proved a valiant man?

#### FREEMASONRY AND JUDAISM.

Our Brother Carpenter has done well in introducing to the notice of the Craft the anomalous fact that Freemasonry, so much believed in by Christian professors, should derive all its charms from the Hebrew ritual, which they affect to despise as a thing of the past, and which has been tried and found wanting. I do not know upon what logic they base such a result, but so it is. My firm impression is, and I take scripture as my authority, that the law as given by Moses nearly 3,400 years ago, is as much in force now, and the awful words pronounced then as much concern us now, as they did the wandering tribe of Heber then; and that we shall be rewarded or punished as we have obeyed or disregarded these Divine laws. "The law of Jehovah is perfect, converting the soul," is the inspired language of David. "Think not that I have come to destroy the law and the prophets; I am not come to destroy, but to fulfil," were the words used among the first sentences uttered by Divine lips upon the Mount of Beatitudes. The internal or spiritual meaning of that law is faintly shadowed forth by the display and setting forth of the ornaments, furniture, and jewels of our lodge, and the ritual of our R.A. ceremony. The arrangements of both Craft and Arch lodges are no doubt faulty and conglomerous, and many innovations have been made to suit our notions of ease and handiness, than by the rigid rule of the science which dictated it. Our lodge should be set out on the model of a Jewish synagogue (I am not a Jew), and that I think is meant to be in accordance with the Tabernacle in the wilder-

ness, which became afterwards the perfect model for the building of King Solomon's Temple. The Almighty gave strict commandment to Moses how to make all those things: "And see and make in the form of those things which thou wast made to see in the mount." [The critic will observe here that the prepositional is *in* not *on*.] One of the oldest aphorisms we have is from Thales, one of the reputed seven wise men of Greece. He said: "There is nothing in heaven but is also on the earth, but in an earthly degree; and there is nothing on the earth but is also in heaven, but in an heavenly degree;" and no doubt the aphorism was borrowed from the Hebrews. It could not have been an earthly pattern that Moses "was made to see in the mount;" it must therefore have been a vision of the spiritual world; and, if so, a lesson to us of the life and habits of spiritual beings. I believe that much concern is taken by the Jewish priesthood to preserve the identical arrangements of the tabernacle, although it is asserted by Jew and Gentile that the Talmudistic gloss has defaced much of its original purity.

The Jewish history may be called a macrosomatic history, since the history of every known nation, ancient or modern, is identified with the Jew. With Terah the Noetic dynasty appears to have closed, and the, to us, world's history seems to open. The descendants of Noah appear to have sunk into the grossest idolatry, and Abraham was called to be the harbinger of a new theism, which should acknowledge the one only true God and His triune essence. In no history can the workings of Divine Providence be more beautifully displayed than in the Almighty's dealings with the Jewish people. Abram was called to leave his father's home, his household gods, and all dear to him, and go into a land of which he knew nothing, on the bare promise that his seed after him should inherit that land and become a great and mighty people. The nomadic life led by the patriarchs prevented all intercourse with the outer world. The patriarch was the Sheik or the family, and they had little intercourse with other tribes. Abraham appears to have been very scrupulous in this respect, by refusing to bury his dead with the dead of another powerful tribe; and the care he took to procure a wife for his son Isaac out of his own country and kindred. The cruel and treacherous murder of the Shechemites was occasioned by strong feeling which the Hebrew tribe had against intermixture with any other tribe, either in life or death, as they only had received the covenant of circumcision. By a series of provident steps, upon which even the infantine mind loves to dwell, we find this simple-minded pastoral people brought into contact with the most scientific and polished nations upon the earth. The introduction of Jacob to Pharaoh is, perhaps, as touching a scene as any recorded in sacred history. "How old art thou?" was the question put by Pharaoh; and mark the sublimity of the reply: "Few and evil have the days and years of my life been." And at the close of the interview, the aged patriarch blessed Pharaoh, who was the mightiest ruler on the earth, "and went out from before him." Jacob, true to his traditions, would not mix his bones with the bones of the stranger, nor would his son Joseph after him. The death of Jacob was considered to be a great calamity, and his funeral was attended by the chief rulers of the country, who gave it the name of "Abel Mizraim," or the "Mourning of Egypt." I have alluded to this because I have observed through the medium of THE FREEMASON that among the many exotics that have lately been produced in Masonry there is one called the "Rite of Mizraim," and I have wondered what could be its meaning. In my endeavours to find out, I find that Mizraim was the son of Ham, who was the son of Noah. The antecedents of Ham are not preposing. It must be borne in mind by all biblical readers that in the Sacred Volume the word NAME denotes a principle, *either good or bad*, and that the word city corresponds to doctrine, and that to build a city corresponds to the establishment or founding a school of thought. In this sense it has been asserted that Mizraim was the founder of those called the Magi, or as



the scripture denominates them, "The Magicians of Egypt." In fact, they were a school of astrologers or witches. It is of this order that Jannes and Jambres belonged to, whom St. Paul alludes to as having withstood Moses, and whose characters, as given by St. Paul, are not fitting examples for Masons to follow. Passing over that portion of the Jewish history known as the prophetic dispensation, and ably alluded to by our Bro. Carpenter, we will take a running look at what is known as the connection, namely the closing of the Book of Malachi, and the advent of our Lord in the flesh, or the angelic prologue, sung to the shepherds while watching their flocks by night. It appears that the Almighty did with Israel

"As we with torches do ;  
Not light them for themselves ;"

but for the nations of the earth, that through them the curse of idolatry should be removed. And the Almighty promised them many and great advantages, on the condition that they, as a nation, should remain faithful to the mission which he had charged them with. Our Bro. Carpenter has given us a succinct account of their occasional apostacies, and their dire punishments as the result. He has quoted largely from the prophet Isaiah, who flourished during the reigns of Uzziah, Joatham, Ahaz, and Hezekiah. Three of these were princes who possessed far above the average amount of kingly virtues and patriotism, and who received the approbation of Jehovah, through His prophet, for their munificent and beneficial actions while on the throne of David. Ahaz proved the most corrupt monarch that the house of David had as yet produced. He respected neither the law nor the prophets, nor even Jehovah himself ; but regarded nothing but his own depraved inclinations. His reign was as hateful to the Jews as that of John in England ; but we do not judge the kings of England by the character of John and one or two others, nor should we judge the kings of Judah by the measure of Ahaz. The great desert has beautiful oases, and the Jewish history has chapters which have been and still are the admiration of the world. They had been avenged of the Assyrians, who led them into captivity. The cause of their captivity was their proneness for the Assyrian gods, and Jehovah delivered them over to their bent, and they became sadder and better men. The destruction of the Babylonian Empire by Cyrus the Persian, gave the Jews new masters, and their return to Jerusalem. Daniel, Nehemiah, Ezra, and Haggai flourished during this time. The rule of the Persian was mild, and he greatly favoured the Jews. Isaiah's prophecy was shown to him where he is mentioned and addressed by name many years before his birth, as follows : "I am Jehovah, and there is none else. I form the light, and I create darkness ; I make peace and create evil. I, Jehovah, do all this." This declaration was directed against the doctrines of Zoroaster, which were taught in Persia by the magi. They taught the worship of two deities representing light and darkness, who were continually endeavouring to counteract each other ; but Jehovah declared that the Jews were His witnesses to bear the solemn record, "That before Him there was no God formed, neither should there be after Him, and that besides Him there was no Saviour.

After the fall of the Persian dynasty, occasioned by the battle of Issus and the death of Darius, the Jews were at the mercy of Alexander the Great. Alexander was incensed against the Jews, not so much on account of their religion (as there were some points in his own which were similar to the Jews), as their refusing to pay him their tribute when he first invaded Syria. Accordingly, on his progress to Egypt, after the destruction of Tyre (332 B.C.), he turned aside to Jerusalem. He was met by the High Priest, Jaddua, arrayed in his pontifical robes, the priests in their usual habits, and by a number of citizens in white robes. Upon seeing the High Priest, Alexander made the first advance to salute and to worship the sacred name inscribed on the mitre, observing to those around him, "I adore not the High Priest, but the God whose priest he is," and added that

he had seen in a dream such a person in such a dress assuring him of the conquest of the Persian empire. He promised that the Jews in Babylon and Media should enjoy their own customs and laws. By the death of Alexander the Jews lost a friend, and under his successors they were subjected to a variety of oppressions and persecutions. Their country being placed between two powerful and opposing nations—that of Syria on the north, and of Egypt southward—they were in a rather perilous position. Josephus says : "They resembled a ship tossed by a hurricane, and buffeted on both sides by the waves, while they lay in the midst of a contending sea." Under the Ptolemies the Jews had about three parts of a century of comparative tranquillity, being under the protection of the Egyptian throne ; but this peace brought them into connection with the outlying Grecian nation, and notwithstanding the many bitter punishments they had endured for following after strange gods, the more opulent of the Jews studied the language, and copied the manners and customs of the Greeks, and made themselves acquainted with the Greek philosophy. This departure from the simplicity of their original law, that Jehovah was one, and that they should serve no god but Him, ended in their being delivered over to those nations whose gods they served, with the attendant persecutions and calamities. About B.C. 160 Antiochus, the fourth king of Syria, whom the Greeks surnamed Epiphanes (illustrious), but whom the Jews called Epimanes (a madman), subjected them to the most horrid cruelty. He murdered Eleazar, the High Priest, for refusing to eat swine's flesh, and the noble Jewish matron and her seven sons, who had set the royal madman at defiance. These, and many others, died declaring their hope in the advent of a deliverer, who appeared in the person of Mattathias, of the Asamonean family, from whom they afterwards took their name. He dying, left the cause and hope of Israel to his third and bravest son, whose youth and valour gave new life to the noble war. He raised his standard, and inscribed upon it a cabalistic word, formed by M.B.C.I., the initial letters of the Hebrew "Mi Chamoka Baalim, Jehovah," "Who is like unto Thee among the Gods, O Jehovah !" With the promotion of Judas Maccabeus to be the ruler of Judah, the rule of this family, which, after a reign of about 120 years, fell to the rule of Hyrcanus the 2nd. The history of the Jewish people is now involved in the records of anarchy, plots, treasons, and petty intrigues with Pompey, Caesar, and the Roman nation, which ended in placing Herod the Idumean, afterwards called the Great, upon the Throne, who commenced his reign by cutting off the heads of the Asamonean party. Thus ended what is termed "The Connection."

Our Bro. Carpenter writes very bitterly against Judah for their apostacy, profligacy, and enormous wickedness. Softly, softly, good Christian Brother, this is a point too tender for even tenderness to touch ; they have been wept over by eyes purer than our own, "too pure to behold iniquity," but who said, "He that is without sin cast the first stone." The names of David, Solomon, Jehoshaphat, Hezekiah, and Josiah are names that shine out with equal splendour with our Henries and Edwards. We care not to be judged by our John, and Tudors, and Stuarts ; judge not the kings of Israel by Ahaz and the like.

There is no nation that so often passed through the furnace of affliction as the Jews, but still they have been the favoured people of God. They have had the most glorious mission committed to their charge that ever nation had—the unity of God and the immortality of the soul, the blessed hope of a glorious hereafter to the good and of condemnation of the obstinately wicked. They have been sometimes faithless to their trust, but they have been the sufferers for their wrong-doing, and to follow the charge of our Divine Master, we must not throw a stone. And what is to be the future of the seed of Abraham ? Has the grand drama of the world's sacred history, in which the Jew has been made to appear as the leading character, to become

extinct, like the climax of a modern drama where the hero is got rid of, and all comes right again ? The facts of the past give no such shadows for the future. Is Judaism a theory of the past ? and if so, what was its last act ? Among the many sensational societies of the present day is one "For the Conversion of the Jews." From what, or to what, are they to be converted ? Him you acknowledge as the founder of your faith was a Jew, and who said, "I am not come to abolish the law." He chose His twelve apostles from among the Jews. He never asked the Samaritan, whom He praised more than the Jew, to assist Him, but said to the woman at the well, "Ye know not what ye worship." We know what ye worship, for salvation is of the Jews. He greeted Nathaniel as "An Israelite indeed, in whom there was no guile." Can we say as much in our day of Christians being without guile ?

Why, it is the current coin by which Jew and Gentile pay to each other their debts ; and to which school of theological thought (as it is called) will you introduce him when you have got him ? and how will you teach him the difference between orthodoxy and heterodoxy ? St. Paul, a Hebrew of the Hebrews and who boasted of being so, applauded Timothy for his persevering study of the law ; and what law could he have studied but the Hebrew law ? John was commissioned to denounce the Church at Smyrna, not because they were Jews, but that they said they were, and were not. And have all the prophecies connected with the promises to that nation been realized, or not ? If they have, when was the last accomplished ? Ezekiel's vision has yet to be developed ; St. John's visions of the new Jerusalem have not yet come down from God out of heaven. When these and others shall be accomplished, then will be realized on earth Isaiah's prediction, "That men shall beat their swords into ploughshares and their spears into pruninghooks, nation shall not lift up sword against nation, neither shall they learn war any more ;" "Thy sun shall no more go down, neither shall thy moon withdraw itself, for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended." This promise was made to the Jews, has it been as yet accomplished ? W. B. (742).

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### ON THE CARNALITY OF FREEMASONRY.

To the Editor of the Freemason.

DEAR SIR AND BROTHER,—I read with a deep interest the letter of Bro. Buchan at page 377, but am sorry to confess that I cannot understand what he defines Freemasonry to be. The chief characteristic he seems to see in it is that it is *carnal*. By this, young Masons (as I am) must, I suppose, imagine that our *carnal* passions (which are fleshly, sensual, unregenerate (Rom. viii.), the natural state of man ; in fact, in the state symbolised among us by the rough ashlar), are to be set forth and strengthened after we enter the lodge. This, however, our worthy brother cannot mean. To me, Freemasonry, in its degrees, is determinately opposed to all, and every passion of the flesh (a list of which Paul the Apostle has given for our instruction in Gal. v., 19) are to be *knocked off* by our instruction in the principles of Freemasonry—Brotherly Love, Relief and Truth ; nor are we to rest until we have made ourselves, by the help of our Great Father, perfectly square and upright—the perfect ashlar.

Surely Freemasonry, while its immediate work may be seen by man only on the earth, yet it points us away from everything *carnal*, and directs our thoughts to Him whose we are : bidding us work and live by rule, as T.G.A.O.T.U. ever has done. Religion proper is that which gives peace to man *here and on* to all eternity. And is Freemasonry unable to do this ? No, it is able ; and does do all to those who submit—by destroying every *carnal* lust in their flesh—to its most simple, yet grand, teaching. It initiates its founder, who is *not carnal*, by not using force, as zealots among so-called rival religious sects do, to compel men to worship Him only in particular places set up by proud man.

If the Fraternity is *carnal* in its teaching, how far does this carnality extend ? and where is the

line of demarcation between it and the spiritual, since it points to an eternity? Where is the strength of Freemasonry? Remember the saying of Gamaliel, Acts v. 38: If this work be of man—in a carnal state, I presume—it will come to nought. Verily its strength lies in the infallible plumb-line, which, like Jacob's ladder, rises higher and higher, and forms one continual line of union between this world and the next.

In conclusion, T.G.A.O.T.U. has created all bodies on a plan drawn by Himself, and that were not so, there never could have been such a body of men as Freemasons on this earth. Hence, as long as Masons are true, and "hold fast the form of sound words once delivered," our venerable system cannot be called a carnal one.

I am, dear Sir and Brother,  
"REGEM SERVA," 450.

A COMPLAINT.

(To the Editor of The Freemason.)

SIR,—Feeling satisfied that you are a lover of fair play, and that your columns are always open for a true and faithful statement of the proceedings of the Craft, may I beg your insertion of the following explanation of the treatment received by myself at the Lodge of Finsbury, No. 861. I have already written to the *Sunday Times*, who have not only refused the insertion of my letter, but have stepped out of the way to pile obloquy upon my head.

The installation of the lodge took place on Friday, May 26th, when such altercation took place as warrants me in offering some explanation. A feeling has for some time past, I regret to say of discord, crept into the lodge, which has arisen from a display of dominant tyranny on the part of some who should have shown an example more congenial with the ancient landmarks of Masonry—any dissentient from their views has met with most rancorous opposition, and unfortunately I have been made a victim.

The bone of contention has been the removal of the lodge to a more convenient place than the present, and I very much doubt if the Grand Lodge knew the particulars, it would allow the meetings to be held there. The *Sunday Times* had two previous statements, neither of which were founded upon facts. The true account is, that a brother proposed that the lodge should be removed, and requested the vote to be taken by ballot. This the W.M. refused, and ordered it to be taken by show of hands, when the brother who proposed it recommended his supporters not to vote, whereupon it was put to the show of hands, and there were sixteen against the removal out of a meeting of thirty-seven. There were not four hands up in favour of removal, as the *Sunday Times* stated, as no hands were shown on the contrary.

Trusting you will publish this letter in justice to myself, and to show the Craft how Freemasonry is estimated in the Lodge of Finsbury,

I am, yours respectfully,  
E. BENJAMIN,  
late J.W. to the Lodge.

THE 1717 THEORY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I regret to say that I have not been a constant recipient of your paper from its start, and am therefore not in possession of all the arguments advanced *pro* and *con.* on the 1717 question. If, therefore, the following quotations from manuscripts, written prior to 1717, have not hitherto appeared in your paper in connection with the question at issue, permit me to furnish them, as they may serve to throw some light on the subject:—

First. In a constitution printed in *C. W. Moore's Magazine*, Boston, U.S., in December, 1842, said to have been copied by Bro. Henry Phillips, P.M. of Moira Lodge (London) from the Harleian MSS., vol. 1942, the following regulation is given, under the heading of "The New Articles:" "31stly. That no person shall be accepted a Freemason, or know the secrets of said Society, until he hath first taken the oath of secrecy hereafter following: 'I, A. B., Doe, in the presence of Almighty God, and my fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of the secrets, privileges, or counsels of the Fraternity or fellowship of Freemasonry, which at this time, or any time hereafter, shall be made known unto me. Soe helpe me God, and the holy contents of this book.'"

When and where that document was written I know not. Whether the articles above alluded to, called "new," were new when the document was penned, or copied so from some older constitution, I am equally unable to answer. One thing, however, we may be sure of. If the document itself is not a forgery, it must have been written some time before the establishment of the G.L. of England.

It is immaterial whether it was written one hundred years before the revival, or only one year. Here, then, we have a document older than 1717, plainly indicating that Masons were then in possession of some secrets. This, however, does not prove that the "secret" had reference to signs or words; but the following quotations from Mr. James O. Halliwell's book on Freemasonry certainly confirms the supposition that before 1717 Masons knew each other by signs and words. Mr. Halliwell says:—"In Aubrey's Natural History of Wiltshire, a manuscript preserved in the library of the Royal Society, on page 227, the following passage may be found: 'Sir William Dugdale told me many years since that about Henry the Third's time the Pope gave a bull or patents to a company of Italian freemasons to travel up or down over all Europe to build churches. From those are derived the fraternity of adopted masons. They are known to one another by certain signs and watchwords. It continues to this day. . . . The manner of their adoption is very formal, and with an oath of secrecy.'"

We are not, indeed, informed the precise date when Mr. Aubrey wrote the natural history of Wiltshire. Two things are however certain: 1st, that Mr. Aubrey must have written that natural history of Wiltshire during his own lifetime; and, 2nd, that Sir William Dugdale must have communicated to Mr. Aubrey the Masonic information, while he (Dugdale) was still a mortal. Now I learn from Charles Knight's English Cyclopaedia, that Aubrey died either in 1697 or 1700, and that Sir William Dugdale departed this life on February 10th, 1686. Assuming, now, that Aubrey did not write the natural history of Wiltshire until the year 1700, and by "Sir William Dugdale told me many years since," Mr. Aubrey meant that Sir William had told him that anecdote just before his demise on February 10th, 1686. We are here still certainly furnished with strong evidence that more than thirty-one years before 1717 the Masons had secret initiations, signs, and words. If, therefore, the above quotations, and the inferences they lead to, have not hitherto been advanced by the opponents to the 1717 theory, or rebutted or explained by its advocates, I respectfully submit the above facts to their consideration.

Respectfully and fraternally yours,  
JACOB NORTON.  
Boston, U.S., May 29, 1871.

THE GEORGE TEDDER FUND.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have great pleasure in informing the Craft, through your columns, that the accounts of the above fund were audited by the Committee on Wednesday, the 16th June, when it appeared that the total amount received (including the grant from the Board of Benevolence) was £110 9s., which amount has been devoted to Bro. Tedder's benefit.

Allow me also, on behalf of the Committee and myself, to thank the Craft for their liberality in responding to the appeal, and yourself, for your kindness in forwarding the object we had in view.

Further information relative to the case, I shall be happy to furnish to any one who may require it.

I am, yours fraternally,  
JESSE OWENS.

4, Overly-road, Junction-road, Upper Holloway.

SCOTLAND.

GLASGOW.

On Tuesday, the 6th inst., the Girvan Encampment of Knights Templar met at the Masonic Hall, Struthers-street, Glasgow, under the command of Sir Knight Robert Bell, assisted by the following Sir Knights:—J. C. Park, Deputy Commander; Thos. Clanachan, P.E.C.; J. E. Speirs, C.G.; Mat. Clanachan, C.C.; James Love, Treasurer; George Reid, S.C.; Dugald Butter, J.C.; and about thirty others. The first business was the introduction of a candidate, Comp. George W. Wheeler, of Mount Lebanon Chapter 73 (E.C.), and Caledonian Unity 73 (S.C.), who, after undergoing the usual initiatory exercise, was dubbed a Knight of the Temple. The solemn and impressive ceremonies of this order were never more effectively rendered than on this occasion by the Noble Commander, whose working is always distinguished by solemnity and grace. He was ably assisted by the whole of his subalterns, as this encampment for some time past has chosen for its officers only those brothers who by careful working in the other grades of Masonry have proved their worthiness to serve in the Temple. The M.E.C. then read to the encampment the passage from THE FREEMASON relative to the visit of the American Templars, and said he thought it would be advisable to get up a suitable demonstration to welcome them to Scotland, and as this was the only encampment in Scotland that holds regular monthly meetings, it would naturally devolve on them to make an effort to welcome their Transatlantic confreres. After

some conversation as to the best form of giving that welcome, it was moved by the Captain-General, and seconded by the Past Commander, that a committee be formed to correspond with the American Templars on their arrival at Queenstown, and offer them a fraternal greeting; also to arrange the time and form of the demonstration. The following Sir Knights were then appointed as the said Committee, viz., the M.N.C., R. Bell; H. Speirs, C.G.; T. Clanachan, P.N.C.; T. Love, T.; and Jas. Barclay. The encampment was then closed in the usual form and with the proper ceremonies.—An emergency meeting was held on Wednesday, the 14th inst. Sir Kt. R. Bell presided and informed the Sir Knights that the meeting had been called to make arrangements to meet their Transatlantic brethren, he having received a telegram from them from Cork to the effect that they would gladly avail themselves of the kind invitation of this encampment. Sir Kt. J. E. Speirs, C.C., then reported the steps already taken by the committee, and suggested the appointment of a larger committee to make the necessary arrangements. After some discussion, it was decided to invite the distinguished visitors to a banquet, to be held in the hall of this encampment on Saturday, the 24th inst., and to suggest to them the desirability of the members of this encampment joining their visitors in attending Divine service at the Cathedral on Sunday. [The interest evinced in this proposed demonstration may be judged from the fact that though only a few hours' notice was given of the meeting, twenty-five Sir Knights attended.]

THE AMERICAN K.T. TOURISTS.

The following "Letter of Credence" to the American Masonic tourists has been sent to us, and we have great pleasure in making it public:—

To the Most Eminent and Supreme Grand Master, the Grand and Subordinate Officers, and Sir Knights of all Encampments and Priors of the Royal, Exalted, Religious and Military Order of Masonic Knights Templar in England and Wales, and jurisdiction thereunto belonging; as well as to those of Scotland, Ireland, France, Germany, and in whatever country wherever the Symbol of the Cross has been displayed upon the banners of Templarism to advance the moral, intellectual, and religious knowledge of our Christian Order,

PEACE, UNITY, FRATERNAL LOVE.

The active and honorary membership of the Sir Knights of Allegheny Commandery, No. 35, of the city of Allegheny, Pennsylvania (whose names are hereunto attached in their own handwriting), deriving a charter from the Right Eminent Grand Commandery of Knights Templar of the State of Pennsylvania—in their associate capacity as a subordinate Commandery, having made all the necessary arrangements for an excursion through Europe, and to visit all Encampments and Priors on their designated route—it is eminently proper on such an occasion that this Right Eminent Grand Commandery of Knights Templar should present a Letter of Credence to those valiant and magnanimous Knights of Allegheny Commandery, No. 35.

It is more particularly required from this Grand Body, as Pennsylvania was the first State in the American Union which organized a Grand Encampment, in Philadelphia, in 1797, from Sir Knights who came to this State from the mother country, and brought with them the rites and ceremonies of our chivalric and Christian Order. Hence it is right and proper that the glorious old Keystone State should be the first Grand Commandery in America to send back to our mother country one of her subordinate Commanderies, fully equipped, to visit the home, the altars, the asylums, the historic reminiscences; nay, the graves and monuments, of our Templar fathers. This fact of itself should, and we trust ever will, render more stable and lasting the fraternal intercourse which should exist between two countries descended from a common origin and bound together by the same ties.

In the exalted character of Knights Templar, therefore, we affectionately and fraternally commend each and every of the members and Sir Knights of Allegheny Commandery, No. 35, as Master Masons who have worked on the Square—as Royal Arch Masons who have wrought on the Triangle at the rebuilding of the Second Temple, and brought to light treasures of inestimable value—and as Sir Knights who as pilgrim penitents in our asylums, have not only visited the Sepulchre, but knelt around the Sacred Delta, and beheld the Cross of our ascended Redeemer.

These Sir Knights go from among us for a season as our immediate representatives, and we pray you, as Officers and Sir Knights, to extend to our beloved subordinate, the Sir Knights of Allegheny Commandery, No. 35, and those associated with

them from other States and other Commanderies, those fraternal greetings and that disinterested friendship and unbounded hospitality which ever has, and we trust ever will continue to adorn, distinguish and characterize our magnanimous Order, based upon Brotherly Love, Friendship and the Christian Religion.

Throughout their perilous voyage by sea and land, the Officers of the Right Eminent Grand Commandery, its subordinates, and the individual Sir Knights, will feel it to be their duty to pray Immanuel, God with us, to have the illustrious Knights of Allegheny Commandery, No. 35, and those associated with them, in His most holy keeping, and in due time return the Sir Knights in peace and health to their families, their friends, their brethren, and their asylums, in which fond and loving hearts will greet them as weary, way-worn pilgrims, who, having performed their pilgrimage, desire to rest and offer their prayers and meditations at the shrine of their Redeemer.

Given at a Special Conclave of the Right Eminent Grand Commandery of Knights Templar of the State of Pennsylvania, convened at Towanda, Bradford County, and State aforesaid, on Tuesday, April 11, 1871, A.O. 753, A.E.O.P. 74.

- H. B. McKEAN, G. Commander.
- C. E. MEYER, D.G. Commander, p. t.
- ABRAHAM MILLER, c. G. Generalissimo.
- FITZ J. EVANS, G.C. General.
- DANIEL WASHBURN, G. Prelate, p. t.
- GRANT WEIDMAN, G.S. Warden.
- J. W. HAYS, G. J. Warden, p. t.
- JAMES HOUSTON, G. Treasurer, p. t.
- ALFRED CREIGH, G. Recorder.
- D. J. MARTIN, G. S.-Bearer, p. t.
- CHAS. A. SAYLOR, G. S.-Bearer.
- JOHN L. YOUNG, G. Warden.
- C. F. KNAPP, G. Marshal.
- JOHN VALLERCHAMP, G. Sentinel.

Office of E. G. R., of Pa.  
Towanda, April 11, 1871, A.O. 753, A.E.O.P. 74.

I do certify that the foregoing Letter of Credence was read and adopted at a special meeting of the Grand Commandery of Knights Templar of Pennsylvania, held this day at Towanda, and State aforesaid, and that the officers affixed their names thereunto. In testimony whereof I have placed the seal of said Grand Commandery thereon, with my official signature.

(Seal.) ALFRED CREIGH, 33<sup>rd</sup>,  
G. R., and R. to G.C. of England.

P o e t r y .

THE WORLD'S OPINION.

We walk in anxious, thoughtful moods ;  
Our hearts, we fully set them  
To gain great share of this world's goods,  
No matter how we get them.  
But, ah ! what fairy boats go down  
In dark Oblivion's stream,  
While racing for that leafless crown,  
The outer world's esteem.  
We try with eager feet and hands,  
Sad hearts, and faces gay ;  
From youth to age we head Life's page  
With "What will people say?"

Most of us live a double life :  
The one is outward show,  
The other springs from hopes of things  
None but ourselves must know.  
Our time is so entirely claimed  
By worldly thought alone,  
It almost makes one feel ashamed  
A softer heart to own.  
Alas ! they miss earth's purest bliss,  
Far, far from light they stray,  
Who always make their watchword this :  
"But what will people say?"

Kind acts to bless those in distress,  
Are oft in secret done ;  
But how much oftener when we know  
Mankind is looking on !  
Better a kind word, entered in  
The Great Recorder's book,  
Than careless thousands spent to win  
The World's approving look ;  
And he who does a noble deed,  
And hides it from the day,  
Be sure will gain a worthier meed  
Than "What will people say?"

There is a higher One to please,  
Who sends no cloud in vain ;  
He will despise no sacrifice  
Who bore all human pain ;  
And so, if we could only act  
To our own conscience true,  
Keeping God's law of Love intact  
In all we say and do—  
We should not need so mean a chart  
To guide us on our way,  
To lay its shackles on the heart,  
As, "What will people say?"

—New York Dispatch.

MASONIC CURIOSITIES.—VIII.

BY BRO. WILLIAM JAMES HUGHAN,  
Prov. Grand Sec. Cornwall, &c.

(Continued from page 668, vol. 3.)

Some of the certificates of membership issued by lodges were almost exact copies of the regular diplomas of Grand Lodge. We have had one sent us lately by a kind brother, which was granted by a lodge at Chester. There are several emblems depicted in the engraving—one being a peculiar one, viz., an owl on the capital of a column. The beehive is also given, but of late that emblem has been ignored in this country, although in the United States it is still generally retained by the Grand Lodges. On the open volume of the Sacred Law is inscribed : "In the Lord is all our trust." It reads as follows :—

These are to certify

That Brother *Samuel Brown* was made a Free and Accepted Mason and admitted to the Degree of a *Master* in our Lodge, and accordingly registered a Brother and member thereof, and you are desired . . . him as a Brother after due examination.

Given under our hand and seal this 8th day of Decr. of the *Lodge of Independence*, now held at the old Nag's Head in the city of Chester—482.

JABEZ DOWNING, Master.  
A.L. 5820, A.D. 1820 JOHN THOMSON, S. Warden.  
MICHL. PHILAN, J. Warden.  
JOHN KERSLEY, Secretary.  
N.B.—The Brother this belongs to has signed his name.

We have several old summonses of the last century, some of which are quaint and curious. Whilst alluding to lodges in Chester, I cannot do better than copy the ordinary summons issued by No. 171 during 1777. The part in italics being written, and the remainder printed :—

Brother,—You are hereby required to meet your Brethren, the Free and Accepted Masons, at the Lodge No. 171, now held at the *Plume and Feathers* in Chester, on *Friday*, the *Thirteenth Day of this first June*, precisely at the Hour of *Eight* in the *Evening*.

Being a *Lodge of Emergency to receive a visit from Sir Robert Salisbury Cotton, Bart., and others.*  
T. CRANE, Master.

Chester, *June 11th*, A.L. 5777.

The following certificate, referring to the Royal Arch, Excellent and Super-Excellent degrees, and dated during the last decade of the eighteenth century, is certainly valuable. It is ornately painted and coloured, and was issued by the Glasgow St. Mungo's Lodge, No. 28, and on it are depicted symbols which evidently refer to the ceremony of "passing the veils."—

"Holiness to the Lord."

We, the High Priest, Captain Genl. and Grand Masters of a Grand Royal Arch Super-Excellent Encampment held under the sanction of Glasgow St. Mungo, No. 28 on the Registry of Scotland, Do certify that our Trusty and well-beloved Brother *William Williams* was regularly entered an Apprentice, passed Fellow-Craft, and raised Master Mason in said Lodge, and for his good character and Behaviour amongst us we further conferred upon him the honour of passing the chair, and consequently a Royal Arch, Excellent and Super-Excellent Mason. Wherein he gave us the greatest satisfaction in all the amazing and mysterious Trials attending his admission. Wherefore we greet well all our worthy Brethren of the same illustrious orders round the Globe, and recommend him to their Brotherly care and protection.

Given under our hands and seal this seventh day of March, A.D. 1798, of Masonry 5798, and R.A.M. 3598.

- WILLIAM WILSON, H.P.
- WM. STUART, C.G.
- JOHN DICKER, K.
- JOHN CAMPBELL, 1st G.M.
- WILLIAM PELLA, 2d G.M.
- THOMAS HASTIE, 3d G.M.
- MATT. GILMOUR, S.S.S.

(Endorsed diploma of Dr. Williams.)

INAUGURATION OF WILLIAM IV.

In 1830, George IV. died. He had been the Grand Patron of Masonry in England from the beginning of his reign as King. The office, therefore, became vacant. The Duke of Sussex, brother of William IV. (who had ascended the throne as successor to the late king), was Grand Master, and was desirous of filling the vacancy in Grand Lodge. He accordingly ordered a special meeting of that body on the 17th of July, 1830, and addressed the brethren on the great loss the Craft had sustained by the decease of his late Majesty, who had so long and anxiously afforded his support and protection to the Order, first as Grand Master, and subsequently as Patron ; and stated that he had ordered this Special Grand Lodge to be convened for the purpose of considering an address to be presented to his present Majesty, upon the melancholy event ; at the same time to congratulate his Majesty upon his accession to the throne, and to implore his protection as Patron of the Craft.

His Royal Highness then read the draft of an address, which he submitted for the consideration of the Grand Lodge

It is beautifully written, and will be new to many, and perhaps interesting to all of our readers, as a short chapter in the history of English Freemasonry. It is as follows :—

"To the King's Most Excellent Majesty:

"Most Gracious Sovereign,—We, your Majesty's most dutiful and faithful subjects, the Grand Master, Deputy Grand Master, Officers, and Brethren of the United Grand Lodge of Free and Accepted Masons of England, with all humility and respect approach your Royal presence.

"We have a twofold duty to perform—as loyal and obedient subjects of your Majesty, we are bound to express our heartfelt congratulations at the accession of your Majesty to the Throne of this United Kingdom of Great Britain and Ireland ; whilst, as Brethren of the Craft, we most humbly request your Majesty to accept our sincere condolence on the death of your Majesty's illustrious and immediate predecessor.

"By this afflicting event your Majesty has been deprived of a beloved and affectionate brother, and the members of our Fraternity have to deplore the loss of the Great Patron of their Order, under whose auspices they had attained a height of prosperity hitherto unexampled in our Masonic annals.

"Most Gracious Sire, these are not the words of unmeaning adulation, but the genuine tribute of a faithful Brotherhood, from whose hearts the recollection of past favours can never be effaced.

"We are emboldened, perhaps, and encouraged in the further delivery of our sentiments by the gratifying consciousness that, among the most illustrious members of our Order, the name of your Majesty has, happily for us, long been enrolled ; nor has your Majesty disdained to take, at various times, an active part in the more immediate concerns of the Fraternity.

"May we, then, in all humility, presume to solicit from your Majesty that same patronage of the Craft which our late revered Monarch was graciously pleased to bestow on us ?

"In the steadiness of our loyalty and affection towards your Majesty's person, we feel justly confident that we yield to none of your Majesty's subjects.

"We can appeal, in this respect, to your Majesty's intimate knowledge of our Masonic pursuits. We feel assured that a speculative inquiry into the customs of antiquity—into the origin and progress of every liberal and useful art, which constitutes the very essence of Masonry—will never, in your Majesty's opinion, disqualify the true Mason from being considered a good and virtuous member of society.

"In the public declaration of your Majesty's sentiment we possess the surest pledge of that conduct which, under Providence, will continually lead to and effectually maintain the peace and happiness of the whole community. Your Majesty has therein graciously referred to the circumstances of a life passed in the service of your country, in faithful obedience and entire subjection to our Sovereign. But if a faithful submission to authority is the wisest preparation for the exercise of authority over others, then indeed we may look with confidence to the excellence of your Majesty's rule, since, in the person of your Majesty will be realized the saying of antiquity—"that he is best qualified to govern who has best known how to obey."

"In conclusion, then, we venture once more, in all humility, to solicit your Majesty's gracious assent to the petitioning prayer of our Fraternity ; and nothing now remains for us but to implore the Great Architect of the Universe, the Author and Giver of all Good, that He may be pleased to bestow His choicest blessings on your Majesty's head, and to establish in strength and righteousness, the Throne of your kingdom."

To this address the following answer was returned by his Majesty's Secretary for the Home Department :—

"Whitehall, July 28, 1830.

"Sir,—I have the honour to inform your Royal Highness that his Majesty has been graciously pleased to signify his consent to be Patron of the United Grand Lodge of Ancient Free and Accepted Masons of England.

"I am, Sir,  
Your Royal Highness's dutiful and obedient servant,  
(Signed) ROBERT PEEL.

"His Royal Highness the Duke of Sussex."

—Michigan Freemason.



**ROYAL MASONIC BENEVOLENT INSTITUTION.**

We have great pleasure in placing before our readers the following financial statement of the above Institution :-

**AUDITORS' REPORT.**

MALE FUND.		£	s.	d.	£	s.	d.
Balance 31st March, 1870	...	1873	11	4			
Subsequent receipts	...	3688	8	0	5561	19	4
Disbursements	...	3095	0	11			
Purchase of £600 Stock, 3 per cent. Consols	...	552	0	0	3647	0	11
Balance on this account	...				£1914	18	5

FEMALE FUND.		£	s.	d.	£	s.	d.
Balance 31st March, 1870	...	1061	2	11			
Subsequent receipts	...	2818	8	6	3879	11	5
Disbursements	...	2166	18	1			
Purchase of £450 Stock, 3 per cent. Consols	...	414	2	9	2581	0	10
Balance on this account	...				£1298	10	7

**FOR SUSTENTATION OF THE BUILDING.**

Balance 31st March, 1870	...	8	10	9			
Subsequent receipts	...	30	0	0	38	10	9
Disbursements	...				24	7	8
Balance on this account	...				14	3	1
Total Balance	...				£3227	12	1

(Signed)

JOHN SYMONDS }  
HENRY G. WARREN } Auditors.  
JAMES RICHMOND SHEEN }

Freemasons' Hall, London, W.C., 9th May, 1871.

**REPORT OF THE COMMITTEE OF MANAGEMENT.**

The Committee of Management, in issuing their annual report, have to congratulate the brethren on the continued prosperity of the Institution, notwithstanding the large amount of money the late Continental strife has drawn from this country for various purposes, and which has so seriously affected many of the public charities at home.

The annual festival holden by direction of the Most Worshipful Grand Master, the Right Hon. the Earl de Grey and Ripon, K.G., on the 3rd February last, was presided over by the V.W. Bro. Samuel Tomkins, V.P. and Treasurer of the Institution, acting for Bro. Colonel Francis Burdett, R.W. Provincial Grand Master for Middlesex (who was unable to be present through a severe domestic affliction). The donations and subscriptions contained in the Stewards' Lists amounted to £3514.

The Committee have to report that they have received the sum of £200, being a legacy, free of duty, left by the late Miss Sarah Dorset, of Reading; one moiety to be paid in the name of one of the executors to constitute him a Vice-President of the Male and Female Fund; the other moiety to be equally divided between the two funds of the Institution.

The Committee have also to report that since the last election the votes to which lodges and chapters were entitled by virtue of the payments to the male branch of this Institution by the Grand Lodge and Supreme Grand Chapter have been reduced; this was rendered necessary by the large increase of lodges and chapters, which caused such a preponderance of free votes as to influence the elections to the prejudice of private donors and subscribers and the interests of the Institution. A Special General Meeting was held on the 15th October, when, after discussion, it was resolved—To amend Rule 17 by substituting the word "two" for "four" in the third line, and the word "two" for "three" in the ninth line, which alteration was approved by the Grand Lodge at its meeting on the 7th December last.

At the date of the last report there were 165 annuitants receiving the benefits of this Institution. These were increased to 169 at the last election. In the interim 10 have died, and the Committee now recommend the election of 25, thus making the number 184, besides 9 widows receiving half their late husband's annuity. This steady adhesion in the number of the recipients of its funds can only be maintained by a corresponding increase of its income, and the Committee again urge on all the members of the Craft the great claims the Institution has upon them individually.

The comfort of the inmates of the Asylum at Croydon has again been supplemented by the annual grant of £50 from the Grand Lodge funds

for the purchase of coals, which were distributed amongst them during the late winter months.

For the information of the President, Past Presidents, Vice-Presidents, Governors, Subscribers, and friends of the Institution, the Committee subjoin a statement of the receipts and disbursements during the year ending the 31st March, 1871, together with the particulars of the fixed income of the Institution.

MALE FUND.		£	s.	d.	£	s.	d.
<b>Receipts.</b>							
Balance 31st March, 1870	...	1873	11	4			
Donation from Grand Lodge	...	500	0	0			
do. from Grand Chapter	...	100	0	0			
Donations from lodges, chapters, and individuals	...	1587	3	0			
Annual subscriptions	...	771	15	0			
Moiety of legacy of late Miss Sarah Dorset, of Reading	...	50	0	0			
Dividends on Stock in the Government Funds	...	679	10	0	3688	8	0
					£5561	19	4

<b>Disbursements.</b>							
Payment to Annuitants	...	2545	10	0			
Salary, Secretary	...	100	0	0			
Commission { Secretary	...	70	8	7			
{ Collector	...	133	17	0			
Messenger	...	5	0	0			
Medicine for the inmates at the Asylum	...	25	0	0			
Warden, gatekeeper, and gardener at the Asylum	...	45	10	0			
Taxes for Asylum	...	24	11	9			
Stationery, books, printing, balancing papers, &c.	...	46	12	3			
Office expenses, rent, gas, coals, &c.	...	24	5	0			
Advertisements	...	7	11	8			
Postage	...	43	1	3			
Petty disbursements, including election expenses	...	23	13	5			
Purchase of £600 Stock, 3 per cent. Consols...	...	552	0	0	3647	0	11
Balance on this account	...				£1914	18	5

Balance on this account	...				£1298	10	7
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FEMALE FUND.		£	s.	d.	£	s.	d.
<b>Receipts.</b>							
Balance 31st March, 1870	...	1061	2	11			
Donation from Grand Lodge	...	300	0	0			
do. from Grand Chapter	...	50	0	0			
Donations from lodges, chapters, and individuals	...	1500	2	6			
Annual subscriptions	...	521	11	0			
Moiety of legacy of late Miss Sarah Dorset, of Reading	...	50	0	0			
Dividends on Stock in the Government Funds	...	369	15	0	2818	8	6
					3879	11	5

<b>Disbursements.</b>							
Payment to annuitants	...	1745	0	0			
Salary, Secretary	...	100	0	0			
Commission { Secretary	...	47	10	8			
{ Collector	...	101	2	6			
Messenger	...	5	0	0			
Taxes, Asylum	...	24	11	8			
Mrs. Mary Walker's funeral expenses	...	5	9	6			
Stationery, books, printing, balancing papers, &c.	...	44	10	9			
Office expenses, rent, gas, coals, &c.	...	24	5	0			
Advertisements	...	7	11	8			
Postage	...	38	2	11			
Petty disbursements, including election expenses	...	23	13	5			
Purchase of £450 Stock, 3 per cent. Consols...	...	414	2	9	2581	0	10
Balance on this account	...				£1298	10	7

Balance on this account	...				£3213	9	0
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**FOR SUSTENTATION OF BUILDING.**

<b>Receipts.</b>							
Balance 31st March, 1870	...	8	10	9			
Dividends on £1000 Stock in the Government Funds	...	30	0	0	38	10	9

<b>Disbursements.</b>							
Repairs, &c., done at the Asylum	...	24	7	8			
Balance on this account	...				14	3	1

Total balance as per Auditors' report to 31st March, 1871 £3227 12 1

MALE FUND.							
Annual Grant from Grand Lodge	...	500	0	0			
Annual Grant from Grand Chapter	...	100	0	0			

Dividends on £22,650 Stock in the Government Funds	...	688	10	0			
					1288	10	0

**FEMALE FUND.**

Annual Grant from Grand Lodge	...	300	0	0			
Annual Grant from Grand Chapter	...	50	0	0			
Dividends on £13,450 Stock in the Government Funds	...	403	10	0			
					753	10	0

**FOR SUSTENTATION OF THE BUILDING.**

Dividends on £1000 Stock in the Government Funds	...	30	0	0			
					£2072	0	0

(Signed)

BENJAMIN HEAD, V.P., Chairman.  
Freemasons' Hall, London, W.C., 10th May, 1871.

We shall have something to say respecting this excellent Institution in an early number.

*(To the Editor of The Freemason.)*

SIR,—Will you please inform me through the columns of your paper, what degrees it is necessary for a brother to have taken to render him eligible for the Rose Croix degree; and also what are necessary for the Red Cross of Rome and Constantine?  
Yours respectfully,  
MASONICUS.

Northallerton, June 20th, 1871.  
[Candidates in each instance must be Master Masons in good standing. No other qualification is necessary.—ED. P.]

**INSTRUCTION.**

A meeting of the Sphinx Lodge of Instruction, No. 1329, was held at Stirling Castle, Camberwell, on Saturday, June 3rd, for the periodical working of the Fifteen Sections. Bro. J. Thomas presided, and having opened the lodge in due form, with solemn prayer, proceeded to put the questions. The brethren mustered strongly, and each sustained his part in the working in a most satisfactory manner. Also present: Bros. Worthington, S.W.; Allman, J.W.; Vockins, S.D.; Larham, P.M.; Martin, I.G.; Dawney, Poore, Pulsford, Bedolfe, Ross, Wise, Elliott, J. Elliott, Noke, Stevens, and Wingham. Visitor: W. Bro. the Rev. Geo. Ross, Prov. G. Chap. Cornwall. The Fifteen Sections were worked by the following fifteen brethren respectively, viz., Vockins, Pulsford, Martin, Worthington, Stevens, Poore, Larham, Ross, Bedolfe, Stevens, Worthington, Allman, Noke, Pulsford, and Dawney. The lodge was then duly closed down to the first degree, when a vote of thanks to Bro. Thomas was carried unanimously for his able conduct in presiding. The interest felt in the principles and practice of Masonry by the younger brethren, who chiefly compose the lodge, reflects great credit on Bro. Thomas, the esteemed Preceptor, and his friend and coadjutor, Bro. Worthington, P.M. Bro. Thomas, the Preceptor, may, in fact, be truly said to be the working "centre" of Freemasonry on the Surrey side of the water, a term given by Vitruvius to that branch of the compass on which the other pivots, and from which the entire circle is regulated and apportioned. In this lodge refreshment is not permitted during the period devoted to work, and the members invite the co-operation of those who approve the system.

**THEATRICAL.**

**HAYMARKET.**—Bro. Buckstone is to be congratulated on the unqualified success of the new comedy-drama "An English Gentleman." Mr. Sothorn, as Charles Chuckles, has added this character to his many legitimate triumphs. "Mischief Making" commences, and, after the drama, "Uncle Foozle" concludes the entertainment. We can place this theatre in the highest rank among the houses in our great metropolis. On last Saturday a new one-act extravaganza was added to the programme, under the title of "Not if I know it," written expressly for Mr. Sothorn by Messrs. Madison Morton and A. W. Young.

**ADELPHI.**—"Notre Dame" still continues in favour here, and notably so, as it is a great success. It seems likely to hold its own until Christmas, when perhaps a change may take place in the bill. "Fantisticuff," a comic ballet, terminates the evening's amusement.

**QUEEN'S.**—Mr. and Mrs. Rousby in "Joan of Arc" draw crowded houses. The piece is most successful, and is received nightly with great applause.

**VAUDEVILLE.**—At this popular theatre there is performed to crowded houses—"A Fearful Fog," "Tweedie's Rights," "The Orange Tree and the Humble Bee," and "Bubble and Squeak."

**BRO. HENRY GRIFFITHS,** W.M.-elect of the Kennard Lodge, No. 258, will be installed as the W.M. at the lodge meeting to be held at Clarence Hotel, Pontypool, on Monday, June 26, 1871, at 5 p.m.

**METROPOLITAN MASONIC MEETINGS**

For the Week ending July 1, 1871.

**MONDAY, JUNE 26.**

Lodge 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.  
 ,, 905, De Grey and Ripon, Angel Htl., Gt. Ilford.  
 Chap. 188, Joppa, Albion Tavern, Aldersgate-street.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, JUNE 27.**

Audit Committee Girls' School, at 2.30.  
 Lodge 186, Industry, Freemasons' Hall.  
 ,, 259, Prince of Wales, Willis's Rooms, St. James's.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

**WEDNESDAY, JUNE 28.**

Lodge 2, Antiquity, Freemasons' Hall.  
 ,, 507, United Pilgrims, Horns Tavern, Kennington.  
 ,, 754, High Cross, Seven Sisters' Tav., Tottenham.  
 ,, 898, Temperance in the East, 6, Newby-place, Poplar.  
 Chap. 13, Union Waterloo, Masonic Hall, Woolwich.  
 ,, 820, Lily of Richmond, Greyhound, Richmond.  
 Red Cross Conclave, St. Andrew's, 15, Masons' Hall Tavern, Mason's-avenue, Basinghall-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.1/2.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

**THURSDAY, JUNE 29.**

General Committee, Girls' School, Freemasons' Hall, at 4.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, JUNE 30.**

Chap. 749, Belgrave, Anderson's Hotel, Fleet-street.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, JULY 1.**

General Committee Boys' School, Freemasons' Hall, at 4.  
 Lodge 1194, Villiers, Northumberland Arms Hotel, Isleworth.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

THE Summer Fête of the Royal Masonic Institution for Boys will be held at Wood Green, on Saturday, 8th July, 1871, at 12 o'clock noon, at which the annual distribution of prizes will take place. A cold collation will be served in the gymnasium at four o'clock.

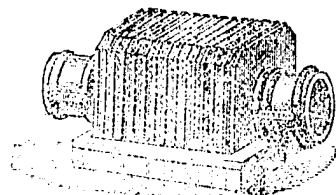
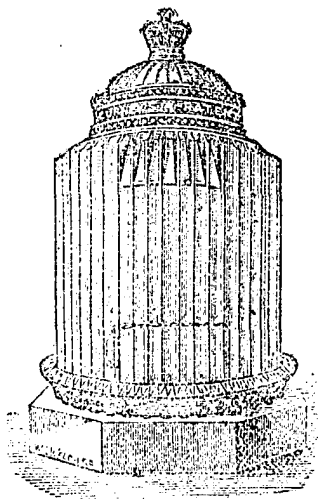
WHILST we congratulate ourselves on the improved state of public opinion on the subject of food adulteration, it is our settled conviction that, to promote really useful legislation, a collateral knowledge of the laws of other countries is absolutely necessary; the more so as the paternal governments of Continental kingdoms adopt a wise system of controlling these matters, with a minuteness to which we are strangers. It seems to us that the favourite motto of "Live and let live" is carried too far in England; and many cases might be quoted in which "to let live" appears to be the very last thing that is contemplated.—*Food Journal.*

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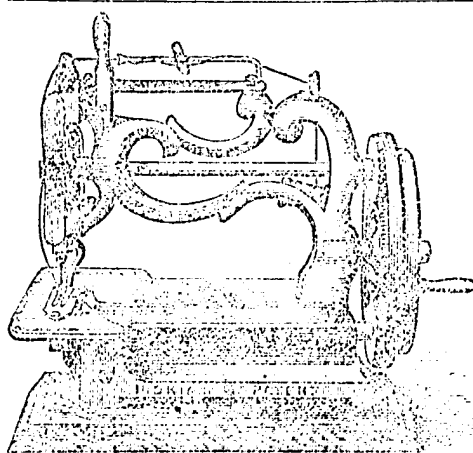
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Reviews.

Bailey's Series of Practical Masonry.

We have read these works with great care and attention, and can unhesitatingly pronounce them to be all that can be desired. To the officers for whose especial benefit they are penned, viz., the W.M., the Secretary, and the Senior Deacon, they must be truly invaluable, while all—even the most experienced Masons—will gain instruction from their pages. The minuteness with which every detail is studied by our American brethren has frequently been the theme of our praise, and we may now add that in Bro. Bailey system and order have found a most eloquent interpreter. These volumes should be in the library of every Mason who studies the true interests of the Craft.

Piper on Poultry, &c.

Messrs. Groombridge, the enterprising publishers, of Paternoster-row, have done good service by the publication of these excellent handbooks, which may verily be said to exhaust the subjects upon which they treat. No pigeon-fancier or poultry-keeper can dispense with the knowledge to be gained from Mr. Piper's recorded experience, while "Carving made Easy" almost reconciles us to an attempted manipulation of the formidable delicacies depicted in this handsome and useful little volume.

ORDER of ST. JOHN OF JERUSALEM IN ENGLAND.

The services in the Chapel Royal Savoy, in celebration of the festival of St. John the Baptist, took place on Saturday last, at eight and half-past eleven o'clock. The preacher was the Rev. George Raymond Portal.

The work of the Order in London during the past year was reported as follows:—

Patients Relieved and Visited.

King's College Hospital ... ..	84
Charing Cross Hospital ... ..	100

Diets Issued.

Charing Cross ... ..	1210
King's College ... ..	1100

The following stand over till next week:—Grand Lodge of New York, "Subordination in the Higher Degrees," Reply to Bro. Howard's Letter, Report of Banquet to the American K.T.'s at Glasgow, St. Andrew's Red Cross Conclave, No. 15, "The High Grades in Ireland," Notes of the Templar's Tour, and several reports of lodge meetings.

FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

VI.

We have traced the descent of the Anglo-Saxon race up to those peoples who dwelt in the countries bordering on the Euxine, and who, 500 years before the Christian era, were invaded by Darius Hystaspes; and who subsequently made a descent on the Roman Empire, and thence spread themselves throughout the greater part of Europe, including the British isles. The hasty glance which I have been compelled to take of their conquests and settlements, will not, as a more ample description would do, impress the mind with a sense of the vast benefits conferred on the nations by these migrations of the northern tribes. Herodotus, as we have seen, speaks of the Goths as a very superior people, in their moral character and habits, compared with the peoples by whom they were surrounded. And so speak all the writers who have devoted themselves to the study of the history of this branch of the Teutonic race. Their frugality, justice, honour, and chastity are preferred by a learned Roman to those of his own country; and their civil institutions were, as we should say, very advanced. Mr. W. F. Collier (Great Events of History) says, "In spite of their rude dresses of skin, and their clattering brogues, over which fell in clumsy folds their wide trousers, strapped round the ankle with a leather thong, we recognise in the Goths a race of men capable of high polish, and fitted for great deeds. They were honest and freehearted; and among them the Romans saw what they looked for in vain among themselves—modest and virtuous wives, each the centre and light of a home, where parents and children lived united in sweet domestic love. Let us thank God that many lands of modern Europe have inherited the good old Gothic home." Russell (Modern Europe) says they were "simple and severe in their manners, unacquainted with the name of luxury. Hardened by exercise and toil, their bodies seemed inaccessible to disease or pain; they sported with danger, and met death with expressions of joy. Though free and independent, they were firmly attached to their leaders. Nor were these their only virtues. They were remarkable for their regard to the sanctity of the marriage vow, their generous hospitality, their detestation of treachery and falsehood." Their institutions, too, were eminently adapted to foster and secure personal and political liberty. Their primitive government was a kind of military democracy, under a general or chieftain, who had sometimes the title of king. But the authority of these chieftains was extremely limited. They led the people in time of war, but, that over, they sank down to the level of other chiefs; or, at most, their authority consisted rather in the privilege of advising than in the power of commanding. In looking at their government and customs, we are strongly reminded of the Israelites, in the time of the Judges. "Wherever they seated themselves," says Sir William Temple, "they left a constitution, which has since been called, in most European languages, the States, consisting of three orders—noble, ecclesiastic, and popular—under the limited headship of one person, with the style of king, prince, duke, or count." Feudalism universally prevailed. The land was public property, for which services were due to the State—to the king as the representative of the State by the great holders of land, in the first instance;

and then, through them, by the subordinate holders; every one rendering his services to him who was immediately above him, until it reached the throne, which itself was supposed to be held by the grace of God, as expressed in the voice of the people. Robertson (Hist. Europe) says, "It was a fundamental system of feudal policy, that no free man could be subjected to new laws or taxes, without his own consent. In consequence of this, the vassals of every baron were called to his court, in which they established, by mutual consent, such regulations as they deemed most beneficial to their small society; and granted their superiors such supplies of money as were proportionate to their abilities, or to his wants. The barons themselves, conformably to the same maxim, were admitted into the supreme assembly of the nation, and concurred with the sovereign in enacting laws, or in imposing taxes." According to the early policy of the Anglo-Saxons, each of their villages was divided into ten wards, or petty districts, called tythings or decanaries, as their leader was denominated a decanus or tything-man.

The Teutonic orders of knighthood were orders of men who, sacrificing personal ease and all expectation of personal gain, went forth to avenge wrong and relieve the oppressed; and cherishing the most courteous and chaste regard for women, and reverence for religion. With them, the sword was consecrated by religion, to be wielded by the most punctilious honour in support of morality. Nor was the Teutonic league less remarkable for the furtherance and protection of commerce. Spreading its ramifications throughout Europe, it brought together the productions of India, the manufactures of Italy, and the equally useful commodities of the North. It cleared the rivers and all other great thoroughfares of the predatory bands that had invested them, and made their alliance to be courted and their power to be dreaded by the greatest of monarchs. To them we owe also the guilds in town and city, in which those of the same craft or occupation associated together for mutual assistance and protection; several guilds being again combined in burgh-corporations, in which again we find the representative principle that characterised all their institutions.

Unlike the Celts and most other peoples, the reflective faculty of the Anglo-Saxons predominates over the imaginative. Deliberate and cautious, but progressive, they have steadily advanced in political, civil, and religious freedom. With them, discovery and invention have gone hand-in-hand; and the arts and sciences of civil life, as also the fine arts, which minister to the craving of the imagination, and so tend to refine and elevate the taste and manners, are by them being introduced into all the nations of the world.

"From such ancestors," says Sharon Turner, "in the course of twelve centuries, a nation has been formed, which, inferior to none in morals and intellect, is superior to all others in the love and possession of useful liberty; a nation which cultivates, with equal success, the elegancies of art, the ingenious labours of industry, the energies of war, the researches of science, and the richest productions of genius. . . . The invasions of the German nations destroyed the ancient governments, and political and legal systems of the Roman empire, in the provinces in which they established themselves. . . . A new literature and manners, all productive of great improvements, in every part superseded the old, and gave to Europe a



new face, and to every class of society a new life and spirit." In this view of the character of the Anglo-Saxon race we have the concurrence of the French Roman Catholic Professor of History, the Abbé Milot (Pref. *Elements of Hist. Eng.*) After giving a summary of the principal epochs in English history, he observes: "Let us add the detail of those laws, successively established, to form a rampart of liberty and lay the foundation of public order; the progress of letters and sciences, so closely connected with the happiness and glory of states; the singularities of the English genius, profound and contemplative, yet capable of every extreme; the interesting picture of parliamentary debate, fruitful in scenes, the variety and spirit of which equally strike us. The reader will easily conceive that this history is unparalleled in its kind. In other countries, princes and nobles fill the entire theatre; here, men, citizens, act a part which is infinitely more interesting to men."

Wonderful, indeed, appears to have been the providence of God in the leading forth of this extraordinary people, who are destined to become the civilisers and saviours of the world. The hand of God is clearly to be seen in the history of the Anglo-Saxon race, whose antecedents, under the guidance of that same Providence, had made them the fitting instruments for this wonderful and beneficent work. Reviewing the history of this people, we are forcibly reminded of God's promise to Israel (Isaiah lx.) :—

That I may be glorified,  
The little one shall become a thousand;  
And the small one a strong nation:  
I, the Lord, will hasten it in due time.

#### PROVINCIAL GRAND LODGE OF KENT.

The annual festival of the Provincial Grand Lodge of Kent was held in Dover on Wednesday se'nnight, for the first time during fifteen years, and, notwithstanding the unfavourable weather, was attended by nearly three hundred Freemasons—almost every lodge in the county being represented. The festival was held in the Refectory Hall at the Priory—a place peculiarly adapted for the purpose. It had been elegantly decorated with trophies of flags, &c., and at one end of the room there was a large design containing the inscription, "May Freemasonry flourish in all parts of the Globe." What with the regalia, &c., from Lodge 199 (Dover) the Refectory presented a very attractive appearance.

Viscount Holmesdale, the Provincial Grand Master of Kent, arrived in Dover by the mid-day train on the South-Eastern Railway, and was received at the station by Bro. Wilson, the Worshipful Master of Lodge 199, and Bro. Adamson, P.M. His lordship proceeded to the Refectory in a carriage drawn by two greys, with postillion, and he was received at the entrance of the Priory by the Provincial Grand Officers and nearly 300 brethren.

The business of the lodge was immediately opened with proper Masonic ceremonies, and was proceeded with. The following gentlemen were appointed Provincial Grand Officers for the ensuing year :—

Bro. Colonel Warde ... Senior Warden.  
" Dr. Hunter, Margate Junior Warden.  
" Thorpe, Ashford ... Treasurer.  
" Ed. Wates, Gravesend Secretary.  
" Hall, Canterbury ... Asst. Secretary.  
" Wilson, W.M. 199 ... Sword Bearer.

The lodge, at which Major Dickson, M.P., was present, was adjourned whilst the brethren attended divine service at St. Mary's Church.

At half-past one most of the brethren who had assembled at the court, dressed in their regalia and various orders of office, headed by Lord Holmesdale, as the Provincial Grand Master, left the Priory, and marched in procession to

St. Mary's Church, where a special service was held. The centre portion of the church was reserved for the Masons, while the galleries and side aisles were filled with a general congregation.

The service was full choral. The Rev. Canon Puckle intoned the prayers in admirable style. The Psalms for the day were the 41st and 105th. Bro. the Rev. G. W. Sicklemore read the first lesson, and Bro. the Rev. Robinson the second. The anthem was Boyce's "Great and marvellous are Thy works," and was sung in splendid harmony by the choir. The hymn before the sermon, taken from "Hymns Ancient and Modern," was—

Come, gracious Spirit, Heavenly Dove,  
With light and comfort from above.

Bro. the Rev. W. A. Hill, St. Peter's, Maidstone, and Provincial Grand Chaplain, preached the sermon.

The preacher took for his text the first verse of the 5th chapter of the 2nd Epistle of St. Paul to the Corinthians: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, but eternal in the heavens." He commenced by saying that on this their anniversary festival, on this day of their solemn meeting, when the members of the mystic Order of Masons met together for counsel, to take stock of their position, and drew nigh together unto the sanctuary to offer up prayer and praise, to obtain the blessing of God upon their present and future work, they might improve the occasion by keeping prominently in sight the changes which might soon take place in the earthly state of some or of all present, and so look up above to the seat of those foundations, the mystic builder of which was God. The speaker then gave a lengthy detail of the wonderful creation and attributes of man, remarking what frail creatures we were in ourselves, and how liable we were for a sudden departure from this world. What he had just said would be realised, perhaps, by many there that afternoon. The keepers of the mortal house would tremble, the muscular arms would wither, and the David who, with a single stone from the brook, could hurl his pellet straight for the centre, would scarcely be able to raise a cup of water to his lips. Yes, the strong man, with energy and activeness, would gradually lose animation and vigour as he looked out of the window to see always a bitter frost; the landscape would be deadened in its beauty, imagination would vanish, and he would say to himself, "I'm old, and must shortly die." Let us, then, wait calmly, and serve our God while we had time, while we carried our heads erect, walking in the path of duty, with the admiration of wise men. Whatsoever we did, let us do it with all our might. The text set forth that while our body was our temporal home, and while the framework of our body was weak, we had a home above that consoled us for it. St. Paul was eminently qualified as a learned man to teach others. Having the gift of the Holy Spirit breathed upon him he could give double comfort to those who were in trouble. His preaching was a literal theatrical show of what power the Gospel had which he proclaimed to all the world. The chapter preceding the text was a remarkably graphic description of St. Paul and his companions, and what they underwent. The greater our trials were in this world so much greater would be our glory in the next—things that were seen were temporal, things that were not seen were eternal. St. Paul and his companions were not solicitous about their own houses, but they were desirous not to be found unfit for their spiritual life. Again, the human body was elegantly made. Don't let us speak meanly of the house in which our spirit was contained. No; it was wonderful. The entire frame of man was wonderful. The sight was admirably placed on either side of the face. No sooner were the windows opened than they took in everything with ease and rapidity. The foot had well been termed an admirable contrivance; nothing like it was to be found among other living creatures. As for the hand, there was no greater curiosity to be found in the world. Then look as well to man's heart and brain and muscles. David, the inspired Psalmist, when looking at his his body, could not help exclaiming, "How wonderful," &c.; and he had never looked into the wondrous structure of man the same as our anatomists of the present day had. He would ask, then, when looking upon ourselves did we not see to some extent the depth of the love of our Maker, and it caused us to exclaim, "Great and marvellous are Thy works Lord God Almighty." We therefore thought not meanly of our temporal body. But, admirable as it was, it was only provisional—it was only for a time. It was intended to fall—it must fall to ruins—to set free a bird from its cage, its tenants for an eternal world. Here, then, was there not comfort in the words of St. Paul? We gathered from his teaching that whenever that

change might take place, for us who remained faithful there was a house, not made with hands, built up for us eternal in the heavens. The preacher then likened our bodies to the tabernacle in the wilderness—on the constant move for a better land, and added, when the doorway was shut and the curtains drawn together, and our spirit taken home, there should come the reconstruction of our bodies by an Almighty hand. The house should be no longer perishable, but in a state for eternal and celestial life. At present the best of men wore garments of mourning; in heaven all would have robes of light, magnificent, clean, and fit for the noble society of that beautiful place. No few words from him could paint the picture of the glories there; nor did he intend to attempt it that afternoon. At that moment the human will should lose its proneness to opposition, and become one will subdued to God. Then should the spirit bow to its Heavenly origin—cleave to the eternal spirit of God, and the soul should become elevated and purified. We might see in prospect these individual changes—the drowsiness of age, sadness, weakness, and infirmities. All of these trials must come upon us. We must all appear before the judgment seat of Christ, to be each one judged according to the works we had done in the flesh. Let him then solemnly ask them in that ancient sanctuary, where they had been kindly invited to hold their service that day, what were the feelings of all present? Did a gloominess come over them? He hoped not. But to his Masonic brethren he would address a few special words. To those whose boast was that they were the true illuminators of the earth, who professed to be living stones in the Grand Temple above, and who had a craving after the highest influences of the Holy Ghost, he would put the question, "What was their state? Were they making progress or not?" They had heard the solemn charge and address made to them that day. They had heard the Bible solemnly proclaimed as the book in which they were told their duty to God, their neighbour, and themselves. They had been told to implore his aid in all their undertakings, and look up to Him in every emergency. He asked them whether they really felt these things, or passed through them as mere forms and ceremonies? Did they measure their religion by their morals? Did they see in all the Masonic emblems levels and squares, that ladder which was Christ, and which connected earth with heaven, and made the way for man's passage from earth to heaven? Did they try to give up the evil of their own hearts? Were they more advanced and more fit to meet their final end than they were at their last festival twelve months ago? If not, they were retrograding and going back. Let him convince them that, without personal holiness, they would never attain everlasting life. They must forgive him for putting such bold questions, because they had been asked in all affection towards them. Let them all turn to Him who died for all men. He entreated them to ponder the text, and make it their consolation. The good things promised us were not for the idler, but for the strenuous and diligent worker. In conclusion, he would say they had already made an appeal to the brethren in behalf of the holy cause of charity. He appealed to them again on behalf of the schools of that parish, as well as for their Masonic Charities. He knew they had in another place already contributed £200, but such a powerful body, with 33 lodges and 1447 members, must do more. He felt sure they would be true to themselves, and true to their keystone. May each one present hold fast to the faith, and win that crown that was laid up in store for the righteous.

The preacher then descended from the pulpit and returned to the altar.

The choir sang with great taste from "Hymns Ancient and Modern" the hymn

Pleasant are thy courts above,  
In the land of light and love.

A collection was then made at the conclusion of the service, and nearly £20 was procured, which sum will be equally divided between the Dover St. Mary's School and the Masonic Charities.

After church, the procession was reformed and returned to the lodge, business being at once resumed. On the motion of Viscount Holmesdale, a vote of thanks was passed to the Prov. Grand Chaplain for the excellent and eloquent sermon he had preached that morning. Lord Holmesdale also proposed, and Bro. Dobson, Deputy Prov. Grand Master, seconded, a vote of thanks to the Rev. Canon Puckle for kindly granting the use of St. Mary's Church; and a vote of thanks was awarded to the President and Council of the Dover College for the use of the Refectory. Bro. Snow, P.M., submitted a resolution, to the effect that the thanks of the Prov. Grand Lodge be presented to Bro. Wates

for his valuable services as P.G. Secretary during a period of eleven years. The proposer of the resolution passed a high compliment upon Bro. Wates for the excellent and valuable services he had rendered to Freemasonry in Kent during the years mentioned, and expressed a hope that the token of acknowledgment it was suggested he should receive should be accompanied by some more useful testimonial. The motion was seconded, and carried unanimously. A grant of fifty guineas, proposed by the R.W.P.D.G.M., was given to the Boys' School, in order to make the Deputy Grand Master of the province a Vice-President, and a gift of £20 each to Bro. Norris, Tyler of Lodges 784 and 1026, and Bro. Knight, Tyler of Lodge 199 (Dover), the former brother having been a Mason for 58 years, and the latter 59 years; and the sum of £32 was also given towards the erection of a tablet to the memory of the late Bro. J. S. Keddell, P.M. 158. The original sum proposed for the tablet was £25, but the estimate was £32, and it was considered a greater mark of esteem that the lodge should pay the whole expense. Bro. Knight, it may be mentioned, richly deserves the gift awarded him. He formerly served in her Majesty's Packet Service, and was superannuated some years ago. He is very highly esteemed both in and out of the lodge.

The business of the lodge having terminated, it was closed in due form, and the brethren proceeded to the Royal Oak Hotel, at the Assembly Rooms of which establishment the breakfast had been served in the morning to about ninety gentlemen, and there the banquet now took place. Viscount Holmesdale presided, and as many as 173 brethren were present. The banquet, we believe, was an elaborate one, and reflected the greatest credit upon Bro. Phillipott, whose arrangements were excellent, and were much praised by the guests. He was ably assisted by Bro. George, of "The Angel," Charlton.

The first toast proposed from the chair was that of "The Queen and the Craft," which was followed by "The Prince and Princess of Wales, and the rest of the Royal Family." These toasts, we need scarcely say, were duly honoured.

Viscount Holmesdale next gave "The Health of the Marquis of Ripon, the Most Worshipful Grand Master of England," and adverted to the services rendered by him to the country, which had so recently led to the Government conferring additional honours upon him. The noble marquis had not only, his lordship remarked, done the State some service, but had done great service to the Craft, by whom he was greatly esteemed and respected.

"The Health of the Earl of Carnarvon, Deputy Grand Master of England," was also given by the Chairman, who said that his lordship had acted for the Marquis of Ripon at an important time, and had always shown a disposition to do whatever might be required of him in the interests of Freemasonry.

Bro. Dobson proposed "The Health of the noble Chairman, Viscount Holmesdale."

Lord Holmesdale, in reply, said that, much as he prized the honour of filling the position he then occupied, he still thought that they might select some one who was far more capable for the post than himself. However, so long as they continued to repose confidence in him, he should be only too pleased to do whatever was in his power to promote the interests of Freemasonry. (Applause.) He adverted to the success of the meeting that day, and made several complimentary references to the excellent arrangements of the local committee, the suitability of the Refectory for their purposes, the large attendance of the Craft, and the satisfactory manner in which everything had gone off. He concluded by proposing "The Health of the Provincial Grand Officers."

Bro. Colonel Ward responded.

"The Health of Bro. Dobson, Deputy Prov. Grand Master," was given in very complimentary terms by Viscount Holmesdale.

Bro. Dobson responded in a characteristic speech.

At this stage of the proceedings Viscount

Holmesdale left the room, having to leave Dover by the 7 o'clock train.

Bro. Dr. Marshall, Past Prov. Grand Senior Warden, was unanimously voted to the chair on the departure of Viscount Holmesdale, and under his presidency the proceedings were continued.

"The Visitors," proposed by the Chairman, was responded to by Bro. Stock (Folkestone); and the "Masonic Charities" by Bro. Binckes, Secretary of the Masonic Boys' School—a gentleman who has laboured with considerable success in behalf of the charitable institutions connected with Freemasonry, and who, in the course of an eloquent speech, referred to what had been done in the past, described the present position of the three charities with which they were concerned, and advocated their claims to support.

The Chairman then gave "The Health of Bro. Wilson, the Worshipful Master of Lodge 199 (Dover)." Dr. Marshall observed that Bro. Wilson had attained his present high position in the Order in consequence of the confidence which the members of the lodge reposed in him. In every office he had held Bro. Wilson had given that strict attention to his duties which had led to his elevation, and which set so good an example to every member of the Craft.

Bro. Wilson having briefly responded,

Bro. Coram, P.M., proposed "The Health of the Assistant Secretary, Bro. T. A. Terson," and said that all who had observed the energy with which that gentleman had performed the arduous duties of his position had the very highest opinion of his future prospects in the Craft, and were convinced that his efforts had contributed in a large measure to the success of the day.

"The Ladies," proposed by the Chairman, and responded to by Bro. Richie, met with a favourable reception.

"The Health of Dr. Marshall" was proposed by Bro. Wilson, W.M., who said that he had the pleasure of serving with Dr. Marshall in various offices, and had always found him animated by a thorough Masonic spirit, and his being selected as Grand Senior Warden at the last provincial gathering was evidence of the attention he had paid to his Masonic duties.

Dr. Marshall having responded,

Bro. the Rev. T. B. W. Briggs gave "The Host and Hostess," and made a very eloquent speech with reference to the events of the day.

Miss Palmer, Mr. George Perren, and Mr. Ralph Wilkinson sang at intervals during the banquet, which came to a close about ten o'clock.

The arrangements and decorations of the Refectory Hall reflect the greatest credit on the committee who undertook this important duty. The musical arrangements for the church and banquet were entrusted to the care of Bros. H. S. Boyton and J. O. Rees.

The comfort of the brethren at the banquet was cared for by several brethren of Lodge 199, who very kindly acted as Stewards.

The accomplished vocalist, Miss Palmer, who travelled from Bristol to sing at this festival, was unfortunately detained on her journey, and did not arrive until several brethren had left the banquet.—*The Dover Telegraph.*

AN election for the Sheriffs of London and Middlesex was held at the Guildhall on Saturday last, the Right Hon. the Lord Mayor presiding. The choice of the Livery was in favour of Bro. F. W. Truscott, P.M. No. 1 and P.G.S., as senior Sheriff, and Bro. R. Young, P.M. Wisbeach Lodge, P.G.W. Cambridgeshire. The latter brother has appointed Bro. Thos. Beard, P.M. 101, as his Under Sheriff.

BRO. SEYMOUR SMITH, Organist of the Crystal Palace and other lodges, is announced to appear at the Sussex Hall, Leadenhall-street, E.C., on Wednesday, the 12th July, in a new musical and descriptive entertainment, for the benefit of a brother who is in distress from sickness and loss of employment. The Stewards invite the co-operation of Brethren and Companions to render the entertainment successful in a pecuniary point of view.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyrexic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

HOLLOWAY'S OINTMENT AND PILLS.—Wrongs and their Remedies.—When the safe treatment of disease by these purifying preparations is so simple, and the good results so fully known, it seems almost unnecessary to ask the ailing to give them a trial. The Ointment is infallible in curing skin diseases, healing ulcers, arresting inflammations, reducing enlargements, and removing almost all external maladies. In all affections of the joints, gout, rheumatic and scrofulous attacks, by which the health of many is daily drained away, Holloway's Ointment and Pills will afford indescribable relief. For bad legs, that frequent curse of old age these medicaments are a perfect remedy; they have healed thousands on whom the old system of treatment was worse than useless.—[Advt.]

## GRAND LODGE OF ROYAL ARK MARINERS.

The summer meeting of the Grand Lodge of the Antient and Honourable Order of Royal Ark Mariners was held at Freemasons' Tavern, Great Queen-street, W.C., on Wednesday, the 21st June. The M.W.G.C. Bro. Morton Edwards took the chair, having Bros. J. O. Oxland, Inspector-General, as G.S.W.; F. W. Koch, Inspector-General, as G.J.W.; M. A. Loewenstark, G. Scribe; M. Emmanuel, G.S.B.; G. F. Henly and T. W. White, as G.T.B.; H. Massey, G. Steward; E. H. Thiellay, George Neall, J. Stevens, P.N.'s; Funkenzstein, G. Guardian; Laing, G. Warder; Verry, Clayton, and others.

After the G. Scribe had read the minutes, the report of the Grand Council was read. It stated that they had been unable to arrange with the Mark degree as several important points had been left out of the draft treaty submitted to this Grand Lodge by the Grand Mark Lodge, in pursuance of the projected attachment of this degree to the Mark, and the proposed details of which were arranged for at a meeting held between the representatives of the two bodies. They had no alternative but to reject the treaty, leaving it, however, for negotiations to be reopened. It also stated that the Order had greatly increased, and that its affairs were in a much more prosperous state than twelve months back.

Bro. Emmanuel moved, and Bro. Oxland seconded, that the report be received. (Carried.)

Bro. Emmanuel, though he did not approve of the language employed in the report of the General Board of Grand Mark Lodge with reference to the Ark degree, "a body styling themselves the Grand Lodge of Royal Ark Mariners," thought the matters in difference between the Grand Lodges could be easily arranged. He had no hesitation in predicting that this language would be altered, for it really was nothing more than a slip of the pen. The Grand Lodge of Royal Ark Mariners was really acknowledged by the Grand Mark Lodge, because its members were allowed to retain their clothing and their rank as present and past Grand Officers. He did not blame the Grand Mark Master so much as he did others, for when he explained to the Grand Master the objection there was to the phrase employed, he as much as gave him (Bro. Emmanuel) to understand that he thought those words ought to be altered. But the two Grand Bodies were certainly in opposition on another point. Grand Mark Lodge had issued a circular to lodges stating that henceforth warrants for working the Ark degree would be granted by Grand Mark Lodge to the lodges under its jurisdiction. Grand Mark Lodge had formed treaties of alliance with three other supreme bodies, and this Grand Ark Lodge would, depend on it, however they might try, have strong opposition, as four men were stronger than one; and the four orders together, would use every means, pleasant or unpleasant, to swamp this Grand Lodge. He asked, therefore, whether it would not be better to postpone the adoption of this report, and give time to see whether the differences could not be reconciled, and he thought every endeavour should be made to come to terms. He therefore moved the postponement of the adoption of the report.

Bro. Oxland, S.G.W., seconded the motion.

Bro. James Stevens would remark that the Ark degree would be much more likely to progress under the auspices of an established Grand Lodge like the Mark than by its own unaided efforts. There seemed to have been some extraordinary misconception between the governing powers of the two Grand Bodies. It had been distinctly understood that the two bodies would amalgamate. It was with such an expectation that he himself had joined the Ark degree, and he would not have done so otherwise. Now it would be wrong that he and others should not only be disappointed but placed in direct antagonism to the Order to which they had lately become attached. If the two bodies were opposed, the members were placed upon the horns of a dilemma, as they

could not pay fealty to both bodies. There was no desire on the part of Grand Mark Lodge to prevent a settlement, but it appeared to him that there were some small matters which had been allowed by members of the Ark degree to insert themselves to the disturbance of the arrangement, the basis of which was that both Orders should join together. The words which had been objected to, though injudiciously used, were not meant as a slur on the Ark degree. If in former times there had been as much wisdom among Masons as there was now, there would not have been at the present time so many independent jurisdictions. He was speaking now as a member of the Order—as one called to its councils—and as such he thought they should weigh every circumstance in the matter, but he could not help feeling that there were some little points which were obstructing the way to a settlement. (No, no.) He was glad to hear it; the impression he had was shared in by many others, and he thought it was a pity that trivial points should stop the way. He was anxious to see the Ark degree spread, and as Past Master of as famous a lodge as existed anywhere, he should wish it to be spread if this could be done consistently with his obligation to the Mark. Conciliatory measures, he thought, should be adopted, and he should with that view support the amendment.

Bro. Emmanuel said that if the report were adopted there would be no door left open for conciliation.

Bro. T. W. White asked whether the best course would not be to adopt the report, omitting the objectionable clause.

Bro. A. D. Loewenstark was not so much surprised at the views of Bro. Oxland and Bro. Stevens, but he was greatly surprised that Bro. Emmanuel should go so deep into the matter as to talk of this degree falling to the ground through Grand Mark Lodge granting warrants to work the degree.

Bro. Emmanuel had not said anything about the degree falling to the ground—he had said it was not possible for one man to stand against four, his meaning being that as Mark Lodges were so much more numerous than Ark, the former would make four members to the latter's one.

Bro. A. D. Loewenstark asked whether they were to be intimidated by the Grand Mark Masters, should they be threatened? Grand Mark was going in opposition to the Ark, because the Ark was working prosperously. Grand Ark Lodge had done more wonders since it had been established than Grand Mark could boast of doing during the five years of its existence.

Bro. Oxland would not for one moment sanction Grand Ark giving up its rights. But he thought that as far as possible the two bodies should come to an amicable settlement.

Bro. A. D. Loewenstark had no objection to that, but do not let them be intimidated. This Ark body was the only holder of the charter, and they had no right to be threatened in order to give up their rights to the Grand Mark Master. The Grand Mark Lodge had no thought of working the Ark degree until Bro. Morton Edwards revived it and re-opened the Grand Lodge of Royal Ark Mariners. When Bro. Morton Edwards asked him to take the degree he hesitated, and told him he could do nothing of the sort until he found what Grand Mark Lodge would do, for as a Grand Officer he must see whether his duties to the two bodies clashed. When he found the Grand Mark Master had taken the degree and was elevated with several of the Grand Officers of the Mark, by the Grand Commander, Bro. Morton Edwards, he no longer hesitated, for he believed in upholding the dignity of the one body he was upholding the dignity of the other. He maintained that Grand Mark Lodge had no right to extort—he would use that word—from Royal Ark Mariners, by such irregular means as they had tried, those privileges which were the Ark Mariners' own property. The draft treaty was sent in with insults, thrown upon the Ark Grand Lodge, and how could it be expected it would be agreed to?

Bro. Koch said that the treaty differed

materially from the terms originally agreed to at the joint meeting.

Bro. Stevens thought it right that the members should know in what respect the treaty had been altered.

The M.W.G.C. said that the meeting must be adjourned for that purpose.

Bro. Stevens asked why?

The M.W.G.C. said because the treaty was not in the room.

Bro. Stevens thought this extraordinary, as it would have satisfied the brethren.

The M.W.G.C., before putting the motion, would like to say a few words, as there appeared to be differences of opinion. This Grand Lodge was re-opened a little more than a year ago, and Grand Officers were appointed; and there was nothing in its management to call for interference on the part of another body. It had been in existence for nearly 100 years—the charter was a very valuable document, giving power to work the degrees of Mark Man, Mark Master, and many other degrees. Finding this to be the case, being a Mark Master, and not wishing to interfere with his duties to Grand Mark Lodge, he showed this to the Grand Mark Master, who stated that the G.M. Lodge wished to work the R.A. Mariner, and he had a good deal of correspondence on the subject with the G.M.M., which could be referred to if necessary, and it was agreed to that, if he (the G.C.) undertook to give up all claim to work the Mark, the G.M. Lodge would not interfere in any way with the R.A. Mariner Grand Lodge. Very soon after, it appeared that the Grand Mark were not satisfied to work on that basis, and the members of the G. Lodge of R.A.M. were induced to agree to a treaty by which all was to be settled. This treaty the G.C., on behalf of the R.A. Mariners, and the G.M., on behalf of the Mark Degree, signed and sealed respectively; and he (the G.C.) considered that all was settled, as it was brought up to the Grand Mark Lodge and carried. However, four months after, at the next Grand Mark Lodge, the G.M. Master advised that this treaty be thrown out, as some Ark Mariners claimed to work the degree also. As the Grand Lodge of R.A. Mariners was now improving its position, and in consequence of the hostile attitude of the G. Mark Lodge in reference to the degree, a meeting was held, and at that meeting it was settled that the G.M. Master should be elected as G.C. of R.A.M., and that a committee be appointed to settle differences between them, and his being enthroned as G.C. of R.A. Mariners. They met, and it was considered again that the preliminaries of a treaty were settled; but before this committee could meet, a letter was published in THE FREEMASON stating that the G.M.M. had nothing to do with the Grand Lodge of R.A. Mariners, and did not intend to have anything to do with it; and the Grand Mark Lodge issued a circular offering to grant warrants to Mark Lodges to work the Mark Degree, and stating that the Grand Lodge of R.A. Mariners had ceased to exist, when, in fact, it was nothing of the kind, for the joint committee was then about to meet and discuss the question of attachment. He (the G.C.) had offered that, although the Grand Lodge of R.A. Mariners had the right to confer the degree of R.A. Mariner on any Master Mason, it should not be conferred on any one but a Mark Master; but while matters were under discussion the Grand Mark Lodge were encroaching as much as possible, and he distinctly stated that the G. Mark Lodge never had the power to give the Royal Ark Mariner, and never would have, except through them, or as long as they kept in the field. But even recently, the Grand Mark Lodge had issued a circular to say that they would give the degree of Ark Mariner at half the price of our fees. The Grand Lodge of Royal Ark Mariners had existed for nearly a century before them, and in 1793, the charter says, H.R.H. the Duke of Clarence accepted the Grand Command of the Order. The Grand Lodges then existing sanctioned their proceedings, and they were living in harmony with them, and these powers had never been ceded.

Bro. Emmanuel objected to the letter of Bro. Portal, the G.M. of the Mark Degree, being

introduced, as it was before the joint committee on the treaty.

Bro. Stevens wished to know whether there was anything in the background which prevented matters being arranged? The M.W.G. Commander would excuse him, but had he not stipulated that he should be Past Grand Master of the Mark?

The M.W.G.C. : Certainly not.

Bro. Stevens was glad to hear it, as such a report had gone abroad, and it was only just to the M.W.G.C. that it should be contradicted. The belief was that some personal feelings, irrespective of the true interests of both Orders, had stood in the way.

The adoption of the report was then agreed to be deferred until the next meeting.

Bro. Oxland suggested that the draft treaty should be printed, and a copy sent to all the brethren.

Bro. Emmanuel proposed, "That a committee of three be appointed to meet the Grand Master of the Mark to arrange the differences, and in the event of these not being arranged, that the draft treaty, and the cause thereof, be laid before the Grand Lodge at next meeting."

Bro. Oxland seconded the motion, which was carried.

Bro. J. Stevens proposed that Bro. Morton Edwards, M.W.G.C.; Bro. Major Finney, R.W.D.G.C.; and Bro. J. O. Oxland, V.W.G.S. Warden, be the committee.

This was seconded by Bro. Koch, G.J.W., and carried unanimously.

The following are the principal of the Grand Officers of the year, the rest not being filled up yet by the M.W.G.C., who retains his position in consequence of the G.M. Master declining to fill the throne of the R.A.M. :—

R.W. Bro. Major Finney	...	D.G.C.
V.W. " Oxland	...	C.S.W.
W. " Joshua Nunn	...	G.J.W.
" " G. Lambert	...	G. Treas.
" " M. A. Loewenstark	...	G. Scribe.
" " Rev. W. B. Church	...	G.S.D.
" " T. Cubitt	...	G.J.D.
" " T. W. White	...	G. Supt. of Cers.
" " John Read	...	G. Org.
" " G. F. Henly	...	G.T. Bearer.
" " C. Lacey	...	G. Guardian.
" " G. Neall	...	} G. Stewards.
" " J. W. Barrett	...	
" " E. H. Thiellay	...	
" " Funkenstein	...	
" " Laing	...	G. Warden.

The Grand Lodge was then adjourned, and the brethren proceeded to a first-class banquet, at which the M.W.G.C. presided. After the cloth was cleared, the hour being somewhat late, the usual toasts were briefly given and responded to, and the Warden's toast brought a very enjoyable evening to a close.

[With reference to the above, we are authorised by Bro. Cubitt (named as G.J.D.) to state that he repudiates all connection with the so-called G.L. of R.A.M., he having received the Royal Ark degree in the St. Mark's Lodge, No. 1, to which is attached the mother lodge of Ark Masons of England, and which has never owned Bro. Edward's authority.—ED. F.]

ALTON TOWERS HORTICULTURAL SHOW.—The first show of the present season is to be held at Alton Towers on Tuesday, July 4th, and it is expected to be one of the most successful shows yet held in these beautiful gardens, as the entries for flowers and vegetables are very numerous. The object of these shows is not generally known to the public. The movement was commenced for the purpose of encouraging cottage gardening amongst the cottagers and small tenants on the Alton estate, and the funds realised by the show are devoted to the prizes, the principal portion of which are awarded to the cottagers by Lady Shrewsbury on the afternoon of the show. Especial interest will be attached to the gathering on Tuesday, July 4th, from the fact that a party of forty-one American Knights Templar, who are now travelling through Europe under the personal arrangements of Messrs. Thomas and John M. Cook, are invited by the Earl of Shrewsbury to a reception at Alton Towers on the day in question. The party is composed of generals, statesmen, Doctors of Divinity, successful merchants, &c., &c., who are travelling through Europe as tourists. Their visit to Alton is of especial interest, it being on the anniversary of American Independence.



Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

*St. Thomas's Lodge No. 142.*—On Saturday, the 17th ult., this old lodge held an emergency meeting at Radley's Hotel, Blackfriars. Bro. J. L. Thomas, W.M., presided, supported by his officers. After the minutes of the last regular lodgy had been read and confirmed, a ballot was taken for a gentleman to be initiated, but owing to severe illness at the last moment he was unable to attend. Ballots were then taken for Bros. Captain Brennan (P.M. 263, Ireland), and C. I. Paton (S.W. St. David's, 393), who were duly elected joining members. The W.M. then appointed as Steward of the lodge, Bro. Haxell, who had been elected a joining member at last lodge, late of Maybury (969). The W.M. then said he had received notice from the proprietor of the hotel that the house was about to be pulled down, and that steps must be taken to find accommodation elsewhere. A committee was appointed for the purpose, and an expression of great regret was made at leaving such excellent quarters. The name of a brother having been proposed for joining, and that of a gentleman for initiation, the lodge was closed, and the brethren adjourned to banquet. Amongst the visitors were the V.W. Bro. John Hervey, P.S.G.D. and G. Sec. of England; Bros. Finney, 255; Naylor, 88; Goodliffe, 484, Ireland; Levander, P.M. 507; &c., &c. The usual toasts were given, and Bro. Hervey's name was mentioned in eulogistic terms by the W.M. in giving the toast of "The R.W. Deputy Grand Master and the rest of the Grand Officers;" and the G. Sec. in responding took occasion to say that though at all times it gave him great pleasure to visit the various lodges, yet never more so than when present at one like St. Thomas's, full of old traditions and having members truly imbued with the spirit of Masonry. The W.M., in responding to the toast of his health, did so in his usual happy manner, remarking that any one might be proud of ruling a lodge so ancient as this over which he had been called to preside. It was a happy and united lodge, and although it did not have many initiates, it could claim to have many joining brethren, which he thought, as they must first be visitors, spoke well for its character. He should, therefore, propose "The Health of the Joining Members," and said he hoped it would be a toast in the future. In naming them, he said it had given him great pleasure that evening to appoint Bro. Haxell to the only office at his disposal, although only elected a joining member from the Maybury Lodge at the last meeting; but not being present, he now coupled his name with the toast, which was most cordially received.—Bro. Haxell, in responding, said that he had joined them with great pleasure, particularly as he was proposed by, he might say, both by their Secretary and Treasurer, and seconded by the whole lodge. To be sure, the I.P.M. had reminded them that a joining member must first have been a visitor, but this was met by the Secretary's stating that he (Bro. Haxell) had done so for some six years past, and this alone was the drop of bitterness in his election, for now he felt that never again could he rise in his old character and return thanks for their visitors. However, the best thing they could do was to steadily invite visitors, and doubtless they would find one more worthy than himself for the task. Expressing his thanks on behalf of himself and the other joining members, and to the W.M. for his appointment to office, he concluded with a comic song he had written for the occasion, and which was received with shouts of laughter.—Bros. Ibbetson and Naylor returned thanks for the visitors, expressing the great pleasure they always felt at being in St. Thomas's Lodge, where they were at all times so cordially received. The Past Masters', Treasurer, Hon. Secretary, and Officers' healths having been drunk and duly responded to, the Tyler's toast brought a very enjoyable evening to a conclusion.

PROVINCIAL.

*LANCASTER.*—*Lodge of Fortitude, No. 281.*—The regular meeting of this lodge was held on Wednesday, the 14th ultimo, at the Masonic-rooms, Athenæum, Lancaster. The chair of K.S. was occupied by the W.M., Bro. J. Daniel Moore, M.D., G.S.B., &c., who was supported by the following officers and members: W. Bro. John Hatch, I.P.M.; Bro. B. Mills, as S.W.; Bro. W. Fleming, S.W.; W. Bro. E. Simpson, P.M. and Sec.; Bros. E. Airey, S.D.; John Bell, as J.D.; J. Harrison, I.G.; Beeley, Tyler; R. Taylor and Sumner, Stewards; J. L. Whimpray, King, and Kelland, P.M.'s; Acton, Bailie, Bradshaw, and Heald, Visitors: Bros. Jesse Banning, W.M. 343; J. Harger, James Taylor, and James Bolton, of 1051. The lodge was formally opened, and the usual business transacted. The W.M. reported that on the previous Wednesday he had attended the Grand Lodge of England, on which occasion the M.W.G.M. gave a glowing description of the enthusiastic reception he had met with at the hands of our Transatlantic brethren. In accordance with the notice in the summons convening the meeting, the W.M. then gave a short address on the ballot in our lodges, explaining its forms, uses, and applications, together with remarks on the manner in which its employment was sometimes misappropriated. The address was listened to with great interest by the brethren, and a cordial vote of thanks was recorded. The ballot was taken for a candidate for initiation, who was then declared to be duly elected. At the request of the W.M., Bro. Jesse Banning, W.M. 343, raised Bro. James Taylor, F.C., to the degree of M.M., the same ceremony being undertaken by Bro. John Hatch, I.P.M., for Bro. Jas. Bolton, F.C., the traditional history being given by the W.M., and the working tools presented in a very effective manner by Bro. J. L. Whimpray, P.M.

ORDERS OF CHIVALRY.

RED CROSS OF CONSTANTINE.

*Roman Eagle Conclave, No. 6.*—A regular meeting of this conclave was held at Anderton's Hotel, Fleet-street, on Saturday, the 24th ult. V.E. Sir Kt. C. H. Rogers-Harrison, 1st G. Herald, M.P.S., presided, supported by Sir Kts. Rev. W. B. Church, M.A., Viceroy; H. G. Levander, M.A., G. Historiographer, P.S. and Treas.; A. A. Pendlebury, K.G.C., Rec.; W. C. Lucey, M.D., S.B.; W. Carpenter, W. B. Hambly, A. C. Morton, W. Worell, D. R. Adams, and T. L. Fox. Sir Kt. Bulmer was elected a member, after which Bro. Pedro J. Marin, of the Lodge of Sincerity, No. 174, was regularly admitted and installed a knight of the Order. The conclave was then closed, and the chevaliers adjourned for light refreshment, there being no banquet upon this occasion.

KNIGHTS TEMPLAR.

*Mount Calvary or Early Grand Encampment of England.*—This old encampment celebrated St. John's Festival on the 24th ult. The conclave met first at the Masons' Hall Tavern, Mason's-avenue, when Comp. Charles Jacques, of the Mount Sion Chapter, No. 19, was duly installed, after which the members proceeded to the Mitre Hotel, Hampton Court, where the banquet was held. The E.C. Sir Kt. W. Stone, 30°, presided with his accustomed geniality, and was supported by P.E.C.'s F. Binckes, 30°; W. Paas, 18°; J. G. Chancellor, 18°; J. Stohwasser, 18°; S. Rosenthal, 33°; and by Sir Kts. Colonel Burdett, 32°; Major E. H. Finney, 31°; John Hervey, 30°; E. Baxter; C. J. Morgan, 18°; D. M. Dewar, 18°; Raynham W. Stewart, 18°; R. Wentworth Little, 18°; E. H. Finney, jun., G. T. Carter, T. W. Distin, C. Jacques, and two or three other members and visitors.

INSTRUCTION.

A most interesting meeting—the first, we are informed, of a series which in the best interests of the Craft we hope to see imitated in every direction—was held in the East of London on Friday evening, the 23rd ult. The Doric Lodge of Instruction, under the able preceptorship of Bro. T. J. Barnes, has long held its meetings at Bro. Scurr's, the Three Cranes, Mile End Road, on Friday evenings, and on the same evenings the United Pilgrims Lodge of Instruction, under the no less able preceptorship of Bro. John Thomas, has met at Brixton. The members of the respective lodges have occasionally exchanged visits, but in an irregular manner, and the two chiefs having "put their heads together," resolved to carry out, if possible, a series of meetings which should be attractive and profitable to their brethren, and which began under most favourable auspices on the above-named evening.

Fifteen brethren of the United Pilgrims Lodge having pledged themselves to attend and respectively work a Section, the Doric Lodge met in force under the presidency of Bro. Cundick, the W.M. appointed for that occasion. There were present of the Doric Lodge of Instruction, Bro. Cundick, Barnes, Clayton, Verry, Mortlock, Scurr, Austin, John Stevens, Appleby, Berry, J. Davis, S. Davis, Benjamin, Fountain, Shorey, Lacey, Wildash, Kinnell, and others; and of the United Pilgrims Lodge of Instruction, Bro. John Thomas, Jas. Stevens, E. Worthington, H. Smith, M. S. Larlham, T. H. Pulsford, Martin, Ross, J. Noke, Robards, Poore, Welsford, Geider, Frances (Sec.), Hodges, Lilley, Catherwood, Madden, Overall, Wright, and others.

Bro. Cundick, of the Doric, the W.M., was supported by Bro. Thomas, of the United Pilgrims, as S.W., and each of these brethren was surrounded by the members of his lodge.

After the usual openings, the business of the evening commenced, and the Fifteen Sections were most ably worked by members of the United Pilgrims Lodge, in the following order:—

- First Degree: 1st Section, Bro. H. Smith.
- " 2nd " " T. H. Pulsford.
- " 3rd " " H. Martin.
- " 4th " " J. Noke.
- " 5th " " R. Rolands.
- " 6th " " T. Poore.
- " 7th " " M. S. Larlham.
- Second Degree: 1st " " H. Ross.
- " 2nd " " James Stevens.
- " 3rd " " F. Geider.
- " 4th " " E. Worthington.
- " 5th " " H. F. Hodges.
- Third Degree: 1st " " T. Welsford.
- " 2nd " " H. Frances.
- " 3rd " " John Thomas.

The absolute perfection with which both the W.M. and the brethren worked may be gathered from the fact that the time occupied was less by half an hour than is generally considered necessary for that purpose.

The thanks of the two lodges were accorded to Bro. Cundick for his able services as Section Master, and the thanks of the Doric Lodge was enthusiastically voted to the brethren of the United Pilgrims Lodge of Instruction "for the truly fraternal feeling evinced by them in so promptly accepting the invitation to work the Fifteen Sections in the Doric Lodge of Instruction on this occasion." This was supplemented by the unanimous election of the fifteen brethren before named as honorary members of the Doric, and further by a special vote of thanks to Bro. John Thomas for his assistance in securing the success of this "novel and pleasing Masonic reunion."

Bros. Thomas, Frances, and Stevens replied on behalf of their lodge to these compliments, the first-named brother expressing his pleasure at the result of his agreement with Bro. Barnes, and the hope that the return visit of the Doric to the United Pilgrims would be as agreeable to that lodge as this had been to the U.P.'s, and Bro. Stevens hailing

the movement as a step in the right direction towards securing that uniformity of working which he had, in conjunction with others, so strenuously advocated, and the agitation in respect of which, as far at least as he was concerned, was not yet abandoned.

The lodge was then closed, and on the invitation of the Doric brethren, the members of the United Pilgrims partook of supper, and after hearty reciprocations of esteem and good-fellowship, took their places in the "break" which had brought them to the meeting, and drove away in time to reach their respective homes in the south of London before the "witching hour of night."

A more agreeable Masonic meeting we have never yet attended, and the practical usefulness of such a gathering is so self-evident that we feel assured the good example thereby set will be followed by our various metropolitan and provincial lodges of instruction. We shall be pleased to insert in our columns (as requested) a notice of the date fixed for the return visit of the Doric to the United Pilgrims, in order that other members of the Craft may have an opportunity of forming their judgment in respect of the movement.

MASONIC FESTIVAL at ULVERSTON.

On Tuesday last, the festival of St. John the Baptist was held by the Lodge of Furness, No. 995, at the Temple in Theatre-street, Ulverston, Lancashire. After the usual lodge business had been disposed of, the brethren adjourned to the Queen's Hotel, where they sat down to a magnificent supper, provided by Bro. Clayton. The table was most elaborately set out. Four large *épergnes*, filled with the choicest hot-house flowers, graced the centre of the board, while bouquets and plates of fresh fruit were disposed tastefully at intervals. The bill of fare comprised every delicacy in season, as the following will show:—

- White Soup. Soup Julienne. Salmon.
- Roast Lamb, Roast Beef, Dressed Veal, Spring Chickens, Tongues, Ham, Pies,
- Boiled Lamb (caper sauce), Lamb à la Grette.
- Puddings, Tarts, Cheese Cakes, Volouant, Creams, Jellies, Blanc Mange, Savoury Omelettes.
- Strawberries, Cherries, &c.

After the tables were cleared, the usual loyal and patriotic toasts were duly honoured—those of the Queen and Royal Family being especially acceptable to the Craft from the fact that Her Majesty is the daughter, niece, and mother of Masons.—Bro. S. H. Jackson responded for the Army, Navy, and Volunteers.—The M.W. the Grand Master of England (the Marquis of Ripon) and the officers of the Grand Lodge received very flattering attentions on the part of the Worshipful Master, Bro. T. Dodgson, who occupied the chair.—The R.W.P.G.M. Sir T. G. F. Hesketh, Bart, M.P., and D.P.G.M. Lord Skelmersdale, and the rest of the officers of the P.G. Lodge of West Lancashire, was proposed by Bro. Barber, P.M., in a humorous way, provocative of good feeling. He incidentally remarked that undoubtedly to dine Masonically was to dine correctly, for at all their assemblies they could boast that, with a refined and elaborate repast, they combined a rational and harmonious conviviality unattainable by any other body of men.—Bro. J. Case, P.M., in very complimentary terms, proposed the W.M. of No. 995, whose zeal, energy, and ability had astonished them all during his year of office.—Bro. Dodgson responded, modestly referring to his efforts for the good of Masonry.—The Wardens and officers of the lodge was proposed Bro. R. Pearson, who spoke in high terms of their efficiency, upon which the working of the lodge so much depended.—Bro. J. H. Matthews, S.W. responded.—The W.M. proposed the Past Masters, which was responded to by Bro. J. Case, P.M.—Other toasts and sentiments followed, the most noteworthy being the "Visiting Brethren," to which Bro. the Rev. W. A. Blake responded, "Musical Friends," and the "Host and Hostess." It is almost superfluous to state that the toasts were all received with that enthusiasm and *esprit de corps* known only to the initiated. The assembly broke up after spending a most enjoyable evening.

A choice selection of appropriate music was performed in the course of the entertainment in a manner most creditable to those who took part, and which elicited repeated bursts of applause and encores.

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayar's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayar & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayar's Semolina.

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## Births, Marriages, and Deaths.

## MARRIAGE.

DARVELL—PAGE.—On the 21st June, at Christ Church, Kensington, by the Rev. J. D. Claxton, assisted by the Rev. E. S. Carey, the Rev. Sydney Darvell (P.M. Lodge 108), *M.A.*, of 1, Earl's-terrace, Kensington, to Charlotte, eldest daughter of the late Thomas Page, Esq., of South Town, near Great Yarmouth, Norfolk.

## DEATHS.

BENDY.—On the 27th ult., at Twickenham, suddenly, Bro. T. Bendy, W.M.-elect 946; regretted by a numerous circle of friends.

PRICE.—On the 22nd ult., at the "Portugal," Fleet-street, Bro. Edward Price, of the Domatic Lodge, No. 177; deeply lamented.

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

## The Freemason,

SATURDAY, JULY 1, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage *st.m.s.*

## The GRAND LODGE of QUEBEC.

The recent recognition by the Grand Lodge of New York of the rights of Quebec is a great fact, and one which speaks more for the approaching success of the "Seceders," as they have been foolishly called, than all the rhetoric which could be employed in their behalf. With a prudence which we can quite appreciate, under the circumstances, many American Grand Lodges—and amongst others that of New York—have hitherto refrained from the adoption of any definite decision upon the Quebec question, in the fond hope that the quondam Grand Lodge of Canada—now more fitly termed, Ontario—would itself take the initiative of generosity, if not of justice, by holding out the right hand of fellowship to its younger sister of Quebec. But the

hope thus naturally awakened soon passed away in view of the cold, unfraternal attitude assumed by the leading brethren of Ontario at their last Annual Communication. By a large majority, they determined to re-assert their repudiated authority over the neighbouring province, forgetting in this illogical resolve that Nova Scotia and New Brunswick, which are also integral parts of Canada, already possessed independent Grand Lodges, and that the right of the Quebec Masons to a similar autonomy was equally unquestionable. The result has been, that the doubt and indecision which may have prevented immediate action on the part of several American Grand Lodges have at length entirely disappeared. Recognition has followed recognition in rapid succession, and the adhesion of the Grand Lodge of New York now places Quebec in hearty and cordial communion with more than three hundred thousand American Freemasons. We congratulate our brethren of Quebec, and especially their chivalrous leader, M.W. Bro. Graham, upon so important a result. We also congratulate them upon the patience, the forbearance—nay, the courtesy—which they have invariably shown to the Ontario brethren throughout a long and very trying ordeal. The germs of victory were perceptible to all but prejudiced eyes in those noble traits alone, for right and truth and justice can ever afford to wait in imperturbable majesty the coming of an inevitable triumph. Even as the really powerful swimmer cleaves the waters with scarcely perceptible stroke, so advances, silently but swiftly, the cause that is righteous and just and honourable. Nor in our congratulations to Quebec must we forget the pleasing fact that THE FREEMASON, at an early period in the movement for independence, welcomed the Grand Lodge of Quebec into the sisterhood of legal Grand Bodies with no mercenary warmth or insincere affection. It is not for us to boast of any peculiar perspicuity over our neighbours, but guided by the instinct of honour, and the dictates of common sense, we at once espoused the cause of Quebec, and we now rejoice to see it victorious.

Another source of gratification to which we may fairly allude is that our opinions on the subject reflected the opinions of nine-tenths of the English Fraternity, despite the incoherent babblings of certain ignominious scribes, whose pretentious prophecies of defeat are now remembered only to be derided. But it must also be borne in mind that as we were actuated by no venal hope, neither were we inspired by any partisan venom. Looking at the conflict from a distance, unconnected, save by the common tie of brotherhood, with either one side or the other, we were enabled to form an impartial judgment, and from that judgment, when formed, we have never wavered.

The verdict of America has now been substantially delivered, for New York, with its seventy-five thousand members decides

the scale, and it is a verdict which not only confirms our views, but ratifies for ever the independence of the Grand Lodge of Quebec. There may still be—we hope there are not—brethren in Ontario who may affect to pooh-pooh that verdict, and to reject the inexorable logic of events. To such men it were vain to address arguments, but to the great body of the Craft in that province we say that their recognition of Quebec must be immediate and unconditional; the time has gone by when it would have been a graceful act, but it is still a just one, and, moreover, a debt whose payment will brook no further delay. All English Masons are anxious that a thorough reconciliation should take place between the two rival Grand Lodges of Canada, and all desire to see the prosperity of the Royal Art assured by the adoption of such a noble and fraternal course.

The advice which we gave many months ago has acquired irresistible force by the march of events: "Let by-gones be forgiven and forgotten, and let every section of the Canadian Craft unite in the good work of disseminating the true principles of Freemasonry, and advancing thereby the real happiness of the whole human race."

## THE PALESTINE EXPLORATION FUND.

We have very great pleasure in again commending the labours of the zealous Palestine Exploration Committee to the support of the Fraternity. From the last "Quarterly Statement" issued by the Society, we learn that a new expedition will leave England early in the autumn, under the command of experienced engineer officers, and that the co-operation of the American Association, in the general progress of the work, has been happily secured.

The results of the Palestine explorations, so far, have been so varied and so important that the whole civilised world will regard with interest the renewed work of discovery, but we may add that funds are urgently required to enable the Society to continue and complete an exact survey of the Holy Land. Freemasons, being especially interested in aught that tends to illustrate the venerable traditions of the Craft, will, we trust, respond liberally and at once to the appeal now being made for aid, and thereby associate the name of the Order with an undertaking which reflects the utmost credit upon the learning and perseverance of all who are engaged in the sacred research. Next week we will give a few extracts from Bro. Captain Warren's interesting paper entitled "The Plain of Philistia."

WE regret to learn that the Earl of Zetland is suffering from a severe attack of illness. In common with the whole Craft, we hope soon to hear of his lordship's restoration to health.

WE beg to call the special attention of our readers to the advertisement of the Summer Fête of the Boys' School, when, if they attend, we can promise them a real treat.

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

BRO. BUCHAN AND HIS CHALLENGE TO BRO. HUGHAN.

I shall be most happy to give reasons for my statement that the "true history of Freemasonry in this country is the history of an operative body."

No one has a right to make assertions in a public print without being prepared and willing to furnish evidence in support of his opinions so expressed, and I therefore accept the challenge for proof which Bro. Buchan has thrown out. *Let me, however, first understand what I am called upon to prove.* Is it that the Freemasonry of and since 1717 is a descendant of operative Freemasonry, and, in fact, was a revival of the operative body of former centuries? I have before objected to the term "our Freemasonry," and do so now, as it is not specific enough.

The foregoing question, if answered by Bro. Buchan in the negative, will be affirmed by  
W. J. HUGHAN.

Let me suggest three letters on the question: Bro. Buchan, as the negative supporter, to write first, as he is the challenger; and therefore unless his objections are stated, I can only say ditto to what I have already advanced.

#### THE RED CROSS OF CONSTANTINE.

I am obliged to "Lupus" for his courteous explanation, but regret to find that the information at his command is so meagre. The jewel of the Red Cross of Babylon is a seven-pointed star, with a circle in the centre enclosing a cross; around the circle is the legend "Magna est veritas, et prevelabit," and the ritual of the degree is essentially Jewish. We must, therefore, seek for another solution of the query: Was the old Masonic Red Cross Order over which H.R.H. the late Duke of Sussex undoubtedly presided, and which was as unquestionably a Christian order, identical in essentials with the present Red Cross Order of Constantine, which is a Christian organisation; or can it be traced to a different origin, involving a different ritual and ceremony? However, as I have been requested to examine certain papers connected with the present Red Cross Order of Constantine, I hope soon to make known the results of my investigations to, all interested in the question.  
NEMO.

#### THE HIGH DEGREES.

The only information I feel disposed to give, in print, has possibly not reached you, as it has not appeared. Regarding the 1722 mention of the K.H., I must remind "333" that I merely mentioned the assertion of Dr. Leeson for it; I suspect the authority, for this reason—that the degrees seem identical with the reformation of Paschalis' rite of 1754 by St. Martin.

JOHN YARKER.

#### THE GRAND CONCLAVE OF K.T.

This treaty is almost sure to be reversed next Grand Conclave, to meet in December. It is stated in Lancashire, most positively, that Bro. Wm. Birch, a member of Grand Conclave Committee, Registrar of Lancashire, and a leading member of the Palatine Rose Croix, suppressed the agenda papers sent to him for distribution. They reached no hands in Lancashire. If this is not so, Bro. Birch can contradict the statement in your paper; if it is so, it will form a subject for enquiry elsewhere.

LIBERTAS.

#### EARLY USE OF THE WORD "COWAN."

I promised my friend Bro. William Carpenter to search for the earliest records of the Craft that mention the word "cowan," and the following is the result of my hurried examination:—In the *Freemasons' Magazine*, vol. 15, page 90, Bro. D. Murray Lyon states that "The Court of the Massoun Tred of the Ludge Kilwyning, holdin in the upper chamber of Hew Smythe, at the croce of Kilwyning, the xx. of Decr., 164 . . . Item, they hev ordanit that Hew Mure

sall not work with ony Cowane in tymes cuming, under the pain of xlb. monie;" and this worthy historian also presents another quotation, dated xix. Dec., 1646: "The glk day Hew Mure in Kilmarnock was discernit to pey to the box ten lb. monie of unlaw for working with Cowans, contrarii to the Acts and Ordinances of the said Ludge," and one dated January 28th, 1647: "Guhilk day, Robert Guhyt, masoune in air upoune oath disclymed all working with the Cowains at any tyme."

The word "cowan," then, according to operative masonry, signified what is now called a clandestine or irregular mason; in other words, one who had obtained a knowledge of the craft without conforming to the general laws of the order, as to serving an apprenticeship of seven years, being elected a "Freeman," and such like. Notwithstanding, however, such irregularities, "Cowans" were sometimes permitted to work with recognised craftsmen under certain restrictions. Bro. Lyon furnishes some most interesting evidence on this point from the minutes of the "Ayr Squareren Incorporation." The first instance refers to a Fellow Craft Cowan, and the remainder relates to Master Cowans:—"Feb. xxiii, 1593: Glk day George Gibsoun, indwallar of this burgh, meanit himself to the deakin and the craft concerning his weaknes and povertie, declaring to thame he nicht nocht pay muckill, bot wald doe his deutie so far as he nicht to pay that thing he nicht for his fredome to the craft. The deakin and craft foirsaid havand compasoun upon him, hes entert the sd. George to work as brother and fallow of craft in the toun. All work he can work excep hewin work, hewing and laying exceptit. For the glk libertie the sd. George hes payit to the deakin and craft instairlie the soume of fyve pundis and ane pitcher of aill. Guha hes maid his aith to be leill and trew to the craft, as use is." April xxi., 1671: ". . . Farder, the sd. Deacon and tred gives libertie to the sd. William Smyth to work cowan wark, he heving noe libertie by thir presents to work hewen work of the mason tred." Oct. xxiii., 1677: ". . . James Kenadie was admittit and receavit freeman with the tred, with libertie to him to work wright work and cowand work, and not to work any hewin wark; and hes maid aith as befoir to observe the actis and statutes of the tred." Nov. xi., 1688, William Mardock was admitted in like manner, and at the same time Robert Hunter, "Wright and Cowand, was received journeyman with the Tred."

These instances will suffice (out of many we have from Bro. D. Murray Lyon) to illustrate the use of the word "cowan" in the sixteenth and seventeenth centuries.  
W. J. HUGHAN.

#### THE EARL OF CARNARVON ON MONARCHY.

At page 348 we find the Right Honourable the Earl of Carnarvon, Deputy Grand Master of England, observing: "In conclusion he advised them to cling to our old institutions, and foremost among them all, the ancient and hereditary monarchy." Allow me to add the following as a comment upon this:—"Freedom of thought is always greater under a monarchy than under the rule of jealous and narrow-minded citizens, and it was unknown in the ancient republics. The Greeks accomplished great things without it, thanks to the incomparable force of their genius; but we must not forget that Athens had a complete inquisition."  
W. P. B.

#### THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY.

At page 377, "An Edinburgh Member of the Order" tells us: "The facts related to every one on his admission are, that 'King Robert Bruce, immediately after the battle of Bannockburn, founded the Royal Order of Heredom of Kilwinning, reserving to himself and his successors on the throne of Scotland the office and title of Grand Master.' Now, this, instead of being a fact, or 'facts,' is simply neither more nor less than a little recently-manufactured legend, in which the names of 'Robert Bruce' and 'Bannockburn' have been made use of in order to impose all the more readily upon Scotsmen, and give *clat* to the proceedings.

The story about the "chair" is also another little trick; clever, no doubt, but none the less a trick for all that.

The Grand Lodge of Scotland was instituted in 1736, as its documents prove, but where is there any evidence of the existence of the "Royal Order," then? far less to boast of such an imaginary antiquity as A.D. 1314.

X. Y. Z.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### VISIT OF AMERICAN FREEMASONS TO EUROPE.

(To the Editor of The Freemason.)

DEAR BROTHER EDITOR,—Your most excellent article on the above subject will be endorsed by the Craft throughout Great Britain and Ireland. London is the centre for a grand reception to be given to our friends—say at the Freemasons' Tavern, in July. Whatever you at the "head quarters" of the Craft may decide on, will have the support and co-operation of the country Craftsmen; and I feel sure many would do their best to be present on so interesting an occasion.

We shall be delighted to hold out the right hand of fellowship, and give them all a right hearty welcome to our country, and as American Masons—the representatives of United States' Grand Lodges, and gentlemen bearing the "tongue of good report," and also well known at home as skilful Craftsmen—we shall rejoice in any way to promote their happiness and comfort while they sojourn among us.

W. J. HUGHAN.

June 24, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—However anxious we may be to greet the American Knights Templar who are at present in this country, not only as brother Masons but also as members of the Religious and Military Confraternity of the Temple, I fear it is out of the question that they can be received into any regular encampment in England.

In your impression of June 24, you give a report of a body styling itself the "Girvan Encampment of Knights Templar," meeting at Glasgow, who has, "as the only encampment in Scotland that holds regular monthly meetings," invited the Transatlantic brethren to visit them, &c. This invitation apparently has been accepted by the American Knights, who by this visit recognise and acknowledge the Girvan Encampment.

Now, on reference to the "Cosmopolitan" Calendar, we find the only bodies of Knights Templar who hold of the Grand Priory of Scotland are the Priory of the Lothians, the Priory of Ayr, and the Priory of Glasgow (*now dormant*), and we do not find the self-styled Girvan Encampment. Nor is it a legal and regular body, but one of a highly spurious character which has never been in connection with the Grand Priory of Scotland or with the Chapter General of the Order. We understand there are many illegal encampments in Scotland, for the most part in the neighbourhood of Glasgow, who confer the degree so called, for eighteen pence or half a crown.

There is also a clandestine encampment at Aberdeen, styled the "St. George Aboync," which works under a charter of Fr. Alex. Deuchar, G.M., and which separated from the Grand Priory in 1845 or '46. This encampment is of a very different standing to the spurious bodies in the West of Scotland, and numbers in its ranks several of the most earnest and worthy brethren of Aberdeen. Among others, we may mention the Prov. G.M., the D. Prov. G.M., P.G.S.W., &c., &c. We understand this encampment will shortly give in its allegiance to the Grand Priory and become regular, the want of recognition by the Grand Body being the only bar to this encampment being accepted as legal.

The pseudo-encampments in the West of Scotland are of a very different character, and their members of another calibre altogether. Nor can they ever be acknowledged, nor can any of the so-called Sir Knights be received in an English encampment or a Scottish Priory until they pass the ballot and are regularly installed as Royal Arch Masons.

We are therefore much surprised that the American brethren should not have been better guided than to be allowed to make this first step a *faux pas*. We sincerely trust the report may be non-confirmed, but should it be true, we call upon the Knights



Templar of Scotland and England to decline to admit the Americans as Knights Templar, however they may welcome them as Master Masons or R.A. Companions.

Apologising for thus intruding on your space,  
I am, dear Sir and Brother,  
Yours fraternally,  
FRATER † CAROLUS.

#### WHAT IS THE SUPREME GRAND COUNCIL OF THE 33°?

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The S.G.C. of the 33°, sitting at Golden-square, London, arrogate to themselves the claim to supersede all Masonic authority above the Master Mason's degree in this country. They totally ignore the time-immemorial Conclaves of Templars and their privileges, and in their published by-laws have placed them under ban.

For such extensive assumptions the S.G.C. 33° ought to have unimpeachable title of the validity of their own rite. I propose in this and some following articles to investigate their claims and titles. In the present letter I will confine myself to that claim which they draw from the alleged statutes of Frederick the Great of Prussia; as the S.G.C. 33° have recently advanced this basis by publishing a copy of the original Statutes in Latin, and English.

There is *no external evidence whatever* in favour of these statutes, and they bear upon their face the evidence of forgery, and are dated May 1st, 1786.

The first view that strikes one is the impossibility of the astute Prussian king ever having sanctioned, in unknown mediocrities, the power to create Knights, Princes, and Sovereigns, for a few guineas. This itself is fatal to all favourable conjectures upon the subject; but we have the most express testimony to rebut even the fancy of such an absurdity.

Mirabeau, in his "Histoire de la Monarchie Prussienne," shows that Frederick was never even Grand Master of the Craft. "L'Histoire Secrete de la Cour de Berlin," 1789, vol. 1, p. 215, shows that Frederick was imbecile on the 1st May, 1786, and had been dying for five months. These following authorities show that Frederick was never a member of the fancy degrees of the "Empire of the East and West," which it is well known had spread to Berlin soon after their invention in 1758, and that, though Frederick was cognisant thereof, he yet disapproved of the same:—Vassal, "Essai historique sur l'institution du Rit Eccossais," &c., Paris, 1827, p. 19; Lenning, "Encyclopedie"; "Hermes," vol. 1, p. 296, 1212; Chemin Dupontes, "Memoire sur l'Eccossisme;" Clavel, "Histoire Pittoresque," p. 206 (*et passim*); Schlosser, "History of the 18th Century;" Mitchell, "History of Masonry," p. 116; Albert Pike, "Address to the Grand Lodge of Louisiana," 1858; Findel (various articles); Folger, "History of the A. and A. Rite," New York, 1862.

The so-called Frederick Statutes [Frederick Dalcho?] are first heard of from Charleston, after 1802. What relations had Frederick of Prussia with Charleston, that his doings were known only there? All other countries, be it noted, have accepted the A. and A. Rite from Charleston, which derived it from the 25° and 29° of the *Empire of the East and West*, introduced into America by Bro. Morin, a travelling Jewish merchant. Let any man imagine, if he can, that Frederick of Prussia would have authorised such an agent to create "Sovereign Princes"! Take the Statutes themselves: at pages 38 and 39 of the recent edition of the English S.G.C. 33°, are four signatures and five blanks; at pages 46 and 47, the signatures are the same, but given in different order, with the same number of blanks. The explanation which is propounded for our acceptance of this mysterious identity of names and blanks, with diversities of position, is that the blanks have been produced by the attrition of sea-water and other perils of the elements! But the waves of ocean must have been very discriminating to efface the same signatures where the blanks exist, and to leave the same names surviving, although the order in the two cases is varied! It is unnecessary to draw conclusions, as the dullest intellect may judge such facts.

Thus far one of the claims: they have others which shall be investigated hereafter. This letter will sufficiently show that one of the most important of their positions is based upon forgery and fraud, and there is plenty of further proof if it is required.

Fraternally yours,  
Manchester. JOHN YARKER.

(To the Editor of *The Freemason*.)

DEAR SIR,—I am informed that members of lodges in Holland use short swords or dirks as part of their Masonic clothing in lodge. One such presented himself at a lodge in Liverpool recently, and was admitted after being duly vouchered for. As a matter of courtesy, the Master did not ask him to leave his sword with the Tyler outside the lodge. The question now arises, as a matter of practice,

should such a case occur again, is the Master of a lodge bound to refuse a foreign brother admission, unless he takes off his side arms?

The old sections in the first degree says that the candidate was deprived of m—ls that he might bring nothing offensive or defensive into the lodge, as the principles of Masonry forbidding the one render the other unnecessary.

The modern edition of the sections is much to the same effect, viz., that he might bring nothing offensive or defensive into the lodge to disturb its harmony.

Does the above only apply to candidates, or is it equally applicable to members and visitors?

The favour of a reply in *THE FREEMASON* will oblige,  
Yours fraternally,  
Liverpool, 26th June, 1871. W.M. 724.

[In the earlier part of the last century English Freemasons wore their swords in the lodges, and the custom is still observed abroad. It is now tacitly prohibited in England, and visitors presenting themselves armed should be told that weapons are inadmissible in a Society dedicated to peace and fraternal affection.—ED. F.]

(To the Editor of *The Freemason*.)

SIR,—I would feel obliged if you, or any of the brethren, would inform me if it is customary, at the installation of a W.M., where a banquet is held and the usual loyal and Masonic toasts are proposed, to leave out the retiring W.M. and officers?

I am, dear Sir and Brother,  
A SUBSCRIBER.

[No. It is usual to couple the Immediate P.M.'s health with the toast of the P.M.'s during the year.—ED. F.]

(To the Editor of *The Freemason*.)

SIR,—Will you kindly give me an answer to the following question? At the ceremony of installing the Master of a lodge, is the lodge raised to the third degree before the Master Masons retire; or only in the presence of the Board of Installed Masters and the candidate for the chair?

I am, Sir, faithfully and fraternally yours,  
P.M. 1151.

Lostwithiel, Cornwall, June 28, 1871.

[The lodge is always opened or resumed (as the case may be) in the third degree before the M.M.'s retire.—ED. F.]

### P o e t r y .

#### MASONIC SONGS TO POPULAR AIRS.

##### No. 1.—AIR, "Maggie's Secret."

In the days of old, when Earth was young  
In all its golden prime,  
When "the Light" in its earliest dawn was flung  
O'er the rippling waves of time;  
Then man and man on the Level met,  
And parted on the Square:  
Ere class distinctions their barriers set  
Around them everywhere.

As time rolled on, each passing age  
New laws brought into play,  
And we learn from History's ample page  
How they strengthened, day by day,  
Till man against man employed his skill  
On a brother's fall to rise,  
And those who had wrought the greatest ill  
Were lauded to the skies.

But still through all, one golden link  
Kept union with the past,  
And made them pause in their course to think  
As its light was round them cast;  
It joined them to days that had long gone by,  
It softened their passions down,  
It chased the angry glare from the eye,  
And turned aside the frown.

We Masons know that that golden chain  
Our ancient Order binds,  
And brings those bygone times again  
To gladden doubling minds.  
For when in Lodge our brethren meet,  
They on the Level stand,  
And the humblest Mason takes his seat  
With the noblest in the land.

Then here's to the Craft, that binds us all  
In a union strong and true;  
Let every Mason respond to the call,  
As Masons are wont to do,  
May its power increase from day to day,  
"Accepting" and making "Free"  
Good men and true, and let each say,  
From his heart: "So mote it be!"

Dublin. J. H. W.

#### WHAT IS SPURIOUS MASONRY?

The following is the letter to which we referred last week; it is necessary to add that we are not in any way responsible for the accuracy of its statements:—

DEAR SIR AND BROTHER,—On another page of this communication we beg to exhibit to you a copy of a circular referring to us, which has recently been addressed to the Irish Prince Masons; and, in doing so, we presume we are only carrying out the wishes of the authors of it by giving the paper every publicity.

We think we shall sufficiently answer the imputations cast upon us by giving a brief notice of the history of the rite to which we have the honour to belong, and under which, at the Jerusalem Chapter of Antiquity, Manchester (1786), we received the higher Masonic degrees; and afterwards by examining the claims of the system which has set itself in opposition to it. In referring to the authority under which these degrees are worked in Ireland, we shall endeavour to avoid the use of a single term which could be thought offensive, notwithstanding the fact that the circumstances of the case would justify us in employing strong language when speaking of those who, in their zeal to maintain the exclusiveness of their Order in this country, have in a manner forgotten their obligations to us as Master Masons, and have spoken of their brethren in words, not only harsh—not only unmasonic—but in some cases (we state it with regret) in a way that was ungentlemanly—an unpardonable offence, indeed, in those who, as Irish Rose Croix Masons, claim to be "gentlemen" *par excellence*.

In exhibiting the claims of the rites now practised in England, there is no necessity to go beyond the establishment of the Grand Lodge in 1717, and it is quite certain, from undeniable evidence, that the ancient English or (1) York rite has been in uninterrupted operation ever since. There is printed evidence in 1721 (2), 1724, and 1744 to show that a system of high-grade Masonry at that period prevailed, but was, perhaps wisely, repudiated by the modern Grand Lodge (3). The work of 1721 alludes to the higher mysteries of Christian Masonry, in Rosicrucian symbolic language, the pamphlet of 1724 to "the fifth order," and the work of 1744 to "three steps above Master Mason, (4) further stating that these were practised at York, London, and Dublin.

There existed in London in 1743, a "Provincial Grand Lodge and Chapter" of "Heredom—Rosy Cross," which at that date granted warrants claimed to have existed from "time immemorial," (5) and to have been instituted as an order by those Templars who fought for Bruce at Bannockburn. Upon this assumption of an antiquity of five centuries, the "Royal Order" claims to have originated the degrees of Rosæ Crucis, or Rose Croix, and this, and various other facts, connect these orders with the Templars, though the Rosæ Crucis embrace traditions from the ancient Theosophic brotherhood of the Rosy Cross. It is well known that the English Order of Templars could be traced back to the beginning of this century to the year 1740, and the close connection but separate nature of the Templar and the Kadosh, even at that time, can be proved. (6) The oldest document we have is a London one mentioning the following degrees:—Symbolic 3, Master Architect 1 [P.M.], Royal Arch 1, Rosæ Crucis, or Triple Cross, 1, HRDM TP 1, Kadosh Palestine, 1, Red Cross, Physical, Philosophical, and Moral.

On the Continent of Europe, the Chevalier Ramsay, 1728, advocated his own peculiar rite of seven degrees, and received, prior to 1736, the patronage of the Jesuit Chapter of Clermont, with which the exiled King James II. had been connected. In 1740 the Templar Order was practised by Field-Marshal Von Marshall and Baron Hunde ("Privy Councillor and proprietor of many estates"), crossed over to the French army at Brabant in 1743, and was there received a Templar (7). The Kadosh is said to have been established at Lyons in the same year.

In 1745 Prince Charles Edward Stuart was made a Scottish Templar at Holyrood, and in 1747 he granted to brethren in Arras, in France, a charter (yet in existence) as "King of Great Britain and in that quality S.G.M. of the Chapter of Heredom known under the title of Knights of the Eagle and Pelican, and since our misfortunes as Rose Croix" (the symbol of the Pelican feeding its young was used upon the banner of his father, the Chevalier St. George, in 1715). (8) Baron Hunde afterwards became Commander of the "seventh province of the order" (9) under the Stuart Prince, and propagated in 1754 a rite consisting likewise of seven degrees, of which we have 5th Rosy Cross, 6th Templar, 7th Professed Knight [Kadosh].

These facts are quite sufficient to prove the authenticity and antiquity of the Ancient Templar Rite of Seven Degrees; and we are expressly in-

formed in the 32° of the modern "Ancient and Accepted Rite" that the Masonry of the Crusaders was confined to these seven grades, the last three of which were worked under the government of an Arch Chapter; but it was not until the year 1753 that the Ancient Masons in London started a separate organisation for the Arch degree of K.S. during the dormancy of the York Grand Lodge, which in 1780 resumed the working of the Templar. At this latter date the Camps of Bath and Bristol for a Grand Confederation under a "Charter of Compact," still existing, and bearing the seals of the Knights Rosæ Crucis, Templars, and Kadosh, and the Lodge of "St. George of Observance" at London practised a similar rite to that of Baron Hunde, and applied to the Royal Order of Scotland in 1782 for recognition in the degree of Rosy Cross.

In 1758, Pirllet, a tailor, and Lacorne, a dancing-master, invented a new and unauthorised rite of 25°, enabling them to confer the titles of Knights, Princes, Sovereigns, and even Emperors!! under the pompous designation of the "Empire of the East and West"!! The Sovereign of the Order, Chaillon de Joinville, gave a patent in 1761 to a Jewish merchant, Bro. Stephen Morin, to propagate the rite in the West Indies, where it was decided to adopt the uncertain name of "Knights of the (10) White and Black Eagle" (Templar colours) prior to the promulgation of the Statutes of Bordeaux in 1762, a Templar Order being interpolated between it and the Rose Croix. This new rite, there is no doubt, was formed upon the excellent principle of universal tolerance, but this tolerance introduced by Jewish brethren has altogether disappeared in this country. Bro. Stephen Morin granted a certificate in 1767 to Bro. Franchen, who founded a chapter, then of 29°, at Albany, New York; thence the rite reached Charleston, where, in a circular of 1802, issued by Bro. Dalcho, the K.H. is the 29° (11). It is, therefore, plain that it was subsequent to 1802 that the *undoubtedly forged Statutes* of Frederick the Great of Prussia were concocted. The present Supreme Council of Charleston honestly admit the fraud, which is proved by numberless authorities quoted by impartial historians (12). After 1802, one, Bro. Abraham Jacobs, a pedlar of degrees, travelled over America, and settled at New York in 1801, where he conferred by certificate the first 18 degrees upon Bro. J. J. Gourgas, clerk to a Dr. de la Motta. This Gourgas afterwards showed a patent in his own handwriting, signed by De la Motta, of the remaining 15 degrees, which enabled him to establish a schismatic Council; and in 1846, he being then a clerk on a boat trading with Liverpool, established the S.G.C. 33° of London, which continues a system of self-election, and gives the 33 degrees to any Master Mason.

We have seen that the old Templar Rite of seven degrees continued to be lawfully and regularly practised in England between 1721 and 1782, when it numbered at Bristol that eminent Mason Bro. Thos. Dunckerley, who was elected Grand Master of H.M.—K.H. in 1790, at which time was ranged under his banner (amongst many others) the following conclaves, then practising seven degrees of chivalry, which Bro. Dunckerley stated had existed as chapters of the rites, time out of mind; these were:—*Observance*, London; *Redemption*, York (whence, through the York Grand Lodge emanated, in 1786, the *Jerusalem* Conclave, Manchester); *Baldwyn*, Bristol; *Antiquity*, Bath (13). About this time the Irish Masons also conferred the Rose Croix degree under Templar authority (14), but to this we shall further on more particularly refer.

The official reports of Bro. Dunckerley, between 1790 and 1795, place the *Rosæ Crucis* degree before or after the Templar indifferently; but whilst giving the Templar epochs of the different degrees, he states that "the origin and history of the seventh degree, or Knights Kadosh, may not be written," and no minutes were allowed. This last degree (K.H.) is a Templar history, and was called the "Commander's Degree of *Ne Plus Ultra*"; and as the Grand Conclave in London was until 1850 composed solely of Commanders, it styled itself in all its circulars the "Grand Conclave of the Royal Order of H.R.D.M.—K.D.S.H.—*Ne Plus Ultra*."

The "Seven Steps of Chivalry," including Royal Arch, Templar-Priest, Palestine East and West, Rosæ Crucis, Kadosh, with other Commanderships, passed in 1796 to Baron Raneliffe; in 1806 to H.R.H. the Duke of Kent (acknowledged in Dr. Dalcho's circular as head of the K.H.); in 1809 to Judge Waller Rodwell Wright; and 1811 to H.R.H. the Duke of Sussex—who, after 7817, ceased all interest in the rite, and called no meeting of Grand Conclave. This want of government led the ancient premier conclaves to range themselves under a "Royal Grand Council of Ancient Rites, time-immemorial," the only *untainted* possessors of the high grades in the world; and under this body was, and still is, practised all the superior degrees of Masonry, and as far back as 1822 the 90° of the Order of Mizraim.

The state of affairs which we have described existed down to 1846, when Drs. Goss (*alias* Crucefix), Leeson, Nash, and Oliver, applied to the before-mentioned Bro. Gourgas to establish his rite in England. All these four brethren had received their high grades from the Templar Conclaves: Drs. Goss and Leeson were members of the "Cross of Christ" Conclave, London, and received the Rose Croix and N.P.U. 30° from Bros. Goldsworthy and Emly at a small tavern in Clerkenwell (15); Dr. Oliver from the *Redemption*, Hull; and the learned and worthy Dr. Nash from the *Baldwyn*, Bristol. (Bro. Nash was afterwards expelled by his *confreres* of the 33° for continuing his connection with his own ancient chapter!) It is evident that these four learned doctors could only have introduced the spurious rite of Bro. Gourgas by a breach of their O.B. as Templars, but this was of little account with ambitious men.

The doings of these destructive brethren met with no approbation from the Premier Conclaves, which had ancient power to confer all the degrees, and when the *Antiquity*, Bath; *Baldwyn*, Bristol; *Redemption*, York; *Observance*, London; *Jerusalem*, Manchester; and the ancient and regularly-continued chapter of H.M.—K.H.; after much delay and controversy were induced to unite themselves with Grand Conclave; they reserved to themselves all their original rights and privileges. Their system authorises the Templar Commanders to preside over all other degrees, and these dignatorial offices include the K—H., Grand Prince and Keeper of the Ancient Royal Secrets, Grand Inspector, &c., &c.

It was to afford these ancient conclaves relief that the Grand Conclave of 1850 passed the following law, Dec. 14th, 1866:—

"That in the case of any encampment of Knights Templar holding a warrant granted prior to 1791, and which warrant gives power to confer degrees not connected with the Order of Knights Templar and Knights of Malta, a warrant of confirmation shall, on proper application, be granted by the M.E. and S.G.M., assuring to such encampment all the powers it possessed under the original warrant, so far as the Orders of the Knights Templar and Knights of Malta are concerned, leaving the members holding such original warrant the discretionary exercise of the powers therein contained, so long as they are kept separate and distinct in every respect from the Order of Knights Templar and Knights of Malta."\* \* \*

It is in accordance with this law that the loyal Templar high grade chapters have unanimously confederated under the Council of Ancient Rites, and continue now, as in time past, to confer the Rose Croix degree on all worthy Templar Masons, no matter from whence they come; but in confining the degree to those brethren, and the K—H to Past Eminent Commanders, it will be seen that they require a higher qualification for their honours than the S.G.C., which emanated from New York, for under their jurisdiction any Master Mason could have the 33°; and in the Scottish rite of thirty-three degrees neither the Royal Arch nor Templar is included.

We have shown the claims of the Royal Grand Council of Ancient Rites, and have proved its undoubted authority to confer the Chivalric and Philosophical degrees, which were worked in the Masonic world at the end of the last century, and we shall now very briefly refer to the systems under which, for some ninety years past, the higher grades of Masonry have been conferred in Ireland.

The first Prince Mason's Chapter in Ireland of which we have any authentic information is that which is now known as the Kilwinning, but which formerly claimed to be the Grand Prince Mason's Chapter, and which, in accordance with its title, asserted until a comparatively recent period its authority to issue warrants to hold subordinate chapters of Rose Croix. This body had no warrant, but acted according to the inherent right which was in the Templars possessing the Rose Croix to confer it on others. With the assistance of an expelled member of that chapter the "Original" was formed, and the bitter feuds which resulted from its formation will be fresh in the memory of many of the brethren who receive this circular. In 1825, Fowler, Bryant, and McGill received from Charleston a warrant to confer the 33 degrees of the Ancient and Accepted Scottish Rite (16); but this warrant was a dead letter even as recently as 1862, for in that year we find the constituents of the Council of Rites to be of the most mongrel character, embracing "representatives" from the 33°, 32°, 31°, 30°, 28°, 18°. *Rite of Mizraim* (17), &c.; and the chaos in which the degrees were so faintly shown by the anomalous position in which our Most Noble Grand Master was placed by being, at one and the same time, the head of three rites, which had, in their spirit and traditions, nothing in common—the Ancient Craft Masonry, the A. and A. Rite of 33 Degrees, and the

Order of Mizraim of 90°. Since then, the possessors of the degrees above the 18°, *as such*, have ceased to be members of the Grand Council of Rites; and the Sovereign Grand Inspectors General of the 33° have confined their exertions to the supervision of the degrees above the 18° which are worked in this country, namely, the 28th° and 30° (18). The principle of excluding all but Templars from the Rose Croix is utterly opposed to the statutes of the Rite (19) under which this Council pretends to work, as are, indeed, a variety of rules which are set down in our Ahiman Rezon for its government; for, according to the regulations of the Charleston Council, provision is made for having in its Supreme Body brethren who do not profess the Christian religion, and such brethren are excluded altogether from the Rite here. Indeed, so lame and impotent has the action of its supporters been in Ireland, that the older Prince Masons here know nothing whatever of the degrees between the 3° and 18°, if we except the degree of Knight of the East and West, which they received with imperfect ceremony at their encampments of H.K.T.

In England, the S.G.C. 33° act at least logically in giving the degrees to any Master Mason without requiring Royal Arch or Templar qualifications; but in Ireland the Sovereign Grand Inspectors General have been unable to grasp the authority enjoyed by the sister councils, in consequence of the Grand Chapter of Prince Masons having retained the full power which it possessed over the Rose Croix prior to the American warrant being obtained by Fowler and his confreres. In fact, this so-called A. and A. Scottish Rite has been unable to establish itself in this country with the degree of firmness which might be procured for it, one would think, by the eminently aristocratic supporters of it, had their acquaintance with the system been more than a name; and although all the degrees from the 4th upwards are energetically worked in the United States, they are unable here to work a single one introductory to the Rose Croix. So that it is a simple absurdity for Bro. Deering to speak of "chapters of Prince Masons and other bodies under their jurisdiction," for no such bodies exist. The truth of the matter appears to be that Rose Croix Masonry in Ireland exists only as the Templar offshoot which it really is, and the connection between it and the S.G.I.G. of the 33° is merely nominal, so that it would be an act of common honesty to have it attached to the only body it can naturally be allied with—the Grand Conclave of H.K.T. If the members of the higher grades here maintain the contrary, and say that the Prince Masons' Degree can only be conferred by permission of the Council of the 33°, let them then see that it is worked according to the statutes and rules of the body from which they claim to have derived their authority, for it is not in their power to sanction any regulations which contradict those of the mother Council; and most of the principal Rose Croix laws are in direct opposition to them—as, for instance, the requiring of qualifications which are not known in the Rite, forbidding brethren to seek the degrees (20), &c.

We, however, emphatically assert that the Rose Croix Degree is the heritage of the Templars; and that the Ancient and Accepted Rite, first of 25 degrees, then of 29 degrees, and lastly of 33 degrees, is a spurious Templar offshoot of 1758, which, at Charleston in 1802, was organised under the "authority" of forged statutes on a fraudulent basis; and that the only legal possessors of the Ancient Degrees of Rosæ Crucis, K—H, Grand Inspector, Prince of the Royal Secret, &c., in England, are the chapters working under the Royal Grand Council of Ancient Rites and the establishment of the Supreme Council of the 33° at London in 1846, by a venereal quack and others, was an unprincipled interference with an older existing rite which had sprung from a pure and lawful source.

We have, with extreme reluctance, penned this defence of our position; and we can assure you that if we had not been wantonly attacked we should not have troubled ourselves about a matter in which, either from ignorance or apathy, the Masonic Body in Ireland seem to have little interest. At considerable personal sacrifices we have warmly supported Freemasonry in this country, and have taken no mean part in the working of its degrees; and it has ever been our anxious desire to live in peace, love, and harmony with our brethren; but we could not permit a slur to be cast upon us, or upon the illustrious Council of which we are members, without resenting it, and every endeavour to defame our Masonic name shall be met as it deserves, whether the attempt be made by the Grand Prince Masons' Chapter of Ireland, or the "Holy Emperors" of Molesworth-street, Dublin, or of Golden-square, London.

Certain omissions in this circular were, from the nature of it, unavoidable, and we must accordingly again return to the subject. Meanwhile we have said enough to show at least that our censors would have acted with more prudence had they kept

before their mind that homely proverb: "Those who live in glass houses ought not to throw stones."

We remain, dear Sir and Brother,  
Yours most fraternally,  
THE SEVEN ALLUDED TO IN BRO. DEERING'S  
CIRCULAR.  
Dublin, June 20th, 1871.

## NOTES.

(1) "The York Rite is the mother of all the other rites; from it they have separated as so many schisms; it is the most ancient, the most simple, and most scientific; and so far as my knowledge of the other rites extends, with the principal of which I am sufficiently acquainted, I may be permitted to say that it is the only one in which the true system of symbolic instruction has been preserved."—Dr. Mackey, 33°, Charleston.

(2) Bro. Matthew Cooke, 30°, intends to republish this printed work, which in all probability originated the charges of a connection betwixt the Freemasons and the old Rosicrucians, subsequent to 1794.

(3) The Grand Lodge of England, by its statutes, declares that all ancient Masonry is included in the Craft and Royal Arch degrees; and the consistency with which it has discountenanced the multiplicity of other degrees, by refusing to recognise the Grand Bodies belonging to them, accounts for its prosperity and strength.

(4) This work was by Dr. D'Assigny, and extracts have been printed by Bro. W. J. Hughan.

(5) *Vide* the published minutes of the Order in the "Freemasons' Quarterly," 25 years ago.

(6) The Priestly Order of the Temple is believed to be the Cromwellian Kadosh, and has similar points to the other. It is suggested that in the original form of the ancient Orders, the Priests were the Preceptors of the Templars, the Kadosh of the Rose Crucis, and the Princes of the Royal Secret of the degree of Palestine, or East and West—all which degrees, Bro. Dunckerley states, were epochs in the Temple Order.

(7) Gadick's "Freemasons' Lexicon," Berlin, 1818.

(8) "Notes and Queries."

(9) Laurie's "History of Freemasonry," last edition.

(10) Statutes of the Ancient and Accepted Rite, New York, 1862.

(11) A very old certificate of the English Council of Rites, time-immemorial, omits "Prince of the Tabernacle," proving it to be the latest invention.

(12) The best single work is Dr. Folger's "History of the Rite," New York, 1862. The S.G.C. of London have recently printed these forged statutes as the basis of their power, and have thereby laid themselves open to the moral and legal odium of the fraud. Bro. McClenachan, 33°, Boston, in his official ritual of the Scottish Rite (New York, 1868), says: "On the 1st May, 1786, the constitutions of the Supreme Grand Council of the 33rd and last degree were *alleged* to have been granted at Berlin." Bro. A. Pike, 33°, Charleston, says in a published speech: "Frederick the Great never had anything to do with the higher grades."

(13) Possibly ranked by the importance of the cities, having no guide to dates.

(14) Archdeacon Mant says that any three Templars, possessing the Rosa Crucis, had power anciently to confer it.

(15) This Bro. Goldsworthy constituted the "High Greenwood Chapter," Todmorden, which again constituted the "Rochdale Chapter."

\* \* \* We beg to express our indebtedness for the compilation of the foregoing facts to a distinguished Masonic student, a Past Grand Officer of the English Templars, who writes under the *nom de plume* of "Libertas."

(16) For the information of brethren who may be unacquainted with the matter, we give, from Mackey, the names of the thirty-three degrees. They are:—1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason (these degrees are conferred in a symbolic lodge, and differ only in a few points from the same degrees as conferred in a lodge of the York Rite); 4, Secret Master; 5, Perfect Master; 6, Intimate Secretary; 7, Provost and Judge; 8, Intendant of the Building; 9, Elected Knight of Nine; 10, Illustrious Elect of Fifteen; 11, Sublime Knights Elected; 12, Grand Master Architect; 13, Knight of the Ninth Arch; 14, Grand Elect, Perfect, and Sublime Mason; 15, Knight of the East; 16, Prince of Jerusalem; 17, Knight of the East and West; 18, Sovereign Prince of Rose Croix; 19, Grand Pontiff; 20, Grand Master of All Symbolic Lodges; 21, Noachite, or Prussian Knight; 22, Knight of the Royal Axe, or Prince of Libanus; 23, Chief of the Tabernacle; 24, Prince of the Tabernacle; 25, Knight of the Brazen Serpent; 26, Prince of Mercy, or Scotch Trinitarian; 27, Sovereign Commander of the Temple; 28, Knight of the Sun; 29, Grand Scotch Knight of St. Andrew; 30, Grand Elect Knight K—11; 31, Grand Inspector Inquisitor Commander; 32, Sublime Prince of the Royal Secret; 33, Sovereign Grand Inspector General.—It will be seen that the Mark Masters' degree, the degrees of the Royal Arch, and the Templar degree do not belong to the Rite; but nineteen Masons out of twenty are ignorant of this fact, the knowledge of which would have prevented them sanctioning, in Grand Lodge, the unnatural alliance between that body and the Supreme Council 33°—an alliance the parallel of which is not to be found in any Masonic jurisdiction in the world.

(17) In the Rite of Mizraim the legend of the Third Degree is unknown, and H. A. B. is represented as having, on the completion of K. S. T., returned to his mother and family, and spent the remainder of his life in ease and opulence. In the Rite we find the following degrees:—Supreme Commander of the Stars (52), Washer (55), Bellows Blower (55). The 45°, 46°, 51°, 65°, and 66° of Mizraim are respectively identical with the 16°, 18°, 28°, 30°, and 31° of the Scottish Rite of Thirty-three Degrees.

(18) There is no accommodation in the Masonic Hall for conferring this degree, and it is a mystery to us how the brethren can receive it there.

(19) "Not more than one Supreme Council can exist in each nation, and it must be composed of nine members, called Sovereign Grand Inspectors General, five of whom at least must profess the Christian religion."—"Lexicon of Freemasonry," Dr. Mackey, 33°, Charleston (London, 1869).

(20) "All applications for the degrees of Knight of the East and West and Prince of Rose Cross must be in writing, with the fee for the degree accompanying the same, and shall be recommended by at least two perfect Prince Masons."—"Constitutions of the Ancient and Accepted Scotch Rite," Wm. M. Cunningham, M.A., 32° (Philadelphia, 1864).

(21) The Knights, or Emperors, as they styled themselves, of the East and West, were, as we have seen, the inventors of the Scottish Rite of 33 Degrees, and the present holders of the 33° call themselves "Holy Emperors" (!) A member of the Grand Conclave, probably attaching considerable importance to the 17° on this account, is endeavouring to have it removed from the Templar jurisdiction, and placed high up on the ladder of the A. and A.S.R. Perhaps it will be the 34° after a time.

## GRAND CHAPTER OF FREEMASONS OF IRELAND.

Most Excellent Sir and Brother,—I am directed to call your particular attention to the following resolution, which was unanimously adopted at a special meeting of the Grand Chapter, held at Freemasons' Hall, on Wednesday, May 31st, 1871:—

"It having come to the knowledge of the Grand Chapter of Prince Masons that several brethren on the registry of Ireland had received certain degrees purporting to be Masonic, and amongst others the Rose Croix Degree, in a body or assembly styling itself the Jerusalem Chapter of Antiquity, and meeting in Manchester; and the Supreme Council of the 33° for England and Wales having officially intimated to the Supreme Council of the 33° for Ireland that said body or assembly is illegal, and not in connexion with, or recognised by, said Supreme Council for England and Wales; the Grand Chapter hereby declares that it does not recognise said Manchester body as Masonically legal, nor acknowledge any degrees conferred by it; and hereby cautions all chapters of Prince Masons, and other bodies under its jurisdiction, against admitting to their meetings any brethren claiming to have obtained any Masonic degrees in said illegal Manchester assembly.

"All Prince Masons are likewise prohibited from holding any Masonic intercourse with such brethren with reference to such degrees so illegally obtained."

By order,

L. H. DEERING, Secretary General.

## ROYAL MASONIC INSTITUTION FOR GIRLS.

The Special Court of this Institution was held on Thursday, the 29th ult., at Freemasons' Hall, Bro. J. Symonds, V.P., in the chair. There were present:—Bros. J. R. Sheen, J. Nunn, Major Creaton, A. H. Tattershall, F. Walters, J. Terry, B. Head, W. Young, R. W. Stewart, W. Hale, J. Rucker, and C. H. Patten.

It was carried *nem. con.* that the infirmary be built from the main building; also that the House Committee be the committee for carrying out business, subject to the approval of the General Committee meeting in September.

The usual vote of thanks was given to the chairman.

After the Special Court, the General Committee met, Bro. H. Browse presiding. Also present: Bros. B. Head, Major Creaton, R. W. Stewart, J. Nunn, E. Cox, J. Symonds, W. Young, J. Terry, J. Rucker, F. Walters, W. Hale, J. F. Corben, and E. H. Patten.

Minutes of previous meeting were read and confirmed, minutes of House Committee read for information, and the minutes of Audit Committee were confirmed.

Five candidates were added to the list, which now amounts to twenty-nine, out of which number sixteen only will be elected in October, which will be an increase from 100 to 106.

A vote of thanks to the chairman closed the meeting.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*past cure*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

## THE AMERICAN K.T. TOURISTS.

Truro, Cornwall, June 26, 1871.

DEAR BROTHER EDITOR,—I enclose you the following sketch of the reception of the American brethren by the Freemasons of Belfast. All honour to the Craftsmen of the North of Ireland for so nobly welcoming our visitors. I trust that this, their first public reception, will be an earnest of what awaits them in England and Scotland.

W. J. HUGHAN.

## GRAND BANQUET AT BELFAST.

The deputation of Knights Templar representing the Allegheny Commandery, No. 35, Pennsylvania, now on a tour through Europe, were entertained to a grand banquet by the Masons of Belfast on the occasion of their visit to that town. The banquet took place in the Ulster Hall. Masonic banquets in Belfast are usually of a most successful character, but on the present occasion it would seem that the brethren had determined to outshine all their previous efforts, and provide an entertainment in every way creditable to the members of the Craft in the town and worthy of the American brethren who were to be their guests. Though the notice was very short, the arrangements were most perfect, and the desire of the local Masons to join in the fraternal greeting to their Transatlantic brethren may be judged from the fact that at the banquet every lodge in the town was represented. The hall presented a really magnificent appearance. Plants and flowers tastefully distributed and interspersed with Masonic devices of various descriptions produced an effect at once pleasing and interesting. The hour announced for opening the proceedings was half-past seven, and at that time all the seats set apart were fully occupied by the brethren, all dressed in Masonic costume, which added an additional element to the attractive appearance of the hall.

The following is a list of those present:—

*Guests' Table.*—Sir Charles Lanyon, P.G.R.C.; W. H. Slack, Generalissimo, H.K.T. 35; C. M. Jenkins, Capt.-General; Wm. Hamilton, Em. Com.; E. Orme, R.M., H.K.T.; Judge Sholis, H.K.T. 35; W. E. Macartney, H.K.T. 12, Dublin; H. D. Keymer, H.K.T. 35; Commander Scott, R.V., H.K.T.; Thos. Palmer, H.K.T. 35; J. Hilton, H.K.T. 109; W. S. M'Kee, H.K.T. 35; Dr. Wm. M'Gee, P.G.R.C.; Rev. J. J. M'Illyar, Prelate 35; Hon. H. W. Barry, H.K.T.; Marcus Gage, H.K.T.; Judge Heath, H.K.T. 35; Dr. Pirrie, K.H.; J. K. Ritter, H.K.T. 35; Edward Coates, H.K.T.; Robt. Neill, H.K.T. 109; J. Mooney, H.K.T.; M. Riley, H.K.T. 35; John G. M'Gee, P.G.R.C.; James Young, R.A.; F. A. Matthews, H.K.T. 431; J. W. Smyth, H.K.T. 431; W. H. Devore, J. C. Hutchins, W. A. Short, S. T. G. Morsell, Rev. W. V. Tudor, D.D., J. Dickson, J. G. Bowen, R. H. Taylor, J. N. Knapp, T. J. Clepper, A. M. Rabo, C. L. P. Boice, A. Godfrey, John J. Fisher, W. Hasson, C. H. Sheppard, H. Church, D. A. Cook, Rev. S. R. Gardner, Homer Laughlin, Dr. J. L. Acomb, W. H. Thompson, J. M. Cuning, Dr. T. L. Neale, Jas. F. Graham, George W. Parker, John C. W. Bailey, F. W. Glover, Cooper, and Cook.

*Lodge No. 7.*—Bros. James Hamilton (R.A.), W. H. Dixon (R.A.), John Emerson (P.G.R.C.), James Girwood (K.H.), Jas. Alex. Henderson (P.G.R.C.), Thos. Valentine (P.G.R.C.), Henry Kirk (R.A.), J. Lanyon (R.A.), Thomas R. Walkington (R.A.), G. Heyn (P.G.R.C.), A. D. Lemon (R.A.), W. B. Plunkett (R.A.), and James Valentine, R.A.

*Lodge No. 10.*—Bros. W. R. Anketell (R.A.), J. H. Macaulay (K.T.), George K. Smith (K.T.), and Lieut. H. Belt, R.A.

*Lodge No. 22.*—Bros. James Thompson (R.A.), Dr. Smith, M. B. Thompson (R.A.), Thos. M'Keown (R.A.), Martin Corry (M.M.), Joseph Gibson (M.M.), James Logan (M.M.), J. M'Kee, John Kennedy, Alexander Gearey, G. Crymble (R.A.), John Rodgers (R.A.), A. B. Adams, Wm. M'Coyle, John Baines (R.A.), James King, and S. J. Crymble, R.A.

*Lodge No. 31.*—Bros. Dr. Brown, J. Mawhinney, A. Mawhinney, John Mooney (R.A.), Dr. M'Gowan, and A. George.

*Lodge No. 36.*—Bro. W. H. N. Davis.

*Lodge No. 40.*—Bros. J. Andrew, John Boyd, Archd. Reynolds (P.M.), John Clarke (W.M.), John Addy, D. F. Spiller (P.M.), John F. Warden, Robt. B. Frazer, J. Strratt, John Lemon, Henry Pim, and T. B. Johnson (P.M.)

*Lodge No. 51.*—Bros. John Templeton (H.K.T.), Wm. Dale, W. Young, and Rev. — Frackleton

*Lodge No. 54.*—Bros. Charles Lilley, Joseph Holland (H.K.T.), Robert M'Farren, John Cochrane, and Thos. Lyons.

*Lodge No. 59.*—Bros. John Ireland (H.K.T.), and Henry M'Cashin (R.A.)

*Lodge No. 68.*—Bro. Captain Wilkie.

*Lodge No. 88.*—Bros. J. D. Burnside, James Hogg (R.A.), William Kennedy, James Scott (H.K.T.), Thomas Fisher, Joseph Cooper, Murray, James Denison (R.A.), James Hogg, Charles Black, John Scott, George R. Reid (R.A.), T. Rogers, J. Kennedy, J. Scott, H. Taylor (R.A.), William Finlay, William Carter, and C. C. Wilson.

*Lodge No. 97.*—Bros. James Ferguson (R.A.), James Ferguson, E. M. Erskine, W. P. Rainey, J. Macowan, George Johnson, Hugh Price, H. M. Erskine, James Boyd, Simpson, Shaw, Morrow, Murphy, Skinner, Har-



vey, Thomson, W. Lowey, J. R. Read, T. Baile, Todd, Taylor, Freeman (R.A.), Nesbitt, James Callwell, James Morrison, James Moatt (R.A.), W. Craig, W. Ireland, W. Agnew, J. H. Boyd, W. J. Jury, Professor Brown, Samuel Law, and J. M'Kenna.

Lodge No. 106.—Bros. Q. Quinn, James A. Armstrong (H.K.T.), G. Galloway, and Thomas Ginn.

Lodge No. 109.—Bros. R. J. Hilton (H.K.T.), John M'Connell (H.K.T.), James M'Connell, R. J. Howard (R.A.), John Martin, Hugh Moore, William John Hanna, D. Allen, Rev. H. N. Creeny, and Robert Neill (H.K.T.)

Lodge No. 111.—Bros. Matthews (H.K.T.), Means (R.A.), Simpson (R.A.), Wm. Orr (R.A.) Washington Orr, Henry James Hill (R.A.), J. Hulland, O'C. Shaw (H.K.T.), William Martin (H.K.T.), S. Erskine (R.A.), C. C. Wheeler (H.K.T.), Jas. H. Neill (H.K.T.), W. Campbell, Thomas Patten, M. Linden (R.A.), John Ward (R.A.), P. O. Rickard (R.A.), David Woods, A. Wilson, Samuel Wilson (R.A.), Wm. John Hill (R.A.), Geo. Reid, R. Birch (R.A.), S. M. Kinghan, and G. L. Birch.

Lodge No. 125.—Bro. John James Wilde.

Lodge No. 134.—Bro. Robert Armstrong.

Lodge No. 154.—Bros. John G. M'Gee (P.G.R.C.), James M'Gee (H.K.T.), J. Overend (H.K.T.), John A. Taylor (H.K.T.), W. H. Ward (H.K.T.), John Ritchie, jun. (H.K.T.), John Boyd (H.K.T.), R. F. Dennison (H.K.T.), W. Batt (R.A.), Henry Seeds (P.G.R.C.), Samuel H. Gowan (H.K.T.), and James R. Magee (R.A.).

Lodge No. 158 (Dublin).—Bro. John Roberts.

Lodge No. 178.—Bros. James Wilson and Mussen.

Lodge No. 195.—Bros. J. M'Kibbin, R. Humphrey, Joseph Taylor, John Wright, J. P. Todd, and James M'Neill.

Lodge No. 248 (Roscommon).—Bro. R. B. Irwin (P.M.).

Lodge No. 759.—Bro. N. A. Campbell.

Lodge No. 272.—Bros. E. Rice, H. White, John Adrain, Samuel Ledley, A. Gaffkin, John Hanna, James Adrain, D. Moore, R. M'Clamont, N. Ferguson, S. Sinclair, W. Gibson, Henry Hanna, W. M'Cullough, W. Foster, M. Cappo, Dr. Ball, Dr. Beck, M. Wallace, and John Dysart.

Lodge No. 278.—Bro. Robert Kelly.

Lodge No. 431.—Bro. John W. Smyth.

Lodge No. 491 (Bombay).—Bro. Alexander Campbell.

Lodge No. 609.—Bros. James Evans, R. Campbell, James M'Cracken, John Woods, W. Braithwaite, Wm. Dale (P.M.E.C. Columbus Encampment, Londonderry), and James H. Macaulay (H.K.T. Palestine Encampment, Dublin).

The chair was occupied by Bro. Sir Charles Lanyon, D.P.G.M.

Dinner, which was supplied by Bro. M'Cracken, Steward Masonic Hall, was served up at half-past seven o'clock in excellent style, and was of a most sumptuous and *recherche* description.

Grace having been said by the Rev. Bro. Freckleton, Chaplain, the company sat down to the good things provided. These having been partaken of, thanks were returned; after which,

The Chairman rose to propose "The Health of the Queen." He said: One of the first duties of a Mason is loyalty to his rulers. When she who governs in this country has enthroned herself in the affections of her people, it must add increased zest to the pleasure with which I give you, and the enthusiasm with which I am sure you will receive, the toast of "Our Most Gracious Queen." (The toast was drunk amid great enthusiasm.)

The Chairman then rose and said: I am glad to have the opportunity of introducing this evening a toast which will, I am sure, meet with a hearty reception at the hands of all. We have now the pleasure of entertaining many distinguished brethren, the subjects of a nation with which we are intimately connected, and to which we are socially and commercially bound by the strongest ties of mutual interest and regard—feelings which will, I trust, ever promote—nationally, as well as fraternally—peace, love, and harmony between us. Brethren, however much we may differ in questions of constitutional government, I sincerely trust that no other differences may ever arise between us, or, should they unfortunately occur, that they may be settled by the pen of the diplomatist, and not by the sword of the warrior. (Cheers.) We have just joined in drinking the toast of the Queen, and now our American brethren have, by their cheers, testified their sympathy with us in our love and affection to ruler. I now beg to give you "The President of the United States, and prosperity to that enlightened nation." (This toast was also enthusiastically received.)

Bro. Gardiner (Illinois), in acknowledging the toast, said he must first thank the brethren for the attention that had been paid them. It seemed to be the aim of all the brethren to do nothing except to pay attention to them, and to give them a most cordial and fraternal greeting. He thanked them for the hearty response which had been given to the sentiment of the President of the United States. They felt proud of such a reception to the toast of their President, and specially were they proud because they felt that the honour had been done him as the representative of the American people. They all spoke of him, as the chairman had done, as the

representative of a great nation. As a man, they loved him; as a statesman, they honoured and cherished him. Speaking of the President as the representative of the people, he might remark they did not come there to boast. They had neither the wish nor desire to raise themselves above other nations. (Hear, hear.) They simply said, as true patriots all the world over, that they loved their country, and honoured their people, and they would endeavour to promote what is good and correct what is evil. They could not forget what they owed to this country, and while passing over its mountains and valleys, and crossing its rivers, they could say it was here our father or our grandfather lived. When they would return to their own country, they would inform the brethren of the heartfelt sympathy and kindness which had been extended to them here. (Hear, hear.) In America they might not be finally settled, and might not have all their machinery at work, but he hoped soon to see all perfect; and for what had already been done in cutting down forests, building cities, and establishing governments, they should not forget how much they were indebted to the thousands and tens of thousands—hundreds of thousands, he might say—that had gone from England, Ireland, and Scotland to help them. He hoped the time was not far distant when all their States and governments would be settled, and they would be prepared to reciprocate the kindness they had received from this country. He would say for himself and his brethren that they had received both enjoyment and instruction from their visit to Ireland; and when they would go back to America, they would say to that President and that people who had been honoured that night that they had found across the water brethren of whom they could never speak ill, and would return to their homes with more love, more honour, and more respect for the land they had visited than they had when they left their homes. He hoped the two nations would ever continue knit together in the bonds of international friendship and goodwill, and in what already existed in that respect Masonry had no small share. One thing he could say about the President of the United States that they could not say of their Queen—he was a Mason. (Cheers.)

A Voice: Her son is one. (Cheers.)  
Bro. Gardiner said he was glad to hear it, and hoped they would work together to promote harmony and peace between the two nations. (Cheers.)

The Chairman then proposed "His Royal Highness the Prince of Wales, Past Grand Master of England," and "The Grand Masters of England, Ireland, and Scotland, Earl de Grey, the Duke of Leinster, and Earl Dalhousie," both of which were received with Masonic honours. In proposing that of the Prince of Wales, the Chairman expressed a hope that His Royal Highness would, on his visit to Ireland, afford them the honour of entertaining him as a brother Mason. (Cheers.)

The Chairman then said: I have now the pleasure of introducing the toast more immediately connected with our social meeting of this evening. We have here met together for the purpose of entertaining those of our American brethren who have come on a visit to this country, and I am delighted to see so large an assemblage of the brethren of Belfast to give them a sincerely hearty and enthusiastic reception. Had time permitted a longer notice to have been given of their intended visit, I am sure that even larger numbers from the country districts would have attended. [Addressing the Excellent Commander.] We welcome you, and your companion Knights Templar, to our town. We welcome you, not only as brethren of our most ancient Craft, but specially happy are we in welcoming you as American brethren—citizens of that great nation between which and this country (specially this town) there are so many intimate associations. It is not, however, my province here this evening to dilate upon these points, agreeable as it might be to refer to the commercial enterprise and interests which connect this part of the country with yours, or to the names of many of your merchant princes and illustrious countrymen connected by family and friendly ties with many in the North of Ireland. My special business is to bid you welcome as brother Masons, and more particularly to give expression to those feelings which bind us together—feelings which have been so eloquently expressed by one of your own illustrious philosophers and authors that I do not think, on the present occasion, it would be out of place to quote them. In speaking of Freemasonry, he says: "Its good effects are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer, they have softened the asperities of the tyrant, they have mitigated the horrors of captivity, they have subdued the rancour of malevolence, and broken down the barrier of political animosity and sectarian alienation." On the battle-field, in the solitude of the uncultivated forest, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, most distant regions, and

most diversified conditions, rush to the aid of each other, and feel special joy that they have been able to afford relief to a brother Mason. Brethren, if this be a true description of the value of Masonry in promoting peace, love, and harmony, we ought to be proud of calling yourselves by the name of Masonic brethren. As such, it has been our great happiness to entertain you this evening, and I now beg to give the toast of "Our American Brethren, especially the guests who have honoured us with their company," coupled with the name of Bro. J. J. M'Illyer. (The Chairman then sat down, having been much applauded throughout.)

Bro. the Rev. J. J. M'Illyer, who was warmly received, responded. On the part of the Masons of the United States, he returned his most sincere and hearty thanks. In coming from the United States in the character they assumed, they felt they would be in some measure the representatives of Masonry in that country, and since they had landed on these shores they had realised this most fully. He might explain that this visit was not the result of a consultation, but entirely originated with Mr. Jenkins, who was General of the Commandery. There was more in this visit than a simple representation of Masonry, or an interchange of Masonic feelings and Masonic greetings, for it showed in a marked manner the privileges and benefits of Masonry. They looked upon Masonry as having God for its author, the world for its field, and heaven for its asylum; and that in it were bound up principles for the fraternisation of the whole world, and that would make them all feel that they were brethren and worshipped one God. As children bore the resemblances of their fathers, so Freemasonry bore the stamp of its Originator and Creator. There was no other system that would cause men to harmonise so thoroughly as Masonry, for in it there was but one opinion. He knew nothing to compare it to better than the bow that spans the heavens with its seven prismatic colours, each making the rest more beautiful. Freemasonry was calculated to bind together all things on earth, and make them one in God. He was not going to make a speech on Freemasonry, but his heart warmed when he met a body of Freemasons anywhere; and they felt satisfied in coming to this country that they would receive kindness from brother Masons, no matter what tongue they spoke or where they lived. Masonry had a history that would endure for ever, and he believed the interview of that night would mark an era in it. He believed that that visit would be an introduction to other, and more gigantic, visits of Masons, and that the example set by the men of Alleghany would be followed by others, both in this country and America. He would say that their visit had been superintended by the providence of God, for they had been guided to take a passage in the Oceanic, and everywhere they had gone in the South and North they had met with the most cordial and friendly greeting. He hoped the visit would be returned, and that they would see some of those around them in the United States, and he promised that they would do everything in their power, and everything that Masonry promised, to make the visit as agreeable as theirs had been made in this country. Bro. M'Illyer concluded by proposing "The Provincial Grand Lodge of Antrim." (Loud cheers.)

The toast was drunk with Masonic honours.  
The Chairman, in responding, said: On the part of the Freemasons of Belfast, I return your Excellent Commander, and to our American brethren generally, our hearty and sincere thanks for the manner in which you have toasted the Provincial Grand Lodge of Antrim. I may say that it has given us all great pleasure to have had the opportunity of entertaining you; as a proof of which I believe I may say that, of the numerous lodges in Belfast, there is not a single one unrepresented here. As for myself, I may say that the honour of presiding on this occasion has been one of the most pleasing duties which has devolved upon me as Deputy Provincial Grand Master. It is a matter of regret, however, that our Provincial Grand Master, the Marquis of Donegal, could not be present with us; but of this I am sure, that he sympathises sincerely in this tribute of brotherly love to you, sir, and your countrymen, on the part of the Grand Lodge over which he presides. (Applause.)

The next toast was, "Our poor and distressed brethren all over the world."

The proceedings shortly afterwards terminated.  
Mr. Fred. Smythe, Mus. Bac., performed a number of popular selections on the grand organ in excellent style, and an amateur glee company sang a number of pieces of music in an effective manner, thus greatly enlivening and agreeably diversifying the proceedings of the evening.

The American brethren arrived in Belfast on the morning of the banquet, from Portrush and the Causeway. They took up their quarters at the Imperial Hotel, where apartments had been engaged for them. They visited the Brookfield and Linfield Mills, and were shown over those establishments by

the courteous managers. They afterwards visited the Queen's Island, and inspected Messrs. Harland and Wolff's ship-building yard. They expressed themselves highly gratified with all they had seen. The Knights subsequently drove through the principal streets, and seemed much pleased with the appearance presented by the town.—*Belfast News-Letter.*

### METROPOLITAN MASONIC MEETINGS

For the Week ending July 8, 1871.

#### MONDAY, JULY 3.

Lodge 16, Royal Alpha, Willis's Rooms, St. James's. Installation of H.R.H. Prince of Wales.  
 ,, 1319, Asaph, Freemasons' Hall.  
 Chap. 28, Old King's Arms, Freemasons' Hall.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

#### TUESDAY, JULY 4.

Colonial Board, Freemasons' Hall, at 3.  
 ,, 167, St. John's, Holly Bush Tavern, Hampstead.  
 ,, 1257, Grosvenor, Victoria Railway Station.  
 ,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
 ,, 1261, Golden Rule, Great Western Htl., Paddington.  
 ,, 1298, Royal Standard, Marquess Tav., Canonbury.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

#### WEDNESDAY, JULY 5.

Red Cross Conclave, St. Andrew's, 15, Masons' Hall Tavern, Mason's-avenue, Basinghall-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

#### THURSDAY, JULY 6.

Lodge 10, Westminster & Keystone, Freemasons' Hall.  
 ,, 822, Victoria Rifles, Freemasons' Hall.  
 ,, 1155, Excelsior, Sydney Arms, Lewisham-road.  
 Fidelity Lodge of Instruction (3), Goat and Compasses Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

#### FRIDAY, JULY 7.

Lodge 1305, St. Marylebone, Eyre Arms, St. John's Wood.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

#### SATURDAY, JULY 8.

Lodge 1328, Granite, Freemasons' Hall.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

### MARK MASONRY.

A meeting of the Northumberland Lodge, No. 118, was held at Freemasons' Tavern, Great Queen-street, W.C., on Wednesday, the 21st of June, at five o'clock. Present: Bros. M. Edwards, G.J.D., W.M.; George Neall, J.W.; A. D. Loewenstark, P.G.T.G., Treasurer; M. A. Loewenstark, P.M., P.G. Steward, Hon. Sec.; H. W. Binckes, Reg. M.; F. W. Koch, G. Steward; Verry, Thiellay, and Woodstock, Tyler. Visitors: Bros. G. F. Henly, T. W. White, and Funkenzstein. Bro. Craven having been already approved, was advanced to the degree of a Mark Master Mason. Bro. Clayton was balloted for, and also advanced. Bro. Larkin was advanced as a serving brother. The by-laws were passed and ordered to be printed. Bro. Harris was appointed as M.O.; Bro. Koch as S.O.; Bro. Verry as J.O.; Bro. Thiellay as J.D.; Bro. Clayton, I.G.; and Bro. Craven as Steward. The lodge was then closed in due form.

SOUTH-EASTERN MASONIC ASSOCIATION.—At the Marquis of Granby Tavern, New Cross-road, Deptford, on Saturday, 24th ult., another draw for a Life Governorship of the Masonic Charities took place. Bro. H. A. Stacey was declared the winner, who, in the most generous manner, transferred it to the ever-popular Bro. W. West Smith, who was pleased to select the Boys' School. This was the twenty-first draw, making twenty-one ten guineas paid into charities within two years from this association. Before its termination thirty more ten guineas are likely to be paid into the charities in less than thirty months. These associations are doing in a quiet manner a vast amount of good to our noble institutions—the Masonic charities.

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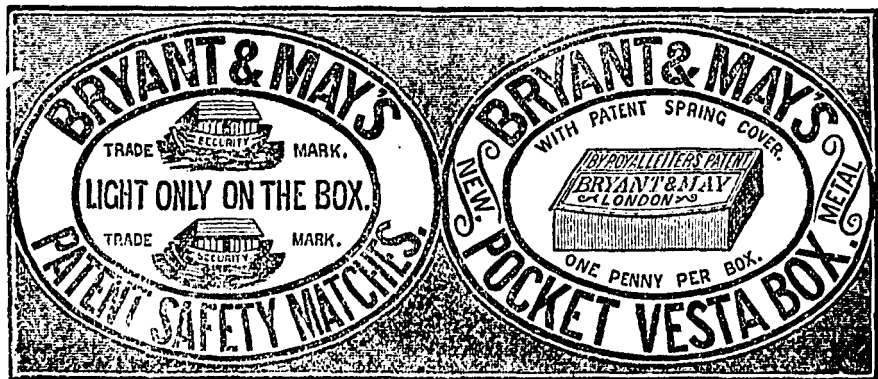
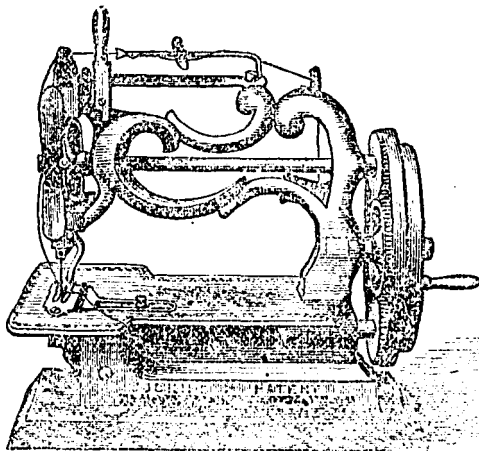
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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

VII.

We now return to the ten tribes of Israel, who had been carried captive by the Assyrians. In the first deportation, under Tiglath Pilezer (B.C. 739—about 14 years after the supposed foundation of Rome), the tribes who dwelt in Gilead, east of the Jordan, and a portion of those who dwelt in the northern part of Galilee, were carried into Ashur, Halah, Habor, and the country through which the river Gozan flows. The second and complete deportation was by a succeeding king of Assyria, generally supposed to have been Shalmanezzer, but his name is not given in the biblical account of the siege of Samaria. He is only said to have been “a king of Assyria.” By him the people who had been left in the land, by Tiglath Pilezer, were carried into the same region to which the other tribes had been deported. Sir Isaac Newton (Chron. of Anc. Hist. p. 283), with other authorities, takes Halah and Habor to be Colchis and Iberia (Georgia and Circassia), on the east of the Black Sea, the inhabitants of which, as Herodotus states, practised the rite of circumcision. Major Rennel, whose judgment is greatly respected, agrees with Sir Isaac Newton. The country through which the Gozan flows, is reasonably believed to be a district in Upper Media (on the borders of the Caspian), called Gorzan. Philo describes the Jews as being very numerous in the East, under the empire of the Persians; and Josephus (Ant. xi. 5), speaking of the ten tribes, states that in his time they were in great multitudes beyond the Euphrates.

I may hope to be pardoned for a short digression here, as it will tend to remove a considerable difficulty in the history of the Assyrian empire, and a doubt which has been cast upon the verity of the Scripture history. In Isaiah xx. 1, we read: “In the year that Tartan came into Ashdod (when Sargon, the King of Assyria, sent him), and fought against Ashod, and took it.” This is the only mention we find of the Assyrian King, Sargon, whose exist-

ence was long doubted, but who is recently discovered to have been the Assyrian king who took Samaria, at the end of the three years seige (begun by Shalmanezzer), and carried away the tribes of Israel who had been left behind by Tiglath Pilezer. For the discovery of this interesting fact we are indebted to the researches of M. Batta, who, after some gleanings on the site of ancient Nineveh, turned his attention, in 1842, to Khorsabad, and there discovered a magnificent Assyrian palace, which was completely uncovered in 1845, and is believed to be the first exposed to view since the fall of the Assyrian Empire. It is from the walls of this palace, and the various tablets of gold, silver, and other materials, and from the clay cylinders discovered in the ruins, that the record of Sargon’s acts have been obtained. The palace is ten miles east of Nineveh, at the foot of the Makloub Hills, watered by streams which now make it a pestilential waste, but which once, no doubt, made it a delightful spot. Compared with the earlier buildings of a similar kind, erected by other kings, it is not remarkable for its size, but its decorations are unsurpassed by those of any Assyrian edifice, with the exception of the great palace of Assurbanipal, at Koyunjik. The annals of Sargon, gathered from the inscriptions found on the palace walls, and on the cylinders, reveal him as one of the most splendid kings and most successful warriors of Assyria (Oppert. Inscript. des Sargonides). These inscriptions contain the following sentence, amongst others, evidently recorded by the king himself: “I besieged, took, and occupied the city of Samaria, and carried away 27,280 persons, who dwelt in it.” This was in the first year of his reign, and he subsequently, in agreement with Isaiah’s words, captured the city of Ashod, and thus obtained the command of the maritime route into Egypt. He is also stated to have sent into Samaria those colonists from Babylon, Cuthah, and Sepharvaim whose struggles form an interesting episode in scripture history. He died B.C. 704, and was succeeded by his son, Sennacherib, who took all the fenced cities of Judah, but who, at length, by the miraculous destruction of a vast portion of his army (2 Chron. xxxii. 21), was driven back to Nineveh.

Returning once more to the captive tribes, whom we left between the Caspian and the Euxine Seas, we may remark, that it was not according to the Divine purpose, in relation to them and to the rest of the world, that they should settle down, as a people, in the land of their captivity. “They shall wander from sea to sea,” says the word of the Lord, by Joel (viii. 12), “and from the north even to the east they shall run to and fro to seek the word of the Lord.” They were to be, as Hosea declares (xiii. 3), “as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney.” They were not to stay long in the place of the breaking forth of children (ver. 13). In accordance with these prophecies, various groups appear to have migrated, some into China, some into India, and some into other countries, including North America; easily crossing over from the eastern extremity of Asia to the western extremity of that continent. As far as customs and traditions serve to identify a people, we have evidences of their existence in these and other parts. It was probably some of the people carried into Media, who joined the tribes of Judah and Benjamin, and returned with them, partly under Zerub-

babel and partly under Ezra. The bulk of the tribes, however, there is good reason to believe, remained together, and, like those who had swarmed off from them, made their way into other regions, leaving the east, and going towards the west, in search of that which was lost—rest; pursuing their route along the northern shores of the Black Sea (“wandering from sea to sea”) until they reached the Danube, where we now find the fertile plains and valleys of Roumania.

This is not a merely gratuitous assumption, having nothing to justify it. The prophetic word plainly points northward as the place of Israel’s wandering, and whence they were to come: “Go proclaim these words towards the north,” said the Lord to Jeremiah (iii. 12), “and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you, for I am merciful, saith the Lord, and I will not keep anger for ever.” “It shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither He had driven them” (xvi. 14, 15). “Behold, I will bring them from the north country, and gather them from the coasts of the earth. . . . I will cause them to walk by the rivers of water, wherein they shall not stumble, for I am a Father to Israel, and Ephraim is my first-born” (xxxii. 9, 10). All this agrees with the position of the captive tribes, and with the course which we believe them to have taken. They yearned for their own land, or to get nearer to it. The tribes of Judah and Benjamin had returned, and the tribes of Israel would naturally be attracted towards *their* land, as, indeed, the prophecies we have referred to declared this should be; and towards it they directed their steps.

As we trace the passage of a caravan across a sandy desert by the footprints they leave behind them, so we may trace the migrations and settlements of a people by the customs they carry with them, and the monuments they leave behind them. We cannot fail to recognise a portion of the ten tribes in the Beni-Israel, scattered over the country from the neighbourhood of Bombay, who profess themselves to be of the tribe of Reuben; and we may find similar means of identifying the rest of the tribes. Allatius supposes that the Israelites who were placed in the Chaboras also peopled the countries of Iberia and Colchis—in this agreeing with Sir Isaac Newton, to whom we have previously referred—and he adduces the authority of Constantine Pophyrogenetes in support of the Israelitish origin of the inhabitants of Iberia, as Herodotus had done of the inhabitants of Colchis, all of whom claim to trace their descent from the favoured tribes, and practised, as Herodotus testifies, the rite of circumcision. But, in addition to these evidences of Israel’s migration, we find in the very supposed track of their movements westward, monuments which have existed for many ages, and which indicate an Israelitish origin. The manner of sepulture amongst the Israelites was to place the body, not in the rude earth, but in a cave or chamber, either built of stones or cut in the rock. A stone covered the opening, and this stone seems to have been covered by alternate layers of earth or sand and vegetable matter, the sand being first laid on. In some cases they were accustomed to raise high heaps, both to serve as a monument and the better to preserve the tomb



from spoliation (see Joshua vii. 26, viii. 29, 2 Sam. xviii. 17). Now, the country north-west of the region in which the Israelites were placed, and now forming part of the Russian empire, consists of vast plains, apparently capable, when cultivated, of sustaining great multitudes, but now chiefly remarkable as places of sepulture. Dr. E. J. Clarke, the observant and intelligent traveller, who went through this region, says: "The most frequent objects here were the tumuli, which, from their great number, I should have been inclined to think had been raised as marks of guidance across the immense plains, during winter." But he goes on to say, that, whenever any one of them had been laid open, the appearance of a sepulchre placed their origin beyond dispute, as places of interment. The number of these monuments, he says, greatly increased as he drew near to the Kuban, which falls into the sea of Azov, north-east of the Crimea; and in the last stages before he reached that river he counted ninety-one, all at once in view. The Russian Archæological Society, of which Prince Woronzow, Governor General of Odessa, is President, has brought to light many interesting Israelitish relics found in this region, many hundreds of epitaphs from tombs, &c., some of which go back to pre-Christian times, and date from the "year of our exile"—no doubt, the Assyrian captivity. No trace of any ancient work afterwards appeared, excepting tumuli, to Dr. Clark, until he reached the Bay of Taman, on the shore of which stands the remains of a very large fortress and town, entirely surrounded with tombs and broken mounds of earth, evident vestiges of human labour. The neighbourhood was entirely covered with tumuli, of a size and shape that could not fail to excite a traveller's wonder and stimulate his research. One of these tombs had been opened by the soldiers of the garrison. It was quite a mountain; and after considerable labour they opened the eastern side, when they discovered the entrance to a large arched vault, of the most admirable masonry, of a white crumbling limestone, which the country still affords. The stones of the sides were all square, perfect in their form, and put together without any cement, the roof exhibiting the finest turned arches imaginable, having the whiteness of the purest marble. It contained two chambers, and there were found in them vases and other relics, but the most noticeable of all was a fine piece of workmanship in gold, representing a serpent with two heads, studded with rubies, to imitate the eyes, while the back part of each head was ornamented with two rows of gems. Further describing the sepulchre, he states that immediately above the stonework, constructed for the vault, was first a covering of earth, and then a layer of seaweed, compressed by another superincumbent stratum of earth, of the thickness of about two inches; and the like was found in all the tombs of the country. Similar tombs, he says, are seen on all the shores of the Bosphorus; and Pallas, in his journey over this country, states the same thing. The tomb described by Dr. Clarke was no doubt that of a person of distinction, and it reminds us of several passages in the Hebrew Scriptures, especially of Abraham's tomb, called the Cave of Machpelah (Gen. xxiii. 17, &c.), the *double arce*, for so the Hebrew word signifies, consisting, as Aben-Ezra and others suppose, of an inner and an outer chamber—a common form of the Jewish sepulchre for persons of note or distinction. But what of the golden serpent found in it? Does this in any way point to Israel? I think so. The Beni-Israel, in India, are said to have each in his secret chamber a silver serpent, before which he burns incense twice a day, and scatters a little flour, singing, accompanied by a small tom-tom, during the ceremony; and we know it was not until after the ten tribes were carried away that Hezekiah broke in pieces the brazen serpent which Moses had made, as a healer, through faith, of the bites of the fiery serpents in the wilderness; for until his days "the children of Israel did burn incense to it" (2 Ki. xviii. 4). Was the golden serpent

found in the tomb, near the Bay of Taman, a representation of the brazen serpent, which had thus become an object of idolatrous veneration, if not of worship, and which, it would appear, is still used as a sacred relic and charm by the Beni-Israel? I do not ask that this conjecture should be taken for more than it is worth, but as one thing amongst others—as circumcision and sepulture—it deserves notice. May we not also find, as we pass westward along the shores of the Euxine, names which are indicative of an Israelitish origin? Do not the names of all the great rivers seem to refer to the Jordan, as marking the original seat of the people, which, before the great migration of nations westward, inhabited the country north of the Euxine, between the Don and the Danube? Thus, proceeding westward from the Don, we have the *Danez*, flowing into the Don; then we have the *Danieper*, contracted into Dnieper; and further westward, the *Daniester* or Dniester; and southward, and flowing from the far west, the *Danau* or Danube. May not all these be regarded as waymarks of Israel, in their progress westward, on the north of the Euxine?

#### MASONIC AUTHORITY CLAIMED BY THE S.G.C. 33°.

IN THE FREEMASON of the 24th June "A Royal Arch Companion" puts a query as to the "ruling power" claimed by the S.G.C. 33° "over all legitimate lodges, chapters," &c., and as he suggests that one of the nine members should satisfy him as to such assumption of authority, it might be well to enlighten him, while awaiting the reply from head-quarters as to what claims are put forward by the S.G.C., leaving to Bro. Yarker, for the present, the easy task of disposing of the validity of the grounds on which their assumptions rest.

Our enquiring brother states that although he has been a Craft Mason for nearly fifteen years, and a Royal Arch Mason for over twelve years, this is the first time he ever heard that they had any jurisdiction whatever over either lodges or chapters. Unfortunately, such want of information is very general among those who are not, and probably quite as much among those who are, under the immediate jurisdiction of the S.G.C. 33° by being members of the A. and A. Rite. If their unwarranted assumptions, and the grounds on which they base them, were clearly understood by the Craft at large, I think the "Golden-square Magnates" might soon (to use a trade expression, for which I hope I may be forgiven) "shut up shop."

The circular, "What is Spurious Masonry?" printed in last Saturday's FREEMASON, condenses a good deal of information on the question as to the right of the S.G.C. 33° to control the higher degrees, such as the Rose Croix, K.H., &c. That document is now being largely circulated in Ireland, where, from somewhat different causes, we are nearly as impatient of the assumption of the S.G.C. 33° as many of the English Masons are; and I am inclined to think that the time is fast approaching when the "good men and true" of both countries will make "common cause," and finally throw off a yoke which should never have been submitted to.

This is doubtless very revolutionary, but to my mind a *revolution*, not a *reformation*, is required. The latter would most likely be a compromise by which the S.G.C. 33° would be perhaps permanently established; whereas, if what is so distinctly stated and apparently proved as to their origin and pretensions is correct, they are simply usurpers with whom no terms should be made, and whose overthrow should be desired and worked for by all good Masons.

To come, however, to the immediate subject of this communication, we find that the S.G.C. 33° claims authority over all the degrees of the A. and A. Rite, from the 4° to the 33°. According to its published "rules and regulations," it "does not interfere with or militate against the authority of the Grand Lodge governing the three symbolic degrees," and requires that candidates for the higher degrees should have been previously raised to the degree of M.M. "in

some regularly constituted lodge." Take, however, the fact that the title of its 20° is "Grand Master of all symbolic lodges," in connection with the statement found in Frederick Dalcho's "Orations" (as republished under the sanction of the Illustrious the College of Knights of K.H. and the Original Chapter of Prince Masons of Ireland," where the *right* of Councils of Sublime Masons to grant *Blue warrants* is claimed as *indefeasible*, and we need have little difficulty in understanding that it is quite possible "the secret constitutions" of the Order contain provisions that, if acted on, would be found most inimical to the authority of Grand Lodge, and that as such claims could not now be enforced, it is considered wiser for the present to hold them "in abeyance."

The "Supreme Grand Council" further kindly informs us that "it does not interfere with" the S.G.C. of the R.A. or the G.C. of K.T. It "does not forbid any of its members belonging" to those Orders, though it does not recognise them as part of the Ancient system. It is strange, however, that the 13° of the A. and A. Rite, though stated by Mackey to be "Knight of the Ninth Arch," stands in the list of the 33° in Dalcho's work (published here in 1808) simply as "Royal Arch," and its identity with the existing Royal Arch Order is clearly shown by a footnote in Dalcho's work, appended to the text of the "report," where it is stated: "In this part of the report the Inspectors omitted to insert that on the 20th Feb. 5792 (A.D. 1788) the *Royal Arch Chapter* in this city, *working under a warrant from Dublin*, formed a junction with the Sublime Grand Lodge, and their members were received into our degrees free of expense, and were acknowledged as high as the 13° inclusive."

It would seem that those "modern Masons" subsequently "improved" (?) their degrees, as is further shown by a comparison of Mackey's list with theirs of 1808, in which latter the 30°, 31°, and 32° are grouped together as "Prince of the Royal Secret—Prince of Masons."

The theory which seems to have inspired Dalcho in his dealing with the "ineffable" degrees assumes just the reverse of what is usually believed, namely, that Craft Masonry is Ancient Masonry, and that the high grades are modern additions. He assumes that in the high degrees we have preserved the ancient system as it existed before the era of Solomon's Temple, and he regards the three symbolic degrees as a kind of entrance chamber, necessary to be passed through before receiving the true mysteries of Masonry, and instituted to give the Sublime Masons an opportunity of knowing the characters and dispositions of the initiated before admitting them into the inner mysteries. Viewed thus, we can easily understand the claim of control over those so-called inferior degrees. It may interest those who regret the necessary exclusion of women from our meetings, to know (as stated in a footnote to one of the orations) that "although in the symbolic lodge no woman is admitted into a knowledge of their mysteries, yet in the sublime degrees there is a female lodge handsomely calculated to interest the delicacy of a female mind. In this lodge none but females are admitted, and their officers are selected from among themselves." Clearly, the Masons of the present day are as a body in much ignorance of the ancient truths of their Order.

I trust that the discussion of this branch of the subject lately commenced will enlighten many who "took things for granted," and help to establish the true principles of Masonry by enabling the Craft to discriminate between well-founded claims and pretentious assertions.

I hope shortly to take up more in detail the "Irish branch" of the subject. It is just possible that the discretion of those at the head of the high grades here may enable them to "steer clear" of a revolution; but if they are foolish enough to come into collision with the Craft at large, their power is not worth many years' purchase. I have been looking into the "statistics" of the subject, and they point to conclusions which I may throw into shape for your columns, if deemed advisable.

Meanwhile, I trust I have to some extent shown to "A Royal Arch Companion" that if the S.G.C. 33° have not put their claims to authority over all the degrees prominently forward, it is *expediency* that restrains them; and I trust that he and others will see the necessity of standing "shoulder to shoulder" in defence of our "ancient landmarks" against a body that propounds to a brother who has got the M.M. degree, and seeks to join the A. and A. Rite, a slavish oath of allegiance to *their* authority, that hedges in his Masonic career and prevents him holding Masonic communion with brethren who hail from more ancient bodies, possessed of legal and constitutional rights; and that when the final struggle comes, he and they will be found on the side of justice and right, helping to depose from its present position a system illogical, unmasonic, and well nigh intolerable.

AN IRISH H.K.T.

Dublin, 2nd July, 1871.

### THE HIGH GRADES IN IRELAND.

BY HISTORICUS.

(Continued from page 324.)

In your last the writer endeavoured to show the volcanic nature of Craft ground in Ireland. It is lamentable to observe that even in England Irish high-grade Masons are endeavouring to introduce the same fiery element into this country. They may rest assured that such a course, if successful, will inevitably cause the destruction of Masonry in this country, for such a state of things as exists under the popular and esteemed Duke of Leinster is altogether out of question in this country. Therefore, beware. If we can procure the necessary information, we will devote a few words to the consideration of the history of the "Royal Grand Council of Ancient Rites—time-immemorial," which is believed to have introduced "Misraim" into Ireland in 1822; but of the three Supreme Grand Councils of the "Ancient and Accepted Rite" existing in Britain, that of Scotland, without question, is the most regular—for the New York Council, which instituted the English, in 1846, was *irregular* and *unrecognised* at that time. The Supreme Council of Charleston deserves the support of the Craft for the honesty and straightforwardness with which it admits the Frederick the Great forgery, and states itself, from 1801, the "Mother Council of the World." In 1804 that body introduced the Rite into Paris, France, and that organisation, through Dr. Morrison, conveyed the Rite to Edinburgh. Previous to this time the Rose Croix and many other degrees (including Misraim) were practised by the Knights Templar of Scotland. Thus we find the degree of Templar Priest, Knight of the Sepulchre, the Holy Grave, Constantine, Black Mark, Knight of Death, Ne Plus Ultra, White Cross, St. John the Baptist, &c.; but the Kadosh Degree, though the writer is partial to it, never was popular in Scotland, and has even been styled the "execrable degree of *petit du.*" The fact of the Scottish S.G.C. requiring the degrees of the "Royal Order of Scotland" prior to the Rose Croix must always limit the number of members of the Ancient and Accepted Rite. A good thing, we say, for the Craft, so long as Grand Lodge refuses to recognise anything but blue Masonry, as is the case at present in England and Scotland. The abandonment of the Order of Misraim in Scotland seems to have been caused by the stand made against "Accumulated Rites" by the Schismatic Council of Bro. Gourges. This stand would be just and right were the Ancient and Accepted Rite superior in authenticity to either Misraim or Memphis; but this is not so, as the one rite is quite as good as the other—lacking the latter a few extra years of antiquity upon the former.

We will, however, return to the history of the Irish Council of Rites:—

"But, with respect to the former rumour, they distinctly assert, without fear of refutation, and with a full knowledge of the facts, also with the most ample and satisfactory evidence of the same, that the Chapter of Zimmerman—out of

which the Council of Rites, at the period of its unauthorized assumption of supreme power, was framed—possessed, at that time, as a Society of Prince Masons, no better or other title whatsoever than that which a degraded Mason could confer. And in proof of this they appeal to the framed diploma or certificate to Bro. Fowler, hung up by him for exhibition in the public office of the G.L., and bearing the signature of Zimmerman; to the paper of authorisation itself, exhibited by a member of the Council of Rites, a friend of Bro. Fowler, to a member of the Grand Chapter (who has already deposed to that fact, and can, at any time, again be brought forward to verify it); and, also, to the first page of the "Records" of that chapter itself, in which its title is plainly and unequivocally set out exactly as it is here stated and described.

"Thus matters stood for about thirty years, during which time the chapter so formed by Bro. Fowler under, and by virtue of, the piece of paper which had been given him by Zimmerman continued occasionally to meet and to initiate candidates; and as the Grand Chapter had no doubt that a great portion, at least, of the mystery had been communicated by Emanuel Zimmerman; also as the new chapter did not presume to arrogate to itself *even the name* of a Grand Chapter; moreover, as the names of several highly-respectable citizens were found upon its rolls, the Grand Chapter, while it never countenanced or recognised these irregular proceedings, yet, during all that period, never threw up any technical obstacles, or adopted any defensive movements, to crush a Society which, though illegitimate in its origin, appeared to be honest in its purposes; in short, never interfered at all, or in any manner, to prevent or restrain the original chapter from pursuing its own course as an independent body with which the Grand Chapter was in no way concerned.

"But about the year 1838 the case presented a new aspect. Encouraged by the forbearance of the Grand Chapter, the Chapter of Zimmerman then put forth a claim to despotic power. Without obtaining the assent or adhesion of the Grand Chapter, or of any authorised society of Prince Masons, it constituted itself a chapter paramount; and by a vote of its own, devolving upon a part of itself an authority which the whole never possessed. It thus sought to bring into bondage as its vassals, not only other chapters of Prince Masons whose title and legitimacy were less questionable than its own, but even the Grand Chapter itself, from the refuse of which it had been engendered.

"Though from the formation of the Chapter of Zimmerman, in the year 1804, the Grand Chapter had abstained from any attack upon it, or impeachment of its title—still this irregular chapter seems to have been in daily apprehension of an exposure of its spurious birth. Aware of the absence of all legal or regular authority, and conscious of the rottenness of its original foundation, it appears all through to have been haunted by the terror of discovery, as by some ghastly spectre; and to have avoided a disclosure as though it were to be its death warrant.

"Filled with these apprehensions, the Chapter of Zimmerman about four or five years ago anxiously cast about to discover some mode of obtaining a title. What was it to do? Could it contrive to make itself antique in a moment? Could it plant and rear for itself the root and branches of the genealogical tree from which it was suddenly to put forth the tender bud of its existence? it had no legal parents, no authorised or even reputable stock, to which it could trace its origin; and it seemed to be altogether in a very helpless and pitiable position.

"But as necessity has ever been the parent of invention, so in the present case it gave rise to the invention of a parent. Adopting that maxim of genius, '*aut inventiam aut faciam,*' the Chapter of Zimmerman, not being able to discover the faintest trace of a legal origin—failing, after the most careful and laborious search, to make out for itself a Masonic father—boldly determined to beget one; and under the impulse of this grand and truly original conception it directly set about the execution of the pleasing task.

"Having met together in private, and without

the assistance or superintendence of any other chapter, the Chapter of Zimmerman gravely selected out of its own members a certain number of persons, whom it appointed a sovereign body—*generally* for the purpose of governing the Order of Prince Masons, but *especially* and particularly for the more pressing purpose of granting authority and warrant to the Chapter of Zimmerman itself; and thus, of extending in its turn the fostering care of a parent and guardian to its parentless and unprotected progenitors. But, after having brought forth its own father safely into this breathing world, difficulties, similar to those which attended the birth of the illustrious Martin Scriblerus, now oppressed the disconcerted wits of the Chapter of Zimmerman, viz., How, and by what name or names, it ought to baptise the interesting babe which it had destined to become its sire. 'The Grand Chapter,' probably, would have been the name selected, but that denomination had been long pre-occupied in Dublin. 'The Royal Chapter' might, perhaps, have served the purpose, but a chapter bearing that appellation had been for upwards of five centuries a well-known body in Scotland. Thrown back again upon the ingenuity of its inexhaustible resources, the Chapter of Zimmerman at length triumphantly produced the splendidly-superb cognomen of 'The Supreme Grand Council of Rites for Ireland,' &c., &c.—a patronymic which was at once hailed with demonstrations of the most extravagant delight, being alike euphonorously dignified and appropriately unintelligible. The next step necessary to be taken was to invent magniloquent titles for the members of the body corporate of 'The Governor'—thus begotten and baptised. In this department, it would seem that these worthies could find no suitable region in which the wing of fancy might expand and imagination take its flight. But the powers of the wise seldom remain unoccupied or long without an object upon which they may interest and exercise themselves. Though the study of more official names was incompetent to afford much space for the exertion of those brilliant abilities which had already achieved so much, yet these *philosophic Masons* were determined, under every disadvantage, still to accomplish something above the common course of affairs. They resolved that, under their hands and management, some flower should grow, even in the most arid and unfruitful soil. The native dullness of the subject could not deter these congenial spirits from research. They explored its innermost recesses—they traversed its heavy bogs and unproductive wastes, and waded through the mire—until they at last discovered and made themselves masters of a wilderness of verbiage, with which no former, or other, system of nomenclature can bear the slightest comparison. Never was a collection of names put together which were more suited, from their wild magnificence, to entrance and overawe the multitude; or from their stolid and insignificant solemnity, to astonish and confound the learned. The Secretary of this mushroom body is termed 'The Grand Secretary of the Supreme Grand Council of Rites for Ireland;' and to that superlative functionary, in such capacity, is committed the custody of 'The Records' of the 'Supreme Grand,' though all the records that the poor man ever had to keep were the lodge-book, the tavern bills, and the bit of parchment given to Fowler by Zimmerman, and since then *pleasantly* called, by his followers, an *Authorization*.

(To be continued.)

ON Thursday, the 29th ult., Bro. H. M. Levy, in the name of a few members of the Lodge of Joppa, No. 188, presented Brother W. G. Jennings, the manager of the Albion Tavern Company, with a solid gold locket, seal, and a gold pen and pencil case with suitable inscription, for the high esteem he is held in by the members of that lodge, and his assiduity in looking after the comforts of its members on every occasion when the lodge meets.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyre'ic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 112, Holborn-hill.—[Advt.]

### PROVINCIAL GRAND LODGE OF SUFFOLK.

The Provincial Grand Lodge of Suffolk held its annual gathering at the Masonic Hall, Brook-street, Ipswich, on Monday last, and was attended by a large number of the brethren. Among those present were: R.W. Bro. Sir Robert Alex. Shafto Adair, Bart., Prov. Grand Master; W. Bro. the Rev. E. I. Lockwood, Deputy Prov. G.M.; V.W. Bro. the Rev. C. J. Martyn, Past Grand Chaplain; R.W. Bro. R. J. Bagshaw, Prov. G.M. Essex; V.W. Bro. the Rev. R. F. Palmer, Prov. Grand Chap. Oxfordshire; W. Bros. W. H. Lucia, P.G. Sec.; E. Dorling, P.P.G. Sec.; W. Bobby, P.G.S.B.; P. Cornell, P.G. Steward; W. Wilmshurst, P.P.G.S.B.; H. Harris, P.P.G.S.D.; S. Wright, P.P.G.S.D.; F. Jennings, P.S.G. Warden; J. Pettit, jun., P.P.G. Asst. Dir. of Cer.; James Franks, P.P.G. Reg.; A. J. Barber, P.G. Org.; Rev. Dr. Shaboe, P.G. Chap.; S. B. King, P.G.S.W.; W. Hayward, P.P.G. Dir. of Cer.; S. Freeman, P.G. Treas.; J. S. Gissing, P.P.G.J. Warden; J. W. Sheridan, P.G. Reg.; Bro. Newson Garrett, P.M.; and about 100 others.

The following brethren were appointed Prov. Grand Officers for the ensuing year:—

Rt. Hon. Lord Henniker ...	P.G.S.W.
Rev. T. J. Brereton ...	P.G. Chaplain.
J. H. Staddon ...	P.G.S.D.
P. Cornell ...	P.G.J.D.
E. B. Powell ...	P.G. Supt. of Works.
Emra Holmes ...	P.G. Dir. of Cer.
G. S. Golding ...	P.G. Standard-bearer
— Newman ...	P.G. Purs.
W. E. Bailey ...	P.G. Sec.
S. Freeman ...	P.G. Treas.
— Syer ...	P.G. Tyler.

The brethren attended Divine service at two o'clock in St. Stephen's Church. Prayers were read by the vicar, Rev. G. Stokes, and the lessons by the P.G. Chaplain, Bro. the Rev. C. J. Martyn.

The sermon was preached by the Prov. G. Chap., V.W. Bro. the Rev. T. J. Brereton, from Isaiah xxviii. 16: "Therefore, thus said the Lord God, behold I lay in Zion for a foundation a stone, a tried stone, a sure foundation." All commentators agreed that Jesus Christ was the foundation here referred to. He wished, he said, that it had fallen to the lot of one more eloquent than he to preach to the brethren on this anniversary; but he gladly availed himself of the opportunity to exhort them, in all sincerity, not merely to perform their Masonic duties, but, as a Christian minister, to perform their Christian duties, to look for salvation to Jesus Christ, the chief corner-stone. There were two great points in the text—first, God's foundation for the stability of His church; and, secondly, the peculiar qualities by which this foundation is distinguished. Great pains were taken by skillful builders that the foundation of a building should be good, because, if not, the safety of the building was endangered. So, when the Great Architect had to erect the glorious temple of which Christ was the foundation, He selected the only stone which could bear the weight of the building which should be erected—namely, Jesus Christ. It was only through Christ taking upon himself the form of man and dying upon the cross that at one time sinners could be saved, God's justice satisfied, His law magnified, and His glory advanced. He passed on to notice the peculiar qualities by which this foundation was distinguished. Christ was frequently spoken of in the Scriptures as a stone, and one of the qualifications necessary was strength. The poets fabled one Atlas, who bore the earth upon his shoulders, but this Christ, the sure foundation-stone, could bear a much greater weight. Let no one present suppose the burthen of his sin too heavy for him to bear. Christ was further represented as a tried stone. The wise master-builder examined and proved the quality of the stones he used for the foundation, for were they rotten the building must fall. God had tried this foundation by laying upon Him the iniquity of us all, by causing Him to drink the cup of wrath, and placing Him in the ignominious position of death upon the cross. Herod tried it when he massacred the infants at Bethlehem, the Pharisees tried it when they charged Him with being gluttonous and a winebibber, and when they took Him to the brow of the hill and cast Him down headlong, when they took Him before Pilate and nailed Him to the tree, and when they placed a stone at the door of the sepulchre and set a watch, saying, "This deceiver said, In three days will I rise again." But in spite of this the foundation remained unshaken, and Christ had ascended up into heaven, He had led captivity captive, and had received gifts for men. What further testimony

was needed? Again this was to be a foundation-stone, a corner-stone. Corner stones were generally used for three purposes. The first was union. If the corner-stones of a building were removed, the building would fall; and if the great corner-stone were removed, the living temple would become a confused heap. The second purpose was beauty, and in Christ, the sure foundation-stone, they had the greatest beauty. The other purpose for which a corner-stone was used was for regulation—the walls must be squared up with the corner-stone; and so our lives must be regulated by Christ, the chief corner-stone. In conclusion, he asked whether all the brethren were building on this sure foundation, and if they were not, he besought them to consider their position, retrace their steps, and rest themselves upon Christ, so that in due time they might receive the benediction, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A grand banquet was afterwards held in the Public Hall, which was handsomely decorated for the occasion with the banners of the various lodges, as well as with spreading ferns and beautiful plants. The banquet was served by Bro. George Spalding, and reflected great credit upon his management. The harmony of the evening was greatly promoted by Bros. Montem Smith, Chaplin Henry, — Baxter, and G. T. Carter, who sung a selection of songs and ballads during the evening.

The Provincial Grand Master, who presided, upon the close of the repast, gave the toasts of "The Queen," "The Prince and Princess of Wales and the Royal Family," which were loyally responded to; "The Grand Master of England, the Marquis of Ripon;" "The Earl Zetland and the Prince of Wales, Past Grand Masters of England."

The toast of "The Deputy Grand Master, the Earl of Carnarvon, and the Officers of the Grand Lodge" was responded to by Bros. the Rev. C. J. Martyn and R.W. Robert Bagshaw, P.G.M. of Essex.

Bro. E. I. Lockwood, D.P.G.M. of Suffolk, then proposed "The Health of the R.W. the Provincial Grand Master," who appropriately responded.

The toast of "The D.P.G.M. of Suffolk," responded to by Bro. Lockwood, was followed by those of "The Provincial Grand Chaplain and Clergy of the Province," and "The Wardens and Officers, Past and Present, of the Provincial Grand Lodge," to which Bro. the Rev. F. Palmer replied. The "Visiting Brethren of other Provinces" was replied to by the Worshipful the Mayor of Ipswich.

Bro. the Rev. C. J. Martyn responded for the toast of the "Masonic Charities," Bros. R. M. Senderson and P. Cornell for the "Masters of the Province," Bro. Lucia for the "Provincial Grand Secretary," and Bro. Barber, Provincial Grand Organist, for "The Ladies."

Bro. Montem Smith and the rest of the vocalists were then toasted, the P.G.M. speaking in high terms of their vocal abilities and the extreme pleasure they had caused the brethren. With the Tyler's toast, one of the most successful gatherings every held in the county were brought to a close. We may mention here that Assistant Director of Ceremonies, Bro. Emra Holmes, acted as toastmaster.

The next meeting will be held at Sudbury, under the auspices of the Stour Valley Lodge. Bro. F. S. Corrance, M.P., who had been expected to attend, was unavoidably absent, and Bro. Lord Henniker had unfortunately to leave for town before the banquet.

**ARK MARINERS.**—The Ark Mariners of Rochdale, who constitute the oldest, if not the only continuous, Ark lodge in England, have applied to the G.M.M.M. for a warrant of confirmation.

**HOLLOWAY'S PILLS.**—Biliousness, Headache, and Deranged Stomach.—Recollect, reader, that most diseases come on with apparently a trifling beginning, which could at that stage be readily stopped, but being neglected, other and more serious symptoms soon set in—the stomach becomes disordered, more or less feverish signs appear, followed by loss of appetite, strength and energy. As a counteracter of these terrible symptoms it is only necessary to take moderate doses of Holloway's Pills, which will purify the blood, give a healthy action to the vital functions and restore a robust state of feeling to the greatest valetudinarian. During hot weather, when the spirits flag from exhaustion, occasional doses of Holloway's medicine will recruit the failing powers and renew vigour.—[Adv't.]

### ROYAL MASONIC INSTITUTION FOR BOYS.

The usual meeting of the General Committee of this Institution was held on Saturday, the 1st instant, at Freemasons' Hall, Bro. Browse, V.P., presiding. There were also present: Bros. B. Head, R. W. Stewart, J. Symonds, J. R. Sheen, and F. Walters, V.P.'s; W. Young, N. Wingfield, T. Wilkins, D. Rose, M. A. Loewenstark, J. Weaver, T. J. Sabine, A. D. Loewenstark, H. Bartlett, Dr. Dixon, J. Turner, Grosjean, Motion, &c.

Bro. Frederick Binckes, Secretary, read the minutes of the previous meeting, which were confirmed.

Six candidates' names were added to the large list of applicants for admission to the school at the October election—making sixty applicants, viz., forty from the old list and twenty added during the last six months. Nine vacancies were declared. Such a state of affairs should not be allowed to exist. If every brother would but contribute a small sum annually, all applications would be received, want of funds only preventing more than the stated number being admitted.

### Obituary.

#### BRO. WILLIAM DONALD, D.D.

Bro. William Donald, D.D., Chaplain of Union Lodge of Portland and the Grand Lodge of New Brunswick, recently died. He was made a Master Mason in Union Lodge on the 17th of August, 1865; exalted to the degree of a Royal Arch Mason in New Brunswick Chapter, on the 30th July, 1866; admitted to the circle of R. and S. Masters, 14th August, 1866; made a Knight of the Red Cross of Rome and Constantine, 9th February, 1869; a Knight of Malta, 2nd September, 1869; and was installed a member of the Order of Rose Croix, H.R.D.M., in Moore Chapter (Ancient Rite), the 14th April, 1870.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will you have the goodness to say in next number of THE FREEMASON what is the correct size for a Master Mason's apron, as in two or three lodges that I know the size varies.

Your reply will much oblige  
A MASTER MASON.

Church-street, Liverpool,  
June 28th, 1871.

We copy the following from the *Art Journal* for this month, and are glad to see our Brother Rosenthal's work so highly spoken of:—

"A distinguished and very able artist, S. Rosenthal, has painted a picture to commemorate the inauguration of Freemasons' Hall. Bro. H.R.H. the Prince of Wales, the G. Master, the Earl of Zetland, the Earl de Grey and Ripon, and many other of the Brotherhood, 'Free and Accepted Masons,' figure in the group. It contains several portraits; we can depose to the accuracy of likeness in several of lesser note, while the leading personages will be recognised at once. The arrangement is excellent; each is fully seen while there is no overcrowding or confusion. The painter has necessarily introduced so many persons that perhaps grace of composition is sacrificed; but as an assemblage of portraits, it has been rarely surpassed; while as a work of art, it has high merit as well as interest, indeed, it may be justly ranked among the very best productions of its class. We presume it will be engraved, and probably some wealthy brother will present the picture to one of the Freemasons' Charities."

WE have received a ticket for the Grand Masonic Festival at Fountains Abbey on Wednesday next, the 12th inst., and regret our inability to attend. The object of the festival being to augment the fund for the "De Grey Scholarships," we are convinced it will ensure extensive support from the members of the Craft, and we wish its energetic promoters sunshine and success in their praiseworthy undertaking.



## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Royal Alpha Lodge, No. 16.*—A meeting of this lodge was held at Willis's Rooms, on Monday, the 3rd instant, when H.R.H. the Prince of Wales, P.G.M., was duly installed as W.M. by R.W. Bro. John Fawcett, Prov. G.M. Durham. At the banquet which followed His Royal Highness, the W.M., presided, supported right and left by the Most Hon. the Marquis of Ripon, K.G., M.W.G.M.; the Earl of Dalhousie, G.C.B., P.G.M. Scotland; the Duke of St. Albans, the Marquis of Hamilton, Lords De Tabley and Eliot, Bros. Havers, Evans, Hervey, Knollys, and other distinguished members of the Craft.

*Lodge of Asaph, No. 1319.*—This lodge held its usual monthly meeting on the 3rd instant at Freemasons' Hall, Great Queen-street. Present: Bros. E. S. Jones, W.M.; Charles Coote, S.W.; J. Chamberlain, J.W.; Jas. Weaver, P.M., P.G.O. Middlesex, S.D.; W. A. Tinney, D.C.; C. S. Jeykll, I.G.; T. A. Adams, P.G.P.; F. Ledger, P.M.; H. J. Tinney, Org. (*pro tem.*); J. Horton, H. Snyders, J. Egerton, W. Graves, C. B. Wright, W. Weston, J. M. Ball, J. T. Carrodus, J. H. Baker, G. A. Compton, H. B. Farnie, W. Castell, W. A. Easton, E. Terry, and L. Silberberg. The business consisted in balloting for and initiating Mr. E. H. Reynolds (Professor of Music), passing Bros. Compton and Farnie, and raising Bros. Graves, Castell, Wright, and Horton to the degree of M.M. Mr. John Friskney Hutchings (Professor of Music), was proposed for initiation. This being the day appointed for the election of W.M., the unanimous choice of the brethren fell upon the worthy and greatly-esteemed Bro. Charles Coote, S.W. Bro. C. Coote, jun., was unanimously re-elected Treasurer of the lodge. Bro. E. S. Jones, W.M. and President of the Benevolent Fund attached to the lodge, and the rest of the officers of that fund were re-elected for the ensuing year, and Bro. Gilbert was re-elected Tyler. Bros. J. M. Ball, H. J. Tinney, and Wright were nominated Auditors.—There will be a Lodge of Emergency to relieve the lodge of some of the work previous to the installation meeting, when a P.M.'s jewel will be voted to the indefatigable W.M., Bro. Jones, who has so well earned this tribute. The lodge was closed in due form with solemn prayer.

## PROVINCIAL.

*WARRINGTON.*—*Lodge of Lights, No. 148.*—The regular monthly meeting of this lodge was held at the Masonic Rooms, Sankey-street, on Monday se'nnight. The W.M., Bro. W. Richardson, was supported by Bros. Jas. Jackson, S.W.; Wm. Sharp, J.W.; John Bowes, P.M., &c.; W. Wood, W.M. 1250; John Harding, S.D.; W. Crompton, I.G.; T. Mee Patison, Org.; H. Syred, John W. Thorp, John S. Patten, John Dimmelow, Robert Richardson, Rev. Dr. Massingham, Robert Gibbons, James Hannah (Tyler); visitors, Bros. George Parker (192), Geo. Bailey (613), John Jones (145), Edwin Roberts, P. J. Edelsten, E. Auckland (1250). The lodge was opened in due form, and the minutes read and confirmed. Bro. Rawlinson was elected a joining member; Bros. Dimmelow and Howorth were passed. Bro. Bowes gave the lecture on the second tracing-board, whereupon a unanimous vote of thanks was passed to him. The lodge was closed down in ancient form and the brethren separated in harmony.

*LEICESTER.*—*John of Gaunt Lodge, No. 523.*—A meeting of this lodge was held at the Freemasons' Hall, Leicester, on Thursday, the 15th ultimo, the W.M., Bro. Buzzard, in the chair, and which was well attended, between 20 and 30 members and six visitors being present, and all the officers in their places. Bro. Thomas Cooper, an old P.M. of the lodge, was elected an honorary member, and a ballot having been taken for Messrs. Joseph Young, Richard Taylor, and Charles Tibbetts, who were unanimously elected, they were severally initiated into the mysteries of Freemasonry. Bro. W. Beaumont Smith, P.M. and P.P.J.G.W., was elected Treasurer for the ensuing year. There being no further business the lodge was closed, and the brethren adjourned to refreshment.—The annual festival of the lodge was celebrated at the Freemasons' Hall, Friday, 23rd ult., in lieu of St. John's Day, when in addition to the W.M., Bro. Buzzard, the following members were present, viz., Bros. Kelly, P.M. and R.W. Prov. G.M.; Toller, I.P.M. and P.G. Sec.; W. Beaumont Smith, P.M. and P.P.J.G.W.; Scullhorpe, S.W. and W.M.-elect; Baines, Sec.; Partridge, S.D. and P.G. Reg.; Mace, I.G.; Bembridge and Dunn, Tylers; Whitaker, Rowlett, Parsons, Spencer, Thorp, Dr. Clifton, Wynne, Thomson, Rev. W. Targett Fry, Tibbetts, Wood, J. F. Smith, Young, Edwards, and others. Visitors: Bros. Deane, sen. (Reading), Arthur Deane (597), Hy. Deane (279), S.W. 1007, P.P.G. Reg.), J. H. Johnston (P.M. 129 and P.P.G.S.W. Cumberland and Westmorland), Dr. Loughnan (724), R. H. Worthington (Cirencester); and C. Stretton (W.M. and P.P.G. Reg.), L. A. Clarke (P.M. and P.P.S.G.W.), Weare (P.M. and P.P.G.S.D.), Thorpe (P.P.G.D.C.), Gosling (P.P.G.S.D.), Bithrey (P.P.G.O.), Barber, Palmer, Atwood, Capt. Goodchild, Kirby, and Cleaver, of St. John's Lodge, No. 279. The lodge having been opened in the first degree, some preliminary business was transacted, including the reception of the Treasurer's report, showing that the receipts for the year had been £147 8s. 10d. and the payments £114 0s. 7d., leaving a surplus of £33 8s. 3d., besides arrears of subscriptions unpaid. On the motion of the P.G.M., seconded by the W.M., a hearty vote of thanks was accorded to Brother Smith for his services as Treasurer. The Senior Steward (Bro. Geo. B. Atkins) made a verbal report as to the condition of the Stewards' Fund, upon which a vote of thanks was passed to Bros. Atkins and Sargeant for their

services, and the former brother wishing to retire from the office which he has held for seven years, an elegant cup, voted at the last lodge, was presented to him in recognition of his labours. The lodge having been opened in the second degree, the chair was taken by the R.W. Prov. Grand Master, who proceeded to instal Bro. Wm. Scullhorpe as W.M. in due form, and he was afterwards proclaimed and saluted in the three degrees. The following brethren were then appointed and invested as the officers of the lodge, viz., T. H. Buzzard, I.P.M.; Rev. Dr. Haycroft, S.W.; Rev. W. Targett Fry, M.A., Chaplain; F. J. Baines, J.W.; W. B. Smith, Treas.; Partridge, Sec.; Johnson, Org.; Whitaker, S.D.; C. A. Spencer, J.D.; Rowlett, I.G.; Sargeant and J. F. Smith, Stewards; Bembridge and Dunn, Tylers. Bros. Toller, Dr. Clifton, and Richardson were elected on the Permanent Committee with the officers of the lodge. The W.M. moved a vote of thanks to the outgoing W.M. for his services in the chair, which was seconded by the P.G.M., carried unanimously, and duly acknowledged by Bro. Buzzard. The lodge was then closed, and the brethren proceeded to celebrate the festival at an elegant banquet, after which the usual loyal and Masonic toasts were duly honoured, interspersed with some excellent songs by Bros. Atwood, Deane, sen. and jun., Palmer, and others. The brethren finally separated after a very pleasant reunion.

*SALFORD.*—*Richmond Lodge, No. 1011.*—The annual installation meeting of this lodge was held on Thursday, the 15th ult., at the Spread Eagle Hotel, Salford. Bro. Thomas Ellis, W.M., presided, supported by Bros. Thos. Wallis, S.W.; M. Fenton, J.W.; J. Gallagher, Secy.; T. Preston, S.D.; John Ellis, J.D.; Richard Johnson, I.G.; T. Carlow, Org.; F. Richmond and Jos. Dickson, P.M.'s; R. Caldwell, P.M., D.C.; H. Holder, P.M., P.P.G.S.B. E.L.; B. Taylor, P.M. 935; E. Brookes, W.M. 935; J. Hall, P.M. 210; R. Woodruffe, W.M. 325; George Jackson, W.M. 1077; J. S. Sawyer, P.M. 1077; George Platt, I.P.M. 1077; J. Hefflor, W.M. 992; N. Dumville, J.W. 152; H. T. Baldwin, P.M., P.P.G. S.B. Cheshire; Hugh Ellis; R. Westbury; A. Lafosse; A. Lesser, W.M. 852; Thomas C. Tomkins, 1244; W. Dumville, Hinkins, Hall, Openshaw, Gribbin, A. J. Stott, Walter Johnson, and others. The lodge having been duly opened, the minutes of the previous meeting were read and confirmed. Bro. Thos. Wallis, W.M.-elect, was installed in an able manner by Bro. R. Caldwell, and the following officers were invested by Bro. B. Taylor, viz., Bros. Fenton, S.W.; J. Gallagher, J.W.; Hinkins, Treas.; T. Preston, Sec.; John Ellis, S.D.; Richard Johnson, J.D.; Wm. Dumville, I.G.; T. Carlow, Org.; Walter Johnson and Hall, Stewards; Sly, Tyler. The ordinary business of the lodge having been transacted, the brethren were called from labour to refreshment, and sat down to an excellent banquet provided by Davis and Kay in their well-known style. After the cloth was drawn the usual loyal and Masonic toasts were duly honoured, the enjoyment of the evening being greatly enhanced by the singing of a glee party comprising Bros. W. Dumville, N. Dumville, Stanton, and Pearson.

*ISLEWORTH.*—*Villiers' Lodge, No. 1194.*—A regular meeting of this lodge was held on the 1st instant, at the Northumberland Arms' Hotel, and was very fairly attended. Bro. W. Dodd, W.M., presided, assisted by Bros. H. A. Allman, S.W.; E. T. Oswaldston, J.W.; E. Clarke, P.M., P.P.G. Supt. of Works, Treasurer; R. W. Little, P.M., P.P.G. Sec., Secretary; F. J. Lancaster, S.D.; T. Smale, J.D.; R. A. Steel, I.G.; E. J. Bailey, W.S.; H. G. Buss, E. H. Dalby, T. Cubitt, J. Verity, T. Verity, T. L. Green, and C. G. Slawson. Visitors: Bros. C. B. Payne, P.M. 27; E. Lancaster, 1044; and J. Berg, 711. The lodge having been duly opened, and the minutes confirmed, Bro. C. G. Slawson was examined and passed to the second degree. Mr. Plimsaul was then initiated—each ceremony being well and correctly rendered. The elections of officers for the ensuing year resulted unanimously in favour of Bro. Allman, S.W., as W.M.; Bro. Clarke, P.M., as Treas.; and Bro. Gilbert as Tyler; and the two first brethren named were received with great applause upon rising to respond. An Audit Committee, consisting of the officers and Brothers J. Verity, T. Smale, and T. L. Green, was then appointed, and the lodge was closed. Carriages being in attendance, the brethren then left for the Star and Garter Hotel, Kew Bridge, where a magnificent repast awaited them, and in the grounds of that superb establishment they enjoyed their dessert, enlivened by several recitations and songs, until the bell tolled the hour for return.

*HARROW.*—*Harrow Lodge, No. 1310.*—This flourishing lodge held its usual meeting on Tuesday, the 4th inst., at the Railway Hotel, Harrow, Middlesex, Bro. George Pymm, W.M., presiding. The minutes of the previous meeting were read and confirmed. The W.M., in an admirable manner, raised Bros. Dr. Tyte, J. A. Martin, and E. Rawson to the third degree, and passed Bros. W. Spells and W. Batchelor (1178) to the second degree. Bro. Alfred Avery, P.G.D.C. Middlesex, P.M. 619, W.M. 1314, and one of the founders of the lodge, was, on the motion of Bro. F. Walters, P.M. and Sec., seconded by Bro. W. H. Green, S.W., unanimously elected an honorary member. Two gentlemen were proposed for initiation, and the lodge was closed. Refreshment followed labour. Among those present were Bros. W. Smeed, P.M., S. Homewood, J. Harrison, J. Cox, &c.; visitors, Bros. Blanchard, Batchelor, Tripp, Owens, &c.

## ROYAL ARCH.

*Sincerity Chapter, No. 174.*—On Monday, the 19th ultimo, an emergency meeting of this flourishing chapter was held at the Cheshire Cheese Tavern, Crutched Friars. Companions J. Terry, P.Z., as M.E.Z.; Wright, P.Z., as H.; T. J. Barnes, P.Z., as J.; and Cook, as P.S.; in a faultless manner exalted Bro. Robatham (781) into R.A.

Masonry. The ceremony in the hands of such distinguished Masons was (as is needless to comment upon) beautifully rendered.

*Belgrave Chapter, No. 749.*—The installation meeting of this prosperous chapter was held on Friday, the 30th ultimo, at Anderton's Hotel, Fleet-street. In the unavoidable absence of the M.E.Z., Comp. Dr. Johnson, the chair was occupied by the veteran Comp. W. Watson, P.Z., who in his usual faultless manner installed Comps. W. Bourne as M.E.Z., G. Pymm as H., and H. Finch as J. The following Companions were then invested as officers, viz., W. Ough, P.Z., Treasurer (re-appointed); F. Boyd, P.Z., S.E. (reappointed); H. Crabtree, S.N.; W. Johnson, P.S.; S. Homewood, 1st A.S.; E. Mackney, 2nd A.S.; W. Watson, P.Z., W.S. (reinvested); Frampton, D.C.; Riley, Janitor (reinvested). Some propositions of candidates for exaltation were made, and the chapter was closed until October next. Banquet was then served, under the superintendance of Comp. Wm. Smith, who exerted himself successfully to make all comfortable. Dessert was served, and the customary toasts were given and responded to. A five-guinea P.Z.'s jewel was presented to the I.P.Z., Comp. Dr. Johnson, who acknowledged this mark of approbation in an able speech. Some good songs from Comps. E. Mackney, G. Pymm, and others, and the usual happy evening was spent. Comps. E. Harper, Waghorn, J. Smith, Beresford, Elliott, Johnson, Porter, and others. Visitors: Comps. S. Adams, 25; F. Walters, P.Z. 73.

## MARK MASONRY.

*Carnarvon Lodge, No. 7.*—A meeting of this lodge was held at the Mitre Tavern, on Monday the 26th inst. Present: Bro. the Rev. W. T. Jones, M.A., W.M.; V.W. Bro. F. Davison, D. Prov. G.M. for Middlesex and Surrey, W.M.-elect, S.W.; Bro. C. Dumas, J.W.; V.W. Bro. S. C. Dibdin, P.G.O., Sec.; Bro. R. J. Mure, J.O.; M.W. Bro. the Rev. G. R. Portal, M.A., G.M.; R.W. Bro. Colonel Burdett, Prov. G.M. for Middlesex and Surrey; V.W. Bro. F. Binckes, G.S.; R.W. Bro. J. C. Parkinson, J.G.W.; and Bros. Capt. C. J. Burgess, W. G. Goodliffe, and R. G. Glover; visitors, V.W. Bro. Thos. Meggy, P.G.O.; V.W. Bro. Jas. Stevens, P.G.O.; W. Bro. S. Rosenthal, G.D.C. R.W. Bro. J. C. Parkinson and Bro. R. G. Glover were admitted on ballot as re-joining members. Bro. Arthur Power Hicks was advanced to the honourable degree of Mark Master. V.W. Bro. F. Davison, the W.M.-elect, was then presented and installed as W.M. for the year, and appointed his officers as follows: W. Bro. the Rev. W. T. Jones, P.M.; Bros. C. Dumas, S.W.; G. Cockle, J.W.; R. J. Muir, M.O.; Capt. C. J. Burgess, S.O.; W. G. Goodliffe, J.O.; A. P. Hicks, I.G.; V.W. Bro. S. C. Dibdin, Reg. and Secy. A letter from G.L. having been read respecting the G.L. Benevolent Fund, the W.M. intimated his intention of serving the office of Steward at the approaching festival, and a donation of two guineas was voted, from the lodge charity-box, to be added to his list. The lodge was soon afterwards closed, and the brethren partook of the usual banquet.

## ROYAL ARK MASONRY.

A meeting of the Royal Clarence Lodge, No. 1 on the roll of the Order, was held at Freemasons' Tavern, Great Queen-street, W.C., on Wednesday, the 21st of June. Present: Bros. Morton Edwards, M.W.G.M.; Major Finney, T. O. Oxland, F. W. Koch, and A. D. Loewenstark, Supt. Generals; M. A. Loewenstark, G. Scribe; White, Emmanuel, Massey, Read, Neall, Thielay, Henly, Funkenzstein, J. Stevens, Laing, and Woodstock. Bros. Clayton, Verry, Larkin, and Grant were properly prepared, and took the A.O.B. of this ancient and honourable fraternity. The ceremony of elevation was performed by the M.W.G.C. as Commander, assisted Bro. Oxland, as S.W., and Bro. Koch, as J.W. No other business being before the lodge, it was closed according to ancient custom, with solemn prayer.

## ORDERS OF CHIVALRY.

## RED CROSS OF CONSTANTINE.

*The St. Andrew's Conclave, No. 15,* held a meeting at Masons' Hall, Mason's-avenue, Basinghall-street, E.C., on Wednesday, the 28th ult. The conclave being opened in due form, the minutes of the last convocation were read and confirmed. Sir Knight W. H. Hubbard's resignation was read and accepted, and it was unanimously resolved that the regret of the Conclave at losing his valuable assistance should be communicated to him. The ballot was taken for Bro. Jos. Armstrong, of Lodge 156, which was unanimous in his favour. No candidate being in attendance the conclave was closed with solemn prayer, and the Sir Knights adjourned to banquet. After the usual toasts, "Success to the St. Andrew's Conclave" was drunk with great enthusiasm, and the Sir Knights retired. Among the members present were Sir Kts. R. Kenyon, M.P.S.; F. Binckes, V.E.; S. Rosenthal, J.G.; and C. Saunders. Visitors: Sir Knights J. G. Marsh, P.G.S.G., G.A., P.S. Premier Conclave; E. H. Finney, jun., Plantagenet Conclave, who acted as Recorder.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy. — JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

## TO ADVERTISERS.

THE Circulation of THE FREEMASON being now at the rate of nearly *Half-a-million* per annum, it offers peculiar facilities to all who advertise.

It is well known that the Fraternity of Freemasons is a large and constantly increasing body, mainly composed of the influential and educated classes of society; and as

## The Freemason

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## The Freemason,

SATURDAY, JULY 8, 1871.

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## IN ROME.

ROME the capital of Italy! Rome the seat of a Masonic Grand Lodge! Such are the events of the day, and they may well arrest the attention of Europe—and especially of the Craft—even in this age of startling changes. Not a twelvemonth has elapsed since the dogma of Papal infallibility was launched from the Vatican; and now we find the champions of reason installed under the shadow of St. Peter's dome. But a few years ago, by a solemn curse, which ought to have swept Freemasonry away for ever, every member of the Brotherhood was consigned to perdition. And now the Grand Master of Italy dates his decrees from the city of the Cæsars, in sublime forgetfulness of the ill-advised and impotent malediction.

Truly, Time has reversed the verdict of the past, and many bitter memories of grief, of pain, and persecution are blotted out in the radiant hopes of the present. It is simply a matter of history that ever since the promulgation of the bull of Pope Clement XII., in 1738, against the Masonic Society, the Court of Rome has denounced the Fraternity in every land to which its influence extended, or where its voice could be heard; and not content with denunciation and proscription, there are well-

authenticated instances that it has often, by means of the detestable tribunals of the Inquisition, satiated its vengeance in the blood of Masonic victims. If the prison walls of the Castle of St. Angelo could speak, many a hideous tale would be told, and many a scene of horror revealed. But we have no desire to dwell upon such a dismal subject now that the day of light has more than dawned, and when the sun of Freedom and Fraternity rides high over the walls of the Eternal City. It is the future of Freemasonry in that classic seat with which we are now concerned, and it is upon the results to be achieved by our Italian brethren in their onward march that we would fain rivet the attention of our readers. The Craft in Italy has suffered much from persecution, but more, incomparably more, from the mistaken policy of some misguided members within its pale. Every one knows how injurious to the progress of true Masonry was the rise of such associations as the Illuminati during the eighteenth century; and, beyond doubt, the evil which Weishaupt's band accomplished in Germany was equalled, if not excelled, by the Carbonari in Italy. The doctrines of the latter resembled in all essential points the teachings of the Bavarian professor, and their natural sequence was the disruption of every social tie by the rude process of revolution. Like Weishaupt, Maghella and other leaders of the Carbonari sought proselytes amongst the ranks of the Masonic community, and, unhappily, with too great success. At the same time, it must be remembered that fifty years ago the political condition of Italy was lamentable in the extreme. The nation groaned under the misrule of foreign despots, and insignificant princelings lorded it over the descendants of the conquerors of the world. A system of *espionage* prevailed, of which we in free England can form no adequate conception, and hence the rapid spread of secret political societies, whose members endeavoured to veil their proceedings under the mask of Masonry. This is a circumstance greatly to be regretted, but it by no means follows that the Carbonari were a branch of Masonry because several Masonic brethren took part in their proceedings, or were implicated in their designs. It only proves that a good and useful institution sometimes suffers through the faults and errors of its quasi-supporters. Not that we wish to brand the political opinions of some of the Carbonari with particular reprobation—many of its members were unquestionably honest men, who strove to compass the regeneration of their country by what they considered perfectly legitimate means, and much of their programme of liberty has since been practically achieved by kindred spirits. Our protest is levelled against the introduction of Freemasonry into the arena of politics at all—no matter what may be the pretext, or however laudable the objects sought to be attained.

In thus glancing at the past, our desire more especially is to warn, with all the emphasis at our command, our brethren of Italy against the pitfalls into which not a few Continental Masons have been allured, to their own destruction, and to the disgrace of the Masonic Order. The Italian Craft has a glorious prospect before it, but in the fulfilment of its destiny great wisdom as well as resistless strength will be required on the part of its rulers. Freemasonry to be respected must be untrammelled by extraneous associations; must be unconnected with political parties, although its development may be somewhat modelled upon peculiar national idiosyncracies. The Masonry of England and America may not in its entirety be adapted to the tastes or views of Masons in Italy, Spain, or Sweden, and a colourless uniformity cannot be expected to prevail in all nations. But the fundamental principle of non-interference in politics must be rigidly observed by all who desire to remain within the fold of ancient Freemasonry. No alliances with Communism, Carbonarism, or Fenianism can be tolerated. The Craft has a constitution of its own, and membership is incompatible with habitual infractions of the pure and primitive laws therein contained. Let the Italian Masons copy the example set by England in the practice of the great principles—Brotherly Love, Relief, and Truth. Let them steadily ignore the factions whose watchwords are hatred and revenge. Let them persevere in the promulgation of true and genuine Masonry, and they may rely upon the recognition and the support of all good Masons. The English Craft will watch with ardent hope, not unmingled with anxiety, the future career of their brethren in Italy. The leaders of the Grand Orient now seated in Rome have a brilliant but arduous task to encounter. Repressing all animosities, merging all minor differences of opinion, they may consolidate the union of their country by the cultivation and dissemination of those peaceful and fraternal ideas which are the basis of the Masonic Order. Failing this, their advent to the capital will be remembered merely as an epoch of great opportunities wasted, and the very lustre of their present success will serve but to exhibit the depth and darkness of their shame.

WE have pleasure in calling attention to an article extracted from the *Daily News*, and published in this issue, because we know that the sentiments expressed by the writer are sincere, and therefore worthy of respectful consideration. The installation of the Prince of Wales as the Worshipful Master of a Masonic Lodge is an event which, of course, may be regarded as the sequel to His Royal Highness's initiation into the Craft; but still we are all pleased to find that the Prince has determined to fulfill the rôle of a working Mason in our ceremonial assemblies, as well as in the advocacy of those charities which crown the Masonic structure in England. Our esteemed confrere of the *Daily News*—whose personal acquaintance we

are pleased to have made—has rendered excellent service to the Craft upon many occasions, by the dispassionate and impartial tone of his criticisms; and he may rest assured that his genial labours will ever meet with the appreciation and approval of the Fraternity. In the preamble to his recent observations, allusion is made to the position which Freemasonry so honourably occupies in this country—a position of neutrality which enables the prince, the peer, and the representatives of every social grade to meet in fraternal communion. Freemasonry, as understood in England, cherishes as sacred and inviolable the principles of loyalty and attachment to the ancient institutions of the land. Hence our reverence for law, our devotion to order, our distaste to anarchy, our abhorrence of violent change. We are proud to be able to record that another instance of this deep-seated feeling on the part of English Masons was exhibited last week. By the special permission of the M.W. Grand Master, a Masonic demonstration, probably weak in numbers, but strong in zeal, took place at the ceremony of laying the foundation-stone of the Green Coat Schools at Camberwell. Unfortunately, although invited, we were unable to attend, but we have learned from those present that the proceedings were conducted with a dignity and decorum worthy of the reputation of the Craft. Brother Edward Clark, W.M. 1319, Past Provincial Grand Superintendent of Works for Middlesex, was entrusted with the direction of the Masonic programme, while the stone was actually laid by the Lord Bishop of Winchester.

It is so seldom that brethren in the metropolis have the opportunity of enacting a part in operative Masonry, that the efficient performance of a duty of this description becomes really important, and we have therefore the greater reason to rejoice that the ceremony was worked to the entire satisfaction of the Bishop and of the numerous and respectable assemblage present in honour of the occasion. Indeed, we are informed that his Lordship emphatically declared how pleased he was to meet "the Masons," and that he directed his discourse more especially to them as men who could understand and enforce its practical allusions. We are tempted to write thus much because an actual report of the meeting has not reached us, and may therefore add that a handsomely engraved silver trowel was presented to Bishop Wilberforce by the Sphinx Lodge, as a memento of the auspicious event of the day. The installation of the Heir Apparent as a W.M., and the kindly participation of a Right Reverend Prelate in a Masonic ceremony, show more clearly than words can convey how thoroughly engrafted in the minds of Englishmen are the peaceful, loyal, and religious tenets of the Craft. To use the old refrain, "There's nought but what's good to be understood, by a Free and an Accepted Mason."

SIR WALTER SCOTT was recently made a Freemason in the St. David's Lodge, No. 36, Edinburgh, holding of the Grand Lodge of Scotland.

We have received a copy of the Supplement to "Cook's Excursionist," giving the progress of the K. Templars through Ireland and their visit to Enniskillen, and are highly pleased at the reception they met with, and the manner they appear to have enjoyed themselves; want of space precludes our reproducing the account. We have also been favoured with a long report of their entertainment at Glasgow, which we are compelled to reserve till next week.

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

COWAN.

My thanks are due, and are offered, to Bro. Hughan, for the trouble he has taken to answer my question on the word COWAN. I submit, however, that what he has adduced from Bro. D. Murray Lyon, though very interesting and useful as to the use of the word COWAN by the operative Masons of the 16th and 17th centuries, does not in any way answer my question as to the origin and use of the word by speculative Masons. No doubt, it was a term employed by the operatives to denote a clandestine Mason, an illegitimate, who had not been initiated by a regular apprenticeship, as the craft required that every Mason should be; but we cannot use the word in that sense. If we can, then there is no distinction between a *cowan* and an *intruder*, for an illegitimate or non-initiate would be an intruder if he sought to enter a lodge. The *operatives* sometimes, as Bro. Hughan has shown from Bro. Lyon, admitted a *cowan*; the *speculative* Masons, never. But, I repeat, my inquiry was as to the *origin* or *derivation* of the word Cowan, and what it signifies amongst us. We know what an "intruder" is; what is a "cowan?" I suggested a listener, and gave my reason. Will or can any brother help me to a better derivation or Masonic import of the word?

WILL CARPENTER.

#### THE CHARLESTON WARRANTS.

One of your correspondents says: "The proof of the Charleston warrants and statutes not being a forgery is to be found in the 3rd vol. of 'Histoire secrète de la Cour de Berlin, par Mirabeau.'" Another says that the same work "vol. 1, p. 215, shows that Frederick was imbecile on the 1st May, 1786, and had been dying for five months."

Perhaps some correspondent will give an extract from the 3rd vol.? If there is any allusion, however slight, in a book published in 1789, which has any bearing upon the subject, it is obvious that this could not be wholly an invention of 1802.

LUPUS.

#### THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY (409).

The simple declaration by "X. Y. Z." cannot set aside what is known to have existed for so long a time. Let him give his name, and we will then be able to judge on what authority we are to rest for such a statement as he makes at page 409.

#### AN EDINBURGH MEMBER OF THE ROYAL ORDER.

#### VISIT TO BRITAIN OF AMERICAN KNIGHTS TEMPLAR (p. 409.)

A most serious question has now arisen affecting members of encampments in Britain—in fact, now throughout the world. The question is: Are the Knights Templar meeting at Glasgow, under the name of the Girvan Encampment, a spurious body, or are they a legal body? A member of the Girvan Encampment boasts that they are the only legal body in Scotland. The sooner some light is given on this important subject to Knights Templar the better.

A KNIGHT TEMPLAR.

#### INFORMATION WANTED.

The friends of Bro. ADOLPHUS NOHL wish to learn his whereabouts. He is a German by birth, very tall and stout built, dark complexion, black hair and beard, slightly grey, and about 60 years of age. When last heard from he was in Liverpool, England, October, 1869. Direct information to Bishoh, Sherman and Co., *Masonic Mirror* office, San Francisco, California.

The press, generally, will confer a favor by copying the above. Will the London FREEMASON copy, also Masonic press throughout the world.—*Masonic Mirror*, San Francisco.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Will you permit me the briefest reply possible to this anonymous correspondent?

1. I mentioned the Royal Order of Scotland as proving the connection of the Rosy Croix with the Templar prior to the formation of the Rite of 25°.

2. There is really little difference betwixt all the K.H. degrees.

3. After examining the matter for myself, I believe in Rajon and Thory as to the origin of the A. and A. Rite rather than in the *very much* interested Mackey.

4. Your correspondent seems unable to see anything not expressed in the plainest language. I mentioned the trades of Pirlet and Lacorne as showing how ridiculous it was for a tailor and a dancing-master to invent a rite creating Emperors and Princes! I can afford to treat with contempt the ludicrous twist he has given to my business—one that employs all Lancashire, and in which, to make a bare living, I have had to turn over £50 to £100,000 per annum. Nor am I "Head of the Council of Rites," but a subordinate member thereof merely.

5. Your readers must form their own conclusions as to the quibble about Mirabeau's "History of the Court of Berlin"

6. In regard to my treatment of the S.G.C., I can only say that I usually treat people as I am treated. That I have had no correspondence on matters with the S.G.C. itself, but merely with one of their subordinates, who had insulted me, and for which I have as yet no apology, or remedy offered.

7. In reply to the last paragraph, I can only say that my own certificate is from a plate much over 50 years old, with a K.H. seal attached 100 years old, signed by aged members of the Order, and containing, amongst dignatorial Commanderships of our Ancient Council, the degrees of "Grand Inspector and Grand Prince and Keeper of the Ancient Royal Secrets;" and that I would not exchange this patent for those of all the other spurious councils in the world. The London S.G.C. have never hitherto shown any disposition to meet brethren half way. When they agree to recognise all the privileges of all the time-immemorial conclaves, my hostility ceases. But when this arrives, I will withdraw from all Masonry in which the allied bodies are mixed up, confine myself to the worthy old Craft, and recommend everybody else to do the same. The London governing bodies above Master Mason are the very hotbeds of Masonic vice and Masonic schism, and are simply contemptible.

Fraternally yours,

JOHN YARKER.

Manchester.

#### THE AMERICAN KNIGHTS TEMPLAR AND THE GLASGOW GIRVAN ENCAMPMENT.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your correspondent, "Frater + Carolus," while professing to be anxious to secure a greeting for the American Knights Templar, at present in this country, takes a curious way of expressing that anxiety, namely, by finding fault with them for accepting the first invitation they received on landing on our shores. Would it not have accorded better with "Brotherly Love" if "Frater + Carolus" had endeavoured to excuse their fault, if unwittingly they had committed one, by attributing it to their want of correct information, rather than to invoke on their devoted heads the punishment of "exclusion from all other encampments or meetings of Knights Templar in England or Scotland"?

It would also have been more consistent with that "charity that should at all times characterise a Mason," as well as with truth, which should be another of our distinctive features, if he had made further enquiries before launching his invectives against the Girvan Encampment.

The "Cosmopolitan Calendar" is a very valuable compilation, but it is a new doctrine that an omission from its pages is to be taken as positive proof of illegality. It is true that the Girvan Encampment does not hold under what is called the Grand Priory of Scotland for the, to them, sufficient reason that they hold a charter of a date long anterior to the formation of that body; and therefore they do not feel inclined to give it up in order to receive one from an authority younger than themselves.

The Girvan Encampment, No. 32, is a perfectly legal body, working under a perfectly warranted charter, and in strict conformity to its terms. If



there are illegal Templars in the neighbourhood of Glasgow, they have nothing in common with the Girvan Encampment, and any of "Frater + Carolus's" friends would find that they could not gain admission thereto at anything like the scale of fees he has named, nor unless they had been previously exalted in the Royal Arch degree, and were at the time in good standing with both their lodge and chapter.

The sneer about the different "calibre of the clandestine encampment at Aberdeen" we can afford to treat with the contempt it deserves, while admiring the logic that makes a difference of social rank the test of legality.

We think sufficient has been said to show brethren that they should take the trouble to ascertain facts before they rush into print, and under the shelter of a *nom de plume*, malign those who are working as legally as themselves.

G. W. WHEELER.

July 1st, 1871.

#### THE HIGH DEGREES.

(To the Editor of *The Freemason*.)

SIR,—In your issue of June 17th, you have an article by "An Irish H.K.T.," who says "the mere fact" of a brother seeking admittance to a Rose Croix chapter is taken as sufficient to debar him from that honour. He might also have added that there is at this time a notice before the Grand Encampment proposing that no brother shall know that he is to be brought forward; in fact, the members of the "higher degrees" are doing their best to make Freemasonry a large Conservative Club, where none but those with "gentle blood" or big purses will be admitted. This is so thoroughly un-masonic that I am sure the brethren will not permit themselves to be placed in such a false position.

"H.K.T." also says that after ballot in the chapter he is expecting (though of course he does not know he is to be proposed) to join, a ballot has to be taken in the Council of Rites. This applies with equal truth to a candidate for H.K.T. honours, for after a successful ballot in the encampment, of which the proposed being a member, he has again to go through the ordeal in the Grand Encampment, which gives it the power of refusing any one who may in any way have made himself disagreeable to members of the Grand Encampment, thus making this degree equally hard to obtain as that of Rose Croix, which no brother here can receive unless he is a K.T., thus violating the very constitution under which the Council of Rites works. The higher degrees in Ireland, "H.K.T." says, are, Masonically, almost "worthless." He should have said, "quite worthless," because they are no proof of Masonic worth, for the brother who works well all the degrees is the very one who will be refused, even though he may be a highly-educated intelligent man. It is also a fact that those who know most of Prince Masonry, and work it best, have got the degree out of Ireland.

I trust English Templars will not allow themselves to be brought into the condition we are here, but will hold to be free of all connection with the "Golden-square Council," and maintain their ancient rights and privileges with such supervision as may be necessary for proper working and uniformity of proceedings.

Yours,

"CONSTANCY."

Dublin, 29th June, 1871.

#### "OUR ANCIENT BRETHREN" ONCE MORE

[Reply to Bro. Howard's Letter of June 3rd, page 346.]

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Bro. Howard asked me to state the grounds for believing that the lines quoted by me the week previous—viz., "For seven of England's royal kings," &c.—were written by A. Mundy. Permit me, in the premises, to state that I used the words, "probably written by A. Mundy." My reason for that supposition was simply this: A. Mundy wrote in 1605 "Britania Re-united." It was written for the purpose of extolling the Merchant Tailors guild on the occasion of Lord Mayor's show. Just two years afterwards, viz., 1607, I find another poetical composition, written for the same object, on a similar occasion, closely following up the same ideas, stating the same facts, and possessing the same kind of jingle as the former. This led me to hazard the opinion that the two were written by the same individual. If my supposition was not right, I sincerely thank Bro. Howard for correcting me.

Fraternally yours,

JACOB NORTON.

Boston, U.S., June 16, 1871.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—In the review of "The Proceedings of the Grand Lodge of Massa-

chusetts," by Bro. Hughan (June 10th), Bro. H. was pleased to designate our Deputy Grand Master as the Rev. Charles L. Woodbury. Permit me to correct him as far as the "Rev." is concerned. Bro. Woodbury is not a Rev., but a distinguished member of the bar. He formerly held the position of judge, and was at one time District Attorney of the United States, and during the last two sessions was a leading member of the Democratic party in the Massachusetts Legislature.

Yours fraternally,

JACOB NORTON.

Boston, U.S., June 23, 1871.

#### THE GRAND MASONIC GATHERING AT PENZANCE.

Penzance, Monday Afternoon.

The most ancient documents in England relating to Freemasonry is found in the Old Royal Library at the British Museum. It is a small quarto manuscript on vellum, at least 500 years old, and the second "article" begins thus:—

"The secunde artycul of good masonry,  
As ge mowe hyt here hyr specyaly,  
That every mayster, that ys a mason,  
Most ben at the generale congregacyon,  
So that he hyt reasonably y-tolde  
Where that the semblé schal be holde;  
And to that semblé he most nede gon,  
But he have a resenabul skwsacyon."

The Masons of the westernmost and other provinces will have no "resenabul skwsacyon" (excuse) for non-acceptance of the invitation of their Grand Master if their brethren of Mount Sinai Lodge, at Penzance, can help it. For 120 years that lodge has been in existence—answering all reasonable demands on it, welcoming the brother who set foot on shore near it (it was held, in its earliest days, at the Ship, on the Quay); speeding him as he lost sight of his native land, perhaps forever; recruiting its ranks generation after generation; handing down its local as well as the world-wide traditions of the Craft; initiating the young; bearing its old men sorrowfully to the grave—in short, fulfilling the duties due to its neighbourhood and to the Fraternity; and it was not likely that it would omit anything in its power to give the country a fit and proper welcome. It is ten years since a similar "semblé" took place here. The lodge was then held at the "Union," as it had been for many previous years, but the visitors will now have to gather at the Public Buildings; and the sons of Hiram Abif will not fail to observe and value the massive pile and substantial workmanship before them, and the granite fountain whose fixture was expedited in their honour—a basin hewn from a block worthy the giant cities of Og and Bashan.

The lodge has received special attention for weeks, and its symbolism, adornments, and aids to "work" can hardly fail, we should think, to give satisfaction. The zealous Secretary, Bro. Goldsworthy, was taken seriously ill while superintending what is little else than a transformation of this apartment; but many of the Mount Sinai brethren, from the Mayor and Bro. F. Boase, P.M., down to "Entered Apprentices," have taken an active interest in the work carried on by Bro. C. Curnow as a cabinet-maker and decorator, and by Mr. Pine with his paints and brushes. We have heard that unwritten Masonic law says: "Three must rule a lodge, five may hold a lodge, but only seven can make a lodge perfect." Now, Mount Sinai Lodge would contain seven times seven comfortably; half as many again of the Fellow-Craft, with harodim and menatzchim (rulers and overseers), may crowd it to-morrow; but the only regret is that it is not large enough to hold all who may wish to pass within its portals. This compactness, however, suits the present members of Mount Sinai Lodge, which shelters about forty brethren, and will not interfere with to-morrow's larger gathering at ten o'clock. This lodge, used hitherto by warrant only, will be formally dedicated by the Provincial Grand Master. The province assembles in the lecture-room, contiguous to St. John's Hall, which has been temporarily decorated and fitted for Masonic gatherings. This apartment holds comfortably 200, and its walls are brilliantly festooned and ornamented with banners, devices, symbols, and watchwords. Overhead, the star-sprinkled firmament; in the East, sending its rays from above the Master's chair over the lodge, the All-seeing eye, denoting "the omnipresence of God in His watchful care over His creatures, and the equal distribution of those good things which will contribute to make us happy in this world." So at least Dr. Oliver, one of the great Masonic writers, tells us. The clouds above the Master's head may also denote majesty and power. Near them are the Divine command, "Let there be light," and the fulfilment, "And there was light." The Master's seat (which, as well as others, is of great age) is placed on a dais between the well-known two pillars (beautifully marbled by Mr. Pine.) The sides of the room are pannelled by other

pillars; and between these are suspended pictures emblematic of various degrees in the Craft, the portraits of departed or existing worthies, and prints of the benevolent institutions of the Masons. Opposite the Provincial Grand Master is seen the "counterfeit presentment" of Bro. Curnow, one of the oldest and most respected brethren Mount Sinai ever had; to the South is one who deservedly stood high in the province, Bro. Richard Pearce. Both are three-quarter length, and excellent portraits. That amidst the rich and comfortable-looking furniture of the lodge, should meet the eye at every turn compass, and plumb, and square, every one would expect. Tesselated pavement; sun, moon, stars; sacred names (emblazoned, but unmentionable); triple taus, blazing stars, angles; hands, pentalphas; the theological ladder, with its "rounds" of faith, hope, and charity; the best and greatest of all books—wherever the eye turns there is something to remind it of belief in God, of the theological and cardinal virtues, of duty to be done in this world, of a state of reward and happiness hereafter. He must be a dullard (and, of course, no Mason is) who can look at these suggestive signs without being reminded of the highest and holiest principles.

But it is not permitted mortal man to live on thought. Bread must be had for the body as well as food for the mind. After long journeys, duties more or less arduous, and a walk to St. Mary's Church and back, the brethren must dine; and if what we see and hear be correct, they will find good refreshment after labour. St. John's Hall is occupied for sixty feet of its length by three tables, with one at the head of these and at right angles to them. The orchestra is decorated by beautiful plants from Mr. R. F. Belitho's conservatories; the space beneath the galleries is draped with flags; the Provincial Grand Master contributes *largesse* from the abundant stores of shell-fish formed around his island kingdom, and from the lovely gardens of Tresco. Bro. and Right Worshipful Master Augustus Smith is himself superintending to-day the arrangements; Bro. W. Mitchell, of the "Western," is busy in the many preparations required of a host who has a reputation to maintain. Penzance is remote, and has not the advantage of a more central situation; but, should fine weather favour the Craft, not the least pleasant of their annual convocations will be held in that town to-morrow.—*Western Daily Mercury*, July 3.

[A full report of the proceedings on Tuesday will be given in our next.]

#### SIX HUNDRED THOUSAND MASONS.

We have at the present time, upward of 7,000 Lodges in active operation in the United States, with an aggregate membership of 600,000, with an annual increase of about 50,000. The Annual dues to Grand Lodges, so far as have been reported, amount to the sum of 30,138 dollars. And when we consider that the reports from which those figures are taken, are most of them, for the year 1869, and many as far back as 1866, and that the increase has been continuing from that time to the present at the rate of about 50,000—with these figures before us, we may truly say: We are a nation of Freemasons! and should the principles which are inculcated extend with our membership, and be forcibly impressed upon the minds of the initiates, so that they would practise them, the institution would be the promoter of much good, and bring no discredit upon us as a nation. Six hundred thousand brothers linked together in one common bond of union, strong and firm, one and inseparable. And among this number are to be found men of every nation and religious creed; men of different political opinions; men of every profession; men occupying high places of trust in society and the civil government. And against this band, which cannot, as a class, be out-ranked for intelligence, patriotism, liberality, and all those virtues that characterise the good and true, a crusade is being inaugurated. A black cloud, no bigger than a man's hand, has arisen, and threatens death and destruction to all Societies; a cloud full of thunder and brimstone, which was conceived in the brains of a few old ladies wearing breeches, who were recently assembled in grand convention at Pittsburg, where they resolved that it was advisable to put an end to all this humbuggery of assisting brothers in distress, and "doing unto others as you would they should do unto you." In fact, they are fully persuaded in their own minds, that if the earth shall continue to revolve on its axis, and not in precise accordance with their views, then the whole machinery must be stopped. All we have to say to them is, when they succeed in overthrowing the Masonic Institution they will write to us; but we are fully persuaded that it will not be while there are "hungry ones to be fed," "naked ones to be clothed," "sick and afflicted to be attended," the "widow to be consoled," and the "fatherless to be comforted."—*The Square*.

## GRAND LODGE OF NEW YORK.

The Most Worshipful Grand Lodge of the Ancient and Honourable Fraternity of Free and Accepted Masons of the State of New York assembled at Apollo Hall, in annual convention. Nearly all the Grand Officers were present at the first session, and these, in full regalia, together with the representatives of subordinate lodges in the State, to the number of about 2,000, made the assemblage an imposing one. The lodge was opened in due form at 2 p.m., the respective Grand Officers taking their appropriate stations, and with prayer offered by R.W. and Rev. Bro. R. L. Schoonmaker, Grand Chaplain. After opening, an ode prepared for the occasion was finely rendered by a choir selected for the purpose, under the direction of W. Bro. W. F. Sherwin of St. Cecile Lodge, No. 568, of New York.

On motion of R.W. Bro. W. T. Woodruff, all Master Masons of subordinate lodges in good and regular standing were permitted to visit the Grand lodge during the sessions.

The R.W. Bro. Rev. John G. Webster, Grand Chaplain, delivered the annual Chaplain's address—an address containing much of interest to the Craft, and which was listened to throughout with general attention.

On motion of W. Bro. Isaac L. Brown, it was ordered that the address be printed in full in the transactions.

The M.W. Bro. John H. Anthony, Grand Master, next delivered his address, during the reading of which he was frequently interrupted by applause, and particularly at the portion of it relating to French Masonry, and as to the attitude to be taken by the New York Grand Lodge towards the Grand Lodge of Quebec. The address, although much briefer than usual, is one of peculiar significance and of special importance. On motion, it was ordered that it be referred to a special Committee for subdivision. The Deputy Grand Master, Senior and Junior Wardens were appointed as such Committee.

R.W. Bro. James M. Austin, Grand Secretary, presented his annual report, which stated that the total amount of money received for the Masonic year ending May 31, 1871, was 63,854 dollars. The number of lodges making returns during the year has been 635, and in these bodies the following work has been accomplished: Initiations during the year, 6,778; affiliations, 1081; total number of Masons registered, 7,859. The number of Masons admitted during the year has been 1,844; expelled, 47; suspended, 33; stricken from roll, 2,037; restored to membership, 349; died, 702; total number of Masons now in State in good standing, 75,262; total number of warranted lodges on roll, 649.

On Wednesday, R.W. Bro. Breed presented the report of the Committee on Foreign Correspondence, which, after some discussion, was, on motion, received. The report is a pamphlet of 100 printed pages, in which the status of Masonry throughout the world is given in detail. To the report a resolution was appended in relation to the Grand Lodge of Quebec, advising that the Grand Lodge of New York extend to the Grand Lodge of Quebec, in the province of Quebec, Canada, full and fraternal recognition as a regular Grand Lodge. The story of the differences existing between the two Grand Lodges of Canada extends over too long a period and would occupy too great a space for reproduction at this time. Suffice it to say that the whole question has been thoroughly reviewed by the Committee, and from the investigation made the above conclusion is arrived at. The Quebec Grand Lodge has heretofore been recognised by Grand Lodges in the United States and by the Grand Lodge of Nova Scotia. Of the States bordering on Canada only New York and Vermont, as yet, withhold recognition. Before acting in the matter, the main record of the facts bearing on the question was read by direction of the Grand Master.

The resolution appended to the report was subsequently unanimously adopted, and the Grand Lodge, rising, received the new Grand Lodge of Quebec with the grand honours.

On Thursday, the third day of session, the Grand Lodge proceeded with the annual election of officers,

M.W. Bro. John H. Anthon retiring from the chair, while his place was occupied by M.W. Bro. Isaac Phillips. For the office of Grand Master for the ensuing year the name of the present incumbent was proposed by M.W. Bro. Stephen H. Johnson. R.W. Bro. William T. Woodruff, on the part of an opposition, offered as a candidate W. Bro. Gilbert E. Wood, Master of Pilgrim Lodge, No. 204, of New York city. The Grand Master appointed R.W. Bros. G. Brody and C. B. Wade, and Bro. C. Addoms, W.M., tellers, and balloting followed. The total number of votes cast was 2,272, of which the present Grand Master received 1,910, and Wood, 356—scattering, 6. The result, on being declared, was received with great applause, where upon M.W. Bro. John H. Anthon was presented to the Grand Lodge by a committee consisting of M.W. Bros. Johnson, Evans, and Jenkinson, and accepted the honour conferred in a few brief but appropriate words.

At the request of the Grand Master, M.W. Bro. Stephen H. Johnston took the East, when the following officers were re-elected by acclamation:—R.W. Bros. Christopher G. Fox, Deputy G. Master; Edmund L. Judson, Senior Grand Warden; and James W. Husted, Junior Grand Warden. Each of the officers were in turn notified of their election by committees appointed for the purpose, and, upon being presented to the lodge, accepted the positions. M.W. Bro. John W. Simons, present Grand Treasurer, was re-elected by acclamation. The lodge then proceeded to the election of Grand Secretary, upon which something of a contest arose, the names of R.W. Bros. James M. Austin (now Secretary) and Frederick W. Herring being both presented. The election resulted as follows: Total number of votes cast, 1,740—Austin, 1,509; Herring, 231. R.W. Bro. Austin was thereupon declared duly elected, and, being present, accepted the position in a feeling address. R.W. Bros. the Revs. R. L. Schoonmaker, F. C. Ewhr, and John G. Webster were next re-elected Grand Chaplains by acclamation. Also W. Bro. Johnston Fountain was re-elected Grand Pursuivant; W. Bro. John Hoole, Grand Tyler; and R.W. Bro. George H. Raymond, Grand Lecturer. The remaining Grand Officers holding their respective offices under appointment of the Grand Master, the election was declared closed, and, on motion, the officers elected were all duly installed by M.W. Bro. James Gibson with the usual ceremonies.

The Grand Lodge concluded its annual communication on Friday, the 9th. After opening, a letter was read by the M.W. Grand Master Anthon, which had been recently received by M.W. Bro. Jenkinson, Representative of the Grand Lodge of Ireland, near this jurisdiction, giving an account of Masonry in that country. Among other matters mentioned, was that a new Masonic hall had recently been erected in Dublin at a cost of 80,000 dollars, and also that a new lodge had just been instituted in the University of Dublin, which was working well, many of the professors and students having already become members thereof.

W. Bro. Seaman, from Committee on Constitution and Laws, reported in favour of the resolution increasing the yearly Grand Lodge dues from fifty cents to seventy-five cents, twenty-five cents of which sum should be devoted to the Hall and Asylum Fund. The report occasioned debate, when Grand Master Anthon, passing the gavel to M.W. Bro. Stephen H. Johnson, addressed the Grand Lodge, making a stirring and eloquent appeal in aid of the great charitable enterprise in which the Fraternity is now engaged. It was the first time, he said, that he had publicly called upon the Craft for aid in the work, and he sincerely trusted it would never again become necessary that he should do so. A scene of much enthusiasm followed, the resolution was adopted unanimously, and voluntary offerings were immediately made to a large amount. Although the exact sum is not known, it is estimated that nearly 6,000 dollars were added to the fund. Nearly all the Grand Officers donated their fees for attendance and travelling expenses, about 30 dollars each, and many of the representatives followed the example thus set. W. Bro. Robert H. Thomas, of Kane, and W. Bro. Henry D. Walker, of Independent Royal Arch, both lodges of this city, on behalf of these bodies, donated 1,000 dollars each, and several other Masters of lodges pledged themselves in sums of 100 dollars and upwards. W. Bro. Isaac H. Brown, Master of Puritan Lodge, individually donated 200 dollars. The result of the Grand Master's appeal was a most gratifying one.

When the enthusiasm had somewhat subsided, the Grand Master announced that the list of appointed Grand Officers, and that of District Deputies, for the ensuing year would be made out and announced after the Grand Lodge had ceased its labours. Also the Committee of five, authorised by the resolution providing for a revision of the Constitution, Prayer was then offered by R.W. Bro. the Rev. R. L. Schoonmaker, and the Grand Lodge was adjourned *sine die*.

## THE FREEMASONS.

[From the *Daily News* of July 5.]

A striking contrast between Freemasonry as it is known in Great Britain and Freemasonry as it is regarded in some Continental countries was furnished by yesterday's *Court Circular*. The installation of the Prince of Wales as Worshipful Master of the Alpha Lodge of Freemasons was recorded therein, and one more testimony given of the complete harmony which prevails between constitutional government and the tenets of the Craft. It is the boast of Freemasons that their Order stands alone, and nothing offends a zealous brother more deeply than to affect to regard the Craft as an organisation of similar character to those recently described in these columns—the Foresters and the Odd Fellows. That which is the boast, and the laudable boast, of the two latter bodies, Freemasons repudiate with disdain. "We are not an insurance office. We are not self-seeking. Higher motives than mere worldly prudence govern us. No one is admitted into our ranks who does not declare himself uninfluenced by mercenary or other unworthy motives"—such is the outspoken creed of the Brotherhood, of which the Prince of Wales is a ruler. Those members of the general public who believe Freemasonry to be in any sense a benefit society might listen with advantage to the debates of the Grand Lodge, which is presided over by the Marquis of Ripon, as Grand Master, and attended by the leading members of the Craft. Grand Lodge, it may be explained, is the parliament of Freemasonry, and holds four regular meetings in each year. It is composed of Freemasons who have attained, by services rendered and the suffrages of their brethren, a certain defined position in private lodges to which they belong, and who meet and deliberate as representatives of the Order at home and abroad. Grand Lodge is, then, a strictly constitutional body, with a sway which extends over the four quarters of the globe. At Simla and at New Brunswick; at Shanghai, Barbadoes, the Cape of Good Hope, Tasmania, and Australasia are Freemasons' lodges which are worked under the Grand Lodge of England, and the members of which are guided and governed by its decrees. The debates of Grand Lodge are published in the Masonic organs of opinion, and it is certain that the doctrine it lays down has considerable influence for good or evil on the mind and temper of the Craft. It occasionally happens that discussion arises concerning the recommendations made by the various boards and sub-committees, and when a proposed grant of money to a distressed brother is the text, no doctrine is laid down more forcibly than that Masonic work and Masonic honours cannot be held to purchase a right of relief. The brethren are frequently warned against encouraging men to neglect their business for the acquisition of Masonic rank, and few things would astonish an outsider more than the gravity and importance with which the distinctions of Freemasonry are invested by their possessors and their aspirants. What is termed "the purple" of the Order, in allusion to the hue of the insignia worn by those who have attained it, represents the Masonic peerage, and its holders are recognised as leaders wherever Masons congregate. The Alpha Lodge, of which the Prince of Wales has just been made Master, is composed exclusively of wearers of the purple—in other words, of a selected number of the Past and Present Grand Officers of the Order, and, unlike every other Masonic lodge, its members are nominated, not elected. No new blood is brought into the Alpha Lodge save by the special intervention of the Grand Master, who nominates the brother he wishes to bring in, such nomination being equivalent to a Royal command. Lodges, it may be explained, are congregations of Freemasons formed into separate clubs, who make their own by-laws, ballot for new members, and elect their own chiefs. Some of these have special privileges, dating from remote periods, or due to the fact of exalted Freemasons—Royal Grand Masters or what not—having belonged to them. The first time the Prince of Wales visited a private lodge in this country was on the occasion of the Centenary Festival of the Jerusalem Lodge, a few months ago, when he won golden opinions from the Freemasons present when he formally announced his intention of making himself a "working" brother, and when he was, with the Earl of Carnarvon, made an honorary member of the lodge.

Freemasons, it may be remarked, rarely enter into particulars concerning the nature of "the work" to which they devote so much labour and time, but concurrent testimony proves it to be of an arduous character, and men are found who declare it to exact as much care and attention as the acquisition of several languages. What all the world can understand are the charities of the Order, by means of which a vast number of boys and girls are educated, fed, and clothed, with as close and careful supervision as is attainable by parents in

any class of society, and which are looked after and ruled by honorary committees with a watchful energy which it is impossible to praise too highly. At Woodgreen is the Freemasons' Boys' School, an establishment which is well worth a journey to see; for while in every detail by which the health and comfort of lads is secured it may challenge comparison with the best public schools in the country, its system of tuition is so carefully adapted to the individual characteristics and talents that the annual examinations yield the most flattering results. One of the prizes given here every year is unique in character, and is bestowed by the boys themselves. The lad who is most popular among his school-fellows receives a handsome medal, such medal being voted by the boys, and awarded irrespective of scholastic proficiency or the good word of the masters. The Freemasons' Girls' School, on Wandsworth Common, is another establishment by which the Craft may be content to be judged; while the Asylum for Aged Freemasons and their Widows is what its name indicates, and confers great benefits upon the indigent and old. This is nearly all that the most persevering inquirer can learn respecting Freemasonry as it flourishes in England. Some important alterations have been made recently in the rules of the two first institutions, by means of which they will be more closely identified with the Order than before; but it is a little remarkable that the fruits of Freemasonry resolve themselves, so far as the outer world is concerned, into two excellent schools and a set of almshouses. If the student turns to the Masonic publications, of which there are two, THE FREEMASON and *The Freemason's Magazine*, both well conducted, he will find elaborate controversies upon abstruse subjects. "Our Ancient Brethren," their sayings and doings, are constantly referred to, and notes and queries of an antiquarian and archaeological character abound. A week rarely passes without familiar reference to King Solomon's Temple; while Knights of Malta, Knights Templar, Supreme Grand Councils, Mark Masters, Rites of Misraim, and a host of other fantastic titles give rise to correspondence, controversy, and leading articles. For Freemasonry has branches and degrees which are not "recognised," but which yet include many of its leading authorities in their ranks. If there could be a form of dissent which the Established Church, as such, ignored, but in which many of the bench of Bishops held offices of honour concurrently with their episcopal rank, it would furnish an exact parallel to some of the anomalies in English Freemasonry. The Prince of Wales, for example, is a Past Grand Master and a Masonic Knight Templar, yet the degree of Knight Templar is not "recognised;" the Earl of Carnarvon is Deputy Grand Master and Past Grand Master of the Mark Degree, yet the Mark Degree is not "recognised;" though no man can be a member of either Order who is not first a Freemason proper. What is called Mark Masonry furnishes, perhaps, the most curious anomaly of all, for while in Scotland and Ireland it is held to be an essential portion of Freemasonry, in England it has a separate jurisdiction and a separate Grand Lodge. One result is separate forms of charity, and the Annual Festival of the Mark Benevolent Fund, which is to be held in a private room of the Crystal Palace on the 28th of this month, is an illustration of the varied forms in which the Institution appeals to the kindly impulses of the initiated.

### ANCIENT RUINS.

*Ancient Egypt, Palestine, and the East.*

BY M. W. ALFRED, A.M., M.D.

#### CHAPTER III.

King Solomon was the only Hebrew sovereign, whose empire compared with that of Rameses, the Scriptural Pharaoh, in extent and magnificence. It was more than five hundred years after the reign of this Pharaoh that the Hebrew kingdom attained to this greatness. The throne of Solomon "was made of ivory, and overlaid with pure gold. And there were six steps to the throne with twelve lions standing thereon, six on each side, and two lions standing beside the royal seat. And King Solomon surpassed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Solomon, and brought him presents," and "he reigned over all the kings from the river unto the land of the Philistines, and to the borders of Egypt" (2 Chron., 9-26). Like Rameses, "he built treasure cities, all that he desired" (1 Kings, ix., 15), throughout his vast dominions. Five centuries before this, the captive Hebrews built for Pharaoh treasure cities, "Pithon and Rameses (Exod. i., 2). The gorgeousness of his ivory, gold-laid throne did not far exceed that of Rameses. When the 73 days of mourning had passed, on account of the death of Seti, the father of Rameses, he presented himself at the palace for public coronation. Under the main portico stood a magnificent *dais*, or chair

of state, upon supports of ebony, carved in symbolical caryatides. It contained a throne of ivory, the base of which represented in gilded relief the spirit, the emblem of wisdom united with strength, and the lion, the symbol of courage.

Of this throne, the coloured statues of *Tmei*, the goddess of justice, and of Hor-Meni, the sun god of truth, with outstretched arms and expanded wings, formed the background and sustained the dais.

The exhumed Papyri explain many things otherwise quite obscure, and their statements entirely correspond with the writings of the historians of ancient Egypt, namely, Herodotus, Diodorus, and the later Champollion.

We are apt to speak of the Temple of Solomon as his greatest work, when, in fact, it was but an inconsiderable part of his labour, and was a very small structure when compared with other national temples.

Solomon built the walls of Jerusalem, Milo, the house of the Forest of Lebanon, his own house, which consumed almost twice as much time as the temple, the house of Pharaoh's daughter, and the cities of Hazor, Megiddo, Gezer, Beth-Horon, Baalath, Tadmor, and all the treasure cities he desired (1 Kings, ix., 15).

The house of the Forest of Lebanon was a larger building than the temple. It was 175 feet long, 87 feet wide, and 52 feet high. The temple was 107 feet long and 40 feet wide. The "most holy house," as it is called, in the rear of the temple, was 49 feet square, and the Peristyle, or porch, was 20 by 40, and 220 feet high; in front of which stood the two famous brazen pillars. If we add to the length of the temple the porch and the "most holy house," its length will be 183 feet, the porch being 37 feet higher than the whole length of the temple.

The temple, then, was much in the shape of the letter L. It was a costly edifice in gold and precious stones. The ceilings were covered with beaten gold, and the "most holy" portion was literally covered with plates of beaten gold, of vast thickness and purity. This, together with the golden furniture, was a great temptation to avaricious rival kingdoms to destroy and plunder this consecrated house. This was the well-known custom of those times, as the numerous ruins in Egypt, Syria, and the East abundantly testify. The temple at Baalbec, of which six columns are now standing, was a vastly larger edifice than that at Jerusalem.

This temple stood on a raised elevation 25 feet above the soil, its length being 1,000 feet. The portico was 180 feet by 37 (as large as King Solomon's temple) and its first court was 250 by 200 feet. The apartment in front of the temple proper, was 440 by 370 feet. Fronting this was the *peristyle*, 290 by 160, supported by 54 Corinthian columns, 7 feet at base and 5 at top; 62 feet in length, supporting an entablature of 14 feet, making in all a height of 76 feet. The western wall contains stones 64 feet long and 13 feet 5 inches square. In the quarries, one-fourth of a mile from the temple, there is a stone dressed 84 feet 4 inches long, 17 feet 2 inches broad, and 14 feet 7 inches deep.

Some have dated the building of the temple of Baalbec prior to all historical record; but King Solomon built Tadmor, the ruins of which appear as antiquated as those of Baalbec, and Tadmor was much the same style of architecture. Moreover, we have the scripture record, that Solomon built *Baalath*.

Now, is it not quite probable that both these names specify the same building and place? Some of the stones are *bevelled* in the same manner as those at Jerusalem. These are found in the substructions at Baalbec, and are sufficient to direct the attention of the antiquarian to King Solomon as the builder of this mammoth temple. It is true that we have no knowledge of the city of Heliopolis, where this temple was built, prior to the second century, and then only from medals, unless it is mentioned in the Scriptures as "Baalath" (1 Kings, xi., 15). The medals date no further back than the days of the Emperor Nerva, who succeeded Domitian A.D. 96.

John Malala, in the seventh century, ascribes the building of this temple to Antoninus Pius, who was converted to Christianity while Emperor of Rome, in the year 140 of the Christian era. This late date as the period of its erection is probably quite chimerical.

The temple at Jerusalem, as before stated, was immensely costly in gold and diamonds, and exceeded, perhaps, in its expensiveness many of the larger temples. But its arrangement into court, porch, and sanctuary was similar to those built in Egypt centuries before. "In all the great cities of the valley of the Nile, the sacred edifices enclosed within their limits, between the *Pronaos* and the sanctuary of the gods, a spacious hall which, owing to the numerous columns supporting its massive ceiling or carved and tinted granite, received the title of Hypostyle from the Greeks. The one that Seti (the father of Rameses) caused to be built in

the temple of Karnac is celebrated among them all for its dimensions—one hundred yards by fifty, and its hundred and thirty-four columns, a dozen of which sustained the central part of the ceiling at the height of seventy-two feet from the soil upon capitals of twenty yards in circumference." The richness and grandeur of the columns, reliefs, and mural paintings of these hypostylic halls of the ancient temples in Egypt, as restored by the French Commission, exceed all other attempts at display in Palestine or on the face of our globe.

If Solomon built Baalbec, or even improved it, as was the custom of conquerors in order to immortalise their names, he improved in the magnitude and arrangement of this work very much upon the first temple building he erected at Jerusalem.—*Michigan Freemason*, June, 1871.

### THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

It is no idle dream to suppose that Palestine might, in a few years, become a land flowing with milk and honey; even with the present inhabitants, under an upright Government, the land would in a short time change its appearance, and, as it is, the country has changed in parts to a small extent, due to the alteration in the Government, brought about by the influence of public opinion of the West asserting itself even in Syria. Look how those villages have begun to thrive which have been mortgaged to the Greek converts; and watch the cloud resting over the Christian village of Beitt Jala in the autumn sun, with its groves of olives, while all around is the brazen sky.

At present, however, Palestine—Philistia in particular—has not a tithe of the population that it would support; its fruit trees are left to take care of themselves, its waters allowed to run underground instead of on the surface.

Philistia consists of an undulating plain from 50 to 300ft. above the level of the sea, reaching thirty-two miles from Ekron to Gaza, with a breadth of from nine to sixteen miles. To the east of this the hills commence, not the hill country, but a series of low spurs and undulating ground, culminating in hogs' backs running nearly north and south, and rising in places to 1,200ft. above the ocean; to the east of these there is a steep descent of 500ft. or so to valleys which break through the barriers much in the same manner as we find the rivers forming passes through the chalk hills between Aldershot and Chatham. To the east of these again the hill country commences, and in two or three miles we rise to altitudes of 1,700 to 2,000ft.—the back bone of the country being at an elevation of 2,000 to 3,000ft.

In the hill country the spurs, not more than one mile or so apart, are often separated by narrow ravines 1,500 to 2,000ft. deep, at the bottom of which in the rainy season rapid torrents roll. Follow them into the plain and see what becomes of them; but first look at the existing maps. In one they appear to traverse the plains in a different direction to what they do in the next. The fact is, the bulk of the water reaches the ocean underground; on coming into the plain it forms marshes and pools, and quietly sinks away, while the bed of the stream itself in the plain is merely a narrow ditch some 6ft. wide and 4ft. deep. You may leave the water at the commencement of the wady mouth, ride over the plain without seeing anything of it, and meet it again welling out of the ground close to the sea shore, forming wide lagoons there. Now if proper precautions were taken, were the people industrious, and the country cultivated and clothed again with trees, the waters flowing in the ravines might be conducted over the plains in the early summer months and induce the rich soil to yield a second crop.

The encroachment of sand is one of the most serious evils now to be dreaded on the coast of Palestine. Already Gaza and Ashdod are threatened, and nothing is done to arrest the enemy, though there is little doubt but that the danger might be averted by obliging the landed proprietors to take common action against their silent foe.

On the coast near the mouth of Wady Semsim, which at this point flows north-west, the sand encroachment, proceeding N.E. by E., is evidently arrested by the waters of this stream, for on its left side are high sand banks dropping abruptly into the water, while to its right is low cultivated land.

The method of progression of the enemy here is plainly visible, for the whole country consists of sand-banks sloping down at 10° towards the prevailing wind, and at 30° to 35° on the lee side. Thus the sand is gently rolled up the slope of 10° by the wind, and then falls down the other side by its own weight, so that it actually does quietly advance towards the object it intends to overwhelm in banks 30 to 50ft. in height.

It is curious in traversing these sand hills to come



upon the site of some orchard which has been covered perhaps for hundreds of years. You suddenly come upon a sort of crater in the sand, 40ft. deep, at the bottom of which flourishes an apple tree; then you come upon a fig tree growing in the same manner, and lastly upon a little patch of ground, quite below the level of the sand, with a house attached; but even this patch of ground has several feet of sand over it. The husbandman's chief duty appears to consist in dragging up the sand in baskets from the bottom of the craters to the surface. The trees growing in these little hollows are very fruitful, and no wonder, for they have no wind, plenty of sun, and good moist earth to grow in, the superincumbent sand being a non-conductor, prevents evaporation from the soil below, and keeps it moist through the summer.

During the time I was in Philistia, I examined and surveyed 800 square miles, and my time was so fully taken up with the work by day and night, that there was little time for any other examination; the latitude and longitude of more than 200 points on this plain are now fixed and published for the first time.—*Quarterly Statement of the Palestine Exploration Fund.*

THE SIEGE OF DAMASCUS.

BY MARIA J. BISHOP.

Damascus had surrendered, and the frightened Christians, long deprived of help, had reluctantly lowered the Cross, as the Crescent flashed along the walls. The richer merchants and citizens had left the place, under a safe conduct from Saladin, and those who remained—chiefly the poorer classes and women—sought in vain to escape through the strongly-barred and guarded portal.

It was the evening of the conquest, when an Emir, whose jewelled turban and the rich baldric which bound his breast, proclaimed him a leader in the Saracen host, entered the pavilion of the Moslem monarch. His dark, flashing eye, and the perfect symmetry of his form and features, were not unlike those of the former, while the restless glance and proud curl of the lip told of ambition more eager, if not more boundless, than his brother's.

"How, Melek?" said the Sultan, without lifting his eyes from the dispatches before him. "Do the Christians rally, or has the success which the Prophet hath granted subdued, at length, their proud spirit?"

"They sue for mercy, my Lord," replied the Emir; "and, sooth to say, it pities me to see the poor and trembling to remain, yet unable to pay the tribute gold. I would give Damietta as their ransom?"

"Go, Melek; let them take oath they have not the required gold; give them a drachma, and dismiss them at the gate."

The Emir bowed till his glittering turban touched the hand of his brother, and hastened to fulfil his errand.

All night the wretched fugitives poured through the city gate; old men tottering on the arm of some son or daughter; women, whose pale cheeks and unbound tresses told their distress; children, hand in hand, bowed their lips to the cross, and passed the heathen guard, receiving a piece of silver at the gate, until at length the tall spires of the minarets began to glitter with the coming dawn.

"Back! back!" cried the guard, as the fugitives still pressed on, "the ransom is ended."

A wild shriek rose in concert from the throng, as, wild with terror, they saw themselves hemmed in by the scimitars of the troops.

As the sun rose clear, banners were seen advancing, and, heading his splendid guard, Saladin advanced, borne on his jet-black steed. His kingly eye swept for a moment the crouching throng of fugitives, then, turning to Melek, he said:

"Brother, you have performed your alms; now let me bestow mine." And, waving his hand, he ordered the gate to be flung wide, bidding the crowd pass through.

Placing a guard in the mosques and palaces, Saladin, in a few days, left the city, knowing his possession of the city would be contested. Meanwhile the Christians were not idle. A large body of Templars had moved across the desert, under their indomitable leader, Reginald de St. Aldemar, and leaving a few of their number to defend Jerusalem, had rapidly crossed the plains of the Jordan. While Saladin had drawn towards the mountains, the bravest of his Emirs, Mustapha Achmet, with ten thousand Kurds and Saracens, hastened to intercept their path.

The plains around the city were crowded with Christian fugitives, when, like a black cloud, the Moslems swooped upon them. Rapidly the Saracens swept down from the surrounding hills, until the plain was white with flashing turbans, their dark, swarthy brows and jewelled vestments moving strangely among the motley crowd of Jews and Christians. Suddenly on the heights which skirted the Lebanon Range the tall forms and mail-clad

horses of the Templars appeared like a serried phalanx.

The terrified women and children saw their danger, and clung to one another in despair. The Templars saw it, too, and instantly staying charge, pressed back their horses until they reared.

It was a goodly sight as they ranged rank on rank, the noblest soldiery in Christendom, their long lances held in rest, and their noble countenances seen through the raised visor. The glittering cross of the order flashed in the beams of the morning, as it towered over the crested helmets below.

For a moment all seemed uncertain. The crowd of helpless beings, at the mercy of the foe, blanched the brow of those who would have faced a thousand infidels.

A moment only intervened, and Mustapha, whose cruelty equalled his renown, ordered the helpless band to be massacred. As the death-shriek arose, the trumpets of the knights sounded. A shout arose that shook the rocks around:

"For the Temple! for the Temple! Ha, Beausant!" And, in thundering charge, they swept down upon the heathen host.

Back and forward surged the tide of battle—swords met and mail rang on mail. The countless throngs of Saracens, borne back by the irresistible charge of the knights, again and again rallied, and hung like dark masses of clouds on the horizon.

Apart from the main tide of battle, one knight had long contended with unequal odds. Many a swarthy foe had fallen before his arm. As he turned to rejoin the ranks a cry of pain met his ear, and pausing near the spot, the tones of a female voice were distinctly audible. Advancing in the direction whence it proceeded, he beheld a being of singular loveliness kneeling in the tangled shade of the forest. Her face, of exquisite beauty, was clouded by pain and fear, and the heavy masses of her hair, which veiled her slight figure, were wet with blood.

Eustace de Vincent gazed for a moment on the sufferer, and then, to a few entreating words in Norman-French, promised the protection sought. Binding up, with the skill taught by the rules of his order, the arm of the maiden, he consigned her to the guard of his squires, with orders to convey her from the field, and remounting, galloped back to the host.

The day pressed hard upon the Templars, outnumbered six to one. They fought long and well, but as their war-cry grew fainter, the horde of Saracens yelled louder and louder. In vain they charged with sweeping blows the scattered front of the foe. In vain they thronged to fill the places of the fallen. Fresh enemies assailed them, and the field, heaped with slain, seemed yet alive with countless foes.

At length, facing the foe, with the guarded banner in the midst, slowly they began the retreat. Avoiding their charge, like that of a roused lion, the Saracens kept at bay, their unerring arrows from a distance making some steeds run masterless over the plain. One by one the companions fell, and their war-cry, "For the Temple!" quivered from white lips, as they were trampled under the horses' feet.

At length Aldemar, with a band of twenty lances of the hundreds he had that morning led, arrived at the margin of a stream that wound its thread of silver through the sands. The "Ullahs" of the infidels rang faintly as they plunged into the wave, and, for a moment halting, looked again towards Damascus.

Among the survivors was De Vincent, who held the rank of Preceptor, and was accounted one of the bravest knights in Christendom. Turning to the leader, from whose side the blood flowed rapidly, he said:

"Yonder city, most noble Master, claims my vow. Christians are dying there—one I have pledged to save. With six lances, and alone, I must return to redeem my word."

"Go, my brother, if mercy calls thee," said the dying leader, as, falling from his horse, his eyes rested on the banner-cross, and then glazed in the fixed stare of death.

Trailing their lances in the dust, six knights followed De Vincent, leaving the remainder to guard the body of the fallen chief.

Winding through circuitous paths, a few hours brought them under the walls of Damascus, and at an angle of the wall where a sallyport had been left unguarded, De Vincent stationed his forlorn hope. Midnight had scarcely arrived when the postern was opened, and a young man, whose black hair and beard spoke Oriental lineage, stood before the knights.

"Silence, and the city is yours," he said. "Follow me!"

Swiftly leading the way up a winding stair, which opened on a courtyard, they found themselves in presence of the guard, who, secure in fancied safety, were sleeping heavily. A thrust, quickly given, prevented all outcry, and, from the door of a small tower emerging upon the rampart, the knights, closely following each other, sounded their terrible

war-cry, and charged the astonished Saracens. A fierce conflict ensued, as the panic-struck foe fled before their dauntless assailants.

"Fly, Andreas, and raise the standard of the cross on the wall!" said the girl, as she stood listening to the clash of arms, which reached the most distant quarter of the city.

"Nay, brother, do you falter?" she added, as the youth who had opened the postern hesitated; "then will I."

She sprang to the rampart, and, with her arm bound by a scarf, seized a battle-axe, and dealt blow after blow on the heathen banner-staff. Andreas hastened to the aid of his heroic sister, and striking down a Turk stealthily advancing towards her, soon, by their united efforts, the cross once more arose above the walls.

Cries of triumph soon echoed below, as De Vincent, opening the gates, welcomed back the Christians, who thronged to the aid of the Templars; and as the knight, now commander of Damascus, trod the rampart, he recognised in the form fallen before the standard his protégée of the battle-field, whose white garments had rendered her too conspicuous a mark for the heathen shaft; and as the soldiers raised the light form upon their breeches, a moan burst from the lips of all as they gazed on the still, marble face. The Greek girl was dead.—*The Landmark.*

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P o e t r y .

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No. 2.—AIR, "Far, far upon the Sea."

Far, far o'er land and sea,  
Where'er Earth's children be,  
No matter what their country, creed, or race—  
With a power exerted still  
For good, opposed to ill,  
The presence of our Brotherhood we trace.  
For the ocean may divide  
Our branches spreading wide,  
Our root is firmly fixed in mother earth.  
As our solemn mysteries blend  
And ever upward tend  
To the "clouded canopy" from whence our Order  
had its birth.  
Then here's abundant health,  
Long life, sufficient wealth,  
To all who love the "compass" and the "square;"  
May they still united be,  
In mind and body "free,"  
True exponents of the symbols which they wear.

May our Order still be found,  
Spreading peace and concord round,  
Illuminating our land with its "transmitted light,"  
Till the foe become a friend  
And the rival colours blend  
To form "the arch of peace" in Heaven's sight.  
For the battle oft has been  
'Tixt the Orange and the Green  
Outside the magic circle where we meet.  
Here the combatants unite  
Unmindful of the fight,  
And lay their tarnished weapons at our feet.  
Then here's a health to all  
Who obey the mystic call,  
That gathers us in friendship, love, and peace.  
May they still united stand,  
Till in this and every land  
Unworthy strife and jealousy shall cease.

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**METROPOLITAN MASONIC MEETINGS**

For the Week ending July 15, 1871.

MONDAY, JULY 10.

Mark Lodge, No. 5, Mallet and Chisel, Horns Tavern, Kennington.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, JULY 11.

Lodge 548, Wellington, White Swan, Deptford.  
 ,, 1269, Stanhope, Thicket Hotel, Anerley.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, JULY 12.

Committee R. M. Benevolent Institution, at 3.  
 Lodge 820, Lily of Richmond, Greyhound, Richmond.  
 ,, 1223, Beacontree, private rooms, Leytonstone.  
 ,, 1260, Hervey, Iron School Room, Moore Park, Walham Green.  
 ,, 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, JULY 13.

Quarterly General Court Girls' School, Freemasons' Hall, at 12.  
 Lodge 1227, Upton, Spotted Dog Tavern, Upton.  
 ,, 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.  
 ,, 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.  
 Chap. 554, Yarborough, Green Dragon, Stepney.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, JULY 14.

Rose Croix Chapter, Mount Calvary, Freemasons' Tavn.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 7.30; Bro. W. Watson, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, JULY 15.

Audit Committee Boys' School.  
 Lodge 1185, Lewis, Nightingale Tavern, Wood Green.  
 ,, 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.  
 Chap. 1194, Royal Middlesex, Grotto Htl., Twickenham.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

THE *Keystone* says: "It may not be generally known that Madame Lafayette presented General Washington with an elegant Masonic apron embroidered with her deft fingers."

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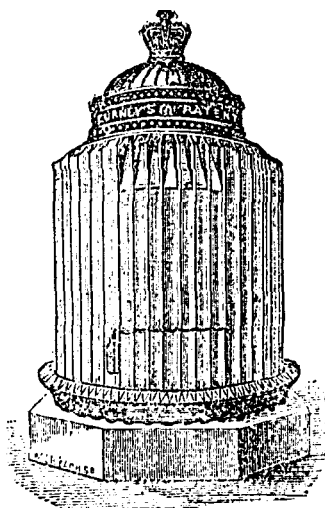
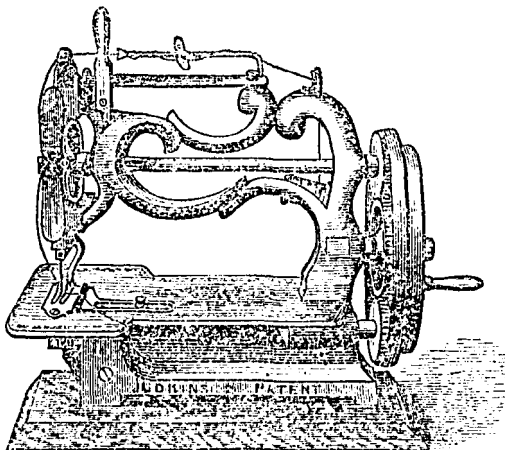
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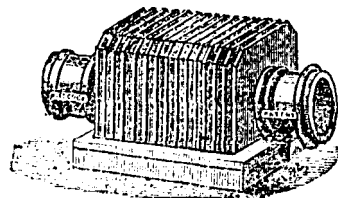
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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

VIII.

Having traced the progress of Israel from the western borders of the Caspian to the west of the Euxine, through the Ukraine and Bessarabia, whence they pushed on further north and west, colonising parts of Roumania, Transylvania, Hungary, Poland, and Bohemia, we are necessarily led again to think of the people (Getæ) found on the south-western border of the Euxine, when Darius invaded the country, B.C. 507: that is, about 215 years after the tribes had been carried captive by the Assyrians into the countries south-west of the Caspian. And the question forces itself upon us—where they the same people? That is, were the Getæ identical with the Israelites? In attempting to answer this question, I shall briefly call attention to those external evidences of their identity which incidentally occur in the writings of the old historians; and to those internal evidences which are to be found in the literature, usages, and institutions of the people themselves.

Of the former class, is the description which Herodotus, the father of history, gives of the Getæ in his *Melpomene* (par. xciii. iv.). They believed, he states, in an immortal life and in one Supreme God, into whose presence they should go after death. They deplored the loss of the sacred books [Seeking the word of the Lord but not finding it, Amos viii. 12?] which they said were left to them by Zamoxes—literally, that Moses. He describes them as having been first found in Asia, east of the Araxes, in the seventh or eighth century B.C. Diodorus, in like manner, describes them as possessing a narrow region on the Araxes, but, by degrees, becoming more powerful in numbers, and extending their boundaries, till, at last, they raised themselves to be a great nation, subduing, in the course of time, many peoples between the Caspian and Mæotis, and beyond the Tanais; and he then speaks of them as having taken a westerly direction. Strabo, Pliny, and Ptolemy all speak of them as occupying the same region, but they are all silent as to their origin; and, in fact, they evidently knew nothing about it. Herodotus, however, states that the Scythians—this same people, sometimes called Scythians—declared their nations to be more recent than any other, and that they reckoned only 2,000 years between their first king and the invasion of Darius. Now, the invasion

of Darius was in the year 507 B.C., and, if we go back a thousand years from this period, we are brought to that of the mission of Moses, who, in Deut. xxxiii. 5, is said to have been "King in Jeshurun (that is Israel), when the heads of the people and the tribes of Israel were gathered together" (see Gen. xviii. 13--27). This I take to be a most remarkable fact, which should not be lightly estimated. But to proceed. The authors to whom I have referred, evidently knew very little about this people, but they all concur in finding them about the Araxes—that is, between the Caspian and the Euxine—soon after the time that Israel was carried thither, and they describe them as afterwards becoming numerous, and pushing westward, as we have seen that the ten tribes did. I do not know that any further information touching the Getæ, at this early period, is obtainable. I have noticed the testimonies borne to their probity, chastity, hospitality, and other moral qualities, showing that their religion and their morals distinguished them from the other peoples or tribes in their neighbourhood. I do not insist that the historical incidents I have adverted to, striking as they are, are sufficient in themselves to convince us of the identity of the two peoples—the Goths and the Israelites—but I think they furnish at least some evidence of that identity.

I now turn to the other class of evidence, which I call internal, which helps us to identify the Getæ, or that branch of them known as Anglo-Saxons, with the Israelites, or the lost ten tribes. What evidence of this description have we in the literature, usages, and institutions of the Anglo-Saxons? The remains of early Anglo-Saxon literature are very scant, nor have we any that date back to a time when this people was in Asia or in the east of Europe. Nor is it at all to be expected that we should. Their migrations and their almost continuous wars of defence and of aggression, down to a comparatively recent period in their history, rendered the cultivation of literature almost impossible. When we first meet with them, therefore, they were as illiterate, apparently, as any of the barbarous tribes who find a place in history. We might expect, however, to find preserved amongst them some of the traditions of their fathers, for far as they had departed from the good old ways, forgetting the law, and joining themselves to idols, as Ephraim, that is, Israel, is said to have done, they could scarcely have failed to retain some remembrance of the older narratives originally recorded in their lost sacred books. And it seems to have been with the special design of collecting some of these, that the oldest composition of theirs known, namely, the *Voluspæ*—the spæ, or prophecy of Vola—was written. It is an extraordinary mixture of fact and fable, blending traditions of the creation with, apparently, some of the earliest incidents in Israel's history, and of their being cast out into the north country—the descent upon them of the fierce barbarians of the north, the Huns—the ravages of the Roman wolf, to which they were subjected—the renovation of their land, "in which virtuous people shall dwell, and for ages enjoy every good"—followed by the ravages of the "obscene dragon" and the "infernal serpent," preparatory to the final rest and continued peace and happiness of the people—

"The Asæ will dwell without evils;  
Do you yet understand?  
And the sons of the two brothers  
Inhabit the vast mansion of the winds;  
Do you know more?"

Then, there is the promised glory of Jerusalem: Israel and Judah have come out of the north country to Mount Zion, the glory of which covers the earth—

"A hall stands brighter than the sun,  
Covered in gold, in Gimle.  
There virtuous people will dwell,  
And for ages enjoy every good."

No one, I think, can read this extraordinary poem, extravagant as, upon the whole, it seems to be, without seeing evidences of Israelitish traditions in it; and the notion once entertained; that the people to whom it owes its origin obtained the knowledge of those traditions through the medium of Christianity is, at last, abandoned.

I now invite attention to another subject connected with the Saxon literature. The English language, as everybody knows, is a collection of words from many languages, ancient and modern; but there are very few words in it that are recognised as being drawn from Oriental languages or dialects. Anglo-Saxon, Greek, Latin, and French words abound, as may be seen by running through the pages of any dictionary that gives the derivation of words. But though thus compounded, our language is Anglo-Saxon at heart—its life-blood is Teutonic; all its other elements are adventitious, compared with this. Take them away, and the English remains, but take away the Teutonic or Saxon, and the mere sweepings of the granary are left. But what of the Saxon words? Whence have they come? Undoubtedly, many of them from the Hebrew, Arabic, and other Semitic tongues. Sharon Turner (*Ang. Sax. vol. ii.*) has collected no fewer than 247 Saxon words that are undoubtedly derived from the Hebrew and the Cognate Arabic, regretting that health and other adverse circumstances had not permitted him to extend his investigations in this interesting field of enquiry. Had he done so, he would, no doubt, have found many more. That he should have found so many, is a very noticeable circumstance connected with our enquiry as to the origin of this people, and one that will help to prove their affinity, or identity, with the Israelitish race; for the Hebrew language is so unlike any comparatively modern language, and seems so incapable of being melted down into it, that its existence in the Anglo-Saxon is, at least, remarkable.

Another very striking circumstance is, that the Saxon names of persons are obviously given after the Hebrew fashion. They do not appear to have used surnames, although we occasionally find an appellation added to the original name. This was in conformity with the Israelitish custom. Sometimes the paternal person assumed the name of the first-born son, as is still the custom in Syria and Arabia. Thus, Abu-Michael is the father of Michael; Om-Suleyman is the mother of Solomon. It is the same in Abu-Beker, Abu-Taleb, &c. Our present custom of permanent surnames in particular families was not established until after the Norman conquest. But the names given by the Saxons bear so striking a resemblance to the mode of giving names by the Israelites that I must take permission to give a few of each. The following are Saxon:—

Æthelred ...	Noble in Council.
Eadbuhr ...	Happy pledge.
Æthelwyn ...	Noble joy.
Eadgifer ...	Happy gift.
Eadward ...	Prosperous Guardian.
Editha ...	Blessed gift.
Ethelstan ...	Noble rock.
Ethelbert ...	Noble and illustrious.
Lionrie ...	Lion of the kingdom.
Sigfred ...	Victorious counsel.
Wynfreda ...	Peace of man.



Let us now take a few Hebrew names, and note their resemblance to the Saxon; I mean, as to their expressiveness—

Abednego	...	Servant of light.
Abagtha	...	Father of the wine-press.
Abihail	...	Father of praise.
Abram	...	Father of the sea.
Abiram	...	Father of beauty.
Benjamin	...	Son of the right hand; or of strength.
Baruch	...	Who is blessed.
Jochebed	...	Glorious, or honourable.
Timeus	...	Admirable.
Zebedee	...	Abundant portion.
Zibiah	...	Honourable and fine.

These appellations or names, alike Saxon and Israelitish, are all significant. Amongst the Israelites they were sometimes given by a Divine command, as in the case of Ishmael—"The angel of the Lord said [to Hagar], thou shalt call his name Ishmael," that is, "God shall hear," "because the Lord hath heard thy affliction" (Gen. xvi. 11). In like manner, Isaiah was directed to call one of his children Maher-shalal-hash-bas; that is, *making speed to the spoil*. So, also, Hosea was to call one of his sons Lo-ammi—that is, *not my people*; and another Lo-ruhamah, *not having obtained mercy* (Hos. i. 6-9). But whether thus given or not, they were expressive of some sentiment, circumstance, hope, aspiration, or assumed character, as they also were among the ancient Saxons, and as they are to this day in Syria and Arabia.

I have neither space nor time to enter into a consideration of the political and social institutions of the ancient Israelites, and to exhibit the striking resemblance they bear to those of the Saxons. These German tribes, as they are often called, have usually been regarded as a set of barbarians, animated by little other than a ferocious purpose to destroy everything that was of a humanising and refining character, and their conquests as having carried with them misery, darkness, and ruin—a replunging of society into the savage chaos from which it had slowly escaped, and from which, through increased evils and obstacles, it had again to emerge. Nothing could be further from the truth—nothing more unlike the state of things which the Goths introduced wherever they settled. As Sharon Turner observes, their invasions destroyed the ancient governments and political and legal systems of the Roman Empire, and of the Provinces in which they established themselves; but, as he also observes, the institutions which they introduced cannot but have been superior to those they swept away, since—notwithstanding the discouragement of new languages and institutions, and ruder habits—many of the Romans joined the "barbarians," leaving the country which was their birthplace, which had been so long consecrated by deserved fame, and whose feeling, mind, and social manners were congenial to their own.

The conquest and partition of the Western Roman Empire by the Nomadic nations of Germany was, in fact, as Turner remarks, "a new and beneficial re-casting of human society in all its classes, functions, manners, and pursuits. The civilisation of mankind had been carried in the previous Roman world to the fullest extent to which the then existing means of human improvement could be urged. That this had long been stationary, and for some time retrograding, the philosophical examiner into the government, literature, religion, public habits, and private morals of the Roman empire will, if he make his researches sufficiently minute and extensive, be satisfactorily convinced. Hence, either the progress of mankind must have been stopped, and their corrupting civilisation have stagnated or feebly rolled on towards its own barbarization, or some extensive revolution must have broken up the existing system of universal degeneracy, and begun a new career of moral agency and social melioration. The fact is incontestible, that this latter state has been the result of the irruptions and established kingdoms of the Teutonic tribes. . . . A new set of landowners was diffused over every country, with new forms of government, new principles, and new laws, new religious disciplines and hierarchies, with many new tenets and practices.

A new literature and new manners, all productive of great improvements, in every part superseded the old, and gave to Europe a new face, and to every class of society a new life and spirit. In the Anglo-Saxon settlements in Britain all these effects were displayed with the most beneficial consequences." Elsewhere he says: "They introduced a form of monarchy under the name of kings, with powers so great, yet so limited; so superior and independent, and yet so subordinate to the law, and so governed by it; so majestic, yet so popular; so powerful, yet so contracted; so honoured, yet so counselled; so wealthy, yet so dependent—that all the good which sovereignty can impart was largely enjoyed, with as few as possible of the evils which concentrated power must always tend to occasion, while the executing instruments are imperfect mortals. Such an institution was the Anglo-Saxon *cyning*; and such, with all the improvements a free-spirited nation has at various times added to it, is the British monarchy under which we are now living." (Turner, iii. 141.)

I may not venture to go into any detail as to other Saxon institutions; indeed, throughout these papers, I have merely glanced at facts without enlarging or dwelling upon them—that being all I feel I am at liberty to do in these columns. I must observe, however, that all the Saxon institutions were adapted to insure the liberty and advancement of the people. We see in all of them the principle of self-government; and, what is somewhat remarkable, ten was an adopted number. They chose one from every ten men amongst them to act in the council of their little community, generally consisting of ten compartments, or wards. Ten of these wards formed a Tything, or Parish. Ten of these Tythings formed a Hundred, the Elders of which, thus chosen, met for the management of matters belonging to the Hundred, while each Tything took charge of the affairs especially pertaining to itself. It will be remembered, that, by the Mosaic institutions, the people were placed under rulers of thousands, of hundreds, of fifties, and of tens. A Jewish Synagogue, corresponding to a modern Parish, appears, at a subsequent period, to have been put under the direction of ten elders, of whom one became the chief ruler of that ecclesiastical division. The Saxon county, which was more extensive than the Hundred, corresponded to the Tribe in Israel.

The Saxons had three orders of men amongst them—the nobles, the free men, and the slaves; and their Wittenagemot was composed of the princes, or elders, and prelates, with certain of the free men. Courts of justice were established in the Decennary, the Hundred, and the County. Thus, as it has been observed, "the Saxons became somewhat like the Jews, distinct from all other people: their laws honourable for the king, easy for the subject."

It seems to me almost impossible for any one to read the history of these Anglo-Saxons without having present to his mind the early history of the Israelites. Amongst them, each tribe managed its own affairs, but the whole of the tribes formed a federative body, or a single kingdom, until after the time of Solomon, when they were separated into two kingdoms. They had a deliberative assembly, even while they dwelt in their encampments in the wilderness of Arabia, composed of the representatives of all the tribes. Indeed, there were two assemblies: the one composed of the Princes of Tribes and Heads of Thousands, which formed the senate; the other, of the representatives of the people at large. These assemblies exercised all the rights of sovereignty; they declared war, made peace, formed alliances, chose generals, judges, leaders, and kings. They prescribed to the rulers whom they elected the principles by which they were to govern, tendered to them the oath of office, and rendered them homage.

Nor should we overlook the fact, that the Saxons had the Israelitish division of the day. Their day did not reckon from morning to evening, but from evening to morning—not at all such a reckoning of the day as any people would naturally adopt, but which Moses had prescribed (Lev. xxiii. 32). The ancient Egyptians, Babylonians, Persians, Syrians, and other Eastern

nations, reckoned their day, as we do, from sunrise to sunset. The Saxons, however, retained the Israelitish reckoning. In common with the Israelites, too, the Saxons had three great festivals: The first, Easter, exactly corresponded to the Passover; the second, Whitsuntide, corresponded to Pentecost, or the feast of weeks, upon the fiftieth day after the Passover; the third was a general gathering at the Wittenagemot, at which all the males were supposed to be present—as, indeed, they were at the other two festivals. So, in Israel, all their males were to present themselves before the Lord three times in the year (Deut. xvi. 16). The priesthood among the Saxons was confined to certain families, and descended from father to son, as in ancient Israel; and like the Israelitish priesthood, the Saxon priests were supported by tythes, or tenths, with the possession of certain lands. These similarities between the ancient and the more modern people, or between Israel as we know them through the Old Testament and Israel as we know them after their dispersion and assumption of the name of Getæ—or rather that great branch of the family known as Anglo-Saxons—might be pursued much further, but space forbids. I have said enough, I think, to show that history and customs agree in exhibiting them as one people. Further evidences remain to be considered.

#### ROYAL MASONIC INSTITUTION FOR BOYS.

##### ANNUAL SUMMER FETE.

The cause of education is one which has ever preferred a peculiar—we might almost say a sacred—claim to the support and assistance of the Masonic Body. Recognising, as we do, the advantages of training in the various degrees of the Order—symbolising, as we do, by the rough and perfect ashlar of our Craft, the moral benefits of mental culture—it cannot be disputed that Freemasons are pre-eminently the friends of education and enlightenment. Examples drawn from the history of the ancient world are not wanting to confirm these views—the labours of Euclid, of Pythagoras, and other primitive worthies, are remembered with respect in our lodges, and the knowledge and wisdom of King Solomon are still staple subjects for Masonic dissertations. It has, however, been well said that "some individuals are not so much good men, as the friends of goodness;" and in like manner, it may be suggested that a theoretical desire for intellectual progress is not always the herald of practical results. This is not the case, we are happy to say, so far as the Freemasons of England are concerned. For many years the children of indigent or deceased brethren have enjoyed the advantages of education under the auspices of the Craft, and of late really gigantic efforts have been made to extend those advantages to still greater numbers, as well as to elevate the standard of the instruction imparted. The Royal Masonic Institution for Girls possesses a fine school-building at Battersea Rise, while the Institution for Boys is even more handsomely housed at Wood Green; and a visit to either of the schools is a treat which no earnest brother should miss. It has been customary for some years past to have a gala day at these Institutions on the occasion of the annual distribution of prizes to the most successful students, and the growing popularity of these pleasant reunions may be estimated when we add that more than three hundred ladies and brethren were present at the Boys' School Fête, which took place on Saturday, the 8th inst. The proceedings commenced at 12 o'clock in the dining-hall of the Institution, where the officers of the Institution, the

prize-boys, and the visitors had previously assembled. Bro. the Hon. Captain Vivian, *M.P.*, *W.M.* 108, one of the Lords of Her Majesty's Treasury, was to have officiated as chairman, but a sudden attack of illness deprived the Institution of his services. The Rev. Bro. J. E. Cox, *D.D.*, *P.G.* Chaplain, however, was nominated to the vacant post, and most efficiently and gracefully fulfilled its duties during the day. An overture and march having been played by Bro. Seymour Smith, the classical division of prize-boys were presented to receive their prizes—song, recitation, and musical sketch succeeding until the presentation of the commercial division. Miss Moutrie then played a pianoforte solo, "Come back to Erin," in most excellent style, and the special prizes having been distributed, the Rev. Chairman addressed the assemblage upon the question of education generally, and its progress in the Boys' School more particularly. The prizes awarded were as follows, and we may also state that, in addition to the lady and gentleman above-mentioned, Miss Strangways and Mrs. Sydney Smith kindly assisted in the concert. The recitations were given by W. H. Owen, W. B. Redgrave, C. J. Jones, E. C. Isborn, and G. S. Recknell:—

## CLASSICAL DEPARTMENT.

*Upper Form.*—Value 21s. each.—Classics, C. J. Jones; mathematics, W. B. Redgrave; modern languages, W. B. Redgrave; English, W. B. Redgrave.

*First Class.*—Value 15s. each.—Classics, E. E. Earle; mathematics, E. E. Earle; modern languages, W. F. Hollis; English, E. E. Earle.

*Second Class.*—Value 10s. 6d. Each.—Classics, E. M. Harrison; mathematics, L. Smith; modern languages, J. Marjason; English, J. E. Dowsing.

## COMMERCIAL DEPARTMENT.

*First Class.*—Value 10s. 6d. each.—Arithmetic, James Gasson; history and geography, Frederick Tappolet; writing, W. H. Owen; English, Fredk. Tappolet.

*Second Class.*—Value 7s. 6d. each.—Arithmetic, F. Lane; history and geography, W. H. Sutton; writing, F. H. G. Moxon; English, W. H. Sutton.

*Preparatory Class.*—Value 5s.—General proficiency, H. H. Newman.

Good Conduct Silver Medal, presented at the festival, March, 1871, G. S. Recknell.

Efficiency as Monitor, value 21s., W. B. Redgrave.

## SPECIAL PRIZES—PRESENTED BY PRIVATE DONORS.

By Bro. Edward Cox, *V.P.*, Canonbury Gold Medal, £4 4s. (presented at festival, March, 1871), Percy Banks.

By Bro. Rev. Dr. Cox, value 21s.—Proficiency in German, W. B. Redgrave.

By Bro. Rev. Dr. Goodwin.—Gospel history, A. F. Wallbridge; Gospel essay ("Cleansing of the Leper"), C. J. Jones.

By Mr. H. C. Sylvester, value 21s. each.—Painting, C. J. Jones; shading, F. Cottman; architecture, W. H. Owen.

By the Franklin Lodge, No. 838, Boston, value £2.—A silver watch is given to the writer of the best letter, selected from those leaving the Institution at Midsummer and Christmas, G. W. Martin.

By the Secretary, value 10s. 6d. each.—Personal cleanliness: Christmas, 1870, A. B. Fletcher; Midsummer, 1871, J. E. Stead.

## PRESENTED BY THE HOUSE COMMITTEE.

First Prize, value 21s. each; Second Prize, value 10s. 6d. each.

Writing: First, G. S. Recknell; second, E. C. Isborn and W. H. Owen. Dictation: First, E. C. Isborn; second, W. B. Redgrave. History: First, A. F. Wallbridge; second, C. J. Jones. Geography and mapping: First, E. C. Isborn; second, E. H. Martin. General attention to studies: First, M. E. Clough; second, F. Cottman. General proficiency: First, A. F. Wallbridge. Mental arithmetic: First, A. F. Wallbridge; second, C. J. Jones. Proficiency in drill: First, M. E. Clough; second, J. Spicer.

The company then adjourned to the colation, which was laid out in the gymnasium of the establishment under the personal supervision of Bro. C. Gosden, of Masons' Hall Tavern, City, who supplied both edibles and wines to the entire satisfaction of all

present. The toasts were few and brief—"The Queen, the Patroness of the Institution," "The Royal Family," "The Chairman, Dr. Cox," proposed by Bro. Head; *P.G.D.*, "The Grand Officers," for whom Bro. Raynham W. Stewart, *J.G.D.*, responded; "The House Committee," coupled with the name of the junior member, Bro. Roebuck; and lastly, "The health of the indefatigable Secretary of the Institution, Bro. Binckes." The company then returned to the hall, which had been cleared during the interim, for Terspichorean purposes—an excellent band, under the able direction of Bro. James Weaver, *P.M.* 862, *P.G. Org.* Middlesex, being in attendance to lure the gay and festive juveniles (and not a few seniles as well) of the party into the giddy mazes of the dance. Premising that Bro. Binckes acted as *M.C.* with his usual energy and success, we append for the delectation of our fair readers a list of the dances:—

Quadrille, Fleur de Thé; polka, Honeymoon; lancers, French; schottische, Le Mignome; mazourka, Traviata; lancers, Burlesque; galop, Flick and Flock; quadrille, Song of Songs; polka, Kirmess; caledonians, Cootie's; valse, Beautiful Danube; quadrille, Songs of the Christy Minstrels; polka, Debardeur; galop, Post Horn; lancers, Imperial; galop, Spirit of the Ball.

We have rarely spent a more enjoyable day—the weather was delightful, the company most agreeable; and our pre-conceived high opinions of the Institution were fully sustained by a close inspection of the building itself, and of the arrangements made for the comfort of the boys. In fact, the management reflects the highest credit upon the House Committee, the Head Master, Bro. Furrian, and the other officials connected with the establishment. Among the brethren present, most of whom were accompanied by ladies, we noticed:—Bros. Sage, Farthing, Dr. J. E. Cox, R. W. Motion, A. H. Tattershall, J. Dyer, B. Dosell, G. Motion, R. W. Stewart (*H.C.*), Kirke, B. Mallow (*H.C.*), E. Jones, G. R. Ware, F. J. Cox, W. Moutrie, W. Roebuck (*H.C.*), W. Palmer, G. Myers, C. Bennett, J. Symonds, J. Recknell, H. Hare, G. Thompson, J. Tye, G. Haigh, D. W. Pearce, Clever, R. W. Little, Colonel Thomas Goddard, W. Winn, A. Hawkins, H. G. Warren, Rev. C. H. Woodward (Chaplain), G. J. Phillipe, E. Farthing, F. Adlard, W. Johnson, T. Wetter, L. Grosjean, C. Wade, W. Scott, H. Bridges, Atherton, J. Mason, G. Stiles, D. R. Still, J. Rolls, C. H. Waters, J. Bentham, Rev. J. M. Vaughan, F. Davison, B. Head, T. Tubby, D. C. M. Gordon, W. Keyler, W. W. Anderson, H. W. Hunt, E. C. Taylor, G. Wilson, &c.

## ROYAL MASONIC BENEVOLENT INSTITUTION.

The usual monthly committee meeting of this Institution was held on Wednesday, the 12th inst., Bro. Major Creaton in the chair. Also present: Bros. J. Hervey, B. Head, J. Smith, J. Brett, H. W. Hems-worth, F. Walters, C. A. Cottebrune, J. R. Sheen, J. Bellerby, W. H. Farnfield, W. Young, R. H. Evans, E. T. Fraser, L. Stein, and F. Adlard.

The minutes of the previous meeting were read and confirmed, and the death of one male annuitant, Bro. E. W. Shaw, was reported.

The report of the Finance Committee was read and adopted.

Three petitions from candidates—viz., one male and two females—were received, and their names placed on the list of applicants for election in May, 1872.

The usual vote of thanks to the chairman brought the meeting to a close.

## PROVINCIAL GRAND LODGE OF CORNWALL.

The annual meeting of the Provincial Grand Lodge of Cornwall was held on Tuesday, the 4th inst., at Penzance. We have already given particulars of the preparations that were being made for the reception of the brethren in the most western town of Cornwall. Besides the preparations made by Freemasons for Freemasons, the general public seemed to have vied in their endeavours to give a hearty, as well as a graceful, reception to their visitors. The bells of the church rang merry peals throughout the day, and many of the houses were adorned with banners. The town, therefore, looked very gay, and the gaiety was increased by a large number of country people who came in to see the Masonic procession—the first of its kind which has been held in Penzance for ten years past. The attendance of brethren from every part of the province was exceedingly good, more than one-fourth of the Masons of the county being present. The Provincial Grand Master, *R.W.* Bro. Augustus Smith, came over on Monday from his residence at Tresco, in the Scilly Islands, and we regret that, owing to the roughness of the sea, he suffered greatly, and had not recovered strength to enable him comfortably to discharge his duties as Grand Master. We hope—and in this hope all the brethren of the province will sincerely join—that his illness may prove only temporary. Still the Grand Master went through his duties to the close of the day, being assisted therein by the *D.P.G.M.*, Bro. Roscorla, and other brethren.

The brethren assembled at the Public-Rooms in St. John's Hall, about 11 o'clock, that time being fixed for the convenience of those coming from a distance. Most of the officers of the Grand Lodge were present, and took their respective places.

Amongst the brethren present were the following: Augustus Smith, 331, Provincial Grand Master; John Roscorla, *P.M.* 121, *P.D.P.G.M.*; James O. Mayne, *P.M.* 331, *P.S.G.W.*; Dr. Geo. Kerswill, *P.M.* 970, *P.J.G.W.*; Rev. F. B. Paul, 1151, *P.G. Chap.*; Rev. H. B. Bullocke, 331, *P.G. Chap.*; W. Tweedy, *P.M.* 331, *P.G. Treas.*; W. J. Hughan, *P.M.* 131, *P.G. Sec.*; P. Taylor, *P.M.* 318, *P.S.G.D.*; J. G. Richards, *P.M.* 1071, *P.S.G.D.*; R. Johns, *P.M.* 131, *P.G.D.C.*; W. Mitchell, *P.M.* 589, *P.A.G.D.C.*; S. Harvey, *P.M.* 131, *P.G.M.*; W. Veale, *P.M.* 893; J. Combes, *P.M.* 450; W. Lake, *P.M.* 131, *P.G. Stewards*; W. Rooks and John Langdon, *P.G. Tylers*; Thomas Chirgwin, *P.P.G.W.*, Secretary of the Annuity Fund; W. D. Pearce, *P.M.* 789, *P.P.G.S.W.*; W. C. Oke, *P.M.* 131, *P.G. Sec.*; W. Coath, *J.W.* 893; C. Truscott, *J.W.* 331; E. S. Polkinghorne, *P.M.* 121, *P.P.G.S.W.*; F. Beringer, *P.M.* 121, *P.P.G.S.*; W. Cornish, *S.W.* 121; J. Simons, *W.M.* 318; J. Niness, *P.M.* 699, *P.P.G. Reg.*; Isaac Latimer, *J.W.* 189, *P.P.G. Sec. of Devon*; W. R. Smith, *J.W.* 1136; E. Poor, *W.M.* 1136; W. Lyne, *P.M.* 510; J. Way, *P.M.* 654; A. W. May, *S.W.* 131; Rev. G. L. Church, *S.W.* 699; Rev. F. H. A. Wright, *P.M.* 331, *P.P.G.C.*; J. G. Richards, *P.M.* 1071, *P.J.G.D.*; William Foxall, *P.M.* 1071; W. H. Clarke, *P.M.* 1071; T. Scriveen, *J.W.* 893; J. H. Filmer, *S.W.* 893; John Langdon, 131, *P.G. Tyler*; E. S. Boyns, *P.M.* 121, *P.G. Reg.*; J. Maxwell, *P.M.* 121; Charles Trewithick, *S.W.* 1272; D. Thompson, *P.M.* 789; W. C. Borlace, *W.M.* 121, *P.P.G. Secretary of Oxon*; J. B. Kerswill, *W.M.* 1164; J. H. Lavin, *P.M.* 121, *P.P.J.G.D.*; S. Holloway, *P.M.* 131, *P.P.J.G.D.*; F. Boase, *P.M.* 121, *P.P.G.S.W.*; J. Paul, *P.M.* 699, *P.P.G.S.W.*; J. Hall, *P.M.* 699, *P.G.P.*; St. F. Dimais, *P.M.* 75; T. C. Polglase, *S.W.* 75; H. J. Ferguson, *W.M.* 331; G. A. Jenkins, *P.M.* 967, *P.P.G.R.*; T. Shilston, *W.M.* 75; T. N. Curry, *P.M.* 318, *P.P.G.S.*; I. Q. James, *W.M.* 318; M. Dunn, *W.M.* 1272; G. Richards, *S.W.* 1272; A. R. Harry, *J.W.* 1272; W. Veale, *P.M.*, *P.G.S.*; T. L. Dorrington, *W.M.* 131; J. F. Penrose, *P.M.* 331; W. J. Johns, *P.M.* 131, *P.P.G.R.*; J. Burgess, *I.P.M.* 1006; W. Middleton, *J.W.* 131; S. Williams, *D.C.* 699; J. W. Peard, *P.M.* 977, *P.P.G.S.W.*; John Bray, *P.M.* 331, *P.P.G.D.C.*; Rev. J. Hawkesley,

P.M. 1151, P.P.G.L.; W. Wright, P.M. 856; T. Solomon, P.M. 331, P.P.G.S.W.; C. Ellis, P.M. 450, P.P.G.S.D.; W. H. Jenkins, P.M. 331, P.P.G.S.W.; H. Steele, P.M. 557; W. Couch, P.M. 699; B. Brokenshaw, P.M. 496, P.P.G.S.D.; T. Gill, W.M. 967; J. Hockin, jun., 589, P.P.G.S. Wks.; E. Jennings, J.W. 967; T. Davey, P.M. 589; W. Tregay, P.M. 589, P.P.G.S.; M. S. White, J.W. 510; T. Lang, P.M. 510; G. Eustace, P.M. 450, P.P.G.S.B.; J. Mudge, P.M. 450, P.P.G.J.W.; F. Harvey, P.M. and Treas. 450, P.G. S. of Wks.; J. Polkinghorne, 587, P.P.G. Tyler; H. Bale, P.M. 856, P.P.G.D.C.; R. R. Rodd, P.M. 893, P.P.G.S.W.; C. Childs, P.M. 310, P.P.G.S.W.; and a number of other brethren, every lodge in the province being represented by a good attendance. There were altogether about 200 present.

The Grand Lodge was opened by the Prov. Grand Master in due form, and the brethren thereupon immediately proceeded to business, there being a great deal of work to be done. Owing to the late arrival of the trains, some of the preliminary business was gone through before all the brethren had arrived.

Bro. Hughan, Prov. G. Sec, read the minutes of the last annual meeting, which were of considerable length. They were put by the G.M. and unanimously adopted.

Bro. Wm. Tweedy, P.G. Treas., read his annual report, which showed, on the credit side—

“By balance of last account, £94 9s. 11d; collection in church after sermon by Bro. the Rev. F. B. Paull, £11 13s. 2d.; fees of honour, £15 15s.; fee from the P.G.J.D. for non-residence, £1 1s.; fees from the lodges of the province, £95 5s.—making a total of £218 4s. 1. On the debit side of the account was an expenditure, in division of the church collections, in votes to the charities, and in expenses of various sums, which left as a present balance to be now dealt with by the Grand Lodge, £101 16s. 7d.

This report was duly received and adopted.

Bro. Hughan, P.G. Sec., read the following report:—

“According to the returns of 1870, receivable in January, 1871, there are 24 lodges in the province, with an aggregate of 869 members and 189 P.M.'s. An analysis of these figures shows the following:—Increase of members since 1869, 35 net; P.M.'s, 17; average number of members to each lodge, 36; P.M.'s, 8; maximum number of members, 67; minimum, 14. The oldest lodge was warranted in 1751, and the youngest in 1869. On the 11th September, the P.G. Master sanctioned the removal of the Eliot Lodge, No. 1164, St. Germans, to more convenient quarters in the same town; and on December 20th the removal of the Tregulow's Lodge, St. Day, to Redruth, *pro tem*. The P.G. Master consented to an addition to by-laws of the Fortitude Lodge, Truro, respecting the election of W. Master (May 1st 1870), and on June 16th, the new by-laws of Tregenna Lodge, No. 1272, St. Ives, were approved of and passed accordingly. On June 18th, 1871, the D.P.G. Master granted a dispensation for the W.M. and brethren of Mount Sinai Lodge, No. 121, Penzance, to attend the funeral of the late Bro. Charles Guy, S.W. At the election for Aged Freemasons and Widows, London, there being no Cornish candidates, our votes were forwarded to the provinces of Oxfordshire and Durham, and with the others given, resulted in each case in favour of the candidates supported. For the Girls' Institution, April, 1871, we supported the Cornish candidate, Gertrude Tippet, of Fowey. Only 43 votes were polled in all, 27 being given by the province. (We anticipate a more favourable result, however, in October, 1871.) For the Boys' Election, April, 1871, the votes of the province were sent to the Prov. G.M. of Leicestershire for Alfred Nutt. The lad was the highest of the unsuccessful candidates, so his election is certain the next trial. These votes thus given will be returned in full when we have Cornish candidates.”

This report was also unanimously adopted.

Bro. Chirgwin, the Treasurer of the Cornwall Masonic Annuity Fund, then read his annual statement, of which the following is a brief abstract:—

“The fund showed subscriptions from the lodge to the amount of £105 16s.; donations, £20 5s.; total, £126 1s.; an increase on last year's receipts of 7s. 6d. The account showed a balance on last account of £46 7s. 9d; interest received on stock, £26 0s. 8d.; receipts from the lodges, £126 1s.; total, £198 5s. 9d. The capital account showed

£910 Cornwall Railway 4½ per cent. stock, and £300 Bristol and Exeter 4 per cent. ditto, realizing an annual income of £52 19s. The expenditure showed—postage and printing, £3 18s. 7d.; two half years' annuities, £20; and a balance at the bankers on this account of £174 10s. 10d.”

Bro. Chirgwin added a hope that there would be a grant of a further sum to day to enable them to have three annuitants on the fund at £20 a year each.

The P.G. Master said that this was a most satisfactory report, and it was unanimously adopted.

Bro. Chirgwin next read the following report of the Committee on Masonic Scholarship, &c., which reported as follows:—

“Your Committee consider that the time has arrived when the basis of the Cornwall Masonic Annuity Fund may be wisely extended so as to form, in addition to annuities to aged and indigent brethren, a fund for providing help towards the education and advancement in life of their children, or for assisting the widows of such brethren. Your Committee would therefore suggest that the name of the present fund shall be changed for that of the Cornwall Masonic Benevolent Fund, and that funds sufficient to establish three annuities of £20 per annum each be raised; that subsequent subscriptions and donations should be held for the general purposes of the Cornwall Masonic Benevolent Fund, and be subject to the laws and regulations for the management of the same, to be made from time to time by the Provincial Grand Lodge; and your Committee would further recommend that the Provincial Grand Lodge should forthwith take such steps as may be necessary for carrying out the foregoing report.—(Signed) REGINALD ROGERS, W. J. HUGHAN, and W. TWEEDY.”

When this report was about to be read,

Bro. Hughan said he wished to express the great regret that Bro. Reginald Rogers felt at not being able to be present at the meeting of the Grand Lodge to support the report, which had his entire concurrence.

The next business being to receive a report from the Committee of Relief,

Bro. W. H. Jenkins rose, and stated that they had nothing to report.

The Treasurer then stated that there was a balance to be appropriated of £101.

The G. Master said he had asked the question previous to asking whether any brother had anything to propose, because he had found that even in Grand Lodge there was often a scramble for the surplus moneys to be voted.

Bro. T. Solomons proposed that the sum of £10 be voted for an Assistant Secretary, to help the G. Secretary, whose work was very heavy, and that the appointment should be made subject to the approval of the Grand Master.

Bro. Boase seconded the motion.

Bro. Hughan, in answer to a question for information, said that he had written during the last two years a large amount of correspondence. The office was a very arduous one.

The motion was then carried.

Bro. Chirgwin then proposed a vote of £30 for the Cornwall Masonic Annuity Fund. That would enable them to have three annuitants without trenching upon the principal.

Bro. Johns seconded the motion, and it was carried unanimously.

Bro. John Combes next proposed that a vote of three guineas should be presented to the Masonic Life Boat Fund. He stated that he had collected money towards the life-boat, and that the project met with general favour.

Bro. May seconded the motion, and it was agreed to.

Bro. Boase proposed a grant of ten guineas for the Girls' School.

Bro. Boyns seconded the motion, which was also carried *nem. con.*

Bro. Hughan remarked that since 1862 the province had voted £193 2s. to the Girls' School, while they had received benefit to the amount of £350. (Hear, hear.)

Bro. Johns moved, and Bro. Lavin seconded, a vote of ten guineas to the Boys' School.—Agreed to.

The Senior Warden next proposed a grant of £20 to the Cornwall Benevolent Fund.

Bro. J. F. Penrose seconded, and the amount was granted.

The further business of the Grand Lodge was

then postponed, in order that the brethren might proceed to St. Mary's Church to hear a sermon by the Rev. H. B. Bullocke, M.A., of St. Mary's, Truro, the Provincial Grand Chaplain. The procession was marshalled in the usual order customary amongst Masons, the Tylers heading the party, followed by a band of music. Next followed brethren bearing the various insignia, then the brethren of the youngest lodge up to the oldest. Next came another band, which was followed by the officials, the R.W. Bro. the Provincial Grand Master bringing up the rear. There was a large concourse of people along the whole line of march, and the scene was a very interesting one.

The services at the church were admirably performed. The Rev. Prebendary Hedgeland, the incumbent, intoned the services. The Rev. Bro. Paull read the first, and the Rev. Bro. Wright the second lesson. The Rev. Bro. Bullocke founded his sermon on 1 Corinthians, iii., 9th verse. The discourse was a very good one, and applicable to Masonry. He urged the three Masonic graces, Faith, Hope, and Charity—insisting more particularly on Charity as the crowning grace of Masonry.

The brethren then returned to the Grand Lodge, and the Grand Master proceeded to the lodge-room of Mount Sinai, in another room of the same building, and dedicated it in solemn form with the customary solemnities.

On the resumption of business, Bro. Reginald Rogers was appointed Treasurer, and Bro. Chirgwin, Secretary, of the Masonic Benevolent Fund.

Bro. Dr. Bannister proposed Bros. Holloway and Blamey as auditors.—Agreed to.

An alteration of the tenth rule was then made, so that the office of Grand Tyler might be filled in future by the Grand Master, instead of by election of the lodge.

The Grand Master then made the following appointments of brethren as Grand Officers:—

Reginald Rogers	...	D.P.G.M.
Charles Reeves	...	P.G.S.W.
Charles Veale	...	P.G.J.W.
W. Tweedy	...	P.G. Treas.
Rev. H. Bullocke	...	P.G. Chaplain.
Rev. W. L. Church	...	D.P.G. Chaplain.
— Tucker	...	P.G. Reg.
E. T. Carlyon	...	P.G. Sec.
— Curry	...	P.G.S.D.
John Combes	...	P.G.J.D.
W. Tregay	...	P.G. Supt. of Works.
W. Mitchell	...	P.G. Dir. of Cer.
W. Guy	...	Asst. P.G. D. of C.
— Trenerry	...	P.G. Sword-bearer.
W. Hoskin	...	P.G. Org.
S. Harvey	...	P.G. Purs.
W. Rocks	...	Asst. P.G. Putz.
W. C. Borlase	...	
J. F. Penrose	...	
Martin Dunn	...	
William Wright	...	P.G. Stewards.
— Kerswill	...	
— Grigg	...	
— Gay	...	P.G. Tyler.

(Bro. Hughan retired in order to do other Masonic literary work.)

Bro. Carlyon recommended Bro. R. Johns as assistant clerk, and he was appointed, with the sanction of the G. Master.

Bros. Jenkins and Hoskin, jun., were appointed auditors, and the Committee of Relief was re-appointed.

The collection at the church, which amounted to £11 6s. 4d., was thus appropriated:—£2 5s. 4d. to the incumbent, to be used as he may think proper; £4 10s. 6d. to the Masonic Annuity Fund; and £4 10s. 6d. to the Penzance Dispensary.

Bro. Hockin, jun., desired that a resolution of thanks should be recorded to Bro. Hughan for his valuable services as Secretary, and also for his literary services to Freemasonry.

The proposition was seconded by Bro. Solomon, who enlarged on the valuable services that Bro. Hughan had rendered, so that his name was as well known in Europe and America as it was in England.

The proposal passed with acclamation,

A committee was then formed for carrying out the objects of the Benevolent Fund, and bringing the report, already given into practical operation.



THE BANQUET.

The brethren adjourned from labour to refreshment. The banquet was held in the large hall, which was beautifully laid out. Plates were laid for more than 200 guests, and all the places seemed to be occupied. The Grand Master occupied the chair, and was supported on his right and left by his principal officers. Behind the chair was a beautiful array of rich and costly flowers, and the room was ornamented with many Masonic banners. The dinner was an excellent one, and did great credit to Bro. Mitchell, of the Western Hotel. There was great abundance, and everything was good. A quartette party in the gallery sang admirably, and Bro. Heath performed several tunes on the organ, a noble instrument, which he played with masterly ability.

As soon as the cloth was withdrawn, the Grand Master proposed the usual loyal and Masonic toasts, which were most warmly received and in the manner that becometh Masons, who in England are loyal to both Queen and Craft. Our report has already extended to such a length, that we have no room to report the speeches. We must content ourselves by saying that V.W. Bro. Roscorla proposed the health of "The Marquis of Ripon, the Grand Master of England."—Bro. Borlase proposed "Lord Carnarvon and other Officers of the Grand Lodge of England."—Bro. Boyns proposed "The Earl of Zetland" and "The Prince of Wales."—Bro. Boase, in an admirable speech, dwelt upon the great services rendered to the province by the Provincial Grand Master, and proposed "The Health of Bro. Augustus Smith." This toast was received with a perfect ovation of applause, which was again and again renewed. It must have been most gratifying to Bro. Smith to have witnessed the feelings of esteem and affection that are felt for him.—The R.W. the G. Master feelingly acknowledged the compliment so kindly paid to him.—The singers having returned, struck up the song of "The Fine Old English Gentleman," in which the whole of the company joined.—Bro. Solomon next proposed "The Health of the D.P.G. Masters Bros. Reginald Rogers, John Roscorla, and Lord Eliot."—Bro. Roscorla responded, and adverted to the past history of Freemasonry in the province.—Bro. Read next proposed "The Visiting Brethren," a toast to which Bro. Latimer responded, speaking of his long acquaintance with Cornish Masons, and congratulating them on the great strides that had been made in Masonry in the two western counties in the course of the last few years.—Bro. Jenkins next proposed "The P.G. Senior and Junior Wardens," both of whom responded, and a few other toasts brought to a close a very pleasant day.—*Western Daily Mercury.*

COMP. BRET will explain the Platonic Bodies at the Mount Sinai Chapter of Instruction, Union Tavern, Air-street, Regent-street, on Saturday, the 22nd inst., at 8 p.m.

LIGHT GERMAN WINES.—There is every prospect of a considerable increase in the consumption of German wines by the British public. The growing taste for the light and invigorating wines of the Rhine and Moselle is really a matter of no small importance, for it is now well known that they excel all others in the gentle and peculiarly healthful nature of their stimulating power. The difficulty has always been to secure these wines in their native purity at a moderate cost, and we are glad, therefore, to see that Mr. A. Verkrüzen, of Fell-street, Wood-street, whose experience in this branch of trade is in itself a sufficient guarantee, has issued a price list, wherein he offers the public the choicest descriptions of these refreshing beverages at very fair prices. The list includes many exquisite brands. Niersteiner and Liebfraumilch are both capital dinner wines. Schiersteiner, which is remarkable for its agreeable taste and fine bouquet, is valuable to invalids as a dinner wine in consequence of its stomachic and invigorating properties, as are also many of the Moselle brands, which for elegant fragrance are unsurpassable, and which we should rank amongst the most delicious dinner wines we have ever tasted. Some of the hocks introduced by Mr. Verkrüzen are not only worthy of high appreciation on account of their splendid medicinal properties, but possess that delicacy of flavour which every connoisseur of wine delights in. Rudesheimer, for instance, is an elegant dessert wine of full body, that would be an important acquisition on any table; and Forster Ungeheuer is allowed to be one the very finest wines in existence. It is satisfactory to know that the medical press have almost unanimously recommended these wines; and we congratulate Mr. Verkrüzen on an enterprise which cannot fail to add many new attractions to English dinner tables. Those who desire a really high-class wine cannot do better than visit the above stores, where they will not only find a wide variety of vintages, but, what is of greater consideration, excellence combined with economy.—*Court Circular.*

The FIRST DISTRICT GRAND LODGE OF NEWFOUNDLAND.

On Monday, the 15th day of May last, a meeting of the officers of the First District Grand Lodge, appointed by the District Grand Master, the Honourable James Shannon Cliff, was held in the Masonic Hall, St. John's, at eight o'clock p.m.

The D.G. Master called upon the D.G. Secretary to read the patent, which he had received from the Right Honourable the Earl de Grey and Ripon, K.G., the M.W. Grand Master of England, appointing him to be the first District Grand Master for Newfoundland.

The patent having been read, a ballot was taken for Treasurer, which resulted unanimously in favour of the W.M. of St. John's Lodge, No. 579, Bro. C. S. Puisent.

A preparatory meeting was held by the members of St. John's Lodge in their spacious lodge-room, which was well attended by the Avalon Lodge members, as well as by the brethren of their own lodge. Bro. George Bishop, W.M. of Hiram Lodge, Burin, was also present.

The lodge having been raised to the third degree, soon after the District Grand Master was announced and received according to ancient form and custom, and took his seat on the dais. Alter the 100th Psalm was sung, the D.G. Master installed Bro. W. V. Whiteway, Q.C., P.M. of Avalon Lodge, No. 776, as Deputy District Grand Master, and authorized him to instal the other officers, viz.:

- Bro. U. S. Stabb, P.M. 579 ... D.G.S.W.
- " J. F. Chisholm, P.M. 776 ... D.G.J.W.
- " C. S. Puisent, W.M. 579 ... D.G. Treas.
- " H. J. B. Wood, Sec. 579 ... D.G. Sec.
- " P. J. Rankin, P.M. 579 ... D.G.S.D.
- " J. S. Hayward, P.M. 579 ... D.G.J.D.
- " G. Pender, P.M. 776 ... Master of Cers.
- " M. Monroe, P.M. 579 ... "
- " C. Will ... D.G. Org.
- " G. Geddes, P.S.W. 579 ... D.G. Purs.
- " William Smith ... D.G. Tyler.

These brethren then took their seats as D.G. Officers.

Upon motion of the D.D. Grand Master, seconded by D.G. Senior Deacon, a collection was taken up in aid of a proposed Benevolent Fund to embrace all the lodges in the colony, which amounted to £15.

The D.G. Lodge was then closed in peace.

MASONIC FESTIVITIES.

PICNIC AT SUNDERLAND.

On Thursday, July 6, the Freemasons of Sunderland, and their friends, held their fourth annual picnic, when, notwithstanding the very unfavourable weather of the last few weeks, there was a large muster. The early morning was fine, and when the special train left Monkwearmouth station there was every prospect of a beautiful day. Before Newcastle was reached a change for the worse took place in the weather, and Morpeth station was passed in a downfall of rain, which threatened to continue for hours. On arrival at Alnwick the whole party proceeded to the Corn Exchange, where the committee had decided to spread lunch should the rain continue over midday. Shortly after eleven o'clock, however, the weather cleared up, and a large number then proceeded to visit the magnificent gardens attached to Alnwick Castle, the castle, and dairy grounds, and thence proceeded along the winding course of the river Alne to Hulne Abbey. The remainder of the party having pressed into their service every disposable conveyance to be had in Alnwick, proceeded direct from the Corn Exchange to Hulne Abbey. This reached, every one sat down to luncheon in a large tent erected for the purpose. The inner man satisfied, a move was made to the magnificent ruins of Hulne Abbey, where an excellent photograph of the whole party was obtained by Bro. Stabler, of No. 80. During the afternoon a very interesting lecture on "Hulne Abbey and its Masonic Associations" was given by Bro. Allen, of Alnwick. Between lunch and tea and after tea the younger brethren and their fair partners tripped the light fantastic on the greensward. Bros. W. H. Crookes, P.M. 80, P.G. Sec., and R. Hudson, P.M. 949, P.G.D.C., ably officiated as M.C.'s. Others strolled to different parts of the extensive parks—some climbing the steep hill on which Brislee Tower stands, and ascending the tower, were amply repaid for their trouble by the magnificent panoramic view

they obtained of the country; while others joined in games of football, quoits, &c. The afternoon was fine, and notwithstanding the morning's rain, a very enjoyable day was spent. Bro. Busby, the courteous Secretary of the Alnwick Lodge, Bros. Turnbull, Bowey, and others of the same lodge, with a party of ladies, joined their Sunderland brethren, and materially contributed to the day's enjoyment. The arrangements were carried out by a committee of officers of the four Sunderland lodges, the most active being Bros. W. Skelton, W.M. 97 (chairman); W. Liddell, W.M. 949 (vice-chairman); J. H. Coates, J.W. 949 (secretary); R. Hudson, P.M. 949 (treasurer); J. Henderson, W.M. 94; J. J. Clay, S.W. 97; R. Humphrey, J.W. 97; R. B. Lutert, J.W. 94; and others.

THE FREEMASONS' LIFE BOAT.

The usual monthly meeting of the Committee was held at Brother Forster's, Railway Tavern, London-street, E.C., on Thursday, the 6th inst. Bro. T. S. Mortlock occupied the chair, and there were also present, Bros. E. Gottheill (Hon. Secretary), Dairy, Gillard, Lacy, Berg, C. C. Taylor, John Boyd, E. Grant; visitors, Bros. D. Davis (141), and Ralph Levy, P.M. Tucker Lodge, Galveston, Texas, U.S.

The minutes of the previous meeting having been read and confirmed, the following further subscriptions were announced:—

	£	s.	d.
Already acknowledged in THE FREEMASON	379	5	0
Lodge of Honour, 375 ...	2	2	0
Bro. H. C. Elliott, 206 ...	0	1	0
" James Keats, 73 ...	0	1	0
Per Bro. Gillard, 180 ...	1	2	6
Bro. Freeman, 127 ...	0	2	6
" Kench, P.M. 538 ...	0	2	6
" Cohen, 1298 ...	0	1	0
" Stanway, 1287 ...	0	1	0
" Doubleston, 511 ...	0	2	6
" Grote, 441 ...	0	2	6
" Filtig, 511 ...	0	2	6
" C. Thomas, 77 ...	0	2	6
" Schock, 511 ...	0	5	0
St. James's Union Lodge of Instruction, 180	1	1	0
Bro. Metayar, 66 ...	1	1	0
" Ralph Levy, P.M. Tucker Lodge, Galveston, Texas, U.S. ...	0	10	0
" Joseph ...	0	5	0
" Pasher, 188 ...	0	1	0
" J. Davis ...	0	2	6
" Samuels ...	0	2	6
Per Bro. E. Berg ...	0	6	6
Bro. Berg (2nd sub.) ...	0	11	0
" Pritchitt, 55 ...	0	2	6
P.M. 299 ...	0	2	6
E. Grant (2nd sub.) ...	1	1	0

Total (exclusive of G. Lodge grant of £50) 389 0 0

It was proposed, seconded, and carried with acclamation that Bro. Francis Bennoch, P.M. 1, P.Z. 2, and P.G.S., be a member of the Committee.

The proposition of Bro. W. J. Hughan was taken into consideration, and it was resolved to adjourn the matter to the next meeting.

A vote of thanks to Brother Mortlock for his courtesy during the evening was proposed by Bro. C. C. Taylor, seconded by Bro. Davy, and carried *nem. con.*

The meeting was then adjourned till Thursday, the 3rd proximo.

WE are requested to state that the Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, has adjourned until Friday, the 6th of October next, at 8 o'clock in the evening.

THE Provincial Grand Lodge of Somerset will be held, under the presidency of the R.W. Prov. G.M., the Earl of Carnarvon, on Tuesday, the 18th inst., at Crewkerne. The Prov. Grand Lodge will be received by the Parrett and Axe Lodge, No. 814, at 12.30 p.m., and a banquet will take place at the George Hotel, at 2.30.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

REPORT of Dr. Arthur Hill Hassall, Analyst of the "Lancet" Sanitary Commission, Author of "Food and its Adulterations," &c., &c., on Mayor's Semolina: "I have carefully tested, chemically and microscopically, the samples of Semolina sent by Messrs. L. Mayor & Co., 36, Mark Lane, London, E.C. I find them to be perfectly genuine, of excellent quality, and eminently nutritious. They contain a very large percentage of nitrogenous matter, chiefly gluten, and are far more nutritious than any other food, such as Arrowroot, Tapioca, Sago, Corn Flour, Farinaceous Food, ordinary Wheat Flour, or any of the Cereals in use as food in this country.—(Signed) ARTHUR HILL HASSALL, M.D., London."—Highly recommended by the Faculty for Infants, Invalids, &c. Makes delicious Pudding, Custards, Blanc Mange, &c. After a trial no family will be without Mayor's Semolina.

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## Births, Marriages, and Deaths.

## MARRIAGE.

COOKE—STEPHENS.—On the 1st instant, at the parish church, Willesden, by the Rev. J. C. Wharton, M.A., vicar, George Edwin, second son of Lieut.-Colonel Thomas Cooke, late of the Bengal Army, to Charlotte Augusta, eldest daughter of Bro. Richard Stephens, formerly of Chester.

## DEATHS.

ELEY.—On the 7th inst., at 36, Guildford-road, S.W., Elizabeth Jane, wife of Charles Eley, Esq., and eldest daughter of Bro. Henry Browne, P.G.D., of Upper Tooting, in her 43rd year.

HAMILTON.—On the 7th instant at No. 1, Hawick-place, Victoria-street, S.W., Eleanor Ann, the wife of R.W. Bro. Robert Hamilton, M.D., District Grand Master for Jamaica.

## Answers to Correspondents.

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

BRO. M. A. LOEWENSTARK.—We must decline inserting your letter respecting the Ark Mariners' degree.

AN UNFORTUNATE MASON.—If you have subscribed to your lodge, as doubtless you have, for two years, you are eligible to apply to the Lodge of Benevolence for assistance, which is never withheld from any deserving case.

## The Freemason,

SATURDAY, JULY 15, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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All communications, letters, &c., to be addressed to the Editor 2, 3, and 4, Little Britain, E.C.

The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## AMERICAN AND BRITISH MASONRY.

WE are tempted to revert to the relationship between English and American Masonry—having just perused a handsome pamphlet containing a verbatim report of the Masonic reception extended to the Grand Master of England by the Grand Lodge of the District of Columbia.

Anticipating the welcome so cordially

offered by our American brethren to the representatives of the English Craft, we offered some remarks to our readers in connection with the subject upon the occasion of Lord Ripon's departure for America, but we are bound to say that the completeness of the arrangements made for the reception surpassed our utmost expectations. The initiative was taken by M.W. Bro. Charles F. Stansbury, Grand Master of the District of Columbia, who communicated to his Grand Lodge, at a special meeting held on the 8th of March, that the English Grand Master had arrived in Washington, when the following resolutions were unanimously adopted:—

"Whereas the Right Honourable the Earl de Grey and Ripon, M.W. Grand Master of Masons of England, has been accredited to our Government as the head of the High Commission of the British Government, to adjust the outstanding claims between Great Britain and the United States, and in the performance of that duty is now sojourning in this city; and

"Whereas this Grand Lodge is desirous of extending to him a cordial and fraternal Masonic welcome, as a testimony of personal respect, as well as of honour for his exalted Masonic office, and of fraternal regard for our Masonic brethren of England: Be it, therefore,

"Resolved, That a Committee of seven members of this Grand Lodge be appointed to take the necessary measures to extend to the Grand Master of Masons of England a suitable reception, at such time and of such character as the Committee shall determine."

Invitations were then sent to Earl de Grey and Ripon, Lord Tenterden, Sir John A. Macdonald, and other British and Canadian Masons attached to the High Commission, as well as to the Grand Masters of all the States of the Union, to be present at a Masonic reception and banquet on the 10th March. As we gave at the time an abridged report of the proceedings, it is unnecessary to repeat it now; but the impression conveyed by a perusal of the full details is one of unqualified admiration for the manner in which the American brethren perform their duties as Masons. They seem to possess a peculiar gift of organization which enables them to impart great solemnity and effect to the ceremonies of the Order, and their oratory also is frequently of a very superior character. Take, for instance, the following extract from Grand Master Stansbury's speech when he proposed Lord Ripon's health:—

"The trowel, my brethren, is the principal working tool of a Master Mason, and no true Master Mason can ever forget the moral lesson it is intended to teach. As Free and Accepted Masons, we are taught to make use of it for the noble and glorious purpose of spreading the cement of brotherly love and affection; that cement which binds us together in one common brotherhood, among whom no contention should ever arise, except that noble contention, who shall best work and who best agree. No doubt our honoured guest is a workman who knows how to use the trowel, and whose labours with it will serve to unite two great nations in bonds of reciprocal and enduring respect and affection."

Again, hear Grand Master Latrobe, of Maryland:—

"While progress in all all else is the characteristic of our day and generation, it has always been the boast of Masonry, that what it is now, so was it in the beginning. The political theories on which most governments rest are as changeable as the sands that the waves, fashion at their will; but Faith, Hope, and Charity, whereon Masonry is founded, are as immutable as the rocks that the billows beat upon in vain."

Or the soul-stirring utterances of the far-

famed Bro. Dr. Albert G. Mackey, whose speech is a sermon of the purest Masonic type, and deserves to be enshrined in the heart of every Mason. Let our readers judge for themselves. The sentiment to which the eloquent doctor responded being—"Freemasonry! It has a language that men of all nations can speak, and an altar at which men of all creeds can kneel."

"The universality and the tolerance of Freemasonry are indeed the two brightest features of our noble and venerated institution. They are those on which the Mason can most proudly dwell, and which he can most triumphantly present as the evidence of the utility of our society as a human association, and of the sublimity and purity of its principles. I wish that time were afforded me to dilate on these interesting themes; but the present occasion will permit only a casual reference to that which might have afforded subject-matter for an elaborate discourse. The universality of Masonry commends itself to our regard, both for the advantages which it secures to its disciples and for the honour which it reflects on the Order. It was the boast of the Emperor Charles V., that the sun never set upon his vast dominions, and it has been said of that great nation, which is this evening represented by our illustrious guest, that the roll of its drum never ceases to be heard in every quarter of the globe. So may we say of Masonry, that the orb of day finds, at each hour of his course, some hallowed spot, the home of a Mason or domicile of lodge, on which to dispense his light and heat. As he leaves the ancient shores of Asia, and with them the lodges of India, of Persia, and of Turkey, he beholds other congregations of the brethren among the populous cities of Europe and on the coasts of Africa, and as he continues his career, he is welcomed by the Sons of Light who are meeting in the young and vigorous Republics of America. In every land the Mason may find a home, and in every clime a brother. In a well-known portion of our ritual, it is said that a lodge extends, in length, from east to west; in breadth, from north to south; in height, from the earth to the highest heavens; and in depth, from the surface to the centre. This is no unmeaning phrase, but a beautiful symbolism, intended to teach us that the whole world constitutes one common Masonic lodge, and that we Masons, however dispersed and separated by distance—whatever countries we may inhabit, whether in the sultry tropics or the arctic regions, by the side of the rocky mountains, or on the plains of Asia—constitute but one great family, ruled by the same laws and usages, working for the same great purposes, and encompassed by one encircling cord of brotherly love. Go where he may, the Mason can ever find a Mason's greeting—a warm welcome and a close grip—which converts the land of the stranger into a home and the stranger into a friend. Masonry is no obscure fountain, near some humble hamlet, meant to give refreshment only to those who dwell upon its banks; but a mighty river, traversing every field and valley of the earth, and bearing upon its beneficent bosom the perennial waters of love and charity and kindness. Well, indeed, has a venerated brother exclaimed, "What an angel of mercy is found in the universality of our institution!" "A language," says your sentiment, "that men of all nations can speak." Yes, because it is not that utterance of the tongue, which a wily politician once said was intended only to conceal our thoughts, but the sympathetic throb of the heart, the warm pressure of the hand, the kindly glance of the eye, which constitute the dialect of love and friendship. "Here's my heart and here's my hand," this is the cosmopolitan tongue which every Mason speaks and every Mason can understand. The sentiment, to which I am so inadequately responding, asserts also that this wide-spread institution has an altar around which men of every religion can kneel. This is, indeed, the brightest jewel in the diadem of its worth. We do not claim that Masonry is religion, in that peculiar sense of the word, which denotes a particular form of worship, or the adoption of a special system of theology. We have no creed, save a simple one of theism. No designated formula by which alone man is directed to approach his Creator; no articles for subscription; no ordinances deemed necessary to salvation. But, resting on the broad belief in the one Grand Architect of the Universe, the source of light, we invite men of every religious faith to unite with us around our sacred altar, in the cultivation of that eternal and immutable religion which God has implanted in the universal heart of humanity. I thank God, from my inmost heart, that there is such a common altar, where Christian, Turk, and Jew may kneel in adoration to a common Father, and that there is at least one spot in the world where the bitterness of polemics has no voice, where religious truth is taught without religious persecution, where

brotherly love takes the place of orthodoxy, and where systems of interpretation yield to the all-pervading influences of charity. There, the Christian—in every phase of that comprehensive title—the Jew, the Mussulman, the Hindu, and the Parsee may all kneel around that altar of tolerance, and forgetful, for a time at least, of that difference of opinion on points in which that difference is sometimes deemed of vital importance, may unite in the friendly grasp that recognises their union in the one brotherhood of man. I thank God that one spot, consecrated to the blessed spirit of toleration, is to be found on this earth, so full elsewhere of angry strife; and I thank God that that spot is a Masonic lodge."

Bear witness also Bro. B. P. Poore's graceful allusions to Webster's famous description of England:—

"A Power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth in one continuous and unbroken strain of the martial airs of England.' Let each of us, who boast that 'Chatham's language is his mother tongue,' also remember that while sending to these colonies civil liberty, constitutional law, and liberal education, Great Britain has also established here Masonic lodges, where the Craftsmen were taught to labour, and none went away dissatisfied. It was in these Colonial lodges that Washington and Warren, and the other great lights of our order on this Continent, were brought from darkness into Masonic light, and, through them, we proudly claim descent from our Alma Mater, the Grand Lodge of Great Britain. May that Grand Lodge ever remember the lodges of the United States, when, like the Roman matron, she counts her jewels with maternal pride; and may we, whether of the York Rite or the Scottish Rite, transpose the words of Horace, and exclaim, *O filias pulchra, mater pulchrior!*"

But our space will not permit us to extend our observations upon this interesting subject. We feel satisfied, however, that the English Craft will treasure within its heart of hearts the many kind and beautiful expressions of fraternity and fellowship on the part of our American brethren which we have now placed on record. May the union of the two nations be perpetual; may their march be ever in the van of progress and civilization, their victories those of peace, their rivalry but a friendly emulation in the arts that tend to increase the comfort and happiness of the human race. That our ancient science of Freemasonry can contribute to so blissful a result none but the veriest sceptic can doubt, and that it will may be fairly predicted from the cordial relations which are now established between British and American Craftsmen.

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

#### COWAN.

In his note on "cowan," Bro. William James Hughan has, in reply to the query of Bro. William Carpenter, adduced from my published notes on the subject, evidence of the early use of the word *cowan* or *cowan*. He might also from the same source have given a further quotation in regard to its Masonic import. In reiterating in 1707 its ordinance against the employment of cowans, the Lodge of Kilwinning describes a cowan to be a mason "without the word"—an uninitiated person, an outsider. And in this sense the term was retained by the same lodge on relinquishing its connection with operative Masonry.

In the ritual which has been in use in Scotch lodges of speculative Masons beyond the memory of any now living, we have the term "cowans and eavesdroppers." Cowans here means uninitiated persons, who might attempt to gain admission "without the word;" eavesdroppers signifies listeners outside the lodge.

Cowan is a purely Scotch phrase, and was peculiar to operative masons in the olden time as indicating irregular craftsman who executed certain branches of mason and wright work. Such persons were, under restrictions, admitted to membership in some masonic incorporations, but their reception in lodges was strictly prohibited. Besides, as is shown by the records of the Lodge of Haddington (1697), now before me, apprentices indentured to lodges were taken bound "not to work with, nor in company, nor fellowship of any cowan at any manner of building nor mason work." The earliest minute of the Lodge of Edinburgh (Mary's Chapel), July, 1599, records its deliverance on a breach of the statute prohibiting the employment of cowans.

Nothing can, we fear, be said with certainty as to the etymology of cowan. Some Masonic students assign to it a Greek origin—from *κων*, a dog. It is worthy of notice that *cu* is also the Gaelic word for dog. May the term, as one of contempt towards craftsmen "without the word," not have been derived from the Celtic word *cu*? And may it not be in this sense that we find it employed in "Rob Roy" by the great novelist, who, in the dispute between the Bailie and Major Galbraith in the public-house in the clachan of Aberfoyle, makes the Highlander, whose broadsword had in a previous brawl the same night been opposed by the Bailie's "red-hot culter," speak thus superciliously of the Duke of Argyle: "She'll speak her mind and fear naeboddy; she doesna value a Cawmil mair as a cowan, and ye may tell MacCallum More that Allan Inverach said sae." "Rob Roy" was written in 1817. Sir Walter Scott was made in 1801, and to his acquaintance with Masonic technicalities his use of cowan as a term of contempt may be ascribed.

D. MURRAY LYON.

I, to a certain extent, agree with our worthy brother who asks for information respecting the word "Cowan." It is a corruption (doubtless) of the Greek, and if so may be very ancient. *ακουω* I listen, past participle *ακουων*, would signify a "listening person," in a good sense, a "disciple;" in a bad sense, an "eavesdropper." *κων*, a dog, is also doubtless from the same root, in the sense of one who listens—as dogs do. The two ideas combined would probably give the true meaning.

Now, stray dogs were not in better odour in ancient times than the present, when every policeman is bound to apprehend them; and formerly, in Greece, they were not allowed to enter the interior of the temples, although kept outside to guard them.

Amongst the Jews "cowans," or dogs, were no doubt scavengers, as now at Constantinople. As we see by the passage in Kings, "In the place where the dogs licked the blood of— shall the dogs lick thy blood—even thine." Of course they were looked on as unclean ghouls.

At Rome, on a certain day each year, it was usual to hunt out and kill them, in memory of the time when the geese by cackling saved the Capitol from the Gauls whilst the dogs were silent.

St. Paul also uses the words in a bad or Masonic sense, "Beware of dogs," "cowans," beware of sorcerers—beware of the concision.

The philosophical sect, the "Cynics," were so-called from the Greek word dog (cowan), and gives the idea of one carping, sneering, snarling at their secrets, manner, and arts.

It is in this sense Lucian, in the 7th "Dialogue of the Dead," applies the word when he makes the Cynic philosopher, Menippus, claim kindred with Cerberus—*κωνων και αυτος ων*, "Being myself also a dog (cowan), tell me, Cerberus, how Socrates looked when, on coming down here, he first set eyes upon you?" His other dialogues give full proof how much a cynic was dreaded.

Taking, therefore, its comprehensive meaning in the bad sense, "cowan" would signify a sneaking, shameless, mocking, or railing eavesdropper, and such signification the Masonic context bears. For one may imagine that even a philosopher, if he claimed kindred with his infernal dogship, would not be a welcome visitor

peeping through the crannies of a Masonic lodge.

In the Welch, *cow* signifies dyg; in the Armoricon, or Brittany dialect of Welsh, it is *cuen*, pronounced "chouan," hence the "chouans" of General De la Charette; so that "cowan" is evidently a word well known and well used both in ancient and modern times.

We must be careful, however, in applying theory to Freemasonry, as much of what seems ancient may possibly be modern, and the philological student may at any moment be encountered by an elderly "Edie Ochiltree" with an exclamation of "I mind the bigging of it."

My son (not a Mason) suggests to me that it is very likely of Saxon origin—thus, "cowering," present participle of the verb "cow," to frighten, to depress with fear; hence cowering-ones (by the slurred pronunciation of which Dr. Angus gives examples) would become "cowans," that is, "frighteners."

W. VINER BEDOLFE, M.D.

#### TYPOGRAPHICAL ERROR (p. 425).

On the first column of page 425, and 13th line from bottom, the word "recently" should have been left out.

ST. DAVID'S, No. 36.

#### SIR WALTER SCOTT AND FREEMASONRY.

On the occasion of the approaching centenary of the birth of Sir Walter Scott, many Freemasons, both in this country and America, have been led to inquire if he was connected with the Masonic Order? It is pleasant to be able to inform these brethren that he was a Free and Accepted Mason.

Sir Walter Scott was born at Edinburgh on the 15th August, 1771. The house in which he was born stood in North College-street, opposite to the north side of the College or University of Edinburgh, and the room in which his birth took place was in the back of the house, not many yards—the writer of this notice may be excused from mentioning—from the spot of his own birth. That part of Edinburgh was then the habitation of many of the aristocracy, although now entirely deserted by them. The house in which the great poet and novelist was born has recently been demolished, in order to the widening of the street, which is now to receive the name of Chambers-street, in honour of William Chambers, Esq., of Glenormiston, late Lord Provost of Edinburgh, and the senior partner of the eminent firm of W. and R. Chambers, publishers.

Sir Walter Scott—then Mr. Scott—was made a Mason in the Lodge St. David, Edinburgh, No. 36, holding of the Grand Lodge of Scotland. This lodge held its meetings in Hyndford's Close, a narrow lane on the south side of the High-street, in a hall which then belonged to it. This hall is on the first landing of a turnpike stair, the entrance to which is the first door on the right hand from the entrance of the close. It is now used for meetings of various kinds, the lodge having provided for itself a better place of meeting elsewhere.

Sir Walter Scott does not seem to have at any time taken much interest in Freemasonry; but it is known that he visited the ancient Lodge of St. John, Melrose (residing many years only a few miles from it), a lodge which asserts its claims to be regarded as the most ancient in Scotland—even more ancient than the Kilwinning Lodge, from which many Scottish lodges are proud to have derived their original charters, and the name of which they have incorporated in their own. The Lodge St. John, Melrose, has never submitted to the jurisdiction of the Grand Lodge of Scotland; but has always maintained its independence, although working the same system of Freemasonry.

CHALMERS I. PATON.

#### THE VESICA PISCIS.

At page 249 we read:—"Another form of the feminine principle is the Vesica so prevalent in church architecture, alluded to in Solomon's song, where he says, "O, my dove, thou art in the cleft of the rock." Now, it appears to me that the above is a mistake, for the allusion



in the passage is not to any "feminine principle," but to the "clefts" of the rock in which the doves built their nests. I can easily imagine Solomon (or the writer) calling up before him some rocky scene, perhaps in Galilee, where he had often witnessed the billing and cooing of the turtle doves as they flew about among the rocks, or sook shelter in the "clefts." In will also be seen that in Chap. ii., v. 14, the word "clefts" is plural. As to the emblem in the shape of a sharp-pointed oval, which we so often meet with in the study of mediæval ecclesiology, and which has been called—under, perhaps, a mistaken idea of its true allusion—the "Vesica Piscis," it appears to me that when used as an emblem by Christians the reference is to the wounds made in Christ's side by the spear of the Roman soldier, or in certain cases to the whole five wounds. If that be correct—and I observed Dr. Zerffi, a few days ago, stating that a table in a church which had five legs had that number in allusion to Christ's five wounds—then it seems to me, as I stated in February last, that the proper title of this figure, when used as a Christian symbol, should be "Christi Sigillum," in allusion to the Christian idea of Christ's blood being the Seal of the New Covenant. (See Heb. xiii. 20.) Possibly many of the seals belonging to the old bishops and ecclesiastical establishments, which are of the sharp-pointed oval form, were so made as containing in their form the symbol of the pierced body of Christ. In certain situations, however, this sharp-pointed oval would naturally grow out of the pointed style of architecture as a centre opening between a two light pointed window, as at Glaphorn, Northamptonshire.

It appears to me that if the sharp-pointed oval was really used as a symbol by the Christian church in the thirteenth century, its true reference is to the wounds in Christ's body, and that it had then no reference whatever to any "feminine principle," or Pagan mystery.

W. P. BUCHAN.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### THE TRANSACTIONS OF 1717, WERE THEY OR WERE THEY NOT THE "REVIVAL" OF FREEMASONRY?

To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—At page 409, Bro. Hughan asks if what he is called upon to prove is—"That the Freemasonry of and since 1717 is the descendant of operative Freemasonry, and, in fact, was a revival of the operative body of former centuries?" To which I answer, yes. He, therefore, takes up the affirmative, while I take up the negative and assert that what took place in 1717 was not the "revival" of operative Freemasonry, or of any other Freemasonry; nor is the Institution known as "Speculative Freemasonry" a lineal descendant of either operative Masonry or operative Freemasonry.

The operative Masons—or any other club of the period, which chose, and was enabled to do so—could adopt "Speculative Freemasonry," after its formation by non-operatives; but, most certainly, the thing which since 1717—and not before then—has existed and been known and practised as Speculative Masonry, does not owe its existence to either the operative masons or their lodges. It is only owing to the adoption from without of Speculative Freemasonry by the old operative lodges of Edinburgh, Kilwinning, and Aberdeen that said old operative lodges have managed to keep themselves still alive.

Seeing that I have entered into the negative view of this subject in my opening chapter of the "Aberdeen Records," which I herewith enclose, it is unnecessary to recapitulate what I have there said. Consequently, after Bro. Hughan has had an opportunity of perusing both this and it, I shall expect his reply upon the affirmative.

I am, yours fraternally,  
W. P. BUCHAN.

#### BOYS' SCHOOL FETE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Can you or any of the Craft inform me why a charge is made to see the prizes presented at our Boys' School. I have always been given to understand that a subscriber could go over the building at any time, and that inspection was courted, so that when the School's

cause was advocated, it might be warmly supported in lodges. Being a subscriber, I went down to Wood Green on Saturday, and took my wife and two children (one 11 years and the other 6 years of age). You may guess my surprise by being politely informed that, though a member and subscriber, I was not to be admitted unless I took tickets, which came to 13s. 6d., as follows:—Self, 5s.; wife, 3s. 6d.; two children, 2s. 6d., = 13s. 6d. I stated I did not desire to stay to refreshment; but was again told that made no difference.

Can you enlighten me on this subject?

Yours fraternally,  
PLANTAGENET.

Stoke Newington, July 12, 1871.

P.S.—One brother, similarly situated with a small party, had to pay £1 14s. 6d. He demurred at it.

#### ABERDEEN RECORDS.

BY BRO. W. P. BUCHAN.

We are indebted to the energy and kindness of Bro. John Jamieson, P.M. of the old Lodge of Aberdeen (at present No. 34 on the roll of the Grand Lodge of Scotland), for a copy of its highly-interesting and very valuable records. These, so far as we at present remember, are unique upon some points, which, however, will be best seen by a perusal of them. Although Maister Measones, Fellow-crafts, and Entered Prentises are mentioned, we see no evidence of anything corresponding to our degrees until well on in the eighteenth century. They had the Maister of the lodge, the Box-maisters, and those who were Masters in their trade, but no such thing as our Master degree.

"Fellowship" seems to have been extra privileges, not extra secrets, as appears to be proved by Shaw's "1598 Statutes and Ordinances" (see Laurie's "History of Freemasonry," page 442, as also 1643 minute of ye Ludge of Kilwyning, as given by Bro. Lyon in the *Freemason's Magazine* for August 8th, 1863), where it says: "That na Maister or Fallow-of-Craft be ressavit or admittit wt.-out the numer of six Maisteris and tua enterit Prentiseses." Although there was only one "degree," if it can fairly be called such, it does not follow that there was only one ceremony; for there were, no doubt, several ceremonies. With the exception of the apron-washing and initiation of the Apprentice, which might be more elaborate, these were no doubt simple; probably only a formal obligation being taken, as in the case of the admission of an honorary or affiliated member amongst us, while all that was done was witnessed by the Entered Prentiseses, and being so witnessed, it was therefore impossible for our system of separate "degrees" to have been in use then. The "Honourable Lodge off Aberdeen," in 1670, cannot, therefore, be looked upon as a speculative lodge similar to our lodges of to-day—it was a trade and friendly society combined. It ruled the Masters, Journeymen, and Apprentices in their trade affairs, while non-craftsmen, or "Penticles," had, in common with all the members, an interest in its funds, &c.

In reference to the existence of our Freemasonry before 1717, the question is not, When did some plan of admission or membership qualification exist among "masons" before 1717? but, Where anywhere can there be found any evidence of the existence of our system with its three degrees, words (not merely a "word"), ceremonies, and doctrines before A.D. 1717? If no such evidence can be given of the existence of what is known as Speculative Freemasonry before then, it follows that, to talk of its "revival" in 1717 is simply a delusion and a mistake. The transactions of 1717 might, perhaps, be looked upon as the *renaissance*, in a new dress, of Pagan mysticism; but that does not justify their being denominated a "Revival" of Freemasonry! Mere resemblance—which can be copied—is one thing; actual relationship another. Religion and religious institutions existed ages before the first century, A.D.; but where did Christianity exist before the time of Christ? The way was open for the introduction of Christianity in the first century, and Christ being led up to seize the opportunity, the result was success. The way was open for the institution of speculative Masonry in the eighteenth century, and Desaguliers and Anderson skilfully seizing the opportunity, the result in this case was also success. Each administered in its own way to the human wants, feelings, and aspirations of its own age.

As per fifth statute, we see that linen aprons and gloves had generally to be given by the entrant. However, from the latter portion of same statute, we perceive that these were sometimes dispensed with in the case of relatives, &c. In the tenth item of the 1599 Schaw Ordinance, as given at page 302 of the *Freemason's Magazine* for April 18th, 1863, there is no mention of aprons—"gluffis," or gloves, however, are mentioned. These aprons and gloves might be remnants of the "best aray" which had

to be put on by the craftsmen at the old religious processions in honour of the various saints and sacred days in Catholic times—e.g., in the "*Burgh Records of Aberdeen*," at date 1484, we read that all the craftsmen had to bear the tokens of their craft upon their breasts. And in 1505, we read that, according to ancient usage and "in the honor of God and the blissit Virgin Mary," the different crafts were all to turn out on Candilmas Day in their best array. On these occasions the masons and wrights were generally mixed up together, while the post of honour "nixt the Sacrament" was held by the smiths, as stated at page 42 ante. In order to show off all the better, clean aprons and gloves would be a great desideratum at these processions, consequently we need not wonder at it being a law that all new entrants, *inter alia*, should have to stand aprons and gloves to all present at their admission, or, as it says, "to all concerned." It saved the other members from the expense of buying them for themselves. From this we see that these articles then had no symbolic meaning, as with us now; they were more for show. Besides, as this fifth statute tells us, they used "linen" aprons, it follows that our lambskin ideas had no place there then. I am not aware of the white lambskin apron being used, as we now use it, by "Freemasons" before A.D. 1717. By this same fifth statute, we perceive that the Entered Apprentice got his mark on payment of "ane merk piece for his meassone merk." There was no Mark Degree then—such not being in existence until until about a century after 1670.

In reference to the "word," which, it has been stated, was in one case a monosyllable, we have never, as yet, either discovered what it was, or to what extent it was in general use. Was it the same in 1670 in London as it was in Aberdeen? Or had each different locality or nation a word of its own? We do not think that the use of any one word was universal. Bro. Hyde Clarke has observed that, before 1717, "The form of admission must have varied," while Bro. W. J. Hughan, a few days ago, observes "All 'degrees' have no older existence than the last century." From what has been said, therefore, it will be seen that the sodality or institution which for the last century and a half has been known as "Freemasonry," never existed before A.D. 1717. Nor was its universal ideas and system known to and practised by any lodge out of London until after the establishment of the first "Grand Lodge" there in 1717. However, after this the old operative lodges and Masonic friendly societies which existed before then gradually adopted it—just as present societies of Teetotallers might adopt the system of the Good Templars quite as easily were it not for the difference in name. Had the new system been called "Free-Teetotalism," there might have been by-and-bye a difficulty in stating when it originated! Only there is this difference between the Teetotallers and the pre-1717 Masons, viz., that the object for which both Teetotalism and Good Templarism exists is precisely similar; whereas neither the object nor the system was the same in the post-1717 speculative lodges as it was in the pre-1717 operative lodges or Masonic friendly societies. By being careful in their choice of words, or in the language which they used, Desaguliers and Anderson made things, which never before existed, appear as if they had existed for centuries—more especially could this be done with the ignorant, or with those who were ready and willing to be deceived. But, be that as it may, let the institution which is itself spotless cast the first stone at Freemasonry, for it is a fact that some of the noblest institutions which the world has ever seen have the same foundation—viz., a legend. If it be noble or beautiful men are fascinated by it, and self-delusion not only becomes easy, but is also looked upon by many as a virtue.

From the seventh statute, we are informed that they were to "honour" St. John's (the Evangelist's) Day, and "to observe and keep that day as a day of rejoicing and feasting with one another." St. John being their patron saint in Catholic times, they resolve to continue so much of the old customs as would not interfere with their altered views, and "feasting" being just as agreeable to the feelings of the Protestants of the seventeenth century as it was to their Catholic progenitors, could not of course be dispensed with. This honouring of St. John does not appear to have been universal, for the old Lodge of Kilwinning in the seventeenth century held its meetings on the 20th December; but whether at or before that time it honoured either St. Thomas the Apostle or Thomas a' Becket we cannot at present say, although in a minute of date 1779 the Kilwinning brethren resolve to hereafter hold their festival on the 21st of December, that being St. Thomas's Day. The reason why we mention Thomas a' Becket is because one of his murderers was a member of the De Morville family, which family largely assisted at the erection of Kilwinning Abbey, and possibly in Catholic times the anniversary of his martyrdom might have been kept.

The eighth statute refers to "this book"—that is the book in which they were writing down their laws, and in which certain things were to be recorded. They were to "have a special care of this Book, and to own it as their rull to walk by, and not to let it decay, neyther let the clerk keep it any longer, nor he is a wreating on it, neyther let him wreat upon it but when the three Maisters of the Keys shall be present," &c. No mention of the Bible here—the great thing is "this book," and the "Box."

In the fourteenth item of old General Lawes we find a set-off to the attempt, real or supposed, made through William Schaw in 1599 to place the Glasgow Masons under the Kilwinning Lodge, for we read that those companies in free burghs which had Seals of Cause of their own "shall nowise be interrupted nor impeded be the said General Warden within the bounds of their Seals of Cause." Now, as the "Masons" of Glasgow had their own Seal of Cause before "1599," it follows that neither the General Warden nor the Kilwinning Lodge had any right to encroach upon the Incorporation of Masons of Glasgow, or its "lodge," as the case might be.

As we perceive from page 448 of Lawie's "History of Freemasonry," the fourteen items of old Lawes and Statutes which the Aberdeen Masons have got in their 1670 book is quite similar to the last fourteen items taken from the minute book of the Aitchison's Haven Lodge, of date 1636, only the Aitchison's Haven book contains ten paragraphs extra. It was customary for these old lodges to correspond with each other in reference to work, wages, or runaway servants, &c. For a long period the Coipland family appear to have had the supervision of Masonic affairs in and around Aberdeenshire, as is stated in a Royal Grant issued by James VI. in 1590 to Patrick Coipland; the principal duty seems to have been to settle all trade disputes within their district. In the seventeenth century the St. Clairs of Roslin had the same privilege granted to them by the Masons of the midland counties. There is an absurd legend abroad to the effect that the St. Clairs of Roslin, long before the establishment of the Grand Lodge of Scotland in 1736, held the office of "Hereditary Grand Master" of the Masons; but that is a mistake. There never has been as yet an "Hereditary Grand Master" of the Scottish Masons. The first who ever bore the title of "Grand Master" in connection with the Masons of Scotland was William Sinclair, Esq., of Roslin, and he was elected to that office upon the institution of the Grand Lodge of Scotland in 1736. He only held it for one year, and was in 1737 succeeded by the Earl of Cromarty. The first individual who ever bore the title or presided as "Grand Master" of the Masons anywhere was Anthony Sayer, Esq., first Grand Master of the Grand Lodge of England—the mother Grand Lodge of the world.

The copy of Aberdeen records now before us extends to 1779, but as yet we have seen no reference to the chivalric degrees. As none of these existed until long after 1717, it is not necessary for us to deal with them here, we shall therefore in our next proceed to give the old Lawes and Statutes ordained by the Honourable Lodge of Aberdeen in 1670.

(To be continued)

## SCOTLAND.

### THE AMERICAN KNIGHTS TEMPLAR IN GLASGOW.

Some time ago we announced that a large party of gentlemen connected with the Commandery of Knights Templar at Alleghany, Massachusetts, had determined to pay Glasgow a visit on the tour they contemplated making of the principal parts of Europe, and that they intend to make their visit also a tour of inspection of the Knights Templar Encampments and other Masonic bodies in the various cities through which they might pass, and that they would come fully equipped with all the paraphernalia of American Templars, who are even more fond of them than their English or Scotch brethren. The tour is taken under the auspices of the Messrs. Cook, the experienced tourists' guides. They left Queenstown on the 13th ult., and since then have visited all the places of interest in Ireland. They sailed from Belfast on Friday night, and on their arrival at Glasgow, were met at the station by a deputation from the Glasgow Girvan Encampment, No. 32, of Knights Templar, who had made arrangements for their reception and entertaining them during their stay in that city, which was limited to two days, as they had arranged to go by the Iona on Monday morning, visiting Glencoe, Ben Nevis, Staffa, Iona and the Isles, then by Inverness to London. After visiting the principal places in England, they make the tour of France, Holland, Switzerland and Italy, returning by Germany and the Rhine. The Glasgow Knight Tem-

plars having communicated with them on their arrival at Queenstown, had made arrangements to give them a banquet, which accordingly took place on Saturday, the 24th ultimo, at their own Hall in Struthers-street, which was well attended, though had it been any other day, they would doubtless have turned out in even greater numbers to welcome their Transatlantic confreres.

The banquet took place at six o'clock, under the presidency of Sir Knight Robert Bell, the M.N.C., of the Glasgow Encampment, who was supported on his right by Sir Knight Wm. Hamilton, M.E.C. of the Alleghany Commandery, and on his left by the Hon. T. Jenkinson, American Consul, &c. The duties of croupier were ably performed by Sir Kt. J. E. Speirs, C.G., who was supported by T. Clanachan, P.M.C., &c., &c.

Full justice having been done to an excellent repast, the Chairman proposed the first toast on the programme, "The Queen and Royal Family." He said: "This is a loyal toast, which I have no doubt will be loyally responded to. As a family, they have long presided over our destinies, and that too with our full acceptance. We are not only still loyal, but, for the satisfaction of our worthy guests, I may say, and say without fear of contradiction, that we are more loyal now than ever. This increase of loyalty is not with Freemasons only, but with subjects generally. There is evidently a growing admiration for our Queen and the Royal family. She is indeed worthy of our highest eulogium. She is patroness for the Craft in Great Britain, and extends her hand to all its charities. On that ground we have a right to drink this toast with all the greater enthusiasm. Whether we view our gracious Queen in her private, public, or political life, we find the same generous, conciliating heart, and the same traces of peace, harmony and prosperity. I am certain it is the ardent desire of all her faithful subjects that she may live long to enjoy that peace and prosperity which she has heretofore enjoyed. The Prince of Wales, too, is not only a brother and a companion, but a Knight Templar—not only a distinguished, but a zealous one. He gives great encouragement to all the charitable institutions of the Craft, which in itself is good. But the fact of his being a brother, is sufficient to make us drink this toast with all the warmth of a brother's heart. The Princess of Wales has now recovered her usual health, and last month she was made Patroness of one of the chief Masonic charitable institutions. Therefore, let us now show that we are not only loyal but grateful for the interest the Queen and Royal family take in the real welfare of the Craft, by giving this toast our heartiest reception.

Music, "God save the Queen."

The Chairman: The next toast is that of "The health of the President of America." From all that we can learn of General Grant, we judge that our cousins have been wise in the selection of their present President. A greater number of excellent qualities in one person is, I believe, not to be found. Are we not proud that such a man is of Scottish extraction? Chide us not for this. Are we not proud, too, that by his persevering activity and heroism he has been the grand agent in accomplishing the greatest temporal blessing the world has ever seen, namely, that of abolishing slavery—the most disgraceful of all evils. He has utterly destroyed its bulwarks, thrown open its floodgates, to allow the gospel of peace to enter in. It was certainly an expensive, a protracted and severe struggle. But who can measure the greatness of the victory? Time alone can reveal this. Grudge not your taxation. Let the honoured name and memory of Grant go down to the latest generation in letters of gold. I have, this week, had the pleasure of reading his opinion on the Washington treaty. It is like himself, conciliatory and good; like the hero of Richmond, who fed his enemies and sent them away in peace. Is it not gratifying alike for us and our welcome guests that the grievous disputations between us, the two great branches of the Anglo-Saxon race, are now amicably and finally settled. It is also congratulating for us, as Masons, that one of the joint High Commissioners in that treaty was the Grand Master Mason of England. Need I say that we were highly honoured by the warm Masonic reception he received at Washington while engaged in that treaty, by Masons—Masons from all quarters of America, some of whom travelled thousands of miles to do us that honour. Ours was the honour, his was the reception—the magnificence and grandeur of which no tongue can sufficiently portray. I may therefore safely prophecy that when our distinguished guests and brothers reach England, they may expect to receive a hearty welcome from the brethren of the Craft. It is surely delightful that the loving principles of Masonry are spreading so fast. The more rapid its progress the sooner will our swords be beat into ploughshares and our spears into pruning-hooks, or laid up in our archives as mementoes of the past. The little river that divides us from England has long since been thus Masonically covered; the Irish channel is being bridged with stones from the same fraternal quarry; and

this evening we have the Atlantic spanned with the same ever-widening Royal Arch of Love on which we delight to stand to exchange our brotherly feelings. Now, Sir Knights, seeing that the President of America has done his utmost to make us one, and that our fraternal friendship forms so delightful a background to that lately-finished harmonious picture of peace, let us now, with our whole hearts, and with all our enthusiasm, drink a full bumper to this toast, with which I am proud to have the honor of coupling the distinguished name of Sir Knight Jenkinson, our American Consul. To the good health and long life of President Grant. (Drunk with enthusiasm.)

Song, "A' Brethren, a'."

The American Consul, in replying, said it had given him a great deal of pleasure to accept the invitation to be present at this fraternal meeting of Masons from both hemispheres, and to address a meeting composed of Americans and Britons, as such meetings were calculated to increase the harmony and good-will that already existed between them. We were pleased to join you in honouring your Queen, and you have well repaid us by the enthusiastic way in which you have responded to this sentiment. There are many points of resemblance between the two nations, and we are as proud of our Washington as you are of your Wallace. The same love of liberty, the same love of nature, the same feelings and sentiments, filled the breasts of both peoples, and they felt that they were indeed brothers. To this feeling the Orders of Masonry had no doubt very much contributed, for they taught that all men are brothers and all equal, and that it was the duty of all to spread peace and goodwill among men. Before sitting down he would like to give one word of warning to his countrymen. It was not to caution them against the irritability, the pride, or the jealousy of those whom they had come to visit, but he would warn them to beware of their hospitality. Scotch beef was good, and Scotch toddy not bad (if taken in moderation), but they must beware of being pressed too much. The hearts of the Scotch people were so warm, and their invitation so kind—as they might judge from the example before them—and he knew his American brethren were so warm-hearted and ready to appreciate kindness, that he feared, for the honour of his country, lest at any time they should suffer Scotch hospitality to overcome American moderation. (Laughter.) He would conclude by again thanking their hosts for the very cordial reception they, and the name of their President, had received. (The speaker throughout was loudly applauded.)

The Chairman next gave "The Grand Commanderies of America." It would be out of place at present (he said) when our time is so limited, to turn up the history of the Crusades and give you an account of the origin of Knight Templary, or to examine the annals of its amazing progress, and the despotic and treacherous way in which it was overthrown by its malignant foes, who so mammon-like thirsted for its material wealth. Let us rejoice that despotism, with all its infernal machinery, could not crush the spirit of our first Christian Order. It has again sprung up from the honourable ashes of our great Christian hero—its Grand Master, James Bernard Molay. It has now taken deep root in the western hemisphere, where it is spreading far and wide, and at this moment is ready to go forth against the bitterest despots, in the defence of its glorious principles. But happily for us, the word despot is fast losing its significance. It has of late been consuming itself on the very spot where it sought to consume our respected, our valiant, our magnanimous Order. Sir Knights, it gives us great pleasure to hear that Knight Templarism is increasing so rapidly in the United States. It is also making much progress in England. But I am sorry we cannot say this of Scotland. A few of us in Glasgow are alive to this fact, and we are now bestirring ourselves. I may say that this evening's entertainment is the first-fruit of our labour. It will be a new era in our history. We will, I doubt not, have to record to you the happy effects of your sojourn in our midst. May the God of all grace be your God and guide; may He conduct you during the remainder of your pilgrimage, and bring you again to your own homes in safety and peace, is the heart's desire of every Sir Knight of this encampment. I have much pleasure in coupling with this toast the Alleghany Commandery. (Loud cheers.)

After the toast had been duly honoured, the Chairman called upon Sir Knight Wheeler to recite a poem he had composed in honour of this visit, which he did as follows:—

#### THE GLASGOW KNIGHT TEMPLARS' WELCOME TO THE AMERICAN KNIGHTS TEMPLAR.

A welcome to each noble guest!  
We bid you welcome to our feast.  
Templars offer not sumptuous fare,  
But our crust and cup we freely share;  
The shelter of our tent we give,  
That all may enter in and live.  
Then, pilgrim, tarry here, my son  
Rest and refresh, and travel on.

Welcome, thrice welcome, to our board,  
And to the best we can afford ;  
With joy we greet your knightly band,  
On your arrival in our land ;  
With love your proffered hand we take,  
And welcome you for friendship's sake ;  
With joy we recognise each other,  
And hail each true Masonic brother.

From Alleghany's sides you come,  
We welcome you to Scotia's home,  
Five thousand miles o'er land and sea,  
Then cordial let our greeting be.  
You come to us with sword and spear,  
Yet not as foes do you appear ;  
Fraternal greetings here you bring,  
Fraternal greetings, too, we sing.

At home, abroad, on land, on sea  
Our mystic brethren we see ;  
In every clime throughout the world  
Our Craft's broad banner is unfurled,  
The flag whose colour is light Blue—  
Emblem of all that's just and true.  
Beneath its ample folds, I ween,  
True men of every rank are seen.

The pride of caste is here unknown—  
Merit's the only rank we own ;  
As Widow's sons we help each other,  
We're bound to always greet a brother.  
But hailing from a distant land,  
With extra zest we take your hand,  
With heartfelt joy we hail your trip  
And, joyful, give the Mason's grip.

Then, as Companions of the ARCH,  
We greet you on this friendly march.  
Sojourners in our land awhile,  
We meet you with a friendly smile ;  
We know that in your train you bring  
The Priest, the Prophet, and the King,  
And Scribes, expounders of the Law  
From whence we inspiration draw.

The Master's Mark and the Keystone  
To you alike are both well known ;  
You've passed the Chair, likewise the Vail,  
And know what mysteries they reveal,  
And kindred Orders too, no doubt,  
The world would like to know about :  
Companions of the *Red Degree*,  
It is with pride we welcome ye.

All Masons learn from early youth  
"Brotherly Love, Relief, and Truth,"  
Of these, no doubt, you are bright exemplars,  
But something more's required of Templars ;  
And still as brighter grows your sight,  
The less you need of outward Light ;  
Upon your arms we trace with glee,  
The emblems of the *Black Degree*.

We own those claims to our goodwill,  
As proof of something nobler still :  
You a more Holy cause espouse,  
You all have taken deeper vows,  
A longer pilgrimage have ta'en  
And washed your hands from earthly stain,  
I have been engaged in solemn rites,  
And pledged yourselves as brave Sir Knights ;

Have girt upon your thighs the sword  
To bravely battle for the Lord,  
His cause and Temple to maintain  
Till all His foes are crushed and slain.  
The virgin and the widow, too,  
Succour and help may claim from you.  
Then enter our tent awhile, my son,  
Rest and refresh, then travel on.

As all are pledged to serve the Lord,  
Apostles of His will and word,  
Upon this consecrated ground  
May ne'er a Judas e'er be found,  
But each, like taper firm and bright,  
Shed a pure calm resplendent light,  
That all the world may plainly see  
How Templars dwell in unity.

Then drink to Hiram King of Tyre,  
Who fed the true Masonic fire ;  
Another cup then let us bring  
To Solomon, the wisest king,  
Who the first temple built to God,  
And all who have his footstep trod ;  
Then a libation let us pour  
To him, the Widow's son of yore.

Now pause awhile, and let us think  
Ere we the next libation drink ;  
Let no vain idle thought intrude,  
The drink be pure, the cup be rude,  
Now take the draught with bended knee,  
In His name we shall conquerors be ;  
But sacred is the Templar's vow,  
And I no more dare utter now.

When you return across the main,  
May this one feeling still remain :—  
In England, Ireland, Scotland too,  
We found the brethren firm and true,  
Lodge and Encampment all the same,  
Each warmed at a Mason's name,  
With open hand and kindly heart,  
Masonic knowledge to impart.

While in our tent refresh awhile,  
Then travel on through Britain's Isle.  
Where'er you go, I dare be bound,  
A kindly welcome will be found—  
But none more cordial, while you live,  
Than what the Girvan Knights now give.  
So I'll conclude as I begun :  
A hearty welcome to each one.

Sir Knight Gardner said their M.E.C. Hamilton had requested him to reply, for he was something like Grant—a first-rate commander, a good man, and also a Scotchman—but also like Grant, he would always shirk a speech if possible ; but he (Sir Kt. Gardner) felt it a pleasure, as well as a privilege, to respond on behalf of the American Commanderies. The task was large, for their camp was vast, but after the excellent poem they had just listened to he was inspired to speak. He should not dwell on the wonders of his great country—its thousands of miles of telegraph wires ; its railways, 3000 or 4000 miles in length without a break ; its chains of mountains, 2000 miles in length ; its rivers, that run as far as half the distance he was now from home ; its cities, that spring up as if by magic, some of which could vie in architectural beauty with Glasgow, Edinburgh, London, or other cities in the old country, and they must remember that their sites, in many instances, 30, 20, or even 10 years ago, were portions of the howling wilderness, with not a single dwelling near them. It was a marvel to many how this was accomplished ; how men from the east and the west, the north and the south, should meet together, coalesce, organise and build cities. But he would explain the mystery. It was Masonry, to a very great extent that caused it. We got Masonry (he proceeded to say), and Knight Templary too, from you, but like everything else, in that prolific soil they have grown to gigantic proportions. Do not think I am speaking in a boasting spirit, for if there is a boast, you are entitled to share, as the authors of it. I boast of Masonry not for myself, but our commercial interest is due to the same cause. Correspondence with you have known Masons with us, and opened up new sources of trade and commerce. So in building up our cities ; men from all quarters meet there with honoured brethren, and immediately there is an electric current rises, not only to the head but to the heart. That is the grand secret of our great success. I claim the honour of it for Masonry, and on behalf of the Commanderies of that great continent, as well as in the name of us present, thank you for the reception you have given us, and the way you have received this toast. (Cheers.)

"The Lord Provost, Magistrates, and Town Council of Glasgow" was then given by the Croupier ; followed by "The Commercial interests of the British and American Dominions," proposed by Sir Kt. F. G. Dougal, and responded to by Sir Kt. Robert Mitchel.

Sir Kt. M. Wilson, in a brief but eloquent speech, proposed "The health of the Visiting Sir Knights, and the Alleghany Commandery, No. 35."

The S.W., Sir Kt. D. A. Cook, replied, expressing the great gratification they all felt at the noble reception they had that day met. It was far in excess of what they had anticipated, though he must confess that when they organised this trip they fully expected to meet with a fraternal welcome from all Masonic bodies they might come in contact with, but on their very arrival at Queenstown they found the Glasgow invitation awaiting them. They gladly accepted the invitation, and this night would live in their memories long after their return to America.

The Croupier then gave "Freemasonry all over the World," which was responded to by Sir Kt. John Scott.

Sir Kt. Thos. Palmer, P.E.C. of the Alleghany Commandery proposed "The Girvan Encampment, No. 32." He said the proposing of this toast was both a pain and a pleasure. He had found the Girvan brethren true Masonic knights. Knight Templarism was increasing in England, though not so rapidly as with them in America ; but here in Scotland, the former home and refuge of the Order, most of the Priors and Encampments were either dormant or met so seldom as to be little better. All the more credit should therefore be given to the Girvan Encampment for the way in which they had kept up monthly meetings, while more pretentious bodies could not once in a quarter get enough knights to open an encampment. He had examined into the matter and looked at their charter, which proved that they were the oldest regularly-constituted body of Knights Templar in Scotland, working under the old Constitution and in accordance with the ancient landmarks of the Order. They ought to be the governing body in this kingdom, and if he returned in a few years he should be more than surprised if he did not find them the Grand Commandery of Scotland. These reasons, in addition to the kindness shown to himself and coadjutors, made him ask them to do full justice to the toast. (The E.C. led the American fire of 9 in a way that nearly electrified their hosts.)

It was then proposed, and carried *unm. con.*, "That the whole of the members of the Alleghany Commandery now present be at once affiliated as honorary members of this encampment."

The N.C. requested Sir Kt. T. Clanachan, P.N.C., as the oldest member of the encampment, to administer the obligation, and also respond to the toast, which he did.

The remaining toasts were : "The health of the Chairman, Commander Bell" "The E.C. Hamilton," "The Croupier," and "Happy to meet, &c.," all of which having been duly honoured and responded to, Sir Kt. E.C. Hamilton led the company in a hearty rendering of "Auld Lang Syne," and thus ended this fraternal meeting.

During the evening a variety of songs were sung, those of Professor Slack, of Alleghany, eliciting loud applause.

The members of the two encampments attended Divine service at the Cathedral.

#### DUNDEE.

The committee of Lodge Ancient, No. 49,

Dundee, have been doing a good work, and have just brought it to a very agreeable termination. For a long time back a desire has pervaded the brethren of this lodge that the services of their R.W.M. (Bro. Kelt) to his mother lodge should not be allowed to remain acknowledged—he having filled several offices with acceptance, but with special reference to his long term of presidency, being unanimously returned to the chair no less than *five* successive years. It was therefore arranged that Bro. Kelt should give sittings to one of our best photographers, with the view of presenting him with a full life-size photo on canvas, and finished in oil. Bro. G. F. Roger was entrusted with the work, and has even excelled his usual success in producing a decidedly fine picture. Bro. Kelt is represented in the full regalia of office, wearing the jewels of the various degrees he has attained to. In the meantime such unlooked-for liberality manifested itself on behalf of the subscribers that it became evident the committee would have more than sufficient for their purpose. A very handsome sum in sovereigns was thereafter placed in a purse for Mrs. Kelt, to be presented at the same time with the portrait.

The meeting for presentation was called in the Lodge Hall, Murray-gate, Bro. Alex. Robertson, Deputy Master, presiding. There were present : Past Masters Ritchie and Dickson (of 49), R.W.M.'s Longmuir (47) and Roger (225), as well as several Past Masters of other lodges, and a number of distinguished brethren.

The lodge having been placed under the care of the J.W., and the usual loyal and patriotic toasts given and responded to, the Acting Master then desired Bro. Buick to give the toast of the evening and make the presentation.

Bro. Buick alluded, in a few well-chosen sentences, to Bro. Kelt's lengthened connection with Lodge Ancient, the healthy state of its funds, and recent additions to the property, which, he said, were mainly due to Bro. Kelt's excellent generalship. He concluded by reading the inscription on the picture, and asking Bro. Kelt's acceptance of it. Before sitting down, he also presented a purse of sovereigns, requesting Bro. Kelt to place the same in Mrs. Kelt's possession. Both of which were gracefully acknowledged by Bro. Kelt.

The remainder of the evening was spent in a most enjoyable manner, the Acting Master calling to labour at the accustomed hour—"all happy to meet, sorry to part, and happy to meet again."

#### KELSO.

A meeting of the members of Tweed Lodge, No. 261, was held in the lodge-room, Cross Keys Hotel, Kelso, on Thursday evening last week, for the purpose of initiating a number of gentlemen who had come forward to enroll themselves as members of the Order. The office-bearers of the lodge had some time previously invited Bro. J. S. Macgregor, Past Master of St. David's Lodge, Berwick-on-Tweed, to pay them a visit, along with as many brethren of his lodge as might find it convenient to attend with him, for the purpose of working the lodge and the degrees in the same manner as done in England. Accordingly a deputation came from Berwick-on-Tweed, consisting of Bros. Macgregor, Gibson, Hopper, Struthers, Scott, Moor, Moffat, and others. The members having assembled, the Right Worshipful Master requested Bro. J. S. Macgregor to occupy his seat and work the lodge, which was done in a manner not to be excelled, the entire degrees being gone through.

After the business of the meeting was finished, the brethren, to the number of forty, sat down to an excellent supper. After doing full justice to the repast, Bro. J. S. Macgregor proposed "The Health of the Queen," and afterwards "The Prince of Wales, Patron of the Craft in Scotland." Next proposed in succession was "The Grand Lodges of Scotland, England, and Ireland ;" then "The Provincial Grand Lodges of Scotland," coupled with the health of Bro. Gibson, Provincial Grand Warden of East Lothian, who replied. The Acting Master next gave "The Tweed Lodge" (261), and coupled the toast with the name of the Right Worshipful Master, Bro. James Steel, who replied, and expressed the great pleasure they all had in being visited by the deputation. He begged to propose "The Healths of the Brethren from Berwick," and he hoped it would not be long until a similar deputation would visit them from Kelso. He coupled the toast with the name of Bro. J. S. Macgregor. Bro. Gibson proposed "The Absent Brethren," and other toasts followed. Some excellent songs were sung by several of the members during the evening, and the brethren broke up after spending a very happy night.

The following reports stand over for want of space :—Lodges 597, 779, 863, 1107, 1154, 1275, and 1314 ; Chapters 148 and 619 ; also a report of "Grand Masonic Ceremonies at Albany," from our own Special Correspondent.



### LAYING THE FOUNDATION STONE OF A MASONIC HALL AT SWANSEA.

A Provincial Grand Lodge for the eastern division of South Wales was held on Thursday, 6th inst., at Swansea, with the view of laying the foundation-stone of a new Masonic hall. The ceremony was performed by the R.W. Prov. G.M., Bro. Theodore Mansel Talbot, the gathering of brethren from all parts of the province, and from the neighbouring districts, being larger than has been known in Swansea for a long time past.

The Provincial Grand Lodge opened at twelve o'clock, when a right Masonic welcome was given to visiting brethren from the neighbouring provinces, those from Monmouthshire mustering in great force, with the W. the Deputy the Prov. G.M., Bro. S. G. Homfray, at their head. The R.W. Prov. Grand Master then invited those present to assist him in laying the foundation-stone of a new Masonic hall for the accommodation of the Indefatigable Lodge, 237. A procession was then formed, which marched in the following order:—

Two Tylers with drawn swords.  
Band of the Royal Glamorgan Artillery Militia.  
Brethren, not being members of any lodge.  
Talbot Lodge, No. 1323.  
Bute Lodge, No. 960.  
Afan Lodge, No. 833.  
St. David's Lodge, No. 679.  
Brecknock Lodge, No. 651.  
Cambrian Lodge, No. 364.  
Indefatigable Lodge, No. 237.  
Loyal Cambrian Lodge, No. 110.  
Glamorgan Lodge, No. 36.  
Members of other lodges, Visitors.  
Architect with Plans.  
Builder with Frowel on cushion.  
Cornucopia with Corn—Bro. David Williams, P.M. and P. Prov. G. Sec.  
Ewer with Wine—Bro. Thomas Powell, P.M. and P. Prov. G.D.C.  
Ewer with Oil—Bro. J. T. Nettle, P.M.  
Past Prov. Grand Pursuivants.  
Prov. Grand Pursuivant.  
Past Prov. Grand Organists.  
Prov. Grand Organist.  
Past Prov. Grand Directors Ceremonies.  
Prov. Grand Director Ceremonies.  
Past Prov. Grand Superintendent of Works.  
Prov. Grand Superintendent of Works, with Plate bearing inscription.  
Past Prov. Grand Sword Bearers.  
Past Prov. Grand Deacons.  
Past Prov. Grand Secretaries.  
Prov. Grand Secretary, with Book of Constitutions on a cushion.  
Past Prov. Grand Registrars.  
Prov. Grand Registrar, with Bag.  
Past Prov. Grand Treasurers.  
Prov. Grand Treasurer, bearing phial with coins, &c.  
Past Grand Wardens.  
Visitors of Distinction.  
Corinthian Light, borne by Bro. Peter Holway.  
Column of Prov. J.G.W., borne by Bro. Peter Tulloch.  
Prov. Junior Grand Warden, with Plumb Rule.  
Doric Light, borne by Bro. William Bowen.  
Column of Prov. S.G.W., borne by Bro. E. M. Castle.  
Prov. Senior Grand Warden, with Level.  
Prov. Junior Grand Deacon.  
Past Prov. Grand Chaplains.  
Prov. Grand Chaplain, bearing the Sacred Law on a cushion.  
Prov. Grand Steward, with wand.  
The Deputy Provincial Grand Master.  
Prov. Grand Steward, with wand.  
Ionic Light, borne by Bro. Simon Goldberg.  
Mallet, borne by Bro. W. T. Canton, Banner.  
Prov. Grand Sword-bearer.  
Prov. Grand Steward, with wand.  
The Provincial Grand Master.  
Prov. Grand Steward, with wand.  
Prov. Grand Senior Deacon.  
Prov. Grand Tyler.

The procession left the starting point at one o'clock, and proceeded to the site of the new Hall, next to the St. Ives. On reaching the site of the building the brethren at the head of the procession halted, opening right and left, facing inwards, leaving room for the R.W. the Prov. Grand Master to pass up the avenue thus formed, he being preceded by his standard and sword bearer. The Worshipful the Deputy Prov. Grand Officer and brethren followed in succession from the rear. At this point the band played selections from the "Creation."

The stone being previously prepared, and the plate, with the proper inscription, the upper stone was raised, and the Prov. Grand Chaplain (Bro. the Rev. Mr. Jones, vicar of Llanmadoc) offered up prayer.

The Prov. Grand Treasurer having, by the command of the R.W. Prov. Grand Master, deposited in the cavity various coins of the present reign, &c., the cement was laid on the stone with the trowel which was presented for the purpose, and the upper stone was slowly let down, solemn music playing. Being properly placed, the R.W. Prov. Grand Master proved that it was properly adjusted by the plumb rule presented to him by the Prov.

J.G.W., by the level delivered to him by the Prov. S.G.W., and by the square delivered to him by the Deputy Prov. Grand Master, after which the mallet was handed to him, with which he gave the stone three knocks. The R.W. the Prov. Grand Master then delivered to the builder the several implements for his use; the plans of the building were presented by the Prov. Grand Superintendent and the R.W. the Prov. Grand Master, having approved them, delivered them to the architect for his guidance. The brethren bearing the corn, wine, and oil now approached and presented the vessels in order to the R.W. the Prov. Grand Master, who, after pouring them upon the stone, declared the stone properly laid according to ancient custom. The Prov. Grand Chaplain concluded with the Benediction, after which the band played the "National Anthem."

The procession then re-formed in the same order, and returned to the Lodge room, when the Provincial Grand Lodge was closed.

The brethren afterwards dined together at the Mackworth Hotel, upwards of 250 sitting down to the banquet, presided over by Brother Lawrence Tulloch, P. Prov. G.S.B., W.M., of the Indefatigable Lodge; the vice-chair being filled by Brothers G. Bradford and W. E. Brown. An excellent spread was served up, to which ample justice was done, the band playing a selection of music during the banquet, under the leadership of the band-master, Mr. H. Clews.

The Chairman proposed "The Queen and Craft," "The M.W. the Grand Master," and "The Deputy Grand Master and the Officers of Grand Lodge," which were warmly and Masonically responded to.

The Chairman next proposed "The Right Worshipful the Provincial Grand Master," which was received right heartily, and drunk with Masonic honours.

The Prov. Grand Master, who was warmly received, rose to respond. He said that during the time he had had the honour of presiding among them, he had had many occasions to respond to their good wishes, but this was the first time he had been called on to execute one of the privileges of a Provincial Grand Master—that of laying the foundation stone of a new Masonic building. He was pleased to know that on no former occasion, when he had found it necessary to call a Provincial Grand Lodge together had there been a better gathering than the present. The occasion that had brought them together was not a common one. It had never happened before during his Mastership, and might not occur again. He thanked them all heartily and sincerely for responding so readily to his call, and also expressed his thanks to the W.M. of the Indefatigable Lodge for the hearty welcome which had been given to him, and for the handsome trowel which had been presented to him. He looked upon this as an earnest of the good will which was entertained towards him by the members of the Indefatigable Lodge, and which he would do his best to reciprocate. (Cheers.)

The Chairman next proposed "The Worshipful the Deputy Provincial Grand Master," which was heartily drunk with Masonic honours.

Bro. E. J. Morris, D.P.G.M., responded. He said the occasion was one in which he had taken the greatest possible amount of interest, and it afforded him sincere gratification to see the undertaking commence under such favourable auspices. He wished with all his heart continued prosperity to the Indefatigable Lodge, and happiness to the members, and he sincerely hoped the future of the lodge would be as deeply graven and as satisfactorily written in the annals of prosperity and success as had been its past. (Applause.)

The Chairman then proposed "The Provincial Grand Lodge of Monmouthshire."

Bro. S. G. Homfray, Prov. G.M., who was received with cheers, responded, and while thanking the brethren of the Eastern Division for the kindly feeling which had been displayed by them towards the Monmouthshire brethren at all times, hoped the present gathering would have the result of cementing still closer the bonds of brotherly feeling between the two provinces. (Cheers.)

The Chairman then proposed "The Provincial Grand Officers," which was received with enthusiasm, and drunk with Masonic honours.

Bro. J. G. Hall, P. Prov. G.S.W., and Bro. Colonel Hill, Prov. G.S.W., (Cardiff) responded.

The R.W. Prov. Grand Master then proposed "The Indefatigable Lodge," and paid a very high compliment to the Masonic ability and personal worth of Bro. Tulloch, the W.M. of the Lodge, who responded.

The toast of "The Visitors" was coupled with the names of Bro. Clarke (Cardiff), Bro. Harris (Tenby), and Bro. W. E. Jones (of the St. Francis Lodge, Canada), all of whom responded, which brought the official list of toasts to a close.

A dinner was given to the workmen engaged at the building, which was supplied by Bro. H. C. Tate, Nelson Hotel. The weather throughout the day was most unfavourable.

### Reports of Masonic Meetings.

#### T H E C R A F T .

##### PROVINCIAL.

LIVERPOOL.—*Mariners' Lodge, No. 249.*—On Thursday se'nnight the monthly meeting of the above lodge was held at the Masonic Temple, Hope-street, Liverpool, the principal business being the installation of the W.M.-elect, Bro. Henry Pearson. The attendance of brethren was unusually large, and the proceedings were marked by a harmony and unanimity which were both pleasant and instructive. During the year just closed, No. 249 has made rapid and decided progress, not only in numbers, but in the standing of its members and the character of its working. This satisfactory progress is due in a large measure to the invariable courtesy and indefatigable zeal of Bro. J. Kellett Smith, W.M., who neglected no opportunity of advancing the interests and maintaining the dignity of the lodge—a work in which he was ably seconded by an efficient staff of officers, whose careful attention to their respective duties is worthy of imitation and commendation. No fewer than about 20 visitors were present on this occasion, amongst these being a number of Provincial Grand officials, P.M.'s, and others. The lodge was duly opened in the three degrees, the minutes of previous meeting were read, and a Board of Installed Masters was subsequently held. The ceremony of installation was performed in a highly effective and impressive manner by Bro. J. K. Smith, I.P.M., and Bro. H. Pearson, W.M., afterwards invested the following officers:—Bros. E. Hughes, S.W.; J. Hyde, J.W.; J. J. Rose, S.D.; J. Lloyd, J.D.; De la Parelle, Sec.; R. R. Martin, Treas.; C. Leighton, M.S.; R. Carter, S.S.; J. Heyes, J.S.; C. Leighton, O.; Pemberton, Leader of Chair; and Ball, Tyler. The Committee of Management was then appointed. After granting relief to several applicants, and the transaction of some other business, the lodge was closed in due form. The brethren subsequently adjourned to the Adelphi Hotel, where they sat down to a splendid installation banquet, provided with the greatest liberality by "mine host," and served in the most expeditious manner. Between 70 and 80 sat down, under the presidency of Bro. H. Pearson, W.M. After dessert had been placed on the table, the W.M. proposed the toast of "The Queen," remarking that he was sure that amongst the whole body of the people was she more loyally respected than amongst Masons. (Hear, hear.)—(The toast was responded to with true Masonic enthusiasm.)—Bro. W. Crane, P.M. 249, next submitted "Bro. Albert Edward, P.G.M., Prince of Wales, the Princess of Wales, and the rest of the Royal Family," expressing a hope that their brother, the Prince, would, when he ascended the throne, fill his exalted position in a manner which would do credit to the memory of his predecessors, and prove satisfactory to the English people. He had already proved himself a good Mason, and therefore worthy of the cordial recognition conveyed in the toast.—(The brethren responded with great cordiality and Masonic honours.)—Bro. Jones, P.M. 249, proposed "The Marquis of Ripon, M.W.G.M., and the Earl of Carnarvon, R.W.D.G.M." In the course of a short speech, Bro. Jones referred in eulogistic terms to the well-deserved honour which had been conferred on their illustrious brother, the efficient manner in which he had performed his State duties, and the "golden opinions" he had earned from the brethren across the Atlantic.—After the toast had been duly honoured, Bro. Pinnington, P.M. 249, proposed "Sir Thomas G. Fermor-Hesketh, Bart., M.P., R.W. Prov. G.M., Lord Skelmersdale, W.D. Prov. G.M., and the Provincial Grand Officers," referring to the satisfactory manner in which the respective offices were filled.—The toast was duly honoured, and Bro. Dr. Mercer Johnson, Prov. G. Steward, responded in a highly facetious speech.—In submitting the toast "The Worshipful Master," Bro. J. K. Smith said he was quite sure the brethren would receive it with even more cordiality than any which had been given that evening. The Mariners' Lodge had the names of many very eminent P.M.'s, but he believed Bro. Pearson would go out of the W.M.'s chair with an honour equal to any which had gone before him. Bro. Pearson had for many years been connected with the lodge in various offices, in each of which he had proved his usefulness. He (Bro. Smith) would conclude by wishing him long life and happiness, and trusted that the coming year would be the very happiest of all. (Cheers.)—(The toast was received by the brethren with utmost enthusiasm.)—The W.M. expressed his gratitude for the manner in which his health had been drunk. Although he had filled every office in the Mariners' Lodge during his eight or nine years' connection with it, he assured the brethren that he had no intention until last year of going into that chair, feeling content in filling any office, however humble, which would contribute to the prosperity of the lodge. (Hear.) At the solicitation of a few brethren, however, he had agreed to accept the position of W.M., of the responsibility and cares of which he was not ignorant. He was glad to know that he had been placed in the chair without one adverse vote, and if it pleased the Great Architect of the Universe to spare him, he trusted that he would always be found ready and willing to do his duty. He assured them with all sincerity that he would do his utmost to further the interests of the lodge generally, as well as those of every individual member.—The W.M. then gave the "Installing Master," and said no one had filled that chair who had been more worthy of imitation than their immediate P.M., Bro. Smith. They must have been delighted with the energy and courtesy shown by him as W.M., and with the effective manner in which he had performed the duties of Installing Master that afternoon. He (the W.M.) was sure

that he could not have selected one who would have performed those duties more thoroughly. In Bro. Smith he had a very good example, and one he would try to imitate as far as he was able. He must also acknowledge the services Bro. Smith had rendered him since he (Bro. Peason) was W.M.-elect. Twelve months ago, that chair was anything but "bed of roses," but Bro. Smith, by his tact and good management, had left the lodge united almost to a man, and marked by the harmony and love which ought especially to characterise Freemasons. He spoke this to the honour and credit of Bro. Smith. (Cheers.)—The toast was received by the brethren with great cordiality.—In acknowledging the compliment, Bro. Smith thanked them for the flattering way in which the toast had been given and received, said his efforts had been a labour of love, and said he would continue to seek the prosperity and harmony of that lodge.—"The W. P.M.'s of Lodge 249" was given by the W.M., and acknowledged by P.M.'s Pinnington, Jones, and De la Parelle; "The Officers of the Lodge," by the W.M., responded to by Bros. Hughes, S.W., and Hyde, J.W.; "The West Lancashire Masonic Educational Institution," given by Bro. De la Parelle, and acknowledged by Bro. R. H. D. Johnson; "The Visiting Brethren," by Bro. Hughes, responded to by Bros. Sheldon, Washington, S. Hayne, &c.; "Absent Seafaring Brethren," by the W.M.; and "The Press" (acknowledged by Bros. Wood and MacKenzie. The Tyler's toast, "All Poor and Distressed Brethren," brought the list to a close. A sum amounting to upwards of £2 was collected for the West Lancashire Masonic Educational Institute. Harmony was contributed by Bros. Washington, Hughes, Sheldon, Pemberton, &c., and a recitation by Bro. J. M. Johnson, and the brethren separated after enjoying a most pleasant evening.

**CROYDON.**—*Frederick Lodge of Unity, No. 452.*—A meeting of this lodge was held on the 4th inst., at the Railway Hotel, Sutton. Present: Bros. C. W. Dormmett, W.M.; Jas. Robins, Treasurer; Magnus Ohren, I.P.M., Sec.; H. E. Frances, D.C.; J. W. Sugg, I.G.; R. H. Evans and Newton E. Jennings, P.M.'s; W. G. Davis, Jas. C. Campbell, W. V. Wilson, J. W. Pollard, George Wright, Fredk. Williams; visitors, M. D. Rucker (227), W. Webb (P.M. 72, 128, 890), Jno. Rodda (890). The minutes of the previous meeting were read and confirmed. Bros. Pollard, Wright, and Campbell were raised; Bro. Wilson was passed; and Mr. William Cartwright Holmes, C.E., was elected for initiation. The following notices of motion were severally put and carried: 1. By the S.W., seconded by the W.M., "That in consideration of the valuable services rendered to this lodge by P.M. Brother Magnus Ohren, as Secretary for several years, for the great interest he has shown in the prosperity of the lodge since his connection therewith, and that having passed through the chair with credit to himself and to the satisfaction of the brethren, and having again accepted the office of Secretary; that he be presented with a Secretary's jewel to the value of five guineas, as a mark of respect from the members of this lodge." 2. By Brother Capt. R. H. Evans, P.M., seconded by Bro. Jennings, P.M., "That in consideration of the valuable services rendered to this lodge by P.M. Bro. James Robins, in his capacity of Treasurer of the lodge, and the very able and perfect manner in which he has carried out those duties; that he be presented with a Treasurer's jewel to the value of five guineas, as a mark of respect from the members of this lodge." 3. By Bro. Magnus Ohren, seconded by the Treasurer, "That the sum of two guineas be presented to the fund for the Freemasons' Life Boat."

**WALTHAM CROSS.**—*Gresham Lodge, No. 869.*—This lodge met on Saturday, the 8th inst., at the Four Swans, Bro. J. Forsyth, P.G. Sup. Wks., W.M., in the chair, supported by all his officers, and a good attendance of brethren and visitors. The work done was initiating Dr. Rogers into Freemasonry, and passing Bro. Buxton, which ceremonies the W.M. performed in a most masterly and impressive manner. Bro. F. D. R. Copestick, P.G.S.B., gave the lecture on the lodge-board. The W.M. then presented a very handsome P.M. jewel (manufactured by Bro. George Kenning) to the I.P.M., Bro. Dr. Bruce, as a mark of appreciation of his services for the past year. Bro. Bruce, in reply, expressed his gratification at the manner in which he had been supported by his officers during his term of office, and enlarged on the duties of P.M.'s and their privileges, a faithful performance and a due consideration of which would promote every generous virtue and a liberal and charitable construction of the failings of others.—It being the custom at this meeting to have an open banquet, the W.M. issued a circular with the summons, expressing his "hope to have the pleasure of the company of the wives and daughters or sisters of the brethren to grace our board, and unite in those friendly interchanges that tend so much to the cementing of fraternal regard and the practice of all Masonic virtues." This was responded to by a goodly number of the lady friends of the brethren, who sat down together to an excellent and well-served banquet, which all present seemed most thoroughly to enjoy. After a few complimentary toasts had been given and responded to, the company adjourned to the beautiful lawn, where a capital dessert and wine was laid. The band of the 41st Middlesex, by the kind permission of Bro. Capt. Barnes, under the leadership of Bro. Etherington, played some excellent selections and dance music, in which delightful amusement most of the company joined, and one of the most enjoyable meetings of the season was brought to an end, and the brethren drove to town thoroughly appreciating the worthy W.M.'s desire to extend the pleasures, as well as the profit of Masonry to our domestic circles. Amongst the numerous visitors were Bro. Henry Mugggeridge and his wife; Bro. Bilby, P.M. 861; Bro. Storey, J.D. 1107; Bro. John Robert Tustin, Prov. G. Steward; Bro. Jordan, 861; &c.

**LIVERPOOL.**—*St. John's Lodge, No. 673.*—The regular meeting of this lodge was held at the Royal

Mersey Yacht Club Hotel, 90, Duke-street, Liverpool, on the 5th inst., for the purpose of installing Bro. Henry Nelson. There was a numerous attendance of visitors, including Bros. James Hamer, Prov. Grand Treas. West Lancashire; T. Ashmore, P.M. 823; S. W. Sutton, P.M. 464; T. Sergeant, W.M. 594; P. M. Larson, P.M. 594; J. Pemberton, P.M. 1262; J. Taylor, W.M. 1264; J. K. Smith, W.M. 249; and R. Hill, P.M. 546. The minutes of previous meeting were read and confirmed, and two candidates were regularly initiated by Bro. T. Clark, W.M. The lodge was then opened in the second degree, when Bros. W. T. May and J. Hocken, P.M.'s, presented Bro. Henry Nelson for installation. The W.M.-elect having agreed to the ancient charges, was referred to a Board of Installed Masters, who, in due and solemn manner, performed the ceremony of installation. The lodge having been closed down in regular order to the first degree, the W.M. proceeded to invest his officers as follows: Bros. J. T. Callow, S.W.; E. Kyle, J.W.; R. Pearson, P.M., Treas.; Widdows, Sec.; Digges, S.D.; Roberts, J.D.; Burrows, I.G.; Meador and Bucknall, Stewards; Crawford, Tyler; and May, P.M., as D.C. A vote of thanks was passed to Bro. Hamer, P.G.T., and Bro. T. Clark, P.M., for the able and efficient manner in which they had discharged the duties of installation. A P.M.'s jewel was also unanimously voted to Bro. T. Clark, P.M., after which the lodge was duly and solemnly closed.—A party of about 150 ladies and brethren subsequently proceeded by steamer to Eastham, where they engaged in dancing and various other amusements till a late hour. A sumptuous repast was provided by Mr. Gough, at the hotel, and the usual loyal and Masonic toasts were honoured with enthusiasm. The weather having been propitious, the party, after thoroughly enjoying themselves, returned by special steamer to Liverpool.

**MANCHESTER.**—*Strangeway Lodge, No. 1219.*—On the 28th ult. the installation of Bro. Edwin Hardon as W.M. of this lodge took place at the Assize Courts' Hotel, Strangeway, and he made the following appointments of officers: Bros. Potts, S.W.; Rogers, J.W.; Andrew, Sec. (third year of office); Needham, S.D.; Robinson, J.D.; and Bro. Gilbody, I.G. The following brethren were present:—Bros. E. C. Lock, the retiring W.M.; Bennett, P.M.; Baldwin, P.M.; Muirhead, S.W.; Potts, J.W.; Schofield, Treas.; Rogers, S.D.; Needham, I.G.; Andrew, Sec.; Pike, Needle, Hetherington, Royle, White, Moss, Brandon, Patchett, Robinson, Johnson, Gilbody, Winterbottom, Haslem, Dawson, Pape, Crosby, Leanon, Reay, Green, Burns, and Monks. Visitors: Bros. Heiflor, W.M. 992; Steen, 1030; James Hardon, J.W. 581; Geo. Jackson, W.M. 1077; Hartley, P.M. 204; Richard Seed, P.M. 204 and 337; Dr. Rains, W.M. 204; Mark Barlow, 1030; Weston, 1009; Nathan, P.M. 204; Howard, P.M. 1030; Melling, Newall Lodge; and Ashworth, S.D. 1322. Bro. P. M. Baldwin was the Installing Master; and Bro. Locke having presented the W.M.-elect, the ceremony proceeded in due form. The usual business having been transacted, and the financial position of the lodge and continued and increasing prosperity commented upon, the brethren adjourned from labour to refreshment, and did ample justice to the magnificent banquet prepared by Bro. Riley, and having done honours to the usual loyal and Masonic toasts, spent a very agreeable evening, closing in peace and harmony at a reasonable hour.

**POTTERS' BAR.**—*Acacia Lodge, No. 1309.*—This lodge held its usual meeting on Wednesday, the 12th inst., at the Railway Hotel, Potters' Bar, Middlesex, Bro. George James Loe, W.M., presiding. The lodge having been opened, the minutes of the previous meeting were read and confirmed. Ballots were unanimously in favour of the admission of Bros. Luti and Selby (Bedford Lodge, No. 157) as joining members, and the W.M. in an admirable manner passed Bros. Schollard, Luti, and J. Finch (1275) to the second degree. Four candidates for initiation were proposed for the next lodge meeting, and the lodge was closed. There were present: Bros. G. Cattel, P.M. Sec.; F. Walters, P.M.; J. H. Batten, S.W.; Bellchambers, Selby, A. Overton, Luti, Schollard, and others. Visitor: Bro. J. Finch, 1275. Refreshment followed labour.

## MARK MASONRY.

### PROVINCIAL.

**LEEDS.**—*Copley Lodge, No. 111.*—The first annual meeting of the members of this lodge took place at the Alfred-Rooms, Leeds, on Wednesday, July 5th. There was a good attendance, including Bros. Allison, W.M.; Bean, S.W.; White, J.W.; Denison, Sec.; &c. After the transaction of a deal of business connected with the lodge, the installation of W.M. took place—the choice of the brethren had unanimously fallen on Bro. Allison, it being thought that the able manner in which he had carried on the lodge during its first year eminently entitled him to re-election. Bro. Allison, in accepting office, referred to the great success of the Copley Lodge, both in the number of members and the excellence of the working, and then proceeded to invest his officers as follows: Bros. Schofield, P.M. 304, as S.W.; Denison, W.M. 304, as J.W.; H. Haigh, M.O.; W. Verity, S.O.; Bedale, as J.O.; Seanor, as Treas.; J. P. Crosby, M.D., as Sec.; J. Allatt, S.D.; W. Cawthorn, J.D.; Heuthwaite, I.G.; Musgrave, as Registrar; and Wm. Heighton and J. L. Oates, joint Tylers. After the lodge was closed, the brethren adjourned to the banqueting-room, where an excellent supper was provided by Bro. Oates. During the evening the usual loyal and Masonic toasts were warmly honoured, and it was announced that three offices of the Prov. G.M. Lodge had been offered to the members.

**GUILDFORD.**—*Percy Lodge, No. 114.*—The anniversary meeting of the above lodge was held on Thursday, July 6th, when a large number of brethren assembled. In the unavoidable absence of Earl Percy, M.P., the chair was taken by the Rev. G. R. Portal, G.M., who advanced Bros. Whitley and Knight. The officers for the year were then invested, after which the lodge was closed, and the brethren adjourned to a banquet, which was, as usual, well served by Bro. Mitchaux, of the Angel.

## THE NATIONAL UNION FOR THE SUPPRESSION OF INTEMPERANCE.

An important conference of magistrates, aldermen, councillors, clergymen, and others, was held in the Shire Hall, Hereford, on Friday, July 7th, 1871.

The Right Rev. the Lord Bishop of Hereford presided, supported by a large number of influential gentlemen.

The Right Rev. Chairman cordially approved of the National Union's programme, and appealed to the magistrates, clergy, and gentry of Hereford to contribute liberally towards the expenses.

Mr. James Taylor, General Secretary, briefly explained the object and operations of the Union, after which

The High Sheriff moved, and Sir Harford J. J. Brydges, Bart., seconded, the following resolution

—"That this conference, having considered the position of the laws regulating the sale of beer, wine, and spirits, and the vast evils, moral, social, and physical, which are engendered thereby, is strongly of opinion that any bill for their amendment should provide for a large reduction in the total number of public and beerhouses, a material diminution in the hours of sale, both on week days and Sundays, an efficient check upon the adulteration of liquors, and place the houses generally under more stringent police regulation and supervision."

The resolution was unanimously adopted, after being spoken to by the Mayor of Hereford, Alderman James, and Mr. Dawson.

The Rev. Prebendary Hill, M.A., J.P., moved, Mr. Josiah Newman, J.P., seconded, and the Rev. John Watson supported:—"That this Conference, recognising the importance of thorough unity amongst those who are anxious to secure a practicable and speedy reform of the license laws, requests the following gentlemen to become a City and County Committee for the purpose of co-operating with the National Union for the Suppression of Intemperance, and that a subscription list now opened to assist the Union in extending its organisation, and otherwise preparing for a strenuous effort to pass a measure during the next session of Parliament."

Moved by the Rev. Prebendary Phillott, M.A. (Prelector), seconded by the Mayor of Leominster, and resolved:—"That the following petition be signed by the Chairman, and forwarded to Major Arluthnot, M.P., for presentation to Parliament, and that copies of the foregoing resolutions, under the signature of the Chairman, be forwarded to Her Majesty's Home Secretary, the Members for the city and county of Hereford, the boroughs of Leominster and Ludlow, and the county and borough representatives of Radnor."

"To the Honourable the Commons of Great Britain and Ireland in Parliament assembled—The humble petition of the clergy, magistrates, aldermen, councillors, and others, of Hereford and neighbourhood, held July 7th 1871, sheweth, that your petitioners earnestly request your honourable House speedily to pass into law a bill reducing the number of licensed houses, shortening the hours of sale on week days and Sundays, providing against adulteration, and generally improving the police regulations of the liquor traffic; and your petitioners will ever pray."

His Lordship signed the petition on behalf of the meeting, and after the usual compliment had been paid, the conference terminated.

**CROSBY'S BALSAMIC COUGH ELIXIR.**—Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs and thus increasing that debility which lies at the root of the malady, modern science points to Crosby's Balsamic Cough Elixir, as the true remedy.—*Select Testimonial.*—Dr. Rooke, Scarborough, author of the "Anti-Lancet," says: "I have repeatedly observed how very rapidly and invariably it subdued cough, Pain, and irritation of the chest in cases of pulmonary consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."—This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweat, of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers in bottles at 1s. 9d., 4s. 6d. and 11s. each, and wholesale by Jas. M. Crosby, Chemist, Scarborough. \* \* \* Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air-Vessels," a copy of which can be obtained gratis of any respectable Chemist.—[Advt.]

**METROPOLITAN MASONIC MEETINGS**

For the Week ending July 22, 1871.

**MONDAY, JULY 17.**

Quarterly Meeting Boys' School, at 12.  
Lodge 720, Panmure, Balham Hotel, Balham.  
" 1159, Marquis of Dalhousie, Freemasons' Hall.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, JULY 18.**

Board of General Purposes, Freemasons' Hall, at 3.  
Lodge 435, Salisbury, 71, Dean-street, Soho.  
" 704, Camden, York and Albany, Regent's-park.  
" 857, St. Mark's, Duke of Edinburgh Tav., Brixton.  
Chap. 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

**WEDNESDAY, JULY 19.**

General Committee Grand Chapter, Freemasons' Hall, at 3.  
Lodge of Benevolence, Freemasons' Hall, at 6.  
Lodge 619, Beadon, Greyhound, Dulwich.  
" 1320, Blackheath, Royal Standard, Blackheath.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

**THURSDAY, JULY 20.**

House Committee Girls' School, at 4.  
Lodge 1278, Bardett Coutts, Approach Tavern, Approach road, Victoria-park.  
Mark Lodge, Carnarvon, Mitre, Hampton Court.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Sean, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, JULY 21.**

House Committee Boys' School.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
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Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, JULY 22.**

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" 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

BRO. JOHN YARKER, Past Grand Marshal of England, Member of the Royal Grand Council of Antient Rites, Grand Superintendent of Lancashire, &c., was recently entertained at supper at the Royal Arcade Hotel, Suffolk-street, Dublin, by the members of the Jerusalem Chapter of Antiquity, Manchester, who are at present in that city.

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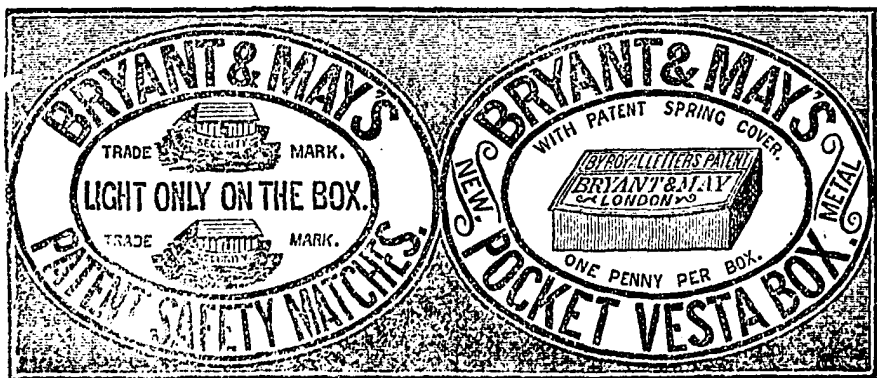
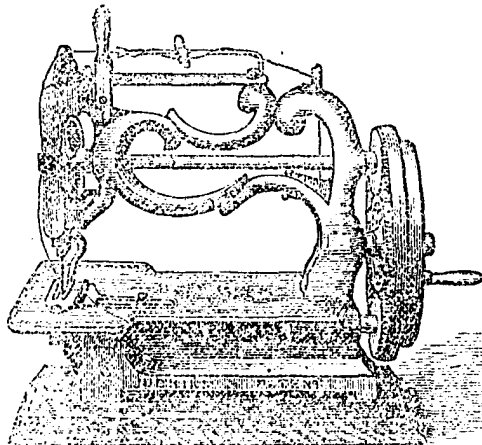
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Pressure of advertisements at a late hour compels us to leave over a number of reports of lodge meetings.

FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

IX.

In my two papers preceding this I glanced at such external and internal evidences of the identity of the Anglo-Saxons and the Israelites as are afforded by the brief notices of the ancient *Getæ* and of their immediate descendants, the Goths, Saxons, Scythians, or Germans, which occur in the pages of history; and such as are furnished in the identity or similarity of the institutions and customs existent amongst them and those of ancient Israel. I do not know whether I have rendered a dry historical inquiry sufficiently interesting to induce any of my brothers to follow me, but if any have done so, I cannot but hope they will have seen something in what has been advanced which—as far as it goes—gives considerable support to the theory I wish to establish. I attach much weight, especially, to the way-marks of Israel's migrations westward, to be found on the northern shores of the Euxine or Black Sea, and west of that sea, about the Danube, and to those institutions, usages, and customs introduced by the Saxon descendants of the *Getæ*, wherever they have made a settlement. Such memorials as these are of great value, seeing that we get less certain knowledge of the early races of mankind from direct history than from those relations and resemblances of custom which often remained infixes for ages, and when all other connections are lost—the usages pertaining to life and death, the political institutions, the punishment of offences, the manner of habitation, &c., to some of which we have referred, and to some of which we still have to refer.

At this stage of our inquiry, however, two questions suggest themselves, and demand some notice:—

I. If the *Getæ* were the ten tribes, how came they to lose their own name, and to be called, at the time we find them on the Danube, by the name of *Getæ*? That is a question which, perhaps, admits of no positive answer. I have sought in vain amongst those who have written on ancient geography and on ethnology for any conjecture which will help us to answer it. Did the people name themselves *Getæ*? That seems to me to be most likely. But for what reason, or on what account, should they so name themselves? Let us see if we can discover this. They had been cast

out of their own land, and were trodden down, as the prophets describe it, by their enemies, as also by the Lord Himself. Is it not reasonable to suppose that, in this captive and down-trodden condition, they called to mind God's dealings towards them, both in mercy and in judgment? Surely, yes; and they could hardly do so, and not remember one of the most familiar symbols by which the prophetic word had described them—"My well-beloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein. . . . What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be for a treading. . . . For the vineyard of the Lord of Hosts is the house of Israel" (Isaiah v. 1-7). "Israel is an empty vine. . . . It shall be carried unto Assyria" (Hos. x. 1, 6). This symbol of the vine, as every reader of the prophetic writings knows, is one used in a variety of ways to denote the tribes, and God's care and culture of them, the object being to make them fruitful in all good works. But were they not also spoken of—as other people who had incurred the Divine judgment were—as the fruit of the vine, trodden in the wine-press? We have certainly one well-known passage in the Book of Isaiah (lxiii. 2-4) in which it is so: "Wherefore are thou red in thine apparel, and thy garments like him that treadeth the wine-press? I have trodden the wine-press alone, and of the people there was none with me. I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled on my garments, and I will stain all my raiment, for the day of vengeance is in mine heart." A parallel passage occurs in the Apocalypse (ch. xix. 15). In like manner, Jeremiah, lamenting the fall and punishment of Judah, says: "The Lord hath trodden under foot all my mighty men in the midst of me; He hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, as in the wine-press" (Lam. i. 15). The most striking passage is certainly that in Isaiah, and that Israel considered it as primarily referring to their own punishment is obvious from the circumstance that the rest of the chapter in which it occurs, with the whole of the following chapter, is a penitential confession and supplication of the Israelites in their then state of captivity. They acknowledge the favours and blessings which God had bestowed upon them, confess their ingratitude, bow to the judgment they had brought upon themselves, and pray for forgiveness, and for a restoration to their land. They had been trodden down by God as well as by man, and, in the Divine judgment, they had been represented as the fruit of the vine, trodden in the wine-press of the wrath of God. May they not, in their penitence, impressed with a sense of the Divine displeasure, and of the sins which had brought it upon them, have called themselves by a name expressive of that state, and corresponding with the metaphor under which they had been spoken of? In Hebrew, the wine-press is called *Get*. Some of the psalms have, in their inscription, "To the chief musician upon *Gittith*." In the Hebrew it

is *Getith*, not *Gittith*—that is, it is the plural of *Get*; and the psalms are supposed to have been those sung after the vintage. The name of *Get*, or *Gath*, was given to many places in Israel, as *Gath-Hepher*, *Gath-Rimmon*, &c., as also to one of the five Principalities of the Philistines, on the Mediterranean. Now, if the Israelites, in their down-trodden condition, designated themselves, as I have supposed, *Get*, the word would easily, and almost surely, become *Geta*, and in its plural form, *Getæ*. I do not mean to say that they intended to call themselves "wine-pressers," but, by a figure of speech (a metonymy) common to almost all languages, by which the thing contained is put for that which contains it, and *vice versa*, the word for a wine-press would stand for the fruit of the wine trodden in it; so that *Getæ* would signify the trodden vine, or the sorely-crushed people. I had written so far, when I found that Diodorus speaks of a branch of the Scythian tribes, which occupied the mountainous regions about Caucasus, and also the plains towards the ocean, and the *Palus Mæstis*, with the other regions near the *Tamais*, whence they crossed the *Araxes*, and passed into Europe. The most advanced of them being known to the Romans under the name of Germans (evidently the people of whom I have been speaking); and he calls them *Massagetæ*. Here we have the *Getæ* again, but compounded with another word, *Massa*. What is *Massa*? In Arabic, the word *Mass* signifies *to be dilated*, as a wound, and in the Hebrew, *to crack* and *peel off*, as the diseased skin; hence, it signifies to reject with contempt or disgust—to despise—the opposite of to choose. In this compound word, therefore, we have the same meaning as in *Getæ*, but intensified—the cast-off, despised, bruised vine. Thus Hosea (x. 1) says, "Israel is an empty vine;" and Isaiah says that, under their punishment, Israel shall lament for the once-fruitful vine (xxxii. 12). In the absence of other means of ascertaining the origin of the name *Getæ*, from whom have descended the Anglo-Saxons, I submit this as a conjecture entitled to some consideration.

II. It may be asked whether there is any reason to believe that the Israelites, who, though they were to be cast forth and punished, as we have seen, but who were also to be recalled and restored to God's favour, and to their own land, which had been given to the twelve tribes, in perpetuity, would, during their exclusion from it, cease to observe the laws and disregard the ceremonies which it had proscribed? Though they were to be dispersed amongst the nations, they were not to be lost. Israel was to be brought back from Assyria, and the outcasts who had left the great body of their brethren were to be gathered together from all the countries into which they had been dispersed—"I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold" (Micah ii. 12). Yes, all this will assuredly come to pass, for "the word of the Lord is sure," and in this His word has been confirmed by an oath. But in the meantime, Israel was to pass through many changes, and amongst them that of apostacy, accompanied by blindness—that is, mental and spiritual blindness, a state in which they should know neither God nor themselves. This is assured to us by the words of prophecy; and whatever may be thought or said in disparagement of the prophecies by those who, in spite of the many and striking prophecies in rela-

tion to almost all the nations of the earth, as well as to the Jewish people, that have been already fulfilled, those who believe in the sworn word of prophecy will accept this word touching the condition of Israel during her dispersion as surely as they would any well-attested history which might claim their acceptance. Let us, then, refer to a few passages in the writings of two or three only of the prophets. Hosea, predicting the impending punishment of Israel by certain symbolic actions, which the Lord enjoined him to adopt, says ("calling things that are not as though they were"), "Ye are not my people, and I will not be your God . . . Yet, it shall come to pass that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God . . . And they shall say, Thou art my God." (Hos. i. 9, 10; ii. 23.) And plainer still: "They (Israel) shall no more be remembered by their name (ii. 17). And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro, to seek the word of the Lord, and shall not find it" (Amos viii. 12). "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without a pillar (as a witness to the Lord, see Isa. xix. 19, 20), and without an ephod and teraphim" (Hos. iii. 4). "Because thou has rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou has forgotten the law of thy God, I also will forget thy children" (Hos. iv. 6). "Because Ephraim hath made many altars to sin, altars shall be unto him to sin" (Hos. viii. 2). "They sin more and more, and have made them molten images of their silver, and idols, according to their own understanding; all of it the work of the craftsmen" (Hos. xiii. 2). "Ephraim, he hath mixed himself among the people" (Hos. vii. 8). "Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hos. viii. 8). "And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known . . . They shall be turned back, they shall be greatly ashamed that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf; and look, ye blind, that ye may see. Who is blind but my servant, or deaf as my messenger that I sent?" (Isaiah, xlii 16-19.)

There are several things, beyond mere punishment, included in these denunciations—(1) Israel is to lose the law—"The word of the Lord"—that is, to forget or not to observe it. (2.) Abandoning the law, Israel is to be given up to idolatry—to be "joined to idols." (3.) Israel is to be mixed with the people—"swallowed up amongst the Gentiles"—that is, is not to be distinguished from them, so that they who were once called, "My people," are not then to be so called. If the passages I have quoted mean anything, they mean these things, as things that were to befall Israel, under the judgment that was then impending, in consequence of their incorrigible perverseness, and the abandonment of their covenant God.

But this absorption of other peoples by Israel, and their absorption by other peoples, so as not to be, for some time, distinguished from them, have their parallel in Judah, or the Jews. The earliest Christians were of Judah. All the Apostles were of Galilee, and the first converts were men of Galilee, and their numbers were first augmented by Jews, devout men, out of every nation under heaven, with some of Judea and Jerusalem (Acts iii.). And these went forth everywhere, and became so mixed with the Gentiles that their descendants, after a few generations, became undistinguishable. But long before this, there were amalgamations with other races, even with some of those with whom they were forbidden to unite. Many of the Jews, during their dispersion in the Babylonian captivity, united themselves with the peoples inhabiting those countries, and thus lost their individuality; some becoming Mahommedans, and some, like their brethren of Israel, adopting the idolatrous practices of the peoples amongst

whom they settled. On the other hand, after their return to Judea, John Hyrcanus, having conquered the Edomites—or Idomeans—gave them their choice, either to be circumcised and keep the law of Moses, or to leave the country. They chose the former, and became one people with the Jews, the name of Edomite being lost in that of Jew. Nor should we omit to notice, that Ruth, a Moabitess, was married to Boaz, the great-grandfather of David. About forty years before the Christian era, Phasaël, one of the sons of Antipater, an Edomite or Idomean, became governor of Jerusalem, while his second son, Herod, after having been made governor of Galilee, was made king of the Jews, by the Romans, and rebuilt, or partly rebuilt and beautified, the temple of Jerusalem, and was succeeded by his son, after whose reign of ten years, Judea became a Roman province. But it was not with the Edomites, only, but with Canaanites, that the Jews became intermingled—the two becoming one people, David having permitted the Jebusites, one branch of the Canaanites, to remain in Jerusalem, where were both the throne and the temple; so that, as Ezekiel says of Judah (xvi. 3): "Thy birth and thy nativity is of the land of Canaan: thy father was an Amorite, and thy mother a Hittite." These facts are not produced to disparage the Jews, but simply to show that Israel, in becoming mixed and united with the Gentiles, is only upon a par with Judah, who also mixed with them and absorbed them. But of both a remnant remains: "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember me among the nations, whither ye shall be carried captives . . . and they shall loathe themselves for the evils which they have committed in all their abominations. And they shall know that I am the Lord, and I have not said in vain that I would do this evil unto them" (Ezek. vi. 6-10).

I submit, then, that there is nothing in the two circumstances we have been considering that militates against the assumption—I say assumption, because as yet I have suggested nothing beyond probabilities, though probabilities which are, I think, very striking—that the Getæ of Moesia and Dacia were the people of the ten tribes, who were carried by the Assyrians into Upper Media, and the countries between the Caspian Sea and the Euxine, and who thence pursued a westward course, along the shores of the latter sea, peopling with Germany and the Cimbrian Chersonesus, and who, under the name of Goths, overran the western Roman empire, and the great branch of whom are now known as Anglo-Saxons. The absolute proofs of that fact have yet to be adduced, and though strong and conclusive, as I believe them to be, I have thought it right, at this stage of the enquiry, to advert to such circumstances as tend to prepare the way for them.

#### RED CROSS OF CONSTANTINE.

MANCHESTER.—The Palatine Conclave, No. 50, will be consecrated at Freemasons' Hall, Cooper-street, on Saturday, the 29th inst. The Illustrious Intendant-General for South Lancashire, Sir Knight W. Romaine Callender, jun., is expected to attend.

The "Red Rose" Conclave, No. 59, has been opened at Columbia, Lancaster County, Pennsylvania, and the "Rose of Sharon" Conclave, No. 60, at Rouseville, Venango County, in the same State, under authority from M.E. Sir Kt. Alfred Creigh, LL.D., Chief Intendant-General U.S.A.

The Rt. Hon. the Earl of Bective has conferred the rank of Intendant-General, unattached, upon Sir Knights the Hon. Judge Gibbs, Andrew Hay, and E. Tyrrell Leith, of Bombay.

WE regret to learn that Bro. C. Smith, of the Vitruvian Lodge, No. 87, who has contributed to this journal several articles on Adoptive Masonry, has lately been suffering from severe indisposition.

A PROVINCIAL Grand Mark Lodge will be holden in the Masonic Hall, St. John's Place, Halifax, at 2 p.m. on Wednesday, August 2nd, 1871, under the auspices of the Fearnley Lodge, No. 58.

#### GRAND MASONIC CEREMONIES AT ALBANY.

[FROM OUR OWN SPECIAL CORRESPONDENT.]

The laying of the corner-stone of the new Capitol building at Albany, the metropolis of New York State has this day (June 24th, 1871) been performed, with due Masonic honours by the Grand Lodge of New York.

Your correspondent, by the kindness of an influential friend, was placed within a yard or two of the Grand Master, and consequently had an excellent opportunity of viewing the proceedings.

From an early hour this morning it rained in torrents at Albany, and hence the spectacle was far inferior to what it would have been under more favourable circumstances. During the whole of the affair the rain came down incessantly, and the Albany Journal records the Masonic joke of the day when it says that "the different lodges put to one another this question: How could we have expected dry weather in which to lay the corner-stone, when the Grand Marshal was a *Waterman*?" Bro. Waterman certainly had a day after his own name, though not after his own heart, on which to perform his duties.

The Knights Templar, and the "Blue" and "Red" craftsmen, turned out in great force. Most of the commanderies, as encampments are called here, were headed with a band of music, and dressed in a uniform of a strictly military character they had a fine soldierly appearance. The full-dress uniform appears to be a cocked hat (something like an English general's), with a feather in it; a coat of blue, with silver buttons stamped with the cross of the Order, a belt and sword. Many of the Templars, however, wore an undress cap, which, to our mind, looked far handsomer than the cocked hat. The officers of the commanderies wore gold lace and epaulettes, and lead their men like military companies. The various chapters and lodges did not turn out in very grand regalia, perhaps owing to the weather. The companions and brethren mostly wore the cotton "Apprentice's" apron, and we may mention that in lodges over here the Master Mason's apron is seldom worn, except by officials. The Grand Lodge officers were of course more extensively "got up," but the display of ornaments by the Craft Masons was nothing like what would have been seen in England on such an occasion.

After His Excellency John T. Hoffman, Governor of New York State, had discharged his portion of the duties of the day in first-rate style, the Masonic ceremonies concluded the celebration. The Governor having finished his address, and the Most Worshipful John H. Anthon, Grand Master of the Grand Lodge of New York being in his place, the following order was observed:—

The Hon. Hamilton Harris, President of the New Capitol Commission, addressed the Grand Master, ending with the formula: It seemed most fitting that your Ancient and Honourable Fraternity should be invited to perform the ceremony of laying the corner-stone of the new Capitol of the State of New York, and this I now invite you to do with the usual forms of Masonry.

Grand Master: From time immemorial it has been the custom of the Ancient and Honourable Fraternity of Free and Accepted Masons to lay, when requested so to do, with their ancient forms, the corner-stone of buildings erected for the worship of God, for charitable objects, or for the purposes of the administration of justice and free government, and of no other building. This corner-stone, therefore, we may lay in accordance with our law, and gladly do so, testifying thereby our obedience to the law and our desire to show publicly our respect for the government under which we live.

The Grand Master then called up the lodge, remarking: The first duty of Masons in any undertaking is to invoke the blessing of the Great Architect upon their work. Let us pray.

Senior Grand Chaplain Schoonmaker, of Sing Sing, then offered the following prayer:—"O most glorious and eternal God, Great Architect of the Universe, Whomakest all things by Thy power, and adornest all things by Thy bounty, and fillest all things with Thy goodness, and sanctifiest the heart and gifts of Thy servants, Who in the days of old didst graciously accept the house which our Grand Master King Solomon erected to Thy glory! we praise Thee and bless Thee that Thou hast thus far prospered the handiwork of us, Thy servants, who are this day met together in Thy fear and love to lay the corner-stone of this building, dedicated to Thy service as the place of assembly of a Government which Thou hast blessed with freedom. We humbly pray Thee that Thou wouldst vouchsafe to sanctify this house by the outpouring of Thy holiness from on high. Let the sun of righteousness ever shine here, and the bright illumination of Thy grace. That which we dedicate, do Thou



bless. That which we offer, do Thou accept. Those who shall assemble here, do Thou visit graciously and enlighten, now and for ever, even unto the Great Accounting Day, when we shall receive the due reward of our labours in the Grand Lodge above."

The following ode was then sung:—

TUNE—"Sparkling and Bright."

From the noble rest of our mountain crests,  
From the forests grand and hoary,  
From the rivers, bright in their liquid light,  
We come in the Summer's glory,  
With hearts so fraught with the swelling thought  
Of the crowns our Age is wearing,  
We stand in hope on the century's slope,  
A loftier labour daring.

Chorus—The future hears thro' listening years,  
In chorus loud and lusty,  
Our Royal dome, our patriot home,  
Well formed, and true and trusty.

Our storied past was proudly cast  
To this high and holy keeping,  
And gladly lay on its stone to-day  
The fairest sheaves we're reaping.  
So the record true that the Old State knew,  
Her lives of brave endeavour,  
Shall stand secure while its walls endure,  
The corner-stone for ever!

Chorus—The future hears, &c.

May the marble white prove a symbol bright  
Of whiter deeds unfolding,  
While stronger far than her pillars are  
The nation's life is moulding.  
So its towers shall glow in their sculptured snow,  
Our happy hills adorning,  
Till the workmen wait by the Temple's gate,  
Beyond the golden morning.

Chorus—The future hears, &c.

The audience united in the chorus.

The corner-stone being raised, the Grand Master said: The Grand Treasurer will place in the corner-stone the memorials prepared for that purpose, and the Grand Secretary will read the list of what is so deposited.

The Grand Treasurer thereupon took formal charge of the massive box (made of highly-polished copper and hermetically sealed), and it was deposited in the place provided for it. This ceremony was accompanied by music from the band, the Grand Lodge standing during the ceremony.

When this was done, the Grand Master spread the cement on the stone, and it was lowered, with music.

The Grand Master scated the Grand Lodge, and proceeded as follows:—

Grand Master: Bro. Deputy Grand Master, what is the proper jewel of your office?

Deputy Grand Master: The square.

Grand Master: What does it teach?

Deputy Grand Master: To square our actions by the square of virtue, and by it we prove our work.

Grand Master: Apply your jewel to this corner-stone, and make report.

Deputy Grand Master: The stone is square; the craftsmen have done their duty.

Grand Master: Bro. Senior Grand Warden, what is the jewel of your office?

Senior Grand Warden: The level.

Grand Master: What does it teach?

Senior Grand Warden: The equality of all men, and by it we prove our work.

Grand Master: Apply your jewel to this corner-stone, and make report.

Senior Grand Warden: The stone is level; the craftsmen have done their duty.

Grand Master: Bro. Junior Grand Warden, what is the jewel of your office?

Junior Grand Warden: The plumb.

Grand Master: What does it teach?

Junior Grand Warden: To walk uprightly before God and man, and by it we prove our work.

Grand Master: Apply your jewel to this corner-stone, and make report?

Junior Grand Warden: The stone is plumb; the craftsmen have done their duty.

The Senior and Junior Grand Deputies, bearing the trowel and gavel, then approached the stone.

The Grand Master, preceded by the Grand Marshal, advanced to the stone, spread mortar upon it, struck three blows with the mallet, and returning to his place, said: I, J. H. Anthon, Grand Master of Masons of the State of New York, declare this stone to be plumb, level, and square, to be well-formed, true and trusty, and duly laid.

The Grand Stewards then proceeded to the stone, followed by the deputy Grand Master, Senior Grand Warden, and Junior Grand Warden, bearing the corn, wine, and oil.

The Deputy Grand Master scattered the corn, saying: May the blessing of the Great Architect of the Universe rest upon the people of this State, and the corn of nourishment abound in our land.

The Senior Grand Warden poured the wine,

saying: May the Great Architect of the Universe watch over and preserve the workmen upon this building, and bless them and our land with the heavenly wine of refreshment and peace.

The Junior Grand Warden poured the oil, saying: May the Great Architect of the Universe bless our land with union, harmony, and love—the oil, which maketh men to be of a joyful countenance.

The Grand Master returned to his place, when the Grand Marshal presented the Architect, as follows: I present to you, Thomas Fuller, the architect of this building. He is ready with craftsmen for the work, and asks the tools for his task.

The Grand Master then gave him a square, level, plumb, and plan, saying: Labour on this task, and be blessed, my brother, in the work. May it be blessed with wisdom in the plan, strength in the execution, beauty in the adornment; and, when complete, may wisdom be still within its walls to enlighten, strength to encourage and sustain our rulers, and the beauty of holiness to adorn all their works.

Then followed the benediction by the Grand Chaplain, when the Grand Marshal made the following proclamation: In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of New York, I proclaim that the corner-stone of the new Capitol of the State of New York has this day been found square, level, and plumb, true and trusty, and laid according to the old customs by the Grand Master of Masons.

The following ode was sung by the Fraternity in full chorus, when the assembly dispersed:—

CLOSING ODE—(Selected).

Tune—"America."

Let notes of gladness tell  
Thoughts that each bosom swell,  
The work begun!  
Hope's joyous thoughts we bring,  
While to our Heavenly King  
Friends now united sing,  
Hearts joined as one.

Where laid the corner-stone  
Ever in kindness known  
Be man's best good!  
Though years shall pass away,  
Though human works decay,  
Ever by Heaven's own ray  
Be Truth renewed.

May, in proportion true,  
Rising to grateful view,  
The work ascend!  
Long may it safely stand,  
Untouched by ruthless hand,  
Till, true to Heaven's command,  
All time shall end.

This terminated the proceedings, and umbrellas were soon seen vanishing in every direction. We just stayed to personally congratulate the Most Worshipful Grand Master on his successful Freemasonry under difficulties, and then adjourned to the Delaware House Hotel, which was all the day crowded with Templars and craftsmen. We found all whom we met to be "worthy Masons," as far as brotherly courtesy was concerned; and notwithstanding the miseries of a wet day, we feel that we were highly privileged in being able to attend one of the greatest events in the memory of Freemasonry in the State of New York. We had several invitations to join the ranks of the Masons for the day, but we declined them all, preferring as your correspondent to range ourselves with the "gentlemen of the press." As far as we could ascertain, no other English brethren were present.

LAYING the FIRST STONE of a MASONIC TEMPLE at HASSKEUI.

[From the *Levant Times & Shipping Gazette*, July 5.]

To the British colony in Hasskeui, and especially to the Scotch element which predominates in that community, belongs the honour of founding the first Masonic Temple ever erected in any part of the Turkish Empire. The establishment of a Masonic Lodge in Hasskeui, under the Scotch Rite, was in itself an event in the annals of Freemasonry in this country, and, considering the many members of the fraternity resident in that suburb, was a really important addition to the group of social institutions which the Hasskeuites have planted in their own midst within the last few years. Such was the success of the "Caledonian Lodge" that in a very short time the £200 expended in lodge furniture, officers' clothing and jewels, &c., was paid off. The accommodation the lodge had obtained in an upper room of the Mechanics' Institute soon became inadequate, owing to the continuous accession of members; and it was not long before the idea was broached among the members of providing a building for themselves, so desirable on Masonic grounds as well as for convenience and economical reasons. Convinced, as they soon were of the financial as well as other advantages of the undertaking, the brethren, with that unity of purpose which characterises the Hass-

keuites, at once resolved upon carrying it out by subscribing among themselves for £T. 5 shares bearing 7 per cent. interest—to be derived from the rent payable by the lodge itself and from the letting of part of the premises—the shares to be purchasable by the lodge at par, so that the building should eventually become the property of the "Caledonians." Within a few weeks only, a capital of nearly a thousand pounds was subscribed for, on that basis a site in the Jews' Quarter, a few hundred yards above the Mechanics' Institute, was purchased; a contract was made for the erection of a suitable stone and brick building; the ground was at once levelled and the foundations made; and on Saturday, July the 1st, the corner-stone was laid with full Masonic "pomp and circumstance" by the Right Worshipful Bro. J. P. Brown, District Grand Master for Turkey under the English Constitution (Chargé d'affaires of the United States at Constantinople), who was requested by the Master and brethren of the Caledonian Lodge to officiate on the occasion. The event brought together an assemblage of the Craft which would have been considered large and imposing on any similar occasion at home. More than 156, including many brethren of foreign lodges, mustered in the Recreation Hall, where the District Grand Lodge was opened at four o'clock by the R.W. District Grand Master, who was supported by his present Deputy, V.W. Bro. Thompson, and his late Deputy, V.W. Bro. G. Laurie, the Warden's chairs being filled by W. Bro. J. Bevan, P.M. Caledonian and Leinster Lodges, and Bro. Temple, S.W. of the Oriental and Bulwer. The lodge having been opened in due form, the officers and brethren of the Caledonian saluted in turn, according to seniority, all the other lodges of the District, and the compliment was returned by the members of the latter.

The lodge was then adjourned, and a procession was marshalled by W. Bro. G. Warren, who acted as Director of Ceremonies, assisted by W. Bro. G. Mears. The cortège was conducted by a circuitous route over the Ok-Meidan to the site, with a view, no doubt, of giving Hasskeui a good opportunity of witnessing the disciples of the mystic art in all their glory of purple and gold and blue and silver. There was a great number of spectators, principally the Jewish inhabitants of the quarter, few, if any of whom had, perhaps, an idea that the spectacle they were witnessing was one at all connected with their own race and religion.

The brethren having formed in square round the foundations of the building, R.W.D.G.M. opened the proceedings by stating that he had been particularly flattered with the request of the Worshipful Master of the Caledonian Lodge to lay the foundation-stone of this edifice, and he assured him and his brethren that he accepted the invitation with much pleasure. He then called upon the Rev. C. B. Gribble, H.M. Embassy Chaplain, to open the proceedings with prayer, and the rev. gentleman offered up the following prayer, which we give entire as an excellent model of Masonic composition appropriate to such an occasion, though the author, Mr. Gribble, himself is not a member of the Craft:—

"Almighty Father, accept, we pray Thee, the humble tribute of gratitude which we Thy children and servants now offer to Thee. We derive from Thee our life, our reason, our faculties, our senses, and all things contributory to the enjoyment of our existence. From Thee, O Lord, cometh every virtue, the power to observe Thy laws, the will to do good, patience in well-doing, and the strength to suffer, to submit, and to revive when adverse advents, all ordered in Thy providence, occur to try our faith and to test our confidence in Thy mercy. We address Thee as our Creator; for Thou, O Lord, hast made the heavens, the earth and all that is therein, the sea and all that is therein. Thy wisdom and vast designs in the structure of the universe and the laws by which all nature is regulated would have been unknown by us but for Thy goodness in giving streams of light to our darkened intellect. It is of Thee that we learn to adore the majesty of Thy government in the realm of material nature; it is from Thee that we learn the inner law of love to Thy creatures, which we Thy creatures are duly bound to obey. Thou hast bestowed on man the power to found, to raise, and to consolidate states, societies, and brotherhoods for the welfare of our race. We lament our failure; we confess that the great law revealed from heaven—glory to God, peace on earth, and goodwill to man—has been neglected, and that its observance is our duty. To discharge this duty, we meet to consecrate to Thee a building devoted to philanthropy, the love of God to man, and of man to man. Deign then, Almighty Architect, framer of the world, and beneficent Creator, to bless our enterprise. Prosper Thou our handiwork. Enable us to complete it without accident or injury to the workmen, and, when the house shall be finished, be pleased to give wisdom to our deliberations, soberness to our judgment, prudence to our measures, energy to our action, and an untiring benevolence in helping the poor and afflicted, so that

when Thou, Almighty overseer of our work, shalt be pleased to lay judgment to the line and righteousness to the plummet, we may be found wise master builders, discharging our duty with diligence and sobriety and with a wise liberality. We humbly pray Thee to grant us in Thy mercy what we now ask in the name of Jesus Christ our Lord. Amen."

The prayer was followed by a hymn admirably sung by a body of the Hasskeui Institute school-children, of both sexes, under the direction of Mr. Stewart, master of the school.

Bro. Frazer, Secretary of the Caledonian Lodge, then read a history of the establishment of the lodge and of the measures it had adopted for the erection of this Masonic Temple. Several coins and documents having been deposited in a cavity under the stone, the R.W. District Grand Master then proceeded to lay the stone according to Masonic usage. The ceremony having been solemnly performed,

W. Brother W. S. Henderson, Master of the Caledonian Lodge, presented to the R.W. Bro. Brown, as a souvenir of the service he had just rendered, a small but elegant silver trowel, one side of which bore a very artistically engraved inscription to Mr. Brown, and the other, the names of the Masonic Temple Committee.

The R.W. Bro. Brown then delivered the following address, which we print *in extenso* in compliance with general request:—

Brethren,—We have assembled here to-day for the purpose of laying the foundation-stone of a Freemasons' lodge, to be erected for the use of the Caledonian Lodge, under the jurisdiction of the Grand Lodge of Scotland. To many of those now present this may seem to be only an ordinary occurrence, inasmuch as so many other lodges have been constructed in other countries. It is, however, far from being a common occurrence. It is for the first time that, in this vast Ottoman Empire, a Masonic lodge has ever been erected; and the event is, therefore, one of peculiar interest to us all as Freemasons, not only here in Turkey but to our more distant brethren in every part of the world. Indeed, it forms an epoch in the history of Freemasonry, and, as such, is destined to be mentioned in all time to come, as one wherein our brethren of Scotland took the lead here in promoting the welfare and prosperity of our beloved institution, by the erection of a lodge in what may be truthfully called the country or empire in which Freemasonry originated. For this reason all of my brethren now present will, I feel confident, join with me in applauding the zeal and the great efforts of our Scottish brethren in this laudable undertaking. It will, hereafter, be stated by them with pride, that on the first day of July, 1871, the Caledonian Lodge of Constantinople, or more properly of Hasskeui, laid the foundation-stone of the first lodge ever erected in the East. To those who are not familiar with the history and traditions of our Order, a lodge of Freemasons may seem to be only an ordinary edifice erected for the exhibition of certain rites and ceremonies of a mysterious character; and this conviction will be more calculated to repel than to invite their sympathies and good wishes for its success and prosperity. To them I would declare that this lodge is truly, I believe, destined to be only another new temple dedicated to the cultivation and the preservation of the highest principles of morality and virtue existing amongst mankind; that it is dedicated to the Supreme Author of all divine providences; to the worship and adoration of Him whom we call the Great Architect of the Universe, the Creator of all things; that none other than a sincere believer in the actual existence of our divine Lord and Master will ever be permitted to enter it; and that all disbelievers will be kept away from it. I am also sure that it will aid in spreading, far and wide, a desire to contemplate and acquire a more intimate knowledge of the works of our divine Creator, even when taught in symbols and allegories; and that the conventional and harmless signs and tokens of its brethren will only serve to designate those who sympathise in the sublime principles of one Universal Benevolence from those who do not. The Almighty and Omniscient Creator of this little world, and of all the other far more vast worlds by which it is surrounded, in the three thousandth year of man's existence, commanded one of His faithful servants to erect a temple in the city of Jerusalem to be dedicated to the adoration of Himself. History and tradition inform us that the great Temple of Solomon was erected on a spot peculiarly interesting to mankind. Every Masonic temple is a humble imitation of that great temple of God. It represents the greater temple of the world, the great vault of the heavens and the surface of our globe, with reference also to the cardinal points; all indicating that Freemasons thus fully recognise and humbly adore the Great Architect of the Universe. When we remember that there are so many thousands—I may even say millions—of Freemasons, of the very highest and lowest degrees of social life, scattered over the world—showing how much our Institution is respected and esteemed—

many persons will very naturally ask what are the peculiar attractions which connect so many men together by what we call our "mystic tie," what are the great principles which form its basis, and have continued through so many ages to sustain it in public estimation when so many others have, after a brief period, ceased even to be remembered? This query is easily answered. The great principle of Freemasonry is Humanity, and the welfare of mankind in every part of the world and in every position of life. To this must be added Benevolence and Philanthropy, with an ardent desire to unite all men together as the children of one great divine Creator as so many brethren, irrespective of their religious faiths and their nationalities; to lead them to divest themselves of their human prejudices; to respect the religious sentiments of every one, to bear with and, if possible, to correct their frailties; and to elevate them above degrading and harmful passions of weak prejudices and the fancied superiorities of life; to place all mankind upon one broad platform of Humanity and of a common origin; to induce them to regard knowledge, intelligence, and virtuous conduct in each and every sphere of life, industry and labour, as the most noble and elevating principles of man; and, above all things, of a never-ceasing conviction of a common individual responsibility for their moral acts to the Great Architect of the Universe. Perhaps some of the ladies present, who have honoured us to-day with their presence and their sympathies, will ask how it is that, as Humanity and universal benevolence are the first principles of Freemasonry, why they are not likewise initiated into our Order. If there be indeed any, I may answer them and appeal to the whole world, to history and tradition, for a confirmation of my declaration that the female heart needs no such institution. It is, naturally always actuated by the noblest sentiments of humanity and benevolence, and therefore needs no "mystic tie" to develop it. How many memorable instances, ever fresh in our recollection, might be cited, wherein man, wayward man, ambitious man, ambitious even in his thirst for knowledge, has, when reduced to the extreme depths of misery or misfortune, owed even his life to the natural benevolence of the female heart? In fact, the ladies are all Freemasons by nature, and art or craft can add nothing to the divine gift so largely bestowed upon them. The world has its snares and its attractions to often wayward man, which are unknown to those who adorn the dear place called home. There the mother, the wife, the sister, or the daughter, exercises each her natural feelings and benevolence within her own particular sphere. What the brother is within the lodge the sister is beyond it; and thus each promotes the first principles of our beloved institution. I sincerely and confidently believe that when Freemasonry is perfectly understood in this country, appreciated as it fully deserves to be, and acted upon with sincerity, it will become as highly esteemed and as popular as it is in all other parts of the world. Whatever may be the distinctions of official and social life, Freemasonry holds that all men are on the footing of one common brotherhood, united by the mystic tie of mutual interest and mutual affection. It has no design to extend any peculiar views of religion or politics. Any deviation from this rule is a serious error which degrades our Order. In both it fills a perfectly neutral position, though it strongly inculcates the principle that each brother should sincerely act up to those of his own faith and be devotedly loyal to his sovereign, his country, and his government. What more liberal principle than this can be proclaimed to the world? Within its own sphere it also calls for the strictest conformity to its own laws and regulations and obedience to its own authorities. I hope that this example of the Caledonian lodge will soon be followed by other lodges in this country. The same fraternal feeling of unity which unites it with the admirable and excellent Leinster Lodge under the jurisdiction of the Grand Lodge of Ireland, would soon promote the erection of other Masonic Temples both in Constantinople and throughout the East, so that, under the blessing of Divine Providence, Freemasonry may extend its benign influences among the varied peoples of the Ottoman Empire and unite them together in one common fraternity. In conclusion, may our mysteries prove to be only those of nature and its Divine Creator. May this Caledonian Lodge become one more symbol of the great temple which surrounds us wherever we be; and its members fully appreciate the supreme truth that even the deepest recesses of our Masonic hearts are, here and everywhere, open to the all-seeing eye of the Great Architect of the Universe. And may this new lodge, of which we have just laid the foundation-stone, the rough ashlar, be the means of spreading, far and near, the learning of Scotland's Dugald Stewart and the tenderness of heart of Scotland's Burns.

A hymn having been sung by the school-children, the Rev. C. B. Gribble pronounced the apostolic benediction, and the brethren returned in procession (but this time by the directest route) to the Mechanics' Institute, where the District Grand

Lodge was closed in due form, Br. Jory playing the National Anthem, as at the opening of the lodge. Soon afterwards, commenced

#### THE BANQUET,

an excellent cold collation, provided by Bro. Nunn conjointly with the proprietor of the establishment in which it was held, the British Club House. Nearly ninety brethren sat down, a number of whom, including all the officers of the D.G. Lodge and the W.M.'s and Wardens of the private lodges, were invited, the rest paying half a lira each, which was by no means an immoderate charge, considering the quality of the repast, the efficient waiting, and the unstinted supply of champagne.

Bro. W. S. Henderson, W.M. Caledonian Lodge, presided, and was supported by the R.W.D.G.M., the D.D.G.M., the W.M. Oriental Lodge, the P.D. D.G.M., and other Masters, Past Masters, and officers of Grand Lodge. Bros. Spence and Scott, Wardens of the Caledonian, occupied the vice-chairs.

The first toast was that given at all assemblies of British Masons, "The Queen and the Craft," which was followed by the healths of the Sultan, the M.W.P.G.M. the Prince of Wales, the M.W. the Earl of Rosslyn, G.M. of Scotland, the M.W. the Marquis of Ripon, G.M. of England, and "all other Grand Masters and Grand Lodges throughout the world."

The Chairman said the next toast was one that every brother present, and more especially the members of the Caledonian, would respond to most heartily, "Prosperity to the District Grand Lodge of Turkey, with the health of its R.W. Master, Bro. John Porter Brown." (Loud cheers.) Bro. Brown had most cheerfully consented to officiate on this occasion, and the presence of himself and officers had not only given *éclat* to the proceedings of the day but had afforded a stimulus and an encouragement to the Caledonians in an undertaking which he (the Chairman) ventured to say would mark an era in the history of Freemasonry in Turkey.

R.W. Bro. Brown, in acknowledging the compliment, said he had thoroughly enjoyed himself, and had felt both happy and proud in the part he had to fill.

V.W. Bro. Thompson, in replying to the next toast, "The Officers of the District Grand Lodge," observed that he hoped the day would come when they would have to assist at the laying of the first stone of a Masonic temple in Pera, where there were so many lodges and so large a number of the brethren. (Hear, hear.)

W. Bro. Henderson, in returning thanks for "The W.M. and Officers of the Caledonian Lodge," proposed by the R.W. Bro. Brown, said he considered it a great honour to preside over so large a company of distinguished members of the Craft, who were not merely speculative Masons but might be considered, from the work in which they had taken part that afternoon, to be also operative Masons. If the great Temple of Solomon was built in Jerusalem, the humble imitation of it commenced to-day was situated in Jews' Town, Hasskeui. His lines as a Master had fallen in pleasant places, for never had a Master of a lodge a more dutiful or assiduous body of officers and members, and neither he himself nor any single brother among them had a right to take special credit to himself for results which had been achieved by the hearty, earnest and fraternal co-operation of all. (Applause.)

Bro. D. Frazer, Secretary of Caledonian Lodge, after some humorous remarks, observed, with reference to the W.M.'s allusion to the site of the Temple, that he was reminded of the circumstance of Joshua commanding the twelve men belonging to the twelve tribes each one to take up a stone, and telling them that when their children in time to come asked of their fathers, "What mean ye by these stones?" they should reply that they were as a memorial unto the children of Israel for ever. When he (Bro. Frazer) saw the crowd of spectators of the proceedings that day who were descended from those tribes, it occurred to him that they were wondering what those stones meant, and if they asked let the Masons of Hasskeui tell them that they were meant as a memorial to them and their children for ever. No one could tell what might be developed out of the work commenced that day, but he believed it quite within the bounds of possibility that the time would arrive when a future generation in this land, enjoying manifold blessings yet in store for them, would exclaim, "God bless the Caledonians!"

W. Bro. J. Laffan Hanly, in responding for "The Oriental Lodge—the pioneer lodge of Turkey," said he esteemed it a great enhancement of the honour he enjoyed as Master of the senior lodge in Turkey, that it should have fallen to his lot to represent it on so interesting an occasion as the present. Though the Caledonians had been the subject of so much compliment that day, they could not suspect that it was flattery. The praise could not but be thoroughly sincere, for it involved on the part of those who bestowed it a reproach to themselves—a tacit con-

sciousness of their own shortcomings. (Hear, hear.) He trusted that the example set by the comparatively small body of Hasskeuite Masons would inspire their more numerous and wealthier brethren of Pera with a wholesome shame which might act as a more powerful stimulus than any that had yet been brought to bear upon them as a body. They had years ago been unanimously agreed in Pera that they ought to have a temple; in Hasskeui, no sooner did they come to such a conclusion than the thing was done. (Applause.) He felt certain that the Perotes could also have a building of their own if only half a dozen of them could be found possessing the same energy and unity of action as an equal number of Caledonians; and for his own part, he would render all the assistance in his power to such an undertaking as Master of the Oriental Lodge, which, by the way, had a fund accumulated for the very purpose. (Applause.)

W. Bro. J. Wetherilt replied for the Leinster Lodge (I.C.), which will be a tenant of the new temple; W. Bro. C. T. Reppen, for the Deutscher Bund; Bro. Temple, for the Bulwer; and other Masters and Past Masters responded for their respective lodges. The health of Bro. Walker, who drew the plans of the temple, was also duly honoured, as was that of W. Bro. Warren, who had acted as Director of Ceremonies. The Masonic part of the proceedings concluded with the Tyler's toast.

A vote of thanks was then most cordially passed to the Rev. C. B. Gribble for having officiated on the occasion in the absence of a Masonic Chaplain.

It only remains to add that from what we know of the plans of the proposed edifice, we have every reason to believe that the superstructure which towards the end of the ensuing autumn (for the contractors undertake to have the building up by Oct.) will be seen above the foundation-stone placed on the first inst., will be perfect in all its parts and in every respect creditable to its builders. The lodge-room will comfortably accommodate 150, Masonically seated; the building will also comprise every convenience, and its exterior will be creditable to the Craft.

#### GRAND LODGE OF IRELAND.

The July meeting of the Grand Lodge was held in the Freemasons' Hall, Dublin, on Thursday, the 6th inst., the R.W. Bro. R. W. Shekleton, D.G.M., on the throne. In consequence of several Grand Officers and Past Grand Officers having declined to act as Grand Inner Guard, the D.G.M. ordered Bro. A. M. Harte, one of the office assistants, to act in that capacity.

The Grand Officers having assumed their proper places, the D.G.M. requested that all brethren who were not members of the Grand Lodge of Ireland, should retire.

Bro. Wonfor, P.M. Lodge 75, protested against the unprecedented course adopted by the Deputy Grand Master in excluding Master Masons from the meeting.

The D.G.M. ruled that Bro. Wonfor was out of order, and that there might be no misapprehension as to his commands, he explained that none could be allowed to remain in Grand but certificated Past Masters, actual Masters, and the Wardens of lodges under the Irish Constitution.

Bro. Dr. Hepburn, I.P.M. Lodge 2, said he had only vacated the chair on the 1st inst., and had not yet taken out his certificate. Was he to be excluded?

The D.G.M. said his case was exceptional, and he might therefore remain.

All but members having retired, the Grand Lodge was opened in due form.

The D.G.M. then rose, and said he had always believed that Masons would support and respect the authority of the chair; but on this occasion, he regretted to state, he had been treated with disrespect, inasmuch as, notwithstanding his orders, a brother who was not a member of the Grand Lodge of Ireland, was then in the room. (Cries of "Name!" "Name!" and great confusion.) He was informed that a person (*sic*) named Yarker was in the Grand Lodge. ("Oh!")

Bro. Wonfor said he had the privilege of knowing Bro. Yarker, and could assure the D.G.M. he was incapable of the conduct imputed to him. He was not in the lodge, nor had he been in it that evening. Bro. Wonfor was proceeding to make some further observations, when the D.G.M. called upon him to resume his seat, and refused to listen to him.

On the recommendation of the Board of General Purposes, Bro. the Hon. David R. Plunket, *Q.C., M.P.*, was elected Grand Junior Deacon, vice the Earl of Kingston, deceased.

Bro. Theophilus E. St. George, Grand Steward, informed the D.G.M. that the brethren who had been excluded remained in the porch, and expected to be readmitted.

The D.G.M. ordered the Inner Guard to admit any member of the Irish Constitution.

Bro. Graham, P.M. Lodge 250, inquired if none others were to be allowed to enter, and the D.G.M. replied that all others should first get his permission.

A large number of Master Masons were then admitted.

Some routine business having been transacted, the Acting Grand Inner Guard handed in the certificate of Bro. John Yarker, Past Master under the English Constitution, who requested to be admitted.

The D.G.M. said, as he thought that the presence of Bro. Yarker might cause dissention amongst them, he would exercise the power which was voted in him, and refuse that brother admittance.

Bro. Wonfor must again protest against the course pursued by the chair. It was a most unconstitutional thing to refuse admittance to a member of a sister Grand Lodge.

The D.G.M. had to call Bro. Wonfor to order, and must request that the business of the Grand Lodge be proceeded with.

Bro. Wonfor insisted upon his right to be heard, and, on advancing towards the pedestal, was met by Bro. the Rev. H. J. Westby, P.G.C., who "dared" him to approach. A scene of the most indescribable confusion then ensued, and the Grand Lodge was in a state of uproar for upwards of ten minutes, some brethren insisting upon Bro. Wonfor's claim to be heard, and others shouting "Put him out," "Shame!" &c.

On order being restored, Bro. Woodworth, P.M. Lodge 245, said it was but a very short time since another Grand Body in Ireland was compelled to apologise to a Grand Body in Scotland for refusing admission to a brother, and it would be a very painful thing, indeed, if this Grand Lodge were—

The D.G.M. ruled Bro. Woodworth out of order, and he accordingly resumed his seat.

After this a P.M. of Lodge 494 handed in the following protest from Bro. Yarker, but the D.G.M. did not read it to the Grand Lodge, and the brethren were thus left in ignorance of its contents:—

*"To the Right Worshipful the Grand Lodge of Ireland.*

*"The Provincial Grand Lodge of Meath having, in an official communication to the Grand Lodge of Ireland, spoken of me, and brethren associated with me, as 'expelled Masons,' I, John Yarker, of 43, Charlton-road, Manchester, P.M. of Lodge 623, 'Fidelity,' Flowery Field, Cheshire, and Lodge 189, 'Integrity,' Manchester, Lancashire, present myself here in your Grand Lodge, and being, in common with the other brethren alluded to, a present member of the United Grand Lodge of All England, I repel the slanderous imputation cast upon us.*

*"I have come here at some expense, and considerable inconvenience, that I may be spared the pain of bringing the matter before the Grand Lodge of England, and I seek at the hands of my Irish brethren the justice which is my due.*

(Signed) "JOHN YARKER."

Bro. Graham reminded the D.G.M. that, at the meeting of the Board of General Purposes, an official communication from the Provincial Grand Lodge of Meath to the Grand Lodge of Ireland was read and commented on. Why was all mention of it omitted from the minutes?

The D.G.M. replied that the Board, having unanimously decided that they could not entertain the subject of that letter, it could not be sent on to Grand Lodge, nor referred to there.

The committee appointed to make arrangements for the reception of H.R.H. the Prince of Wales, and for his installation as Patron of the Order, at the suggestion of Bro. Dr. Davenport Crosthwaite, P.G.O., explained some matters of detail.

The Acting Grand Deacons having made the usual collection for charity, the Grand Lodge was closed.

(There was a general expression of opinion amongst the brethren that the Deputy Grand Master, even if he had kept within the letter of the Grand Lodge Rules, had most assuredly acted contrary to the spirit of them, and that an English brother had, on a flimsy pretext, been most wantonly insulted.)

Whilst the foregoing events were taking place inside; the following scene was being enacted out:—

Bro. Yarker having been reported,  
Capt. Harte (opening the door): What rank do you hold?

Bro. Yarker: P.M. of England.  
Capt. Harte: Are you under suspension by any Masonic body?

Bro. Yarker: I am in lawful standing in all lawful Masonic bodies in England from the 1<sup>o</sup> to the 33<sup>o</sup>?

Capt. Harte insultingly repeats his question.  
Bro. Yarker: I ask admission as a P.M. of a lodge under the Grand Lodge of England, in which I am in lawful communion.

Capt. Harte (still more insultingly): Come, sir, no equivocation. Are you not under suspension by a Masonic body?

Bro. Yarker: By the Ancient and Accepted Rite, for exposing it as spurious and fraudulent; but that is recognised by no other Masonic body in England.

Capt. Harte (taking in the certificate): Aye, I thought so.

Shortly afterwards the certificate was brought back, and insultingly thrust out, Capt. Harte adding: The Deputy Grand Master refuses to admit you.

Bro. Yarker: Then I must request leave to hand in this written protest.

The door was closed, and Bro. Yarker's protest had to be sent in by a brother standing near.

One other visiting brother was refused admission in the same way, but with more civility.

#### ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

The quarterly meeting of the Metropolitan College was held at Freemasons' Tavern on Thursday, the 13th inst. In the absence of the M.G., Frater R. Wentworth Little, P.M.G., presided, supported by Fratres Angelo J. Lewis, *M.A.*, as D.M.G.; W. R. Woodman, *M.D.*, Sec. Gen.; Rev. W. B. Church, *M.A.*, William Carpenter, Ancients; G. Butler, J. W. Willing, T. W. White, D. M. Dewar, and several other members.

The mystic circle was duly formed, and after confirmation of minutes, ballots were taken for several aspirants to the grade of Zelator. Bros. Eugene Cronin, *M.D.*, and W. T. M. Macy, being in attendance, were, after the usual proofs, admitted as members of the society. Several fratres were advanced to the grades of Adeptus Junior and Adeptus Major, after which it was announced that a College of Rosicrucians was about to be formed at Liverpool, under Capt. G. Turner, as M.T., assisted by Dr. J. Kelllett Smith, as A.E.

The Sec. Gen. further stated that the election of the Right Hon. the Lord Lytton as Grand Patron had been unanimously confirmed by the Council, and that H.I.H. the Prince Rhodocanakis had joined the Provincial College at Manchester.

It was resolved that the quarterly issue of the "Rosicrucian," as the organ of the Society, should be converted into a monthly one, to enable many articles to be inserted which were now held over for want of space.

The mystic circle was then dissolved, and the fratres separated.

ROOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Adv.]



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BANKS.—On the 7th instant, Bro. George Banks, J.D. 1326 and of 145, of the "Old Red Lion," Brentford, deeply regretted by all who knew him.

HEALING.—On the 10th instant, at 152, Boundary-street, Liverpool, Elizabeth Emma, the beloved wife of Bro. Joseph Healing, P.M. of Mariners' Lodge, 249, and Neptune Lodge, 1264.

## Answers to Correspondents.

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

We are compelled to decline inserting a letter from "One who believes in his O.B." as it contains gross personalities respecting Bro. Yarker; and also one from Bro. Yarker himself, the tone of which is not calculated to promote Masonic harmony.

BRO. WHITE.—We do not know what time it took to do the work you refer to, but think that between two and three hours is the usual time, depending upon the proficiency and fluency of the brethren.

JOHN J. M. HANOVER, Jamaica.—Send an advertisement, and it shall be inserted in our columns.

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## The Freemason,

SATURDAY, JULY 22, 1871.

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## QUALITY, NOT QUANTITY.

THE pluvial deities having at length condescended to stay their over-generous

hands, doubtless many of our readers are preparing to enjoy the long-hoped-for sunshine and the customary relaxation from the business of daily life. Masonic labour, so far as the metropolis is concerned, has almost ceased, and we have now breathing time to look around and note the progress made by the Order during the past Masonic session. We have first of all to record that the numerical increase of lodges and brethren has been fully sustained, but we fear that the *quality* of the initiates is not always equal to the *quantity*. A careful study of the ancient charges of the Fraternity would in many instances deter the members of our lodges from admitting men whose moral character and mental calibre reflect no credit upon the Order. There are many so-called Masons who are utterly incapable of estimating the real value of the Craft—nay, there are many who by the coarse interpretation which they give to the idea of sociality, actually mislead and debase the minds of some from whom we might have reasonably expected something nobler and better. We by no means overlook the patent fact that all Masons cannot be Solomons, but that is no reason why we should court the society of the long-eared tribe. We know that habits of long standing cannot be laid aside simply by crossing over the threshold of Masonry, and it therefore behoves us to exercise the utmost caution in the selection of our candidates, and never to propose for reception into the Brotherhood men with whose antecedents we are imperfectly acquainted. If committees of enquiry were instituted by every English lodge, as we believe is almost universally the case in America, we should have fewer cases of that practical apostacy from the principles of the Order which is at present so painfully apparent. It has been well said that Freemasonry is not a reformatory institution—we do not profess to cleanse the moral lepers of society; we do not undertake to purify the corrupt, or to extract the venom from the serpent's tooth. A dishonest man, who unfortunately obtains admission into the Craft, does not necessarily cease to be dishonest; on the contrary, it too frequently happens that he avails himself of his ill-gotten privileges to prey with greater impunity upon his victims who, deluded by the rascal's cry of "brother," fall into the snare without the least suspicion of danger. Of this class there are several notable examples, men who flaunt about in Masonic ribbons and jewellery at the expense of their creditors—in a word, men whose Masonic certificates, disgraced and degraded, hang side by side with their certificates from the Bankruptcy Courts. The ugliest feature of such cases is, that it is difficult to unmask these traitors to the cause of honour and virtue. They walk about in our midst with "brazen fronts and eyelids unabashed;" they assume to be the mentors of worthier men; with covert sneer and guarded lie they emit the foul breath of calumny upon

the reputations of those who eschew the polluted pale of their influence. And, like the rabble of Comus, these satyrs herd together; the cry of malice uttered by one is taken up by the whole obscene pack, and the echoes of slander reverberate in dismal peals from one to another. To what extent Freemasonry is injured by the acts of these, her supposed adherents, will never probably be known, but we may safely assume that they have done more mischief to the Craft than all the edicts of all the pontiffs that have denounced the Order. Let us hope that in the numerous additions recently made to our lodges there are no recruits for the ranks of infamy—no reinforcements for the moral Thugs who would fain strangle all that is great and good in the precepts and practice of the Craft. Let us hope that our newly-enrolled brethren are men who come amongst us to be confirmed in the virtuous and honourable courses which they have already pursued rather than men who have hitherto followed a career of villany and vice. We rejoice to know that such is really the case in an overwhelming majority of instances, but still this should not induce us to forget or to relax those wise and necessary precautions by which the entrance of black sheep would be rendered almost an impossibility. The importance of this subject both to the present and the future of English Freemasonry must be our excuse for dwelling so long and so forcibly upon a disagreeable theme. Happily during the past season we can point to other and pleasanter topics. The various Charity Festivals have been well supported, and the interest felt in our noble institutions seems to be spreading like a circle in the water. His Royal Highness the Prince of Wales, and the other "Prince in Wales," Sir Watkin Williams Wynn, presided over the festivals of the Girls' and Boys' Schools respectively, and the pecuniary results of both were very gratifying. At the Festival of the Royal Benevolent Institution, Bro. Colonel Burdett was to have taken the chair, but was unfortunately prevented attending by a domestic affliction; his place was, however, ably filled, at a moment's notice, by our popular Grand Treasurer, Bro. Samuel Tomkins, and a goodly collection succeeded his advocacy of the Institution's claims. The mission of the Marquis of Ripon to America may also be regarded as a most interesting event in Masonic history, and we trust that the fraternal warmth now so happily kindled may ever characterise our relations with the American people.

THE AMERICAN KNIGHTS  
TEMPLAR.

WE are pleased to be able to place on record that the reception of the American Templars by the brethren of Great Britain has been most cordial and fraternal, and we regret that our space will not permit us to give an account in detail of the various

entertainments to which they were invited. We have already chronicled at considerable length the meetings held in their honour at Belfast and Glasgow, and may now add that we learn from the *Perthshire Constitutional* that the Knights were fêted at Perth upon their visit to that ancient burgh. From the *Derbyshire Advertiser* we condense a report of the proceedings at Alton Towers, where the R.W. Bro. the Earl of Shrewsbury and Talbot, P.G.M. Staffordshire, received our Transatlantic brethren. On their arrival in London, several of the Knights were *chaperoned* to the various sights of the metropolis by our esteemed Bro. Hughan, who came up from Truro expressly to meet and greet them. The Knights Templar of England, we are glad to say, likewise welcomed their brother Knights, and an abridged report of the proceedings will be found in another column. We hope, however, that the Craft Masons of England will not allow their American brethren to return home without offering them a reception worthy of the Grand Lodge of England, and of the great cause of universal brotherhood.

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

COWAN.

I think we have got pretty well at the meaning of the word *cowan*, as it is used in the Craft. Bro. D. Murray Lyon will not take offence at my saying that I much prefer Bro. Dr. Bedolfe's conjecture to his, although the phrase "*cowans and eavesdroppers*," in the old Scottish ritual, shows that *cowan* was not synonymous with *listener* or *eavesdropper* there. We have *cowans* and *intruders*, however—the intruder being a person "who might attempt to gain admission without the word," and the *cowan* something else. I got *listener* through the Anglo-Saxon; Bro. Dr. Bedolfe through the Greek; but we agree in the import of the word, and in its use amongst Masons.

Will any brother tell me why we "leave the east, and go towards the west, in search of that which was lost"?

WILL CARPENTER.

A correspondent in your paper of the 8th instant, dating from Church-street, Liverpool, inquires the regulation size of Masonic aprons. It is a pity that members either don't, or won't, read the Book of Constitutions, for if he had referred to that part headed "Regalia," he would there have found that aprons are of two sizes—one being 14 inches wide and 12 inches deep, and the other 16 inches wide and 14 inches deep, either size being correct at the discretion or taste of the weaver.

W.M.

SCOTCH KNIGHT TEMPLARY.

Is the Grand Priory of K.T. of Scotland the only acknowledged body of that Order in existence there? Or do the Grand Conclaves of England and Ireland acknowledge any others working under charters held from H.R.H. Duke of Kent, Deuchar, or the *Early Grand of Ireland*?

In answer to the query of "A Knight Templar," on page 425, I beg to inform him that the so-called Girvan Encampment of Knights Templars, held at Glasgow, are a spurious and illegal body. They have no head, and are not recognised by the Grand Priory or Chapter General of Scotland; and, I believe, on the same footing with the Grand Conclave of Masonic Knights Templars of England or Ireland.

"A Knight Templar" will find my answer to Bro. G. W. Wheeler's letter of 1st July, which appeared in No. 122 of THE FREEMASON," a fuller explanation to his query. Want of time prevents me forwarding it this week.

MONTRA.

THE GREEK *θιασοι*, OR THE CLASSIC "LODGES."

"The Greeks had led the way for the Romans as well in matters relating to private associations as in all other results of thought and refinement. The Greek *θηρασοι* or *θιασοι* of Athens, Rhodes, and the islands of the Archipelago, had been useful societies for mutual assistance in the way of loans, fire assurance, common religious observances, and harmless amusement. Each society had its rules carved on a *stela*, its archives, its common fund, provided by both voluntary contributions and assessments. The members met together to celebrate the festivals and to hold banquets, where cordiality reigned supreme. A brother needing money could borrow from the treasury. Women were admitted into these associations, and had a president for themselves. The meetings were held in secret, and under strict rules for the preservation of order. They took place, it seems, in enclosed gardens, surrounded by porticos or small buildings, and in the centre was erected an altar for the sacrifices. Each association had its officers selected by lot for one year, according to the usage of the ancient Greek democracies, and from which the Christian 'clergy' may have derived its name. The presiding officer only was elected by vote. These officers passed the candidate through a kind of examination, and were required to certify that he was '*holy, pious, and good*.' There occurred in the two or three centuries which preceded the Christian era a movement in favour of these little religious clubs almost as marked as that which, in the Middle Age, produced so many religious orders and subdivisions of orders. In the island of Rhodes alone there is record of nineteen, many of which bore the names of their founders, or reformers. Some of them, particularly those of *Bacchus*, inculcated lofty doctrines, and sought to administer consolation to willing men. If there yet remained in Greek society a little charity, piety, or religious morality it was due to the existence and freedom of these private devotional assemblies. They acted, as it were, concurrently with the public and official religion, the neglect of which was becoming more and more apparent day by day. At Rome, associations of this nature met with more opposition, and found no less favour, among the poorer classes. The rules of Roman policy in regard to secret confraternities were first promulgated under the Republic—B.C. 186—in the case of the Bacchanals. The Romans were by natural taste, much inclined to associations, and in particular to those of a religious character; but these permanent congregations were displeasing to the patrician order, who controlled the municipal power, and whose narrow conceptions of life admitted no other social group besides the family and the state. The most minute precautions were taken, such as the requirement of a preliminary authorization, the limiting of numbers, and the prohibition against having a permanent *Magister Sacrorum*, and a common fund raised by subscription. The same anxiety was manifested on several occasions under the empire. The body of public law contained clauses authorizing all kinds of repression; but it depended on the administrative power whether they should be enforced or not, and the proscribed religions often reappeared in a very few years after their proscription. Foreign immigration, especially from Syria, unceasingly renewed the soil in which flourished the creeds so vainly doomed to extirpation. . . . In spite of the efforts of statesmen, the confraternities multiplied immensely. They were precisely analogous to our confraternities of the Middle Ages, with their patron saint and common refectory. The great families might centre their pride in their ancient name, their country, and their traditions; but the humble and the poor had nothing but the *collegium*, and there they fastened all their affections. The text of the law shows us that all these clubs were com-

posed of slaves, veterans, or obscure persons—*tenuiores*. Within their precincts the free-born man, the freed man, and the slave were equal. They contained also many women. At the risk of innumerable taunts and annoyances, and sometimes of the most severe penalties, men persisted in entering the *collegium*, where they lived in the bonds of a pleasant brotherhood, where they found mutual succour in time of need, and where they contracted obligations which endured even after death.

"The place of meeting, or *schola collegii*, usually had a tetrastyle—portico with four fronts—where were set up the rules of the *collegium* near the altar of its protecting divinity, and where stood a *trichinium* for the repasts. These repasts, indeed, were looked forward to with impatience; they took place on the day sacred to the patron divinity, or on the birth-days of members who had contributed endowments. Every one brought his little portion—*sportula*; one of the brotherhood furnished in turn the accessories of the feast, such as couches, table furniture, bread, wine, sardines, and hot water. A slave newly emancipated owed his comrades an *amphora* of good wine. A quiet air of enjoyment animated the repast; it was a positive rule that none of the business of the society should be discussed, in order that nothing might disturb the brief interval of enjoyment and repose which these poor souls were thus providing for themselves. Every violent act or rude remark was punished by a fine. In appearance, these clubs were simply associations for burial of the members. . . . The poor man loved to believe that his body would not be cast into those horrible trenches; that his club would provide for his decent obsequies; that the brethren who should follow him on foot to the funeral pile would receive each a little *honorarium*—about two pence. The slave especially felt the need of an assurance that, if his master denied him the privilege of the ordinary rites of sepulture, that there would be a little band of friends who would perform 'imaginary obsequies.' Hardly any was so humble or destitute as not to contribute a penny per month to the common fund to procure after his death a little urn in a *columbarium*, with a slab of marble on which his name should be carved." W. P. B.

AN unwarrantable liberty has been taken with the name of THE FREEMASON, by coupling it with a wretched anti-Masonic print in an advertisement in an Irish paper; and we can only state that the advertisement referred to was inserted without our knowledge or consent.

IF, in the time of the company mania, every undertaking had been based upon the sound principles of the Alexandria Palace and Muswell Hill Estate Tontine (a prospectus of which we publish in full in another part of our journal), there would have been less cause for the outcry raised against the joint-stock system. The directors of this enterprise, who have secured the subscribers from all liability by making it a trust, grant certificates to each Tontineer providing admission to the palace and grounds, participation in an Art Union, to which a sum of £500,000 is to be devoted during the period of the Tontine. The close of the Tontine is to take place in 1886, when the property, towards the improvement of which all the profits of the undertaking are to be devoted, will be sold, and the proceeds divided amongst the Tontineers. An insurance company has agreed to provide against possible loss by agreeing, for the consideration of 1s. for every 21s., to refund 20s. out of every such 21s. should the life so insured terminate before the close of the Tontine. This charming place of resort, originally planned more exclusively for the north side of this great city, is destined to be one patronised by the inhabitants of all parts, and will doubtless attract vast numbers of our country cousins, as the railway companies have, by their junctions and connecting systems, placed it within the reach of all. For the various amusements and exhibitions we must refer our readers to the prospectus, but when we mention that the directors are in this respect actuated by a desire to carry out the views of the late Prince Consort, we venture to think enough has been said on that point.

## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your number of the 1st inst. appears a report of the "summer meeting of the Ancient and Honourable Order of Royal Ark Mariners," held on Wednesday, the 21st ult.

The names of Bros. George Lambert and Rev. W. B. Church are there given—the former as "G. Treas.," the latter as "G.S.D." As both these brethren are Past Officers of this Grand Lodge—which claims to be the legitimate governing body over the Degree of Royal Ark Mariners in this country—I was commanded to inquire of them whether or not these appointments were made with their sanction? Both brethren have replied in terms repudiating all connection with the "Grand Lodge of Royal Ark Mariners," and stating that such appointments were made without their knowledge or sanction.

How many of the other brethren honoured by publication of their grand titles are similarly situated I have not, as yet, ascertained. Surely, this unauthorised manufacture of Grand Officers is matter for severe reprobation.

I may take the opportunity of informing your readers that the negotiations between the Grand Lodge and the "Grand Lodge of Royal Ark Mariners" have been finally broken off, it having been found impossible to recognise the position claimed by the latter self-styled Grand Body.

The Degree of Royal Ark Mariner will be worked by the Mark lodges under the jurisdiction of this Grand Lodge.

I am, dear Sir and Brother,  
Yours faithfully and fraternally,  
FREDERICK BINCKES, G.S.

Office of the Grand Lodge of Mark Masters,  
2, Red Lion-square, High Holborn,  
London, W.C., 19th July, 1871.

## FREEMASONRY, ITS NATURE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Allow me to express my thanks for your leading article, at page 440, on "American and British Masonry," and especially for including therein "the soul-stirring utterances of the far-famed Bro. Dr. Albert G. Mackey." It gives me very great pleasure to find that, although, judging by his writings, Dr. Mackey and I are at loggerheads regarding the *origin* of our system of Freemasonry, we yet are at one regarding its *nature*; and, indeed, the latter is the principal thing.

Although each is worthy of consideration in its own place, What is it? is of more value to us than, Whence did it come? As to what it is, allow me to endorse the following noble sentiments of our well-known brother: "The universality and the tolerance of Freemasonry are indeed the two brightest features of our noble and venerated Institution. . . . This wide-spread Institution has an altar around which men of every religion can kneel. . . . I thank God from my inmost heart that there is such a common altar, where Christian, Turk, and Jew may kneel in adoration to a common Father. . . . There the Christian—in every phase of that comprehensive title—the Jew, the Mussulman, the Hindu, and the Parsee may all kneel." From the foregoing, we see that the great beauty and power of Freemasonry is its *universality*; and consequently that the only true "Freemasonry" of the nature of our speculative Masonry is Universal Freemasonry—such an expression as "Christian Freemasonry" being a contradiction in terms, for genuine Freemasonry is opposed to all sectarianism. The foundation of the foregoing doctrines is found in the first head of the 1723 Constitutions, where it says: "'tis now thought more expedient only to oblige them to that religion in which all men agree." Yet, in the face of this plain statement, I am told by a contributor to your contemporary, who styles himself "a member of your Grand Lodge," that the 1723 Constitutions do not "entitle him (Bro. Buchan) to hold out the right hand of fellowship to a Hindoo or even to a Mahomedan"! What will Bro. Dr. Mackey think of that? We treat the dictum, however, with a smile, for the more we learn of the non-infallibility of the popular creeds of the day, the more are we led to acknowledge the ability and far-seeing policy of the founders of that system of cosmopol-

tan Brotherhood, which, for the last century and a half, has been known as "Freemasonry."

I am, yours fraternally,  
W. P. BUCHAN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Having had a little leisure time, one afternoon, lately, my eye happened to alight on "an ode" in a magazine in my library, and thinking the same—with a few words substituted and transposed—suitable for your very excellent publication, have done myself the extreme felicity of forwarding you a copy thereof. If acceptable for insertion, *well and good*; if not, *then let it lay on the table*, or commit it to the wastebasket.

I remain, dear Sir and Brother,

Yours fraternally,

JAMES BALLANTINE,

P.S.W. Strong Man and P.S. Mount Lebanon.  
Peckham, Surrey, July 4th, 1871.

## AN ODE ON FREEMASONRY.

Though slander follows wheresoe'er I go,  
To villify the art she does not know;  
Undaunted *guilt* alone, has cause to fear;  
Cloth'd in this honour'd garb I now appear,  
Owning myself a *Mason*—at the name,  
No guilty redness dies my cheeks with shame;  
Let slander follow—I her darts defy,  
And laugh at sneering folly's oft-told lie;  
But what our Order teaches, I will show  
The lesson you must love, when once you know;  
It humbly bids us ever to adore  
The Almighty Architect, by whose great power  
The Universe was formed; to His decree  
(Which wisdom ever guides), resign'd to be,  
It makes us zealous in our country's cause,  
True to our Queen, and faithful to her laws;  
For ever bids us, with the strictest care,  
To act with all mankind upon the *square*;  
Never to publish a frail neighbour's shame,  
Or steal away a brother's honest name;  
To be sincere—his *secrets* ne'er reveal;  
But him to serve, with fervency and zeal;  
Bids us show mercy, when we have the power,  
And to the stranger ope' the door;  
The naked with warm vestments to enfold,  
And guard the shivering victim from the cold;  
To visit wretches, tortured by disease—  
Make smooth their bed, and pour the balm of care;  
The widow's tale—the orphan's cry to hear,  
And from affliction's eye wipe off the tear;  
To know each office, each endearing tie  
Of heaven-descended soft-eyed charity;  
Regard not modes of faith, but firm unite  
With all who work by the nice *rule* of right;  
All have one Father—all good men, and true,  
The same great end, by different roads, pursue.

When to the lodge we come, that happy place,  
There social friendship smiles on every face;  
Then on a pleasing *level* all appear,  
And merit only is distinguish'd there.  
*Secrets* we have, and those we gladly show  
To proper persons, who apply to know;  
Be not offended, kind and beautiful fair,  
That you from Mason's rites excluded are;  
'Tis not because we fear you would disclose  
Whate'er within your breasts we might repose;  
But we're afraid, and sure our fears are true,  
Were you admitted, love would enter, too;  
That jealousy might then our hearts inflame,  
And to a rival, turn a brother's name—  
Break all our bonds, annihilate our joy,  
And soon our Ancient Order quite destroy.  
Be not offended—we your sex adore,  
And pay true homage to your sovereign power;  
If 'ere this our actions disagree,  
Censure the man, but blame not Masons free;  
We do not blame, when mortals go astray,  
The light that came from Heaven to show the way.

## MASONIC FESTIVITIES.

## SUMMER BANQUET OF THE LION AND LAMB LODGE, No. 192.

This old and influential lodge held its Summer Fête on Thursday, the 13th instant, at the Royal Crown Hotel, Sevenoaks, Kent, under the presidency of Bro. George Kenning, W.M., P.G.D. Middlesex. The company left London about 10 a.m., in saloon carriages, and arrived at Sevenoaks about 11 o'clock. After having paid a visit to Knowle Park (the seat of Lord Buckhurst), and inspected the beauties of the ancient abbey, the company assembled at the Royal Crown Hotel, at 3 o'clock, where a sumptuous dinner was provided, at which about sixty ladies and gentlemen sat down—nearly, we were glad to say, equal in numbers. Bro. George Kenning occupied the chair as Master of the lodge, and Bro. F. Trott the Warden's chair. The ban-

quet was well served, for which every credit is due to Bro. Pawley, the proprietor of the hotel.

The cloth having been cleared, the W.M. proceeded to give a few toasts appropriate to the occasion—the first being "Her Most Gracious Majesty the Queen and Royal Family," which was received with great enthusiasm, the band in attendance playing the National Anthem. The Master then proposed "The Most Noble the Marquis of Ripon, Grand Master," "The Right Hon. the Earl of Carnarvon, Deputy Grand Master, and the Grand Officers," coupling with the toast the name of Bro. Brett, a Past Grand Officer, who returned thanks for the Grand Master and the Grand Officers in a humorous speech.

Bro. E. Roberts then proposed the next toast, "Bro. George Kenning, W.M.," who so worthily occupied the chair on this auspicious occasion, and said this being the first occasion that the Lion and Lamb Lodge had celebrated a meeting of this kind to which every member of the lodge had the opportunity of introducing a lady—and which, he was happy to say, had proved a great success—upon that success he congratulated the W. Master for having so energetically put his shoulder to the wheel, and to whom, principally, the thanks of the meeting were due for the social gathering of brethren and their ladies on this occasion. (The toast was received and drunk amid great cheers.)

Bro. Kenning, in returning thanks, said a great deal more credit had been conferred upon him than was justly his due, as the idea of a banquet was proposed last summer by Bro. Trott, but, owing to various circumstances, was not then carried out. At the same time, he was happy that this meeting had turned out to be a thorough success, and when he suggested it to the members he made up his mind that it should be so. It was a great pleasure to him to meet the brethren of his lodge and their ladies on this the first occasion of a summer festival, and hoped that it would result in many *réunions*. He thanked them for the very kind manner they had received and responded to the toast.

The W.M. then gave "The Health of the Visitors," who had been invited to do honour to the lodge on this occasion. The visitors present being each named by the Chairman, viz., Bros. J. Brett, Foulger, J. B. Wolpert, — Yeoman, J. Weaver, — Thomas, A. Dawes, E. Turvey, and Mr. J. Reeves, and their ladies.

Bro. Foulger returned thanks for the visitors in an excellent speech.

The W. Master then gave "The Ladies," and Mr. James Reeves being specially selected by the chairman as the most fit and proper person to represent the fair sex on the occasion, returned thanks, doing ample justice to the importance and value of the toast.

The W. Master then gave the health of the officers and others who had acted as a committee and stewards on the occasion, which was responded to by Bro. Trott, *S.W. pro tem*.

The company then rose, and reassembled in the ball-room, where the dance was kept up till nine o'clock. Great credit is due to Bro. Weaver for the very efficient manner in which he conducted the band on the occasion—playing many favourite selections and overtures during dinner, and afterwards an excellent programme of dance music.

Amongst the brethren present we noticed: Bros. W. Goodyer, P.M., Treas.; J. G. Marsh, P.G.P. Middlesex, Sec.; E. King, P.M., W.S.; Charles Hosgood, P.M.; E. Roberts, P.M.; F. Trott, J.W.; George Abbott, S.D.; A. J. Dickenson, J.D.; George Newman, I.G.; W. R. Baker, R. E. Bright, W. Donne, T. Fisher, F. Baker, W. Ramsay, J. Fitzjohn, W. Harwood, E. Jones, H. Davis, and many others.

The thanks of the company were greatly due to Bro. Abbott for the excellent railway accommodation afforded by him; to Bro. E. Roberts, who acted as, and made an excellent Master of Ceremonies; to Bro. E. King for his indefatigable attention as their steward, and to the other brethren who fulfilled the duties of stewards in the most exemplary manner.

The company returned to London about ten o'clock, well pleased with the day's excursion.

## PICNIC OF THE TEMPLE LODGE, No. 1094.

The members of the Temple Lodge, No. 1094, Liverpool, held their third Annual Picnic on Thursday, July 13th, at Eaton Hall, near Chester. There was a large muster of the fairer portion of humanity, this pleasant outing increasing every year in favour with the ladies.

The boat was despatched at 9.30 from the landing-stage, and reached Chester soon after 11 o'clock. The party then proceeded to the Dee side. Their arrival being anticipated, everything was in readiness, owing to the kind arrangements of Bro. Winstanley. The barges, with the band, began to move up the Dee at 12 o'clock. After about an hour and a half's row, the party, numbering about fifty, reached its destination. At 2 p.m. the



luncheon was spread, which was abundant and sumptuous.

The after-dinner toasts were limited to the Worshipful Master only, which was proposed by Bro. William Crane, P.M., who in feeling terms alluded to the untiring zeal and disinterested devotion of Bro. Winstanley. Whether by affording instruction, correction, relief, or reproof, his hand was always guided by justice and his heart expanded by benevolence. In short, he (Bro. Winstanley) carried out, in his daily life out of the lodge, those precepts which he taught in it.

Bro. Winstanley, W.M. in reply, said that he felt deeply grateful to Bro. Crane for his kind eulogium, and to the company for their manifestations of good-will and esteem. He would do all he could to promote their comfort, and he trusted all would enjoy themselves. He hoped that these annual picnics would be long continued.

After dinner, many of the ladies and gentlemen had a sail up the Dee, and a view of the Hall and grounds. Others joined in the sports, while some kept up dancing with great spirit to the strains of the band until the shades of evening.

The annual gatherings have become an institution with the Temple Lodge, and decidedly popular amongst the ladies. The arrangements for the picnic were carried out with great spirit by Bros. Winstanley, Washington, Yelland, Martin, and Major Newman. The company were much pleased with the vocal arrangements of the Misses Washington, Mrs. Smith, and Miss Eves. A very happy day was spent. The weather was beautiful and fine, every one expressing a wish that the next Temple picnic was nearer at hand.

**THE AMERICAN K.T. TOURISTS.**

**BANQUET BY THE PROVINCIAL GRAND CONCLAVE OF MIDDLESEX.**

On Friday, the 7th inst., the members of the Allegheny Commandery were received and welcomed by the representatives of English Templary, and were afterwards entertained at a banquet over which the V.H. and E. Dep. Grand Master of the Order, the Rev. John Huyshe presided. The following Knights signed the attendance book:—

Wm. Stuart, M.E. and S.G.M.; the Rev. J. Huyshe, D.G.M.; Earl of Limerick, Grand Prior; Sir P. Colquhoun, Grand Chancellor; W. Tinkler, Grand Vice-Chancellor; J. Lavender, Grand Registrar; F. J. Leveson, Grand Provost; F. H. Wilson Iles, Second Grand Aid de Camp; H. Dubosc, First Grand Captain of Lines; D.G.M. Gordon, Grand Sword Bearer; G. Harcourt, P.G.C., Surrey; Capt. N. G. Phillips, P.G.C., Suffolk and Cambridge; Colonel Goddard, Past First Grand Captain; J. M. P. Montagu, Past First Grand Captain; the Rev. G. Ross, D.P.G.C., Cornwall; J. Boor, P.G. Standard Bearer, Surrey; D. M. Dewar, Mount Calvary Encampment; G. Hillyer, Faith and Fidelity; J. Oxley Oxland, Tancred; W. Smith, P.D.P.G.C. Kent; the Rev. C. W. Spencer Stanhope, Past Grand Almoner; Raymond H. Krupp, Faith and Fidelity; A. T. Brett, Stuart; Malcolm O. Sim, Faith and Fidelity; T. W. Venn, Ceylon Encampment; E. Turner, St. George's London; Col. C. Ratcliffe, Howe; J. R. Bramble, Baldwin; S. Rosenthal, Grove; W. Blenkin, Harcourt; J. Dyer, Temple Crossing; Hyde Pullen, Royal Naval; E. H. Finney, Mount Calvary; G. Kenning, Kemeys Tynte; C. Horsley, Stuart; J. Lockhart Syms, Faith and Fidelity; the Rev. A. B. Frazer, Cour de Lion, Oxford; W. R. Bryan, Abbey Chapter; J. Hart, Grove; F. A. Philbrick, Mount Calvary; J. D. Laresen, Mount Calvary.

The Knights of the Allegheny Commandery whose names are appended were received with the honours due to their rank:—

W. Hamilton, Eminent Commander; W. H. Slack, Generalissimo; E. M. Jenkins, Captain General; J. J. McIllyar, Prelate; M. Riley, Treasurer; J. A. Scholes, Recorder; D. A. Cook, Senior Warden; A. Godfrey, Junior Warden; H. Laughlin, Sword Bearer; T. J. Clepper, Standard Bearer; H. Church, Warden; W. A. Short, Marshal; S. A. Gardner, and W. T. Tudor, Chaplains; A. M. Rambo, Past E. Commander; S. T. G. Morsell, R. H. Taylor, G. G. Bowen, J. Dickson, G. W. Parker, C. H. Sheppard, W. Hasson, H. D. Reymor, W. H. Devore, W. H. Thompson, J. M. Cumming, F. W. T. Glover, J. H. Knapp, J. L. Acomb, C. L. P. Boire, E. Coates, J. J. Fisher, J. K. Ritter, J. F. Graham, J. C. Jenkins, Judge W. A. Richardson, of the Pilgrim Encampment, Lovell, Mass; C. E. Coor, of St. Omer's Commandery, Elmira, New York; M. R. Barnitzky, of the Palestine Commandery, Chelsea, Mass.

In passing, the Sir Knights advanced in military style and saluted the M.E. and S.G.M., and

the Grand Officers, and were then invited to take their seats in the encampment.

The Grand Chancellor Sir P. Mc C. de Colquhoun then addressed the distinguished visitors.

Sir Kt. W. Hamilton, Eminent Commander, replied on behalf of the Sir Knts. of Allegheny: This seventh day of July, in the year of our Lord one thousand eight hundred and seventy-one, is one that will be always remembered, not only by the Knights of Allegheny, but by all our Fraters throughout the United States of America, as an epoch in the history of the Order of the Temple, in the United States. We have left our homes in the Far West, and are now travelling East, not with the intent of winning renown by warlike deeds, but as pilgrim penitents, visiting the scenes made famous by those valiant knights who have won for themselves and for the Order of the Temple imperishable renown, and reverently, with uncovered heads and sad hearts, view those hallowed spots, sacred to the memory of those noble knights whose names are inscribed on the roll of the noble army of martyrs. And now, when we are weary with travelling, you have met us with kindly greeting, taken us into your tents, and made us the recipients of your unbounded hospitality. Although so far from our homes, we are not in a strange land—we feel to-day that we are at our mother's fireside, surrounded by our elder brethren. That the Grand Chancellor, in his official capacity of Grand Commander of Middlesex, should convene the Prov. Grand Conclave with regard to our convenience, we regard as one of the greatest honours that could be conferred upon us. And, in conclusion, permit us to say, that if any mists have darkened the political atmosphere between Great Britain and the United States, we believe that they have been happily dispelled, and we hope that Her Gracious Majesty, Victoria, Queen of England, may long continue to live and reign, and that her memory as a devoted wife and affectionate mother, a loving and gracious Queen, and a Christian woman, may be loved and honoured until the end of recorded time.

Sir Knts. W. Hamilton and E. M. Jenkins were appointed to the honorary rank of Past Grand Captains of the Grand Conclave of England and Wales, received their patents, and tendered their warmest thanks for the honour conferred upon them.

The Prov. Grand Conclave of Middlesex was then opened, and the following were duly appointed as Prov. Grand Officers:—

- Sir Kt. the Rev. A. B. Shepherd, Prelate and Almoner
- „ E. Turner ... .. 1st Captain
- „ S. Rosenthal ... .. 2nd Captain
- „ W. Tinkler ... .. Chancellor
- „ Raymond H. Thrupp... Registrar
- „ D. M. Dewar ... .. Chamberlain
- „ F. A. Philbrick ... Director of Cers.
- „ F. W. Ramsay ... Standard Bearer
- „ Clarence Harcourt ... Captain of Lines
- „ G. Hillyer ... .. Banner Bearer

Sir Knight J. Tepper was elected Treasurer, and Frater Austin Equerry.

The Sir Knights then adjourned to an adjoining room for the purpose of conferring upon the Sir Knights of Allegheny Commandery the degree of the Mediterranean Pass, according to their desire, although they had, with one exception, in their own country received the degree of Knight of Malta.

The Prov. Grand Conclave of Middlesex was then closed, and a Priory of Malta was opened.

Sir Knight James Dickson, of the Allegheny Commandery, and Sir Knights J. Boord of the Harcourt Encampment, J. D. Larsen of the Mount Calvary Encampment, Thomas Luty of the Ancient York Encampment, and G. Hillyer and J. Lockhart Syms of the Faith and Fidelity Encampment, then received the Mediterranean Pass, and were admitted into the Order of the Knights of Malta.

The Priory of Malta was closed.

The business of the Faith and Fidelity Encampment being concluded it was closed.

The American Sir Knights then formed a procession and retired in military order.

The Sir Knights shortly afterwards re-assembled in the Banquet Room in undress.

At the banquet the American Sir Knights were seated alternately between the English Sir Knights round the table. The Sir Knights Hamilton, Slack, Jenkins, and McIllyar, of the Allegheny Commandery, being the supporters, right and left of the Chairmain.

After the cloth had been drawn, the Chairman proposed "The Queen, the daughter of a Mason, the mother and mother-in-law of Masons." He said the manner in which the American Sir Knights had received the name of Her Majesty was sufficient to ensure a cordial reception of the toast.

The National Anthem was sung.

The Chairman gave "The President of the United States of America." Although they could not give this toast with Masonic honours, they no less cordially drank his health, and prosperity to the United States. The Chairman made some appropriate remarks upon the recent events in which, Freemasonry had taken an important part. (This toast was drunk with enthusiasm.)

The national song of the "Star Spangled Banner" was sung by Sir Knight Slack, with the additional verse, by Bro. Walter Montgomery.

Sir Knight Sir P. Mc C. de Colquhoun proposed "H.R.H. the Prince of Wales," as a Knight Templar, a zealous Mason, and an English gentleman. He had visited the United States, and had since frequently acknowledged the hearty welcome he had there received. He would also add the health of the Princess of Wales, as the daughter, the sister, and wife of a Mason, highly esteemed by all who knew her.

The next toast was "The Most Eminent and Supreme Grand Master of England, Sir Knight W. Stuart," given by Sir Knight Hamilton, who mentioned the connection of Sir Knight Stuart with the American nation, being the great grandson of William Penn, and a descendant of the royal Stuarts. (The toast was enthusiastically received, and it was regretted by all that the state of his health did not permit him to be present.)

The next toast was given by the Chairman, "The health of Sir Knight W. Sewall Gardner, M.E. and S.G.M. of Knights Templar in the United States," whose command extended over no less than 36 states, and about six territories. (The toast was received with Masonic honours.)

Sir Knight Huyshe then proposed "The health of the Visitors, as the representatives of the Knights Templar of the United States," in a forcible speech, which, we regret, our space will not permit us to give in extenso. He expressed his regret at the shortness of the notice which had no doubt prevented a larger number of Sir Knights being present; but he hoped the warmth of the reception would make amends for the smallness of their number. He strongly expressed himself upon the great influence which Masonry had exercised upon the welfare of mankind, and alluded in feeling terms to the very cordial reception which had been given to the Grand Master of Craft Masonry, during his recent visit to the United States. He agreed with the sentiments expressed by an American brother as to the influence which Masonry had exercised in the happy settlement of the differences which at one time threatened to disturb the peaceful relations of the two countries.

Sir Knight Rev. J. J. McIllyar, D.D., replied as follows: Most Eminent and Supreme Grand Master, I assure you that it affords me great pleasure, on behalf of all the visiting brethren of Allegheny Commandery, to return their heartfelt thanks for the very cordial manner in which they have been received by the Grand Encampment of England and Wales. When we remember, eminent sir, that this is the first time in the history of the world that such an honour has been conferred, it is impossible for us to express our high appreciation of your kindness. Eminent sir, the very eloquent and able manner in which you have spoken of the American people, and the settlement of those differences which seemed to threaten difficulty between two of the greatest nations in the world, has brought us under great obligations. I can assure you, eminent sir, that the American people no less appreciate the amicable settlement of those difficulties, and I have no doubt that the principles of Masonry

which existed in Europe and America, tended no little to bring about this happy state of things. Eminent sir, I have neither time nor ability to make such a reply as your very eloquent address would demand. Again I thank you in the name and on behalf of American Masons, and on their behalf allow me to give you a pressing and cordial invitation to pay us a visit to the United States, and we will give you such a reception as American Masons can give. Only in this way can we hope to manifest our appreciation of your brotherly treatment to us. Masonry recognises the fatherhood of God and the brotherhood of man. May the nations of Europe and America ever continue on the same fraternal and brotherly terms. Sir, it has afforded us great pleasure to travel through your dominions and read the ancient landmarks of our beloved order. Having received the Order of Masonry from you, we are glad to be permitted to come back as the representatives of Masonry in the United States, and learn amid the graves and monuments of our fathers that we have preserved the ancient rites committed to us unimpaired. I trust, sir, when we cease to labour in this mundane sphere that it may be our happy privilege to meet, from both sides the water, in that house not made with hands eternal in the heavens.

The usual routine toasts having been given and responded to, the remainder of the evening was spent in social conversation and interchange of civilities. The American Sir Knights then expressed their hearty thanks individually to G.V.C. Tinkler, and Assistant G. Dir., of Cer. Starkey, for their indefatigable efforts to render their reception agreeable.

The banquet and wines, supplied by Bro. Hart, received the highest encomiums from all who partook thereof, especially the American brethren, who frequently expressed their great gratification, declaring it was the best entertainment which had as yet been offered to them.

#### THE VISIT TO ALTON TOWERS.

The Earl of Shrewsbury having invited the American Knights Templar to pay a visit to the famed Alton Towers, it was arranged that they should go there on the 4th of July, being the 95th anniversary of American Independence, and also the Alton Horticultural Show. On reaching Alton station the party were met by the Earl's private band, and a procession being formed, all moved forward up the avenue of trees leading to the Towers. Close to the hall a private tent had been prepared for the American brethren, and after they had "arranged" themselves, they went to the chapel, accompanied by brethren from Derbyshire, where full choral service was performed. The Rev. Dr. Fraser, the Earl of Shrewsbury's domestic chaplain, intoned the service, the Anthem being taken from the 104th Psalm. The singing of the Earl's domestic choir was admirable, and at the conclusion the Hallelujah Chorus was played on the organ. It had been arranged that the reception of the American and English Freemasons should take place at a quarter to 12 o'clock, but in consequence of the non-arrival of a deputation from the Staffordshire Knot Lodge, it was postponed until 12.20. In the meantime the Americans, each taking the arm of a Derbyshire brother, and accompanied by the Messrs. Cook, rambled through the matchless grounds of Alton, whose beauties were greatly extolled, the frequent remark being, "We have nothing like this in America." It should be stated that the American flag was hoisted on one of the towers. At 12.30 the Derbyshire brethren were ushered into the Earl's Grand Dining-hall, where they were addressed by the Earl of Shrewsbury, who gave to them and the Staffordshire brethren a hearty welcome. His Lordship, who wore the costume of a deputy-lieutenant, was accompanied by the Countess of Shrewsbury, and the youthful Lord Ingestre. The Earl of Shrewsbury met the American legation at the Grand Entrance to the Hall, and proceeded then to the Grand Dining-room, the English Freemasons giving them a hearty cheer.

The Earl of Shrewsbury then addressed the company, observing that it gave Lady Shrewsbury and himself the greatest pleasure to receive them on that occasion as gentlemen, and he might add, as brethren. When he first heard of their visiting the county, he thought it meet to offer them the hospitalities of his place, for he could not express his gratification at the opportunity which it offered to reciprocate the good feeling evinced in America towards this country. The Marquis of Ripon had done him the honour to nominate him as Grand

Master of Staffordshire, on the recommendation of the Earl of Carnarvon. The noble Earl then referred to the lineage of the family, which deduces its descent from a period antecedent to the Conqueror, the first person of note on record being Richard de Talbot, mentioned in Domesday Book, and who married the daughter of Gerard de Gournay, Baron of Yarmouth. He further observed that he had received every courtesy and kindness from the American people, and he was pleased to receive them now, and show them the beauties of the place. He trusted that the principles of Freemasonry would still more firmly unite the two countries, for, if so, peace would be more permanent, and commerce more prospering. The noble lord concluded by remarking that Lady Shrewsbury desired to join with him in giving them a hearty welcome to Alton.

The W.M. of the Staffordshire Knot Lodge of Freemasons then read a resolution which had been agreed to at a special meeting of the members at Stafford on the evening previous. It was an expression of gratitude to the Marquis of Ripon for appointing the noble Earl Grand Master of Staffordshire, and to the Earl of Shrewsbury for accepting the same.

Bro. Thomas Cox, P.P.G.S.W. of Derbyshire, in the unavoidable absence of the Deputy Provincial Grand Master of that province, then addressed the Earl of Shrewsbury.

Bro. William Naylor, Prov. G. Sec. Derbyshire, then read an appropriate address to the American Knights Templar from the P.G.L. of Derbyshire, which was beautifully illuminated and surmounted by several Masonic emblems, and the American and English coats of arms.

The Rev. Dr. Tudor (Wesleyan), of Baltimore, then replied on behalf of the Americans, as follows: It gives me great pleasure, my Lord Shrewsbury, to appear upon the part of my companions to respond to the very kind and cordial welcome which your lordship and Lady Shrewsbury have been pleased to extend to us this day. But how to respond in sufficiently appropriate and grateful terms is the difficulty, and is a task for the performance of which I crave your lordship's indulgence for a few moments. (Hear, hear.) We gratefully recognise the distinguished honour of being received by your lordship as the citizens and humble representatives of a nation between which and your own nation, my lord, there have long existed relations, not only of friendliness, but also of warm affection—(hear, hear)—relations sustained and ratified by the recent arrangements of State to which your lordship has alluded, and the terms of which have settled points of honour, which existed, I am persuaded, more in sentiment than in reality. Let us believe it to be impossible that those strong bonds of civilisation and Christianity, which hold fast together the two States, shall ever be severed, so as to precipitate us into other than relations the most friendly and loving. (Cheers.) We were touched in observing, immediately upon setting foot in your lordship's domain, the mark of the distinguished honour you would do us, in our national colours floating the highest over the towers of Alton. (Applause.) We recognise ourselves received also as the representatives of that Brotherhood of humanity concerning which the poet sings—

"Between us all let oceans roll,  
Yet still from either beach  
The voice of blood shall reach,  
More eloquent than speech,  
We are one."

Oh, it does our hearts good, my lord, to receive the attentions which met us at our very landing upon these foreign shores, and have culminated in your lordship's reception this day. We have felt deeply the inconvenience of exile from home, deprived, as we are for a time, of the sacred refining influences of domestic life, the sweet society of wife, daughter, sister, we are cheered and comforted by the kind offices of friends. (Hear, hear.) It is the quaint conceit of a wild modern poet, that the precious stones of our earth are the remains of a temple built by the angels in Eden to the worship of God. The foundations of the temple were bright and beaten gold, tower and roof of pinnacle without were solid diamond, the dome was eye-blue sapphire, studded with golden stars; the floor was emerald, veined with gold and silver; marble and mineral of every hue were in its walls; the altar was one ruby, heartlike; the columns were of alabaster, and where all things were magnificent, the meanest thing was gold, the plainest. Man fell and joined the hosts of hell, black-bannered, on the very day when he should have met God and his angels there, and immediately also fell that bright fane—no death-doomed eye gazed on its glory; earthquakes gulped it down—the temple of the angels lay in its grave, till, at the flood, it burst, like a shell, and scattered its fragments east and west and far and wide, which are the diamonds and rubies and emeralds and sapphires of this world's costly merchandise. (Applause.) Morally, human nature is just such a

wretched temple; but we recognise in the affections and virtues and amenities and hospitalities of common life, scattered and fragmentary jewels of the wreck. These jewels have thickly strewn our way through the United Kingdom, but the Koh-i-noor, the crown jewel, my lord, we have found this day at Alton Towers. (Loud applause.) Furthermore, we recognise ourselves as having the honour to be received as the humble representatives of a fraternity, of which we are happy to congratulate your lordship as a chief officer, by recent nomination as Prov. Grand Master of Staffordshire (cheers); a fraternity whose laws, teachings, and work are designed to assist in rebuilding the wrecked temple of humanity to which I have alluded, until the perfect structure shall again stand forth, love ever beating in the heart, truth ever speaking from the tongue, justice ever reigning in the mind, benevolence ever giving from the hand, righteousness ever the path of the feet, kindness ever beaming from the eye, gentleness curving every limb, honour crowning the head, and goodness unqualified the description of the whole life. (Applause.) Begging your lordship and Lady Shrewsbury to accept the assurance that the reception extended to us this day is infinitely more beautiful in our eyes and more grateful in our hearts than are the blossoms of exquisite loveliness that lie in such rich bouquets over your lordship's estate, we remain, my lord, your humble servants. (Cheers.) By your lordship's permission, I would also, on behalf of my companions, express our lively sense of pleasure in meeting so many of our brother Masons on this beautiful spot to-day, our great happiness in receiving their kindly greetings, and the assurance of the sincere reciprocation from our hearts, on their behalf, of all their good wishes. (Applause.)

The above speech was listened to with marked attention by all present. It was delivered with great earnestness, and made a strong impression upon all who had the pleasure of listening to it.

The Countess of Shrewsbury then took wine with Dr. Tudor and the Americans, with the W.M. of the Stafford Lodge, and the acting D.P.G.M. of Derby.

The company partook of champagne and other wines, with choice grapes, peaches, strawberries, confectionery, &c., after which Lady Shrewsbury took the arm of an American brother, the young ladies the arms of Derbyshire brethren, and the whole then proceeded to take a private view of the flower show, which was in a tent near the hall. This over, the Americans had Luncheon in their private tent, provided by the Earl of Shrewsbury. The Derby brethren, with their well-known liberal manner in carrying out their arrangements appointed Bro. Plock, of the Midland Hotel, their commissariat. They had their own private tent, in which was laid out a splendid champagne luncheon. Bro. Plock, with one of his cooks and a numerous staff of waiters, personally attended to the wants of the hungry brethren. The Stafford contingent having come to Alton as it were in a hurry, had not "provided for a rainy day, so the Derbyshire brethren gave them an invitation to luncheon, which they cordially accepted. Before our Derbyshire brethren had finished they were visited by the Earl of Shrewsbury, Lord Ingestre, and the Americans.—Bro. Crossley proposed the health of the Earl of Shrewsbury, to which his Lordship replied.—An American brother then gave "The Countess of Shrewsbury," which was acknowledged by Lord Ingestre. One of the American "Legation" then sang "The Star Spangled Banner," with the following additional verse, composed by Bro. Walter Montgomery, specially referring to that day's proceedings:—

"See our Eagle so free, and old England's brave Lion,  
Henceforth and for ever in amity blending,  
Since the treaty is sealed 'twixt the sire and the scion,  
With the blessing of heaven aye surely attending;  
Then let Britain's sweet shamrock, leek, thistle, and rose,

Those time-honoured emblems, for ever repose  
With the star-spangled banner, oh! long may it wave  
O'er the home of the free and the land of the brave.

The Americans then demanded "God save the Queen," which was sung by Bro. Naylor, and heartily joined in. The Americans in giving cheers for the Earl and Countess of Shrewsbury, responded to the cry of "Tiger, tiger," made by one of the brethren. The party then returned to the hall and witnessed the presentation of prizes by Lady Shrewsbury.

WE have pleasure in being authorised to announce that a marriage has been arranged between Bro. the Right Hon. the Earl of Breadalbane and Lady Alma-Imogen-Leonora-Carlotta Graham, youngest daughter of His Grace the Duke of Montrose. Lady Alma was born in 1854, and is therefore about 17 years of age.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyre-c Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

**METROPOLITAN MASONIC MEETINGS**

For the Week ending July 29, 1871.

**MONDAY, JULY 24.**

Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, JULY 25.**

Lodge 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

**WEDNESDAY, JULY 26.**

Lodge 507, United Pilgrims, Edinbro' Castle, Brixton.  
" 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.  
" 754, High Cross, Seven Sisters' Tav., Tottenham.  
" 871, Royal Oak, White Swan Tav., Deptford.  
" 898, Temperance in the East, 6, Newby-place, Poplar.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

**THURSDAY, JULY 27.**

General Committee Girls' School, Freemasons' Hall, at 4.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, JULY 28.**

Lodge 780, Royal Alfred, Star and Garter, Kew.

St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Precep.'or  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, JULY 29.**

Red Cross Conclave, Rose and Lily, Masons' Hall Tav., Mason's-avenue, Basinghall-street.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.  
South-Eastern Masonic Charitable Association, New Cross Branch.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

HOLLOWAY'S PILLS have been for years, and still are, renowned as a safe and salutary remedy for indigestion, liver complaints, and all manner of eruptions and skin diseases. Pains in the stomach after eating, eructations of wind, pain in the back, aching of the right shoulder, weakness, languor, and tawny hue of the skin, all disappear under the purifying powers of these admirable pills. They contain no ingredient which by possibility could hurt the most feeble frame. They effect a salubrious, though momentous change throughout the system by thoroughly expelling all impurities, and imposing on every organ its natural functions. Many testimonials of their efficacy can be produced, received from all parts of the world.—[Advt.]

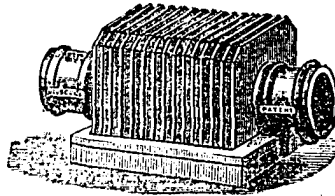
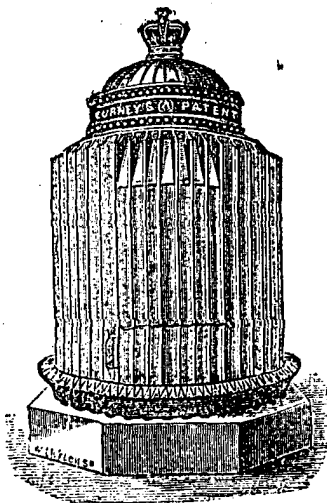
GALVANISM.—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

**THE LONDON WARMING AND VENTILATING COMPANY (LIMITED),**

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This Company has warmed St. Paul's Cathedral, York Minster, all the principal Cathedrals, and more than one thousand Churches in England, and numerous Cathedrals and Churches in France, besides Government and other Public and Private Buildings too numerous to name in an advertisement.

Particulars and Testimonials forwarded on application.

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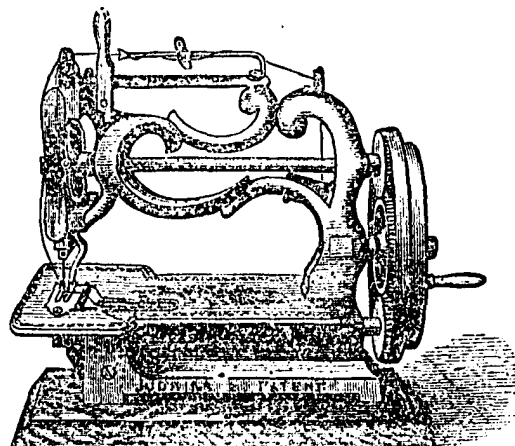
The most simple SEWING MACHINES in the World.

The DOMESTIC - - - £2 15s.  
The "Judkins" New Lock-Stitch, £4 4s.

THIS admirable Machine is the most perfect Hand-Shuttle Machine yet invented. It is so simple that the most inexperienced can work it without any previous instruction, while it is incapable of derangement by ordinary use. Anything that can be worn, or require stitching in a house, can be executed on this Machine.

Testimonials and Samples of work free. Ample Instructions accompany each Machine. Good Agents wanted.

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**THE ALEXANDRA PALACE & MUSWELL HILL ESTATE TONTINE** (to terminate on the 30th June, 1886). This being a "Trust" Subscribers incur no Liability. Certificates representing 850,000 Guineas, (of which 1s. of each Guinea is to be appropriated to Insurance of Subscribers,) will be issued at the following Rates:—A (or Single Right) Certificates £1 1s. each, B (or 10 Right) Certificates £10 10s. each, C (or 25 Right) Certificates £26 5s. each, D (or 50 Right) Certificates £52 10s. each, E (or 100 Right) Certificates £105 each, payable on application. Certificates pass to and entitle the bearer:—1. To participation in the proceeds of sale of the property if the representative life upon which the Tontine privilege depends shall be living on the 30th June, 1886. 2. To the receipt from a life assurance of the sum of 20s. in respect of each Guinea paid upon any Certificate, if the representative life shall die before the said 30th June, 1886. 3. To admissions to the Palace and Park. 4. To participation in Art Union Distributions proposed to be hereafter established. The acceptance of a Certificate involves no liability, the rights and privileges of Certificate holders are governed by the Trust Deed. The whole net income of the undertaking, after defraying interest charges and management expenses, will be devoted to the improvement of the Property, and also (when power is obtained) to Art Union Distributions.

- TRUSTEES.**  
 John Clutton, Esq., Whitehall Place.  
 John Hackblock, Esq., Bolton Gardens.  
 John Horatio Lloyd, Esq., Inner Temple.
- EXECUTIVE COMMITTEE.**  
 Lord Frederick Kerr. John Borradaile, Esq.  
 Sir Wm. Wiseman, Bart. John Alldin Moore, Esq.  
 John Parson, Esq. Granville R. Ryder, Esq.  
 James Goodson, Esq. Charles Magnay, Esq.  
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- BANKERS.**  
 The London and County Bank and Branches.  
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- AUDITORS.**  
 John Ball, Esq. John Young, Esq.
- BROKERS.**  
 Messrs. Walker & Lumsden, 9, Old Broad Street, E.C.  
 Messrs. Huggins & Rousell, 1, Threadneedle Street, E.C.
- SOLICITORS.**  
 Messrs. Cope, Rose & Pearson, 26, Gt. George Street, Westminster.
- SECRETARY.**  
 Thomas Dixon, Esq.  
 Office—5, Great Winchester Buildings.

**PROSPECTUS.**  
 An advantageous Contract has been concluded for the purchase, free from incumbrance, of the Alexandra Palace Park and Lands adjoining, situate at Muswell Hill, Hornsey, in the county of Middlesex, (comprising about 470 acres of Freehold and 28 acres of Leasehold Land), and the contents of the Palace, for the sum of £675,000. Of this amount £450,000 may remain on security of the Property for 5 years, represented by Mortgage and Debentures. Power is taken to raise further capital not exceeding £150,000, if deemed desirable, for the improvement or enlargement of the property and for the benefit of the Tontine.

The object of the Tontine is to complete the purchase and improve the property, and thus to provide for all classes of the inhabitants of the Metropolis, and especially of its northern and eastern portions and suburbs, and for the many thousands of country excursionists, a Grand Institution of healthful recreation and elevating instruction, which will combine the solid advantages of the South Kensington Museum and Schools of Art, with the lighter pleasure and pastimes of the Crystal Palace at Sydenham, thus giving effect to the large and enlightened views of the late Prince Consort.

In furtherance of this design it is proposed to inaugurate a series of Exhibitions, Art Unions, and distributions, to the support of which, and as soon as the necessary power can be obtained for the purpose it is proposed that the chief portion of the profits of the Park and Palace, after making proper provision for management, improvement, and other charges, should be applied.

Under "The Muswell Hill Estate and Railway Act 1866" the Palace and about 200 acres (which then constituted the Grounds) are to continue a place of public resort and recreation, subject to the observance of such rules and regulations as may be prescribed by the owners, and to the payment of such reasonable sums as may be fixed for admission to the Grounds and Palace or to any exhibition or sights therein.

It is now intended to enlarge the Park, and to lay out the whole of the lands as pleasure grounds, with the exception of about 80 acres of beautiful freehold land on the border, which will be reserved for building purposes, so that there will be a Park surrounding the Palace, and within a ring fence, of about 400 acres in extent. But power is taken with the consent of the Trustees to sell or lease for building purposes any part of this land not subject to the provisions of the Act of 1866, should such a course appear desirable in the interest of the Tontineers or subscribers.

The Palace is a splendid, capacious, and substantial structure, requiring but a comparatively small outlay to keep it in repair, admirably adapted for Exhibitions, Museums, and Lectures, and for Musical Festivals and Concerts, as well as for festive and social gatherings of the greatest magnitude.

A grand organ, which is reputed to be one of the largest and most perfect in the world, has been erected in the Palace by Mr. Willis, under the direction of Sir Michael Costa.

Archery, Cricket, and Croquet Lawns, Turfed Rides, a Race Course with Grand Stand, well levelled Carriage Drives, Groves and Gardens, will be found in the Park, which is nobly timbered, and commands extensive and magnificent views into several counties. This Institution, therefore, which can be opened to the public in a very short space of time, will combine the advantages afforded by museums, exhibitions, and schools of art, with scenery of the utmost beauty, and pure air, thus contributing alike to the instruction, amusement, and health of the visitor.

There will be easy access to the Palace by railway communications in connection with the Great Northern and Metropolitan Lines, and a Bill is waiting the Royal Assent for authorising the construction of a short line to connect the Park with the Midland and Great Eastern

systems. The committee will have power to aid these enterprises, which are of great importance to the success of this undertaking.

The Exhibitions and Art Union Distributions will constitute a distinctive feature of the general plan, and will comprise every characteristic of the Fine Arts. An Inaugural Exhibition will be held as soon as the requisite powers are obtained.

It is intended to apply to Parliament for power to devote part or the whole of the surplus income to Art Union Distributions, to be held every third year during the term of the Tontine, and to appropriate a number or chance in each Distribution to every Certificate in respect of every 21s. paid thereon. It is estimated that the fund for distribution will amount triennially to £100,000, and the prizes will range from £500 to £2.

The following Table indicates what any Certificate holder may derive from this source.

*Analysis of the Probable Art Union Prizes at each of say Five Triennial Exhibitions.*

Prizes of £500 each	..	..	..	..	£12,500
25	400	..	..	..	12,000
30	300	..	..	..	12,000
40	200	..	..	..	10,000
50	100	..	..	..	5,000
50	80	..	..	..	4,000
50	60	..	..	..	3,000
50	50	..	..	..	2,500
50	40	..	..	..	2,000
50	30	..	..	..	1,500
100	25	..	..	..	2,500
100	20	..	..	..	2,000
100	15	..	..	..	1,500
100	10	..	..	..	1,000
100	8	..	..	..	800
100	7	..	..	..	700
200	6	..	..	..	1,200
400	5	..	..	..	2,000
800	4	..	..	..	3,200
3,000	3	..	..	..	9,000
5,350	2	..	..	..	10,700
10,895					£100,000

The value represented by the Prize Tickets is to be applied wholly in the selection of articles contained in the Alexandra Art Union Exhibitions, and it will be seen that it is possible for the holder of a single right Certificate to receive Five Prizes of £500 each for his investment of 21s.

The Certificates will be issued under the powers of the Trust-Deed, which will define and regulate the rights and privileges of the Certificate Holders, and a covenant will be contained therein on their part to observe the provisions of the Deed.

The whole of the net income of the Tontine during its existence will be applied as above explained, to the improvement of the property and to Art Union Distributions.

An established Insurance Company has agreed, in consideration of the payment to them of a premium of one shilling for every A (or singleright) Certificate, and so on in proportion for any plural rights certificate (i.e., one shilling for each right), to pay to the holder £1 for each guinea paid on such Certificate, upon the death of the representative life in respect of which the Tontine privileges depend, if such death happens before the 30th June, 1886, provided such Certificate shall not have been previously surrendered, or the bearer of such Certificate for the time being shall not have drawn a prize in an Art Union Distribution in respect of the right representing such guinea. Such premium will be paid out of the Tontine Funds. The agreement is subject to 20,000 representative lives being nominated.

For the purposes of the Insurance and Tontine, every applicant for a Certificate must when requested nominate some life (which may be his own) between the ages of ten and thirty years; such lives should not be those of prominent individuals, but, if possible, of members of the applicant's family, or friends. Applicants may nominate a life for each right the certificate they apply for represents. If the applicant chooses to waive the insurance he may nominate any life.

To meet the case of any selected life having been previously nominated and assured to the amount of £500, an applicant may be required to furnish some other life or lives in substitution for that first nominated.

Upon the 30th June, 1886, the Tontine will absolutely cease; and as soon as may be after that date the whole of the property will be realised, and the net proceeds will be distributed amongst the Tontineers or Certificate holders.

The holder of an A, or single right Certificate, in addition to his other privileges, will be entitled to free admission to the Park (and also to the Palace, if open) upon every Sunday during the existence of the Tontine.

The holder of a B, or 10 right Certificate, will, in addition, be entitled to free admission on two days (not being fête days), to be fixed by the Committee in each week.

The holder of a C, or 25 right Certificate, will be entitled to similar privileges for himself and another, on foot or on horseback.

The holder of a D, or 50 right Certificate, will be entitled to free admission on four days in each week (not being fête days), to be fixed by the Committee, for himself and two others, either on foot, horseback, or with a single-horse carriage.

The holder of an E, or 100 right Certificate, will be entitled to free admission for himself and four other persons, at all times, either on foot, horseback, or with any carriage.

The Tontine rights and privileges attaching to certain Certificates may, at the option of the holder, be surrendered for the right of admission on other days, according to a plan or scale to be published by the Executive Committee. The surrender will involve the loss of every right and privilege offered in this Prospectus to the holders of Certificates, except so far as the same are reserved as part of the consideration for the surrender.

The holder of a Certificate which shall not have been surrendered, will be entitled to participate in the proceeds of the property at the end of the Tontine, in respect of every right depending on a representative life which shall be living on the 30th June, 1886.

Thus every subscriber of 21s. and upwards to the Tontine, or holder for the time being of his Certificate (the same not having been previously surrendered) will, in addition to the privileges of entry to the Park and Palace, as above enumerated, obtain the repayment, in case of the death of the representative life or lives of 20s. in respect of every 21s. paid by such subscriber, or will have previously drawn a prize of at least £2 in the Art Union Distribution in respect of such 21s. subscription, and will, when the Tontine ceases, have, in respect of each of his rights of which the representative life shall be then in existence, the right to a share in the proceeds of the Tontine property. Looking at the rapidly increasing value of Building Land near London there can be no doubt that at the expiration of the Tontine, in 15 years, the property to be then distributed amongst the holders of Certificates entitled to participate will be of enormous value.

For the convenience of management of the Tontine and property, and with that object only, a Company (limited by guarantee) has been incorporated by the title of "The Alexandra Palace and Muswell Hill Estate Management Company Limited." The Executive Committee of the Tontine are the Directors of that Company. The certificate holders will not be members or contributories of such Company.

All the landed property to be acquired for the purposes of the Tontine, will be vested in the Trustees upon trust, to permit the Management Company to manage the same, and with the consent of the Trustees, so far as required by the Trust Deed, to grant leases and deal therewith for the benefit of the general undertaking, and raise further capital, not exceeding £150,000, if required, for the undertaking by mortgage or debentures (in addition to the working Capital provided by the Tontine), and upon the termination of the Tontine (the 30th of June, 1886), or so soon after as may be convenient, to sell the Tontine property and distribute the proceeds.

By the terms of the Trust Deed all questions (if any) which may arise relating to the Tontine, during its existence or on its termination, stand referred to such counsel as the Attorney-General for the time being may appoint.

The Purchase Contract, the Trust Deed, the Insurance Contract, and the Memorandum and Articles of Association of the Management Company may be perused at the offices of the Solicitors.

If no issue is made the subscriptions will be returned in full.

The following documents have been executed:—

- (1) An Agreement, dated 13th July, 1871, between the Muswell Hill Estate Company Limited and the Alexandra Palace Company Limited of the one part, and the Alexandra Palace and Muswell Hill Estate Management Company Limited of the other part.
- (2) A Deed of Trust, dated 13th July, 1871, between the Alexandra Palace and Muswell Hill Estate Management Company Limited of the one part, and Henry Markby of the other part.
- (3) A Deed of Covenant, dated 13th July, 1871, between the London and Lancashire Life Assurance Company of the one part, and the Alexandra Palace and Muswell Hill Estate Management Company Limited of the other part.

Prospectuses (with an outline sketch of the Palace) and forms of application for Certificates may be obtained of the Secretary, at the offices of the Tontine, and of the Brokers.

Other Agencies for the receipt of Applications will be shortly advertised.

Applications for Certificates must be left with the Bankers at the time of payment of the deposit, and no application will be noticed unless the sum of 21s., in respect of each single right, or the amounts specified for plural rights applied for, as above stated, shall have been paid.

**THE ALEXANDRA PALACE AND MUSWELL HILL TONTINE.**

Form of Application for A or Single Right Certificate. (To be left with the Bankers or authorised Agents.) To the Executive Committee.

Gentlemen,—Having paid the sum of 21s. to the Bankers or authorised Agents, I request to have issued to me a Single Right Certificate in the Alexandra Palace and Muswell Hill Estate Tontine, and I hereby agree to accept the same upon the terms of the Prospectus and of the Trust Deed of the 13th July, 1871.

Upon hearing that you are prepared to issue the Certificate I agree to nominate a representative life of the age stated in the Prospectus, upon which I desire the Tontine privileges in respect of such Certificate to depend.

Name in full of Applicant .....  
 Address .....  
 Profession or Business .....  
 Date .....

**THE ALEXANDRA PALACE AND MUSWELL HILL ESTATE TONTINE.**

Bankers' Receipt. .... 1871.

Received from ..... the sum of 21s. on account of the Executive Committee of the Alexandra Palace and Muswell Hill Estate Tontine. 21s.

NOTE.—This Receipt must be delivered to the Secretary of the Tontine in exchange for the Certificate. Due notice will be given of the Certificates being ready for issue.

# THE Freemason.

Reports of the Grand Lodges are published with the special sanction of the Most Honourable the MARQUIS of RIPON, K.G., the M.W. Grand Master of England; the Right Hon. the EARL of ZETLAND, K.T., &c., M.W. Past Grand Master; the Right Hon. the EARL of ROSSLYN, the M.W. the Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges.

Vol. 4, No. 125.]

SATURDAY, JULY 29, 1871.

REGISTERED FOR TRANSMISSION ABROAD. [PRICE 2d.

United Fraternity of Ancient Free and Accepted Masons of England.

## Province of Dorset.

By command of the Right Worshipful Provincial Grand Master Bro. JOSEPH GUNDRY, Esq.

NOTICE IS HEREBY GIVEN,—That a PROVINCIAL GRAND LODGE will be held at the Assembly Rooms, LYME REGIS, on Thursday, the 10th day of August next, at One p.m., for the transaction of the annual business of this Province.

The BANQUET will be at Four p.m., at the Lion Hotel, Lyme Regis. The attendance of Visiting Brethren is particularly invited.

A PROVINCIAL GRAND CHAPTER will be held at the Bull Hotel, BRIDPORT, on Friday the 11th of August next, at 11.30 a.m.

Notices of propositions to be made at the Prov. Grand Chapter must be sent to the Prov. G.S. by the post of July 27th, and at the Prov. Grand Lodge by the post of July 31st, or they cannot be brought forward.

THOS. COOMBS,  
P.G. Sec., P.G.S.E.

Dorchester, 14th July, 1871.

THE FREEMASONS LIFE BOAT.— Committee Room: Bro. FORSTER'S, Railway Tavern, London-street, E.C.

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" J. Boyd, 1260, P.M. 145, 534, P.Z. 145, Z. 534.	" Magnus Ohren, P.M. 452, S.W. 33, J. 33.
" R. W. Little, W.M. 1293, P.M. 975, P.M. & Sec. 862, 1194, 1319, P.Z. 177, 975, Prov. G. Sec. Middlesex.	" H. Emmett, 136.
" Chas. Dairy, 141.	" Francis Bennoch, P.M. 1, P.Z. 2, and P.G.S.
" Jas. W. Gillard, 180.	
" F. A. Philbrick, W.M. 18.	
" Ellis Berg, 141.	

### BANKERS.

London and Westminster Bank, Eastern Branch.

The following brethren who are not on the Committee have promised their support:—Br. Col. Mallet de Carteret, P.G.M. Channel Islands; Br. Prosser, P.M. 244, Jersey; Br. Gardiner, W.M. 84, Guernsey; Br. Ashley, P.M. 254, Coventry, P.G.J.W. Warwickshire; Br. De Grute, Birmingham; and others.

The Committee meet at their Room on the first Thursday in every month at 8 p.m. All subscriptions, together with the names of the donors, will be acknowledged in THE FREEMASON. In order to ensure success, it is hoped that every Brother will personally interest himself in the movement.

Bro. E. GOTTHEIL, P.M. 141, Hon. Sec.,  
220, Mile End Road, E.

### Notice.

THE City Barge, "MARIA WOOD," is now the sole property of Messrs. C. RITTER and Co., of No. 17, Fenchurch-street, where all applications must be made for private parties, entertainments, &c., &c.

N.B.—SUMMER LODGES ARRANGED FOR.

STILL & SPARKLING RHINE WINES AT GROWERS' PRICES.

A PURE NIERSTEINER, 21/- per doz. In original 3-dozen cases.

A First-class SPARKLING HOCK or MOSELLE, 33/- per doz. SAMPLE BOTTLES ON APPLICATION.

The above Wines for shipping charged less the duty. NET CASH PRICES. NO CHARGE FOR CASES OR BOTTLES. Cheques crossed Glyn, Mills & Co.

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Bro. H. W. WICKINS, 6, Gutter Lane.

WILLIAM WINSOR, of 8, Miles's-lane, London-bridge, imports CIGARS of the very Finest Brands only, and Manufactures Cigars from the Choice Tobaccoes. Wholesale and Retail.

## SPECIAL NOTICE.

### THE LITTLE TESTIMONIAL FUND

THE Committee having decided that the Subscription List for the above Testimonial shall shortly close, all Brethren intending to subscribe are requested to send in their Subscriptions forthwith to the undersigned.

Dated 28 June, 1871.

JOHN THOMAS MOSS,  
38, Gracechurch-street, London. } Hon.  
H. C. LEVANDER, } Secys.  
376, Wandsworth-road, S.W.

Bro. George Kenning,  
GOLDSMITH,  
JEWELLER & WATCHMAKER.

	Per oz.
Presentation Jewels, guaranteed (9-carat Gold) ...	90/0
" " " (15-carat Gold) ...	110/0
" " " (18-carat Gold) ...	130/0
Silver (Hall-marked) Lodge Jewels ...	13/6

London: 2, 3 & 4, Little Britain,  
AND  
198, Fleet Street.  
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HARMONIUMS,  
SALE OR HIRE,  
For Lodges, Chapels, Schools and Families,

PRICES from £4 to £50.

G. CAMP,

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GEORGE CARR AND COMPANY,  
Manufacturers and Importers of  
HARMONIUMS AND PIANOFORTES,  
AND  
INVENTORS  
OF THE  
TRANSPOSING PIANOFORTES,  
Enabling Performers to transpose music into any key.

PIANOFORTES with PATENT MOLINEUX ACTION and the PATENT ESCAPEMENT ACTION, from 25 Guineas.  
PIANOFORTES with CARR'S PATENT TRANSPOSING KEYBOARD, from 45 Guineas.  
PARIS GRAND MODEL OBLIQUE PLANOS, from 35 to 65 Guineas.  
HARMONIUMS with or without Percussion action and Transposing Keyboard, from 5 to 65 Guineas.  
HARMONIUMS for Extreme Climates, to order.  
HARMONIUMS with two rows of Keys and Pedals, to order.

To be sold for half its cost, the CELEBRATED HARMONIUM made by KELLY for the INTERNATIONAL EXHIBITION, 1862, with 18 rows of Vibrators, 2 manuals and pedals, 20 Stops on the great, 15 on the swell, and 6 on the pedals.  
This Instrument is suitable for Church, Chapel, Lodge or Hall.

"MUSICAL STANDARD," published at 42, Bread-street, 27, Cannon-street, City, every Saturday, price 2d.  
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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

x.

We now proceed to consider the several and diversified prophecies and promises pertaining to the ten tribes of Israel, after their captivity in Assyria and Media, embracing the region lying between the two seas, the Caspian and the Euxine, and which indicate, more or less clearly, their future destiny as the heirs of the promises made to Abraham, and confirmed to succeeding patriarchs.

I. The first thing that strikes one, in reviewing these prophecies, is the entrance of Israel into certain islands—THE islands. The forty-first chapter of Isaiah most graphically describes Israel's position, and the manner in which they obtained it, combined with visions of its high mission and future glory, with a declaration of the Source of its might, the Author of its success, and an exhibition of the false pretences and vanity of idols. The chapter opens with a command, that the people of these islands should keep silence—that is, should be quiet, should rest, that they might renew their strength, after their long wandering and continuous conflicts—"Let them draw near, and let them speak; let us enter into solemn debate together." After this command and invitation, the people, in their conquest of the islands, are described under the figure of a righteous man; for, as promised to this same house of Israel, the Lord was to bring His righteousness near, because Israel was his glory (chap. xlvii. 13). Here, then, is the manner of Israel's acquiring the islands:—"Who raised up the righteous man from the East, called him to attend his steps; subdued the nations before him, and gave him dominion over kings [or rulers]? He made them as dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely by a way never trodden before with his foot. Who hath wrought and done these things, calling the generations from the beginning? I, Jehovah, the first; and with the last; I am He." Then we have a description of the fear created by the presence of these warlike

people: "The isles saw it and feared; the ends of the earth were afraid, drew near and came. They helped every one his neighbour, and said to his brother, Be of good courage; the carpenter encouraged the goldsmith; he that smootheneth with the hammer, him that smote on the anvil, saying, It is ready for the soldering; and he fixeth the idol with nails, that it should not be removed." Then Israel, "the seed of Abraham and Jacob," here called "The Lord's servant," who had been called forth from the ends of the earth, were strengthened with the assurance that God had chosen them, would be with them, would help them, and would uphold them with the right hand of His righteousness, so that all who should engage against them should become ashamed and confounded, and should be as nothing—as a thing of nought."

Let us now see in how far the peopling of these islands by the Anglo-Saxon branch of the Getæ answers to this prophetic description. "The islands," says Dr. Hyde Clarke (Comp. Philology), "seem to have been first settled by the great Euskardian or Iberian stock, belonging to the Ugo-Tartarian, which once spread over Western Europe, and of which all that is left are the Basques in Spain, unless the Fins of several kinds are also to be reckoned; and unless, in the West of Ireland, some Iberian blood still lingers under the name of Spanish, as the common belief there is. The Iberians were slaughtered or driven out of Britain by the Celts; but in the time of the Romans, the Silures in South Wales still had a Spanish look, as Tacitus tell us. The Celts were yielding before inroads of the Belgians in Britain and Ireland, when the Romans made themselves masters of the islands, and for a time stayed the downfall of the Celts. In the fifth century after Christ, however, the Roman might tottered, the Germani rushed on the Roman Empire, and swept all before them. In these islands, the Celts threw off the Roman yoke, but not long to hold the sway; for the northern Germani of English kin came over the North Sea, and began to settle on the eastern shore, slowly spreading themselves till all the islands fell under their yoke." As the same writer observes, "In the Roman time, the Saxons and Frisians who were on the west side of Jutland made their first inroads, and hence the Celts called all the Germanic comers Saxons, as the Welsh, Irish, and Highlanders now do. The Frisians, Saxons, and Jutes seem to have been among the first who made good their landing, and set up their commonwealths; but the English, or Angles, passing from their seat in the east of Jutland to the west, soon took the leadership, and the names of the other Germani were lost in theirs, giving to the land, folk, speech, and laws, the name of English. The old, or first, Danes seem to have been near akin to the English, as were the Jutes, Vandals, and Bructwara; and all of these had more or less share in the first settlement. Under the name of English, all England, to the north of the Thames and up to the highlands of Wales and Scotland, was filled by them."

I now invite a comparison of the slight sketch I have given of the occupation of England by the Anglo-Saxons, and of the prophetic description of the conquests and occupation of the islands given by Isaiah. I cannot but think that if the metaphorical and symbolical style of the prophet be borne in mind, it will at once be seen that the description which the pen of history has given of the occupation of this land by the Anglo-Saxons and their kindred tribes,

answers very closely to that which the pen of inspiration has portrayed; that we have, in fact, in our own early history, in Britain, the exact counterpart of the sketch given by the prophet to the symbolic righteous man; that is, the people employed as the intruments of God's righteous purpose to suppress idolatry, and to make Himself known as the only true God and the governor of the world. They were to be given possession of the islands in the midst of the sea—the most eligible spot from which to send forth into all the world that knowledge, and the blessings which that knowledge always carries with it. That England is the place described, is shown by other passages in the prophetic pages. Where is Tarshish, whose great ships, and merchants, and merchandises are so often spoken of in connection with Israel? There were more than one place bearing this name; but that one of them was a place of considerable importance for its mercantile wealth, large ships, and distant voyages, with vessels whose sails, like the white wings of doves—the symbols of peace and protection—cover with their shadow the width and breadth of the ocean. is certain. Ezekiel (xxxviii. 12) mentions it in connection with Sheba and Dedan, and speaks of its gold, and silver, and dyed goods, as though a hostile people might look there for "great spoil"; and, what is very remarkable, he speaks of the young lions belonging to Sheba and Dedan and Tarshish, as if all were closely connected. Whether Dedan is a port in the Persian Gulf, as has been supposed, we cannot be certain; but that Sheba is India and Tarshish England seems beyond doubt. What land but this is a large naval and mercantile power—a nation of merchants—a land rich in metals, and cloth, and cunning workmanship? What land but England has a lion for its symbol? what land but India young lions? "Be still, thou inhabitants of the isle, whom the merchants of Zidon (the Phœnicians) have replenished" (Isa. xxiii. 2). This island, with its dependencies, including India, was to be possessed by Israel. Every opposing force was to be overcome. Notwithstanding that every man should help his neighbour, and every one exhort his brother to be of good courage, so that their confidence should become so great, that in face of the impending danger, the makers of idols—the carpenter and the goldsmith—should pursue their work, completing the idol, and so fixing it as to defy removal, they should all become as dust to the sword of the invader, and as stubble to his bow; and all the kings or rulers should be overthrown and removed, for Israel was the Lord's servant, whom he had chosen, even the seed of Abraham his friend; whom he had called from the ends of the earth, for the accomplishment of this necessary work—necessary in order to fulfil His final purpose, of making known His name and salvation throughout the world. In the accomplishment of this great mission, all obstacles were to be overcome, all difficulties to be surmounted, all opposition to be put down; for, "I, the Lord, will strengthen thee, I will hold thy right hand, saying unto thee, Fear not, for I will help thee. And then, the work being so far accomplished, possession of the islands having been obtained, they are commanded to keep silence. As He elsewhere commands: "Be still, and know that I am God. I will be exalted among the heathen; I will be exalted in the earth" (Psalm xlvi. 10). "For thus saith the Lord God, the Holy One of Israel: In returning and abiding quiet shall

you be saved; in quietness and confidence shall be your strength."

The first step has been secured. Israel had been for ages making his way hither, through difficulties and dangers which threatened his extinction, but being sustained by Him who had promised deliverance from all evil, and who was to employ him for bringing back from idolatry and all its horrible accompaniments, the nations and peoples, and subduing them by the light and power of His truth, he had been made to "stand in the evil day, and having done all to stand;" and now, renewing his strength, he was presently to gird up his loins and pursue his high and holy mission, in making His name known and His Fatherhood acknowledged, "from the rising of the sun to the going down thereof;" for "Thou art my servant, O Israel, in whom I will be glorified" (Isaiah xlix 3).

ERRATA.—In the preceding paper, page 451 col. 3, line 1, for *Getitk* read *Getit*; line 10, same col., for proscribed read *prescribed*; line 14, same col., for wine-pressers read *wine-presses*; line 27, same col., for *Mæstis* read *Mæstis*; and in the following line, for *Tamais* read *Tanais*. In page 452, line 4, for sworn read *sure*; same page, col. 2, line 3, for *Idomeans* read *Idumeans*; and in line 12 read the same; in the same col., in 10th line from close, for with read *both*.

### THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

(Continued from page 429.)

We were out from sunrise to sunset every day, but we did not suffer from the heat, though it was often up to 100° in the shade during the afternoon; in the night time it was comparatively cool, going down to near 70°, except during the siroccos.

May 24, 1867.—We left Jerusalem on a month's tour in the Plains of Philistia, intending to try and photograph the monuments in the mosque at Hebron, and we were provided with letters from the Pacha of Jerusalem for that purpose. We travelled with much pomp and ceremony to Hebron, being accompanied by a lieutenant and four zaptis, who were to secure us admission to the mosque. The result of this expedition is described page 39 *Recovery of Jerusalem*. I had had a sharp attack of fever on 22nd May, and only got out of bed to get on horseback. Corporal Phillips also caught the fever on our arrival at Hebron, but our ride down to Gaza, where we arrived May 29, brought us round again. Riding all day in a hot summer's sun is a queer remedy for fever, but I have tried it more than once with success.

On our way down we met women in the villages acting the part of mourners. The conscription was going on, there husbands were being taken away. Soldiers, they say, never return to their native villages, so they are mourned as dead men, and the widows marry again shortly.

May 30.—I had been requested to proceed a few miles S.E. of Gaza in search of the Tels Jema and Gerar, supposed to be the ruins of the city Gerar (Gen. xxvi.), and spoken of by several authors as having been discovered by the Rev. J. Rowlands, in Van de Velde's Memoir (1858), p. 115 we have the following:—"Um el Jerar, the site of Gerar, at the foot of Tel Jema in Wady-el-Adar, recognised by a few scattered stones in the vicinity of some fine springs, was therefore laid down in our maps according to the information of the natives."

On making enquiries I easily learnt the position of Tel Jema, and the only difficulty in the way was the permanently unsettled state of the country about this borderland, which being almost common ground, appears to be constantly liable to raids from tribes from the south. Just now, the wheat having been recently gathered, there were many wandering bands of strange Bedouin about, who appeared to sniff our two zaptis from afar and long to punish them.

On making arrangements for passing a night at Tel Jema, our zaptis broke out in mutiny; so paying off the most blustering, we set off with the remaining man, a black, ordering the muleteers to encamp beside the "fine springs" at Gerar or Tel Jema.

We soon left Gaza behind us and entered upon a rolling plain covered here and there with a stubble of the wheat. The natives of these parts are roving farmers—a turbulent lot of a nondescript race, who are constantly in trouble either with the local government or with their own allies, the Bedouins; every now and then compelled to build themselves villages, they are again rendered homeless by the

raids from the south, and thus being constantly exposed to dangers from all sides, they are somewhat reckless in their behaviour, and it is not uncommon to hear that the soldiers of Gaza have been ordered out against them. Still they appear to thrive and to be well-to-do, no doubt partly on account of the richness of the soil, but partly by doing a little foraging on their own account and putting it down to the Bedouin, or else by acting as "jackals" in the raids which are sometimes made on the villages of the fat Philistian plains.

Their land may—must—be very productive, but as we wander on up and down the wady banks and over the swelling hills, it appears to be a series of semi or wholly barren wastes, interspersed with sand-hills on which linger a few solitary fir trees, though in the far west, on the sea coast, may be seen clusters of date palms around the villages, with the line of telegraph wires from Gaza to Alexandria, rudely preventing our losing ourselves in thoughts of the past.

I had always pictured to myself a peculiar region for the scene of Isaac's life, perhaps from its name of Goshen corresponding with the name of the fertile Egyptian tract (Gen. xlvii. 11), "the best of the land," something to compensate for the difficulty of his position. But there is nothing at the present day to bear out the idea, and it strengthens our opinion of his obedience to the Divine command when we find how he gave up the pleasures of freedom, of a wandering life, or of settling in a country like the rich plains to the north of Gaza, in order to dwell in this tame and monotonous solitude. Perhaps to his gentle and peaceful nature there may have been something congenial in the character of this country, but to a European it simply presents the disadvantages of a desert and settled life without the joys of either.

We had not advanced far into the plain before we came across Wady Sheriah, and I became aware that this portion of Van de Velde's map, put in on Bedouin authority, was hopelessly in error; but I found little chance of correcting it, for there are few prominent points, and one sand-hill is the veritable twin brother of the next, and so on. After travelling south from Gaza, about eight miles, we came full in front of Tel Jema on the south side of Wady Gusseh, having to its west a little patch of cultivated ground on which melons were growing. But where are our tents, and where are the fine springs of Gerar? *Mafish, Mafish*; nothing but Tel Jema and its melon beds. The Tel itself is a mound similar to those of Jericho, the Jordan, and Arak Menshiyeh, artificial and covered with pottery and broken glass; and no doubt marks the site of some ancient stronghold or city. I now inquired from the natives for other ruins, but they denied there being any nearer than Sbeta, or any water either, except Tel Sheriah, where they say there are streams of water. Is not this latter likely to be the looked-for Gerar seen by Mr. Rowlands? At Tel Jema itself they said they obtained their water from Tel Ajur, on the sea-coast, the mouth of the Wady Guzzeh, and there we were directed to proceed, as being the only place where our tents could be pitched. There are here a lagoon and some springs of medicinal water, very nasty to the taste, but just the very stuff to carry off the ill effects of our fever, and we returned to Gaza next day nearly well. On our road through the sand-hills we came across a great lizard, looking like a small crocodile; we gave chase and ran it to bay under a little sand cleft. On going up to it, it puffed itself out, and opened its mouth so wide that we stood around not venturing to touch the beast, and eventually stunned it by swinging a leaden plumb-bob on to his head; we then tied him hand and foot and fastened him on the rug behind the saddle of the dragoman, who was rather nervous about his companion coming suddenly to life again. We then rode on to Gaza, and met a good many Bedouin on the road, who shouted out after us "Warren! Warren!" It did not strike me at first as odd, but when they all began shouting out my name we were a good deal puzzled. On getting into camp we tied the beast, now quite lively again, to a stake in the ground, and let him get in the shade under the lee of my tent. The townspeople soon began to flock around us, and I heard repeated exclamations of "Warren!" and on going out to see the reason, found them pointing to the lizard, and discovered that I had a namesake inhabitant of the desert. This animal is well known on the banks of the Nile, but I am not aware that it has been seen in Syria before by Europeans, and as I was anxious to get him forwarded to England, I sent him in a cage to Dr. Chaplin, at Jerusalem, who identified him as the Nile lizard; he was taken to be examined by some of the English residents, but after getting into a harmonium and refusing to be dislodged for some time, it was considered desirable to return him to the care of Sergeant Birtles, who was encamped outside the town. He thrived very well until a certain Sunday morning, when he was tied hand and foot and put into a pit so as to be very safe, and a

Nubian guard was told to watch that he did not escape. On return from church he was not to be found, and nothing was heard of him for three years. When we were leaving Jerusalem in 1870, we learnt that this animal, when cooked, is a very favourite dish of the Nubians; and that some Nubian friends of our black guard having come to visit him, they had together regaled themselves on my unfortunate namesake.

At Gaza we were encamped under an aged tamarisk tree (see No. 255 photo.). I paid a visit to the governor, who gave me leave to visit the mosques, and served me with the best cup of coffee I have tasted in Syria. The old church, described by Porter, is worth a visit. On one of the white marble columns in the nave is a Jewish seven-branched candlestick sculptured; it was out of our reach, but there is no doubt about its existence; it is on a square of about six inches. Some of the columns appear to be of granite. We could find no vestige of ancient Gaza outside the city. 3rd June, left Askelon, thirteen miles in a straight line. At the present port to N.W. were bones and jars collected ready for exportation, and a few coasting boats in the offing. Passing over the drift sand we came here and there to craters, thirty to forty feet deep, at the bottom of which would be growing a fig or an apple tree laden with fruit.

(To be continued)

### CIRCULAR ON INTEMPERANCE.

Office of the G.M. of the State of Ohio,  
Toledo, January 9th, A.L. 5871.

To the W.M., Wardens, and Brethren of Lodge  
No. —.

Brethren,—At the last session of the Grand Lodge of Ohio, begun and held in the city of Springfield, October 18th, A.L. 5870, the select committee, to whom was referred so much of the M.W. Grand Master's address as relates to intemperance and profanity, submitted a report, which was unanimously adopted, as follows:—

"That those vices have become alarming and painfully prevalent, even among the members of our Ancient and Honourable Fraternity, marring the beauty and harmony of our lodges, producing discord, inalienation, and moral declension, at war with the very elementary principles on which the whole fabric of the Masonic Institution is based. Every Masonic brother, by the tenure of his profession, is bound to obey the moral law, and what said that law: 'Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.' In the first step which a man takes, at the very entrance of the vestibule of the Temple, with what solemnity is he charged, among other duties, that which he owes to his God—never to mention his name but with that reverential awe which is due from a creature to his Creator, to implore His aid in all his laudable undertakings, and to esteem Him as the chief good. Again, as he ascends another step towards the Inner Temple, what brilliant hieroglyphics arrest his attention, up towards which all eyes are turned in mute and reverend awe. And can even an Entered Apprentice profane that sacred name by imprecating its curse upon himself, or upon his fellow-man? How much more a Master Mason, whose feet have trodden the sanctum sanctorum, or Holy of Holies. Drunkenness is a vice of most hideous mien, brutalizing the physical man, and rendering him an object of contempt and detestation, mingled with pity. Alas! how many even of our brethren—generous, noble, and gifted—have fallen victims to this insatiable vice, and are now mouldering in dishonoured graves, or hastening with trembling strides in the same broad road to destruction and death, unhonoured and unwept, save by the grief-stricken, heart-broken wife and helpless orphans, or the doting mother, on whose maternal breast he in youth pillowed his boyish head. Your committee deem it unnecessary to elaborate the evils resulting from these unmasonic vices, not only to the Fraternity of which they were once honoured and beloved members, but by their vicious example in the community where their vices are practised. Your committee recommend for adoption the following: 'Resolved—That the M.W. Grand Master be, and he is hereby authorised, and it is made his duty, to issue a circular to be addressed to the subordinate lodges of this jurisdiction, enjoining the Masters of the several lodges to action in these premises, by all the powers of moral suasion and brotherly kindness, to arrest the evil, and, in the last resort, to cut off the persistently offending members as cancerous excrescences on the body of Masonry.'

Brethren.—Freemasonry is based upon the practice of virtuous principles, inculcating the highest standard of moral excellence; morality is its foundation and chief corner-stone. Every Mason should be a moral man; no member of our Fraternity;

however depraved or debased he may be, will for a moment dare to deny this fact, and yet how many, knowing their duty, as Masons, to the moral law, practise what they profess? Our Institution has suffered more through our own negligence in allowing so much immorality amongst our members than from all the anathemas that ever, from ignorance or fanatical bigotry, have been hurled against it. Its enemies, through our own inconsiderate acts of imprudence and negligence, have been furnished the weapons to assail it, and we have thereby weakened the means of our own defence. A man addicted to deliberate profanity, intemperance, gambling, or any other licentious habit or vice, is not a proper person for reception into the Fraternity, much less to be a member thereof, unless he reforms immediately, for such a person may with just propriety be classed as an irreligious libertine—his habits would at least entitle him to that credit. An institution where the purest of morals are taught, where reverence to the High and Holy God is enjoined, should never be contaminated with impure and defiled elements. Good men and true revolt at it, honour and honesty forbid it, and Divine justice will sooner or later demand full retribution for all such delinquencies. We have nothing to fear from outside pressure; the powers of the Church and State, with the feeble breath of the fanatic, have been hurled, time and again, against our noble and time-honoured Institution, and yet it occupies a stronger, a nobler, and higher position throughout the world than ever before, and so it will ever continue to do if you will only be just, and practise outside the lodge those noble precepts we are taught in it. It must be apparent to the mind of a reflecting and considerate Mason that his obligations are of a most serious nature, that he has voluntarily, and of his own free will and accord, assumed duties and responsibilities which require him to obey both Divine and moral law; and the nature of these responsibilities he cannot—nay, he dare not—with impunity disregard. His duty to his God, his neighbour, his lodge, and to himself and family, requires not only that he should obey it, but that he should use all means in his power to enforce obedience to the law from every member of his lodge. Every institution, and more particularly ours, is judged by its individual members. If any of our members are intemperate, profane, or immoral men, our Order must, to a great extent, suffer for their actions. A great responsibility rests upon the Master of a lodge. He should at least be possessed of all the cardinal virtues—temperance, fortitude, prudence, and justice. How can the Master of a lodge teach morality and virtue, and expect his members to follow those teachings, when, perhaps, he is intemperate, profane, licentious, and immoral in his habits? If so, he is false to his God, false to himself and his lodge, violating his obligation, violating the promises he made at his installation. He stands before the lodge a perjured man. Such a man is unworthy the name of a Mason, and ought not to be allowed to preside over a lodge of Masons. He cannot expect obedience to our laws from his members if he violates those laws with impunity. A man ought not to be a Master over others who is not master over his own habits and passions. Such a Master would not be the proper person to enforce this edict of the Grand Lodge, unless he immediately reform, and if he does not reform, upon proper information being sent to me, I will deem it my duty to immediately suspend him from office, as being unworthy and incapable of diffusing that light and knowledge due from a Master to his lodge, and I hope no brother, through fear or favour, will hesitate to inform me if the Master of his lodge is profane, intemperate, or guilty of any licentious or immoral habits. It is a duty every good man owes to himself and his lodge to see that none be elected to office but good men and true. To the end that our Institution does not suffer by the election to office of men who will bring censure and reproach upon our Order, it is necessary that we should commence at the Master of the lodge. If he is a moral man he can command the respect and esteem of his brethren; if he is immoral, the first thing to be done will be to relieve him from office. And it is hereby made the imperative duty of the Masters of the several lodges in our jurisdiction, and they are hereby ordered and enjoined, to use all the powers of moral suasion, brotherly love, and kindness to induce the erring brothers to reform; use all the arguments and entreaties in your power, talk to him as you would to your own brother or your only son, as you would like to have others talk to you if you were in danger. Point the brother who indulges in intoxicating liquor to the danger he is in, to the serpent he is handling, to the fire that is slowly but surely consuming his vitals, destroying his intellect, debasing his manhood. No man can indulge in the use of liquor, and be safe. If he is a moderate drinker, as some call it, it only takes a little more time; the fangs of the serpent will soon strike home. No man of good sense will say that the use of liquor is

a benefit to himself or his family. Then why use it? Let each and every one of us who have the interest of Masonry at heart raise his warning voice against this foul monster, this demon intemperance, who is destroying its victims by thousands daily. How many of our brethren, otherwise noble, brave, and generous, are slowly but surely hastening on to destruction by the aid of this most deadly poison! Brethren, you who indulge in the use of it, pause for a moment, reflect on what you are doing, ask yourself if the course you are pursuing will make you happy; will it reflect credit upon the Institution, will it make your friends and family happy to know that one you love so dearly is hastening slowly but surely to a drunkard's grave? This may, to some of our brethren, seem a little too plain and strong language to use, but the disease requires a prompt and sure remedy; no other will restore the patient to health. And the Masters of the several lodges in our jurisdiction are hereby ordered to enforce this edict of the Grand Lodge to the very letter, against every offending brother who is guilty of intemperance, profanity, or any immoral or licentious habits. The indulgence of those vices not only tends to bring disgrace and dishonour upon the guilty brother, but it casts a stain upon, and he becomes a cancer on, the body of Masonry, and it can only be removed by his immediate reformation or expulsion from the Fraternity. One or the other must be done. It will not make any difference how high or how low a position the brother may occupy in community or in our Order. If guilty of violating the moral law, which is the very cement and support of our Institution, he must suffer the penalty. Every Master and member of our Order in this State will be held to a strict account in the enforcement of this edict. If it should strike from the rolls of the several lodges one-third, or even half, of its membership who will not conform to the law, let it be done. We are making too many members and too few Masons.

Let every Master and member do their duty in this. I assure you I will not hesitate to do my part of the work in enforcing this law, even to arresting the charter of any lodge in the State that fails to enforce this rule against every offending brother, and the suspension of the Master of any of the several lodges who fails to comply with or enforce this edict. The time has arrived that requires immediate and prompt action by all good Masons to arrest and stop those vices. It is hereby ordered that this circular be frequently read in the several lodges in this State, that none may plead ignorance of it. The law is plain and clear; but one course to pursue, if the guilty will not immediately reform; it is the Master's duty to appoint a committee to prefer charges and expel, for unmasonic conduct, all who will not conform to the law, to the end that the honour and reputation of our Fraternity may be firmly established, and the world at large convinced of its good effect.

Given under my hand, and the private seal of the Grand Master, the day and year above written,

ALEX. H. NEWCOMB,  
Grand Master of Masons in Ohio.

GRAND CHAPTER OF ENGLAND.

The following is the report of the Committee of General Purposes, which will be read at the Grand Chapter Convocation on Wednesday next:—

The Committee of General Purposes beg to report that they have examined the accounts from the 19th April, 1871, to the 17th July, 1871, both inclusive, which they find to be as follows:—

To balance 19th April	..	..	£416	12	7
„ subsequent receipts	..	..	251	9	0
			£668	1	7
By disbursements during the quarter			£123	6	8
„ purchase of £200 Consols, at 93½					
and Commission	..	..	187	10	0
„ Balance	..	..	357	4	11
			£668	1	7

which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

The Committee have likewise to report that they have received the following petitions:—

1st. From Comps. George William Russell as Z., William Pearl as H., John William Minchin as J., and nine others, for a chapter to be attached to the Lodge Faith, Hope, and Charity, No. 1285, Ootacamund, Madras, to be called "The Excelsior Chapter," and to meet at Ootacamund.

2nd. From Comps. the Right Hon. Earl Vane as Z., James Kench as H., Henry William Lindus as J.,

and six others, for a chapter to be attached to the Lodge La Tolerance, No. 538, London, to be called "The Vane Chapter," and to meet at Freemasons' Hall, London.

3rd. From Comps. Daniel Pretto as Z., William Richard Bull as H., George Augustus Phillips as J., and seven others, for a chapter to be attached to the Harmonic Lodge, No. 356, in the Island of St. Thomas, West Indies, to be called "The Zetland Chapter," and to meet in the town of Charlotte Amelia, St. Thomas, West Indies.

The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

Petitions have also been received:—

4th. From Comps. John Woodward Barrett as Z., Charles Horsley as H., Christian Gilbert Constantias Stair as J., and seven others, for a chapter to be attached to the Acacia Lodge, No. 1309, Potters Bar, Middlesex, to be called "The Acacia Chapter," and to meet at the Railway Hotel, Potters Bar.

5. From Comps. John Thomas Moss as Z., Wm. Hammond as H., Samuel Wickens as J., and six others, for a chapter to be attached to the Lebanon Lodge, No. 1326, Hampton, Middlesex, to be called "The Lebanon Chapter," and to meet at the Lion Hotel, Hampton.

These petitions are regular in form, but inasmuch as the lodges to which the chapters are proposed to be attached were only respectively consecrated in the months of May and June in the past year, the Committee cannot recommend that the prayers thereof be granted, as they are still of the opinion expressed in their report to Grand Chapter of the 19th January, 1870, that it is not desirable that a chapter should be attached to a lodge which has been consecrated for a less period than three years, and they again submit their opinion for the consideration of Grand Chapter.

The Committee have also received a petition from the Unity Chapter, praying to be detached from the Fowey Lodge, No. 977, Fowey, Cornwall, and to be attached to the St. Andrew's Lodge, No. 1151, Tywardreath, Cornwall. Both lodges having given their consent, the Committee recommend that the prayer of the petition be granted.

The Committee have also received a petition from the Beadon Chapter, No. 619, Dulwich, praying for permission to remove the chapter from the Greyhound Inn, Dulwich, to the Masons' Arms Tavern, Masons' Avenue, Basinghall-street, in the city of London. As it appears from the statement of the petitioners that they are compelled by circumstances to remove from their present place of meeting, the Committee recommend that the prayer of the petition be granted.

The following notice of motion has been given by Comp. Matthew Cooke, P.Z. 534:—"That, whilst this Grand Chapter recognizes the private right of every companion to belong to any extraneous Masonic organisation he may choose, it as firmly forbids now, and at any future time, all companions while engaged as salaried officers under this Grand Chapter to mix themselves up in any way with such bodies as the 'Ancient and Accepted Scottish Rite,' the 'Rites of Misraim and Memphis,' the spurious orders of 'Rome and Constantine,' the schismatic body styling itself the 'Grand Mark Lodge of England,' or any other exterior Masonic organisation whatever (even that of the Order of Knights Templar, which alone is recognised), under pain of immediate dismissal from employment by this Grand Chapter."

(Signed)

W. PULTENY SCOTT, President.  
Freemasons' Hall, London, W.C.,  
19th July, 1871.

**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. *Caution.*—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

**HOLLOWAY'S OINTMENT AND PILLS.**—Bilious affections with all their concomitant annoyances induced by atmospheric changes or too liberal diet should be checked at once, or serious consequences may ensue. When any one finds his ideas less clear than usual, his eyesight dimmed, and his head dizzy, with indisposition for all exertion, physical or mental, he may be quite sure that he is in immediate need of some cooling and purifying medicine. Let him send at once for a box of Holloway's Pills, which will free him from his sufferings, and speedily renew his usual healthful feelings. If the bowels be irritable, Holloway's Ointment should be diligently rubbed over the stomach and liver every night and morning.—[Advt.]



## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Royal Oak Lodge, No. 871.*—The regular meeting of this lodge was held on Wednesday, the 26th inst., at the White Swan Tavern, Deptford. In the temporary absence of the W.M., Bro. Frederick Walters, P.M. and Sec., opened the lodge, when the minutes of the previous meeting were read and confirmed. Bro. Wm. Andrews, W.M., then took the chair, and during the evening was supported by Bro. J. Hawker, P.M.; J. Truelove, P.M.; T. Killner, S.W.; J. W. Reed, J.W.; W. Myatt, S.D.; G. Andrews, J.D.; S. Lewin, I.G.; F. G. Skinner, D. Whiffen, R. Harris, G. Harvey, H. J. Dawe, F. G. Vohmann, R. Harman, J. J. Pakes, M. J. Simmons, H. J. Tuson, W. Shaw, and others. The visitors were Bro. J. Roper (147), T. Whiffen (548), and C. Williams (392, S.C.). The ballot was unanimously in favour of Bro. William Shaw as a joining member. The W.M., in a correct and efficient manner, raised Bro. F. G. Skinner to the third, and passed Bro. F. G. Vohmann to the second degree. The by-laws were then revised, the most notable alteration being to meet on the fourth *Thursday* in the month, instead of Wednesday. The lodge was closed, when the usual good banquet was served, after which a superior dessert followed, the usual toasts being given. The brethren separated early.

*Excelsior Lodge No. 1155.*—This flourishing and well-established lodge held its regular meeting at the Sydney Arms Tavern, Lewisham, on Thursday, 6th inst. Bro. George Shaw, W.M., presided. The minutes of the previous meeting were read and confirmed. Ballot was unanimous in favour of Mr. George Doig, who, being in attendance, was duly initiated. Bro. Watson, jun., was passed to the second degree. Notice of motion to alter a by-law was given by Bro. H. Moore, P.M., and the lodge was closed. The W.M. did his work (for first time) in an able manner, which promises well for the future. There were present Bro. C. G. Dilley, I.P.M.; T. Littlecott, S.W.; J. Carver, J.W.; N. Wingfield, P.M.; Sec.; D. Bear, S.D.; T. J. Hore, J.D.; T. S. Truss, I.G.; and others. The visitors were Bro. F. Walters, P.M. 73; E. W. Mackney, S.W. 134; H. Bartlett, J.W. 147; G. Brown, P.M. 169; F. H. Huss, 382; W. Bray, 511; J. Dalby, 879; &c. A good banquet was served, and the usual toasts given. Bro. E. W. Mackney gave some of his best songs, which were well received and appreciated.

*Star Lodge, No. 1275.*—An emergency meeting of this lodge was held on Saturday, 8th inst. Bro. W. Ough, P.G.P., P.M., W.M., presided, and there were present Bro. C. J. Hogg, P.G.S., P.M., S.W., and W.M.-elect; H. Keble, J.W.; J. Smith, I.P.M., Treas.; F. Walters, P.M., Sec.; G. Pym, P.M., I.G.; W. H. Trampleasure, W. M. Bull, A. Stevens, J. Finch, G. S. Elliott, W. F. Wetten, C. Saunders, J. Fox, J. Davis, W. Kipps, G. F. Guest, E. Harper, J. J. Limebeer, T. Whiteman, R. F. Duff, T. Hobson. The visitors were Bro. T. Perridge (79), J. R. Dussee (79), A. Blackburn (179), C. G. Dilley (I.P.M. 1155), A. Overton (1309). Ballots proving unanimous in favour of the candidates for initiation and Messrs. Charles Saunders and John Fox being present, they were duly initiated. Bro. W. Kipps, J. Davis, and R. F. Duff were passed to the second degree. Bro. W. F. Wetten and W. M. Bull were raised to the third degree. The work was admirably done. The lodge was closed. It was arranged to have an emergency meeting on Saturday, August 26th. The installation meeting will be held on Friday, September 1st, at four o'clock p.m.

*Blackheath Lodge, No. 1320.*—On Wednesday, 19th inst., at the Crown Hotel, Blackheath, a meeting of this young lodge was held. Bro. Henry Alfred Collington, P.M., W.M. (who was supported by all his officers), in his usual polished and impressive manner raised one brother and passed another. The lodge was closed, and a *recherche* banquet followed. The table was tastefully laid out with flowers, and the arrangements for the comfort of the brethren were all that could be desired. The usual toasts were given and received. Some good songs were well sung and a most enjoyable evening was spent. There were present Bro. E. M. Hubbuck, P.G.S., P.M., S.W.; W. Noak, P.M., J.W.; Hudson, P.M.; Webster, Sec.; Taylor, I.G.; Stockwell, &c. Visitors: Bro. Stevens (P.G.M. Canada, P.G.S.W.), F. Walters (P.M. 73), Bumstead (P.M. 548), Jardine (140), Downing, and others.

## PROVINCIAL.

**GIBRALTAR.**—*Lodge of Friendship, No. 278.*—The regular meeting of this lodge was held on Wednesday, the 5th inst., the W.M. being supported by Bros. Lyon Campbell, as S.W.; Price, 30, J.W.; Allfrey, S.D.; Gilbert, J.D.; and Imosvi, I.G. The W.M. announced that the business of the evening was to initiate Captain Hardy and Lieutenants Farie and Lonsdale, of H.M.'s 74th Highlanders, who had been proposed by Bro. Lyon Campbell, and seconded by the W.M., Bro. Balfour Cockburn. The candidates having been properly prepared and introduced, were admitted to the mysteries of the first degree in an able and impressive manner. As several little matters of charity and private business had to be transacted, the W.M. notified that, in consequence of the above, and also of the intense heat of the weather, he would defer the explanation of the tracing-board to the next meeting. The labours of the evening being ended, the lodge was closed, and the brethren retired to refreshment. After the usual toasts, the W.M. proposed "The Health and Prosperity of Bro. Allfrey," who was about to leave the garrison to assume the command of the depot

of his regiment at home. The W.M. paid a well-deserved tribute to the energetic services of Bro. Allfrey, who, not only as a member, but as the holder of important offices in the lodge, had ever exhibited unflagging interest and zealous co-operation in its duties. Bro. Allfrey responded with a few appropriate remarks, adding that, as the Lodge of Friendship was his mother lodge, he would ever take the greatest interest in its proceedings.

**LEICESTER.**—*St. John's Lodge, No. 279.*—An emergency meeting of this lodge was held at the Freemasons' Hall, Leicester, on Friday, the 7th instant. In the unavoidable absence, until a later hour in the evening, of the W.M., Bro. Bro. Stretton, P.P.G.R., the chair was taken by the Prov. G.M. and senior P.M., Bro. Kelly, assisted by Bro. Toller, Prov. G. Sec. There were also present: Bro. Weare, P.M. and Treas.; Crow, S.W.; Widdowson, Sec.; Palmer, S.D.; Smith, J.D.; McAllister, as I.G.; Ellwood, Edwards, Wilkinson, E. J. Worthington, and Bembridge (Tyler). Visitors: Bro. R. H. Bakewell, M.D., Sec. 405, Trinidad; and Toller, P.M., Buzzard, P.M., Partridge, Thorp, and Thomson, of No. 523. The meeting was summoned to raise Bro. Wilkinson, Edwards, Ellwood, and Worthington to the third degree, which was done in ancient form. A letter from the widow of the late Bro. Pettifor, P.M. and P.P.G.S.W., in reply to a vote of condolence on that brother's decease was read, and refreshment succeeded labour.

**HOLYHEAD.**—*Hibernia Lodge, No. 597.*—A regular monthly meeting of the above lodge was held at the lodge-room, Marine Hotel, on Monday evening, the 3rd inst. There were present: Bro. John Peters, W.M.; J. Lloyd Griffith, S.W.; William Lewis, J.W.; Owen R. Ellis, Sec.; John Ellis, S.D.; Dr. Owen Williams, J.D.; the Rev. O. W. Jones, Chap.; Evan Evans, Steward; Jas. Lloyd, I.G.; Samuel Hughes, Tyler; visiting Bro. G. G. Mansfield, Peace and Harmony Lodge, No. 359; and a good muster of the brethren beside. The lodge was opened, the opening ode sung, and the minutes of last meeting read and confirmed in the usual manner. Mr. John Hughes (of Holyhead), Mr. G. D. Owen (of Pwllheli, Carnarvonshire), and Mr. John A. Davidson (of Dublin) were initiated, and Bro. Little, Hattersley, and King were raised to the third degree, the ceremonies being most effectively and solemnly performed by the W.M. and his assistant officers, who, without a single exception, performed their various parts with great ability and effect. After discussing sundry matters of local Masonic interest, receiving propositions, &c., &c., the lodge was closed by the W.M. in due form. The brethren then adjourned to the banquet-room, where a cold collation had been prepared for the occasion by Bro. W. H. Smith. After the table was cleared, the usual loyal and Masonic toasts were duly honoured. The W.M., Bro. Peters, while proposing "The Health of the R.W.P.G.M., Sir Watkin W. Wynn," stated that it was a long time since a Provincial Grand Lodge had been held in Holyhead; he hoped, however, that now, the Hibernia Lodge being in such a flourishing condition and increasing so rapidly, the day was not distant when they would be so favoured. This anticipation was received with great warmth, and after several speeches and songs from the officers and brethren, which were all received with Masonic honour, the meeting (acknowledged by all present to be an extremely happy one) terminated. On July 10th a Lodge of Emergency was held for the purpose of raising Bro. Matthew Vaux and Stephen W. Robson, which ceremony was admirably performed. The lodge was then reduced and closed, and the "Closing Ode" sung, after which the brethren adjourned to partake of refreshment.

**ASHBY-DE-LA-ZOUCH.**—*Ferrers and Ivanhoe Lodge, No. 779.*—The annual festival of this lodge was held at the Town Hall, on Wednesday, the 28th ultimo, the W.M., Bro. the Right Hon. Earl Ferrers, P.G.J.W., presiding. The P.G.M., Bro. Kelly, was present, and the officers were Bro. Mammatt, P.M. and P.P.S. of W.; J. H. Garnar, S.W. and W.M.-elect; Ison, J.W.; H. Etherington Smith, P.M. and P.P.G.J.W., as Sec. (in the absence of Bro. the Rev. John Denton, P.M. and P.P.G.S.W.); Love, P.M. and P.P.G.S.D., Treas.; Faulkner, S.D.; Blood, J.D.; Johnson, I.G.; Dr. Morris, Arnold, and others. Visitors: Bro. Wilson, P.M. 1007 and P.G.D. of C.; and W. B. Hackett, S.D. Guy's Lodge, Leamington. The preliminary business having been completed, and the lodge opened in the second degree by the W.M., he handed the gavel to the R.W.P.G.M., who proceeded to instal the W.M.-elect, Bro. John Henry Garnar, in the chair of K.S. according to ancient form, and who was duly proclaimed and saluted. The W.M. then appointed and invested the following as the officers for the ensuing year, viz.: Bro. Earl Ferrers, I.P.M.; Ison, S.W.; Faulkner, J.W.; Love, P.M., Treas.; Rev. John Denton, P.M., Sec.; Blood, S.D.; Johnson, J.D.; Dr. Morris, I.G.; and Canner, Tyler. A vote of thanks having been accorded to Bro. Lord Ferrers for his services in the chair, and who expressed his intention never to be absent from the meetings of the lodge when he could possibly attend, the lodge was closed, and the brethren adjourned to the Queen's Head Hotel, and concluded the day's proceedings with an elegant banquet, due honour being done to the usual loyal and Masonic toasts.

**BELDIVERE, KENT.**—*Cornwallis Lodge, No. 1107.*—This excellent working lodge held its installation meeting on Wednesday, the 5th instant, at the Belvidere Hotel, presided over by the W.M., Bro. C. T. Sutton, P.P.G. A.D.C. Kent, supported by his officers and Past Masters. The lodge was opened in due form and with solemn prayer, minutes of preceding meeting were read and confirmed, and the ceremony of installation was proceeded with. The Installing Master was the outgoing W.M., Bro. Sutton, who performed the ceremony in an admirable manner. The newly-installed W.M., Bro. T. W. Knight,

then appointed his officers for the ensuing year, viz.: Bro. G. Harvey, S.W.; W. Perry, J.W.; J. Henderson, P.M., Sec.; J. Storey, S.D.; C. Reuter, J.D.; J. Wood, I.G.; Rev. W. Smith, Chaplain; M. H. W. Sherwin, Org.; and Bro. S. H. Pain, D.C., who (with Bro. T. Wyatt, Treas., and Bro. Peen, Tyler), was re-elected by the were invested with the emblems of their respective offices by the Installing Master, who also delivered the several addresses, which concluded the ceremony. The W.M. then said that he had a very pleasing duty to perform, which was to present Bro. Sutton with the P.M.'s jewel voted to him at the last meeting of the lodge, remarking that he trusted he would have the pleasure for many years to see him amongst the brethren, in perfect health to wear it.—Bro. Sutton replied, that as in the course of the evening he should have an opportunity of addressing the brethren, he would merely thank them for the high compliment they had conferred upon him.—It was then proposed and carried, "that five guineas be given from the funds of the lodge to Bro. T. Wyatt, Treasurer, in recognition of his past services." It was also unanimously resolved "that five guineas be given to the Prov. Grand Secretary's Testimonial Fund."—Three gentlemen were proposed as candidates for initiation, and the lodge was closed in due form. The brethren then adjourned to the Pier Hotel, Erith, where they partook of an excellent banquet, provided by Bro. F. Wain, to which upwards of seventy brethren did ample justice. The cloth having been removed the usual loyal and Masonic toasts were given and responded to, after which the Rev. Bro. Hill, Prov. Grand Chaplain, said that he had been called upon to perform a very important and pleasing duty, which was to present Bro. Sutton, in the name of the Cornwallis Lodge, with a very handsome and valuable silver tea and coffee service, weighing over 80 oz., in acknowledgment of the many services rendered by him to the lodge. He referred to Bro. Sutton having been thrice W.M. of the Cornwallis lodge, and hoped that he would live many years to enjoy the goodwill and affection of its members.—Bro. Sutton, in thanking the brethren for their kindness, remarked that he could not find words that would in any measure express his feelings. He had worked hard for the Cornwallis Lodge; his aim had been to make it second to none in the province, and he believed it bade fair one day to be so. It was a young lodge, of only five years' standing, yet it now numbered over fifty members, and was still increasing. The respectability of its members was, he thought, a guarantee of its success. He thanked them for the very valuable presents they had been pleased to make him, and trusted that the day was far distant when he would be severed from the members of the Cornwallis Lodge.—During the evening the brethren were delighted with the excellent singing, under the direction of Bro. G. Tedder, of Miss Rebecca Isaacs, Miss Roberts, Bro. Ransford, and Bro. Sherwin, Organist, Mrs. G. Tedder residing at the pianoforte. Amongst the visitors present we noticed the Rev. Bro. Hill, Prov. Grand Chaplain, Kent; Bro. G. M. E. Snow, P.P.G.S.W. Kent; R. P. Atkins, Prov. G.R.; J. Graydon, P.P.G.S.D. Kent; Denton, P.P.G.P. Kent; Paget, P.P.G.O. Kent; Avery, P.G.G.D. Middlesex; Martin, P.P.G.S.D. Kent; Harvey, P.P.G.S.D. Kent; Mackney, P.M. 299; Bruce, P.M. 369; Graham, W.M. 700; Davies, W.M. 13; Purday, P.M. 861; Mills, W.M. 299; Smith, P.M. 829; Sidney Clark, S.W. 706; Russell, P.M. 299; &c., &c.

**HAMPTON, MIDDLESEX.**—*Burdett Lodge, No. 1293.*—The regular meeting of this lodge was held at the Mitre Hotel, Hampton Court, on Saturday, the 22nd inst. The chair was taken by the W.M., Bro. R. Wentworth Little, Prov. G. Sec., who was supported by V.W. Bro. John Hervey, G. Sec., as S.W.; J. Self, M.D., P.M., as J.W.; R.W. Bro. Colonel Burdett, P.M. and Prov. G.M.; Rev. D. Shaboe, P.M., Chaplain, Prov. G.C.; H. G. Buss, P.M., Treas., Prov. G. Treas.; J. Glaisher, F.R.S., P.M., Prov. S.G.W.; W. West Smith, P.M.; Major E. H. Finney, W.M.-designate 1359; E. H. Finney, jun.; W. H. Hubbard, P.M., Sec.; D. R. Adams, P.M.; S. Rosenthal, P.M.; D. R. Still, J.D.; C. Sanders, T. Lancaster, P. R. Hobson, F. Keily, W. Le Hunte Doyle, T. H. Edmonds, W.M. 8, P.G. Steward; W. R. Crick, W.M. 657; and several other members and visitors. The lodge was duly opened, and the minutes having been confirmed, favourable ballots were taken for five joining members. Bro. Hobson and Keily were afterwards raised to the third degree. Rev. Bro. Shaboe, P.G.C. Middlesex and Suffolk, proposed that the sum of five guineas be subscribed to the "Little Testimonial Fund," which he understood was about to close. Bro. Rosenthal seconded the proposition, which was carried unanimously. The cordial thanks of the lodge were voted to Bro. Rosenthal for his kind presentation of the Deacons' wands, and the lodge was then closed. A capital banquet followed, and after honouring the usual loyal and Masonic toasts, the majority of the brethren returned to town by an early train.

**HALIFAX, WEST YORKSHIRE.**—*De Warren Lodge, No. 1302.*—The first annual meeting of this lodge was held at the White Swan Hotel, on Monday, the 3rd inst. The lodge having been opened in the first degree by the W.M. (Bro. John Firth), the minutes of the previous meeting confirmed, and some correspondence and reports read, the lodge was opened in the second degree, when the chair was taken by Bro. G. Normanton, P.M., P.P.J.G.D., who had been requested to perform the ceremony of installation. The W.M.-elect (Bro. W. H. D. Horsfall) having given his assent to the "ancient charges," and been obligated to his duties to the lodge, the lodge was opened in the third degree, and a Board of Installed Masters formed, consisting of the following: Bro. G. Normanton, W. Cooke, and J. Firth, P.M.'s; J. Ibberson, W.M. 448; W. Ward, W.M. 971; and F. Waddington, W.M. 1231—when Bro. Horsfall was duly placed in the East by the Installing Officer, who gave the various charges in a very efficient manner. The

brethren having saluted in the three degrees their new W.M., he at once commenced his duties by investing the following brethren as officers for the ensuing year: Bros. John Firth, I.P.M.; John Seed, S.W.; David Whitaker, J.W.; Frederick Whitaker, P.M., P.J.G.D., Treas.; W. Cooke, P.M., Sec.; W. Asquith, S.D.; R. Whitaker, J.D.; G. Normanton, P.M., P.P.J.G.D., D.C.; J. Whitaker, I.G.; Thomas Parr and Joseph Hayes, Stewards; and John Greenwood, P.M., Tyler. There being no other business of importance to transact, the lodge was properly closed, and the brethren adjourned to supper, when a very agreeable and harmonious evening was spent, each one endeavouring to his utmost to aid the enjoyment of the others. Among those who responded to "The Health of the Visitors" we noticed Bros. Iberson, W.M. 448, Halifax; Lord, P.M. 448; Ward, W.M. 971, Batley; Knowles, P.M. 1055, Manchester; F. Waddington, W.M. 1231, Elland; with several others.

**BROMLEY, KENT.**—*Acacia Lodge, No. 1314.*—The installation meeting of this prosperous lodge was held at the Bell Hotel, Bromley, on Tuesday, the 11th instant. The lodge was opened by Bro. Alfred Avery, P.G.D.C. of Middlesex, W.M., supported by his officers. The minutes of the previous meeting having been confirmed, Bros. Bowden, Kingstone, and Jaccard were passed to the second degree. Bro. T. Knott, W.M.-elect, was then presented to the W.M. and duly installed. He invested the following brethren as his officers: A. Avery, I.P.M.; R. H. Williams, S.W.; S. Wells, J.W.; H. Williams, Treas.; E. Coste, P.M., Sec.; C. Warwick Jordan, Org.; W. Manger, S.D.; W. Seaman, J.D.; F. Deering, I.G.; J. W. Avery, P.M., W.S.; J. Bavin, P.M., Tyler. The well-known addresses were delivered in admirable style, as indeed was all the work done. The lodge was closed, and banquet served. The table was beautifully laid out and ornamented with the choicest flowers, the room also was tastefully decorated with banners, flags, and monograms of the principal officers. A choice and elegant dessert followed. The W.M. presided; all his speeches were short and effective, and on giving the health of the I.P.M. he presented that brother with a massive 10-guinea gold P.M.'s jewel of an elegant and original design. The toast was drunk with the greatest enthusiasm, and Bro. Avery, in an able speech, returned thanks. Other toasts followed, and a most enjoyable evening was delightfully spent. Bro. Deering, Manley, Thomas, E. Seaman and others gave some capital songs. The following brethren were present:—B. J. Manley, J. Wyer, G. Kingstone, J. H. Bowden, A. Jaccard, H. A. Lovett, J. Laskey, W. H. Baylis, W. Holland, C. R. Bayley, R. Wyatt, W. Sutton, D. C. Vine, J. Chubb, Dr. Barrett, &c.; visitors, Bros. R. Fry, P.P.G.J.D. Kent; J. Fenwick, P.P.G.S.B. Kent; C. T. Sutton, P.P.G.D.C. Kent; W. Y. Laing, P.M. 45; T. White, P.M. 22; D. H. Jacob, P.M. 27; E. Dodson, P.M. 72; F. Walters, P.M. 73; M. Henry, 19; W. Wynne, P.M. 101; H. De Grey, 13; J. Seax, J. Chubb, 186; E. Seaman, 619; A. Ransom, 1050; H. Penfold, 1174; H. Price, P.M. 657; C. Lacey, P.M. 174; H. Searle, 907; G. A. Smith, J. W. 619; J. Brook, 975; G. Weeks, W.M. 742; W. H. Green, S.D. 619; and other brethren whose names we were unable to learn.

**HAMPTON.**—*Lebanon Lodge, No. 1326.*—The anniversary meeting of this flourishing lodge was held on Saturday, the 15th instant, at the Red Lion Hotel, Hampton. The lodge was opened by Bro. John Thomas Moss, W.M., who was well supported by his officers. The minutes of the previous meeting having been unanimously confirmed, Bro. Frederick Walters, P.M. and Sec., took the chair, and in a correct manner installed Bro. Samuel Wickens, S.W., as W.M. The officers appointed for the ensuing year were: Bros. R. M. Bowman, S.W.; D. D. Beck, J.W.; J. T. Moss, I.P.M., Treas.; F. Walters, P.M., Sec.; J. F. Woodley, S.D.; W. Hammond, P.M., J.D.; J. Thomas, I.G.; H. A. Dubois, D.C.; H. Potter, P.M., W.S.; and J. Bavin, P.M., Tyler. A cordial vote of thanks was given to Bro. F. Walters for the admirable manner he performed the installation ceremony, and also for the efficient way he had discharged his duties as Secretary to the lodge. The W.M., Bro. S. Wickens, in an admirable speech, on behalf of the lodge, presented Bro. John Thomas Moss, I.P.M., with a fifteen-guinea Past Master's jewel (solid 18-carat gold, and studded with diamonds) for his valuable services to the lodge as its first W.M. and founder, and he, in his usual fluent style, acknowledged the compliment. Bros. Hopwood, P.M. 141, and E. Gilbert, 834, were unanimously elected joining members. Some propositions for initiates and joining members having been made, the lodge was closed, and a good banquet was then served. The usual loyal toasts were given and responded to. "The Health of the Prov. G.M., Bro. Col. Burdett," was enthusiastically received, which proved how great is his popularity, and how much he is esteemed. After a few hours most agreeably spent, the brethren separated. There were present as visitors: Bros. Colonel F. Burdett, P.G.M. Middlesex; George Kenning, P.G.D. Middlesex, W.M. 192; C. Horsley, P.M. 33; E. H. Sparks, 194; F. Holmes, 169; W. D. Garrod, 511; H. E. Trotter, 1044; A. Beresford, 1155; and others. Members present besides those already named: Bros. R. Wentworth Little, P.G. Sec. Middlesex; E. Hopwood, P.M.; W. H. Scott, E. Fleet, J. C. Sinclair, &c.

**ALDERSHOT.**—*Aldershot Camp Lodge, No. 1331.*—The monthly meeting was held in the Royal Hotel, High-street, at 6 p.m. on the 6th inst. The chair of K.S. was occupied by the W.M., Bro. Charles Carnegie, P.M., P. Prov. G. Supt. of Works, Essex, who was supported by the following officers: Bros. Capt. Richardson, R.E., as S.W.; Osmond, P.M., as J.W.; M'Kenzie, as S.D.; Peers, as J.D.; Laverty, I.G.; and Bennett, O.G. The lodge was opened in due form, and with solemn prayer, and the minutes of the last regular meeting, and of the

emergency meeting on the 8th June, were separately read and confirmed. A ballot was then taken for Bro. Sergt. Rouse, 99th Regiment, as a joining member, which was unanimous in his favour. Bro. Swan was raised to the sublime degree, and Bros. Smith and Scott were passed to the F.C. degree, Bro. Capt. Richardson presenting the working tools. A brother was proposed as a joining member, and there was also a candidate for initiation. There were upwards of forty brethren present, including members of the different branches of the service, whose various uniforms formed a splendid *coup d'œil*. Among the visiting brethren were Bros. Troke and Warne, of No. 723, the latter of whom presided ably at the harmonium. The lodge was closed in due form, and with solemn prayer, at 9 p.m.

#### CAPE OF GOOD HOPE.

*Lodge of Good Hope, No. 863.*—The installation of the W.M. of this lodge, and the investiture of his officers, took place at the Masonic Lodge, Port Elizabeth, on the 27th April. The interesting ceremony was conducted by Bro. G. Smyth, P.M., assisted by the other P.M.'s present, viz., Bros. Deare, Pearson, Kemsley, and Bain. Bro. W. Knight, M.L.A., having been regularly installed and honoured, he chose his officers as follows, who were duly invested with the distinguishing badges of their particular officers: Bros. W. Horsley, S.W.; A. Brittain, J.W.; P. Barnett, Treas.; E. R. Smyth, Sec.; C. R. Whinfield, Master of Ceremonies; J. Bredell, Organist; J. Lonney, S.D.; E. Plumridge, J.D.; C. Adcock and J. Payne, Stewards; J. Brister, I.G.; J. Morley, O.G. The lodge then adjourned to the banqueting-room, where a capital spread had been laid out with much taste by that excellent caterer, Mr. Phillips of the Port Elizabeth Club. About 50 brethren sat down to this repast, and of course did full justice to the good things provided. The usual Masonic toasts—viz., "The Queen and the Craft," "The Grand Master and Grand Lodge of England," and the "The Provincial Grand Master and Grand Lodge"—having been given and duly honoured, that of the newly-installed W.M. was given by Bro. G. Smyth. Bro. Knight, in responding, expressed the great interest he felt in Freemasonry, promised to do all he could to promote the best interests of the Craft, and wound up by paying a well-deserved tribute to Bro. Smyth, P.M., for the admirable manner in which he had conducted the lodge during his term of office.—The W.M. in a neat speech proposed "The Past Masters," which was duly honoured by the brethren and appropriately responded to by Bro. G. Smyth.—Bro. F. D. Deare gave "The Newly Installed Officers," which was drunk most heartily, and acknowledged by Bro. Horsley.—Bro. S. Bain, W.M. of the Lodge Good Will, proposed the "Past Officers," to which Bro. A. Brittain responded. Next there was an interchange of toasts between the sister lodges of the town, which work together with much harmony and good feeling. Then "The Visitors" were toasted, to which, among others, Advocates Stockenström and Brown responded. Other toasts followed, a few songs and some good recitations, and a very pleasant evening was spent by all present. For the information of English Freemasons, we may state that Freemasonry has taken deep root in Port Elizabeth, and is in a most flourishing condition. There is a Royal Arch Chapter and two Blue Lodges—Lodge Good Will, 711, and Lodge of Good Hope, 863—all working under the English Constitution. Brethren from abroad visiting any of these lodges may depend upon receiving a hearty welcome, and of being affectionately entertained at any of their meetings.

#### ROYAL ARCH.

##### METROPOLITAN.

*Beacon Chapter, No. 619.*—The regular meeting of this chapter were held on Thursday, 6th instant, at the Greyhound Hotel, Dulwich, Comp. J. W. Avery, M.E.Z., presiding. The minutes of the previous meeting were confirmed, consequently the future meetings of the chapter will be held at the Masons' Arms Tavern, Mason's-avenue, Basinghall-street (Comp. Gosden's). After some formal business had been transacted the chapter was closed.

##### PROVINCIAL.

**WARRINGTON.**—*Chapter of Elias Ashmole, No. 148.*—A regular convocation of this chapter was held on Monday se'nnight. In the unavoidable absence of the M.E.Z., he was represented by Comp. J. Bowes, P.Z., Prov. G.S.B., who was supported by Comps. James Hamer, P.Z., Prov. G. Treas., as II.; W. Mossop, J.; W. Richardson, P.S.; W. S. Hawkins, E.; Wm. Sharp, N.; W. Woods, W. Savage, E. Roberts, R. Brierley, John Harding, A.S., P. J. Edelsten, W. Pollitt, and James Hannah, Janitor. The chapter was opened by the Principals, when the minutes of the previous convocation were read and confirmed. The ballot was then taken for Brothers W. H. Potter, Jas. Jackson, and W. Bryce, which proved unanimous in each case. Bros. Jackson and Bryce being present were introduced with due caution, and exalted by Comp. Bowes assisted by Comp. Hamer. There being no further business, the chapter was closed in form.

**GIBRALTAR.**—*Calpean Chapter, No. 278.*—A strong muster of this chapter took place on Friday, the 30th ult., M.E.Z. Comp. Henry, 1st Principal, supported by Comps. Beal and Francis in the 2nd and 3rd chairs. A ballot was taken for Bros. Brown, Beck, McLeod and Radcliffe, which proving unanimous, and Bros. Brown and McLeod being present they were duly exalted. In consequence of the absence of the garrison of Comp. Richardson, Comp. Cockburn acted as P.S., and Comp. Gilbert as Assistant. A letter was read from 2nd Principal Salmond, requesting his resignation of office to be accepted, pressing private duties incapacitating his regular attendance at the chapter; in consequence, however, of the near approach of the annual election, Comp. Salmond's resignation was directed to be held in abeyance. Scribe Ezra then, in a few re-

marks paying a well-deserved tribute to the long, tried and valuable services of Comp. Claudius Marin, who had held the important post of Scribe E. for some years, and who was now and had been a long time Treasurer, and who moreover had voluntarily imposed upon himself the duties of Steward—proposed that a jewel, or some other appropriate memento should be presented to him. Comp. Dantez seconded the proposition, which was most heartily received by the companions of the chapter. After the transaction of some business of minor importance, the chapter was closed in due form.

**ULVERSTON.**—*Furness Chapter, No. 995.* held its first annual convocation for the installation of Principals and officers in the Masonic Hall, Ulverston, on the 17th inst. The chapter was opened at 2 p.m., there being a fair attendance of companions. Amongst the visitors were Comp. T. Wylie, Prov. G.R., and Comp. Hamer, Prov. G. Treasurer, West Lancashire. Bro. Wm. Turner, of the Lodge of Furness, was duly exalted in ancient form. Comp. Case, Z., Comp. Dodd, H., and Comp. T. Wylie as J. The historic lecture was delivered by Comp. Dodd, symbolic by Comp. Wylie, and the mystic by the M.E.Z. The duties of Prin. Soj. were ably performed by Comp. R. Dodgson. The chapter was then formed into a Board of Installed Principals, and Comps. Wylie and Hamer, in their efficient and able manner, installed Comp. Dodd Z. of the chapter for the ensuing year, Comp. Case H., and Comp. T. Dodgson, J. The other officers invested were R. Pearson, S.E.; Matthews, S.N.; R. Dodgson, P.S.; Cornfield, 1st A.S.; Postlethwaite, 2nd A.S.; Whiteside, Steward; R. James, Treas.; Robinson, Jan. The business of the chapter was brought to a conclusion about 5 p.m., when the companions adjourned to the Sun Hotel, where Bro. Smith had prepared a sumptuous banquet, which was presided over by Comp. Dodd, M.E.Z. The usual toasts were drunk and responded to, and a highly enjoyable evening was spent. A selection of music was sung at the banquet, arranged by Bro. Parker, Organist of Lodge of Furness, 995, who was assisted by Miss Pattinson, W. J. Wilcock, and Comp. Matthews.

**TWICKENHAM.**—*Royal Middlesex Chapter, No. 1194.*—A convocation of this chapter was held at the Grotto Hotel, Twickenham, on Saturday, the 15th inst. Comp. Colonel Burdett, M.E.Z., presided, assisted by Comps. R. Wentworth Little, P.Z., as H.; G. Cattel, J.; C. Horsley, Treas.; W. Dodd, S.N.; Geo. Kenning, P.S.; &c. The business transacted was purely of a formal character, and there being no banquet, the companions separated at an early hour.—Col. Burdett, Prov. G.M., accompanied by Bro. Little, Prov. G. Sec., Bro. Kenning, Prov. G.D., and Bro. Horsley, then paid an official visit to the Lebanon Lodge, No. 1326, at Hampton, upon the occasion of Bro. Wickens' installation as W.M., and were received in a highly complimentary and gratifying manner by the brethren of the lodge.

**WESTON-SUPER-MARE.**—*Inkerman Chapter, No. 1222.*—This chapter met on Monday evening, at Carnarvon Hall, Regent-street, Weston-super-Mare, Capt. Irwin, Z. The Principals appointed for the ensuing year were:—Comps. F. Vizard, 1st; General Gore Munbee, J.P., 2nd; and T. Clarke, W.M. of St. Kew, 3rd, Scribes—Comps. Davies, 30, and Captain Townshend. Principal S.—Comp. S. Jones.

#### ANCIENT AND ACCEPTED RITE.

*Mount Calvary Chapter Rose Croix of H.R.D.M.*—This old chapter met at Freemasons' Tavern, on Friday, the 14th inst., and was very fairly attended. Ill. Bro. G. Cockle, 30, was duly installed as M.W.S., and appointed Bros. Binckes, 30; Rosenthal, 33; Stewart, Paas, and Roebuck to the principal offices in the chapter. A brother was admitted to the 11, and the chapter was closed. The summer banquet was held next day at the Mitre Hotel, Hampton Court, when a considerable muster of brethren, accompanied by ladies, sat down to a splendid banquet, and a very pleasant evening was enjoyed by all present.

*Palestine Chapter Rose Croix of H.R.D.M.*—A meeting of this chapter was held at Freemasons' Tavern on Monday, the 17th inst. Ill. Bro. John Hervey, 30, M.W.S., presided, supported by Bros. R. Wentworth Little, 18, H.P.; Col. F. Burdett, 32, 1st Gen.; Geo. Kenning, 18, 2nd Gen.; T. L. Fox, 18, Raph.; C. Hammerton, 18, C.G.; E. Stanton Jones, 18, Org.; J. W. Barrett, 18, Almoner; J. T. Moss, J. Dyer, W. R. Woodman, M.D., and T. B. Yeoman, 18. The chapter having been opened, and the minutes confirmed, ballots were taken for Bros. S. Leith Tomkins, P.M. 1, Past Grand Deacon of England; E. Sillifant, P.M. 217; P. J. Marin, 174; and J. Gilbert, 820. Bros. Leith Tomkins, Marin, and Gilbert being present, were regularly admitted and perfected as S.P. Rose Croix, the ceremony being ably performed by the worthy M.W.S. and his officers, with musical accompaniments by Bro. Jones. The officers for the ensuing year were then elected as follows:—Bros. R. Wentworth Little, M.W.S.; John Hervey, Treas.; J. Gilbert, Janitor. The magnificent furniture of the Grand Metropolitan Chapter was used on this occasion, and the solemnity and beauty of the ceremony impressed all who were present. Communications from the S.G.C. 33 as to irregular chapters were read, also letters apologising for non-attendance from Bros. Levander, G.M., Trickett, and Sillifant, the chapter being then closed. A *recherche* banquet followed, and the following toasts were proposed and duly honoured:—"The Queen," "The S.G. Council 33," "The M.W.S.," "The Newly-Perfected Brethren," for whom Brother Tomkins responded. The "M.W.S.-elect and rest of the Officers," "The Brethren not in Office," with the concluding toast by the Attendant. This chapter has now nearly as many on its roll as the members consider desirable to admit.

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BRO. JAMES H. H. HOWARD thanks Bro. J. Norton for his reply to his question, and says he is inclined to believe his conclusion correct.

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## The Freemason,

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## The ANCIENT and ACCEPTED RITE.

[FOURTH ARTICLE.]

WE have now to consider the teachings and symbolism of the 27°, or "Knight Commander of the Temple." And here it may be observed that, while the Masonic Knights Templar adopt the theory that the old Order was perpetuated through the medium of Freemasonry, the ritual of the Twenty-seventh Degree refers its preservation to the Teutonic Knights, and the Teutonic cross is borne upon the aprons and sashes of the grade. The members

might also be called "Knights of the Round Table," as they are seated at a circular table in the centre of the chapter. The ceremony of reception is very solemn—a dirge being chanted in the ante-room during the candidate's introduction, and the refrain of which is the truism—"We all must die, we all must die." The history of the rise and progress of the Teutonic Order is recited to the neophyte, and the address concludes with these words: "A Knight Commander of the Temple should have five excellent qualities, which are represented by the five lights that form the symbolic cross upon our table—Humility, Temperance, Chastity, Generosity, and Honour." The 28°, or "Knight of the Sun," also called "Prince Adept," is the most philosophical degree of the series. The Master represents Adam; the Warden is styled Brother Truth. The other officers take the names of the Cherubim, and are designated, collectively, "The Seven Malakoth," or Angels. Each of these officers has a banner of a colour peculiar to his rank, and adopts a hieroglyphic or sign of the sun, moon, or planets. The degree is said to teach pure Deism, and it certainly appears to bear but little resemblance to the Christian grades which precede and follow it. For example, the whole of the emblems used in Freemasonry are explained in a mystical sense to the Knights of the Sun. The blazing star is the image of a true Mason perfecting himself in the ways of truth, that he may become like a blazing star which shineth equally during the thickest darkness. The triangle, or Delta, is the mysterious figure of the Eternal—the letter G, which is placed in the centre, signifies God; and in this Ineffable Name all the Divine attributes are found. This letter being placed in the centre of the triangle, reminds us that every faithful brother must carefully preserve it in his heart. Among the aphorisms of the degree are the following: "Faith has in all ages been the lever whereby to move the world." "Nature is the primary, consistent, and certain revelation or unveiling of God." "Analogy is the last word of science, and the first of faith." "The absolute unity is the supreme and last reason of things." "The work of God is the book of God, and in what He writes we ought to see the expression of His thought, and, consequently, of His being." "Life is a warfare, in which one must prove himself a man, to ascend in rank; force is not given, it must be seized." The "holy and mysterious pentagram" is thus elucidated. The pentagram is the sign of the microcosm, or universe—the sign of intellectual omnipotence and autocracy. It represents what is called in the Kabbala microprosopos, being in some sort a human figure, with the four limbs, and a point representing the head. It is the Universe contained within the Deity. It is a sign ancient as history, and more than history; and the complete understanding of it is the key of the two worlds. It is the absolute philosophy and natural

science. All the mysteries of magism, all the symbols of the Gnosis, all the Kabbalistic keys of prophecy are summed up in the sign of the pentagram, the greatest and most potent of all signs. The white dove and black raven represent the two principles of Zoroaster and Manes, good and evil, light and darkness, also the fourth and fifth sephiroth of the Kabbala—the mercy or benignity, and the justice or severity, of the Divine Being. "Man is what the Deity meant he should be—imperfect, feeble, fallible, liable to err, and sensitive to pain, but capable of improvement and progression; and of a heroism that can smile at agony, be content with destitution, preserve an equal mind under the lash of injustice, and without unmanly fear await the approach of death, and count the pulses of his life. The man who can do this has attained the equilibrium of faith and reason, and may claim to be called Magus, Prince, Adept, and Knight of the Sun." From these extracts our readers will perceive that the twenty-eighth degree of the Ancient and Accepted Rite inculcates peculiar doctrines, and is more deeply impregnated with the spirit of mysticism than any of the degrees of the Rite. It sounds to us like a voice from afar—an echo from ante-mundane time—so vague and dream-like are its utterances. All our previous conceptions of right and truth and wisdom must be offered on the altar of the sun, and we are taught to cast off like worn-out garments all prejudices, superstitions, and errors. The next degree is derived from the Crusades, and is termed "Knight of St. Andrew." The first apartment represents the court of the Sultan Saladin, and is fitted up in true Oriental splendour. The officers personify the Sultan, his brother and nephew, also the Princes of Aleppo and Damascus, with the Emir of Emessa. The knights all wear the Turkish costume. Saladin enquires of the Grand Master if it be true that in this Order of Knighthood a strange equality exists so that a knight, though poor, may sit in the presence of a monarch. The Grand Master replies that the Sultan has not been misinformed, inasmuch as the name of knight, and gentle blood, entitle the possessor to place himself in the same rank with sovereigns of the first degree, except as regards kingly authority and dominion. The principal object of the degree, however, is to preach toleration, and in this respect it is thoroughly in accord with the precepts of ancient Freemasonry. It proclaims that "Masonry is the universal morality which is suitable to the inhabitants of every clime—to the man of every creed." It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that if there were any right of persecution at all, it would in all cases be a mutual right, because one party has the same right as another to sit as judge in his own case, and God is the only magistrate that can right-



fully decide between them. Hence Freemasonry invites within its portals the Christian, the Jew, the Moslem—every one who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed and believe in the One, All-Powerful, All-Wise, and Ever-Present God.

We must postpone our remarks upon the 30°, or Knight Kadosh, until we can devote as much space to the degree as its importance in the Rite deserves, premising that the 30° is the first of the Templar grades in the system of the Ancient and Accepted Rite.

### ROYAL MASONIC BENEVOLENT INSTITUTION.

WE are delighted to find that at a meeting of the Governors and Subscribers of the Royal Masonic Benevolent Institution held on Tuesday, the 25th inst., it was unanimously resolved to cancel the law by which one-third of the life subscriptions (?) was bound to be invested. The Institution has now funded property to the amount of nearly forty thousand pounds, and it is quite time that the claims of the present generation of Masons should be considered. Now that the compulsory investment rule is rescinded, the advantages of the Institution can be extended to every deserving brother, and there is also no reason why surplus funds, if any accrue, from time to time, should not be invested as heretofore, if considered advisable or necessary. The Institution is a most valuable one, and deserves every support.

### THE ROSICRUCIANS.

A branch of the London College of Rosicrucians has recently been established for the northern counties by Frates C. F. Matier, M.G.; John Yarker, Prov. Sec. Gen.; Rev. J. N. Porter, Cel.; J. D. Moore, M.D.; P. J. Graham, M.A., LL.D.; Prince Rhodocanakis, &c. The number is limited to 36, and these to be Master Masons of literary ability and intellectual culture. The degrees, as in the ancient brotherhood of Rosy Cross, are nine in number. The association was very popular in Germany at the beginning of the last century, but receded before the English Templar Rite of Baron Hunde, 1754, and the pompous rite of 29 degrees called the "Empire of the East and West," 1762. Old Ephraim Chambers, who published his "Encyclopædæ" in 1727, says: "Some who are no friends to Freemasonry make the present flourishing society of Freemasons a branch of Rosicrucians; or rather the Rosicrucians themselves under a new name or relation, viz., as retainers to building, and it is certain there are some Freemasons who have all the characters of Rosicrucians; but how the aera and origin of Masonry as traced by Dr. Anderson, and that of Rosicrucians here fixed from Naudæus, who has written expressly on the subject, consist, we leave others to judge."

A standard German writer, of 1818, states that the German Rosicrucian endeavoured to enlist the more able of the Freemasons, which latter believing that they were joining an institution which would enable them to extend their charitable principles, gladly sought initiation in the nine degrees of the Rosicrucians. — *The Hulme and Stretford Express*.

BOOTS of the Period at BLAKEY'S, Lime-street Liverpool (under the Alexandra Theatre).—[Advt.]

### Ultimum in Parbo, or Masonic Notes and Queries.

If D is the first Master of a newly-consecrated lodge, and appoints B to occupy the Past Master's chair, does B rank as a P.M. of the lodge after the expiration of the year?

[No.—Ed. F.]

In a lodge three or four years old who takes precedence as the oldest P.M.?

[The first Master, if a member.—Ed. F.]

Would B (first proposed question) occupy any rank whatever, not having sat in the chair of that lodge?

R. H. D. J.

[None, except by courtesy.—Ed. F.]

Is it necessary for an *honorary member* of a lodge, who wishes to become a *subscribing member*, to pay the joining fee?

H. W.

[We should say, certainly not.—Ed. F.]

### DATE OF THE UNIVERSALITY OF FREEMASONRY.

As it appears to me, if anything were wanting to prove that the 1723 Constitutions promulgated the idea of Masonic universality, we have it in the view taken by the Bull of Pope Clement XII., issued in April, 1738, which, *inter alia*, says: "A certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted." Now, while it must be admitted that the words "has been formed" mean, or imply, has been *recently* formed, it cannot be admitted that they mean *formed in 1738*, for, although in that year certain Constitutions were issued, the "society" was "formed" in 1717, and issued Constitutions in 1723, which 1723 Constitutions, among other things, were the cause of the Pope's attack. W. P. B.

As the old "George and Blue Boar" Inn, Holborn, was a noted Masonic house until its demolition a few years back, the following narrative will doubtless interest some of your readers.

VIATOR.

### "CROMWELL AND KING CHARLES.

"At the Blue Boar Inn, London, is said to have occurred the event which decided Cromwell to finally break with that faithless and utterly unreliable king, Charles I. Ireton and Cromwell having intercepted a letter from Henrietta Maria, then in France, reproaching her husband, whom she ruled, with having made unworthy concessions, knew that the king's answer would tell everything and disclose his whole policy. It was to be sewn up in the skirt of a saddle, and the bearer of it was to come, carrying the saddle on his head, to the Blue Boar, in Holborn, at ten of the clock on a certain night, to take horse for Dover. The messenger himself would not know the treasure the saddle contained, for those were ticklish times. Cromwell and Ireton, at Windsor at the time, were prompt men of action. They at once resolved to dress as troopers, and with one faithful Ironside to go to the inn, placing their man sentinel at the wicket. Then they shouted for cans of beer, and sat drinking in a stall till news came that the man had arrived, and was leading out his saddled horse. They instantly drew their swords, and went up to him, telling him they were ordered to search all who went in or out of the inn; but, as he looked like an honest man, they would only search his saddle, and then dismiss him. They upon this ungirt the saddle, and carrying it into the stall where they had before been drinking, ripped open the skirt, and found the fatal letter. It contained the king's declaration that he would keep no faith with the rogues who, in due time, 'instead of a silken garter, should be fitted with a hempen cord.' Cromwell frowned; he was a man of truth—that was enough. No more parley with the king; but the sword of the Lord and of Gideon to be drawn, and never sheathed. They delivered the saddle again to the innocent man, said he was an honest fellow,

and bade him go about his business; so off he rode to Dover, innocent of all foul play. Lord Orrery tells this story; and Lord Orford, according to Richardsoniana, assured Lord Bolingbroke that he had read that very letter, and even offered £500 for it. It is very likely true; but it is false that Cromwell had ever consented to restore Charles to power on a promise of the Garter, £10,000 a year, and the earldom of Essex. Cromwell was not the man to look back when he had once set his hand to the plough. This part of the story is a mere Cavalier slander, and false as one of Charles's promises."

### THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY.

In reference to this Masonic degree, permit me to observe that the only evidence hitherto produced by "An Edinburgh Member of the Royal Order," at pages 377 and 425, is the evidence of his own credulity. Shakespere's tragedy of "Macbeth" is bound to be 830 years old because Macbeth is mentioned in it! The "Royal Order" must be 557 years old, because the names Robert Bruce and Bannockburn are made use of in it! Surely, this is *internal evidence* with a vengeance! Any respectably-educated Englishman who has his attention properly drawn to the matter, and who is acquainted with Scottish history, cannot but perceive that the childish pretensions put forward by "An Edinburgh Member of the Royal Order," at page 377, are utterly at variance with the history of Scotland, the history of Freemasonry, and the real origin of the "High Degrees." So long as the members of the "Royal Order" kept their pretensions to themselves little perhaps might be said; but when they publish these openly to all the world, justice to all the other chivalric degrees demands—What evidence in support of its superexcellent pretensions can the "Royal Order" produce? And for answer we get—None! Of course, we get *affirmations* by the score; but substantial evidence is entirely wanting, simply, in my opinion, because it does not exist. Were any "proofs satisfactory" really extant of the existence of the "Royal Order" so early as the first quarter of last century, they would have been brought forward long ere now. The "Royal Order of Scotland," notwithstanding its high-sounding title, is simply a Masonic chivalric degree, and not one of its nature anywhere can prove an antiquity of so much as one hundred and fifty-four years, like the Grand Lodge of England. As to giving my name, I have no intention of doing so, nor of appearing before any inquisitorial convocation of the Royal Order anywhere to answer for my want of *faith*, or liberty of speech in this matter. What the readers of THE FREEMASON have a right to expect, under the circumstances, is not my "name," but *his* (and its) "proofs satisfactory" that the promulgated pretensions of the "Royal Order" are really "facts"? So far as we have yet seen, we are justified in believing that these "proofs satisfactory," like Royal Charlie, will be lang o' coming, and of very little use when they do come. If, however, any such be produced I may then not only give my name, but also the amende honourable to the fullest extent of my power. X. Y. Z.

### ST. JOHN'S DAY.

St. John's Day marks the centre of the year, and was celebrated in old times with many ceremonies and formalities long since grown obsolete. In England it was the custom for the people to keep watch through the towns during the whole of Midsummer Eve, and the fashion was kept up at Nottingham until the reign of Charles I.; the common people paraded the streets with torches, and the watchmen were supplied with barrels of tar which they hung on the ends of their staves and kindled when the darkness came on. In 1510 King Henry VIII. came *incognito* to one of these festivals of the people, and was so delighted with what he saw that he attended a similar gathering on St. Peter's Eve, and was present in public with Queen Katharine and his retinue. The Eve of St. John, which falls

on the same day as Midsummer Day, is one of the great festivals of Freemasonry in Scotland. In Wade's History of Melrose an account is given of the proceedings of the brethren. At six in the evening the members turn out, and walking two-and-two, each bearing a lighted torch, they march three times round the old cross, and then proceed to the Abbey. Here they form in grand procession; the torches are lit, the Grand Master takes the lead, and the other brethren follow according to their Masonic rank. The old Abbey is lighted up with the flames from the torches, and the procession, after passing slowly three times up and down the entire building, assembles in the chancel, where the members form in a grand semi-circle round the tomb of King Robert Bruce. Then the band strikes up "Scots wha ha'e wi' Wallace bled," and the procession returns to the town amidst a blaze of rockets and the glare of the blue lights.—*Globe*.

#### PRUSSIA IN ITS INFANCY.

Prussia is first mentioned in history early in the eleventh century, when it was visited by St. Adelbert in a missionary capacity, and who, like many of his fraternity, was murdered by the natives, for which barbarity they were chastised by Boleslaus, King of Poland. In the early part of the thirteenth century, an order, entitled the "Knights of the Cross and Sword," was instituted by Albert, Bishop of Riga, for the special purpose of conquering the district, but failed in so doing until reinforced by the Teutonic knights, or German Hospitallers, upon their return from the Holy Land. Still the natives were not subdued till 1283, and then it was only by their almost complete extermination. Prussia was afterwards under the sway of the Knights Hospitallers, who, in time, became so tyrannical in their rule, that, early in the fifteenth century, the people rebelled against them, and sought the protection of the Polish king, while the Hospitallers obtained aid from Germany. The result was a terrible war, which terminated in 1466, when the Grand Master of the Hospitallers ceded the entire western portion of Prussia to Poland, and consented to hold the eastern part as a vassal of the Polish sovereign. In a subsequent war the Margrave of Brandenburg obtained undivided possession of the whole country, and laid the foundation of the Prussian monarchy.

#### TETRAGRAMMATION.

The Jews are quite sure the true pronunciation of the Word is lost, and regard it as one of the mysteries to be revealed in the days of the Messiah. They hold, however, that the knowledge of the name of God does exist on earth, and he by whom the secret is acquired has, by virtue of it, the powers of the world at his command; and they account for the miracles of Jesus, by telling us that he had got possession of the Ineffable Name. Rightly understood, they seem to mean that he who calls upon God rightly, by this His true name, cannot fail to be heard by Him. In short, this word forms the famous tetragrammation, or quadrilateral name, of which every one has heard.—*Kitto*.

#### WASHINGTON'S MASONIC APRON.

In 1776 there was sitting at the table of the Commandant in Metz, in Germany, a distinguished scion of an ancient noble French family. During the conversation at the table, the Duke of Gloucester, brother to the King of England, spoke of the Declaration of Independence, just put forth by the Anglo-American colonies, and of the strong measures adopted by the British ministry to crush the rising rebellion. The young nobleman listened in silence. He was a boy in form and personal appearance, just past eighteen; but the heart of patriot and hero was beating beneath his closely-buttoned coat, and his imagination and zeal were fired at the recital of a people fighting for liberty. He rose from the table, hurriedly made his arrangements to return to Paris, and revealed his high resolve to his equally enthusiastic young wife. He came to America, sought the acquaintance of the Commander-in-Chief of the American army, and

volunteered to fight in the cause of American liberty.

Life, youth, fortune, and the endearments of home were all freely devoted to colonial emancipation. Just the method to awaken the nobler sentiments of the heart, self-sacrificing devotion to the interests of others. Washington felt the electric shock from this benevolent heart, and took Lafayette to his bosom; nor was the bond severed till death gave the stroke of mortal separation.

After the close of the war, the young nobleman, with more of manly maturity, returned to Paris, and over and over again, in glowing eloquence, rehearsed the noble virtues of the great American leader to his young and charming wife. She, like every true woman, was always deeply interested in everything that engaged the attention of her husband. She soon came to reverence Washington with a feeling closely allied to that of devotion. She corresponded with him, and received from him cordial invitations to the simple delights of rural life at Mount Vernon.

In 1784, Lafayette determined to visit Washington in his retirement. Madame Lafayette earnestly desired to present some visible testimony of her regard to the great patriot. Besides the bond of personal friendship, there was a bond of union between Washington and Lafayette of a different character. They were members of the Fraternity of Free and Accepted Masons, and both loved the "mystic brotherhood." Madame Lafayette took advantage of this charm to add interest to her testimonial of esteem. She prepared with her own hands an apron of white satin, upon which she wrought in needlework all the various emblems of the Masonic Order. This she sent with her husband to be presented to her ideal of true greatness at Mount Vernon. It was kept by Washington as a cherished memorial of a noble woman during his life. It now occupies a conspicuous place on the walls of the Grand Master's room in Masonic Hall, Philadelphia.—*Benson F. Lossing's (forthcoming) Washington*.

#### SAINT PAUL.

"Paul had a sickly appearance, which did not, as it appears, correspond with the greatness of his soul. He was ugly, short, thick-set, and stooping, and his broad shoulders awkwardly sustained a little bald head. His sallow countenance was half hidden in a thick beard, his nose was aquiline, his eyes piercing, and his black and heavy eyebrows met across his forehead. Nor was there anything imposing in his speech; his timid and embarrassed air, and his incorrect language, gave at first but a poor idea of his eloquence. He shrewdly, however, gloried in his exterior defects, and even drew advantage therefrom. It appears that he was never married. 'The thorn in the flesh,' which he hints at, was apparently some bodily infirmity." B.

"Many of the antediluvian arts were lost at the deluge; and amongst the rest the use of fire, which was not regained for a long period afterwards." Goguet makes this observation, and affirms "that it is a truth attested by the most ancient and most unanimous tradition. The Egyptians, Persians, Phœnicians, Greeks, and several other nations, acknowledged that their ancestors were once without the use of fire. The Chinese confess the same of their progenitors. However incredible these facts may appear, yet they are confirmed by what several writers, both ancient and modern, have declared of nations who were their cotemporaries, and in this state of ignorance and barbarity when they knew them. Pomponius, Mela, Pliny, Plutarch, and other ancient authors, speak of nations who, at the time they wrote, knew not the use of fire, or had but just learned it. Facts of the same kind are attested by several modern relators. The inhabitants of the Marian Islands, which were discovered in 1521, had no idea of fire. Never was astonishment greater than theirs, when they saw it on the descent of Magellan on one of their islands. At first they believed it to be a kind of animal that fixed itself to and fed upon

wood. Some of them, who approached too near, being burnt, the rest were terrified, and durst only look upon it at a distance. They were afraid, they said, of being bit, or lest that dreadful animal should wound them with his violent respiration; for these were the first notions they formed of heat and flame. Such, too, probably were the notions originally of the Greeks. And there is no doubt, for this reason, that there were some nations anciently who eat the flesh of animals quite raw. These facts may enable us to form a judgment of the savage and barbarous state of mankind after the confusion of tongues and dispersion of families."—*Dr. Oliver*.

#### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### COMMITTEE OF ENQUIRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I cordially endorse your opinions as set forth so lucidly in your article of last week, and cannot help thinking it would be much better for us to endeavour to prevent (so far as it is possible) the continuance of the great and palpable evil there dilated upon, than merely to read THE FREEMASON and lay it aside without any more concern; and for that purpose I should like to be informed, through your columns, what lodges have adopted the system of a Committee of Inquiry on all candidates proposed for initiation, the by-law they work under, and the practical result of the enquiry.

I am, dear Sir and Brother, yours fraternally,  
W.M.

#### THE MARK DEGREE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am sorry to have to observe that the *evidence* brought forward by Bro. Kerr upon this subject, as recorded at pages 79 and 80 of your contemporary for July 22nd, is, in my opinion, full of mistakes. The Lodge of Glasgow St. John does not "hold a charter from Malcolm Canmore," while the document purporting to be such held by, or in possession of, the Glasgow Incorporation of Masons has not only been denounced by the best authority in the kingdom as a recent forgery, but it has also been twice repudiated, *pro forma*, by the G.L. of Scotland—viz., in 1850 and in 1870—as is proved by a perusal of the back numbers of THE FREEMASON. Neither is it true that "they have another of William the Lion, which is indisputably dated 1174," for the William the Lion document referred to is not dated "1174," but was granted about A.D. 1190, not to the masons, but to the Bishop (Joceline) of Glasgow cathedral. Said document is lost. There is, however, a copy of it extant in the Register of the Bishopric, written in a hand of the thirteenth century, which Register is in the hands of the Catholic clergy. The Lodge of Glasgow St. John, it must be stated, has never as yet been able to prove its title to this document, while, in the opinion of Professor Cosmo Innes, the word *fraternitatem*, which occurs in it, does not refer to a company of operative masons, but to "a body of zealous churchmen, zealous Glasgow men—not operatives." And as to *their* (St. John's) "books, which were brought forward," these, as I may state who have examined them, only go back to 1824, not half a century! And in the Incorporation books, which go back to 1600, there is nothing to show that any Mark degree ever existed before the latter half of last century, while, then, as now, apprentices used marks upon their tools, work, &c., as well as fellow-crafts or journey-men. Marks were in common use among all classes from their handiness, while people who could not write could manage to affix their mark. In the 1628 Roslin "charter" we find the masons confessing that they could not write. When an apprentice adopted a mark, he had to register it, which of course was made the excuse for a *fee*. This mark being cut upon his tools, enabled him to pick them out from a thousand others when a barrow-load came back from being sharpened by the smith. To return to the William the Lion charter for a moment, allow me to observe that, supposing operatives, masons, carpenters, &c., are either included or alluded to in it, it does not follow that said operatives were either the recipients or custodiers of the charter; and, in fact, such was not the case, as the document was given to Bishop Jocelyne and his confreres. There was no "Grand Lodge" held in Holyrood Palace in 1598. The idea or assertion is, in my opinion, a piece of childish Scottish pretension, founded upon misapprehension and misrepresentation, and it is anything but creditable to Scots-

men to either bring forward or support such ideas. The business of the seventeenth century operative, or friendly, lodges, in contradistinction to the eighteenth and nineteenth century speculative lodges, was work, wages, and their poor box; not a system of morality veiled in allegory, as we now have, with its accompanying idea of universal brotherhood—for the spirit of these old lodges was one of exclusiveness; and as to supposing that any old Scottish lodge either knew ought of or practised our symbolic teachings before last century, that is a mistake. The "symbolic teachings" and ideas now taught in Scottish lodges being simply borrowed from England in and after 1721. The first Masonic Grand Lodge in the world was the one held in London in 1717; but none such was ever held in Scotland until nineteen years after.

I am, yours fraternally,  
W. P. BUCHAN.

To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Can you, or any of your readers inform me if annexed is a genuine affair? Feeling doubtful about it, from the fact that it appears not to be under the patronage, or with the sanction of any lodge, I wrote to the Master of a lodge in the province of Glasgow, who informs me that although it is possible such an affair might be got up in Glasgow without his knowledge, he thinks it very improbable, and, in his opinion, it is a trick and an imposition.

One would have thought, if the case is a deservng one, the various lodges of its own province would be applied to before coming so far south, and without resorting to a dodge that has fallen into discredit. Apologising for troubling, but in these days of imposition one cannot be too careful,

I remain, dear Sir and Brother, yours truly,  
SOUTH.

Swindon, July 24th, 1871.

GRAND DRAWING SUBSCRIPTION SALE

Of the following Prizes,

On behalf of a BROTHER MASON and Family, much visited with trouble and bereavements, wishful to Emigrate to New-Zealand in order to join their relatives.

In the Trades' Hall, Glassford-street, Glasgow, on Wednesday, 16th August, 1871, at Seven o'clock.

PRIZES.

- |   |                                      |
|---|--------------------------------------|
| 1st, Splendid Gold Watch.   | 5th, Splendid Master Mason's Jewel.  |
| 2nd, Splendid Gilt Time-piece, in glass shade.  | 6th, Splendid Master Mason's Apron.  |
| 3rd, Splendid Silver Watch and chain.   | 7th, Splendid Royal Arch Apron.      |
| 4th, Gold-mounted Master Mason's Apron and Sash, with emblems of lodge the winner belongs to. | 8th, Splendid Silver Watch.          |
|   | 9th, Set Gold Gilt China.            |
|   | 10th, Splendid Master Mason's Jewel. |

Numerous Prizes of Framed Engravings to be seen at Alex. Boyle's, 325, Argyle-street, Glasgow.

With numerous other valuable Prizes.

Tickets Sixpence each.

As the number of tickets are limited, early application is requested to prevent disappointment.

N.B.—The winning numbers will be announced in all the principal newspapers of Monday, 21st August. The drawing, which will be on the plan of the Art Union, will take place on the 16th August. Each ticket will have the chance of winning the above valuable prizes.

"O.B." AND BUSINESS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Your contemporary has had the bad taste to insert the anonymous personal attack upon me which you declined, and must therefore take the odium. I say nothing of the badness of a cause which descends to personal libel, but as this Simon Pure, who is ashamed of his name, shows so much interest in my pecuniary and business relations, I may, with your permission, devote a few lines to his enlightenment.

As to the amount of my capital, I need only say that he is as much at sea as in everything else—however, that is no business of his. It may, nevertheless, be of some interest to explain how Lancashire business is conducted, and as I have been largely connected with it for 20 years, and at one time had considerably over half a million sterling annually through my hands, I may be presumed to understand what I am writing about.

A Lancashire manufacturer starts say 200 looms without money capital; he calls upon some one in my line of business and says, "I have these 200 looms, but to work them I must have assistance in yarns, credit guarantee, or cash." This for a long time has been a very unsafe game, and I hear of one house alone that has about £300,000 over-advanced and for which they have no security. Such a firm is master both of the manufacturer and the shipper. For a long time few Manufacturers have been in a position to give credit, and to meet their yarn payments we have had to advance them cash, whilst, owing to the badness of the times, the Shippers have pressed us for extra credits. During the last three years of a cotton collapse three-fourths of the men I had have failed or stopped their mills, and had I not suspended the guarantee of yarn accounts in time, I should have followed some of them into the Bankruptcy Court. Other firms have suffered equally. In fact, a good deal of our Lanca-

shire capital has been swept to the other side of the Atlantic, and the risky nature of such a business as I have described must be manifest. Three or four of the leading members of the "believers" rite, in Manchester, are in a similar line of business, and will no doubt be highly delighted (?) at this line of attack upon me. But the fact is, that to conduct such a business successfully requires far more real intellect than is necessary to General an army, let alone to Captain a regiment of pensioners. A safer plan followed (but not exclusively so) by old-established houses, is to advance 75 per cent. upon goods made to stock. Many of these "Agents" also ship, *sub rosa*; others do a buying and selling, or Merchant, business, *sub rosa*.

It is needless to add that in this, as in every other business, there are many pettifoggers. Hitherto, I may say for "O.B.'s" information, that I have done a legitimate business; when I cannot do so, I will retire from it. I can further assure him that I have never used Freemasonry to facilitate any business operations. Others have done so to the extent of letting me in upwards of £800 *this year*, upon asserting their belief in their Masonic O.B.'s; not to mention numberless smaller amounts which I have dropped into goodnaturedly with my eyes open.

And now "O.B." is informed upon matters of which he writes so dubiously, I hope the knowledge may interest him and lead him to drop the subject of business. What is his own? If my conjecture as to person is right, the query may be answered as in an anecdote I heard in Dublin respecting Sir B. Burke. Some Irishman answered an enquiry: "Oh! he's one of the — that gets his livin' about here."

I remain fraternally yours,

JOHN YARKER.

CONSECRATION OF THE DUKE OF LANCASTER LODGE. No. 1353.

This new lodge was consecrated by Bro. Wylie, P.G.R. of West Lancashire, as representative of the Prov. Grand Master, Sir Thomas Hesketh, Bart., on Wednesday, the 12th instant, in the Lodge Room, Athenæum, St. Leonard-gate, Lancaster, when about fifty brethren were present, and the ceremony went off with great *déclat*. The presiding officer was assisted by Bro. Hamer, Prov. Grand Treasurer.

The Prov. Grand Chaplain, Bro. the Rev. H. G. Vernon, was present, and delivered a most solemn and appropriate oration for the occasion. The music rendered great assistance, which was ably and most efficiently conducted by Bro. Skeaf, Prov. Grand Organist, and assisted by Bro. Armstrong, P.P.G.D., and other talented brethren. There were also present Bros. Laidlaw, acting Prov. G. Sec.; Dr. Moore, W.M. 281 and S.B. of the Grand Lodge of England; Hatch, P.M. and T. 281; Kelland, P.M. 281; Simpson, P.M. and Sec. 281; Rev. G. H. Hobson, P.M. 477 and Prov. Grand Chaplain of Cheshire; and a large number of brethren from Lancaster, Ulverston, and Barrow.

After the consecration, which was carried out in the most dignified and impressive manner, and which will not readily be effaced from the minds of those present, the W.M.-designate, Bro. C. Hartley, was presented and duly installed, and the following officers having been nominated by the W.M., were severally invested with his particular badge of office, as follows:—Bros. John Barrow, S.W.; John Bell, J.W.; Joseph Barrow, S.D.; Acton, J.D.; Heald, Sec.; John Cross, Treas.; R. A. Hodgson, I.G. Bro. Wylie the consecrating officer, explained the several duties.

The W.M. having returned thanks to all those brethren who had assembled to do honour to the new lodge, it was closed in due form, and the brethren adjourned to the County Hotel, where a splendid banquet was served, which reflected great credit on the host and hostess. The usual loyal and Masonic toasts were proposed by the W.M. and were duly honoured by good wishes for the future prosperity of the Duke of Lancaster Lodge, No. 1353. Unfortunately, several of the brethren assembled had to leave early, one portion going north over-sands and the other portion going south to Liverpool, their train hour falling due almost at the same time; but the Lancaster brethren remained for some time afterwards, when all separated a little before 8 o'clock, it being the lodge night for the Fortitude Lodge, No. 281.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyre'ic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, II. Lamplough, 113, Holborn-hill.—[Advt.]

MASONIC FESTIVITIES.

THE ANNUAL FESTIVAL OF THE DOMATIC LODGE, No. 177.

Never since the annual gatherings or summer festivals, as they are termed, were commenced in the Domatic Lodge has there been such a successful and happy gathering as that which took place on Thursday, the 20th inst., under the presidency of Bro. J. Walford, the courteous Master of the lodge. Upon that brother had devolved all the trouble and anxiety of bringing about so happy a result, and, as he remarked in one of his speeches, it was no easy matter to please the whole of the brethren of one of the largest, if not the largest lodge in England. Starting by four-horse omnibuses, provided by the London General Omnibus Company, from Anderton's Hotel, Fleet-street (the meeting-place of the lodge), at eleven o'clock, they proceeded to the King's Head, Chigwell, kept by Bro. Basham, and as the day was most beautifully fine, and every one in capital spirits, a most enjoyable ride was made the most of. Several of the brethren accompanied the party in their own private traps.

The following is a list of those present:—Past Masters Foulger, Frederick Smith, William Carpenter (a very distinguished member of the Craft), Henry Elmes (late Secretary), Michael Hayden, Harry Potter (spruce merchant), and Baker (one of the oldest P.M.'s). Officers: J. Walford, W.M.; Ferguson, S.W.; Timms, J.W.; Everett, J.D.; and Amos Treadwell, I.G. Visitors: James Boyd, Asst. Grand Purs.; R. Motion, P.P.G.W. Essex; Major Finney, Harmony Lodge, No. 255; Stevens, of the Albion Lodge, No. 19; Hedington; Theodore Foulger, P.M. Confidence Lodge; Walter Woodman, J.W. Royal Standard Lodge; Charles Woodman, of the Etruscan Lodge; James Everson, 511; and Aston, of the Temple Lodge. Members: Crane, R. Ford, B. Cook (builder), Heath, Ford (of the Cogers' Discussion Hall, Salisbury-square, Fleet-street), Fountain ("White Swan," Salisbury-court), Sullivan, Arnold ("Robin Hood," 281, High Holborn), Chudleigh, Accason (Great Western Railway), Hancock, William Wigmore ("Fishmongers' Arms," Woodgreen), Goodfellow, Boutright, E. B. Clarke (the "Red Lion" and Cloak House, Rosoman-street, Clerkenwell), Nasielski, Ralph, Willing (contractor), Giles, Chas. E. Thompson, &c.

After a delightful journey, the brethren arrived at their destination about one o'clock, when luncheon was partaken of, and between that time and the dinner-hour the lovely gardens attached to Bro. Basham's were visited and greatly admired by some of the brethren, whilst others engaged in various out-door games, or passed the time very pleasantly by strolling in the fields and romantic walks and admiring the scenery.

A dinner, which consisted of every delicacy in season, capital wines and dessert, were then partaken of, and the way in which it was served called forth the highest encomiums upon the host and hostess, for nothing, in fact, could have been better. When the cloth was removed,

Bro. Foulger said he would not occupy their time with long toasts, but there were a few it was usual and proper to give. (Hear, hear.) He was glad to find that her Majesty, feeling her presence would revive trade, had lately come more amongst them. ("Hear, hear," and cheers). He had therefore great pleasure in proposing her health. (Applause.)

"The Health of the M.W.G.M. of Masons, the Marquis of Ripon," was the next toast. His lordship had discharged the important duties imposed upon him with faithfulness. (Hear, hear.) He was sure they would all agree he had deserved the honour—that of Marquis—which had been recently conferred upon him.

This and the preceding toast were enthusiastically received.

The W.M. then proposed "The Earl of Carnarvon, D.G.M., H.R.H. the Prince of Wales, and the rest of the Grand Officers, Past and Present," coupled with the name of Bro. James Boyd. They were fortunate in having two Grand Officers members of the Domatic Lodge; and after alluding to the able manner in which the Grand Officers had discharged their duties, he concluded by proposing their healths.

Bro. James Boyd, Asst. Grand Purs., in responding, said he agreed with the Master, that short speeches ought to be the order of the day. He had experienced a great deal of pleasure in being present that day, and thanked them all, in the name of the Grand Officers and in his own. He regretted he was not a member of their lodge, for he had been associated with it as a constant visitor for about 20 years. (Hear, hear.)

Bro. Foulger proposed "The Health of the W.M., Bro. Walford, and he said the duty of doing so was an exceedingly pleasing one to him. He asked them to drink it in bumpers, for he had exerted himself very much to make the festival what he was sure they would all say it had turned out to be,



viz., a success. ("Hear, hear," and loud cheers.) In the person of the W.M. he felt they had a good Master, and one who studied their interests in every possible way, and who also studied Masonry. (Hear, hear).

The toast was received with much applause.

The W.M. said, unaccustomed as he was to public speaking—(laughter)—they would pardon him if he were not able to express himself in a sufficiently thankful way for the honour they had been pleased to do him. If they would believe him, it was no small matter to be the W.M. of the Domestic Lodge, although he might not have been able to give satisfaction to every one of the eighty or ninety persons who sat down to dinner at lodge, yet he hoped he had been able to do so that day. (Hear, hear.) He was rather sorry the chairmanship of the lodge was of so short duration, for if it were, like some appointments, for three or four years, he would better learn how to please them, and suit everybody before he retired from office. He was glad to be able to say that he believed his name was cordially and kindly remembered. After some other appropriate remarks, which were received with cheers, he concluded by proposing "The P.M.'s," to which Bro. Carpenter replied in a happy speech, and said that, after being thirty years a Past Master, he was very glad, indeed, to come again amongst them.

To "The Visitors" Bro. Motion and Bro. Major Finney responded. The other toasts were "The Officers and Stewards," "The Ladies," and "The Press." To the latter the representative of THE FREEMASON responded, and a most delightful day was brought to a close and the brethren returned to town.

#### SUMMER FETE OF THE EUPHRATES LODGE, No. 212.

Summer banquets have now become so frequently introduced into all Masonic lodges, that it would almost seem a necessity for the brethren to have at least one retreat where they can meet during the summer vacation. That through these meetings harmony and friendship among the members is promoted needs scarcely any comment. But there is another reason which makes these summer banquets desirable, and that is, that it is usual to admit ladies to them. As we all know, ladies cannot join the Craft itself, but by the husbands being allowed on these occasions to bring their wives, relatives, and friends with them, it is obvious that ladies become acquainted with the various Masonic and other charities with which our Order has, since its existence, been so nobly associated. In fact, a good many gentlemen, who have, perhaps, no idea of joining Masonry, might, at the request of their wives, seek to join such a noble Society, and to be admitted into our ancient Order. And even if such were not the case, the fame of Masonry becoming more and more known in our households can have but a beneficial influence. Who amongst us can say that, by misfortunes and calamities, he may not be glad to seek the benefit that could be conferred on him by our charities? Charities, which are not only established for the good of Masons themselves, but which equally divide their bounty to their widows, daughters, and sons, should they require it. If, therefore, these summer meetings were not to take place, a great deal of good would be left undone, which otherwise could be accomplished. In this instance we refer to the Euphrates Lodge, No. 212, one of the city lodges of long standing, which held its summer banquet on Wednesday, July 19th, at the Bald-faced Stag Hotel, Buckhurst Hill, kept by their I.P.M., Bro. Henry Lock, which, to all intents and purposes, was a great success, Bro. J. C. Franks, the W.M., presiding. Last year's summer banquet held there, being the first revival after a number of years' omission, was, owing to the late decision of the committee on the subject, not so well attended to as the present. This year, however, the banquet showed a large muster, it being attended by about sixty guests, including between twenty and thirty ladies.

The dinner was served at three o'clock in Bro. Lock's usual way, which met with the approbation of all present, everything being placed on the table in a first-rate style. After dinner had been served, and between the dessert, the company adjourned for half an hour to the grounds, and on their return the dessert was served, which gave general satisfaction, the table being ornamented with bouquets and flowers in a most tasteful manner. The cloth having been drawn, the usual loyal and patriotic toasts were given and heartily responded to. So were also "The Visitors," "Ladies," "Officers," &c., the intervals being filled up with capital songs. Owing to the lateness of the banquet, a great many of the members left at nine o'clock in the evening, but some stayed till ten o'clock, enjoying themselves heartily in dancing to the strains of the piano. In the absence of the S.W., Bro. Thomas Hammond, J.W., took the vice-chair, which duties he discharged most admirably, great compliments

being paid to him by all those who had occasion to witness his zeal and energy in making every one in the West comfortable, and assisting in the arrangements prior to the festivity.

#### PICNIC OF THE EVERTON LODGE, No. 823.

As a pleasant sequel to the installation festivities, which took place on the 19th inst., the brethren of the "Everton," with their fair friends, to the number of about 200, started on Friday, 21st inst., for a picnic excursion to Gresford, some dozen miles from Chester, being their second annual visit to that picturesque and charming village. The large party assembled on the George's Landing-stage, and the start was made shortly before ten o'clock, the arrival taking place about half-past eleven. Many were the anxious glances at the threatening sky, and numerous the expressions of hope that the wind would carry off the rain. These hopes, however, were not realised, as, shortly after the arrival of the party, the rain began to fall with unquestionable pertinacity, and the down-pour continued for several hours without intermission, rendering out-of-door pleasure utterly impossible. Application was made to the parish clergyman—a gentleman rejoicing in the name of Archdeacon Wickham—for the use of the schoolroom as a temporary shelter for the ladies, the application being backed by the assurance that it would be only used as a shelter, and not for "profane" dancing or any other purpose. With a consideration and kindness, however, which does the rev. gentleman great credit, the application was refused point blank, and no amount of special pleading could move him from his charitable resolution. About four o'clock the clouds began to lighten, the rain ceased, and the remainder of the stay went as merry as any amount of marriage bells.

A very appropriate opening to the day's proceedings was made by a visit to the church, where the 100th Psalm was sung by the whole company with very impressive effect.

During the continuance of the rain, the majority of the company amused themselves in a variety of ways, some dancing at the hotel, others singing under the tent, while some even braved the unpleasantness of the weather in order to see the splendid scenery of the Vale of Gresford and its surroundings. After enjoying themselves heartily, the party returned to Liverpool, arriving shortly after eleven o'clock. The whole of the merry meeting passed off with scarcely a hitch, and the day's "out," though curtailed by the rain, was generally voted the most successful and one of the pleasantest which the lodge has ever had. Dinner, tea, and other refreshments were provided in a liberal manner, and special praise is due to the Stewards, who spared no end of labour to supply creature comforts to all who sat down.

### P o e t r y .

#### AN ORPHAN'S THANKSGIVING.

Being the reflections of a deceased Freemason's daughter, residing with her afflicted Mother in the Royal Masonic Benevolent Institution, Croydon, after receiving an unexpected visit from a gentleman who (with his lady) had been one of the kindest of her benefactors.

I glance around the peaceful home,  
Unto my mother given,  
To soothe the few remaining years  
Allotted her by Heaven.  
I prize the precious privilege  
Of being always near her,  
And strive, despite her suffering,  
To solace and to cheer her.

And then I ask with gratitude—  
Who gave us each dear blessing?  
Who, under Providence, relieved  
Our grief when most distressing?  
Kind Masons; 'twas their sympathy  
That soothed our bitter sorrow,  
And caused upon our woe to dawn  
A brighter, happier morrow.

And I will bless them, whilst my heart  
With gratitude is thrilling,  
For thus in noble charity  
Their Master's work fulfilling.  
O! may their deeds be written down,  
By angel-hands recorded,  
Till in a fairer home on high  
Their love shall be rewarded.

AGNES S.

#### MASONIC SONGS TO POPULAR AIRS.

##### No. 3.—AIR, "Here's to the Maiden."

Here's to the Mason that's young in the Craft,  
Whether Apprentice or Fellow,  
To his good health let the vintage be quaffed,  
May his inexperience soon mellow.  
Fill up a bumper, and let the toast pass,  
I warrant 'twill serve you to empty your glass.

Here's to the Master, who sits in the East,  
Good and wholesome instruction conveying;  
May all 'neath his sway, whether greatest or least,  
Support him—true deference paying.  
Fill up, &c.

Here's to the Past Masters, may they increase,  
The power of the lodges to strengthen;  
May they as contributing members ne'er cease  
The roll of such worthies to lengthen.  
Fill up, &c.

Here's to the Grand Officers, still may they stand  
Secure against every disaster,  
In Peace, Love, and Harmony still rule the land,  
And be ruled by our own loved Grand Master.  
Fill up, &c.

Here's to our brethren, when poor and distressed,  
May the right hand of fellowship meet them,  
May they still find a warm heart in each brother's  
breast  
As with kindness he hastens to greet them.  
Fill up, &c.

Here's to "The Craft," may its influence extend,  
Uniting all good men and true men,  
As time rolls along till at length in the end  
Opposed to its power shall be few men.  
Fill up, &c.

Dublin.

J. H. W.

#### A NEW TEMPLAR ODE.

BY SIR S. T. CLARK, M.D.

Sir Knights attention! Sheathe your shining steel!  
Doff helms, and at the pall-clad Trigon kneel,  
And there remember Judas!

Eleven burning lights—one smothered flame  
Left to proclaim the name, the sin, the shame  
And fame, of fallen Judas!

The traitor Judas—who, for love of gold,  
In days of old, his brother Jesus sold—  
The bold, but blinded Judas!

The burning world the eye of Tyco spied,  
Could hide itself in darkness when it died—  
This was denied to Judas!

For while our Christ is God to fallen man,  
On him the ban, he still must lead the van,  
None can out-Judas Judas!

Then pledge me, Knights, beneath an arch of steel;  
Seal me in five libations ne'er to feel  
In woe or weal like Judas!

O Jesus, Master! from the mercy seat  
Come down and meet us! we will kiss thy feet  
And not Thy cheek, like Judas!  
—Masonic Trowel.

#### SONG OF THE ROSE CROIX.

BY REV. J. GIERLOW, 32°.

Waving their banners high—  
Snow-white insignia of the Reign of Peace—  
For which the Lord of Glory left to die  
His Father's Salem—never more to cease—  
They hail their great Shekina, who arose  
From death, that Heaven might triumph o'er her  
foes!

Crying aloud, All hail!  
Unto the Mighty! unto Him who reigns  
At the right hand of God in Heaven? prevail,  
Ye Mighty Ones! Jerusalem! thy stains  
Are washed away! thou art as white as snow,  
And shall remain on earth for ever so!

All hail! all hail! arise,  
Ye Legatees of Endless Life! shake Heaven  
With clapping your white hands! he dies, he dies!  
The Demon of the Earth! fierce Truth has riven  
Him, as the lightning rends the clouds in twain—  
Never to vex, with blood, the earth again!

Aloud, ye Sons of Men!  
Rejoice! rejoice! the Reign of Peace is come!  
The Sun of Righteousness descends again,  
With healing on His wings, to take us home—  
The ransomed of His love—the righteous given  
To enter joyful with their Lord in Heaven!

—Mirror.

### ROYAL MASONIC INSTITUTION FOR BOYS.

A Quarterly Court of the Subscribers of this Institution was held on Monday, the 17th inst., at Freemasons' Hall. Bro. John Hervey, V.P., occupied the chair, and he was supported by Bros. J. Symonds, Benjamin Head, Geo. Cox, Edward Cox, H. Browse, Major J. Creaton, W. Young, Raynham W. Stewart, W. Roebuck, J. R. Sheen, R. Spencer, Jas. Weaver, W. Farnfield, Leopold Ruf, H. Massey, and F. Binckes (Secretary).

The ordinary business was transacted, consisting of the reading of former minutes and reports and settling the list of candidates for the October election; and then Bro. W. Young's motion, "That in acknowledgment of the services rendered by Bro. Joseph Lavender in connection with the erection of the new buildings at Wood Green, the rank of Honorary Vice-President, with full privileges, be conferred on Bro. Lavender," was unanimously carried; and the court was closed after a vote of thanks had been passed to the chairman.

### PATENT LAW REFORM.

We have great pleasure in publishing the following report of certain resolutions adopted at a meeting of London Patent Agents, as the injustice done to patentees by the action of the present laws has long been an admitted grievance:—

At a recent meeting of London Patent Agents, convened to consider the proposed changes in the patent laws, Mr. George Haseltine, M.A., in the chair, the following resolutions were adopted:—

First.—"That the chief defects of the patent laws have arisen from a want of appreciation of the right of inventors to the sole use of their inventions, an unreserved recognition of which right should pervade every patent system, and the true aim of legislation is to harmonise this personal right with the interests of the state.

Second.—"That the granting of patents to mere 'first importers' is an injustice to inventors—an injury to society, as it induces the 'pirating' of inventions—and the reasons for these grants no longer existing, legislation should confine the issue of patents to actual inventors and their representatives."

Third.—"That, in view of the benefits inventors confer on the public, and the expenses incident to the completion and introduction of new inventions, a patent for fourteen years is an inadequate compensation, and we deem it expedient to grant patents for a term of twenty-one years without the privilege of extension."

Fourth.—"That the patent laws impose penalties upon inventors in the form of excessive fees, which justice and public policy demand should be reduced to the amount requisite to defray the expenses of an efficient administration of a simple patent system, and fees of ten pounds for the entire term—now one hundred and seventy-five pounds—would yield more than sufficient for the purpose."

Fifth.—"That the defects of the present practice should be remedied by the introduction of the system of granting patents, at the risk of the applicants, without any official supervision of the specification or preliminary investigation of the merits of the invention."

Sixth.—"That the rights of the patentees should be determined by a competent tribunal, excluding all technical objections to the validity of the patent, and we deem it expedient to dispense with jurors and 'expert' witnesses in patent suits."

Seventh.—"That these resolutions, signed by the chairman, be forwarded to the Parliamentary Select Committee on Letters Patent, and such other publicity be given them as he may deem conducive to the success of a liberal measure of patent legislation."

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., Liverpool, Jan. 1869.—To P. D. & Son."

### "DEAD MASONS."

BY BRO. W. B. MELIUS.

There are those alive who do *not* live. In every Masonic lodge can be found Masons who are dead to all the highest purposes of Mason's life. They simply vegetate—eat drink, and absorb what they can get of the substance of others. They add nothing to the common stock of pleasure or of good in the society in which they claim a membership. They have no hand to help on any occasion, no word of cheer for the brethren of activity and enterprise, in fact, very little, if anything commendable.

They sit still, or if they show signs of life at all, it is to drag themselves across the path of progress in such a way as to check the passing current. If such brethren have their use, as they doubtless have, it is, in the economy of affairs, that of testing the strength and patience of live brethren in passing over and around their dead bodies.

Masonry! what is it, if it is not a progressive profession? The end at which it aims is human perfection, and in striving to attain it, there must be a constant battle with ignorance, prejudice, passion, and superstition. If we have abundance of charity, with plenty of zeal, we dare to stand in the open field ready to move upon the opposer of our institution, drive back the foe, capture his strong hold, and dictate peace to him as a conqueror. The living *dead* Mason is nowhere so much out of place as in the lodge; and yet we have dead Masons in New York State; some in every county; one or more in every lodge. Notice the marks by which we know them. Masonry now has a creditable literature. It is easy to collect a hundred volumes in English, appertaining directly to the Craft. Some twenty magazines are published throughout the country, and as many more papers, filled with the doings of our institution throughout the globe, besides abundant reading matter for the most fastidious.

The Master, or any officer who takes an interest in the growth of his lodge, feels interest in the one who says "I come seeking, and want more light." If he can feel in the slightest manner that his mission is to benefit that one, he will surely find means of procuring and reading some of these books and papers. But these are those who do not, and who would not, if they grew spontaneous, go to the trouble of picking them off the trees that stand by the highway or street along which they crawl on their way to the lodge. Their whole life seems to tend to dry up the stream of life in others.

These *dead* Masons seldom attend regular meetings if they can help it, but if forced to attend, their ears are deaf to what is said, their eyes are blind to what is done; they sit, but do not even look. The two pillars with the pedestal placed before the Master could not be more indifferent; and yet these brethren are without knowledge, while, like the miser's money, it is corroding for want of use.

Those who sit next to one of those torpid fellows in the meeting, invariably grow cold by the contact. Even the eye of the Master, full of life and fire, as he urges the brethren, or inspires them with greater zeal in the performance of known duty, necessary for the elevation of the Order, loses its lustre as it rests for a moment upon the cold, blank countenance of the dead Mason before him. The dead Mason has a certain amount of exercise that he follows day after day with as little variation as if he was turning the crank of a grind-stone. If the lodge runs he has no right to have any anxiety, only he don't want too many members to get sick, or die, for fear the funds may run short, and the dues for another year will be raised.

The joys and sorrows, wishes and wants, of his lodge are nothing to him. He hopes everything will "come out right." If he is placed on a committee, he attends to it with the most melancholy interest, and is sure to forget to report at the proper time.

I often think, my dear, *dead* brother, that you

made a great mistake in thinking the institution "called" you a member, or that it is benefited thereby, and I fear when the Master calls for the designs upon the trestle-board of your life, it will be found unfinished!—*Gavel.*

### THE ANTIQUARIAN EXPLORATIONS AND DISCOVERIES AT TIMPENDEAN MUIR.

(Extracted from *The Scotsman* of 18th July, 1871.)

Mr. John S. Phené, F.G.S., F.R.G.S., Member of the British Archaeological Association, has commenced explorations for the discovery of relics of early British art in the neighbourhood of Jedburgh, with the Marquis of Lothian's head forester, and a staff of assistants acting under him. Excavations have already been commenced, and it is understood that Mr. Phené will open a celebrated tumulus which, it is believed, has never hitherto been disturbed, near Monteviot, on the estate of Lord Lothian.

(Extracted from *The Scotsman* of 19th July, 1871.)

The Antiquarian Explorations alluded to yesterday as being at present carried on by Mr. Phené have resulted in some very interesting discoveries. Mr. Phené first surveyed the various points of interest on the estates of the Marquis of Lothian in the neighbourhood of Jedburgh, and selected Timpendean Muir as his field of operations. Several small tumuli and British camps were examined, and evidences were obtained of cremation in the tumuli, and selection as regards adaptation for defence in the positions occupied by the camps, but as these results were only of average interest, a more minute survey was made, and Mr. Phené selected a spot where some out-cropping stones, arranged in a more or less circular form, seemed to mark it out as best deserving attention. On removing the grass and the "brackens," the outline was found to be oval, and the area enclosed by the stones formed of green turf. A trench was partly cut in a line eastwards from the Eildon Hills, and on removing the turf, the area was found to be carefully paved at a depth of nearly a foot below the surface. When the stones were taken up to continue the trench, the soil was found to be undisturbed, but on close inspection the pavement was observed to be defective at several points, all equi-distant from the external stones forming the enclosure. These blank spaces in the pavement were found also to be discoloured, and, on being excavated, showed several round patches of charred wood, apparently oak. Digging downwards to the rock, a depth of about 3 feet from the surface, the charred material gradually disappeared, and soon assumed only the black appearance resulting from decomposed wood, stained probably by the infiltration of the charcoal, which had been carried down in small particles through the interstices. The trench, the direction of which had been designedly chosen, was found to have at each end one of these charcoal spaces, which appear to have been the remains of oaken supports to the roof. Near the one farthest from the Eildons a small circular stone amulet, neatly bored through the centre, and indented on the edge, was found. It is similar to those described by the late Mr. Tait as having been found in dwellings at Greaves Ash. On the side nearest the Eildons was found a fine urn, inverted and filled with human bones, mixed with vegetable charcoal, the bones showing signs of cremation. The place does not appear to have been designed for sepulture, and it is probable that it was destroyed by fire, and that the possessor had afterwards been buried under his own domestic hearth. Quartz pebbles were found near the urn. The moor is traversed by a Roman road, which runs into Watling-street. The dwelling, from the oval form, depth of deposit above it, and the remains of wooden supports, appears to be of the same class as those on Loch Eive in Argyshire, mentioned in Wilson's pre-historic annals of Scotland. Mr. Phené still continues his researches,

## METROPOLITAN MASONIC MEETINGS

For the Week ending August 5, 1871.

MONDAY, JULY 31.

Lodge 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, AUG. 1.

Colonial Board, Freemasons' Hall, at 3.  
 Lodge 167, St. John's, Holly Bush Tavern, Hampstead.  
 " 1257, Grosvenor, Victoria Railway Station.  
 " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
 " 1261, Golden Rule, Great Western Htl., Paddington.  
 " 1298, Royal Standard, Marquess Tav., Canonbury.  
 Chap. 169, Temperance, White Swan, Deptford.  
 " 176, Caveac, Bridge House Hotel, Southwark.  
 " 507, United Pilgrims, Horns Tavern, Kennington.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, AUG. 2.

GRAND CHAPTER, at 7.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, AUG. 3.

Lodge 554, Yarborough, Green Dragon, Stepney.  
 " 742, Crystal Palace, Crystal Palace, Sydenham.  
 " 822, Victoria Rifles, Freemasons' Hall.  
 " 1155, Excelsior, Sydney Arms, Lewisham-road.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stan, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, AUG. 4.

Lodge 1305, St. Marylebone, Eyre Arms, St. John's Wood. St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Claring-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, AUG. 5.

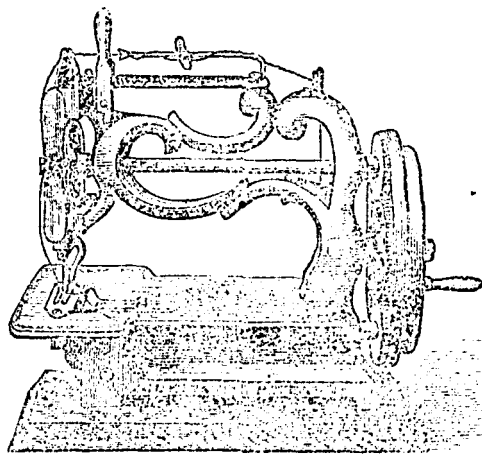
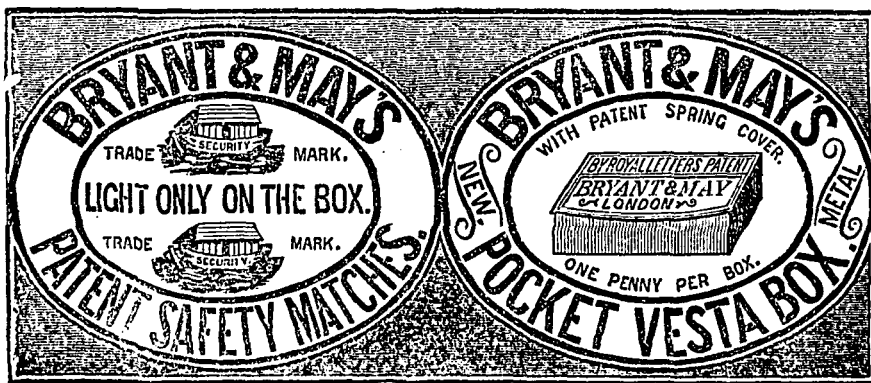
General Committee, Boys' School, Freemasons' Hall, at 4.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

GLASGOW.

The Clyde Lodge, No. 408, held their usual monthly meeting on Friday, the 7th inst., when the R.W.M. occupied the chair, and in his usual faultless style initiated Mr. Burgess. At the request of the W.M., the P.M. then passed and raised Bro. Burns, who was about to sail from that port. The cases of two widows was then considered, both of whom had lost their husbands at sea. This lodge has a large Benevolent Fund of its own, but as many of its members belong to the mercantile marine profession, the calls on it are frequent and urgent.

On July 10th, the Caledonian Unity Chapter, No. 73, held an emergency meeting to confer this degree on Bro. James Bisland, who was about to sail for Montreal. A lodge of Mark Masters was held. Bro. Gilchrist, W.M.; G. W. Wheeler, S.W.; and A. Bell, J.W. The chair degree was then conferred, after which a chapter was opened, D. Gilchrist, Z.; J. O. Park, P.Z., H.; and T. Findler, J.; when the degrees of Excellent Master and the Holy Royal Arch were conferred according to the ancient ritual.

The Girvan Encampment of Knights Templar held its monthly meeting on Tuesday, the 4th inst., when the M.N.C., Sir Kt. Robert Bell, assisted by his principal officers, initiated into this Ancient Military and Religious Masonic Order Comps. J. Burns and J. Bryce, of the Cathedral Chapter of Glasgow. The address to the American Knights Templars that was passed at the previous meeting was now laid before the encampment as finished by the artist to whom it had been entrusted; it, as well as a photographic group of the principal officers of the encampment, and a copy of the poem of "Welcome," were ordered to be presented to each Sir Knight of the Allegheny Commandery that visited Glasgow.



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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

[I have to apologise for a very stupid blunder in last week's FREEMASON, in the substitution of one article for another. I generally manage to have one paper a-head, and by some inconceivable mishap I sent No. XI. instead of No. X. I now give this, however, as I deem it a necessary introduction to what will follow. My readers will therefore be good enough to ignore last week's paper, for a time, and accept this in place of it.]

x.

I believe I have exhausted, as far as a brief glance at the evidences can do so, the historical enquiry as to the origin of the Getæ, and of those great branches of the race known as Saxons and Angles, who peopled North Germany, with the Cimbric Chersonesus (the peninsula of Denmark—Dan-mark?) Holstein, &c., and who, when united in this our land, were denominated Anglo-Saxons—the favoured race which has carried its colonies into almost every part of the world, and, through those colonies, has extended the blessings of civilization and religion. Whether I have succeeded in making out a case in favour of this people being a portion—a considerable portion—of the long-lost Tribes, who, be it remembered, were never to be utterly lost, but were, like seed cast into the ground, to seem for a time lost, and then, under the influence of the early and the latter rain, and the vivifying influence of the sun of righteousness, were to spring forth, bloom, and bear abundant fruit, filling with it the face of the earth (Isa. xxvii. 6), and thus to be employed for great and glorious things in blessing the world, I must leave my readers to determine. If any have followed me through the evidences I have adduced in favour of that proposition, I venture to think that some impression must have been made on their minds, although I am far from thinking it has produced conviction. The proposition is of so novel and startling a character, and can scarcely fail of being so antagonistic to the minds and feelings of those who, for the first time, have been asked to look at it, that I expect comparatively few will, at this stage of our enquiry, admit that there is anything conclusive towards establishing the identity of

the Anglo-Saxons with the ten tribes. Be that as it may, I must ask the further attention and patience of my brethren, who should certainly feel an interest in an enquiry that gives even a faint promise of throwing light upon an historical question that has perplexed men's minds for centuries, and which promises, furthermore, to identify us and our fathers with a portion of the people whom the Great Architect of the Universe selected from amongst all other peoples, to maintain the great truth of the existence of the Divine Unity, of His moral government of the world, and of His gracious purpose to bring about and establish an universal reign of righteousness and happiness for the human race. Dean Stanley truly remarks, that "The sons of Israel are literally our spiritual ancestors; their imagery, their poetry, their very names have descended to us; their hopes, their prayers, their psalms are ours." I hope to show that the sons of Israel are not only our spiritual ancestors, but our natural ancestors, also.

Leaving the historical ground of testimony, and such proofs as it affords of the soundness of my proposition, I now turn to another species of proof, not less conclusive, I believe, than that furnished by the records of history, or by those marks of descent which the Anglo-Saxons exhibit in their language, institutions, and manners. To my own mind, indeed, this species of proof carries greater weight than either, or of all combined, of those I have passed under review—I mean the proofs furnished by the sure word of prophecy, which involves the sure promises of God; for most of the prophecies of the future of Israel take the form of Divine promises—promises of grace and mercy towards the house of Israel, and, through Israel, to the world at large, including Jews and Gentiles—"The Lord shall arise upon thee [Israel], and His glory shall be seen upon thee. And the Gentiles shall come to thy light and kings to the brightness of thy rising. . . The abundance of the sea shall be converted unto thee. The multitudes of camels shall cover thee; the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall show forth the praises of the Lord. . . Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee" (Isa. lx. 2-10).

I know that many persons not only have a great distaste for the study of prophecy, but a strong repugnance to it, having on their minds an impression that it is impossible to derive any good therefrom. This arises, no doubt, in great measure, from the diversity of interpretation that has been given of unfulfilled prophecy, some interpretations being quite antagonistic to others, so that all prophecy seems to them not only obscure and uncertain, but defiant of all interpretation. I believe there are prophecies which never will be thoroughly understood until after their accomplishment. They appear as if intended to furnish proofs of the Divine prescience, after they shall have received their fulfilment, rather than as predictions plainly to fix the time and circumstances of the things which are to occur, and in such manner that we may assuredly anticipate the precise occurrence and its set time. There are many prophecies, however, that

obviously invite consideration and inquiry, so that the mind may be prepared for the coming event, and are so plain and explicit in their form, that the event may be clearly foreseen, although the time at which it will occur may be left in darkness. Now, of this description of prophecy is that which I have just quoted as to the future of Israel, and its relation to the world at large, with many more of the like kind. If words have any meaning, we cannot, without doing great violence to them, set aside their literal meaning, and interpret them metaphorically or spiritually. It is an universally admitted canon of interpretation, approved by one's common sense, that the literal meaning is to be given to all words, unless there be an obvious reason for departing from it. The simplest and most natural meaning that flows from words may be relied upon as the sense in which they are to be understood. Symbols and metaphors, no doubt, abound in the prophetic writings. In many of the most magnificent prophecies they are obvious enough, as, when Isaiah, speaking in the name of the Mighty One of Israel, and depicting the future prosperity and glory of His restored people, says: "The light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold." No one can take that for a literal description of what shall occur; but in such predictions as several I have quoted, the language is plain and the literal meaning obvious. Take another: "And it shall come to pass in that day that the Lord shall set His hand again, a second time, to recover the remnant of His people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinah, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. And there shall be a highway for the remnant of His people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt" (Isaiah xl. 11-16). Many mistakes have, I believe, been made through interpreting such predictions as these metaphorically or spiritually; that is, in taking them in a spiritual sense, Israel standing, not for the literal Israel, but for the spiritual Israel, the church—the seed of Abraham by faith. As a Christian, I, of course, am satisfied that all who believe in the Redeemer are the spiritual seed of Abraham, and therefore that they are heirs according to the promise. At the same time, I as firmly believe, and with as good reason, that the promises and predictions which refer to the restoration and future glory of Israel will be literally fulfilled. Under the law, the promises were all of temporal good; under the Gospel, they are all of spiritual good; and a careful review of the Old Testament, by the light of the New Testament, leads to the conclusion, that both literal and spiritual Israel are to be blessed in temporal and spiritual things, and that there will be an union of the two, when the time of the fulfilment comes.

Here, however, I must observe that it is most important in the consideration of this subject, to note, in the prophetic writings, the distinction made between Israel and Judah; as in Isaiah xi. 12, among many other passages: "He shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners

of the earth." What is said of Israel can no more be properly applied to Judah than what is said of Judah can be properly applied to Israel. It has been well said that "the two houses seem to have been intended to fulfil considerably different purposes in God's economy of grace to the world. Of Judah was to come the one promised Seed, the Heir of all things; of Ephraim, or Israel, the multitudinous seed, so much promised to the fathers—the many brethren who are also called the Lord's first-born. Judah has been a standing witness to the prophetic word; whilst Israel—long, to appearance, lost—is to come forth, in the latter time, with overwhelming witness to the truth. Judah was the first fruits, gathered in the apostolic age; but Israel is the harvest, to be gathered at the Lord's return. Judah was privileged to carry out the Gospel to the north and north-west, to the many nations who have come of Jacob; and Israel is being employed in carrying it out thence unto all the ends of the earth. Judah and his brethren were to be preserved alive in the midst of famine; but this was to be accomplished by their unknown brother, Joseph, who had been sent before them, and given a headship over the heathen. Judah seems to be given no home, but that of his fathers; whilst blessings unto the utmost bound of the everlasting hills are promised to come 'upon the head of Joseph, upon the crown of the head of him that was separated from his brethren.' Their cities, it seems, are to be spread abroad; they are to be such an innumerable multitude that, although the land of Israel will be their common centre, they will, at the same time, be possessed of sea and land, unto the ends of the earth (Isaiah lx). But then, indeed, Israel and Judah shall have become one. 'They shall be one nation upon the mountains of Israel for ever' (Wilson. Lect. on Anc. Israel).

Now, bearing in mind this distinction between Judah and Israel, and accepting the prophecies and promises that are obviously spoken of Israel as to be fulfilled in them—that is, in the ten tribes, and not in Judah—that is, not in Judah as part of the chosen people, but in Israel alone—we shall have to examine them, and determine in what way and in what degree they identify the Anglo-Saxon race with Israel, to whom the prophecies and promises pertain. If we do this we shall see, or I much mistake, that not one prophecy or promise only, but many, have received or are receiving their fulfilment in the position, character, and works of the Anglo-Saxons—that they describe the position, character, and works of Israel in such a way that we can find nothing answerable to them in any other people on earth. but that we do find them in or amongst the Anglo-Saxons. The things predicted or promised are so obviously identical with what we know amongst this people, and this people only, that they produce a conviction in the mind that they must be the people of whom the prophecies and promises were originally written under the influence of the Holy Spirit. We know that there are many striking coincidences to be found in the course of human history—things turning up and so fitting together that, to many minds, they seem as if certainly connected together by some pre-ordained purpose, but we never find a number of these coincidences falling out as in a series or obvious succession. On the contrary, they are few and far between, and when the first impression which any such coincidence produces on the mind has subsided, we are generally able to disassociate the two occurrences, and to perceive their independence of each other. In the prophetic word touching Israel and its identification with the Anglo-Saxons, we have a different state of things. Here is not one prophecy or promise, only, receiving its obviously literal fulfilment, but many—not one striking characteristic, only, predicted of Israel, and finding its fulfilment in the Anglo-Saxons, but many—not one pre-destined work to be done by Israel which is being done by the Anglo-Saxons, but many; and in no other known people is anything of the kind to be found. Surely, there must be something more than fortuitous coincidences here, and I cannot but think that a dispassionate examination of them will lead to the conclusion, that the Anglo-

Saxon race is of that people of whom the Lord spoke to Abraham, when he said, "By myself have I sworn, saith the Lord . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed" (Gen. xxii. 16-18). In proceeding to examine these prophecies, and to identify them with Israel and the Anglo-Saxon race, I shall classify them, as far as they will permit of classification, under the following heads:—

1. Israel's Localisation.
2. Their Christianisation.
3. Their acquired possessions or settlements.
4. Their giving birth to nations and kings.
5. Their diversified works.

In the examination and exhibition of these facts and circumstances, and of their connection with the prophecies concerning Israel, it is likely that other points of the identity of the Anglo-Saxon race with the prophetic declarations concerning the ten tribes may suggest themselves. Should that be so, I shall bring them together under a sixth head.

#### BRO. THE REV. G. R. PORTAL.

The Earl of Carnarvon, D.G.M., has appointed the Rev. G. R. Portal, M.W.G.M.M., to the family living of Burghclere, near Newbury. The subjoined extracts from the *Surrey Times* will show the estimation with which our rev. brother is regarded in the county, in which he has held a living for fourteen years:—

"THE REV. G. R. PORTAL.

"The active and estimable rector of Albury will shortly remove to Burghclere, having been nominated to this living by Lord Carnarvon, to whom for some years past Mr. Portal has been chaplain. Speaking in the interests of the public, we deeply regret Mr. Portal's removal from Albury. He has proved himself something more than a village clergyman, his influence having penetrated Guildford and the surrounding district. As a member of the Guildford Board of Guardians he was known as one of the ablest and most efficient members of the body. Kindly in spirit, and ever with a good word in season, the interests of the poor and the suffering never sustained loss when he was present. As a member, and for some time as chairman of the Assessment Committee, his great business qualities were conspicuously manifested, and enabled him to achieve several important reforms in assessment procedure.

The Surrey Deposit Society, which has now attained such large dimensions is, as far as its introduction into Surrey is concerned, entirely the work of Mr. Portal's hands. The systematic zeal and energy he has displayed in promoting the interests of the Society are beyond all praise and the success which has attended his labours must be to Mr. Portal his best recompense. As an active member of the Council of the Surrey County School, he has rendered essential service to the development of that now great educational institution. Mr. Portal will be greatly missed in Western Surrey, and although we must affect to congratulate him upon his preferment, it is with the grimmest of countenances, and with the by no means reassuring reflection that we are losing in our district the services of one of the most hard-working and faithful of clergymen."

"A MOURNFUL FACT.

"The Rev. G. R. Portal has accepted the nomination of the Earl of Carnarvon to the family living of Burghclere, near Newbury. Great and widespread regret is expressed by the parishioners of Albury at the removal of their beloved rector. No clergyman could be held in higher love and esteem than is Mr. Portal, and the intelligence of his approaching departure has thrown a feeling of gloom over the entire village.

**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. **Caution.**—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

#### "ORIGIN OF FREEMASONRY," &c.

No. 1.

Bro. Buchan having agreed with me as to the conditions for discussing the following question, viz., "That the Freemasonry of and since 1717 is a descendant of operative Freemasonry, and in fact was a revival of the operative body of former centuries" (see FREEMASON, page 409, July 1st, 1871), and having also written his first communication in support of the *negative*, it is now my turn to write the first letter on the *affirmative* side. My reply must be short, because it is impossible for me to afford the time just now to present to Bro. Buchan, and the numerous readers of THE FREEMASON, anything like an exhaustive sketch of the evidences in favour of the above position.

As various articles have been written by me for several years, which have mainly tended to establish the operative origin of the *Freemasonry of 1717*, it is not my intention to reproduce the facts already adduced, but merely to confine myself in this communication to an examination of the reasons offered by Bro. Buchan for embracing the *negative*. In THE FREEMASON for July 15th (page 443), Bro. Buchan enters "into the *negative* view of the subject in the opening chapter of the Aberdeen Records." I have carefully read the article, and have found it most interesting. The most of the statements seem to me both reliable and valuable to the Masonic student.

(a) Bro. Buchan shows that the Aberdeen Records contain no reference to Masonic degrees until the eighteenth century. (b) The Aberdeen Lodge was an operative one A.D. 1670, or in other words "a trade and friendly society combined." (*Gentlemen, however, were admitted as members, so it was partly speculative but mainly operative*). (c) That the members kept their festivals on saints' days. (d) A fee was exigible on the mark being selected, although there was no Mark Degree. (e) Great care was taken of "the Book," or records of statutes, meetings, marks, &c. (f) The records of the lodge extend to 1779, but no word occurs about chivalric degrees in connection with Freemasonry, nor indeed of Grand Masters or Grand Lodges until long after 1670.

So far as our experience goes, this sketch of the first chapter of the Aberdeen Records is chiefly as the records of other old lodges, and therefore we find nothing antagonistic to our position, but quite the contrary, as all the lodges of the 17th century (and which exist now) were formerly operative societies, formed for the purpose of protecting and carrying on the "Measson Trade." Bro. Buchan states that the question is, "Can there be found any evidence of the existence of our system, with its three degrees, &c., before 1717?" If not, then we are told by the same brother that, "to talk of its revival in 1717 is simply a delusion and a mistake."

Now, we submit that Bro. Buchan knows very well that no records of lodges have been produced working the three degrees before 1717, and is also aware that we do not believe that the three degrees were worked as separate degrees before 1717; hence, unless there are some facts to be considered other than those connected with the degrees, the question of "revival" would not be to us worth considering. From 1723, when the first Constitutions were published by the Grand Lodge of England down to the present

time, the great majority of Masonic authors have believed in the "revival" of 1716 or 1717, and some of these were actual *participators* in the event itself. Therefore, for us to believe that "Freemasonry" of the 18th century was a *new creation*, and *not a reconstruction* of an ancient society of great antiquity, we are surely entitled to something more positive in the way of proof than mere negations, comparisons, and declarations. *The question* cannot be as to the evidence of the *three degrees* being worked *before 1717* to DISPROVE the "revival," seeing that several who do not believe in the former actually believe in the "revival of 1717," and Bro. Buchan being aware of my objection to the antiquity of *degrees*, should certainly furnish other proofs of his position than those resting entirely on facts about the *three degrees wherein we agree*, while we disagree about the "revival."

What facts has Bro. Buchan to offer which militate against the operative origin of Freemasonry, or which prove the falsity of the so-called "Revival of 1717" (solemnly declared to have occurred by certain brethren said to be present, of known intelligence, scientific attainments, and of a religious profession)? I am able to prove, as time permits (*a*), that several members who belonged to operative lodges *before 1717*, took part in the "revival" of that period, and organised the *first Grand Lodge*; (*b*) that other operative lodges which worked *before* this date continued to work after, and subsequently joined the Grand Lodge; (*c*) that other lodges of similar antiquity refused to be connected with the new arrangement of Freemasonry, and kept their members together for many years, permitted the visitation of lodges under the Grand Lodge *by their brethren* on a *reciprocal basis*, gradually ceased to be active, and, as lodges, finally decaying; (*d*) that some of the members of the first Grand Lodge visited other countries, formed other Grand Lodges (by the union of operative and speculative lodges), and thus, in process of time, became such a powerful organization that the old operative lodges either joined and participated in the admirable effects of the "Revival," or ceased to exist; (*e*) also, that notwithstanding the operative character of the early lodges generally, there are records *prior to the "revival"* of lodges *mainly composed of non-operative members*, who *never met for operative but wholly speculative purposes*, and one lodge of which class actually started their own Grand Lodge, chartered other lodges and another Grand Lodge, while some of the same class succumbed to adverse influences during the latter part of the eighteenth century.

Now, it seems to me that unless some very weighty arguments and facts are adduced to show that it was possible to so deceive the operative Masons of the second decade of the 17th century, that they would accept as a *revived, improved, and enlarged* organization of Freemasonry that which was neither a revival, reconstruction, nor an *improved constitution*, but *simply an entire new creation*, we shall be justified in refusing to give up our long-cherished belief in the general integrity, honesty, and truthfulness of our Masonic forefathers.

I most cordially thank Bro. Buchan for the instalment of "Aberdeen Records," which promise to be a most readable series of articles on that old lodge, but I fail to see wherein he proves that the Freemasonry of 1717 had *not an operative origin*. W. J. HUGHAN.

### MASONIC "DAMES."

BY BRO. D. MURRAY LYON,

One of the Grand Stewards in the Grand Lodge of Scotland, Pr. M. of Lodge Scarborough, Tobago, West Indies, etc.

Interest in the legendary interest of operative Masonry was a few years ago revived by the reproduction, by Bro. William James Hughan, of the Cole edition of the "Constitutions of the Freemasons," with an admirable epitome, chronologically arranged, of the MS. Constitutions. In his recent exhumation of unpublished records of the Craft,\* the same eminent Masonic authority has fallen upon a copy of the MS. Constitutions that had been preserved by the York Lodge, bearing date 1693, and possessing peculiarities, the chief of which he thus describes and dilates upon:—

" . . . Before the Special Charges are delivered, 'The one of the elders taking the Booke, and that he or shee that is to bee made a Mason shall lay their hands thereon, and the charge shall be given.' This reference is unquestionably to a *female* being admitted, and has caused no little surprise in some quarters. We do not, however, see anything to excite astonishment, because, as we have before stated, this manuscript must not be judged simply by the date when the copy was written. It is likely enough a transcript of a much older document, and in former times the guilds, from which the crafts evidently sprung, admitted both sexes. . . . We are not prepared to advocate the opinion that the women, as with the men, were admitted into the *Mysteries of Masonry*. . . . There is [in the MS. in question] more than one reference to the 'Dame,' as well as the Master, especially in the 'Apprentice Charge,' the like of which we have not read before, and is a strong support of our views that women really did at times employ Masons as the Masters did. We believe, then, under certain conditions, in early times, women were admitted into the Masons' Guilds, as well as into others, and were generally the 'wives or daughters of Guild Brothers,' who did not, however, take part in its administrations or councils. Bearing this in mind, the clause in the MS. of York, 1693, is fully explained, and is at once an evidence of its antiquity, as the custom to admit women into the guilds appears gradually to have been discontinued as years rolled on. It is the only Masonic MS. we know of that mentions such a clause for women."

In other than Bro. Hughan's hands, the appearance in the manuscript under consideration of the noun "shee" might have been held as evidence that in the olden time it had been a custom of the Masonic Fraternity to initiate females. But the grounds are here too slender upon which to build such a theory, and Bro. Hughan, it will be seen, does not adopt it. The introduction of "shee" into this particular copy of the Constitutions appears to us to have been either through an error in the transcription of the pronoun "they," or from a desire to make the directions anent the manner in which the charges were to be given and the oath administered harmonise with what we conceive to be an interpolation of the word "dame" in conjunction with that of Master. Taken in connection with the context, the substitution of the article "the" for the adverb "then," is unquestionably the fault of the copyist. We are of opinion that the introduction of "shee" proceeded from the same cause, for even had "dame" been in the original, there would have been no necessity for converting *they* into *she* in the sentence referred to, seeing that the injunction given to apprentices as to their duty to the "dames" in whose employment they might be, in no way implies that it was the practice for these dames them-

\* "Masonic Sketches and Reprints. I. History of Freemasonry in York. 2. Unpublished Records of the Craft. By William James Hughan, P.M. No. 131, Truro, etc. With Valuable Appendices, containing MSS. from the British Museum, etc., never before published. New York: Masonic Publishing Company, 626, Broadway, 1871." An English edition of the same work had been published in 1870 by George Kenning, Little Britain, London.

selves to be initiated. The variations of expression and orthography that are to be found in existing copies of the ancient Constitutions are due in great measure to the mistranscription, ignorance, or whim of copyists.

The reference that is made in certain clauses of the manuscript of 1693 to an entered apprentice's obligation to protect the interests of his "master or dame"—*i.e.*, mistress—clearly indicates that at that time it was lawful for females in the capacity of employers to execute mason work. A similar custom obtained in Scotland, where widows and, failing sons, daughters of freemen masons were, under restrictions which varied in different localities, allowed to exercise the privileges of burgesses in the execution of mason-work. In ratifying their ancient statutes in 1660, the Ayr Squaremen Incorporation, whose deacon had been a party to the St. Clair Charter of 1628, "Enacted that every freman's doghter shall pay in all tyme coming to the deacone and this tred for hir fredome the soume of aught pound scotts with ane sufficient dinner, and this ordnance to stand in force in all tyme to come. The stranger quho maries hir to have the benefite off this allenerly."

In the case of female members of Scottish Incorporations, the "freedom of craft" carried with it no right to a voice in the administration of their affairs. Neither was their presence required at their enrollment, although their entry money was double that of members' sons.

The records of Mary's Chapel, so far as we are aware, afford the only instance of a Scotch lodge acknowledging the lawfulness of a female occupying the position of "dame," or mistress, in a Masonic sense, and from the following minute of the Lodge of Edinburgh, it will be observed that it was only to a very limited extent that the widows of master masons could do so:—

"Edr., 17 of Apryle, 1683. The whilk day, in presence of Thomas Hamilton deacone and John Harvywarden, and remanant masters of the mason craft, in corroboratione of the former practise which was of use and wont amongst them, it is statute and ordained that it shall be in no tyme or in no wayes leithsome for a widow to undertake workes or to employ jurneymen in any maner or way, but if such work as ancient customers of the deceased husbands or any other owner who may out of kyndnesse offer the benefite of their work to the sd widows be ofered unto them, then and that caice it shall be leithsome to them to have the benefite of the work, providing alwayes that they bespeake some freeman by whose advyse and concurrence the worke shall be undertaken and the jurneymen agreed with, quhich freeman is hereby charged to be altogether inhibited to participate of the benefite arising from the sd work, under the paine of doubling the soume reaped and arriessing to them by the sd work unjustly and to the prejudice of the sd widoues, and contrare to the intent of the masters mette for this tyme; and lykewise to underly the censure of the deakon and masters in all tyme coming, if they shall think it expedient to punish them for their malversatione and circumvention of the said widoues. Written and subscribed by order and with consent of the deakon, warden, and masters by Ar. Smith, Clerk."

We have received a copy of 20th Annual Report and Balance-sheet of the Birkbeck Building Society, which proves that popular institution to be in a very satisfactory condition. The gross receipts since the formation of the society have nearly reached eight millions sterling, while those of the past year amount to 1¼ million, showing an increase over the previous years of nearly £200,000. The present available profits for the distribution of bonus in the year 1873 amount to £52,857 18s. 8d. The number of members and depositors at the present time exceed 22,500.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyreic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, II. Lamplough, 113, Holborn-hill.—[Advt.]



The "GOOD OLD DAYS" of UNIVERSAL  
FREEMASONRY in ENGLAND.

"This assembly was collected in Exeter, for the love of God and for our soul's need, both in regard to our health of life here, and to the after days . . . Now we have agreed that our meeting shall be thrice in the twelve months . . . and let each gild-brother have two sesters of malt . . . And if any one neglect his contribution at the proper day let him pay twofold. And if any one of this brotherhood misgreet another let him make amends with thirty pence. Now we pray, for the love of God, that every man hold this meeting rightly, as we have rightly agreed upon it. God help us thereunto."—*Anglo-Saxon Agreement of the Gild of Exeter.*

Here we have proof as plain as need be of an assemblage, twelve hundred years ago, in the ever-faithful city on the Exe, of a Fraternity who met together for the promotion of their temporal and eternal welfare, but who did not forget the good cheer and the funds, who were not unmindful of comfortable and brotherly words, and who ended the declaration of their objects (from which the above quotation is taken) with a solemn prayer that "so mote it be." Nor was this, by any means, the first of such assemblages in England. There is evidence of their existence in books which contain the oldest relics of English laws, and some authorities contend that portions of the statutes of Alfred and Athelstan, which relate to such concourses, are based on customs handed down from the sacrificial feasts of the ancient Teutonic nations, or on the whole Sabine *curias*. Certain, however, it is that, at a very early period, these associations claimed a beginning "from time whereunto the memory of man runneth not," and that their universal existence is treated as a matter of well-known fact. Penzance, Cornwall, recently saw the gathering together of the brethren who have best and most completely preserved for us the spirit of the ancient English combinations. There were days when the famous gilds were so prevalent that it was taken to be a matter of course that every Englishman and English woman belonged to them. In the following paper I shall refer principally to a period of about five centuries ago; and if it can be shewn that at the middle and end of the fourteenth century our ancestors and ancestresses were almost all of them enrolled in societies having many points in common with modern Freemasonry, the heading of this article, startling as it may appear at first sight, will be found to have a good foundation. Our materials are gathered from Turner and Kemble, as to Anglo-Saxon usages; and from Herbert, as to some of the London companies. Should there be occasion or space to speak of places of assemblage or of costume, Parker and Fairholt, on architecture and dress respectively, will befriend us. But principally is our debt due to that deeply-interesting book—"English Gilds," by the late Mr. Toulmin Smith and Miss Lucy Toulmin Smith, his daughter.

Mutual self-help and manly independence led to those Saxon gilds. They were sworn brotherhoods between man and man either for religious, political, or social purposes; but whatever the main object sought, all had the same general characteristic of fraternal aid. Religious observances, and a feast and morn-speech in a gild-house, were common to both social gilds and gilds of crafts. By them no wrong was done to any one, and no public responsibilities of individuals were interfered with, so the King's license was not necessary for those who banded themselves for "brotherly aid and moral comeliness." While the gilds were lay bodies and existed for lay purposes, priests might belong to them and often did so. But the chaplain was occasionally not thought so much of as the poorer brethren. If the funds got too low to maintain both the man who said prayers and the men who wanted bread, bodies were first attended to and souls left to other means of help. If there were no chaplain, however, few of these widespread societies neglected some provision for services at church, for the decent burial of members, for fetching the body by the brethren, for attendance at the last rites. It was usual for all the brethren and sisters to go to church on the day of their general meetings. Of five hundred of these gilds not five but were formed equally of men and of women—wives as well as single women. (This last point is not put as one of resemblance to modern Masonry; Miss St. Leger, Lord Doneraile's daughter, being an accident—as a Masoness—and not an institution.) Chaucer describes the brethren who joined in the pilgrimage to Canterbury. A haberdashe, a carpenter, a webber, a dyer, &c., were all clothed in aivery of a solemn and great fraternity. Fresh and new was their gear; their girdles and their pouches were wrought with silver; each of them looked a burghess worthy to sit on the dais of a guildhall. Persons of all ranks, even of the highest in the kingdom, became members of these fraternities. The Corpus Christi Gild at York had 14,850 enrolled brethren, and the Trinity Gild at Coventry

had Henry the Fourth and Henry the Sixth on its books—two facts which show the wide area covered by some of these institutions, and the equality, blended with respect for those who could command it, enjoyed within the lodges of those days. Each member, on admittance, took an oath of obedience, and was received lovingly, with a kiss of peace, by the brethren. "And then drynke aboute; and, after that, departe for that nyghte." There were fees for admission; payments "to the light" for a feast; contributions on the death of a brother or a sister; levies when help was needed for a poor brother in distress; the regular payments were, generally, so much a year or so much a quarter; and of the contents of the common pyx, or chest, the stewards gave a faithful account annually.

Once a year, at the least, these societies met. The brethren and sisters were summoned by an officer—not by advertisement, as in these days, we may easily suppose. Their meetings were called "morn speeches," and at them those who wished had the opportunity for "spekyngges tokedere for here comunc profyte," and much business was despatched in the choice of officers, admission of new brethren, reading over the ordinances, &c. Then they worshipped together, gave their alms, and feasted one and all "for the nourishing of brotherly love." The brethren and sistren, clad in their hoods or livery, assembled at the church, bearing the lights which formed a universal part of their rites—in the sacred edifice to make the prayers enjoined by their rules and to consecrate by acts, faith, and worthy deeds that brotherly love and peace which they were sworn to cherish. In some processions numerous lights, music, and sometimes flowers and garlands of leaves, were used. "Symbolic shows," too, had a part in the pageant. The larger towns had spacious places to assemble in, but there was a hall of some kind in almost every parish and village. It was frequently a timber building near the church, sometimes over the lych-gate, at the entrance to the churchyard. Some of the more wealthy members doubtless occasionally invited the association to meet in the "great house-place" of their mansions. With such facts as are before us it is not difficult to imagine some such scene as this—the streets and dresses alone are different to those we looked at the other week; the essential characteristics are the same in the 14th and 19th centuries.

WHICHUM.

THE SUPREME GRAND CHAPTER  
OF ENGLAND.

The usual Quarterly Convocation of the Grand Chapter was held on Wednesday, the 2nd August. The attendance was very numerous, about sixty companions being present.

The minutes of the last convocation being confirmed, the business of the evening was proceeded with—which we published last week. The charters were granted, except for chapters to be held at Hampton and Peters Bar, Grand Chapter confirming the views of the Committee expressed in the report.

Comp. Matthew Cooke's motion was brought forward by himself, but he failed in obtaining a seconder, and thus the subject could not be discussed.

LONDON INTERNATIONAL EXHIBITION.—The Marquis of Ripon presided on Wednesday last at the Privy Council Office, over a meeting of the General Purposes Committee appointed by Her Majesty's Commissioners for the Exhibition of 1851, to carry out the current series of Annual International Exhibitions. There were also present the Marquis of Lansdowne, Sir Stafford Northcote, Sir Francis Sandford, Mr. Edgar Bowring, Mr. Cole, Mr. Thring, and Col. Scott, R.E., Secretary.

THE closing of the banks on the 7th inst., under the Bank Holidays' Bill, will doubtless lead to an almost general holiday. The Stock Exchange will be shut, the committee having recently added the first Monday in August to the fixed holidays of that establishment, as well as Lloyd's, the Jerusalem, the Corn and Mincing-lane markets, and the offices of all the leading companies and private firms. In Liverpool there will be no produce or cotton markets, and both the Underwriters' and the Exchange Rooms will be closed. Strong efforts are also being made to induce the authorities to close the Custom-house. A strong hope is expressed that before the following bank holiday, on the 26th of December, an arrangement will be come to in favour of closing all Government establishments, and thus make the holiday a thoroughly complete one.

PROVINCIAL GRAND LODGE OF  
SOMERSET.

The annual meeting of the Grand Lodge of Somerset was held at Crewkerne, and was a complete success. The Prov. Grand Master, the Earl of Carnarvon, was expected to be present, but almost at the last moment a telegram was received to the effect that his lordship was unable to come owing to the lateness of the debate in the House of Lords on the previous evening. Deputy Prov. Grand Master, Captain Bridges, of Bridgwater—upon whom devolved the duty of conducting the proceedings—presided.

The lodge was held at the Town Hall, which was admirably arranged and decorated. About 120 attended. Only two lodges out of the whole province failed to answer the roll-call. There were a few visitors from Dorset, Devon, and Wilts. The lodge room and its approaches were beautified with groups of very fine plants in bloom, ferns, &c., lent from Mr. Scott's nurseries.

The Provincial Officers for the ensuing year were invested as follows:—

Bro. J. W. Shum, P.M. 53	... P.G.S.W.
" H. Strawson, W.M. 814	... P.G.J.W.
" Rev. R. H. Bigsby, 1222	... } P.G. Chaplains.
" Rev. E. W. Gordon 53	... }
" E. Turner Payne, P.M. 53...	P.G. Treasurer.
" Capt. R. P. Floyd, W.M. 41	P.G. Registrar.
" R. G. Else, P.M. 291	... P.G. Secretary.
" J. H. Farley, W.M. 329	... P.G.S.D.
" W. Thompson, W.M. 976	... P.G.J.D.
" J. H. Smith, W.M. 261	... P.G.S. Works.
" Mitchell, P.M. 41	... P.G.D. Cers.
" J. Hurd, W.M. 1199	... A.P.G.D. Cers.
" Colonel Gwyon, 53	... P.G.S.B.
" Dr. Sweete, 1222	... P.G. Organist.
" J. B. Soper, W.M. 135	... P.G.P.
" E. L. Hill, W.M. 906	... Assist. P.G.P.
" L. H. Ricketts, 1199	... }
" Captain Phayre, 53	... } P.G. Stewards.
" S. Bragg, J.W. 1197	... }
" B. Cox, 1222	... }

A donation of five guineas was voted to the Crewkerne Hospital.

Amongst the brethren present in lodge, besides those who have been named as appointed to P.G. offices, were: Bros. the Rev. R. J. F. Thomas, P.M. 329, P.G. Chaplain of England; W. B. Butler, P.J.G.W.; F. R. Prideaux, P.G. Secretary; F. Vizard, P.M. 1222, P.G.S.W.; W. F. Galpin, P.G.D.C.; E. T. Inskip, P.G.S.B.; W. C. Brannan, P.G.O.; J. Vincent, P.G.S.; G. Parfit, P.M. 976; W. Thompson, W.M. Royal Clarence; E. L. Hill, W.M. 906; J. H. Macfarlane, W.M. 1266; J. Budge, P.M. 814, P.P.J.G.D.; J. R. Ford, W.M. 53, P.P.G.R.; J. Knott, P.M. 1197; T. W. Molton, P.G.A.D.C.; W. D. Balfour, 49 Ancient Dundee, Scotland; M. C. J. Harris, P.M. 814; J. B. Ireland, P.M. 814; J. Baker, P.M. 135; S. Jones, P.M. 112, P.G. S. Devon; J. Murlis, P.G.J.W.; W. Sharp, W.M. 1197; E. White, P.P.G.S.W.; Dr. F. H. Woodforde, P.P.S.G.W.; S. G. Mitchell, P.M. 335, P.P.J.D. Wilts; Rev. George Thompson, W.M. 1168, Sherborne; W. Reed, P.M. 261; S. Toms, P.M. 706; C. Dyke, W.M. 665; L. H. Rugg, P.P.G.S.W. and P.G.S.D. Dorset; W. S. Gillard, P.M. 1163, P.P.G.D. Dorset; B. Atwell, P.M. 976; E. W. Bridge, P.M. 814, P.P.G.D.C.; C. Yescombe, P.G.S. Dorset; F. Cox, P.P.G.S.W.; C. F. Gibbs, P.M. 1197; J. H. Ryall, P.M. 329; S. Cross, P.M. 329; H. Raymond, P.M. 329; C. Blake; W. Hewish; G. Rugg, S.D. 814; J. W. Lye, J.D. 814; &c., &c.

A magnificent banquet was served in the George Hotel Assembly Room, and about a hundred brethren sat down, under the presidency of the Deputy Grand Master, the P.G. Wardens (Bros. Shum and Strawson) occupying the vice-chairs. The viands, fruits, and wines were the theme of general admiration. The banqueting-room was handsomely decorated, and the guests warmly praised the Crewkerne brethren and Mrs. Marsh for the elegance and liberality of the provision made for their entertainment.

The following is the toast list:—"The Queen and the Craft" was proposed by the Chairman, who also gave "The M.W.G.M. of England, the Marquis of Ripon." The Chairman also gave successively, "The Prince of Wales, P.G.M. of England;" "The Earl of Carnarvon and the rest of the Grand Officers, Past and Present," which was responded to by Bro. R. G. F. Thomas; and "The Earl of Carnarvon as R.W.P.G. Master of Somerset."—Bro. Rugg gave "The Health of Captain Bridges and the rest of the Prov. Grand Officers," which the Chairman acknowledged.—Captain Bridges gave the health of the "Visiting Brethren," which was acknowledged by Bros. Jones and Dyke.—"Parrett and Axe Lodge," proposed by the Chairman, was responded to by Bros. Strawson, W.M., and Galpin, P.M.—The Chairman gave "The Masonic Charities," which was acknowledged by Bro. Payne, P.G.T. The Tyler's toast,

## MARK MASONRY.

## FESTIVAL AT THE CRYSTAL PALACE.

The annual summer festival in behalf of the Benevolent Fund of Grand Mark Lodge was held on Friday, 28th ult., at the Crystal Palace, Sydenham, when a full attendance of brethren and ladies testified to the interest which is taken by the members of this ancient degree in the prosperity of Grand Lodge. The chair was taken by Bro. J. C. Parkinson, G.J.W., and among the other brethren present were the Grand Master (Rev. G. R. Portal), Colonel Burdett, George Elliot, *M.P.*, Rev. D. Shaboc, Rev. Thos. Robinson, T. Meggy, O. Hansard, Fraser Rae, F. Davidson, R. Spencer, Eugene Cronin, S. Rosenthal, R. J. Spiers, F. Binckes, H. W. Binckes, Magnus Ohren, Joseph Wright, Glover, W. Roebuck, Hanson, Dibdin, M. Ray, T. Wynne, L. Bigg, H. Massey, &c.

The banquet was served in beautiful style by Messrs. Bertram and Roberts, under the superintendence of Mr. Coates.

After the usual loyal toasts, Bro. Parkinson, who addressed the company throughout as "ladies and brethren," remarked, in proposing "The health of the Grand Master of the Mark Degree": History is not wanting in salient examples of able Churchmen who have also been leaders in secular life—of ministers of religion who have also been powerful officers of state. In Freemasonry, the theory and sound practice of which embrace the broad elementary truths of religion, and which is yet an organization rejoicing in secular aims and conferring temporal benefits, there is, I think, a special appropriateness in the fact of a clergyman being elected by the free votes of his brethren to fill the leading place among them. (Hear, hear.) I believe we have no less than ten clergymen of the Church of England among our company to-night; and it seems to me that we see the two sides of Freemasonry blended very happily when we find ministers of religion busying themselves with its working details, and that those reverend brethren afford to the outer world convincing proof that there is nothing in our Order which is inimical to man's highest and holiest interests. (Cheers.) In the Reverend Grand Master of the Mark Degree, we have a brother greatly gifted with the ruling or administrative faculty; one who learnt the art of governing in the cold shade of opposition, and who did not forget the precious lesson when the opportunity came for him to wield power. Our Grand Master brought, moreover, to the discharge of his high trust a mind skilled in controversy, stored with classical knowledge, and exercised in the most sacred of functions—that of assuaging the sorrows and guiding the aspirations of the human soul. Need I add that our Grand Master came to us possessed of a strong will, ardent convictions, indomitable courage, and a goodly stock of shrewd, hard common sense? These be promising qualities out of which to evolve a prosperous reign, and as your mouthpiece, and in your name, I beg to thank our Grand Master for his judicious and constitutional rule, and at the same time call upon you to drink bumpers to his health. (The toast was enthusiastically received.)

The G.M., in reply, said that he had endeavoured, while holding his high position, to conciliate, as far as possible, every one whom he had come in contact with. But what had given him as much pleasure as anything else during his Mastership was the knowledge that he had been the first to inaugurate these happy meetings at which the ladies and the brethren sat down together to banquet. Whether the practice might profitably be extended to Masonry he would not attempt to say, but it was at all times pleasant to think that such happy reunions, took place in Masonry. (Applause.)

Brother Colonel Burdett replied for the Grand Officers.

In proposing "Success to the Mark Benevolent Fund," Bro. Parkinson said: Ladies and Brethren, I now pass to the toast of the evening, and in asking you to drink it heartily, I propose to explain briefly why we are here, who we are, what we claim, and to what we aspire. It has been asked, What is Mark Masonry? What does the Mark Degree mean? Is it something different to Freemasonry? Is it opposed to Freemasonry? These problems are, happily, very easy of solution. This Mark Degree, the existence and usefulness of which we celebrate to-night, is composed exclusively of men who being Freemasons already, and having the ritual, the traditions, the objects, and the privileges of their order deeply at heart, associate together under a distinct banner, but without abating one iota of their loyalty to the supreme rulers of the Craft, without renouncing a single privilege, and certainly without jeopardising a solitary landmark, (Laughter and cheers.) But for the better comprehension of the position of Mark Masonry and its relation to that general Freemasonry to which all Mark Masons necessarily belong, I will venture to draw upon an experience I acquired in a recent tour in the East. There, in ancient Egypt, that land of

mystery and old renown, side by side with hoary monuments of antiquity, lying the yellow sands wherein these have for thousands of years found a resting-place and a home, their original purposes doubtful, and the very names of their authors forgotten—runs the most famous of canals. In that strange country the enterprise of man has, as you know, pierced the desert and turned a peninsula into an island. Over the arid waste, where the camel and the ibis, the Bedouin and the jackal, have held uninterrupted sway through the long grey centuries, argosies from every sea now make stately progress. Science has triumphed, the waters of two oceans are united; and the benefits to humanity and to civilisation will be incalculable. Let this Suez canal, then, stand for general Freemasonry, bearing on its broad bosom rich freights, knitting the nations of the earth more closely together, bringing about a more cordial understanding between those separated by time and space, and performing the god-like function of promoting peace on earth, good-will towards men. But running side by side with this glorious artificial sea, is another and smaller stream, created by the same agencies, reaching the same points, of service to the same mariners, and marking its progress through the sandy way by a line of tender foliage always beautifully fresh and green. This bears the attractive title—a title in which fancy traces some of the poetic imagery of the East—of the "Sweet Water Canal," and consists of a pure and refreshing stream, which was brought through the desert artificially when the works of the more important canal were being carried out, and which brought smiling vegetation, luxuriant gardens, and the goodly fruits of the earth in its train. If we adopt an image not unfrequently used by the theologian, and speak of the world as a desert—if we claim for general Freemasonry the beneficent powers and objects of that link which has made East and West one—then we may, I think, fairly regard Mark Masonry as the smaller stream, running peacefully side by side with its more powerful neighbour, interchanging benefits, never obtruding itself, but still welcoming heartily all who choose to partake of its refreshing waters. The Mark Benevolent Fund, which we are celebrating now, upon which the presence of so many fair ladies sheds a benign influence, and particulars of which will be read to you by our Bro. Binckes, is the line of tender foliage, marking the benefits conferred by this degree on those who have been overtaken in the desert, and who, parched and weary, are sorely in need of sustenance and help. (Applause.) We hope, by your favour, to increase our means of usefulness this evening, and I will just add that what this fund gives it gives quickly. There is no waiting, no inquisitorial sifting of necessities; but directly we are satisfied that a brother is deserving and in need, we render him all the assistance our means allow. Ladies and Brethren, confident of your sympathy and support, I give you "Success to the Mark Benevolent Fund." (Loud applause.)

Bro. Binckes also advocated the claims of the Fund, and announced that the Stewards' list amounted to more than £100.

Bro. Spiers returned thanks on behalf of the Grand Stewards of the Festival.

Bro. Magnus Ohren, G.M.O., proposed "The health of the Ladies." He said that he felt a feather had been placed in his cap by the toast the Chairman had done him the honour to entrust him with—a toast which should make the heart of any Mason beat with pride to have to propose it in the presence of so many of his Masonic sisters—"The Ladies," who had that day attended in such large numbers to grace their festive board. He believed the Grand Mark Festival had become popular with the ladies from the fact that they could sit at the banquet table with their husbands and friends, with all the pleasure and enjoyments of a private party. Some brethren might think they were but toasting their wives—theirself—but they must remember they were toasting them collectively, wives and sisters. He would also assure the ladies that the Masons present—particularly the Mark Masons—were delighted to meet them on that occasion, and he trusted they would be able to attend many such happy gatherings.

The toast was received with much applause, and was ably responded to by Bro. Ray on behalf of the ladies.

During the evening the company were entertained with some charming singing by Miss Alice Fairman, who was assisted by some amateurs of considerable ability—kind volunteers for the occasion.

The musical arrangements were under the superintendence of Bro. F. Davidson. The dinner and all the arrangements met with warm encomiums.

THE ANNUAL FESTIVAL OF THE DOMATIC LODGE, No. 177.—In our report of this festival last week it was stated that Bro. Foulger, the Immediate Past Master, proposed the first toast, "The Health of H.M. the Queen." This is incorrect; it should have been Bro. J. Walford, the W. Master.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

South Middlesex Lodge, No. 858.—An "Emergency" was held at Beaufort House, Walham Green, on Thursday se'nnight. The W.M., Bro. Wellsman, presided, and the lodge having been opened in the three degrees, Bros. Singleton and Egan were raised to the sublime degree of M.M. Bro. Radcliffe, Treas., then took the gavel, and passed Bro. Crane to the degree of F.C. The W.M. having resumed the chair initiated Mr. Thomas Ward, Assistant Secretary of the London Free and Open Church Association, and Mr. William Blunell, Surgeon, into the mysteries and privileges of ancient Freemasonry. The lodge was then closed in due form, and the brethren adjourned to refreshment.

## PROVINCIAL.

LIVERPOOL.—Newton Lodge, No. 823.—This body of "ancient free and accepted Masons" assembled for the duties of the lodge at the Temple, Hope-street, on Wednesday, the 19th ult., the chief business being the installation of the W.M.-elect, Brother T. D. Pierce. The attendance of brethren was unusually large, and amongst them were a large number of visitors. The lodge having been opened in due form, the minutes of the previous meeting were read and, after some discussion, agreed to. Bro. Pierce was subsequently installed W.M. for the ensuing year, the ceremony of installation being performed by Bro. Samuel Haynes, I.P.M., in a very effective and impressive manner. The following officers were then invested by the newly-chained W.M.:—Bros. Jos. Holland, S.W.; William Boulton, I.W.; Wm. John Lant, Treas.; Joseph Sharp, Sec.; William Cottrell, S.D.; Thomas Shaw, J.D.; Wm. Wilson, J.G.; Alfred T. Lowe, S.S.; Jno. Houlding and T. Evans, J.S.; T. Ashmore, P.M., D.C.; H. Ashmore, Choirmaster; John Carter, Org.; The W. Master afterwards gave the first degree to three gentlemen in a manner which augurs well for the efficiency of his services during his year of office. In the course of the evening he also presented a very handsome P.M.'s jewel to Bro. Haynes, for the highly satisfactory and admirable manner in which he had fulfilled the duties of the chair which he had just passed, by which he had maintained the harmony, good feeling, and prosperity of the lodge.—In reply, Bro. Haynes thanked the brethren for their substantial remembrance of his services, and assured them he would continue to maintain and advance the position and well-being of the lodge.—Several gentlemen were proposed for initiation, and two applications for relief were granted. The brethren were then called from labour to refreshment, and during the merry gathering a number of loyal, patriotic, and Masonic toasts were given and responded to with great enthusiasm, the proceedings being greatly enlivened by the fine harmony for which the lodge is famous. Bro. J. Skeaf, W.M., presided at the pianoforte. We may add that the lodge during the past year has greatly prospered, increasing both in the "quantity and quality" of its members.

MIDDLESEX.—Harrow Lodge, No. 1310.—The final meeting of the session was held on Tuesday last at the Railway Hotel, Harrow. The W.M., Bro. G. Pym, with his accustomed ability raised Brothers W. Spells and W. Batchelor (1178). A P.M.'s jewel was voted to the retiring W.M., Bro. Pym. Bro. W. H. Green, S.W., was unanimously elected W.M. for the ensuing year, and Bro. John Coutts, G.P., was re-elected Treasurer. The Tyler's election was deferred until the installation meeting in May next. There were present, besides those named, Bros. W. H. Green, S.W.; E. Harper, J.W.; Coutts, Treas.; Fredk. Walters, Sec.; S. Homewood, S.D.; J. Harrison, J.G.; F. Harrison, W.S.; J. Smith, P.M.; W. Spells, J. A. Martin, E. Rawson, T. Brewer, &c. Visitors: Bros. G. S. Elliott (759), E. P. Hartley (778), W. Batchelor (1178). Refreshment followed labour.

## ROYAL ARCH.

## METROPOLITAN.

Britannic Chapter, No. 33.—The regular meeting of this chapter was held at Freemasons' Hall, on Friday, the 14th ult. Present: Comps. John Strapp, Z.; Jas. Clegg, H.; James Glaisher, J.; Magnus Ohren, E.; M. Wilson, N.; L. Crombie, P.Z.; Treas.: Church and Bannister, Visitors: Comps. C. Bushe (Chapter 29), John Robinson (452), Henry Bridges (261), and Sampson Peice (2). The chapter being opened, the companions proceeded to take the ballot for Bro. G. N. Strawbridge, of Britannic Lodge, No. 33, which was favourable. The audit report was then read and confirmed, showing a balance of £39 4s. 1d. The election of officers for the ensuing year was then proceeded with and resulted as follows: Comps. Glegg, Z.; Glaisher, H.; Ohren, J.; A. G. Church, P.S., who appointed as his assistants Comps. Turner and Padden. Comp. Speight was re-elected Janitor. A P.Z.'s jewel was voted to Comp. Strapp. The chapter was then closed and the companions adjourned to the Crystal Palace to dine, where they were joined by many other companions and a very excellent dinner was enjoyed by all present.

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## Births, Marriages, and Deaths.

## MARRIAGE.

BAMFORD—GREEN.—On the 22nd ult., at St. Stephen's, Byrom-street, Liverpool, by Bro. the Rev. H. Vernon, P.G.C., Bro. Thos. Beckett Bamford, of Merchants' Lodge, 241, to Mary Ellen, second daughter of Mr. Thomas Green, both of Liverpool.

## DEATH.

BOWYER.—On the 29th July, at the Grange Steeple, Aston, Oxfordshire, R.W. Bro. Henry Atkins Bowyer, Lieut.-Colonel Oxford University Rifle Volunteers, aged 66, Prov. G. Master for Oxfordshire.

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

## The Freemason,

SATURDAY, AUGUST 5, 1871.

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## THE ANTAGONISM OF MASONIC RITES.

A GREAT deal has been said of late about the antagonism of certain Masonic rites, and a vast amount of misconception appears to prevail upon the subject. A little calm consideration of the questions involved will, however, enable us to dispel many of those deplorable fallacies which tend to alienate many good Masons, and to destroy the harmony which should ever

prevail amongst the members of all branches of the Masonic system. In the first place, we may refer to the prolonged controversy which has filled the columns of THE FREEMASON respecting the origin and claims of the Ancient and Accepted Rite. The opponents of the Rite assert that its basis is not only unsound, but that in operation and results it is detrimental to the best interests of the Craft. They maintain that it establishes an *imperium in imperio* not to be tolerated in any country where a Grand Lodge of Symbolic Freemasonry exists. They contend that its administration is an ill-concealed despotism—obnoxious to the charge of injustice, corruption, and fraud. Such, in effect, is a summary of the bill of indictment brought against the Rite, and it cannot be said that we have overdrawn the picture. An examination of the evidence by which the arraignment is sustained will not, however, justify such a sweeping condemnation. It has been well said by Mackey, a learned American writer, that the York Rite of Symbolic Masonry is the mother of all rites, and that the others are so many schisms or deviations from that common centre. But at the same time, it must be remembered that even as the British Constitution, admirable as it may be, is not adapted for every race or nation under the sun, neither is the grand simplicity of the "Three Degrees" suited to the tastes of the Fraternity in every land. Accordingly, we find that at a very early period after the revival of Freemasonry in England additions, which it by no means follows were improvements, were made to the original structure. While all admitted that the groundwork was beautiful, some thought the edifice would look better if a few more ornaments were added to the frieze, while others sought to subdivide the main hall of the mansion into so many less capacious chambers. Ramsay is credited with the dubious distinction of being one of the first innovators. The idea of equality was undoubtedly repugnant to a mind which had been trained in the ultra-loyal school of Divine right; and among the proud *noblesse* of France, Ramsay found many disciples who would never have joined the Craft had he not opened to them the inner sanctorum of the chivalric degrees. It is therefore idle, at this time of day, to brand the promoters of the Ancient and Accepted Rite as knaves and impostors; because in reality the work had been begun long before their appearance on the scene, and the rôle which they undertook was simply that of organising a system out of the chaotic medley of degrees which had been previously invented. There is one point, however, upon which we cannot so readily acquit them. When the Inspectors-General of the Rite framed their famous Constitutions at Charleston in 1801, they deliberately palmed off upon the Masonic public an unfounded statement, that Frederic the Great of Prussia had instituted the 33rd degree, and had ratified the Constitutions

which were then promulgated. It is now acknowledged by the Charleston Council itself that the statement was untrue, and it is also known by all who have investigated the matter, that Frederic never took part in, or recognised, any but the first three degrees of Freemasonry. It is a popular error to fancy that English Masons discountenanced, until a comparatively recent period, the innovations and inventions of their Continental brethren. Long before the Rite of Perfection of twenty-five degrees was reduced into a system, several of Ramsay's theories had taken root in Great Britain and Germany. Beyond question, we may attribute to him the germ, and to his enthusiastic successor, the Baron Hunde, the development of the many Templar organisations which spread so rapidly throughout Europe. One hundred and thirty years ago it was a moot point among German Masons whether the Templars would not, like Aaron's serpent, swallow up all the other orders and rites of Freemasonry, and but for the schism caused by the establishment of the "Rite of Relaxed Observance," in contra-distinction to that known as the "Strict Observance," Templarism would probably have won the day. But although ultimately defeated and almost annihilated in Germany and Holland, it triumphed in Sweden and maintained its ground in England. There is abundant evidence to prove that the Grand Lodge of "All England," at York, favoured the Templars, and in other parts of the kingdom encampments were held down to the time of Dunckerley, who, with all the zeal of a convert, never rested until he had established a Grand Conclave for England and Wales. In like manner, although the degrees of the Ancient and Accepted Rite, or "Rite of Perfection," as it was then called, were not adopted in their entirety by the Masons of England, the most important grades, such as the Rose Croix and the Kadosh, were regularly worked in connection with the Order of Knights Templar. Some of Hunde's ceremonies were also preserved in the degrees of the Holy Sepulchre or Red Cross of Palestine, the White Cross or Knights of Malta, the Knights of St. John the Evangelist, the Knights of Patmos, the Priests of Melchisedec, the Knights of Constantine, and several others now known only by name, except to a few Masonic students.

These are facts which should be borne in mind by all who desire to understand the controversy as to the relative claims of the Supreme Grand Council 33<sup>d</sup> for England and of the old encampments or chapters which appear to have conferred the Rose Croix and Kadosh degrees for many years according to the old system. The objection made to the Constitution of the Ancient and Accepted Rite, that it includes within its jurisdiction the first three degrees of the Order, is hardly tenable so far as this country is concerned—inasmuch as the members of the Council disclaim any interference with the powers of Grand Lodge.



The system of administration might, however, we are inclined to believe, be brought more in accord with the spirit of the times, for true progress is not incompatible with the careful conservation of all that is really necessary and just. We are far from saying that the present heads of the Rite are not eminently qualified for the dignified positions they hold; but the principle of self-nomination savours too much of the obsolete "close borough" system, and reminds one unpleasantly of the old Puritans who first resolved that the earth belonged to the saints, and, secondly, that they—the aforesaid Puritans—were the saints. We cannot do more than glance at the subject now, but in the interests of peace, and of that fraternal union which has ever been the strength and support of Freemasonry, we would urge upon all parties concerned the exercise of mutual forbearance in the discussion of matters appertaining to the Order. Above all, the use of personalities should be strictly avoided, as not only foreign to the point, but ungentlemanly and unmasonic. We have, unfortunately, within our pale a few reckless reprobates, destitute alike of honour or good sense, whose only weapon is abuse, and who cannot rise above the level of mediocrity unless goaded by malice and sustained by hate. To such men we have no remarks to offer, as they will never be allowed to pollute the pages of THE FREEMASON; but to our correspondents generally we appeal never to forget in the heat of argument that they are gentlemen and Masons—that the cause of truth is not advanced by sarcasms or jeers, but that all discussions and disputes on Masonic subjects, archæological, historical, or ritualistic, should be conducted in the columns of the Masonic press with the same decorum and *sans froid* that would be observed in the bosom of a Masonic lodge under the eye of a vigilant Master. But we trust that we have heard the last of the supposed antagonism of Masonic rites.

#### H.R.H. THE PRINCE OF WALES

The following appeared in a letter of the Special Correspondent of the *Daily Telegraph* on Wednesday:—

"I have now ascertained why the Review of the troops at the Curragh was suddenly changed to the Phoenix Park. It appears that there is yet another festivity looming in the distance. The Freemasons of Dublin have from the first been anxious to pay some compliment to the Prince, and with some difficulty they have at last succeeded in bringing about an occasion of doing so. His Royal Highness, according to my present information, will be installed on Friday evening in the Grand Lodge room of the Masonic Hall in Molesworth-street as Patron of the Freemasons of Ireland. The grand ceremony will commence at five o'clock, and much to the disappointment of the Freemasons, there will be a ceremony, and nothing more; for a dinner party and the Agricultural Ball interfere with any Masonic festivities. The officers of the Grand Lodge, the Provincial Grand Masters, and the Secretaries, the officers of all the Irish lodges, and the Past Masters from the Dublin lodges, will be present. The numbers will be necessarily restricted, for I am told the Grand Lodge room will hold about 350 people. The greatest enthusiasm prevails among the brethren, and no bit of news has recently given such universal satisfaction."

BOOTS of the Period at BLAKEY'S, Lime-street Liverpool (under the Alexandra Theatre).—[Advt.]

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

BRO. NORTON'S CORRECTION.

I should have thanked Bro. Norton for his correction of an error in my short article on the Massachusetts Grand Lodge Proceedings ere now, but really I have had little time to spare of late for anything. I thank him now, however, and can explain the prefix of "Rev." to be a printer's error, as my description was the R. W. Bro. C. L. Woodbury.

W. J. HUGHAN.

Was John Wesley a Freemason? is a question that many have put again and again, and if you have room in the ensuing edition, I should be glad if some of your readers would settle the point.

MOIRA.

#### MASONIC DATES.

The York and French Rite Masons of the Old and New World, to the Christian era add 4,000 years, calling it Anno Lucius, or Year of Light; thus the year 1871 would read A.L. 5871. All official documents pertaining to the first three degrees of Masonry are thus dated. York Rite Masons begin the year with January 1; French Rite, March 1. Those practising in the Antient and Accepted Rites use the Jewish calendar, which adds 3,660 years, and call it Anno Mundi—A.M., Year of the World. They sometimes use the Hebrew year, beginning September 26, or 1st of Tisri; using the initials, A.H., Anno Hebraico, the Hebrew year.

Royal Arch Masons date from the building of the second Temple, 530 years before Christ. Anno Inventionis—A. Inv., in the year of the discovery.

Royal and Select Masons frequently use Anno Lucis. But they should date from the completion of Solomon's Temple. This would add 1000 to the Christian Era. Anno Depositionis—A. Dep., in the year of the Deposit.

Knights Templar date from the organisation of the Order, 1117. Anno Ordinis—A.O., in the year of the Order.

Those of the Rite of Misraim, add four years to the usual computation of the age of the world.

To find the date for the York Rite, add 4,000 to the present year; for the Ancient and Accepted Rite, add 3,760 to the present year; for the Royal and Select Masters, add 1,000 to the present year; for the Knights Templar, subtract 1,118 from the present year; of the Rite of Mizraim, add 4,004 to the present year.

#### HOW TO MAKE A MASON.

M.W. Bro. Samuel Lawrence, Grand Master of Masons in Georgia, uses the following well-considered language on this important topic:—"To take a candidate, and pass him hurriedly through the ceremonies of the degrees with the bare recital of the ritual lectures, and too often with a moderate modicum only of these, will serve to make a member of a lodge, but can hardly be expected to make a Mason. You place in his hands a key to a lock of most intricate contrivance, and many wards, and you fail to instruct him in the use of the key. What marvel that he never enters the door? The 'open sesame' has never been imparted to him. Something more is required. You must enlighten him on the principles of Masonry—its great moral beauty and final saving object. It will not do to say, 'O, he is already prepared in his heart;' for that heart, if you confine it to barren pasturage, will soon fall into leanness, and at length die out. No; you must clothe the body of Masonry with its garments of beauty, you must make it inviting to the eye and refreshing to the soul. This cannot be done by unaided human genius. Genius may array it in the most graceful or the most gorgeous habiliments, but without the light from within their hues will remain leaden and dull. And that light must be caught from the source opened in our first great light itself. The rays of Divinity must shine in, and out of, and over it, or it will be darkness, and not light."

#### A SHORT ANALYSIS

OF

### Proceedings at a Conference on the Mark Degree,

HELD AT LONDON, APRIL 3RD & 4TH, 1871,

At which the Grand Lodge and Grand Chapter of Scotland, the Grand Chapter of Ireland, and the Grand Lodge of Mark Masters were represented.

(a) The report is most valuable and interesting.

The D.G.M. for Ireland, in wishing for the "first step,"† will never take a second, if the first is to be a *sine que non*, as the Grand Lodge of England, according to the opinion of most English Masons who have thought on the subject, will never recognise the Mark Degree. It went out of its way to adopt the Royal Arch in A.D. 1813, and it is likely will never again add to the "Three Degrees."

In Bro. Mackersy's lucid explanation of the present position of the Mark Degree is a reference to "certain degrees which occupy a position between the degrees of Master Mason and the Royal Arch" in Scotland and Ireland. This is correct with respect to the former, but not the latter. According to the last edition of the Constitutions for Ireland, no degrees are necessarily worked as intermediate to the two mentioned; and, what is more to the point, the Grand Chapter of Ireland does not in these Regulations declare the Mark Degree to be a prerequisite for Royal Arch Masonry, and their warrants do not provide for the working of the Past and Excellent Master Degrees.

We beg to draw attention to these important facts, as they will be found to affect the arguments very considerably of some of the worthy representatives.

Strange to say, this error is often made, and therefore we must beg most positively to state that many Royal Arch Masons under Ireland have not received the Past and Excellent Master Degrees, and some have not had the Mark Degree: so that Ireland is on a par almost with England in that respect,‡ these degrees not being generally worked in that country.

Bro. Mackersy (the esteemed Grand Scribe E. of Scotland) states that an Irish companion could attend a Scotch chapter without being requested to retire during any portion of the preparatory ceremonies, but an English R.A. Mason would have to leave; whereas the fact is, that both English and Irish members cannot be present during the whole of the ceremonies, unless otherwise instructed than their Constitutions provide for.

I take it, then, as established that the Grand Chapters of Ireland and Scotland are not identical in working, although they are virtually declared to be so in the Report.

Respecting the Bon-Accord Chapter, No. 70, of Aberdeen, a letter appeared in the 5 (d) *Freemasons Magazine* for June, 1855, page 368, by the Z. of the chapter. Bro. James Rittie, in defending the action of his chapter, observed that the Grand Chapter of Scotland denuded itself of the right to grant Mark warrants on March 12th, 1848, by resolving "That the power of granting these degrees [Mark and Past Master] shall be vested in chapters only, as formerly declared by a resolution of the Supreme Chapter, dated 16th September, 1846."

How can this resolution be sufficient to justify the introduction of Mark Masonry into England by the members of No. 70 Chapter, Aberdeen? Certainly, such a position can never logically be held by the Mark Grand Lodge, who has all along objected to the invasion of England (Masoni-

\* The pages refer to the "Report," published by authority of the G. Chapter of Scotland.

† Viz., Recognition of the Mark Degree by the Grand Lodge of England (Craft).

‡ The remarks of the worthy chairman on the second day of conference would lead one to believe that the Excellent and Super-Excellent Degrees were generally worked in Ireland, but such is not the case. The Mark is not a prerequisite for the Arch in Ireland, and the degrees of "Past Master" and "Most Excellent" are not worked at all under the authority of the Grand Chapter.

cally) by the Grand Chapter of Scotland. As a member of the Grand Chapter of Scotland, I object most strongly to any arguments founded on the supposed right of subordinate chapters to grant Mark warrants out of their jurisdiction. The Regulations of the Grand Chapter of Scotland, dated 1848, of course had only reference to its own jurisdiction. I therefore agree with the Grand Scribe E. (p. 5) that the above "was a step which no supreme body could tolerate."

The St. John's Lodge, No. 3 bis, Glasgow, certainly obtained the decision of the Grand Lodge in favour of its working the Mark Degree (and also for other lodges), and the Grand Lodge of Scotland (the Grand Scribe E. states) was "compelled to admit that the Mark Degree, as practised by them, was in point of fact a part of the Fellow-Craft Degree." Now, notice the words "as practised by them." It does not follow, then, that the Mark Degree is actually and always a part of the Second Degree, from this decision, but only that the Mark Degree, "as practised by the St. John's Lodge," was a part of the Second Degree.

It seems to me this point has been overlooked. There has not been sufficient evidence accumulated as yet to justify any one in positively asserting the original connection of the Mark Master's Degree with the Fellow-Craft. For every item of proof adduced to prove this apparent connection, I undertake to produce other evidences to establish the fact of the independence of the Mark Master's Degree, at least during the last, if not during the present century.

The following minute entered into between the Grand Lodge and Grand Chapter of Scotland is a case in point, viz., "That this degree [i.e., the Mark], whether viewed as a second part of the Fellow-Craft Degree, or as a separate degree, has never been recognised or worked in England, Ireland, or the Continent, or in America, as a part of St. John's Masonry."

We have, therefore, only to consider Scotland, and in confirmation of the superior position of the Mark Master's Degree to the Master Mason (superior as respects gradation in a Rite) even in Scotland, I would instance the Regulations of the "Operative Lodge of Banff," January 7th, 1778, which provide "That in time coming all members that shall hereafter raise to the Degree of Mark Mason shall pay one merk Scots, but not to obtain the Degree of Mark Mason before they are passed Fellow-Craft. And those that shall take the Degree of Mark Master Masons shall pay one shilling and sixpence sterling into the Treasurer for behoofe of the Lodge. None to attain to the Degree of Mark Master Masons until they are raised Master."\*

This is the earliest minute I have as yet seen on the subject, and although many speak so much about the Mark Degree in connection with St. John's Lodge, Glasgow, no minutes of any importance or antiquity have been produced to prove such connection, and it is questionable after all whether an earlier minute than the one just quoted of 1778 can be found in Scotland.

I have no hesitation in saying that the St. John's Lodge, No. 3 bis (and in this respect it is but as all other lodges) never worked the Mark Degree before 1736. As a degree, it was unknown then in any country, and all that old minutes state simply confirms the ancient custom of "choosing the Mark."

The interesting observations of Bro. Kerr (representative of the G.L. of Scotland) do not prove the Mark Degree was known in 1598 in connection with "Mary Chapel" Lodge, Edinburgh. The name of the Fellow-Craft or Master, as also his mark, had to be inserted in the Book kept for that purpose, but no ceremony is ever mentioned, and the words Mark Degree, or anything approaching them, never occur, for the simple reason that, as a degree, the Mark Master was then unknown.

\* This extract was made for me from the original minutes of this old chapter by Bro. Stenhouse Cairnsfather, of Banff, and is certified July 25th, 1857.

There are several records still preserved of the 17th and 18th centuries that illustrate our position, and abundant evidence has been accumulated to satisfy the most exacting that no degree whatever is alluded to in the ancient records of Craft Masonry for which Scotland is so famous, but all that can be claimed is that a mark was selected and registered, and a fee was exigible in consequence.

"Mother Kilwinning Lodge," Ayrshire, in the 17th century, charged four shillings as a fee for choosing the mark. In the Mark Book of the old Lodge at Aberdeen, dating from 1670, there is no trace of any ceremony in connection with the selection of the mark, nor is there in the minute books of Lodge "Journeymen," No. 8, Scotland.

In the Records of the ancient Lodge at Alnwick (Northumberland) marks are generally attached to the signatures from the first decade of the last century.

In the ancient Records of Haughfoot Lodge, Scotland, no mention is made of either the Third or of the Mark Degrees. These minutes commence 22nd Dec., 1702, and end 1763.

At a meeting of the old lodge at Brechin, Scotland, "27 day of December, 1714 years, being the anniversary of the Holly Apostle St. John," it was resolved "That each Meason shall insert his mark in this book, and shall pay thirteen shillings Scots, moe for booking their mark."

In all these records, and also in others, nothing has been found that alludes to either the Mark Degree or the Master Mason's Degree before 1716. The Fellow-Crafts simply chose their marks, which were registered on payment of the fee, and there the matter ended. The Masters being in official positions, and not members of a superior degree to the Fellow-Craft.

Bro. D. Murray Lyon, of Ayr (a great authority on ancient Masonry in Scotland), positively declares that "Up to within a short period of the abdication of St. Clair of the Protectorate of the Craft, there is a total absence from lodge records of any allusion to secret Masonic Rites other than what was embraced in giving the Mason's word." This same authority (who wrote the "History of Mother Kilwinning Lodge," and is now engaged in doing a similar important work for the "Mary Chapel," No. 1, Edinburgh) has stated it to be his decided conviction that there was no Mark Degree before 1736 in Scotland. In the remarkable award made respecting Lodge "Journeymen," and "Mary Chapel" of 1715 (a copy of which we have now before us) no mention is made of any degrees, but the "mason word" often occurs. We would gladly welcome a few words on this interesting subject from our old friend and brother, D. Murray Lyon, and we feel sure our readers would also.

I should be very sorry to hear of the Grand Chapter of Scotland acknowledging the Mark Master's Degree as a part of the Fellow-Craft Degree, especially as in the ceremonies of the latter throughout all last century the Mark Master is nowhere even alluded to or noticed in any way, so far as we can judge. It is only for those who think otherwise to produce a minute or record of a Mark Master's Degree in an old lodge, to disprove our statement. The Grand Chapter of Scotland is *de jure* the conservator of the degree in Scotland, and not the Grand Lodge.

Bro. A. T. Pierson says that "At no period since the revival of Masonry A.D. 1717 has the ceremony or ritual of the Fellow-Craft Degree, as practised anywhere assimilated to the ceremony or ritual of any of the degrees known by the name of Mark." This remark is to be found in "Traditions of Masonry," published by the Masonic Publishing Company, New York, and the statement is true of all America.

We have a record of the Mark Master's Degree when worked in Boston during the last century, which proves the lodge was originally held distinct from other degrees, and that on Nov. 28, 1792, it was united to those generally worked in connection with the Royal Arch. Several independent

Mark lodges were held in the United States during this period by Master Masons.

As a contribution towards clearing up the character of the Mark Grand Lodge 13 (h) about 1857 I submit the following from the "Masonic Observer" for that year:—

"At a meeting of Mark Masters held at Freemasons' Tavern, London, 30th May, 1857, presided over by Lord Leigh, Bro. Havers opposed the degree as neither ancient nor of value. \*Bro. Smith in answer stated that the Mark degree flourished in the midland counties, and to the knowledge of living Masons has never ceased to work for the last sixty years."

"At the Mark Grand Lodge December 11th, 1867, Bro. Matthews, as an old member for sixteen years of the "Kent Lodge" of Mark Masters, Bro. Lazarus, for twenty-six years a member of the "Royal Cumberland" Bath, Bro. Barnard, who had the degree conferred on him fifteen years ago in a lodge whose warrant dated back into the last century, and Bro. Burdy who had the degree conferred on him in 1823," were all present, and testified to the Mark degree being worked in England for many years,

I have never yet seen a warrant granted 16 (h) by the "Ancients" during the last century to work the Mark degree. Some have claimed to be in possession of documents, but so far their pretensions have been unfounded. Such an important statement as the authorisation of the Mark degree by the "Ancients" should be supported by evidence, as an *ipse dixit* is of little weight, especially when the existence of such warrants is generally doubted.

Bro. Kerr's sketch of Masonry is a most valuable one. Undoubtedly, these ancient lodges were speculative as well as operative, although mainly the latter. John Earl of Cassillus, was Deacon of the Lodge of Kilwinning A.D. 1672, and Lord Eglinton in 1674. These, Bro. D. Murray Lyon declares, are the earliest instances yet found of non-professional architects or builders holding office in a Scotch Masonic Lodge. It has been often remarked (and even Bro. Lawrie has supported the statement) that Thomas Boswell, Esq., was Warden of the Lodge of Edinburgh (Mary's Chapel) in 1660. After an examination of the records, Bro. Lyon assures me such was not the case. He only attended once, and then was not the Warden of the lodge. This shows the need of care in the reception of statements which are unsupported by authentic quotations.

I challenge Bro. Kerr to prove that the Lodge 18 (j) of Journeymen worked the Mark Master's Degree in 1707. Bro. Hunter, who wrote the history of the lodge never claimed such a distinction for it, and in his excellent history of that lodge, which is to be found in the *Freemasons' Magazine* (Parts 3 and 4, A.D. 1858), in speaking of the Lodge of Edinburgh, No. 1 (of which No. 8 was an "offshoot"), the author observes: "A distinction is kept up between the Masters and individuals who held the rank of Fellow Craft and Apprentice, but nothing, so far as I have observed, is said about any ceremony being used at the advancement of a Fellow Craft to a Master Mason, or about any fees being paid for giving such a degree. It seems, indeed, doubtful if the lodge, from its commencement down to the formation of the Grand Lodge, practised anything more than the two degrees of Apprentice and Fellow Craft. The Masters referred to in almost every one of the early minutes are, therefore, likely to have been merely masters in trade, and not Masters in the sense in which they are now regarded in the Masonic lodges of this country. . . . Most of the Fellow Crafts took a mark, which is generally inserted in the books after their names, and which they no doubt engraved on their tools, and carved on the stones which they prepared. For obtaining a mark they paid a sum of money."

We readily admit that in early days the marks were taken by the Fellow Crafts, and thus Fellow Crafts had selected marks before they became

\* Probably Bro. Basset Smith, of Birmingham, a well-known Mark Master.

Masters, *but* this fact does not prove that the Mark Master's degree was originally conferred upon Fellow Crafts, *as the degree was unknown then*, neither was the Master Mason's degree, so far as we know.

"Overseers" are so often referred to by Bro. 19 (k) Kerr that it would be well to give *one* excerpt from lodge records, dating before 1736, that mentions such an officer being appointed over Fellow Crafts! An instance is to be found in Bro. Lawrie's History of Freemasonry (2nd edit), pages 446-8.

According to Bro. Lyon, the Lodge of Edinburgh never worked the *three* degrees before the last century, and the minutes of all other lodges confirm his position. In fact, Masonic degrees were unknown before A.D. 1716, so that they are all inventions of modern times, and though some of them have actually continued ancient Masonry, the majority are wholly recent productions.

My opinion is, the Mark Master's degree belongs to the jurisdiction of the Supreme Grand Chapter in Scotland, and I have information on that point to prove its correctness, and to demonstrate that the Grand Lodge of Scotland has no business to control or be connected with more than *three* degrees. Even as late as the 26th May, 1800, the Grand Lodge of Scotland resolved to "Prohibit and discharge all lodges having charters from the Grand Lodge from holding any other meetings than those of the *three* orders."

I have a copy of a French work in 1745, which gives the "ancien mot de maître," as Bro. Rev. G. R. Portal describes. The degree of Royal Arch was instituted about A.D. 1738.

In conclusion, allow me to state that before 1717 there were no Grand Lodges, and therefore in that year the institution of a Grand Lodge was an *innovation*. About 1766 a Grand Chapter was formed by the "Moderns," although it appears they had no chapters at that time, but several members had received the Royal Arch of the "Ancients." The No. 2 Chapter was not warranted until 1769, the original charter for which I now hold. These bodies being instituted, however, *was justifiable under the circumstances*. In like manner the Mark lodges were justified in forming a Grand Lodge. They had individual lodges working *before* their Grand Lodge was instituted, some even during the last century, and in consequence of the Grand Lodge and Grand Chapter declining to incorporate the degree with their organisations, the Mark Masters were as a body without a head. Hence the constitution of these lodges into a Grand Lodge was as much a necessity as the Grand Lodge formed in 1717, and more so than the formation of the Grand Chapter about 1766. It seems, then, Masonically legal to form such a Grand Lodge, and that being the case, its members desire recognition by the Grand Chapters who support the Mark degree throughout the world.

The objection of the Grand Chapter of Ireland to recognise the Mark Grand Lodge has really no foundation in fact, because the Supreme Grand Chapter of Scotland is recognised by that body, although not recognised by the Grand Lodge; and what is more to the point, *one* of the bodies composing the Irish "Council of Rites," viz., The Supreme Grand Council for 33°, actually recognises the Supreme Grand Council for 33° of England, notwithstanding the Grand Lodge of this country *does not*. Now it is no more for the Grand Chapter (another of the bodies composing the authorized degrees) for Ireland to recognise the Mark Grand Lodge than for the Supreme Grand Council of the same country to recognise the Supreme Grand Council for this jurisdiction, seeing that in each case *both* are *unrecognised by the Grand Lodge of England*, and the arguments that would justify the latter certainly would also permit the former.

If the degrees of\* Excellent Master and Royal and Select Masters are worked it does not seem to me that the Mark Grand Lodge

ought to be the Conservator of them, *but the Grand Chapter* should be. As, however, the Grand Chapter cannot do so according to the "Articles of Union," it would be far better for these degrees to be worked under the Supreme Grand Council of 33° then for Mark Masters to seek to rule degrees *superior* in gradation to their own,

The Royal and Select Masters are simply copies of certain degrees under the Ancient and Accepted Rite, and they are not at all essential to Royal Arch Masonry. They had better be left alone, as they are not worth the trouble of incorporation with any rite in this country.

The success of the Mark Grand Lodge will be best insured by the members keeping closely to the ancient landmarks, and by refusing to incorporate into their organization any degrees of mushroom growth and questionable Masonic antiquity.

WILLIAM JAMES HUGHAN.

\* The earliest Laws of the Royal Arch known (which I published in the first numbers of THE FREEMASON) refer to the Super Excellent as follows: Banff, Scotland, 7th January, 1765. "Any member who wants to attain to that part of Royal Arch and Super Excellent shall pay two shillings and sixpence to the public fund." It is questionable if the Mark Master's degree was known then.

#### SUMMER EXCURSION TO SEVEVOAKS.

On Saturday se'night, Bro. George Kenning, of Little Britain, entertained his employees, ninety in number, to a very delightful trip by rail to Sevenoaks, Kent.

After luncheon, the company, as is usual with visitors to this favourite town, did not fail to visit Knole Park and its noble mansion, which is beautifully portrayed in the following lines:

See with majestic pride, the work of years,  
It's reverend front the stately mansion rears,  
Within whose ample space the eye surveys  
The labour'd excellence of former days:  
The model whose perfection art supplies,  
Sculpture's light touch and Painting's deathless dyes.

The following historical account of the ancient structure and manor will not, perhaps, be unacceptable to our readers. The House is built principally in the Elizabethan style of architecture, and is situated on a commanding and healthy eminence near the town. The building itself covers a space of ground said to be nearly  $3\frac{1}{4}$  acres. The principal portions of the mansion of "Knole" form a spacious quadrangle, built in the castellated style, with several square towers. The front of the building is not distinguished by ornamental details, but has an air of great plainness and simplicity. It would be in vain to attempt, in this short space, to describe the interior of the noble mansion so as to give our readers any just idea of its magnificence and beauty. Suffice it to say, a visit to Knole House will amply repay the most studious. The park is very extensive and beautifully varied in its features, with a luxuriant growth of timber, especially of oak and beech trees, for which the soil is naturally adapted. The girth of one of these venerable oaks is no less than 30 feet. Much assiduity and taste have been displayed in the arrangement of the plantations; the trees are not disposed in solitary clumps, but in broad and undulating masses, which rise and fall with the varying nature of the surface. From one point, viz., on gaining the summit of a hill near the House, a prospect of great extent bursts at once upon the sight—woods, heaths, towns, villages, and hamlets are all displayed in bright confusion, the eye commanding the greater part of West Kent, a considerable portion of Sussex, and a distant view of the hills of Hampshire. The manor and mansion of Knole were in possession of the Archbishops of Canterbury during the reigns of Henry the 6th, 7th, and 8th, but in the last of these reigns they were voluntarily surrendered to the Crown by Archbishop Cranmer. After passing through several hands, the estate was finally bestowed, in the reign of Elizabeth, on Thomas Sackville, Esq., afterwards Baron Buckhurst and Earl of Dorset, in whose hands it has continued almost uninterruptedly up to the present time, the present possessor being Lord Buckaurst.

After visiting Knole House, our party reassembled at the Rose and Crown Hotel, where they all partook of a sumptuous dinner, presided over by Bro. Kenning, and to which ample justice was done. The cloth being removed, the usual loyal and friendly toasts were given and drunk with much enthusiasm. After a few songs, the company adjourned to the grounds, where they enjoyed themselves to their hearts' content with dancing and other amusements; adjourned to a social and bountiful tea, resumed their outdoor games, and finally returned to town highly pleased with the day's excursion.

#### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### COMMITTEE OF ENQUIRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am very glad to see that your able remarks on this point have called forth a letter from "W.M." (p. 474). It is well known to me that, in certain foreign countries, a laudable custom has long been in force, by which the sponsor or next friend of the candidate has been held liable for the conduct of such candidate during the interval between his proposition and admission, and it has been found to work exceedingly well, ensuring earnestness and real purpose on the candidate's part.

Would it not be easy for lodges to frame a by-law to this effect? rendering it actually incumbent on the proposer or seconder to observe more attentively the general carriage of those seeking to enter the Fraternity. I know of more than one instance in which the proposer and seconder absolutely knew nothing whatever of the candidate, and in consequence it has led to circumstances greatly to be deplored. I could name an instance in which this occurred no later than a month ago, but as I am not wishful to injure the lodge in which the affair took place, it would perhaps be wrong to name that lodge; one, indeed, for which I entertain a sincere regard.

A regular form is issued out in French lodges to this end, and a similar one might easily be devised for this country. By the French provisions, two brethren are detailed off to make suitable enquiries—not, however, of a kind liable to endanger the candidate's worldly status—and to report generally upon such points as might guide the lodge in their ballot. This report is read in open lodge, previous to the ballot, and materially enhances the honour conferred upon the candidate at his initiation. No good man would at any time hesitate to undergo this preliminary ordeal, and unscrupulous or interested persons would thereby meet with a merited rebuff.

I will endeavour to find a copy of the French form, which, with slight and appropriate emendations, I am disposed to think would work very efficaciously amongst us in England. I have it not at hand, just now, but will seek for it.

I am, dear Sir and Brother, yours fraternally,  
CRYPTONYMUS.

August 1, 1871.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—In your impression of the 22nd July, a letter appears signed Frederick Binckes, in which that brother talks very learnedly about certain matters connected with the Order of Royal Ark Mariners. This, Sir, calls for no reply on my part other than, as a matter of courtesy to your readers and for their benefit, I beg to state that Bro. Binckes is not fully acquainted with the working of the Order over which I have the honour to preside, and therefore I do not feel justified, being of a very superior grade, and having privileges and immunities not enjoyed by the Mark degree, to reply to any questions propounded by those of inferior standing.

I will also state that the treaty signed by the duly authorised representatives of the Mark degree on July 6th, not having been ratified by the G. Mark Lodge on the 1st August, as stipulated in such treaty, the Royal Ark Mariner Grand Lodge is now an entirely independent body, and the degrees of the Order will from this date be conferred on all Master Masons in good standing who may desire to have them.

I am, dear Sir and Brother, yours fraternally,  
MORTON EDWARDS, S.G.C. R.A.M.  
Office of the Grand Lodge of Royal Ark  
Mariners, 7, Gower-street, Bedford-square,  
London, August 2nd, 1871.

#### SUBORDINATION IN THE HIGHER DEGREES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In reply to Bro. Yarker I have but two words to say. No one has a greater objection to personalities than I have, but some people are best fought with their own weapons. Fourteen years ago I had over £200,000 through my hands in *one* month. As to my statements generally, I have very good authority for all I have put in print; and it may perhaps interest Bro. Yarker to know that in consequence, no doubt, of his attacks on the S.G.C., over thirty good Masons have joined the Rose Croix under the A. and A. Rite in Lancashire *alone* within the last month.

Yours fraternally,  
A MASON WHO BELIEVES IN  
HIS O.B.



## THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

(Continued from page 468.)

ASKELON.

From our tents, pitched upon the brow of the cliffs overlooking the ocean, we commanded a splendid view of the ruined city; its walls thrown up in fantastic confusion half covered by the luxuriant growth of fruit trees or by heaps of drifted sand—strange contrast of fertility and desolation: useless it would be to attempt a more complete description than that given in Murray's guide, or the "Land and the Book." I shall content myself with touching on two or three points.

The city is four-and-twenty miles, as the crow flies, from the present ruin of Timnath, whence Samson came to plunder the thirty change of garments for the payment of those who had expounded his riddle; though this is the only incident with regard to the whole city recorded in the Bible, yet it is impossible to visit these ruins at the present day without realising, perhaps more than in any other ancient city west of Jordan, the utter overthrow of power that has taken place, the desolation which reigns supreme; the walls of indurated sandstone, though now of small-sized stones, were once formed of massive blocks, as is seen by the remains here and there that have not been cut down for other purposes, or carried away to Acca or Saidon; great columns of granite seventeen to eighteen feet in length, and two to two and a half feet in diameter, project from the faces of the existing walls, used as thorough bonds, though hardly necessary, it seems, for the intensely hard mortar has united the stones into one solid mass, which has only again been broken by some great force—probably gunpowder. Examine these walls (photos. Nos. 257-259), great discs of masonry overlapping each other in confusion, and it is apparent that they have been overturned at no very remote period. Some of these walls may have been built by the ladies of England as an offering to their country and lion-hearted king ("Chronicles of the Crusades") during the Crusades.

The view (No. 256) shows us the sycamore fig tree, now loaded with its burden of fruit, the hollow fig, which, though refreshing when picked from the tree, is considered too inferior a fruit to be eaten by any but the poorest of the people. See how the trunk of the tree, acted upon in its early growth by the prevailing wind, the sea breeze has bent over the narrow pathway for nearly thirty feet, at a distance of eight to ten feet from the ground, offering a secure seat to any who, like the lowly Zacchæus, wish to have a view of all that pass that way.

In No. 256 we have a picture of the sea coast, with the surf breaking on the shore. Just outside that surf, as we were coming up from Gaza, we observed a large shark moving about, and on going down to the beach at Askelon at sunrise to have a swim, I saw two sharks loitering about within a few yards, apparently waiting for me, and not wishing to gratify their appetites, I dabbled in shallow water. These sharks are larger than any I have seen in these latitudes, and their appearance reminds us that this is the coast on which the prophet Jonah was disgorged by the great fish that had swallowed him up. A few miles further up the shore to the north is the Neby Yunas, the monument of Jonah's, which vies in tradition with another point near Saidon as his landing-place. The booths used in the gardens by the watchmen of the fruit trees also remind us of his history, for they are similar in construction to that gourd-covered booth he rested in outside of Nineveh.

Mentioning booths, I would draw attention to 1 Kings iv. 25: *And Judah and Israel dwell safely, every man under his vine and under his fig tree.* This, of course, is a poetical expression, but as at the present day, during a portion of the year, the natives actually do live under trees or in booths, it is reasonable to suppose that the same custom obtained among the Jews, and, in fact, we know it did obtain (Lev. xxiii. 42; Neh. viii. 14; 1 Sam. xxii. 6). And such being the case, it is probable that the names of trees giving the necessary shelter would be used in the poetical expression.

To live in booths shaded by the vine, by creepers, by dry bushes, is very common at the present day, but I am not aware that the fig tree is ever used as a shelter for man. On the contrary, its rank leaves have a most repulsive odour, the juice is supposed, when it touches the eye, to produce ophthalmia, and to sleep under its shade is said to be a certain receipt for the production of fever. In Spain, also, there is the same opinion; a fig tree near a house is said to be unwholesome, and to keep an animal under it for any length of time is supposed to produce madness or death.

About Askelon there are the most delicious apples, which were just now ripe, fully equal in flavour to any I have tasted elsewhere, but, in

keeping with so many of the Palestine fruits, they are sadly in want of proper treatment; they have dwindled down to one-half the bulk of an ordinary English eating apple. Dr. Thompson speaks of these apples of Askelon, but Dr. Tristram ("The Land of Israel," p. 604) suggests that he mistook the quince for the apple, and doubts whether apples grow in Palestine at the present day.

Although so little remains of ancient Askelon *in situ*, coins and bronzes are constantly being turned up by the plough and by the crumbling of earth during the heavy rains; at this time agents come down from Jerusalem and buy up all that they can lay hands on, and sell at immense prices to pilgrims in the Holy City. I was able to secure on the spot some small bronzes of the Egyptian gods, Osiris and Isis, and also a very elegant mutilated figure of Hercules, and the remains of a fish god; the greater portion, however, of the bronzes are distinctly Egyptian, and similar to those in the British Museum; the coins found are generally Roman, or of the Crusaders, or Cufic.

5th June, 1867.—Askelon is ten miles from Ashdod in a straight line. We left the former at 8 a.m., and passing Abu Mushad, an eminence and tomb from whence the minarets of Gaza can be seen, we passed in a few minutes remains of buildings of Ibrahim Pacha, and among other objects a well 140 feet deep, with a staircase running down, around the side. Leaving Mejdal with its minaret to our right, we came on Hamâmeh at four miles situate on the edge of the sand-drift, the next village to be submerged. A Greek Christian came out to meet us, and insisted on our coming into his courtyard and feeding on water-melon, and then produced several articles for sale, among the rest a pot of well-preserved bronze Roman coins. We had not time, then, to strike a bargain, and on enquiring for them a few weeks after I learnt that a commissioner for a collector at Beyrout had carried them off. On leaving this village we kept the drift sand close to our left, and shortly passed a small masonry erection in which water is deposited by the benefit of passers-by—a very kindly arrangement in a dry land if they would only take the trouble to keep it clean. Passing now over a country tame and uninteresting, we arrived at Esdud (Ashdod) shortly after mid-day. I went from here to the sea beach, a distance of three miles, in search of any remains of the ancient city, but nothing could I see but endless mounds of drift sand, over which we stumbled ankle deep; on the shore itself are the ruins of a rectangular barrack of sandstone, similar to the walls of Askelon, and at about a third of the distance on the road to Jaffa. It probably was a station connecting the two cities; it measures about 120 feet by 50 feet, with semi-circular flanking towers at each angle, and two on either side. No ancient pottery or glass was observed about, but there were a few broken bottles of modern construction, which looked as if they had once held beer.

Ashdod itself is a mean Mahometan village, situated on a gentle eminence, surrounded with beautiful gardens and palm trees, but with no signs whatever of its ancient grandeur visible, if we may except the sarcophagus shown on photograph No. 263, supposed to be of an early type. The view of the Persian wheel (N'aura), driven by a camel, and of a palm tree, Nos. 264 and 262, were also taken in this village. To the west the sand rises high above the gardens, and each year swallows up a portion. In the centre of the village is the usual elevated mound of rubbish, here of a considerable height, ending in a conical peak—a good theodolite station, and there we proceeded at sunset, just the worst time for observing, as then the fellahin were returning from their daily labour. We were soon surrounded by the entire village, who in a half defiant, half good-humoured manner advanced to the attack, determined to capture our instrument, which they considered to be exerting some sinister influence over the country; luckily the mound was steep, and as they came up we pushed over the foremost upon those behind and managed to keep our position until the pole star was observed. I was obliged, however, to complete the observations next day when the men had left the village. The sheikh came in the evening and made his apologies for the uproar, and affected great penitence.

On June 6th and 7th the country to north and east was surveyed. About one mile N.E. of Ashdod the Wady from the Valley of Elah (now Wady es Sumt) effects its junction with another from the south which runs by Kuratiyeh. They are here the merest ditches, about 6 feet wide and 4 feet deep, and just now are quite dry. Their course was followed to the sea coast at a point four miles north of Ashdod, where they form lagoons of shallow water, supplied by the oozing up of water from the soil, and separated from the ocean by a bar of sand. Neby Yunas is built on an eminence at this point.

(To be continued)

## Foreign Masonic Intelligence.

BOMBAY.

FUNERAL OF W. BRO. H. H. AVRON.

[From the *Bombay Gazette*.]

The body of Mr. H. H. Avron, late Superintendent of the Bombay Sailors' Home, was buried in Sewree Cemetery on Friday afternoon, when the unusually numerous attendance of mourners testified to the high respect and regard felt for the deceased.

Although it was rather an advanced hour when notice was sent round to the friends of Mr. Avron that the funeral would start from the Sailors' Home at half-past four o'clock the same afternoon, and that those who are Freemasons were invited to attend as such, the shortness of the summons did not prevent a very great gathering—so great, indeed, that we believe the funeral procession was larger than is ever remembered to have been seen before in Bombay. Nearly seventy carriages followed the hearse. The mourners were almost all Masons, and amongst the number were some Parsees. The brethren were habited in the costume of their Order, and, in accordance with ancient usage, wore sprigs of Acacia.

Arrived at the tank bordering the compound of Government House, the whole party alighted, and the coffin was taken out of the hearse. On the top of the pall rested the emblems of different degrees in Masonry to which the deceased had attained, together with the badge of truth and uprightness. The procession then moved up the hill leading to the cemetery. In front marched the Grand Tyler, with drawn sword. Then came the Past Master of Wor. Bro. Avron's Lodge, "Concord," supported on each side by a Worshipful Master. Next came the Chaplain, succeeded by the coffin borne by brethren, with the officers of the before-mentioned lodge as pall-bearers, the rear consisting of a long line of Worshipful Masters and brethren. On reaching the cemetery, the burial service of the Church of England was read by the Chaplain, Bro. the Rev. W. H. Harper (Chaplain of Lodge Truth, 944). At the conclusion of this most impressive service, the equally-solemn Masonic burial service was read by the Past Master of "Concord," and at the appointed passage the Master deposited his sprig of acacia in the grave, whereon the brethren generally threw theirs on the coffin. The symbolical white apron of the deceased was likewise deposited with the coffin, and the service was closed with the funeral honours due from the Craft.

We may add that W. Bro. Avron, at the time of his death, was Master of Lodge Concord, that he had ruled over several other Masonic bodies in Bombay, that in this part of the Masonic world he rendered great services to the Craft, services which will not easily be forgotten, and that are known, not only in India, but in America, with some of the most distinguished Masons of which he maintained a constant correspondence in connection with Freemasonry. Than W. Bro. Avron it would have been difficult to find a more earnest and thorough-going brother anywhere, and the untiring exertions he made for the good of the Craft must have been a heavy tax on the time and attention of a man whose ordinary occupation was one entailing a good deal of hard work daily.

Mr. Avron was a native of Bristol, and for some years followed a sailor's life. He held a certificate of competency as a Master Mariner. We regret to add that he leaves a wife and large family to mourn for him.

WEST INDIES.

[From the *Falmouth (Jamaica) Post*, June 27.]

It is our painful duty to record the death of Mr. John Anderson D'Souza, one of the most worthy and deservedly-respected of our fellow-parishioners in Trelawny, and the eldest son of David H. D'Souza, Esq., the principal of the extensive commercial establishment of D'Souza, Sons, and Lazarus. This melancholy and generally-lamented event took place at nine o'clock on the morning of Sunday, the 25th inst., the deceased having received during his illness of a few days the careful and constant attention of his medical and other friends, as well as that of the members of his family. But all human aid was unavailing, and he "walked the way of nature" in the 32nd year of his age, having sustained an irreproachable character in all the relations of life. It was his earnest request to have a Masonic funeral, and the request was complied with by the members of the Athol Union Lodge, who met at their lodge-room in this town, at half-past eight o'clock yesterday morning, in accordance with the requirement of a circular which was issued by the Master, Mr. John C. Lewis. The meeting was in every respect, as we have been informed, in the true spirit of harmony, and the usual formalities having been gone through, a procession was formed in the following order:—

Two Tylers, with drawn swords.  
Entered Apprentices, two by two.  
Fellow-Crafts, two by two.  
Master Masons, two by two.  
Two Stewards, with rods of office.  
Junior Guard and Secretary.  
Senior and Junior Wardens.  
Bible-bearer.  
Depute Master.  
Worshipful Master.

The Body, with three mourners on each side.

The procession reached the residence of the deceased brother at ten o'clock, and the Masonic funeral service was read by Master John C. Lewis in a solemn and affecting manner. The Masonic apparel and jewel of the deceased were placed on the lid of the coffin, and the procession was again formed in the order already mentioned, preceded by the constabulary body, and followed by merchants, public officers, planters, and other citizens, two by two, numbering upwards of 300 persons, independently of other parishioners to the extent of 1,500 males and females. The windows of houses in the streets through which the procession passed were filled by respectable families, all of whom manifested poignant regret at the death of a worthy member of the community. At the parish church the body was met by the Rev. Earnest A. Stewart, rector, the order of procession having been reversed. "The Dead March in Saul" was played by the Organist, Mr. James Atkins, until the congregation, exceeding 2,000 persons, obtained seats in every part of the sacred edifice. The rector read the 90th Psalm, at the end of which a chant was sung by the choir, and was followed by the reading of St. Paul's First Epistle to the Corinthians, 15th chapter, commencing with the 20th verse. The choir then sang the 298th Hymn:—

"Beneath our feet and o'er our head  
Is equal warning given:  
Beneath us lie the countless dead,  
Above us is the Heaven!"

The Organist played a solemn funeral march while the body was being removed from the church to the place of interment, where the concluding portion of the burial service was read by the rector. The Worshipful Master of the Athol Union Lodge then delivered a short and appropriate address to his assembled brethren, and thus closed the sorrowful ceremonies of the day.

The church bell tolled while the procession moved on to the church, the flags of all the vessels in the harbour were half-masted, and at nine o'clock the stores and shops in the town were closed in respect for the deceased, of whom it may be truly said he made many friends and never had an enemy. The large number of persons of all classes belonging to Trelawny and the parishes of St. Ann, St. James, and Hanover, who mournfully followed the remains of Mr. John D'Souza to their last resting-place on earth, afforded evidence of the fact that he lived esteemed and died regretted by all who were acquainted with his many excellent qualities. In commercial transactions he was a man of strict integrity; he bore the reputation of a fond husband and father, a dutiful son and affectionate brother, and a sincere friend; and to the poor and afflicted of his fellow-creatures, "he had ever a tear for pity, and a hand open as day for melting charity." We sympathise with his parents, wife, child, and other relatives to whom he was endeared, in their sad bereavement, and we trust that they will be sustained in their affliction by Him, "Whose Name is Love."

[From the *St. George's Chronicle*, July 1.]

A Masonic Ball, at Mount Moriah, came off with éclat on Thursday evening. Never, in our memory, has there been so successfully got up and carried through an entertainment of the sort. From an early hour of the evening, the parties invited began to arrive, and were received by the R.W.M., Mrs. Aird, and the Stewards: and at about 8 p.m. dancing commenced, and was kept up with scarcely any intermission until a little after midnight. We observed a large number of members of "Caledonia" present, and as all of the Craft in attendance were properly clad, the effect of the first entertainment of the description given in Grenada will not soon be forgotten. At supper—which certainly was most elegant and sumptuous—the company also enjoyed themselves; and, in discussing the good things provided, the time was spent in the full enjoyment of that rational festivity and social harmony which should always prevail—more especially upon such occasions—amongst those who "meet upon the Level and part upon the Square." After supper, the toasts proposed "from the chair," by the Worshipful Master, were "The Queen and the Craft," "Our Brother, the Prince of Wales, and the rest of the Royal Family," "The Grand Masters of England, Ireland, and Scotland," and last, though not least, "The Ladies." Dancing was resumed at 1.30, and kept up until gunfire. The meeting then separated,

all who had been present being, "happy to meet, sorry to part, and happy to meet again."

#### SOUTH AMERICA.

[From the *Callao and Lima Gazette*, June 28.]

There is no institution, however pure the motives that gave it birth, or however great the usefulness which it displays, that is not open to detraction. It has been eloquently said that, "It is a grovelling taste to delight in distinguishing great characters by their faults alone; in tracing an eagle's flight by its earthly shadow." As of men, so of institutions, which are the work of men—all are open to detraction. Among the many, perhaps none more so than Freemasonry, than which no society was ever founded with loftier objects and upon more honourable principles. Those who decry it are ignorant of its character, or who have the misfortune not to be able to appreciate it. The public newspaper is not a fitting medium to discuss the beauties of the noble Order which stands as the solid rock in the civilised world, against which even detraction is powerless, since its ever-swelling stream diverges into broken rivulets as it approaches in its course the iron shores that protect the beacon light to men.

There are many thousands of Freemasons in this important republic, and their number increases, we might say, daily. It is an Order that needs no defence, for it knows no crimes and heeds no fears. True, like all societies, it has its abuses, for "where's that palace whereinto foul things sometimes intrude not?" But the abuses of the Institution are not inherent in, but foreign to, the Order. It would be well for mankind if practical Freemasonry were to influence worldly transactions more than it does; if its sublime principles were more universally followed and its solemn injunctions more scrupulously observed.

To-day we willingly devote a portion of our space to chronicle the great celebrations which have taken place in Lima and Callao, since it is well that the administrations of the several lodges in the two cities, for the current year, should be known. It is a mistaken notion that such celebrations are in themselves Freemasonry, and that all that is good in the Order is to be found at the convivial board. It is not so. The banquet affords only the occasion on which the Order may be known by those who are not of it. Nor is it within the portals of the building consecrated to Masonry that the virtues of the Institution are displayed—it is within the human heart that the sacred altar is built; it is in the human breast where the principles are actively at work, and it is in the outward work of the true Mason that the beauties of the ancient Order are practically exemplified. Whether Freemasonry will make a bad man good is certainly problematical; but that it will make a good man better will not be denied by those who know its obligations and its powers. It is indeed the "oxygen of the moral world," and has a purifying and healthful influence wherever it is known—and where is it not known? It is the handmaid of civilisation itself; it is built on the foundation of charity, and should be judged not by the weaknesses of its followers—for all are human—but by the strength, force, and power of its principles and by the God-like attributes it possesses.

The advance of such an institution in any community must be satisfactory to those who can appreciate it, as we hope we can, and it will not, therefore, we trust, be deemed out of place by even the uninitiated that we should, on the recurring periods of festivities of the Brotherhood, devote a small portion of our space to the notice of an Institution honoured from time-immemorial.

#### GRAND CELEBRATIONS IN LIMA AND CALLAO.

On Saturday, June 24th (St. John's Day), in accordance with the ancient usages of the Order, the newly-elected officers for the present Masonic year were duly installed by the Grand Master of Peru, Senor Don Blas Alzamora, 33°, assisted by several members of the Grand Lodge. Similar ceremonies took place in Callao on the following day. The subjoined are the names of the lodges and their officers:—

*Orden y Libertad*, No. 2.—Worshipful Master, John Meiggs; 1st Warden, Arthur M. Wholey; 2nd Warden, Rios y Negron; Chaplain, M. St. Marie; Sect., Aurelio Alfaro; Treasurer, Gilbert Brandin; Master of Ceremonies, B. Prieur; Tyler, C. Maxton; Treasurer of Poor Fund, A. M. Leon.

*Virtud y Union*, No. 3.—Worshipful Master, Luis A. Leuthold; Senior Warden, J. Landever; Junior Warden, G. Echandia; Chaplain, M. Sologuren; Sect. J. Vizcarra; Treasurer, J. D. Luque; Master of Ceremonies, G. Clausen; Tyler, J. Fernandez.

*Estralla Polar*, No. 5.—Worshipful Master, J. Sanchez Silva; Senior Warden, Pedro A. Iribaren; Junior Warden, M. M. Salazar; Sect., M. Solor-

zano; Treasurer, J. A. Serdio; Master of Ceremonies, J. B. Saavedra; Treasurer of Poor Fund, Jose Casos.

*Orden y Reforma*, No. 7.—Worshipful Master, Ricardo Palma; Senior Warden, J. B. Fuentes; Junior Warden, M. Miranda; Chaplain, Aurelio Alfaro; Sect. J. Fuentes; Treasurer, M. Denegri.

*Cosmos*.—Worshipful Master, G. Hohagen; Senior Warden, C. E. Jones; Junior Warden, C. Davis; Chaplain, G. A. M. Mejer; Sect. N. Evans; Treasurer, Asker; Master of Ceremonies, J. Osborne; Tyler, Johnson; Treasurer of Poor Fund, D. Newman.

After the conclusion of the ceremonies of installation, upwards of three hundred and fifty brethren sat down at three separate grand banquets. Previously, however, the poor were admitted within the gates of the Temple, and the sum of one hundred and fifty soles was distributed amongst them. Several poor brethren and other applicants for charity were voted sums of money for their immediate wants.

The greatest harmony reigned amongst the brethren, and brilliant speeches were made upon the occasion. What added much to the solemnity of the proceedings was the reincorporation by a decree of the Grand Lodge of the symbolic lodge "Paz y Orden," that had from some motives not properly understood by its members become irregular, and was so declared; but the true spirit of Masonry was here manifested—the past was forgotten, and its erring brethren welcomed back to the fold.

The three banquets were under the respective direction of Aro. Rotalde, of the Hotel Morin, the second under Gatillon, of the Hotel Anglais, and the third under Bundichon, in the Calle de Mantas. As may be well supposed, the three grand caterers did their best to outvie each other, and they succeeded to the entire satisfaction of the brethren. The feast lasted until eight in the evening.

On Sunday another new lodge in Lima was installed by the Grand Master, under name of "Alianza y Firmeza." The following are the officers to whom the charter has been granted:—Worshipful Master, Dianisio Derteano; Senior Warden, E. Corrochno; Junior Warden, E. Plazolles; Chaplain, J. Nuvarro; Secretary, D. Ysquerdo; Treasurer, J. Mirandu; Master of Ceremonies, Bethancourt; Tyler, Belogron.

The installation was quite a brilliant affair, and after the ceremony a most sumptuous banquet was served to the brethren who assisted.

#### CONCORDIA UNIVERSAL (CALLAO).

The installation of the Worshipful Master and officers of the Lodge Concordia Universal, of this city, took place on Sunday, the 25th inst. On the occasion there was a very large attendance of the members of the lodge and visiting brethren. The ceremonies within the lodge, which are known only to the "free and accepted," were performed in a manner highly creditable to the Worshipful Master and those of the lodge who aided him. The following is the administration of the "Concordia Universal" for the current term:—Worshipful Master, Enrique A. Ziegler; Senior Warden, Lucio Richardson; Junior Warden, Frederico Rivera; Orator, Nicolas Chiuliza; Assistant Orator, Ester-van Dañino; Principal Secretary, Gil. Antonio Toledo; Assistant Secretary, Pablo Bocanegra; Treasurer, Sylvano Cavalie; Senior Steward, Alejandro Marsan; Junior Steward, Alejandro Herran; Master of Ceremonies, Leopold de Caila; Assistant Master of Ceremonies, Luis Kiffer; Steward of Charity Fund, José Origio; Senior Deacon, Juan I. Plunkett; Junior Deacon, Frederico Jansohn; Inner Tyler, Eduardo Lee; Outer Tyler, Vicente Molina.

The brethren retired from labour to refreshment, and partook of a splendid banquet, presided over by the Worshipful Master, who was supported on either side by worthy and distinguished brethren, high in the Order. About eighty guests were present, who did ample justice to the repast. There were, of course, the usual loyal toasts, and some very excellent speeches were made.

It is gratifying to notice that Freemasonry is taking a firm hold in Peru, and that, despite the few ignorant men who decry it, it is advancing with rapid strides, as it is in all other parts of the civilised world.

**HOLLOWAY'S PILLS.**—Bilious affections and stomach complaints induced by atmospheric heat or too liberal diet, if not at once checked, are often attended with serious consequences. When any one finds his ideas less clear than usual, his eyesight dimmed, and his head dizzy, while he is indisposed for all exertion, physical or mental, he may be sure that he is in immediate need of some cooling and purifying medicine. Let him send at once for a box of Holloway's Pills, after a few doses of which his head will be clear again, his spirits be elevated, and all his energies be restored. Printed directions for the guidance of patients in the use of this admirable medicine, are affixed to each box.—[Advt.]

## P o e t r y .

## RAMBLERS ROUND GLASGOW.

BY BRO. WILLIAM JOHNSTONE.

Ramblers round Glasgow!  
A bumper I ask you  
To pledge to our club,  
With a hearty huzzah!  
Born in the winter drear,  
Welcomed with jolly cheer,  
Cradled in Newton Inn,  
Baptized wi' snaw.

Nae wonder sic a club  
Grew up a sturdy cub,  
Nursed by a score  
O' gude fellows a'.  
As if by magic strong,  
It up to manhood sprung—  
Smiled at the snawdrift,  
Bade the winds blaw.

When the days langer grew,  
Flowers deckt the earth anew,  
Wee blue-eyed angels bright  
Bade it "God speed."  
Gowans and primrose pale,  
Violets that scent the gale,  
Spoke welcome to Ramblers  
Through wild brake and mead,

Wild songsters numberless,  
Far in the wilderness,  
Wood'd us and won us  
In "ilka green shaw."

Laverocks in sky so clear,  
Linties in whin and brier  
Sang, Love mother Nature,  
For she loves us a'.

Next came blithe Autumn rare,  
With brown'd cheek and golden hair,  
Proud that the Ramblers  
Her bounties should see.  
Black-boys and berries red,  
In rich abundance spread,  
For the field-roamers,  
So healthy and free.

Then old Winter so jolly,  
With crown of bright holly,  
And health-giving breezes  
A ne'er-failing store,  
Sang, If length of years you'd see,  
Breathe mountain air so free,  
There's life in the old boy  
Though grizzly and hoar.

Shade of M'Donald true,  
Warm-hearted, gifted Hugh,  
Still hover round us  
By hill-side and glen.  
May thy true spirit  
Each Rambler inherit,  
Thou chief of good fellows,  
Thou prince of good men.

## BURNS'S LODGE, TARBOLTON.

BY BRO. A. GLASS, M.M. No. 138, Ayr Operative, Scotland.

I've sat beneath the old roof-tree  
Where Burns oft spent the festive night,  
As happy as a king could be  
Among the honoured "sons of light."  
To me it was as Mecca's shrine  
To ardent Eastern devotee,  
Where Scotia's minstrel passed langsyne  
So many hours of joyous glee.

What hallowed recollections throng  
Around that spot, endeared to fame?  
What happy scenes of love and song  
Are conjured up in Burns's name?  
What mystic fane, however grand,  
Can with the lowly lodge compare,  
Where, "honoured with supreme command,"  
Presided Fame's eternal heir.

Along the corridors of Time  
For ever sweep his deathless lays,  
And Scotia's sons, in every clime,  
Sing sweetly of their native braes;  
In fancy rove "whaur Lugar flows,"  
Where "hermet ayr" delights to stray,  
Or "boony Doon" in beauty goes  
Past hoary, haunted Alloway.

Nor sylvan bower, nor tiny flower  
That blooms where wimplin' burnie strays,  
But he possessed the innate power  
To twine around them fadeless bays,  
In Nature's Lodge, supreme and grand,  
He sat as Master in the chair,  
And shed a glory o'er the land  
That time nor change can e'er impair.

His was the keen, prophetic eye,  
Could see afar the glorious birth  
Of that Great Power, whose mystic tie  
Shall make "One Lodge" of all the earth;  
Shall usher in the reign of light,  
"Ring out the false, ring in the true,"  
Cause man to walk "square" and "upright,"  
And Wisdom's path of peace pursue.

## ORDERS OF CHIVALRY.

## FORMATION OF A PRIORY OF MALTA AT LIVERPOOL.

A Priory of Malta, under the warrant of the Jacques de Molay K.T. Encampment, holden at Liverpool, was formed on the 21st ult., at the Masonic Temple, Hope-street. Several Eminent Knights and distinguished members of the Supreme Grand Council, attended.

Letters were received from the Very High and Eminent Deputy Grand Master, the Rev. John Huyshe; the Earl of Limerick, V.E. Grand Prior; Lord Eliot, P.G.C. Cornwall; Captain Cope, D.P.G.C. Cheshire; and other distinguished Knights Templar, expressing their regret that they were unable to be present, and wishing success to the new priory.

The ceremony was most impressively performed by Sir Patrick Colquhoun, assisted by other Eminent Knights from Grand Conclave.

The Knights Templar having received the Mediterranean Pass, and being admitted, the following principal officers were appointed:—Eminent Prior, H. Bulley; Captain-General, E. Pierpoint; Lieut.-General, Capt. T. Berry; 1st Lieut., Lieut. A. Mott; 2nd Lieut., J. Mercer Johnston, M.D.

The priory being closed in form, a banquet was afterwards partaken of at the Adelphi Hotel.

## SCOTLAND.

## GLASGOW.

The Caledonian Royal Arch Chapter of Unity, No. 73, met at their Hall, Buchanan-street, on the 25th ult., when the following officers were present: Comps. D. Gilchrist, M.E.Z.; T. Findler, H.; W. Donaldson, as J.; G. McLeod, S.E.; G.W. Wheeler, P.S.; and W. Green, A.S. Visitors: H. McCallum, M.E.Z. 69, and W. Green, 69. A request was preferred by Comp. McCallum, on behalf of Andrew's Chapter, 69, to have a member exalted for them, as he was about to leave for Calcutta. This was cheerfully acceded to, and Bro. George Watson Morrison of Lodge 408, was accordingly duly exalted to the Holy Royal Arch. There being no other business, the chapter was closed and the Comps. adjourned to refreshment.

## METROPOLITAN MASONIC MEETINGS

For the Week ending August 12, 1871.

## MONDAY, AUG. 7.

Lodge 1319, Asaph, Freemasons' Hall.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, AUG. 8.

Lodge 548, Wellington, White Swan, Deptford.  
" 1269, Stanhope, Thicket Hotel, Anerley.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (820), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

## WEDNESDAY, AUG. 9.

Lodge 1228, Beacontree, private rooms, Leytonstone.  
" 1260, Hervey, Iron School Room, Moore Park, Walham Green.  
" 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

## THURSDAY, AUG. 10.

Lodge 1227, Upton, Spotted Dog Tavern, Upton.  
" 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters-road, Holloway.  
K.T. Encampment, Temple Crossing, Horns Tavern, Kennington.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

## FRIDAY, AUG. 11.

St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

## SATURDAY, AUG. 12.

Lodge 176, Caveac, Radley's, Blackfriars.  
" 1328, Granite, Freemasons' Hall.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

## THEATRICAL.

ROYAL STRAND.—The reappearance Mr. S. Clarke, the popular American comedian, on last Saturday, in his celebrated impersonation of Dr. Pangloss, in Coleman's comedy of "The Heir at Law," was received by one of the largest audiences we ever remember seeing at this ever-popular and most fashionable theatre. He has just completed a brilliant tour of eighteen months through the United States of America. His acting is unimpaired, and must be pronounced now to be of the highest order of merit. He must be seen to be fully appreciated, as no language can give a correct idea of his inimitable acting. He received the heartiest welcome, and at the end of each act had to appear before the curtain for the applause of the audience. The performances commence with "Lodgers and Dodgers," followed by the "Heir at Law," and conclude with Byron's celebrated burlesque "Miss Eily O'Connor." The company now includes Miss Ada Swanborough, Mesdames Louise Claire, Raymond, Jenny Lee, Rose Cullen, Asborne, Armstrong, and Topsy Venn, Messrs. Harry Paulton, Walter Joyce, John Wallace, E. Chamberlain, H. J. Turner, and Edward Terry.

OLYMPIC.—In spite of summer weather, which has a tendency to draw audiences anywhere than to theatres, yet this fashionable theatre is filled every evening to witness "Dominique the Deserter." "Daisy Farm" is as fresh as ever, and the performances concluded with H. J. Byron's fairy extravaganza entitled "Giselle." The lessee and manager is Mr. W. H. Liston; directress, Mrs. W. H. Liston; whose well-known names are a guarantee of the good performances at this theatre.

VAUDEVILLE.—Bros. J. H. Montague, D. James, and T. Thorne find it unnecessary to change the programme, which now comprises "A Fearful Fog," "Tweedie's Rights," and "The Orange Tree and the Humble Bee," large audiences witnessing the performances every evening.



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FREEMASONRY & ISRAELITISM.

By BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

[The reader will be good enough to bear in mind, that the paper which was printed in THE FREEMASON of July 29th, on the peopling of the Islands by the Anglo-Saxons, and which, by a mistake, came out of its place, should be taken as immediately preceding this one. That was on the localisation of Israel, as this is on its Christianisation.]

XII.

Abraham and his seed were chosen of God to be the recipients, preservers, and promulgators of the great truth—the centre of all truth—the Divine Unity, and His attributes of holiness, justice, and mercy, and of His moral government of the world; so that, in the midst of universal idolatry, they should worship one self-existent, Almighty, holy, just, and merciful Being, obey new laws, and sustain new institutions in harmony with this knowledge and worship. This same seed appears, in the order of Divine Providence, to have been employed for the accomplishment of the same purpose, when, in subsequent times, the whole race of mankind had so far apostatised and gone astray from God, that idolatry, everywhere, not excepting the most advanced and civilised nations, was again in the ascendant. They were again to become as a light shining in a dark world—a beacon set upon a hill. "For thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring

thy [Israel] sons in their arms, and thy daughters shall be carried upon their shoulders; and kings shall be thy nursing fathers, and queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord" (Isa. xlix. 22-3). "Whereas thou hast been forsaken and hated . . . I will make thee an eternal excellency, a joy of many generations" (chap. lx. 15). "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name which the mouth of the Lord shall name" (chap. lxxii. 2). "Prepare the way of the people, cast up, cast up the highway; gather out the stones, lift up a standard for the people" (ver. 10). Such was the mission given to this wonderfully preserved people, not on account of their own righteousness, but as the chosen of the Lord, for their Father's sake, and for the accomplishment of God's own gracious purposes. Israel had cast off its allegiance, and had joined itself to idols, as its forefathers had done and were doing when Abram was called out of Ur of the Chaldees, to go through the land of the Canaanites, as a preacher of righteousness; and when they had, by the valour of their arms, often against fearful odds, made their way westward, and settled down in the Islands, they gave their idols to the moles and to the bats, and themselves to the God of their fathers, who had chosen Abraham and his seed for ever. But it was under another covenant, as it was ordained of old that it should be. In a word, they were to be, and were, Christianised. But what are the intimations that this should be?

I. The Israelites were not to continue under the law. Not only were they themselves to abandon the law, but the Lord was to divorce them from it. Judah, or the Jews, remain under the law; not so the Israelites. They are freed from the Mosaic covenant, with all its rites, and worship, and sacrifices. They have been divorced from it, for, as the Lord said to Jeremiah (iii. 8), "And I saw when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." Nevertheless, Judah was not divorced but was still held bound to the law. Israel, however, was divorced; and the Lord, upon one occasion, called for the bill of her divorcement (Isa. l. 1). As a divorced woman, she became desolate and forsaken; as she was, to all appearance, for several ages. But the Lord had declared, that however unfaithful she might be, He would never leave her nor forsake her, but would remain faithful to the promises He had given to the fathers. A great work was still before her, and she so multiplied, that, as the prophet says, "More are the children of the desolate than the children of the married wife" (Isa. liv. 1). It was to this same people (Israel) that it was said, "For the Lord hath called thee as a woman forsaken and grieved in spirit." And He adds, "For a small moment have I forsaken thee, but with great mercies will I gather thee." Nevertheless, she was divorced—dead to the law—for, as Paul illustratively and logically reasons, "If a woman, while her husband liveth, be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law . . . where-

fore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."

II. The Law, or the Mosaic Covenant, or dispensation, was not to be perpetual; that is, not to extend through all the times pointed to in the prophecies. That this dispensation was one of only a temporary character, and introductory to that of the Messiah, must be obvious, I think, to all who study the Old Testament, and have a perception of the exigencies which led to a Divine interposition in the introduction of the various dispensations. As the education of man for moral freedom is the chief end of his creation, as a rational being; and as reason requires instruction for its development, it follows from God's wisdom and goodness that the Divine enlightenment began with the beginning of the human kind; and as reason follows the law of development, not only must this instruction have had a commencement, but it must gradually progress, being only completed when the doctrines of God, of moral freedom, of Divine law, and of morality shall be fully developed; because then only will every condition of moral freedom be realised. That God wishes to enlighten the human mind, is an assumption we are compelled to make, since the training of man to moral freedom is in close connection with His holiness, and in accordance with His goodness and wisdom, also. The history of the world shews, however, that this subjective enlightenment has not realised the Divine purpose. Wherever man has been found, whether wandering in the wilds of savage independence, or living in the better regulated and more favourable circumstances of civilised life, he has exhibited himself as departing far from what his reason perceives and assents to, as the Divine requirement. Hence the necessity for an objective revelation, with its apparatus of miracles and prophecy, as attestations of its verity; and the necessity, also, of its being adapted to the gradually improving condition of man. Hence we find successive revelations—systems—covenants—laws, given to different individuals, families, and nations: containing gradually progressive, but partial, developments of truth and intimations of the Divine will, for the guidance of those to whom they were given, combined with peculiar positive institutions, adapted to the ideas and condition of the age for which they were vouchsafed. Thus, peculiar revelations, and required obligations—that is, laws—were made to Noah, to Job, to Abraham, to Isaac, to Jacob, to the Israelites, first by Moses, and afterwards by a succession of prophets. And when we see the imperfect intimations, often mere hints and allusions, given in the Hebrew records—the only intelligible records we have of primitive history—to the early religious revelations and institutions, as well as to the obvious and wide difference in the circumstances of those peoples and the peoples of later times, the discerning reader at once sees how little those institutions can have been intended to be understood as containing any elements of an ever-during and universal religion. In the plain terms of the several narratives, we discover nothing of the kind, and in comments on them, which the New Testament supplies, we have direct assurances to the contrary. In general, we find only that the servants of God, in the early ages, were accepted in acting, each according to the light vouch-

safed to him ; while, in other respects, we see peculiar institutions and announcements specially adapted to the peculiar ends and purposes of the dispensations. Thus we trace the approach to God through sacrifices, offerings, and formal services. Religious truths are conveyed under figures, and obligations are enforced by motives specially adapted to the wants and capacities of the persons addressed ; while temporal prospects or benefits are held out as the immediate sanctions. The chosen seed of Abraham were formed into a distinct nation ; idolatry was strictly forbidden, and God Himself was the king and ruler. The government was a Theocracy, and only such of the kings as recognised this fact, and regarded themselves as the Lord's vicegerents, were approved by Him. The Mosaic law appears, throughout, as a national law. All its commandments, including the Decalogue, are civil laws. The first and second commandments are laws of State in the Theocracy. Everything was restricted to the nation, and the principal ceremonials of the law were confined to Jerusalem, where all the males were required to present themselves three times in the year. The many intimations which we find in the later writings of the Hebrew church (the Prophets) of the future extension of the true religion—the bringing in of the remote nations to the Israelitish church—of the whole earth, in fact, being brought by and into it—"The fulness of the Gentiles"—these alone would suffice to show that the forms and ceremonies which the law prescribed could not be meant for perpetual and universal obligation ; while the character of many of them sufficiently indicates that they were only symbolical, representative, or material types, or figures, of something beyond and better than themselves. "The latter days"—the times of the Messiah—were, in fact, often alluded to, more or less clearly, as those in which all mankind should be brought to the knowledge of the true God, and should form an universal church, in which Israel should occupy a prominent place, as part of it. Another covenant was to supersede the Mosaic one. The precision and formality of the law were in some measure extended and spiritualized by the prophets. Ezekiel (ch. xviii.), in fact, represents the Lord as positively abrogating one law—visiting the sins of the fathers upon the children—and Isaiah strongly declares against sacrifices and sabbaths, excepting, no doubt, their spiritual significance (ch. i. 13), while Micah (ch. vi.) specifically declares that neither burnt offerings nor other description of sacrifices or oblation, were to be required of Israel ; and Jeremiah plainly announces that the law was to come to an end ; or, rather, was to be superseded by a better, that is a more spiritual, covenant : "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah : not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them up out of the land of Egypt (which my covenant they broke, although I was an husband unto them, saith the Lord) ; but this shall be the covenant that I will make with the house of Israel : After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts ; and I will be their God, and they shall be my people. . . . If those ordinances [the sun, moon, and stars] depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. xxxi. 31-36).

Thus, even from the intimations in the Old Testament, as well as from the peculiar character of the Mosaic dispensation itself, and its being obviously and avowedly disadapted for other than the people of which Jerusalem formed the centre and seat of Divine worship, it follows that it was designed only for those who dwelt within

reach of the Holy City, and was intended only for a temporary purpose.

But though Moses was to be thus superseded, Israel was not to be left without a lawgiver and a law, as is testified by many passages in the prophets, and even by Moses himself, in the well-known passage, Deut. xviii. 15-19, when the Lord said to Moses, "I will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto thee ; . . . I will put My words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto My words, which he shall speak in My Name, I will require it of him." I am not unaware of the interpretation which most of the mediæval Jews have given of these words, referring them, notwithstanding the singular form of the noun *nebia* (prophet), to a succession of prophets, and not to a single person ; but I cannot help thinking, that, although they may have some reference to a succession of prophets, the form of the promise, which evidently refers to a distant time, as also the likening of the prophet to Moses—who was pre-eminently a lawgiver, and the introducer and mediator of a new dispensation, though a prophet also—point not to a number of men, who, though prophets, were none of them lawgivers (but only enforced the obligations of the law of Moses, and threw upon it a higher and more spiritual aspect than its mere letter presented, while they shadowed forth, in various ways, its transient character), but to One who was to be superior to all. If the promise be looked at impartially, and without any foregone conclusion, it appears to me that it must be seen at least to indicate—as many both early and later, and very eminent, critics decide—a line of prophets culminating in one eminent individual, the Messiah—who, only, was to be like unto Moses ; for, as the writer of the verses at the end of this Book (concerning the death of Moses) testifies, "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (ch. xxxiv. 10). This writer both Jews and Christians believe to have been Ezra, who did not live till after the two kingdoms of Israel and Judah had been destroyed, and the prophetic era closed. And thus the ancient Jews understood this prophecy, for though Maimonides only says that the Messiah should be endowed with wisdom greater than Solomon's, and should equal their master, Moses, those preceding him went much further—this being a common saying among them, which Abarbinel sets down in his commentary on the minor prophets : "He shall be exalted above Abraham, be lifted up above Moses, and be higher than the angels of the ministry." To this may be added that the cabalistic observation mentioned in Baal-Hatturim is not to be quite neglected, which says that the fifteenth verse begins and ends with the letter *nun*, which is the numeral letter for 50, importing that to the prophet here promised should be opened the 50 gates of knowledge, 49 only of which were opened to Moses ; and that this verse consists of only 10 words, to signify that they were to obey this prophet as they do the 10 commandments. The observation is, no doubt, weakly grounded, but it contains a most illustrious truth, showing that they believed that Moses here speaks of the Messiah. This prophet, then, who was to be raised up from among the people whom God chose to be the depositaries of His name and worship, was to be a legislator, as Moses was. He was to give a law, consequently, a more excellent law ; he was to introduce a better covenant, for if the Mosaic covenant had been perfect—that is, to accomplish all the purposes of the Lord—there would not have been the promise I have quoted from Jeremiah, of the days approaching in which the Lord would make a *new covenant* with the house of Israel.

III. Thus we see, that, though the Israelites were divorced from the law and its ceremonial worship, they were to be married to one another. The prophet Jeremiah (iii. 12-14) was directed to go and proclaim these words towards the north, to which Israel had been carried captive : "Return, thou backsliding Israel, saith the

Lord, and I will not cause mine anger to fall upon thee, for I am merciful, saith the Lord, and will not keep anger for ever ; only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers, under every green tree, and have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord ; for I am married unto you, and I will bring you to Zion." But before that return to Zion can take place "The children of Israel shall return, and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days" (Hosea iii. 5). Here are two noticeable things : (1) The children of Israel are to return from their idolatry (ver. 4), and seek the Lord their God, and David their king. Who is this David their king ? Not the son of Jesse, for he had died long since. It must be David's successor—the spiritual king of Israel—the Messiah—David's son and heir, who is to reign over the house of Israel for ever (2 Sam. vii. 16 ; Ps. lxxxix. 3, 4, 29-37). (2) Next, it was to be in the "latter days." Now, the "latter days," or the "last days," have always been understood, by both Jews and Christians, to denote the days or time of the Messiah. The Rabbi Nachmanides says, "According to the words of all, 'the last days' denote the days of Messiah ; and so Rabbi David Kimchi, on Isaiah ii. 2, where the phrase occurs, writes, "Wherever 'the latter times' are mentioned in Scripture, the days of the Messiah are always meant." This being agreed, it is clear that the king, and the law, and the worship of the "latter days," are not to be under the Mosaic dispensation, or the old covenant. Besides, seeing that all nations are in these latter days to be brought to the knowledge and worship of the true God, as are also Judah, or the Jews, through the instrumentality of Israel, and that Jerusalem is the only place in which sacrifices and the ceremonial worship can be carried on, it must be under a new law and dispensation, and an universal king, even David's son and heir, of whose kingdom there shall be no end.

In accordance with all this, we find that when the Anglo-Saxons had been fully established in these islands, and had become the rulers, they were converted to the Christian faith, and have ever since been spreading it abroad, by means of the written Scriptures, Old and New, and the preaching of those Scriptures in all the nations of the earth.

Let it not be supposed by my Christian brethren, that in thus reasoning with reference to the literal or natural seed of Abraham, and the literal and natural Israel, that I ignore the fact of a spiritual seed of Abraham, and of a spiritual Israel. By no means. There are two things to be here observed (1) that I am standing upon ground common to both Jew and Christian. My proofs of Israel's character, localisation, and mission, are all derived from the Old Testament ; not because I could not find many proofs—more and stronger, probably—in the New Testament than I find in the Old ; but in THE FREEMASON I am precluded from doing so by a mutual understanding between the two classes of religionists. (2) That many of the Old Testament prophecies of the destiny and work of Israel are, as I have shown, to be literally fulfilled, in accordance with the language in which they are delivered. That they are to have a spiritual fulfilment, also, I firmly believe, as well as that there are many Old Testament prophecies concerning the spiritual seed of Abraham—the seed by faith—the spiritual Israel, and therefore the heirs of the promises. But for the reason stated, I here pass over all these, and occupy neutral ground. Glorious will be the day, and happy they who live to see it, in which the stick upon which is written, "For Judah and for the children of Israel, his companions ;" and the stick upon which is written "For Joseph the stick of Ephraim and for all the house of Israel, his companions," shall be taken and be joined one to another, so that they shall become one stick ; and when it shall be said unto them, "Thus saith the Lord God, Behold, I will take the

children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them: they shall be my people, and I will be their God. And David, my servant, shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes and do them. . . . And my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant . . . my tabernacle also shall be with them; yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezekiel xxxvii. 19-28).

**ABERDEEN RECORDS.—No II.**

BY BRO. W. P. BUCHAN,  
*Hon. Cor. Mem. German Masonic Union.*

(Continued from page 443.)

Being anxious that the following eight "Laws and Statutes," which were *ordained* by the Aberdeen Lodge in 1670, and which were shortly after recorded in their old book, should appear in THE FREEMASON as correctly as possible, I have managed to get, in addition to the copy referred to at page 442, the perusal of another copy taken by a different party—for this latter I am indebted to the kind courtesy of Bro. William Garey, the author of "Reflected Rays of Light on Freemasonry," and I am happy to say that both copies agree:—

[Copied from the Mark Book of the Aberdeen Lodge.]

This Account Book appertains to us the Maister Meassone and Entered Printises of the Honourable Lodge off Aberdene, Wherein is contained the wholl Lawes and Articles of the Measson Craft to all succeeding Generations in that airtt, Be us who are the authoires and subscryuers of this Book. And Lykwayes all the debtes Resting to us and all the Debtes we shall be Resting to others is contained in this Book. As after ffolloweth wreatten be James Anderson, Glassier and Measson and clerk to our Honourable Lodge.  
27th December 1. 6. 7. o

*Laws and Statutes. Ordained. Be. The Honourable. Lodge. off Aberdein. 27th. December. 1. 6. 7. o*

FIRST STATUTE.  
*Article for the Maister.*

Wee Master Masons and Entered Prentises all of us under subscryuers, doe here protest and vowe as hitherto wee have done at our entrie when we received the benefit of the Mason Word that wee shall owne this honourable lodge at all occasions except those who can give are Lawfull excuse, or of sickness, or of being out of Towne.

SECOND STATUTE.  
*Maister continued.*

And lykwayes wee protest to own the Maister of the forsaid Lodge as a sufficient judge to decide quarrels and all faults that shall be committed in our Lodge, and to exact all fynes according to the cryme committed, and to pardon faults, he always taking the voice of the honourable company, and if any person be contumacious and will not pay the fyne imposed upon him, he being found guilty, in that case the forsaid Maister and his brethren has full power to cause his officer to poynd his work Loomes (tools) especially, or anything else belonging to him, att all occasions, and the officer to have one or two of our number, given him for assistance for that effect if necessity require, and if the forsaid massone that is rebellious shall goe to another judge and compleane and will not refer himselfe to the will of the honourable company being sworne to

that Lodge, in that case, the Maister of our Lodge, and his brethren will go to that judge he complains to and will make him a perjured man, and never any more heirafter to be received in our Lodge, nor have any pairt nor portion in charitic, nor mortified means, nor none of his ofspring although they be needful, nor gate any more employment with any of our number, nor from any other far nor near in so far as we can hinder, excepting always such actions of Law as debts sowmes of money, houses, mealles, cloathes, prentise fies, dyets, selling or buying of houses or ridges (or rigs), or yarges, or workmanship to one another, if the Maister of our Lodge and his brethren cannot decyd it, in that case they have libertie to go before the common judge of the land, or Towne they live intill, and free of this their oath.

THIRD STATUTE.  
*Wardens.*

And Lykwayes wee all protest by the oath we have made at our entrie to own the Warden of our Lodge as the next man in power to the Maister, and in the Maisters absence he is full Maister, he allwayes choysing a warden to supply his place for that tyme, and he has power to fyne and exact fynes and to pardon faults allwayes with consent of the willes of the company, and the forsaid Warden is to continue in his office and cannot be changed without a great fault, or his owne will to demitt his charge, or incapacity to go about it, or the willes of the company to take it from him, But the Maister of our Lodge is only to continue a yeire from Saint John's day to Saint John's day, but to continue any longer is the willes of the company. But allwayes every yeir a new choysing of a Maister. A Box Master is to be chosen everie yeir, and to continue no longer as the will of the company thinks fit, and Maisters for the Box to be chosen only from among the company because the Maister keeps one key and the Warden another. A clerk is to be chosen everie yeire because wee allow no sallarie to him it is only a peice of preferment. Our officer is to be continued till another be entered in our Lodge. Wee ordaine lykwise that no Lodge be holden within a dwelling house where there is people living in it, but in the open fields except it be ill weather, and then let there be a house chosen that no person shall heir nor sic us. Wee ordaine lykwayes that no measson shall begin to discourse on any affairs belonging to our Lodge or calling in table talk without libertie asked and given. Wee ordaine lykwayes that none of our number shall whisper or round together in company with us without leave asked and given, all under the faylzic of the Law of the Lodge or will of the company.

FOURTH STATUTE.

*Laws for the Box for our poor, never practised heirtofore in Aberdeine.*

Wee under subscrybers doe protest be all the oathes we received at our entrie to the benefit off the Measson Word, that wee shall owne and mentain the Measson Box of Aberdeine and of this our lodge, according as wee have begun as the authoires of it and shall employ any money therein, or shall be put therein, to no other end but for the use and mentenance of our distressed brethren, especiallie those of our own Lodge, if by accident they are maimed of leg, or arme, or blind, or aged and cannot work, or suffered stress by fire; in that case those being of our own Lodge wee are ingadged be oath to supply them according to our abilitie and according as this our mortified stock grows greater, we obelidge ourselves, and all our successors, to enlarge our charitic towards all such persones as shall be found needful belonging to our own Lodge. But never to break the stock. But such persones as doe lavish their tyme in drunkenness, and other debaushries, and can and will not work, though they draw on them and they reduced to poverty, by reasson] of ther debaushries, in this case although they belong to our Lodge yet wee are not obelidged to mentaine them in ther poverty, but in so far as can honestly burrie them.

As for ther children belonging to our Lodge, if thirr parents hath lived honestly and virtuously, or have been Maisters of our Lodge in ther tyme, and if those children be virtuously inclyned, out of Christianity, and for the respect wee bear to ther deceased parents, wee are obelidged to see them educat and put to schooles and trades, according to ther inclinationes and to bestow upon them for that effect such a competent supply as wee are able to give on breaking our stock allwayes referred to the will of the company.

As for the Meassons who are strangers to us, and are reduced to poverty, or lame, or blind, wee are obelidged to supply them at the present tyme according as wee are able, and as the willes of the company think fit, but not to mentain them allwayes though they live among us and not to wrong our own poor.

But if necessity requyre wee the members of the Honourable Lodge hath power and all our successors, and after comers in the Measson Crafte, to take out of the Box as much money as will give a treat to any nobleman or gentleman that is a Measson, or for any other affaires of the Lodge. The stock allwayes to be kept wholl but only the annual rents to be disposed upon as the will of the company thinks fit, for the wellfare of the Lodge, and if wee have no use for spending money wee are obelidged to make up the stock with it, and all wee can add to it, and give out the stock to ane sufficient debtor with ane sufficient cautioner.

And seeing wee who are the authoires of this so charitable a deed, and have vowed to mentaine the forsaid Meassone Box of Aberdeine, according as wee have begun for such a good end, Wee therfor strickly command all our after comers and successors in the Meassone Crafte, that they shall never enter any man in our Lodge, but shall be tyed be oath for the wellfair of the Box, as he is tyed for the benefit he receaves at his entric, and if any man of this our Lodge, or our after comers, and successors in the Meassone Craft shall break any of this our Statuts, and lawes, or employ any of the aforesaid money wee mortifie for pious uses, for self interest, he is to be accounted a perjured man not keeping covenant, a breaker of all just lawes and the malediction of our poor, to light upon him till he restore twofold, being once sworne and tyed to the aforesaid Box.

All these statutes wee command all our successors in the Measson Craft to observe and keep and to employ the money in the foresaid Box for no other end but for the uses above mentioned, and so the Lord will bless you and the works of your hands which is the heart wish and desire of us all who are the authoires and subscrybers of this Book.

(To be continued)

**PROV. GRAND LODGE of DEVON.**

On the 3rd instant, the annual meeting of the Grand Lodge of the Province of Devon was held at Paignton, when there was a very large gathering of members present, consisting of some 300 brethren, mostly past and present officers. The little town of Paignton, which is beautifully situated in Torbay, and commands fine views of the splendid basin from Torquay to Berry Head, was *en fite*. There were two or three hundred triumphal arches, and many flags of welcome were hung out from the houses of the inhabitants, who turned out in large numbers to see the procession.

Amongst the brethren present were the R.W. the Rev. John Huyshe, Prov. Grand Master; L. P. Metham, Deputy Prov. Grand Master; J. Harris, P.M. 1092, P.P.G. Reg.; N. Clarke, W.M. 164; H. G. Beachey, P.M. 1138; Capt. J. Keyworth, S.W. 164; J. B. Gover, P.M. 70, P.P.G.A.D.C.; S. Jew, P.M. 105, P.P.G.T.; J. Hambly, P.M., P.P.J.D.; J. Sharland, P.M. 1125, P.G.T.; J. Littlejohn, 372; W. A. Goss, P.M. 328; J. T. Smith, S.W. 223; E. A. Davies, P.M. 1099; I. Watts, P.M., P.G.T.; A. Huxtable, W.M. 1135; D. Attwood, S.W. 1135; E. S. Keall, J.W. 1135; Capt. J. Tanner Davy, P.P.S.G.W.; C. Langdon, I.G. 1254; D. Watson, S.W. 528; Dr. R. Thomas, 1125, P.G.S.W.; B. Barber, S.S. 1254; J. W. Bovey, 328; I. C. Radford, P.P.G.D.; J. L. Chabrol, 105; H. R. Somes, W.M. 1255; W. F. Quick, W.M. 39; W. Fabyan Windeatt, Org. 70, 1247; H. Miller, P.M. 159; W. K. Michell, P.M. 156, P.G.A.D.C.; J. Gregory, 112; J. K. Price, P.M. 202, P.G.S.; A. Bartlett, P.P.G.A.D.C.; H. S. Smith, P.M. 954; J. M. Liffey, P.M. 223, P.G.S.; T. B. Forster, W.M. 189; M. A. Coates, S.W. 189; R. M. Andrews, W.M. 70; S. Keys, P.M. 248; S. B. Colston, P.M. 248; C. S. Willshire, P.M. 251, P.G.D.C.; E. Roseveare, W.M. 1099; W. T. Pilditch, J.W. 156; W. H. Gillman, J.W. 1099; F. Simons, W.M. 251; G. W. Phillips, J.W. 202; E. Tavnell, S.W. 202; J. Lynn, W.M. 230; C. Watson, J.W. 954; J. Daud, S.W. 39; J. C. Shepherd, P.M. 159; W. H. Triplett, S.W. 1255; W. Howard, P.M. 245; J. Hicks, J.W. 1255; M. Paul, W.M. 954; J. Mills, W.M. 1125; J. Ripper, J.W. 1212; Rev. Dr. W. L. Pope, P.G. Chap.; J. Redgate, S.W. 1212; H. Davey, S.W. 1125; J. Johnson, P.M. 248; P. Dickes, P.M. 39, P.P.G.S.B.; J. Pridham, P.M. 710; W. Easton, P.M. 39, and P.G. Supt. of Works; R. R. Ellis, I.P.M. 156; H. F. Hearle, S.W. 156; H. W. Pedler, S.W. 248; R. Lambwood, W.M. 248; N. Williams, S.W. 105; S. S. Tremayne, P.M. 1212; J. Pursc, W.M. 282; J. Foot, J.W. 1096; W. Hugo, J.W. 1254; T. Lidstone, W.M. 797, P.P.G.S.W.; F. Follett, J.W. 797; J. Lidstone, 797, A.D.C.; J. Brown, P.M. 1099, P.G. Purs.; T.



Perry, S.D. 328; W. T. Maynard, P.M. 106; W. T. Thomas, W.M. 159; T. E. Owen, P.M. 710, S.G.D.; W. H. W. Sargent, S.W. 1099; W. Furze, O. 39; T. B. Patterson, J.W. 1135; J. Williams, J.D. 1139; H. Winsor, 777; A. B. Ninor, S.W. 710; J. Evans, 797; C. S. Hariand, P.M. 328; S. G. Blackmore, 106; B. B. Bastin, P.M. 106; G. Barry, P.M. 248; I. Latimer, J.W. 189, P.P.G. Sec.; A. F. Luke, J.D. 112; W. Joll, J.W. 230; W. Stone, S.W. 372; W. Cumming, W.M. 710; W. Moore; Rev. J. R. Nankivell, S.W. 1332, &c.; F. P. Holmes, P.M. 70; S. Thomas, P.M.; W. R. Shrimpton, W.M. 106; W. G. Lacey, 106; A. Bishop, P.M. 106; J. Bannerman, 230; L. D. Westcott, P.M. 70; G. G. Nicholls, P.M. 70, P.P.G.O.; C. G. Gibson, P.M. 189, P.G.J.D.; F. P. Balkwill, P.M. 189; J. W. H. Hawton, P.M. 954, 1091, P.P.G.D.C.; R. P. Cully, W.M. 1247; H. L. Brewster, P.M. 39, 1254, P.P.G. Reg.; J. Heath, P.M. 710, 309, P.P.J.D.; C. Knowsley, S.W. 70; M. Perrow, 710; Philip T. Skelton, S.W. 1247; James Clase, P.M., P.G.D.C.; John W. Tripp, P.M. 202; P. Warren, J. 1254; W. Oram, P.M. 421; Samuel Jones, P.M. 112, 1155, 1332; John Way, P.M. 39, P.G.S.; J. M. Blake, P.M. 666; J. H. Westlake, I.P.M. 666; J. Greenfield, P.M. and D.C. 328; Vincent Bird, P.M. 953; Major J. Yates, 1138, P.G.S.W.; B. T. Hodge, P.M. 164, P.P.G.D.; W. A. Treloar, 331; T. Oliver, W.M. 328; H. C. Hensley, P.M. 33; James Ellis, W.M. 1212; R. Lose, P.M. 159, P.P.G.P.; J. W. Cornish, W.M. 223; J. Montgomery, I.P.M. 223; H. Hooper, W.M. 1254; Captain A. Ridgway, P.P.S.G.W.

On the arrival of the down train, shortly before 11.30, the lodge met in the Assembly Room, which was admirably suited for the occasion. On a raised portion at one end of the room was an harmonium, which was ably presided over by Bro. Winderatt, of St. John's, No. 70, and Bro. Taylor, of Pleiades, 710, who, in the course of the day, performed some sacred and Masonic music. The Committee of Petitions met at the Guston Hotel, immediately on the arrival of the train, and did some valuable and benevolent work, considering all claims for relief which were brought before them.

Meantime the other brethren assembled in Grand Lodge, which was duly opened by the R.W. the Grand Master in the usual form. Bro. Major Yates, S.G.W., filled his chair, and Bro. Captain Tanner Davy acted as J.G.W., in the absence of Bro. Prinsep, and the other chairs were occupied by their respective officers.

The new Torbay Lodge, No. 1358, was then opened, and after the warrant had been read and the lodge properly placed, &c., the D.P.G.M., Bro. L. P. Metham, delivered the following oration, which excited much applause:—

Under whatever circumstances Masons meet, whether as individuals in the street or in the dwelling-house, whether in the lodge room, or on an occasion of greater solemnity like the present, one sentiment alone animates them, one opinion alone prevails as to the immutability of the principles to which they owe obedience and regard. Politicians differ as to the principles by which mankind are to be governed, although all profess, that in governing, they seek to confer the greatest amount of good on the greatest possible number of individuals. Religious bodies, although they invoke the name and rely on the mercy of the same beneficent God for temporal happiness and eternal salvation, have even shed each other's blood in their zeal for their own, and their hatred of another's faith. But Masons do not, cannot differ as to their principles; they would cease to be Masons the moment that any but the one true view of Masonry is entertained and acted on. The methods by which those principles are inculcated and enforced are, of necessity, antiquated, for they have been handed down from father to son, by oral tradition, through numberless generations. But being founded on eternal truth, they are firm and solid as they are venerable. In those four words of our ritual, "Brotherly Love, Relief, and Truth," are the germ of all our principles. We may ornament them, we may enlarge, we may elucidate, we may practically apply them, but still they stand unaltered; the beacon light which has shone through ages, when all else was dark, the pure morning star which is to lead the happy future to the time when sorrow and suffering shall pass away for ever at the presence of its expanded rays. When we look back to the history of the past and reflect on the ruins of the narrow prejudices and seemingly unpassable barriers it has demolished, and of the bitter animosities it has quenched; when we regard, too, the movements of toleration, peace, and goodwill it has created in the minds of its disciples, the principles of Masonry need no argument

for their support. They are the embodiment of charity in its truest, amplest sense: the charity which carries comfort and consolation to every one of our fellow-creatures in the hour of their need, to the widow and the orphan, the sick, the blind, the deaf, the dumb, the halt, and the maimed. It is that charity which encourages the feeble in their stern battle of life, aids the unfortunate in their troubles, and bids the despairing take heart again; which protects the weak and succours the oppressed of whatever race or creed. It is that charity which thinketh no evil and speaketh no evil, which gives to others the right it claims for itself, of freedom of thought and freedom of speech; it is that charity which not only preaches but practises peace and goodwill among men, and which, as the ritual of Masonry teaches us, leads us so to walk through life that we may raise our eye in humble and devout confidence in death—to that bright morning star whose rising shall bring peace and salvation to the faithful and obedient of the human race. Such are the words, Worshipful Master and brethren of the Torbay Lodge, which you, however feebly I may express them, one and all acknowledge, without a moment's hesitation, convey to your minds a correct description of the doctrines which Masonry enunciates to her children; not a sentence will pass your lips, not even a thought will cross your minds to protest that I have painted Masonry in colours too bright and glowing. No brother will be so great a traitor to those principles as to say, or even think, that Masonry is only a portrait of ideal excellence, meant as a pastime for poetical imaginations, rather than an employment for human nature's daily occupation; a theory to be expatiated on and admired, rather than a practice to be followed and obeyed. Its teaching is our truest staff in the battle of life; it instils into us patience and perseverance, and a firm trust in the final triumph of all that is good. The best of its lessons is the duty of work, constant work for ourselves and others; the idler in Masonry, like the slovenly husbandman, gets little for his pains when he merely scratches the surface: the earnest and industrious man who digs deep finds a mine of gold which will never fail. In its salutary influences it adds to the pleasant links which Providence has provided for strengthening social and domestic ties; to love Masonry and to care nothing for the home constitutes a paradox which no true Mason can understand. If Masonry, rightly practised, conduces, as I contend it does, to make men real, truthful, honest, independent, broad-minded, and warm-hearted to the outer world, surely in that inner world, home, it will make them kindly, considerate, and affectionate to those who depend on them for happiness and comfort. At best, life is not very long. A few more smiles, a few more tears, some pleasure, much pain, sunshine and song, clouds and darkness, hasty greetings, abrupt farewells, and life's play will close; and, injured or injurer, all will pass away and be forgotten. Is it worth while to hate each other or to wrangle on so short a journey? Be constant, then, I pray you, brethren of the Torbay Lodge, in the practice of active universal charity, not only the charity of almsgiving, beautiful and commendable as that is, but that higher, deeper, broader charity, which ennobles and sanctifies life. The one is lovely when even holding forth a cup of cold water to the passing weary pilgrim—let that be your delight and daily practice; but the other—digging a well in the desert, whose waters, once rising to the surface, shall flow on for ever, to quench the burning thirst of generations yet unborn—let that be the one aim and ambition of your lives as Masons. Let it be your earnest and lifelong purpose to make the world better and happier than you found it. If you have done, or have determined to do this, Masonry is not to you only an occasion for social gatherings and friendly recognition, it is not a sanded book, but, passing beyond the portals, you have entered the inner courts of the Temple, and there you will learn the true doctrines of Masonry, the lessons which smooth and adorn the path of life and cheer the bed of death. As a learned brother and minister of the Gospel in America has well said, "Remember, all the plans of Freemasonry are pacific. It co-operates with our blessed religion in regulating the tempers, restraining the passions, and harmonising the discordant interests of men, breathes a spirit of universal love and benevolence; adds one thread more to the silver chord of evangelical charity which binds man to man, and seeks to entwine the cardinal virtues and Christian graces in the web of the affections and the drapery of the conduct." Would all Masons but practice and enforce the doctrines Masonry teaches them, how much of the misery which the world has witnessed during the last year would have been avoided! The character of a true man is to hope all things not impossible, and to strive for all things not unreasonable. Why should we despair of the reason which has enabled us to subdue all nature to our purposes being competent, if permitted by the providence of God, to achieve the still more difficult task of enabling the collective will of mankind to bear down

the obstacles which human shortsightedness, selfishness, and passion oppose to a "consummation so devoutly to be wished?" To do this it only needs that every brother should practise what he so professes to admire, and that he should labour by night and by day, in season and out of season, to forward principles so beneficent and divine.

While the day hath light, let light be used,  
For no man can the night control!  
Or ever the silken chord be loosed,  
Or broken the golden bowl,  
May we build King Solomon's Temple  
With a true Masonic soul!

Bro. W. G. Rogers, G. Sec., next read the minutes of the last Provincial Grand Lodge, and then Bro. Jew, representing a committee, stated that £48 6s. 8d. was due for fees of honour. They had received of these arrears £18 17s. 8d., leaving a balance unpaid of £30 9s., and they regretted to have to report that, owing to the death of five of the brethren, the sum of £9 9s. was irrecoverable. This arose certainly from the want of perseverance on the part of the Treasurer, and the committee strongly recommended that all the fees of honour should be paid on the appointment to office, or within one month, or the P.G. Sec. make immediate application for the same. Bro. Jew then, while giving due eulogy to the conduct of the P.G.M., showed that the sum of £71 8s. was lost by making reappointments to honours, instead of appointing fresh men.

The P.G.M., Bro. Huyshe, thanked Bro. Jew for the report, and was much pleased with his courage in bringing up such a one. In respect to the latter part of it, referring to reappointments, he pointed out that the hopes of obtaining higher honours acted as an incentive to action, which more than counterbalanced any pecuniary loss—a point of view in which the lodge cordially concurred, and in support of which Bro. Captain Ridgway made an admirable and telling speech.

Bro. I. Watts moved that such of the brethren as were in arrears with their fees should be expunged from the lists; but, on the motion of the P.G.M., it was decided that they should have a month's time allowed them in which to pay.

The G. Sec., Bro. Rogers, read the statement of accounts, duly examined and signed by the auditors, Bros. W. Cann and Isaac Latimer, which showed a balance in hand of £211 os. 1d. The same brethren were appointed as auditors for the ensuing year.

The Report of the Committee of Petitions was read by Bro. Gover, mentioning the various grants made in charity. It wished to point out to lodges how permanent an advantage would be conferred on the province, if instead of making individual members governors or subscribers, all votes were purchased in the name of the lodge. It showed there was a large field for charity for the Devonshire brethren both in their corporate and individual capacities, and recommended the adoption of a plan, working excellently in other provinces, viz., the periodical purchase of life governorship or subscribership by a small quarterly payment of a shilling and upwards, by which means every brother would have the chance of having his name connected with some great Masonic charity, and thereby give an increased impetus to efforts on behalf of less fortunate brethren. After some remarks from Bro. Metham and Bro. Cap. Ridgway, the former in favour and the latter rather against this proposal, on the proposition of Bro. Metham, fifty guineas were voted the Protescue Annuity Fund, and fifty guineas to the Boys' School.

This was all the business of the lodge, and the brethren proceeded to church in grand procession, headed by the band of the Paignton Artillery Volunteers, taking in their walk a round of the town. The Rev. C. J. Lyne read the lessons, and the sermon, a very excellent one, on a subject the same as treated by Bro. Metham in his oration, was preached by Rev. Bro. Nankivell. The service ended, the procession re-formed, and returned to the lodge by the same way as it came.

The G.S., Bro. Rogers, read a report of the lodges of Devon, giving the names of the Mas-

ters, times of meeting, and number of members. The number of members is as follows:—

No. 39, 74 members; No. 70, 76; No. 105, 64; No. 106, 80; No. 112, 67; No. 156, 90; No. 164, 36; No. 189, 57; No. 202, 97; No. 223, 52; No. 230, 37; No. 248, 32; No. 251, 49; No. 282, 37; No. 303, 38; No. 328, 39; No. 372, 57; No. 421, 33; No. 444, 39; No. 494, 23; No. 666, 19; No. 710, 43; No. 797, 35; No. 954, 93; No. 1091, 33; No. 1099, 32; No. 1125, 42; No. 1135, 15; No. 1138, 42; No. 1181, 19; No. 1205, 90; No. 1212, 34; No. 1247, 19; No. 1254, 37; 1255, 17; No. 1284, 35; No. 1322, 32. Two of the lodges had not yet paid their dues.

The P.G.M., Bro. Huyshe, now proceeded to the appointments for the ensuing year. Bro. Metham received the Treasurer's collar, and the other offices were distributed as follows:—

Bro. Captain Clarke	...	Prov. S.G. Warden.
" Captain Shanks	...	" J.G. Warden.
" Rev. N. Clarke	...	" G. Chaplain.
" Rev. — Lyne	...	" " "
" Major Russell	...	" G. Registrar.
" Samuel Jones	...	" S.G. Deacon.
" J. Greenfield	...	" J.D. Deacon.
" L. Westcott	...	" G. Supt. Works.
" H. Miller	...	" G.D. of C.
" W. Oram	...	" Asst. G.D. of C.
" J. B. Price	...	" G. Sword Bearer.
" J. Pridham	...	" G. Organist.
" J. H. Snell	...	" G. Pursuivant.
" J. M. Hiffley	...	" G. Steward.
" A. Davies	...	" " "
" S. S. Tremayne	...	" " "
" H. W. Hoop	...	" " "
" W. Littleton	...	" " "
" J. H. Westlake	...	" " "
" J. May (elected)	...	" G. Tyler.

The appointments being now all made, the brethren turned from labour to refreshment, and adjourned to the Churston Hotel, where a capital banquet—in respect of quantity and quality—was set out, and to which over 100 of the brethren sat down. Unfortunately, the attendance was not so good, and the impatience of a hungry spirit was not unfrequently shown. For a short time it was a case of care for one's-self, but gradually all things got to order and all went well.

As the banquet was not sat down to until after five o'clock, the time was too short to permit of more than the usual loyal and Masonic toasts.—In responding to his health, the P.G. Master, Bro. Huyshe, referred to the recent visit of the American brethren to England and the sister countries, mentioning the hearty reception they had received and their gratification at it, and said he believed nothing was so calculated, or had assisted so much to allay the jealousy that had existed between the countries as Freemasonry. A few more remarks brought the time near seven o'clock, when the brethren rose in order to catch the train leaving a few minutes after the hour.

The province of Cornwall would have been represented by Bro. W. J. Hughan, P. Prov. G. Sec., but he was unable to attend.

**PROVINCIAL GRAND LODGE OF HERTFORDSHIRE.**

The annual meeting of this Provincial Grand Lodge was held at the Town Hall, Hertford, on Thursday, 3rd August. Amongst the brethren present were the following: The R.W. Bro. W. Stuart, P.G.W., Prov. Grand Master; the R.W. Bro. G. Francis, Deputy Prov. Grand Master; W. Bros. Wilson Hles, Prov. Senior Grand Warden; W. Stewart, jun., and T. F. Halsey, P.P.G.S.W.'s; H. Lloyd Thomas and H. Ovey, P.P.G.J.W.'s; the Rev. G. Finch, P.G. Chap.; H. C. Finch, P.G. Reg.; J. Sedgwick, P.G. Sec.; W. Rogers, P.G. Treas.; R. Bruce, P.P.G.D.; S. Austin, P.P.G. Supt. of Works; W. Wilson, P.G.D.C.; J. Terry, J. H. Adams, and C. Drummond, P.P.G.S.B.'s; Bros. H. B. Hodges, W.M. 403, Hertford; J. D. Medcalf, S.W. 403; O. H. Wagner, J.W. 403; T. S. Carter, Hon. Sec. 403; C. B. Jones, S.D. 403; C. P. Wyman, I.G. and Org. 403; S. Neale (M.C.), W. Warren, W. P. Willson, J. Boatwright, J. E. Cussans, E. Salisbury, H. Campkin, E. A. Simson, E. Stott, A. J. Small, and F. Taylor, 403; E. Palin (J.W.), E. T. Fard, F. J. Sedg-

wick, 404, Watford; J. Shilcock, P.M. 449, Hitchin; A. Allan (D.C.), Foster, and J. J. Hatton, 504, Berkhamstead; J. Forsyth (W.M.), J. Copestick, and J. Tustin, 869, Gresham, Waltham Cross; F. Drummond, W.M., and H. Marfleet, P.M., 898; Rev. C. W. S. Stanhope, &c., 357; E. West (W.M.), E. Parker (S.W.), W. C. Barnes (J.W.), J. Sheldon (J.D.), and J. Tydeman, 1327, King Harold, Waltham.

The Grand Lodge was opened in due form, and the minutes of the last lodge and the Treasurer's accounts were passed. The P.G. Master then made the following appointments of brethren as Grand Officers:—

Bro. George Francis	...	Prov. D.G.M.
" H. Basy Hodges	...	" G.S.W.
" James Shilcock	...	" G.J.W.
" Rev. G. Finch	...	" G. Chap.
" H. C. Finch	...	" G. Reg.
" J. Sedgwick	...	" G. Sec.
" E. West	...	" G.S.D.
" J. D. Medcalf	...	" G.J.D.
" T. S. Carter	...	" G. Supt. of Wks.
" W. Wilson	...	" G. Dir. of Cers.
" C. P. Wyman	...	" G. Org.
" E. T. Foord	...	" G. Sword-bearer
" J. R. Tustin	...	" G. Purs.
" J. J. Hatton	...	" G. Steward.
" S. Neale	...	" " "
" Thomas	...	" G. Tyler.

Bro. T. S. Carter, P.G. Supt. of Works, proposed that £5 5s. should be paid out of the P.G. Lodge Funds to the Hertford General Infirmary, which motion was seconded by Bro. J. Sedgwick, P.G. Sec., and carried unanimously.

The banquet was afterwards held in the Assembly Room, which was tastefully laid out. Fifty-seven brethren sat down to dinner. The M.W.P.G. Master presided, the deputy chair being filled by Bro. Hodges, W.M. 403. The dinner was an excellent one, and was well served by Mr. E. M. Davis, of the Salisbury Arms Hotel. The M.W.P.G. Master proposed the following toasts, viz.: "The Queen and the Craft," "The Marquis of Ripon, G.M., and Earl Carnarvon, D.G.M.," "The Earl of Zetland and the Prince of Wales, P.G.M.'s," "The Past and Present Grand Officers of England," responded to by Bro. Stuart, jun. Bro. Halsey proposed "The P.G. Master," who returned thanks. Bro. Ovey proposed "The Deputy P.G. Master and the Provincial Grand Officers," which was responded to by Bro. Hodges, W.M. of the Hertford Lodge and P.G.S.W., who stated how pleased he and the other Hertford brethren were to receive the P.G. Master after an absence of seven years, and he trusted it would not be so long again before they saw the P.G. Lodge at Hertford. The G. Chaplain proposed "The Masters of the Lodges in the Province," which was responded to by Bro. Wilson, W.M. of the Berkhamstead Lodge. In the intervals during the toasts some fine glees and songs were sung by Bros. Barnby, Donald King, and Theodore Distin, and gave great satisfaction.

We must congratulate the W.M. and the members of the Hertford Lodge upon the great success of the meeting.

**CONSECRATION of the HARTINGTON R.A. CHAPTER, No. 916.**

On Wednesday last week this newly-formed chapter was consecrated with full Masonic honours at Eastbourne, in presence of the following companions: E. J. Furner, D.P.G.M. of Sussex, P.Z. Lennox Chapter; the Rev. Sir John W. Hayes, P.Z., P.G. Chaplain of Grand Lodge; Gavin E. Pocock, P.G.D.C., P.Z. Lennox Chapter; John H. Scott, P.Z. Lennox Chapter; Thomas Trollope, M.E.Z. Emulation; Joseph Dixon, P.Z. Lennox Chapter; W. T. Lording, Lennox Chapter; G. Tatham, P.Z. Lennox Chapter; R. Bramwell, P.Z. Lennox Chapter; A. Elmsley, J. 311; E. V. Freeman, P.Z. 311, &c.; C. G. Reed, M.E.Z. 732; W. A. Shickey, P.Z. Lennox Chapter; C. Briscoe, 311; Dr. John Griffiths, H. Lennox Chapter; Rev. G. W. M. Litle, M.E.Z. 311; G. A. Walters, 311; S. Hayward, P.Z. 53; Dr. Cunningham, M.E.Z. 916; Thomas Lane, H. 916; Walter Kirkland, J. 916; T. Headland, 916; C. M. Matthews, 916; T. S. Watts, 916; Charles Cooke, 916; J. Horne, P.Z.; and Dr. Bramley Roberts.

The first chair was occupied by Comp. Furner, supported in the second chair by Comp. Freeman, and in the third chair by Comp. Trollope, by whom

the ceremony of consecration was most ably and impressively performed. Comp. Dr. Griffiths delivered an address—full, as indeed are all the addresses delivered by that rev. companion, of Masonic lore and instruction.

The whole ceremony was under the direction of Comp. Pocock, the pivot on which all the Masonry in Sussex turns. Comp. Dixon acted as E., and Comp. J. H. Scott having succeeded Comp. Furner in the first chair, installed Comp. J. M. Cunningham as Z. of the new chapter. Comp. T. Lane was then installed as H., and Comp. Walter Kirkland as J. The following officers were then appointed and duly invested: Comps. C. M. Matthews, as E.; T. S. Watts, as N.; T. Headland, as Treas.; S. P.S.; Dr. Robeck, as 1st Asst. S.; J. Horne, as 2nd Asst. S.

A number of candidates for exaltation were proposed, and all business being concluded, the chapter was closed in solemn form by the new Z.

An interesting feature in the consecration of the chapter was that a number of ladies were invited to a luncheon and to listen to the strains of the well-known Hanoverian Band, engaged for the occasion. Among the ladies we noticed Mrs. Lane, Mrs. Roberts, Mrs. Litle, Mrs. W. Kirkland, Miss Kirkland, Mrs. Freeman, Mrs. Trollope, Mrs. Reed, the Misses Cunningham, Miss Bellingham, Mrs. Hide, &c.

The banquet was served at four o'clock, and was of a most *recherché* description, and reflected great credit on Messrs. Headland (Sussex Hotel) and Mr. T. Morris, by whom it was provided. The Banquet Committee well performed their duty, and complete success was the reward. The guests comprised, in addition to the above-named companions, several distinguished Masons. The usual loyal and Masonic toasts were given and suitably acknowledged. We need hardly say a very pleasant day was spent, and one which will be long remembered not only for the pleasure, but also for the instruction it afforded. Letters of apology were received from Comps. the Marquis of Hartington and Lord Pelham, both of whom were unable to be present.

**SCOTLAND.**

**DUNDEE.**

A large number of the brethren of Lodges 47 and 49, Dundee, under the patronage of their respective Masters, Bros. Longmuir and Kilt, have been fortunate in carrying out the most successful picnic party we have ever seen in this quarter.

The place selected for the day's excursion, was the Dundee commissioners water-works, at Monikie, in the immediate neighbourhood of one of the residences of the R. H. Earl of Dalhousie, Past Grand Master for Scotland.

Through the instrumentality of Bro. Col. Guthrie, permission was also given the party to visit Panmure House, the gardens, "Live and let live" Monument, and several other places of interest, within his Lordship's private grounds.

His Lordship also gave permission, to those who preferred to indulge in the gentle art, that they might use his boats, for that purpose, on the reservoirs, a favour which was highly appreciated, as it is known such privileges are seldom given beyond his own distinguished friends.

The Monikie reservoirs are very extensive, cover upwards of 130 acres; are studded with prettily wooded islands, and the grounds are beautifully laid out with walks, shrubs, evergreens, and flowers; with lawns sufficiently large to accommodate several thousand visitors.

They are 500 feet above the sea level, and contain nearly a years supply of water to the town of Dundee; 120,000 inhabitants.

The party arrived at the "works" a little before 12 o'clock, and as had been previously arranged, different sections were formed, so that all might see the places having the greatest interest to them.

Meanwhile the stewards, were busily preparing dinner, in a large pavilion, erected by the commissioners, for the comfort of such parties. A splendid spread was ready by three o'clock, including liquors, wines, beer, lemonade, and *monikie*. Thereafter dance-music was commenced, and large numbers availed themselves of a trip on the light fantastic toe.

Aunt Sally attracted crowds of the sterner sex to her arena, and much merriment was caused by the large number of *misses*.

Archey butts were put up, and superintended by Bro. Cowie, affording many their first opportunity of drawing the long bow. Tea was served at 6.30.

The greatest good feeling prevailed the company, only *one* regret was uttered, "that 8 o'clock had come too soon." A special train was now waiting, and all got to Dundee before 9 o'clock, delighted with the day's excursion.

BOOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Advt.]

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

J. A. H.—We regret your contribution is not suitable for insertion in THE FREEMASON: the *New York Tablet* has a perfect right to express its opinion on our Order, and there is nothing to be complained of in the article, looking at the subject in the light it does. We should like to have contributions on other topics from your able pen.

## Births, Marriages, and Deaths.

## BIRTHS.

BUCHAN.—On the 2nd instant, at 151, West Nile-street, Glasgow, the wife of Bro. W. P. Buchan, of a son—the seventh son in succession!

JENNINGS.—On the 7th inst., the wife of Bro. Newton E. Jennings (Lodge 1139, South Norwood), 2, Queen's-road, Battersea, of a daughter.

WYLIE.—On the 27th ultimo, at 2, Cambridge-street, Liverpool, the wife of Bro. Robert Wylie, P.G.D.C. West Lancashire, of a son.

## The Freemason,

SATURDAY, AUGUST 12, 1871.

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THE PRINCE OF WALES  
IN IRELAND.

THE installation of His Royal Highness the Prince of Wales as Patron of the Grand

Lodge of Ireland is an event upon which the Freemasons of the sister isle may fairly be congratulated, and the manner in which the details of the ceremonial were carried out may likewise be regarded as in every respect commensurate with the importance of the occasion. It is also gratifying to be enabled to record that the venerable Duke, who has so long and so ably presided over the Irish Craft, had so far recovered from his recent severe illness as to occupy his wonted chair in the Grand Lodge of Ireland, when the heir to these realms presented himself as a Freemason, for the first time, in the midst of that intelligent and distinguished body. To say that the Prince was well received by such an assembly would be an insult to its undoubted loyalty and fraternal spirit; in fact, it may rather be questioned whether the enthusiasm which our Irish brethren evinced upon the installation of their Royal Patron could be paralleled out of the Craft. We all remember the hearty reception given to the Prince by the members of the Grand Lodges of England and Scotland, when his Royal Highness accepted similar honours at their hands, and we are all glad to know that the third Grand Lodge in the United Kingdom has fully equalled, if not surpassed, its sisters in the affectionate cordiality of its greeting. In his reply to the address read by the Deputy Grand Master of Ireland, the Prince of Wales energetically defended the Masonic Order against the various imputations which are so constantly levelled at its supposed constitution and character. The value of a testimonial as to loyalty derives additional force when uttered by the lips of one who is the heir apparent to a mighty empire, and the Prince very justly added that, if Freemasonry were in any way identified with sects or parties, he should not have joined the Craft. From experience, therefore, of its nature and objects, His Royal Highness was able to repudiate the erroneous idea that Freemasonry is other than a beneficent organization of men, banded together to promote the social, moral, and intellectual advancement of mankind in general, and more particularly to develop in the minds of its adherents the godlike precepts of fraternity, peace, and goodwill. Of course, every member of the Craft knew all this before, and a vast number of well-wishers outside the pale are equally convinced that the principles of Freemasonry breathe the very essence of charity and love; but there is nevertheless a considerable section of the community who, from various causes, view the progress of the Institution with dislike, if not with horror. Nor is this feeling confined, as some may suppose, to the dignitaries of the Roman Church—it is found deeply implanted in the breasts of men who refuse to discriminate in their prejudiced proscription of all secret societies. Such men would, in olden times, have denounced the Christian faith because its primitive disciples were compelled by fear

to meet in secret, and to celebrate the mysteries of religion in the caves of Iona or the catacombs of Rome. To be logical, they must also maintain that the secrets of every household should be daily proclaimed on the house-top, and that every human heart should be furnished with a window, that all who pass may read its inmost thoughts. No! they may just as well contend that the seed should not be hidden in the ground—to germinate in darkness and silence into the perfect fruit—as to contend that the progressive lessons of Freemasonry should not be imparted under cover of the friendly shade, and sheltered from the vulgar eye.

It is not very long since an evidence of popular ignorance as to the influence of Freemasonry was exhibited in connection with a trial for murder in which the accused was acquitted, when, because some of the parties concerned were said to be members of the Craft, it was loudly asserted that the result of the trial was due to the efforts made by the Masonic Order in the prisoner's behalf. Ideas of this kind are not easily eradicated, and hence the importance which we attach to the testimony borne by the Prince of Wales in favour of the law-abiding and non-sectarian attitude of the Fraternity. From a Masonic point of view, it is also pleasing to contemplate that if we have separate Grand Lodges for each portion of the United Kingdom—the "Three" are as "One" in their support of the constitutions of the Order, and in their adherence to those principles of loyalty which more effectually guard our ancient monarchy than a rampart of swords and spears. We are also glad to note that the Heir Apparent embraces every opportunity of identifying himself with the Craft, not only by accepting its honours, but by advocating its charities and vindicating its good name.

Our daily contemporaries have been at some pains to contrast the Ireland of 1871 with the Ireland of 1821, when George the Fourth visited the Irish metropolis, and the balance of hope certainly inclines to the present day, notwithstanding the factious efforts of a few misguided partisans. Be this, however, as it may, English Masons rejoice to see the prosperity of the Irish Craft, and will ever be ready to unite with their Hibernian brethren in disseminating the light of Freemasonry throughout the globe. Nor can we doubt that the success of the Masonic Institution in Ireland may be accepted as a pleasant presage of the time when the sons of Erin shall form one united, happy people—when the true principles of freedom and fraternity shall guide their progress, and the blessings of union and peace be for ever established in their midst. In this spirit we tender our congratulations to the Grand Lodge of Ireland upon the installation of the Prince of Wales as Patron of Irish Freemasonry, and we are sure that the honour thus conferred is highly appreciated by our Royal Brother.



**Mulum in Parbo, or Masonic Notes and Queries.**

Is it lawful for any brother, not being a present or past officer of a lodge, on being called on by the W.M. to do so, to deliver the charge to an initiate, the Wardens, of course, consenting to his doing so? Your answer, yes or no, will oblige.

W. T. KINNERSLY.

[Yes, certainly.—Ed. F.]

Bro. Richard Spencer informs us the reprint of the 1722-23-26-30 editions of "The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland," edited by the Bro. the Rev. Dr. Cox, P.G. Chaplain, &c., illustrated with two facsimile frontispieces by the Woodbury process, and other cuts, is now in course of delivery to the subscribers at the Masonic Depôt, 26, Great Queen-street, W.C.

**EARLIEST NON-PROFESSIONAL MASONIC OFFICE HOLDERS.**

At page 490 Bro. Hughan refers to a statement of Bro. D. M. Lyon that the Earl of Cassillus and Lord Eglinton, being Deacons of the Lodge of Kilwinning in A.D. 1672 and 1674, are the earliest instances yet found of non-professionals, in the building way, holding office in a Scottish Masonic Lodge. Now, in the Aberdeen Records, I find an earlier instance, as it there says, under date 1670, "Harrie Elphinston, Tutor of airth, Collector of the Kinges Customes at Aberdein, Meassen and Master of our Honourable Lodge of Aberdein."

W. P. BUCHAN.

**GRAND MASTERS.**

The names of the two martyred Grand Masters who yielded up their lives rather than forfeit their integrity will be held in sacred remembrance by the Fraternity as long as time shall last, and their example be held up before the neophyte as worthy of all emulation.

A SENIOR WARDEN.

**JUSTICE.**

Justice, the practice of which is inculcated to every member of the Order in the first degree. This is the corner-stone on which we only can expect to erect a superstructure solid to ourselves, satisfactory to the Fraternity at large, and honourable in the eyes of the world.

CHALMERS I. PATON.

**THE LATE BRO. SIR WALTER SCOTT'S MONUMENT.**

Some discussion has arisen as to who it was that undertook the drawings for the workmen to work by in the completion of the erection of the monument in Edinburgh to the memory of the late Bro. Sir Walter Scott. It is somewhat pleasing to learn that after the architect died, the charge of the building of the monument was left in the hands of Bro. John Nicol, architect, Master Mason of St. David's Lodge, No. 36 (S.C.), who, with his own hands and without the assistance of any one, drew out the full-sized drawings and also cut the moulds for the workmen to work by. His fellow-citizens and others interested in this noble structure, one of the finest specimens of Floid-Gothic architecture in Scotland, after his labours were completed, entertained him at supper in Bailie Robertson's tavern, Milne-square, Edinburgh, when a magnificent gold watch and chain were presented to him as a testimonial of his professional eminence and private worth. The watch bore the following inscription: "Presented to Mr. John Nicol, architect, by a number of his fellow-citizens, for his talent displayed in finishing the Scott monument after the lamented death of Mr. Kemp. Edinburgh, 1845." It was delivered to Bro. Nicol by Mr. R. W. Jameson, W.S., with a suitable address, in which he called attention to the gratifying fact that the monument had been completed without the slightest accident, to

which Bro. Nicol made an appropriate and feeling reply. The evening passed off with much harmony and hilarity, and many excellent and appropriate addresses were made by the gentlemen present, chiefly on subjects connected with the Scott monument, and the very able manner in which his task had been accomplished by Bro. Nicol.

This occurrence, although some time past, is of importance in Masonry, especially when everything in connection with Sir Walter Scott is being brought to light.

CHALMERS I. PATON.

**Original Correspondence.**

The Editor is not responsible for the opinions expressed by Correspondents.

**BOYS' SCHOOL FETE.**

To the Editor of the Freemason.

DEAR SIR AND BROTHER,—I am very much surprised to find no answer appear to my note that you kindly inserted in your issue three weeks ago concerning the charges made at the Wood Green Fête of the Boys' School. I certainly thought that a reply would have come from at least the Secretary, if no one else. I should have thought it was in his province, as it is certainly the Secretary's duty to reply to queries more immediately connected with the Craft who retain his services than writing about matters relative to extraneous Orders.

I certainly think that as a subscriber this ought to be properly explained, knowing there are many brethren who are looking anxiously for the reply that ought to put this matter straight.

I remain yours fraternally,

PLANTAGENET.

Stoke Newington, August 9, 1871.

**CAUTION.**

To the Editor of The Freemason.

DEAR SIR AND BROTHER,—At a meeting of the Charity Committee of the Beaufort Lodge, Bristol, held on the 1st instant, a Frenchman who is travelling through the country, by the name of Charles d'Allemand, seeking relief, came here on the above-mentioned date, stating that he was a Mason and a member of Travailleurs Lodge, 212, and in the greatest distress; that he was an escaped prisoner from Metz, &c. He could not speak a word of English. I asked him numerous questions, and he said he had no certificate of any kind; his answers altogether were very unsatisfactory, consequently I did not examine him. I tendered him 2s. 6d., when he became most intolerably abusive, using frantic gesticulations and beating the table with his fist. I ordered him from the room, his expressions being something awful. He is a daring and resolute character, and it was with difficulty he was got out of the hall.

I write this that brethren and almoners may be on their guard.

Yours fraternally,

W. HAZARD, W.M. 103.

Freemasons' Hall, Bristol, August 3, 1871.

**GENERAL GRANT IS NOT A MASON.**

To the Editor of The Freemason.

DEAR SIR AND BROTHER,—In the account, July 1st, furnished by Bro. Hughan, of a banquet given in Belfast to our so-called "American Knights Templar," a Bro. Gardiner, of Illinois, is alleged to have stated that General Grant was a Freemason. Knowing that General Grant was not present at the Masonic banquet given in Washington in honour of the Earl of Ripon, G.M. of England, Bro. Wadman, publisher of the *Masonic Monthly*, was induced to make inquiry of Bro. Ben. Perley Poore, of Newburyport, Massachusetts, who for many years has been Secretary of the Senate Committee of Foreign Relations, and who is doubtless known to all the brethren members of the late High Commission, including the G.M. of England. The said Bro. Poore made the following answer to Bro. Wadman's questions:—

"July 17, 1871.

"Theoph. G. Wadman, Esq.

"Dear Sir and Bro.,—President Grant is not a Freemason. In the winter of 1870-71, . . . I waited on him to attend our annual ball, and was with him during the evening. The conversation naturally turned on Freemasonry, and he spoke highly of the Order, but left the impression on my mind that he was prejudiced against joining at West Point [the U.S. Military College], and I have since become convinced that such prejudice exists in that institution."

Now it is possible that President Grant may have been initiated since the above-alluded-to conversation took place, and that Bro. Gardiner of Illinois was apprised thereof by the Atlantic cable. It is, however, very improbable that such an active Mason (*Knight Templar included*) as Bro. Poore is known to be—and, moreover, he having for many years been a correspondent of the daily press in Boston, whose ramifications extend all around the country, and who doubtless keeps up a correspondence with the brethren at Washington—should not have been informed of President Grant's initiation, if it had ever taken place.

Fraternally yours,

JACOB NORTON.

Boston, U.S., July 19th, 1871.

**WEST LANCASHIRE MASONIC RELIEF COMMITTEE.**

The annual meeting of the committee of this praiseworthy institution was held on Friday, the 7th ult. Present: Bros. W. Laidlaw, P.G.S.W. (in the chair); Hamer, P.G.T.; Thos. Wylie, P.P.G. J.W., P.G.R.; Robt. Wylie, P.G.D.C.; Hill, 786; Robinson, P.M. 1013; Dr. Smith, P.M. 1094; Wilson, 241; Callow, 673; and the Hon. Secretary of the Committee, Bro. Thos. Marsh, P.G.A.D.C., P.G.S.B.

The following report was read and ordered to be printed, and a copy sent to each lodge and chapter.

*Twelfth Annual Report of the West Lancashire Masonic Relief Committee.*

The Committee have much pleasure in again calling the attention of the brethren to the annual report of the distribution of the Masonic Relief Fund, confident that the experience of the past years will convince them of the satisfactory progress of this valuable institution.

The good working of the Manchester, Birmingham, Leeds, and other committees continues, and the interchange of reports prevents many impositions upon the brethren.

The committee regret the non-attendance of the representatives of lodges during the past year, and they consider it their duty to state that some of the lodges have been entirely unrepresented for some time past; and the committee respectfully urge upon lodges the desirability of electing only such brethren as will undertake the performance of the duties committed to them, so that the work of this committee may be more fairly shared, and the lodges generally better informed of the arrangements and working of the committee.

The committee again thank the Secretaries of Manchester, Birmingham, Leeds, &c., for their kind assistance.

The annual grant is now due, and can be paid to the Treasurer or Secretary any Friday at six o'clock.

You will please elect three members to represent your lodge in the committee, and forward the names of the same to the Secretary.

(On behalf of the committee)

THOMAS MARSH, Hon. Sec.

On the motion of Bro. Hamer, seconded by Bro. Hill, the best thanks of the committee were voted to Bros. Wm. Laidlaw (Chairman), Dr. Smith (Vice Chairman), Mott (Treas.), and Thos. Marsh (Sec.), for their valuable services; and they were again re-elected to the same offices.

THE annual Provincial Grand Lodge of Lincolnshire will be held at Lincoln, under the presidency of His Grace the Duke of St. Albans, Prov. G.M., and under the auspices of the Witham Lodge, No. 297, on Thursday, the 17th inst., at 12 o'clock. The lodge will be adjourned to the site of the new Masonic Hall, where the R.W. Prov. Grand Master will then proceed to lay the foundation-stone of the new building. The banquet will be held at the Saracen's Head at 4 p.m. Tickets, including dinner and dessert, 5s. each. In order that Bro. W. Watkins, the W. Master of the Witham Lodge, may make suitable arrangements for the banquet, the brethren are requested to intimate, as soon as possible, if their company may be expected, and he will in such cases reserve seats for them.

**INSTALLATION of the PRINCE OF WALES as PATRON of FREEMASONS in IRELAND.**

The installation of His Royal Highness as Patron of the Masonic institution in Ireland was by no means the least important incident of the Royal visit. Some time ago a unanimous vote of the Grand Lodge appointed him to that high honour, and the present visit of His Royal Highness to this country was made the occasion of his formal installation. The privilege of admission was restricted to Past Masters and the superior officers of lodges, and yet the attendance of members of the Craft at the Masonic Hall, Molesworth-street, was larger than the hall could accommodate. All were in full dress, and wore their aprons, collars, and jewels. Shortly before five o'clock his Grace the Duke of Leinster, Grand Master, preceded by the usual procession of Grand Officers, entered the Grand Lodge-room, and took his seat upon the throne. The Grand Lodge having then been opened in ample form, a deputation of Grand Officers, consisting of Sir Edward Grogan, Bart., Sir Edward Borough, Bart., and Arthur Bushe, Esq., the Deputy Grand Master, together with Theophilus E. St. George, Esq., the Grand Steward, and Alderman Manning, Grand Director of Ceremonies, were requested by the Most Worshipful the Grand Master to receive His Royal Highness. A few minutes afterwards loud cheers from the street announced the arrival of the Royal brother. The Prince was received at the entrance of the hall by the deputation just named. He was accompanied by the Marquis of Hamilton, Mr. Francis Knollys, and Mr. Courtenay Boyle. The party were conducted to the Grand Lodge-room, where, on entering, His Royal Highness was saluted by the brethren as a Past Grand Master of England, but at the request of his Grace the Grand Master the salute was strictly according to Masonic ceremonial, no demonstration of applause being made.

The following distinguished members of the Fraternity were present:—R.W. Bros. Robert William Shekleton, D.G.M.; Right Hon. Baron Athlumney, S.G.W.; Viscount Powerscourt, J.G.W.; Arthur Bushe, G. Treas.; Maxwell C. Close, G. Sec.; Rev. John James MacSorley, G. Chaplain; W. Bros. Charles A. Cameron, S.G.D.; Charles D. Astley, G. Supt. of Works; Joseph Manning, G. Dir. of Cers.; Theophilus E. St. George, G. Steward; Francis Quin, G. Organist; Stuart Nassau Lane, G.I.G.; Charles T. Walmisley, D.G. Sec. and Treas.; Bro. S. B. Oldham, Asst. Sec. Representatives:—From the G.L. of England, R.W. Captain Godfrey Brereton, R.W. Grand Orient of France, R.W. Sir Edward R. Borough, Bart.; G.L. of Prussia, R.W. Philip C. Smyly; G.L. of Canada, R.W. James V. Mackey; G.L. of Louisiana, R.W. Lucius H. Deering; G.L. of Virginia, R.W. John Cottle; G.L. of New York, R.W. John Ringland; G.L. of Illinois, R.W. Richard B. De Burgh; G.L. of Alabama, R.W. Capt. George Huband; Prov. G.L. of Lisbon, W. John H. Goddard. The W.M.'s, Wardens, and Secretaries of the Dublin lodges. There were also present: The Duke of Manchester, Lord Bernard, the Right Hon. Major-General Dunne, Sir John Keane, Bart., Sir William Wilde, Colonel Snow, Colonel Cooper, the Rev. S. G. Morrison (P.G. Master), Drs. Macnamara, Beatty, Banks, Ringland, and Smith; Major Gerard Irvine, Capt. Massey, Capt. Robinson, Capt. Robertson, Dr. Tufnell, Dr. Tyner (Downpatrick), Rev. C. K. Irwin, Rev. Mr. Stokoe (Armagh), Dr. Peyton, Major Copley, Captain Bailey, Geo. Chatterton (P.P.D.G.M.), W. Fetherstonhaugh, Ambrose M. Baird (Donoughmore), J. Spaight (Limerick), William E. Gumbleton (P.G.W. England), Mr. Hamerton (Queen's Proctor), Rev. H. Westby, Mr. William S. Tracy, Capt. Nicholson, Capt. Mostyn, Major Thompson, Mr. Francis Elakely, Captain Gilliton, Dr. Minchin, and J. L. Toole.

Having been saluted, the Prince took his seat on the left of the throne, in a magnificent chair, specially prepared for the installation by Bro. Digges, of Lincoln-place. It was surmounted by a beautifully carved and gilt plume of feathers and the Crown, with the motto "Ich dien," the blue ribbon of the Order, and scenery richly emblazoned.

The D.G.M. (Bro. Shekleton), was then called upon by the Grand Master to read the following:—

*Address of the Most Worshipful the Grand Master and Brethren of the Most Ancient and Honourable Society of Free and Accepted Masons of Ireland to His Royal Highness the Prince of Wales, K.G.*

May it please your Royal Highness,—We, the Grand Master and Brethren of the Most Ancient and Honourable Society of Free and Accepted Masons of Ireland, in Grand Lodge assembled, do most cordially and fraternally welcome your Royal Highness to the Grand Lodge of Ireland. We hail with the highest gratification your Royal Highness' accession as a Brother of the Order. Your Royal Highness, in following the example of your Royal and illustrious relative, by affording your patronage to our Order, has conferred upon it the highest honour which it is possible for it to receive.

We more particularly have to express our warmest thanks and gratitude for the distinguished mark of favour your Royal Highness has conferred upon the Order in Ireland by accepting the office of Patron; and we pray the Great Architect of the Universe that He may grant you a long life and continue to pour upon you His best blessings.

LEINSTER, G.M.

MAXWELL C. CLOSE, Grand Secretary.

Dublin, 4th August, 1871.

His Royal Highness made the following reply:—Most Worshipful Sir and Brethren, I thank you very sincerely for your cordial and fraternal address, and for the kind sentiments contained in it towards myself. It was a source of considerable gratification to me when I was elected a member of the Craft, and I think I may, without presumption, point to the different Masonic meetings which, since my initiation, I have attended as a proof of the interest I take in all that relates to Freemasonry. I can assure you that it has afforded me great gratification to become the Patron of the Most Ancient and Honourable Society of Free and Accepted Masons in Ireland, and that an opportunity has been given to me by my visit to Ireland of being installed here to-day. (Cheers.)

The Grand Master then invested His Royal Highness with the collar, apron, and jewel as Patron. The apron was of the richest white satin, having two rows of gilt lace, fringed with bullion; the collar to match. The jewel was a beautiful and costly piece of workmanship. It was formed of an oval wreath of shamrocks of gold, on ground of blue enamel, surmounted by the Prince of Wales' plume in silver; upon the enamel is a square and compass, studded with diamonds, and surmounted by a regal crown enriched with rubies and diamonds. On the back of the jewel is a plate of gold, bearing the following inscriptions:—"Presented by the Grand Lodge of Free and Accepted Masons of Ireland, to His Royal Highness Albert Edward Prince of Wales, Earl of Dublin, Knight of St. Patrick, &c., as Patron of their ancient Order, 1871."

The brethren then, according to ancient custom, saluted the Prince as Patron of the Order in Ireland, the venerable Grand Master giving the word, and the effect was thrilling in the extreme.

His Royal Highness, in returning thanks, said: Most Worshipful Sir and Brothers, I have now to thank you heartily and cordially for your flattering reception, and for the honour you have done me; and I beg to assure you of the pleasure I feel at having been invited to become the Patron of the Order of Freemasons in Ireland. It is a source of considerable satisfaction to me to know that my visit to this country has afforded this opportunity of meeting you, brothers, in lodge, and so interchanging these frank and hearty greetings. It is true I have not been a Mason very long. I was initiated, as you perhaps know, in Sweden, a few years ago. After which I visited the Grand Oriental Lodge of Denmark, and a short time afterwards I had the signal gratification of being elected a Past

Grand Master of the United Grand Lodge of England. Last year I had the honour of being elected Patron of the Order in Scotland, and, brethren, though last not least, comes the special honour you have conferred on me—that of being elected a member of this Grand Lodge and Patron of the Order in Ireland. (Cheers.) I thank you for it from the bottom of my heart. I may, I think, refer with some pride to the number of Masonic meetings I have entered in England since my initiation, as a proof of my deep attachment to our Order. I know—we all know—how good and holy a thing Freemasonry is, how excellent are its precepts, how perfect the doctrines it sets forth; but forgive me if I remind you that some of our friends outside are not so well acquainted with its merits as we are ourselves, and that a most mistaken idea prevails in some minds that, because we are a secret society, we meet for political purposes, or have a political bias in anything we do. I am delighted, brethren, to have this opportunity of proclaiming what I am satisfied you will agree with me in, namely, that we as Masons have no politics; that the great bonds of our Order is to strengthen the bonds of fraternal affection, and to make us live in pure and Christian love with all men; that though a secret, we are not a political body; and that our Masonic principles and hopes are essential parts of our attachment to the Constitution, and our loyalty to the Crown. (Loud and prolonged applause.) Your applause unmistakably shows me that you entirely agree in the sentiments which I have expressed. (Renewed applause.) Brethren, let me thank you for the kind and generous welcome which you have extended to me on this occasion. May we all continue to promulgate the principles which have been instilled into our hearts and minds since we became Masons, and let us endeavour to walk in the same path. (Great applause.) Brethren, I thank you once more for the cordial welcome which you have extended to me on this occasion, of which I shall ever bear a pleasing and lively recollection. (His Royal Highness resumed his seat amid loud and prolonged applause.)

At the conclusion of the ceremonial, the newly-installed Grand Patron was greeted with enthusiastic cheers, such as are seldom heard within the walls of the Masonic Hall. Shortly afterwards the G.L. was closed with the customary formula, and His Royal Highness was then conducted by the Grand Master through the various rooms of the hall, and explained the uses to which each was devoted. In one of the small lodge rooms the pupils of the Masonic Orphan School were assembled. The Prince seemed to be much struck with the appearance of the children. He put several questions to them, and expressed great gratification at their intelligence, and the evident interest taken by the Brotherhood in their well-being. While His Royal Highness was in the Prince Masons' room, the brethren lined the staircase and halls of the building, and on passing out to his carriage was greeted with enthusiastic cheers, which were taken up with spirit by the large crowds assembled in the streets.

It may be mentioned that the auspicious occasion of the Prince's visit was availed of to inaugurate the new organ which was sometime ago erected in the Grand Lodge room. As the illustrious Patron was leaving the lodge, Bro. Quin, Grand Organist, played a march composed by him specially for the installation, and which the Prince, in the most gracious manner, authorised him to dedicate to him. The organ was built by Messrs. Telford and Telford. The Grecian case, designed by Bro. Telford, was the present of his Grace the Grand Master. It is very rich, elegant, and appropriate. The instrument contains two manuals, great and swell organs of full compass, a pedal organ of two stops, the usual couplers, and above 1,000 pipes. There is a novel and ingenious plan for moving the stops at the will of the performer adopted in this instrument, which is most convenient, as by pressing a small button in front of the keys the stops are changed instantaneously in an astonishing manner. The tone is admirably suited to the hall, and the quality of each stop individually most perfect and beautiful, and the *ensemble* all that could be desired.

For the above report and following remarks we are indebted to the *Dublin Daily Express*, of 5th inst:—

The scene witnessed yesterday evening in the Masonic Hall has not disappointed our expectations. It was one of the utmost interest and impressiveness, not merely as a spectacle, but in a moral aspect. The brethren of an ancient and noble Order, which has been traduced and denounced by persons who are jealous of its social influence, will read with unalloyed satisfaction the manly vindication pronounced by His Royal Highness. His frank and generous avowal of sympathy with its principles, the true and telling eulogy which he delivered, and the fraternal tone of his address, will endear him to the Order, and raise him, we believe,

still higher in the loyal esteem of the community. Independence and courage are qualities which every Irishman appreciates, and when shown in defence of a good cause, and under circumstances which test sincerity of motives and firmness of resolution, they claim a larger share of grateful admiration. The sentiments uttered by His Royal Highness will find an echo in the hearts of many, even of those who are not initiated into the Order, but who have opportunities of seeing the practical proofs of its benevolent spirit.

#### THE ROSICRUCIAN SOCIETY IN ANGLIA

It is but fair to the members of this society to state that it is entirely non-masonic in its character, with this sole exception, that every aspirant is required to belong to the Masonic Fraternity. This is rendered necessary, as we find in antiquarian research, that there are many points of resemblance between the secrets of Masonry and those of Rosicrucianism, which it would be impossible to discuss with any degree of fulness before gentlemen who were ignorant of at least the three first grades of Freemasonry.

The society is at present composed of 144 *Fratres*, and is ruled over by three brethren, who have attained to the ninth degree, or *Supreme Magus*. Seventy-two of these compose the London College, and thirty-six is the statutory number of each of the two subordinate colleges, Bristol and the west, presided over by Fr. Capt. Irwin, 31°; and Manchester and the northern counties, the president of which is Fr. C. F. Matier, 30°.

The object of the society being purely literary and antiquarian, it is almost unnecessary to state that no interference with, or opposition to, any rite of Freemasonry is intended, or even tolerated; and it matters not to the members whether the aspirant be a disciple of pure and ancient Masonry, as interpreted by the Grand Lodge of England, or be an enthusiastic follower of those rites which embrace the *Hautes Grades*, provided he be of good standing and possesses sufficient ability to take part in the peculiar objects of research to which the society restricts itself—mystic and Rosicrucian lore.

Thus the roll of the society displays names, side by side, on the one hand, ardent supporters of the high grades, and on the other, their bitter opponents. It affords to both a common platform to discuss for their mutual improvement the writings and doings of those ancient worthies to whom we must unquestionably attribute a great, if not the greater, part of the Freemasonry of the present century.

The Honorary President is Fr. the Hon. Lord Lytton, of Knebworth, perhaps better known in the hearts of Englishmen as "Bulwer Lytton," whose weird novels of "Zanoni" and "A Strange Story" are household works, and in the library of every one. Among others of high literary attainments, we can point to Fr. Lord Lindsay, one of the most energetic and enthusiastic amateur astronomers of the day. Fr. Hargrave Jennings, the author of "The Rosicrucians"; Fr. Yarker, the author of "The Secret Schools of the Middle Ages"; and many others, among whom we must not omit to mention one of the most erudite biblical scholars of the age, Fr. William Carpenter, and Fr. William James Hughan, whose name is familiar to every reading Mason in England and America.

The society possesses an organ of its own, *The Rosicrucian*, at present published quarterly, but which is about to be issued monthly. It is edited by Frs. R. Wentworth Little and Dr. Woodman, and is altogether devoted to that part of the proceedings of the society which may be written and communicated. Contributions are invited from all members of the society, as several of the mystic writings of *Robertus de Fluctibus* (or Fludd) and others are being reprinted in its columns.

We think we have now stated sufficient to assure our brethren of the mystic tie that in supporting the Rosicrucian Society we are not promulgating any new rite in Freemasonry, but simply devoting ourselves to researches in the literature of the past, and especially that portion which is endeared to us by the honoured names of Elias Ashmole and the Rosicrucians of the Middle Ages.

*Benedictum sit nomen Domini.*

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10 Whittle-st., Lpool, Jan. 1869.—To P. D. & Son."

#### ROYAL MASONIC BENEVOLENT INSTITUTION.

The committee meeting of this Institution was held in the Board-room of the Freemasons' Hall, on Wednesday, August 9th, Bro. B. Head, V.P., presiding. There were also present: Bros. Major Creaton, C. C. Dumas, W. Young, J. Smith, Gale, F. Walters, F. Adlard, H. M. Levy, T. Cubitt, Fraser, J. Farnfield, E. Cox, A. Perkins, Baker, W. Farnfield (Sec.), &c.

The minutes of the meeting held in July were read and confirmed, and the death of Bro. J. Ashwell, male annuitant, was announced.

The sub-committee's report, recommending the acceptance of Mr. W. Gaskins' tender for repairing the asylum at Croydon, was agreed to.

Bros. C. Blake and Bull and Mrs. Buckingham accepted rooms in the asylum, and were approved of.

There are now on the funds 106 males and 74 females receiving full annuities, and 5 female annuitants receiving half their late husbands' annuity.

The petitions of Bros. W. Alison (Lodge 13) and B. Box (Lodge 422) and Mrs. S. Howell were accepted, and their names placed on the list of candidates for election.

It was arranged to solicit the Grand Master, Bro. the Marquis of Ripon, to preside as chairman at the forthcoming festival, or to get him to provide a brother to do so in case he could not accept it himself.

The usual vote of thanks to the chairman closed the meeting.

#### PROPOSED TESTIMONIAL TO BRO. BINCKES.

We have received the following circular:

The rise, progress, and ultimate permanent establishment of the Royal Masonic Institution for Boys have become matters for Masonic history, and of general interest to all Freemasons.

To those who have taken an active part in the development of the Institution, it is well known how Bro. Binckes has used the most untiring efforts and extraordinary exertions to obtain the funds required for the erection of the present handsome building, which, for completeness as a structure, and for utility as a home and school, is probably unsurpassed.

At the time of its dedication, it became a question amongst both town and provincial brethren, who were cognizant of the great exertions of the Secretary, whether the time had not then arrived for a general recognition of his valuable services; but in the minds of many brethren of eminence a difficulty presented itself in the fact that the school was then burdened with a debt of considerable magnitude, and on reflection it was determined that it was more fitting to centralize all efforts towards reducing the liabilities than, even temporarily, to divert the munificence of donors and subscribers.

By the Secretary's continued perseverance and thorough devotion to the welfare of the Institution the liabilities have been so far reduced as to leave the Institution now only indebted in a comparatively small sum to its bankers, whilst during the nine years of Bro. Binckes' Secretaryship the number of boys has been increased from 70 to 118.

This being the case, it is felt that some suitable compliment should be paid to him by such a substantial testimonial for his earnestness and unflagging zeal, as shall hereafter be a permanent benefit to himself and family. By a resolution of the Committee individual subscriptions are limited to one guinea—those from lodges and chapters are unrestricted.

The Hon. Sec. (Bro. Edward Cox, of 102, Chancery-lane, London, W.C.) will, on application, forward a supply of copies hereof and collecting cards, as desired.

#### Reports of Masonic Meetings.

##### THE CRAFT.

###### METROPOLITAN.

*Star Lodge, No. 1275.*—An emergency meeting of this flourishing lodge was held at the Marquis of Granby, New-cross-road, Deptford, on Saturday, 5th inst., when the W.M., Bro. W. Ough, P.G.P., in usual fluent and correct manner, raised Bros. W. Kipps, R. F. Duff, and J. Davis to the third degree, initiated Mr. Edwin Townsend, and passed Bros. C. Saunders and J. Fox to the second degree. It was arranged to hold the installation meeting at the lodge-house, on Friday September 1st, and the banquet at Anderton's Hotel, Fleet-street. Business being ended the lodge was closed. There were present, besides those before named, Bros. C. J. Hogg, P.G.S., S.W. and W.M.-elect; H. Keeble, J.W.; J. Smith, P.G.P., I.P.M., Treas.; Fred. Walters, P.M., Sec.; H. Crabtree, J.D.; G. Pymm, P.M., I.G.; G. J. Elliott, G. F. Guest, W. H. Trampleasure, J. J. Limebeer, W. M. Bull, T. Hobson, and others. The visitors were Bros. G. Andrews (J.D. 871), W. Batchelor (1178), E. Glover (509), &c.

*Lodge of Asaph, No. 1319.*—An emergency meeting of this lodge was held at Freemasons' Hall, on Monday last to relieve the lodge of he work at the next regular meeting, being the installation of the W.M.-elect, Bro. C. Coote, S.W. Present: Bros. E. S. Jones, W.M.; C. Coote, S.W.; J. Chamberlin, J.W.; E. Frewin, J.D.; W. A. Tinney, I.G.; T. Adams, P.G.P.; H. J. Tinney, Egeron, Compton, Easton, Weston, Reynolds, Horton, J. Baker, jun., Boatwright, Silberberg, Snelling, and Snyders. Visitor: Bro. J. Caswell, 333, I.C. The business consisted in balloting for Mr. J. F. Hutchins for initiation, which proved unanimous; passing Bro. Reynolds, and raising Bro. J. A. Compton. The W.M. having entrusted the chair to Bro. Coote, P.M., and retired, Bro. Coote, in submitting that a P.M.'s jewel be voted to Bro. Jones, said that it afforded him the greatest possible pleasure to be the proposer. It was a law in this lodge (and, he thought, a every salutary one), that the sum should not exceed ten guineas, as some brother would subscribe a certain amount which others could not afford, but at the same time from feelings of delicacy felt, they could scarcely do otherwise. He should therefore propose that the highest amount allowed by the by-laws—namely, ten guineas—be voted to Bro. Jones for his indefatigable exertions as the first Master of this happy and prosperous lodge.—Bro. Chamberlin, J.W., seconded the motion in a few well-chosen words, and it was carried unanimously.—It was also proposed by Bro. Coote, duly seconded, and carried unanimously, that a testimonial, engraved on parchment, be prepared and framed to accompany the jewel, expressing the great esteem the brethren have for their first W.M., from whom the idea of the Lodge of Asaph emanated. On the W.M.'s return to the lodge, Bro. Coote announced to him what had been proposed and carried during his temporary absence.—Bro. Jones expressed the great pleasure it would afford him to receive this great mark of esteem. He assured the brethren that the testimonial would be more prized by him than gold or jewels, as it displayed the feelings of the brethren towards him.—The lodge was then closed with solemn prayer.

###### PROVINCIAL.

*SUTTON.*—*The Frederick Lodge of Unity, No. 452.*—The meeting of this lodge was held at the Station Hotel, Sutton, on Tuesday, the 1st inst. Present: Bros. C. W. Dommatt, W.M.; W. C. Poole, J.W.; J. Robins, P.M., Treas.; Magnus Ohren, I.P.M., Sec.; W. S. Masterman, J.D.; A. J. Dickenson, S.D.; H. E. Frances, D.C.; J.W. Sugg, I.G.; W. L. Webb, R. H. Evans, and N. E. Jennings, P.M.'s; F. Williams, W. V. Wilson, W. C. Holmes; visitor, Bro. H. B. Clarke, Albion, No. 9. It was moved by the Secretary, and seconded by the W.M., that notice be sent to the Grand Secretary and to the Prov. Grand Secretary for Surrey, that by an error of description the words Railway Hotel had been used in connection with this lodge instead of "Station Hotel." Minutes of previous meeting having been confirmed, Bro. William Virgo Wilson was raised to the third degree. Mr. Cartwright Holmes was then initiated in a very able manner by Bro. Magnus Ohren. The Treasurer and Secretary were invested by the W.M. with the jewels presented to them by the lodge. The W.M., in very flattering terms, thanked those officers for the labours bestowed by them upon the lodge duties, and specially thanked Bro. Ohren for the assistance rendered to himself by that brother in carrying out the duties of the chair. Mr. Charles Henry Edmunds was proposed for initiation, after which the lodge was closed and the brethren adjourned to banquet.

*ULVERSTON.*—*Lodge of Furness, No. 995.*—The usual monthly communication was held on Tuesday, 1st inst., at the Masonic Temple, Theatre-street. The lodge was opened by Bro. Thos. Dodgson, W.M. There was a good attendance of brethren. Three gentlemen were balloted for, the ballot in each case being unanimously in their favour. The W.M., in his usual impressive manner, raised Bro. Nicholson, initiated Mr. James Robinson, and passed Bro. Maud. The W.M. very feelingly referred to the great loss the lodge had sustained by the death of the J.W., Bro. R. James, who during the time he held the offices of Secretary and J.W. gained for himself such a reputation for correct working as few young Masons attain. It was resolved unanimously that an illuminated letter of condolence be forwarded to the father of the deceased J.W.—The lectures are now always given on the tracing-boards with the most particular attention to details, and the musical arrangements of the lodge are



excellent, reflecting great credit on the organist and choir. A very interesting feature of the last meeting, after the regular business had been disposed of, was the presentation by Bro. the Rev. W. A. Blake, M.A., of a magnificent sword to the lodge for the I.G. A fine inlaid rapier, the gift of Bro. Remington, P.M., had hitherto been used, but this sword of Bro. Blake, although of so splendid a character, is by no means out of place in the most gorgeously appointed Masonic temple in the North of England. It is a beautiful new court sword (regulation pattern), with embossed and richly gilded hilt, and heavy gold bullion cord, knot, and tassels. The scabbard is patent leather, with handsome gilt ferrules. The W.M., on the part of the lodge, thanked Bro. Blake most warmly for this very kind donation, and assured him it would be treasured in the lodge as a mark of his esteem and goodwill, and would continually remind them of his fraternal regard.

WESTERHAM.—*Amherst Lodge, No. 1223.*—This young and flourishing lodge held its regular meeting on Thursday, the 27th ult., at the King's Arms Hotel, Westerham, Kent, Bro. Colonel Warde, W.M., in the chair, supported by his Wardens and assistant officers and a goodly muster of members. The lodge having been duly opened by the W.M., Bro. Pearson (of Maidstone), P.P.G.D. Kent, at the particular request of the Master, initiated Mr. Charles Atkins, of Lewisham. Bros. C. C. Petley and G. Mellish were then passed to the second degree, the work of the chair and that of its officers having been performed in a very able manner. Bro. J. T. Bowen, Sec., having read the report of the Audit Committee, the lodge was closed in due form, and the brethren adjourned to the banquet, which was presided over by the esteemed W.M., Bro. Colonel Warde. The cloth having been removed, the W.M. proposed the usual loyal and Masonic toasts, the brethren doing ample justice by responding in the most hearty manner. Bro. Col. Warde, being at the present time the Grand Senior Warden of the province, deputed the S.W. to propose the next toast, which was "The Provincial Grand Master of Kent and the Grand Officers, Past and Present." The W.M. and Bro. Pearson, P.P.G.D., returned thanks in suitable and effective speeches on behalf of the province. The W.M. then gave "The Provincial Grand Lodge of Middlesex," coupling with the toast the name of Bro. J. G. Marsh, P.M. 28 and 192, a Grand Officer of the province, who had especially come from London to visit the Amherst Lodge on this occasion, and called upon the brethren to give him a hearty welcome. Bro. Marsh returned thanks on behalf of the P.G. Master, Col. Burdett, and the Grand Officers, thanking the W.M. and members for the honour they had done the P.G. Lodge of Middlesex in proposing and responding to the toast, and also expressed himself highly pleased at the very kind reception given him, and the excellent working of the lodge. The next toast was—and which is also an important one in every lodge on such occasions—"The Initiate" (Bro. Charles Atkins), who had been received into the mysteries of the Order that day. Bro. Atkins replying in an excellent speech. "The Health of the Officers" and the Tyler's toast brought a very enjoyable meeting to a close.

ST. IVES, CORNWALL.—*Treganna Lodge, No. 1272.*—The regular monthly meeting of this young and flourishing lodge was held on Friday, the 4th of August, at 6 p.m. Bro. Martin Dunn, W.M., Prov. G. Steward, in the chair. There were also present: Bros. Charles Trevithick, S.W.; A. R. Harry, J.W.; John Coombe, P.M., Prov. J.G. Deacon; and several other members of the lodge. Bro. W. James Hughan, P.M. 131, P. Prov. Grand Secretary, attended as a visitor by special invitation from the lodge. The W.M. worked the ceremonies of initiation and passing in a faultless and most impressive manner, and in consequence of the anxiety of that worthy brother to give the degrees at all times to the candidates singly, and there having been a considerable number of new members within the last few months, the officers have had numerous opportunities to perfect themselves in the ritual, and availed themselves of such opportunities with avidity. The various officers performed their duties in a most satisfactory manner, and especially the capabilities of the Wardens and the J.D. were most manifest. The W.M. having desired Bro. Hughan, P.M., to confer the third degree on Bro. T. T. John, the ceremony of raising was worked by that well-known brother to the complete satisfaction of the brethren present; but, unfortunately, owing to the "slight of time," the lectures on the tracing-boards (which several of the members were prepared to give) were deferred to a more convenient season. The W.M. having resumed his chair, Bro. C. Trevithick then formally proposed a vote of thanks to Bro. W. James Hughan, the late Prov. G. Secretary of Cornwall, for travelling from Truro to St. Ives, in response to the wishes of the brethren. The proposition was seconded by Bro. Coombe, P.M., and most kindly supported by the W.M., J.W., and Bro. T. T. John, and, of course, carried by acclamation.—Bro. Hughan, in reply, congratulated the Master, Wardens, and brethren on their excellent working, and expressed his surprise to find that in a few months the youngest lodge in the province had actually proved itself capable of giving the beautiful ceremonies of Freemasonry equal in every respect to the oldest or best-worked lodge in the county! Bro. Hughan also observed that, as they had a fine Masonic hall of their own, and were determined to work together in love and harmony, and as every brother, from the Worshipful Master to the Tyler, endeavoured to assist each other in the duties of their lodge, and were most anxious to promote the interests of Freemasonry, it was evident that while the members were favoured with such excellent presiding officers as the present Worshipful Master, the lodge was bound to be prosperous, financially, and successfully, Masonically, in the highest degree.—Two propositions for initiation were received, and quite a "red-letter day" in the history of the Treganna Lodge was brought to a close.

## ROYAL ARCH.

## METROPOLITAN.

*Caveac Chapter, No. 176.*—On Thursday, the 3rd ult., this prosperous chapter was held at the Bridge House Hotel, Southwark, Comp. P. A. Nairne, M.E.Z., presiding. Comp. F. Walters, P.Z., Treas., installed Comp. P. Browne as H. The usual five-guinea P.Z.'s jewel was unanimously voted to Comp. P. A. Nairne for his services rendered to the chapter. The following companions were elected officers for the ensuing year, viz., Comps. P. Browne, Z.; M. Scott, H.; R. S. Foreman, J.; A. Williams, S.E.; T. Quihampton, S.N.; J. Hills, P.S.; F. Walters, P.Z., Treas. (re-elected for fifth time); and C. T. Speight, Janitor (re-elected). The chapter was then closed. Visitor: Comp. G. S. Elliott, 949. Banquet and dessert followed, and the usual toasts were given and received, Comp. G. S. Elliott responding in an able manner for the visitors. "The Treasurer" was made a special toast by the M.E.Z., who, in an eloquent speech, mentioned the eminent services rendered to the chapter by their Treasurer, Comp. F. Walters; also alluding in a happy manner to the fact that it was the anniversary of that companion's birth. This toast was received with enthusiasm, and Comp. F. Walters responded in an appropriate speech. After a few hours most agreeably spent, the companions separated.

## PROVINCIAL.

SUTTON.—*The Frederick Chapter of Unity, No. 452.*—A convocation of this chapter was held at the Station Hotel, Sutton, on Tuesday, the 1st inst. Present: Comps. James Robins, M.E.Z.; R. H. Evans, H.; Magnus Ohren, Scribe E.; C. W. Dommett, 1st A.S.; A. J. Dickinson, 2nd A.S.; W. L. Webb, H. E. Frances, and W. S. Masterman, P.Z.'s; and Frederick Williams. The minute was confirmed altering the days of the meeting of the chapter to the first Tuesdays in April and September, instead of May, June, July, and August, as before—they being the meetings of the lodge and most inconvenient. It was moved by Comp. Magnus Ohren, Scribe E., seconded by the M.E.Z., and carried unanimously, "That from, and after, September next the subscription to the chapter be 5s. per annum, and that the joining fee be £1 3s. 6d."

## MARK MASONRY.

WINCHESTER.—*Economy Lodge, No. 52.*—The regular meeting of this lodge was held at the Masonic Hall on Wednesday, the 2nd inst., for the purpose of installing the W.M.-elect, Bro. J. Naish, P.P.G.J.W., for the ensuing year. The following brethren were present: Bros. E. Sheppard, W.M.; J. Naish, W.M.-elect; J. Harris, W. Whale, E. Snelling, C. Sherry, H. Newman, J. Doswell, T. Hoper, J. Burchett, and several visiting brethren, including Bros. J. R. Stebbing (G. Treas.), A. Cole (63), J. L. Symon (63), and W. H. R. Gregory. The ceremony of installation was ably performed by Bro. Sheppard, I.P.M., and at the close a cordial vote of thanks was given for the ability displayed by him. Bro. J. Naish, W.M., then proceeded to invest his officers in the following order:—Bros. J. Harris, S.W.; W. Whale, J.W.; E. Snelling, M.O.; F. Warner S.O.; Lumsden, J.O.; W. H. Wooldridge, S.D.; J. Doswell, J.D.; H. Newman, I.G.; T. Hopher, Reg. of M.; J. T. Burchett, Sec.; H. Pottle, Tyler. The lodge was closed at eight o'clock, when the brethren partook of an excellent banquet. The usual loyal and Masonic toasts being drunk, a very pleasant meeting was brought to a close.

SHEFFIELD.—*Britannia Lodge No. 53.*—The members of this lodge held their regular meeting on the 3rd inst., when there was a good attendance of officers and brethren. The lodge was opened by the W.M., Bro. H. Matthews, P.M. and P.G.S.W., assisted by the following brethren:—Bros. H. J. Garrett, I.P.M.; Pfeilschmidt, S.W.; Bennett, P.G.S.D., J.W.; Bromley, M.O.; Scargill, S.O. and Sec.; Fawcett, J.O.; Wostinholme, S.D.; Moss, J.D.; Ellis, I.G.; Wilkinson, O.G.; Drury, P.M.; Chester, &c. Several of the brethren heartily congratulated the W.M. upon his having been appointed P.G.S.W. of the Prov. G.L. of M.M. of West Yorkshire, also Bro. Bennett upon his appointment to the office of P.S.G.D.; expressing their firm convictions that the R.W. Prov. G. Master had made a very judicious selection. The ballot was taken for Bro. S. Suckley, of the Royal Brunswick Lodge, 296, and Bro. William Ryland, jun., of the Wentworth Lodge, 1239, which proving unanimous in their favour, they were severally introduced and advanced to this honourable degree in a very able manner, each officer doing his work in such a style as to greatly redound to his credit. Labour being ended, the brethren adjourned to banquet, presided over by the W.M. The usual loyal and Masonic toasts were given and heartily responded to, Bros. Scargill and Moss adding much to the pleasure of the brethren by their admirable vocalisation, who separated after spending a truly fraternal evening.

## ORDERS OF CHIVALRY.

## RED CROSS OF CONSTANTINE.

MANCHESTER.—*Palatine Conclave, No. 50.*—The inaugural meeting of this conclave was held on Saturday, 29th ult., and was very successful. The throne was taken by Ill. Sir Kt. W. Komaine Callender, jun., I.G. South Lancashire, assisted by Ill. Sir Kts. Capt. Turner, I.G. West Lancashire, as V.E.; C. Fitzgerald Matter, as H.P.; G. P. Brockbank, K.G.C., as 1st Gen.; Sir Kt. Entwisle, as 2nd Gen.; &c. After the first grade had been conferred, the conclave was consecrated in the form by Sir Kt. Callender, assisted by the other Sir Knight, and was duly constituted and proclaimed. The second

grade of the Order was then conferred on Sir Kts. Wayne and Hargreaves, and the third grade on Sir Kt. Entwisle. Sir Kt. Callender was then enthroned in the chair of M.P.S., and Sir Kt. Matier in that of V.E. Sir Kt. Wayne was appointed Recorder, and the appointments of the other officers, owing to the shortness of time, were postponed till next meeting. On the motion of Sir Kt. Matier, Sir Kts. R. Wentworth Little, Grand Recorder, and Capt. Turner were elected Honorary Members. The conclave was then closed in peace and harmony.

## ROYAL ARK MASONRY.

We are requested to insert the following copy of a letter sent to the G. Secretary of the Mark Grand Lodge by the Grand Scribe of the Grand Lodge of Royal Ark Mariners:—

"Devereux-court, Temple, London,  
20th June, 1871.

"Sir and Brother,—I am directed by the M.W. G.C. of the Order of R.A.M. for England and Wales, the colonies and dependencies of the British Empire, to express to the Grand Lodge of M.M. Masons the great regret he feels that they should have published their intention to grant warrants to Mark lodges to work the degrees of the order of Royal Ark Mariners. The Grand Commander of R.A.M. enters his protest against this attack upon the rights of R.A.M. by a body which has not the slightest title to interfere with an order conferring a set of degrees higher than that of Mark Master Mason; the more especially as the Grand Lodge of R.A.M. have an undoubted and long-exercised right to confer the degrees of Mark Man and Mark Master. This right, however, they are willing to waive, provided their jurisdiction over other degrees is not interfered with.

"The G.C. of R.A.M. desires to place on record the following facts:—

"1.—That the English Order of Royal Ark Mariners, with its various degrees, has existed from time immemorial, and has had a Grand Lodge for nearly one hundred years. It has never been subordinate either to the United Grand Lodge or the Grand Chapter of England, and while the Scottish branch of the order is allied with, and under the control of, the Grand Chapter of Scotland, yet the order is never given to any brother unless he is a Royal Arch Mason, and the R.A. Mariners have their own office-bearers, separate books, &c.

"2.—That this Grand Lodge has had a continuous working long before and since 1793, when H.R.H. the Duke of Clarence was elected to, and did accept, the Grand Command of the order. The documents proving which are now in the possession of the G.C. of the R.A. Mariners.

"3.—That by this Grand Lodge, so constituted, during the past year 24 warrants have been issued or applied for, some of which are in various parts of the globe, so that very shortly, it is hoped, a R.A. Mariner may find a lodge with brethren of his own jurisdiction or order in the principal places of the world.

"4.—The Grand Lodge of M.M.M. was not formed until 1856, and until the last year have never claimed to have the right to work anything else but the Mark Master degree; consequently, in this invasion of the Royal Ark Mariners' jurisdiction a modern organization of Mark Masters is claiming authority over an order working higher degrees than its own, and endeavouring to coerce a Grand Lodge nearly a century its senior at least. This authority the G.C. entirely repudiates.

"5.—The G. Commander is well aware that the excuse offered for this unmasonic act, on the part of the Grand Mark Lodge, is that the G.M.M. is *ex officio* G.C. of R.A.M.; this is contradicted by its own showing, for if the G.M.M. was G.C. of R.A.M., the G.C. of R.A.M. would *ex officio* be the legal G.M.M. The Grand Lodge of R.A.M. having been in existence for more than three-quarters of a century previous to the establishment of the G.M.M., and having exercised power over the Mark and other allied degrees.

"The G.C. of R.A.M. must certainly condemn, in the strongest terms, the recent circular of the Mark Grand Lodge, in which a premium (so to say) is offered to R.A.M.'s to desert their allegiance, and offering to give, at half-price, spurious and counterfeit Ark Mariner degrees.

"It is urged that the recognition of a supreme jurisdiction over the R.A.M. degree would be an anomaly. It is scarcely more so than the recognition of an authority over the Mark degree. While, however, fully admitting the right of Royal Ark Mariners elsewhere to place themselves under the jurisdiction of their respective Grand Lodges, where such Grand Lodges recognise the Royal Ark Mariner degrees, the G.C. of R.A.M. has simply to vindicate the time-immemorial supremacy of the Grand Lodge of R.A.M., and to maintain its right of authority over the order, and to protest against the unwarrantable aggressions which are threatened by the G. Mark Lodge.

"The G.C. of R.A.M. is most sincerely anxious that brotherly friendship and mutual good feeling

should subsist between all Ark Mariners as individuals; but the G.C. of R.A.M. can in no way recognise the warrants or certificates issued by the G. Mark Lodge.

"I am, Sir and Brother, yours fraternally,  
M. A. LOEWENSTARK,  
Grand Scribe.

"To the Grand Secretary,  
G. Mark Lodge, London."

*Treaty between Grand Lodge of Royal Ark Mariners and Grand Mark Lodge.*

In accordance with the terms of a resolution passed at a meeting of the Grand Lodge of Royal Ark Mariners of England and Wales, the Colonies, and Dependencies of the British Empire, held at the Freemasons' Tavern, on the 6th day of July, 1871, appointing the M.W.G.C., Bro. Morton Edwards, the R.W.D.G.C., Bro. Major Finney, and the V.W.G.S.W., Bro. J. O. Oxland, its representatives, a letter was addressed to the M.W.G.M.M.M., Bro. the Rev. G. R. Portal, M.A., by whom the following brethren were appointed as the representatives of the Grand Mark Lodge, viz., V.W. Bro. F. Binckes, G.S.; V.W. Bro. J. Stevens, P.G.J.O.; and W. Bro. R. W. Little, P.M. No. 1; and the said six duly authorised representatives of the respective Grand Lodges met at the Freemasons' Tavern on the 21st day of June, 1871, when the following resolutions were severally and conjointly agreed to, viz. :-

Article 1.—The Grand Mark Master shall be regularly enthroned as Grand Commander of Royal Ark Mariners in the existing Grand Lodge of Royal Ark Mariners of England and Wales, the Colonies, and Dependencies of the British Empire.

Article 2.—On the enthronement of the Grand Mark Master as aforesaid in Article 1, a deed which shall have been previously executed shall be handed over by Bro. Morton Edwards, surrendering to the G.M.M., as G.M.M.M. and G.C. of R.A. Mariners, and his successors, all claims to power and authority over the degrees of Mark Man, Mark Master, Excellent Master, Super-Excellent Master, and Royal Ark Mariner, now vested in him, the said Bro. Morton Edwards, by virtue of a warrant dated 24th of November, 1793, and under a deed executed in his favour by the late Grand Commander, Bro. John F. Dorrington, on the 13th May, 1870, such surrender as aforesaid to be endorsed on the warrant of 24th November, 1793, and a copy of such deed of surrender to be attached thereto.

Article 3.—The Mark degree to be thenceforth the supreme jurisdiction.

Article 4.—The title, "Grand Lodge of Royal Ark Mariners of England and Wales, the Colonies, and Dependencies of the British Empire," shall be changed to that of "Grand Ark Council," for the working of the Ark degree attached to the aforesaid jurisdiction.

Article 5.—By the enthronement of the Grand Mark Master as aforesaid in Article 1, the appointments of all present and past Grand Officers shall be confirmed, and they shall take rank and precedence as Past Officers of the Grand Ark Council.

Article 6.—The liabilities and assets of the Grand Lodge of Royal Ark Mariners shall belong to and be vested in the supreme jurisdiction as aforesaid.

Article 7.—Pending the ratification of this treaty, no further warrants shall be granted by the present Grand Commander of Royal Ark Mariners, nor shall any warrant for working the Royal Ark Mariners degree be issued by the Grand Mark Master.

Article 8.—This treaty shall be ratified by the high contracting parties on or before the 1st day of August, 1871.

Given under our hands, at the Freemasons' Tavern, Great Queen-street, London, on the 6th of July, 1871.

(Signed) MORTON EDWARDS, G.C.  
E. H. FINNEY, G.G.C.  
J. O. OXLAND, G.S.W.

(Signed) FREDK. BINCKES, S.S.  
JAMES STEVENS, P.G.O.  
R. WENTWORTH LITTLE, P.M. 1.  
Representatives of G.L.R.A.M.  
Representatives of G.M.L.

**THE FREEMASONS' LIFE BOAT.**

The regular monthly meeting of the Committee was held at Br. Forster's, Railway Tavern, London-street, E.C., on Thursday the 3rd inst. There were present: Bros. A. E. Harris (in the chair), S. Davis, Gottheill, C. C. Taylor, John Boyd, H. M. Levy, Mortlock, Dairy, N. Gluckstein; visitors, Bros. Swallow (382), P. Davis (141), Ralph Levy (Texas).

The minutes of the previous meeting having been read and confirmed, Bro. S. Davis proposed, and Bro. Boyd seconded that Bro. M. Davis, P.M. 205, be accepted as a member of committee, which was carried.

Bro. Taylor proposed, and Bro. Gottheill seconded, that Bro. Mortlock be entrusted with the duty of carrying out the wishes of Bro. W. J. Hughan. This was also carried.

A letter from Bro. Henry Chapman, Hon. Secy. of the "City of London Masonic Life Boat Fund," and a copy of a resolution of that committee, proposing an amalgamation of the two funds was laid before the meeting, and after mature consideration it was resolved to accept the proposition, on certain conditions, to be discussed at a special meeting of

both committees to be held on the following Thursday at 8 p.m.

The financial position of the committee stands as follows:—

	£	s.	d.
Acknowledged in THE FREEMASON	389	0	0
Grand Lodge of England	50	0	0
Newcastle-upon-Tyne Lodge, No. 24	2	2	0
Provincial Grand Lodge of Cornwall	3	3	0
Frederick Lodge of Unity, No. 452	2	2	0
Per Bro. Page...	0	12	0
Bro. Ash, 179...	0	5	0
„ Mander, 121	0	1	0
„ M. Davis, P.M. 205	1	1	0
„ W. Bartlett, 141	0	2	6
„ W. Woodman, 157	0	5	0
„ J. F. Hume, 51	0	2	6
Per Bro. H. M. Levy	1	1	0
Total	449	17	0

**ROYAL NATIONAL LIFE BOAT INSTITUTION.**

On Thursday, 3rd August, a meeting of this Institution was held at its house, John-street, Adelphi, London, Thomas Chapman, Esq. F.R.S., V.P. in the chair. Richard Lewis, Esq. Secretary, having read the minutes of the previous meeting, rewards amounting to £51 were granted to the crews of Lifeboats of the Institution for services rendered during the past month. The Lifeboat stationed at Bude Haven, on the coast of Cornwall, proceeded out in reply to a signal from the yacht Hattie, of Cromer, during a strong wind from the N.N.W. Twice the Lifeboat was beaten back by the rough seas, and one of the crew, whose heart failed him, had to be put ashore. His place was, however, readily supplied, and after nearly an hour's labour the breakers were passed, and the yacht was reached, when her owner and crew of two men were taken out of the little vessel, which was towed in by the boat. The courageous owner of the little craft, Mr. Abel Tillet, spoke highly of the behaviour of the crew and of the noble Lifeboat, and gave the men £5 in addition to what they would receive from the Institution. The Fishguard Lifeboat, the Sir Edward Perrot, went off to the aid of a sailing boat which had drifted out to sea, having on board two lads, who were unable to manage it. The Lifeboat on reaching the boat took in tow that boat and another which had come to its assistance, and brought them safely ashore. The Chichester Harbour Lifeboat, Undaunted, was launched on signals of distress being shown by a dismasted vessel, which proved to be the brig Hope, of Portsmouth, during a very strong wind from S.W., and in a heavy sea. The Lifeboat remained alongside until the weather moderated, and a steam-tug was enabled to take the vessel and crew into Portsmouth. The Kingsdown, North Deal, and Broadstairs, Lifeboats also proceeded out to the Goodwin sands in readiness to aid vessels which had gone ashore there; but happily there was ultimately no necessity to call their services into requisition, the vessels being enabled to get away from their dangerous positions. Other rewards were likewise granted to the crews of shoreboats for saving life from wrecks on our coasts. Payments amounting to £1,228 were also made on various lifeboat establishments, while various works at a cost of £374, were ordered to be carried out at other Lifeboat stations. A contribution of £800 has been received from J. M. S., which was to be appropriated in providing a very fine new Lifeboat for Wexford, to be named the Ethel Eveleen, after his little girl. J. M. Hetherington Esq., of Manchester, had just given a donation of £115 10s in aid of the general funds of the Institution. The Ancient Order of Foresters had presented the sum of £100 as their contribution of the past year, in aid of the support of their two Lifeboats, named the Forester, and the Foresters' Pride, which had been provided by them, and which were stationed respectively at Newquay, Cardiganshire, and at West Hartlepool. A new Lifeboat had recently been sent by the Institution to Dungeness, Kent, and was to be publicly named and launched there for the first time on the occasion of the Regatta. Reports were read from the Inspector and the Assistant-Inspector of Lifeboats to the Institution, on their recent visits to different Lifeboat stations. The proceedings then terminated.

**HOLLOWAY'S OINTMENT AND PILLS.**—For the cure of burns, scalds, wounds, and ulcers, this justly-celebrated ointment stands unrivalled. Its balsamic virtues immediately on application lull the pain and smarting, protect the exposed nerves from the air, endue the vessels with the vigour necessary to heal the sore, and confer on the blood a purity which permits it only to lay down healthy flesh in place of that which has become diseased. Holloway's pills, simultaneously taken, much assist the ointment's purifying and soothing power. Together, these medicines act like a charm; no invalid, after a fair trial, has found them fail to relieve his pain, or completely cure his disease. The combined beneficial action of the ointment and pills, in all disorders, is too irresistible to be withstood.—[Advt.]

**Foreign Masonic Intelligence.**

**NEW ZEALAND.**

[From the *Weekly Herald*, Auckland, N.Z.]

The ceremony of the presentation of a jewel by the brethren of the Masonic Lodge Beta to Past Master William Cumming took place at Hamilton, in the Episcopal Church, where the Venerable Archdeacon Pritt, after reading the service of the day, delivered a very eloquent and impressive sermon, dwelling particularly upon the essential characteristic of Masonry—charity: the charity that suffereth long and is kind, that vaunteth not itself, is not puffed up.

Past Master McPherson addressed the assembly informing the initiated that the worthy recipient of this honourable distinction had, during the period of five or six years in which the lodge had been in existence, occupied the Worshipful Master's chair four different terms, in addition to holding the various offices of Treasurer, Warden, and Secretary. That he had performed the duties of those offices with an earnestness and zeal which gained for himself the approbation of his brother Masons. That they had resolved upon making this presentation public in order that all men might know that Past Master Cumming was a good Mason, and, as an inevitable consequence, a good man.

Past Master McPherson concluded a fervid address by saying: "I earnestly pray that the Most High may be pleased to grant you long life, health, and strength to wear your jewel, and that you may arrive at the summit of Masonry by passing through the speculative degree of this mortal life to that glorious and celestial lodge where the grand password of the Almighty Architect will procure you admission, and with whom peace, order, and harmony will eternally reign."

Senior Past Master Beere, with a few congratulatory words, affixed the jewel to Bro. Cumming's breast, who, in returning thanks, attributed his success chiefly to the cordial support of the other officers and the wise councils of the Past Masters.

After a Masonic prayer and hymn, and the benediction by the Venerable Archdeacon, the proceedings terminated.

The musical part was kindly conducted by a lady, who presided at the harmonium, and largely contributed to the interest of the ceremony. The jewel, a very massive one, consists of the square and compasses, with the rising sun in the centre, and bears upon its reverse side the following inscription: "Presented to Bro. P.M. Cumming, as a mark of respect, by the brethren of Lodge Beta, 450 I.C., 1871." The assembly of members and others not connected with the Craft in the church was moderately large. Outside the church a torchlight procession was formed, and the brethren returned to the Royal Hotel, where dinner awaited them.

In connection with the above event, invitations were issued for a quadrille party, which proved to be one of the best yet witnessed in the Waikato district.

**MASONIC FESTIVITIES.**

**PICNIC OF THE HUMBER LODGE, No. 57, HULL.**

The eighth annual picnic in connection with the Humber Lodge has afforded unusual enjoyment to upwards of 170 of the members and friends. On the morning of the 2nd instant the party started from the lodge-room to enjoy a delightful drive, by Hesselewood, skirting the pretty village of Welton, and on to Brantingham Thorpe, the seat of Christopher Sykes, Esq., M.P., P.G.S.W. of the North and East Ridings of Yorkshire, who had in the most generous manner placed the whole of the extensive park and grounds in the hands of the W.M. of the Humber Lodge, with a *carte blanche* to inspect the conservatories and house, which had been recently honoured by a visit from the Prince and Princess of Wales, the Duke and Duchess of St. Albans, and party. The grounds are charmingly situated on a slope commanding an extensive range of views over a well-cultivated country, stretching to the banks of old Father Humber, and across whose broad bosom are seen the wolds of Lincolnshire, forming a *tout ensemble* of rural beauty rarely surpassed. On arrival, dancing to an excellent quadrille band commenced, and croquet and other games were maintained with spirit during the happy hours.

The whole party dined together, under canvas, presided over by the W.M., Bro. W. Tesseyman, supported by Bros. Dr. Bell, D.P.G.M.; Dr. Hay, Anthony Bannister, and J. Wilson, P.P.G.S.D.'s; Michael W. Clark, P.P.G.J.D.; William Needler, I.P.M., and Thirling, W.M. 250; G. C. Roberts, P.P.G.R., the Town Clerk, and other distinguished brethren, with their ladies.

## Poetry.

## BEAUTIFUL SUMMER.

A SACRED SONG.

Beautiful Summer! thy glorious days  
And lingering sunsets bright,  
With the varied charms that the season displays,  
Fill our senses with purest delight.  
Father, we thank thee for each sweet scene,  
For the balmy zepthers and the sky serene.

Beautiful Summer! the lovely flowers  
That 'broider the emerald sod,  
Or sparkle like gems in our garden bowers,  
All lead our affections to God.  
Father, we thank Thee for gifts so fair,  
For the flowers that point to Thy watchful care.

Beautiful Summer! thy bright hours pass,  
The pleasures thou bringest us fade,  
The enjoyments we hope to partake of, alas!  
Are soon lost in the Autumn's deep shade.  
And our lives, like thy months, are approaching  
their close,

As day is succeeded by evening's repose.

Beautiful Summer! thy bright hours teach  
An eloquent lesson of love,  
Inviting the Christian in prayer to beseech  
God's blessing from mansions above.  
Father, we bless thee for Summer days,  
Hear our hymns of thanksgiving, our songs of  
praise.

AGNES S.

## THINK OF THE DEAD WITH AFFECTION

Think of the dead with affection,  
Look back with a tear on the past,  
On those hours of enjoyment and fondness,  
Which, alas! were not destined to last.  
Think tenderly, too, on the kindness  
Thou, perhaps, hast received from that one  
Who has quitted earth's trials for ever,  
Whose labour in this world is done.

Think of the dead with affection,  
Recall not each blemish and fault,  
But rather their good deeds endeavour  
In memory's shrine to exalt.  
Think, too, of the love and devotion  
That perhaps they once cherish'd for thee,  
And remember from errors and failings  
No mortal existing is free.

Think of the dead with affection,  
And pray that their souls are at rest;  
That their spirits have reach'd that bright haven  
Which forms the last home of the blest.  
Oh! think of the dead with affection,  
Look back on their memory with love,  
And pray for the bliss of reunion  
In our Father's bright mansions above.

AGNES S.

AGE OF MASONRY.—From a recent statement in a Moscow paper, it seems that St. John's Lodge, No. 3, of that city, has recently celebrated the 80th anniversary of its existence, it having been erected by charter from King Malcolm, in 1060. We should like to see the muster roll of that lodge, beginning more than eight centuries ago, and running along with the ages to the present time. What kings and kingdoms have risen and fallen since the gavel was first sounded in its East. How the world has changed, and what progress has been made in science and art. Eight hundred years in the lifetime of a lodge!—*The Keystone.*

## METROPOLITAN MASONIC MEETINGS

For the Week ending August 19, 1871.

MONDAY, AUG. 14.

Chap. 720, Panmure, Horns Tavern, Kennington.  
Strong Mañ Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, AUG. 15.

Board of General Purposes, at 3.  
Lodge 435, Salisbury, 71, Dean-street, Soho.  
Chap. 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Royal Union Lodge of Instruction (382), Hotel de Cologne, 60 and 61, Haymarket, at 8; Bro. T. A. Adams, Preceptor.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottlebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, AUG. 16.

Lodge 619, Beadon, Greyhound, Dulwich.  
1320, Blackheath, Royal Standard, Blackheath.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.

Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, AUG. 17.

Chap. 742, Crystal Palace, Clarendon Hotel, Anerly.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

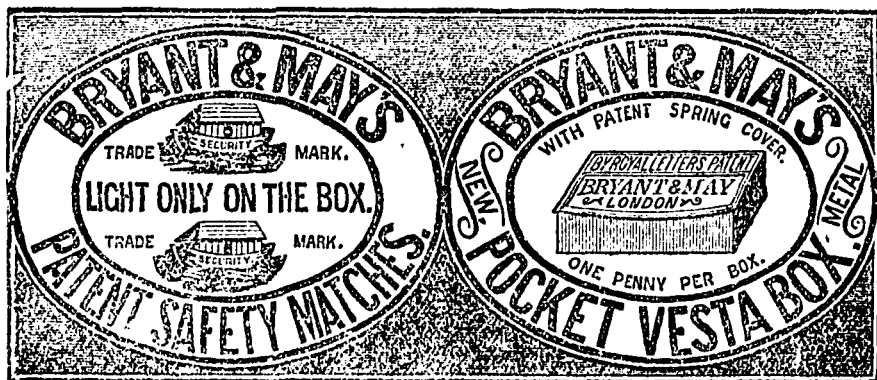
FRIDAY, AUG. 18.

House Committee Boys' School.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, AUG. 19.

Lodge 1185, Lewis, Nightingale Tavern, Wood Green.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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Vol. 4, No. 128.]

SATURDAY, AUGUST 19, 1871.

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## ROYAL ARK MASONRY.

A special meeting of the Grand Lodge of the Antient and Honourable Fraternity of Royal Ark Mariners of England and Wales, the colonies and dependencies of the British Empire, was held on Wednesday, the 9th August, 1871, at the office of the Order, 7, Gower-street, Bedford-square.

Present: Bros. Morton Edwards, M.W.S.G.C.; Major Finney, R.W.D.G.C.; F. W. Koch, Inspector-General; A. D. Loewenstark, Inspector-General Surrey; G. F. Henley, G.T.B.; C. Lacey, G.G.; G. Neall, G.S.; and Bro. Morton Edwards, M.W.S.G.C., in the chair.

Grand Lodge was opened, and the minutes of the meeting of the 21st June read for information. Apologies were received from Bros. T. O. Oxland (through illness), V.W.G.S.W.; Joshua Nunn, V.W.S.J.W.; H. M. Green, V.W.D. Inspector-General, Hampshire; and others, for absence.

The report of the committee of three (to meet the duly-authorized representatives of the Grand Lodge of the Mark Degree) appointed at the G.L. on the 21st June was then read. It stated that the M.W.S.G.C., Bro. Morton Edwards, the R.W.D.G.C., Bro. Major Finney, and the V.W.S.G.W., Bro. T. O. Oxland, having been appointed a committee of the G.L. of Royal Ark Mariners, they met at the office of the Order, and decided that Bro. Oxland be secretary, and commenced their labours by an investigation of the title and powers of the Royal Ark Mariners. Being fully satisfied with the result of such investigation, they next turned their attention to the state of the negotiations, and found that a letter had been received (and omitted to be read at the G.L.) from the G.S. of the Mark Degree, Bro. Binckes, dated June 8th, 1871, asking, on the part of the G. Mark Lodge, for a meeting of representatives of the two bodies, to endeavour to reconcile the existing differences. Therefore they sent a letter to the M.W.G.M.M., Bro. Portal, notifying the fact of their appointment, and setting out five articles embodying the terms which (as they informed him) had been definitely fixed as the only basis upon which the G.L. of Royal Ark Mariners could again consent to treat. In consequence of this letter a meeting was held at which three duly-authorized representatives of the Mark Grand Lodge—viz., the V.W. Bro. F. Binckes (G.S.), V.W. Bro. J. Stevens (P.G.O.), and W. Bro. R. W. Little (P.M.)—were present; but in consequence of the absence of Bro. Oxland, nothing was done except to arrange for a meeting of the 6th July. On this occasion all being present, the authority of each set of representatives having been read, a treaty [as given in THE FREEMASON last week] was entered into and signed. In conclusion, the Committee reported that they had spared neither time nor trouble to bring matters to an amicable settlement, and that the ulterior consequences must rest with the Mark Degree, as they had refused to ratify this treaty.

The M.W.S.G.C. said that this Grand Lodge had heard the report of the Committee, and it was for them to decide upon the line of conduct now to be pursued. There could not be a doubt that everything had been done that could be done to meet the Mark Grand Lodge, and even concessions were made that should not to have been made; but they had given way in order that, when they had to report, they might say that the matter was finally settled. There was no doubt that the G.L. of R. Ark Mariners had been played with by the Mark Grand Lodge, who evidently were not sincere in the desire they expressed for union.

The following resolutions were then carried unanimously:—

"1. That this Grand Lodge, as representing the Fraternity of Royal Ark Mariners, having been a legitimate and properly-constituted body for nearly a century, stand entirely as an independent order for the future.

"2. That a circular, giving the necessary information, be sent to all Mark lodges, and other bodies interested, and that this G.L. be at once placed with all of those bodies who may be interested in its proceedings.

"3. That having the power by royal warrant of 1793 to confer the original and genuine degrees of Mark Man, Mark Master, Excellent and Super-Excellent Master, these be at once added to the working of every lodge of Royal Ark Mariners.

"4. That so much of the statutes as relate to the above be altered, and that the dues to G.L. for future members admitted be seven shillings and sixpence, which shall include registration and certificate for all of these degrees.

"5. That the thanks of this G.L. be sent to those lodges who have sent a vote of confidence, endorsing the proceedings and undertaking to sustain the action of this Grand Lodge, against the circular lately issued by the Mark Grand Lodge intimating that they would work the Royal Ark Mariner degrees."

Some business of a formal character being then entered into, the Grand Lodge was closed, and declared adjourned until next summoned.

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XIII.

The more closely we look into the Old Testament scriptures, the more clearly shall we perceive the distinction that is made between Judah and Israel; that is, between the tribes which, in the course of time, constituted the kingdom of Judah and the tribes which constituted the kingdom of Israel. It was not always that the prophets understood the prophecies which they uttered or wrote under the Divine afflatus. They were the oracles through which God spake; and though they sometimes inquired and searched diligently what or what manner of time the spirit which was in them did signify, they did not always attain the knowledge which they sought. It was not necessary that they should. Indeed, there were reasons why they should not; one of those reasons being, that, to have made known the precise meaning of some of the prophecies before the time of their fulfilment, would have been to cause the interference or interposition of man, sometimes in order to prevent their fulfilment, and sometimes to bring the fulfilment about by other means and in other ways than those comporting with the Divine purpose; and thus to have thwarted, so to speak, the orderly

working of God's providence, and in this way to have entailed evil upon the human race. With the Divine Being there is nothing future, as there is nothing past. He sees the end from the beginning. With him there is one eternal NOW. It may be well to bear these suggestions in mind, in examining the prophetic Scriptures.

In the blessing which the dying Jacob pronounced upon his children and two of his grandchildren—the heads of the tribes which afterwards bore their names—there is a reference to something of the past in relation to most of them, and there is a foretelling of something of the future. It may be that Jacob was unable to attach any precise meaning to some of the words he uttered in the course of this Divine blessing; but He who inspired him foresaw all, and had ordered and made all sure. It will be remembered, that previous to the prophetic blessing on the collected family assembled around the dying patriarch, he had pronounced a particular and special blessing on the two sons of Joseph, Ephraim and Manasseh, giving to Ephraim, the younger, the blessing which was the birthright of Manasseh, the elder, at the same time adopting them both, so that they were to be as much accounted his sons as Reuben and Simeon, his own two eldest, were. Hence, they became patriarchs—heads of tribes; and they were, accordingly, included in the prophetic blessing on the tribal stems, and their children shared equally with those of the other patriarchs in the division of the land by Joshua. Now, in this prophetic blessing the distinction I have referred to will be clearly perceived by any one who reads it attentively. The birthright belonged to Reuben, but it was taken from him and distributed among three of his brethren; the priesthood was given to Levi, the kingship to Judah, and the double portion—great increase—to Joseph; that is, to Ephraim, for he was now the representative, and as the firstborn, of Joseph. And this double portion, or extraordinary increase, is clearly indicated in the amplitude of the possessions which Ephraim was to inherit: "Joseph is a fruitful bough, whose branches run over the wall"—that is, extend themselves far beyond the ordinary limits—which was partly fulfilled even before the tribes of Ephraim and Manasseh took possession of their inheritance, for Joshua (xvii. 17) tells the sons of Joseph that they were a great people, and had great power. But it was more largely fulfilled afterwards, as it is being fulfilled at the present time, when their descendants are sending forth branches into every part of the world, as it was said by the patriarch they should do so: "Through the hands of the Mighty God of Jacob, through the name of the Shepherd, the rock of Israel, even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee, may the blessings of the heavens from above, the blessings lying in the deep beneath, the blessings of the breasts and of the womb, the blessings of thy father and thy mother, with the blessings of the eternal mountains unto the utmost bound of the everlasting hills, rest on the head of Joseph, and the crown of the chief among his brethren" (Gen. xlix. 22-26). Such is the amplitude

of this blessing that it seems to have no bounds. It is to extend as far as "the everlasting hills." Such, and nothing narrower, is to be the extent of his habitation; and it was to comprise, in addition, the blessings lying in "the deep beneath." So that land and sea were to be possessed by the first-born of Joseph, "whose bow abode in strength, and the arms of whose hands were made strong by the hands of the Mighty God of Jacob." Such was the amplitude of the blessing, that the patriarch seemed as if unable to give an idea of it in few and plain words. He heaps metaphor on metaphor, raising a column of strength and beauty which astonishes and delights the reader. The multiplicity of the descendants of these tribes had been previously alluded to, in the blessing which Jacob pronounced upon them when Joseph placed his two sons before his father: "And he blessed Joseph and said, God, before whom my fathers, Abraham and Isaac, did walk; the God which fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads and let my name be named on them, and the name of my fathers, Abraham and Isaac: and let them grow into a multitude, in the midst of the earth" (Gen. xlviii. 15, 16). The same thing is repeated in verse 19: "He (Manasseh), also, shall be a people, and he, also, shall be great; but truly his younger brother shall be greater than he; and his seed shall become a multitude of nations." Amongst the tribes, as we have seen, these children of Joseph were distinguished for their numbers and their strength; and it was the struggle for pre-eminence, on the part of Ephraim, which led to the schism in the tribes, and the establishment of the two kingdoms, Ephraim being so powerful as to give his name to the seceding ten tribes; "Ephraim" being often used as synonymous with "Israel." But the extraordinary multiplication of the descendants of Jacob, as foretold in his paternal blessing, was in strict harmony with the many promises made to his ancestors, Abraham and Isaac. When Abraham—looking at his accumulated wealth, and deploring, as Orientals are wont to deplore, the lack of children, complained that he had not a son of his own, so that the steward of his household would become his heir—the Lord replied (Gen. xv. 4, 5)—"This shall not be thine heir; but he that shall come forth out of thy bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and He said unto him, So shall thy seed be." And in two subsequent promises he was assured that he should be exceedingly fruitful, the father of many nations, and that kings should come out of him; and it was again repeated, with additions, "I will multiply thy seed as the stars of heaven and as the sand which is upon the sea-shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed" (Gen. xvii. 3--6; xxii. 16--18). The promise was repeated to Isaac, with a reference to the original promise made to his father: "And I will perform to thee what I swore to Abraham, thy father; and I will make thy seed to multiply as the stars of heaven; and will give to thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (ch. xxvi. 2--4). The promise was confirmed to Jacob, when in his vision, at Bethel, he saw the intercourse carried on between heaven and earth, "the angels of God ascending and descending;" and the



Lord said to him, "And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west and to the east, and to the north and to the south" (chap. xxviii. 12--15).

These promises were never fulfilled while the children of Jacob occupied the land of Canaan, for even in the time of David, when the kingdom had reached its utmost limits, it had not been spread to the west nor to the south, although all the nations on the east of the Jordan, as far north as the Euphrates, had been rendered tributary to him. He had obtained possession of "this land," which had been promised to Abraham and his seed, but the more comprehensive promises, which made his seed as the stars of heaven, as the sand on the sea-shore, and as the dust of the earth—the progenitors of nations and the fathers of kings—were never fulfilled while the kingdom of Abraham's seed—the twelve tribes—remained a people. And, I need hardly add, that since the dispersion of the tribes, they have never been fulfilled in the history of the Jews; that is, the descendants of Judah and Benjamin; and it is never likely to be. They do not materially increase in number, and they make no proselytes, as they did before their final dispersion. True, they form a vast network of consanguinity of race, and of unity of faith, which embraces the two hemispheres. They are to be found from Siberia in the north, to Van Diemen's Land in the south, and from Kamschatka to Cape Horn. But this cosmopolitanism which they alone possess, and which is of so remarkable a character as to confound human reason, is not combined with a corresponding existence of numbers. We can get only at an approximate estimate of these, for there are not many countries that have a decennial census, as we have. But though geographers and statisticians are not agreed as to the number of Jews existing in the world, they do not differ so materially that we should hesitate to say that the children of Judah are comparatively few. Hassell gives them 3,930,000; Bergham, 4,000,000; Balbi, the same; Malte Brun, 5,000,000; Johnston, 6,000,000; Harschman, 5,500,000; and J. Alexander, the latest writer, 6,798,000. Taking the numbers at the highest estimate, and making every allowance for Oriental hyperbole in the record of the early promises, in the comparisons with "the stars" of heaven, the "sand on the sea-shore," and "the dust of the earth," we cannot perceive any congruity between the posterity promised to Abraham, Isaac, and Jacob, and the comparative handful of the Jews known now to exist throughout the world, eighteen centuries after their extinction as a nation. Interpret the promises as we may, the least thing implied is, that the posterity of the patriarchs should be incomparably larger than any other people, and that they were to be, in fact, the fathers of nations, and kingdoms, and peoples, north, east, south, and west—in every part of the globe—while the blessings or possessions of the great deep, or the islands dotting the surface of the mighty ocean, were also to be theirs.

Where or in what people shall we look for the fulfilment of these prophetic promises? Nowhere, and in no people but the Anglo-Saxons and their kindred races—the Getæ—the ten tribes—the Israel of the Mighty one of Jacob—who were to become the most multitudinous of all people, and in whom all the nations or peoples of the earth were to be blessed. Take a map of the two hemispheres, and make a mark wherever these people are not to be found. I do not say make a mark where they are to be found, for that would be to make the map an almost entire blot. We have seen the course which their ancestors, the Getæ, or Goths, took after they had been invaded in their possessions on the Euxine, by Darius, Alexander, and Attila. From that region, lying between the Black Sea and the Adriatic, they poured into Italy and Spain, occupying a considerable portion of those countries; and onward, and onward, they pushed until the

greater part of Europe was occupied by them. Gaul was laid hold of by the Franks, another branch of the same great family, while Britain came into the possession of the Anglo-Saxon branch, after they had erected free commonwealths in Germany, Cimbria, and Scandinavia. In fact, Europe, as I have said, fell almost entirely into their possession; and, in later times, they have spread themselves over a great part of the other quarters of the globe—Asia, Africa, America, and Australia, with the islands pertaining to them, in the Atlantic, the Pacific, and the Indian Oceans. To me it seems that no one can contemplate this great fact without feelings of wonder and amazement. And, then, look at the position which they now occupy, as the little nest whence they have sent out their mighty broods; and whence they seem, more or less, to control or to influence all other peoples, either potentially or diplomatically. Glancing again at their possessions, it may be truly said that there is scarcely any place of importance, in any part of the globe, which they do not inhabit, excepting their own land of Canaan, the time for which has not yet arrived. And I must not omit to observe, that, wherever this race goes, it carries with it the blessings of religion and civilisation, if not without many drawbacks, yet so favourably contrasting with what it supplants, that the words of the psalmist suggest themselves to the mind: "He gave them the islands for the heathen . . . that they might observe His statutes and keep His laws." "The isles shall wait upon me, and in mine arm shall they trust." "Wherefore, glorify the Lord in the valleys, even the name of the Lord God of Israel, in the isles of the sea" (Ps. cv. 43, 45; Isa. li. 5; xxiv. 16).

#### FREEMASONRY AND JUDAISM.

The weekly articles furnished by our Bro. Carpenter on "Israelitism and Freemasonry" are highly interesting and instructive. They show, on his part, great painstaking in his researches, with a desire to be concise and accurate. It is therefore with great confidence that the non-student may spend his reading hours in contemplating the sublime and providential dealings of the Almighty with the favoured progeny of Heber (one that passes over), whom St. Luke has named in his genealogy as being the direct lineal descendant of Adam, who was the son of God.

But the biblical student should ever bear in mind that Jewish history is different from that of any other nation, it being a representative history. Indeed, the Jews have no history which they can claim as being peculiarly their own, as each episode in Jewish history has as much to do with some other nation as with its own, and the combination is a lesson for all time. All that the Jew can claim is that he is the trustee appointed by Jehovah to bear record to His Oneness and infinity, and the immortal destiny of the human race. According to the foreknowledge of God, man, whom He had created upright and predestinated to immortal life and endless bliss, had found out many inventions and fallen into the lowest depths of vice and misery. Man, without some knowledge of God, however imperfect, would not be able to live—the earth would be without form and void, and darkness would be upon the face of the deep. The light which had been called into existence by Almighty fiat must be preserved, or the end of all creation must come. All the spiritual trees of man's spiritual garden (the soul) were placed under his subjection; he was to cultivate and enjoy the fruits of temperance, chastity, and charity. One tree alone was not to be touched, though within his reach: the tree of

knowledge—in other words, of self-derived intelligence. It is said: "Now the serpent was more subtle than any beast of the field which Jehovah God had made." The serpent corresponds to that principle in man which is called low cunning, or worldly wisdom. We know the character of an individual when he is called a serpent, or a snake in the grass. This principle then intruded itself (we are compelled to personify principles, although it is well known they are impersonal) to the woman. By the woman in sacred writings is meant the Church, which is always represented as the spouse of Jehovah—"Thy maker is thy husband, Jehovah of Hosts is His name;" and when the nation is upbraided for leaving its true and living God in order to serve the God of other nations, it is always as a husband upbraiding his wife for committing adultery and whoredoms with strangers—"Where is the bill of your mother's divorce, whom I have put away? for your transgression is your mother put away." And when that New Jerusalem, or New Church, which St. John describes as descending from God out of heaven, she is said to be "as a bride adorned for her husband." Thus the Adamic Church fell through its own violence and lusts, and great was the fall of it. The Golden Age was no more. Jehovah declared that He would put enmity between the seed of the woman and the seed of the serpent—"He shall tread upon thy heel, and thy foot shalt bruise his heel." By the seed of the woman is meant the true Church, and the Lord as its head, and by the seed of the serpent is meant envy, malice, pride, and all uncharitableness, which should bruise the heel of the lowest principle of the Church. This explanation may appear far-fetched and fanciful, but it is the language of Holy Writ. Human language would fail to express Divine things. God in his revelations to men uses His own language of nature, which is His own Book, and the objects in nature give the dictionary by which to read it; and when we are studying the Word of God, we must abide by the words of the Apostle addressed to the Romans: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." Under this guidance all things will be made plain, and "That God is light, and in Him there is no darkness at all." Mankind then had sunk into the awful condition of a fallen race, and the merciful providence of Almighty God was to be employed in rescuing him from the sad effects of that fall without infringing upon man's free will and moral responsibility; but how was this to be done? Man was too degraded to elevate his thoughts above this earth, and so Jehovah himself became incarnate by taking upon Himself the human frame in the womb of a virgin, having no human father, and appeared among men as a man of sorrows, growing up as a "tender plant and as a root out of a dry ground," and when degraded nature saw Him, there was no beauty that He should be desired.

The Jews were made the custodians of the promises and the harbingers of this glorious advent. Their prophets announced that the desire of all nations should appear in Bethlehem, and the angels sang to Jewish shepherds the heavenly anthem, "Unto you is born in the city of David a Saviour, which is Christ the Lord." It was the dawn of the morning when this song was sung, and a long and evil day has passed since then. "Time seems to roll over us thick as every cloud;" but the day-spring from on high seems not to be far distant when the chorus shall be completed, and there shall be "peace on earth and goodwill toward men."

It is in the nature of man to concern himself more about what he ought to THINK than what he ought to DO; but it is nowhere said that man shall be judged by his thoughts, but by his deeds. He should think good things, but he should bring forth the fruits of the spirit, for by their fruits ye shall know them.

But, to return to the Jew. Idolatry, with all its evil consequences, had become rampant and threatened the destruction of the human race, to avert which the Almighty made the seed of

Abraham His instrument in extirpating it, and thereby redeeming the human race from its thralldom. The driving out of the Canaanite, the hotbed of idolatry was his first commission to the Jews. Much controversy has arisen about the God of Mercy doing this; but it was done in mercy to stop the propagation of that which would have involved the world in their own ruin. The Cities of the Plain were destroyed for the same causes, but the Jews were not made the instruments of their destruction, because their full time was not yet come; but Abraham witnessed it, and the episode of Abraham's intercession for them has no parallel in profane history. "Shall not the Judge of all the Earth do right? and be it far from Thee to do after this manner to slay the righteous with the wicked;" but the Almighty promised, "That I will not destroy for ten's sake"—if ten righteous men could be found there—and Abraham returned to his own place." Before his death, Moses charged the children of Israel in a manner that can only be found in Scripture narrative, that obedience to Jehovah would ensure their temporal and eternal happiness, but that following after strange gods would be visited with exemplary punishments. Their after career proved the necessity and accuracy of this premonition. Has the Jew been superseded and replaced by the modern Christian? What argument have we in support of this theory? the writings of the New Testament give none. St. Paul, who boasted of being the Apostle of the Gentiles, when addressing the Gentile Church at Rome, writes: "I say, then, hath God cast away His people? God forbid; for I also am [not was] an Israelite of the seed of Abraham, of the tribe of Benjamin." One of the great mistakes of the day appears to me to be that the Jew will be absorbed in the Christian; but the very reverse appears to be the spirit of prophecy and our Lord's teachings. The bringing in of the Gentiles seems to be the Divine purpose, and old Simeon declared that "He was a light to lighten the Gentiles, and the glory of thy people, Israel." Our Lord's death left His little band in an apparent desperate state. The shepherd was smitten, and the sheep were scattered abroad. But after His resurrection, He appeared to His disciples, and again proclaimed that all the transactions which they had witnessed were what had been foretold by Moses and all the prophets. After His ascension, the Apostles met by arrangement to comment upon their important mission, and at their first meeting struck the keynote of all their teaching—the resurrection of the dead, "He is risen;" and this, with the doctrine of repentance and a good life, is the whole of the Christian's creed. Nothing more is required of him; but to do that should be his life's study in order to fit him for the life to come. During the first century of the Christian era this was the substance, if not the whole, of Christian teaching. The theology of the day, or as now made up, was hardly known until the fourth century after Christ. There were heresies, but they hardly disturbed the quiet of the Church; and if they understood the nature of their own doctrines, they have not succeeded in handing their true meaning down to us. Indeed, the history of the new Church down to the third or fourth century is as much a myth as the names of the founders of Rome or the games of Olympia. It is, however, pretty certain that the doctrine of the trinity, or tri-personality, of the Godhead was unknown—indeed, unthought of—till the fourth century. It took its rise in Egypt, and at first little notice was taken of the new doctrine; indeed, the Emperor Constantine advised the bishops not to trouble their heads about such silly matters. However, the motto of Sir Henry Wottore, "*Disputandi pruritus ecclesie scabes*" (the itch for disputation is the dirty scab of the Church), was too rife then, as now. The ecclesiastical drum was beat, Arianism against Sabethanism, Donatists against Caecillanists, fought one against the other to decide the fact whether God was in one person or three. It was agreed to decide the quarrel by a council to be summoned by Constantine. It seems pretty certain that a council was held, but whether it was at Nice or else-

where, who attended or presided, is a mystery. No authentic acts of its famous sentence have been committed to writing, and this is all the authority we have for the famous Nicene Creed, which before being "read or sung" in our cathedrals, is introduced by a flourish on the trumpet and a swell of the great organ stops, which would awaken the soundest sleeper.

Next to the doctrine of the Trinity, or equal with it, is the doctrine of the Atonement. This word in its original sense means reconciliation, agreement, viz., at one ment. The word though much used in the Old Testament is only once mentioned in the New, and then in the opposite sense to the one in which it is properly preached. It is preached "That God received the atonement by the death of his Son;" but in his Epistle to the Romans, Paul says "That we joy in God through our Lord Jesus Christ by whom we have now received the atonement." Here modern theology says one thing and the scriptures declare the opposite. So in the word "sacrifice." We use it to express a giving up of something that is most dear to us and that causes distress in parting with it. We make an alarming sacrifice! But the word is formed from two Latin words—to make holy for an offering; and thus the Scripture says that we are "to present our bodies a living sacrifice, holy, which is our reasonable service." I should like to avoid doctrinal disquisition, but upon this point it cannot be avoided. In the translation of the New Testament from the Greek, to one Greek word two English equivalents are given, and this is the case in the word Parakleton. Our Lord uses this word in John xiv. verses 16 and 26, where it is translated "comforter;" but the same word, used in the 1st Epistle of John, chap. ii. v. 1, is translated "Advocate," and these two separate offices, in modern theology, are second and third persons in the Godhead. Thus common-sense people are really at a loss to know what doctrine is intended, or whether the translators themselves knew. The consequence of having three Omnipotents, is that each must have something to do which the other two Omnipotents could not do. The whole scheme of salvation is to some minds (my own as well) very foggy and unintelligible. The Jews were guilty of a most abominable crime in the judicial murder of our Lord, whom His judge had declared to be innocent of the charge preferred against Him. Many of the Jews of the present day acknowledge this to have been a mistake, and offer but a very slight justification. The Christians, however, glory in the act, and say with exaltation, that "if the Sanhedrim had not been so hellishly cruel, the God of heaven could not or would not have been kind." I will not discuss the logic of this doctrine, but challenge its truth. It is said that the High Priest in placing the sins of the people on the head of the animal and then killing him and offering him in sacrifice on the Jewish altar, was a type of our Lord's death and sufferings in our stead on the cross, and by his sufferings we are freed from the curse of death and by imputation made righteous. But this scheme of salvation, as it is vauntingly called, is attended with a host of insuperable difficulties, and the first is, that in no case where the sins of the people were confessed and placed on the head of the animal was that animal slain, but driven out of sight. That our Lord's death, by the cruelties of the Jews, was necessary for our salvation is disproved by the teachings of St. Paul, who alludes to it at all times with just indignation and horror, and as a crime that has filled up the iniquities of the Jewish nation, and only uses it as an *a priori* argument to prove the *a posteriori* demonstration, viz., "The Resurrection of the Dead." In all his preaching and reasonings, temperance, righteousness, and judgment to come were his only themes, and when the wicked conscience of Felix trembled, Paul had no anodyne doctrine to offer him in the shape of imputed righteousness, or doubtless Felix would have given an instant hearing and sucked the poison in. The first duty devolving upon the disciples at their Lord's death was to complete their number, which was to be twelve. A number is used in

the sacred volume to denote some specific state to which that number corresponds; one is never used but to express the One Divine Being, and twelve denotes all things of faith and charity in one complex. Thus was this *sine qua non* that the one elected should have seen our Lord subsequent to His resurrection to bear witness to that fact. St. Paul preached the doctrine of the blood of Christ, but in the same sense as the Lord taught it while on earth—that is, in its *spiritual*, and not in its natural or literal sense. "The letter killeth, but the spirit giveth life." Man is a compound of soul and body, and each has to be nourished with food, each according to its kind. As flesh and blood are the means of support to the natural man, so it corresponds with the Lord's divine goodness and truth, which are the doctrines with which He feeds the souls of all His disciples. To what a sad state has the spurious doctrines of Christendom reduced the Church of God. They have deprived it of vitality. Where is the life of the Church? Is it to be found in the bickerings and dissensions of the day? Do we find it in the appeals to the Privy Council about forms, vestments, genuflexions, and the lighting up of candles? Light, more light! is the eager cry of man in his improved civilised state, and wax tapers are lighted up on unmeaning altars to satisfy the cry. When will nation cease to war against nation, and man begin to love his brother? is the piercing cry of humanity. When will kings and emperors cease to take counsel how best to despoil each other of their fair domains, which each has lusted after, and on the attainment of which God has been thanked for assisting perjury, robbery, and murder? Oh, when? Not while the priests of Christendom—whether in triple crown, mitre, or gown and cassock—consecrate and pray the "Author of Peace and Lover of Concord" to grant a blessing upon the banners which are to incite God's creatures to deeds of blood, hatred, and revenge. "The knowledge of the Lord shall cover the earth as the waters cover the sea." According to Bro. Carpenter's researches the Jew is covering the earth. Will he take his glorious book of prophecies with him? Will he, and what then? "The wolf and the lamb shall feed together, and the lion shall eat straw like an ox, and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountains, saith Jehovah, for a new heaven and a new earth shall be created, and the former shall not be remembered nor brought into mind. But be ye glad and rejoice in that which I create, for behold I create Jerusalem a rejoicing and her people a joy." But all this must be in that day "that living waters shall go out from Jerusalem; half of them towards the former sea and half of them towards the hinder sea, in summer and in winter shall it be. And Jehovah shall be king over all the earth. In that day shall there be one Jehovah and His name ONE."

W. B., 742.

#### "ANTAGONISM" IN THE HIGH DEGREES.

I have read with much satisfaction the leading article in THE FREEMASON of August the 5th, and as it seems to me to put matters fairly and clearly before the Masonic public, I think a little more in the same direction might not be out of place.

That antagonism exists between different rites in connection with the high degrees is a fact which cannot be ignored, but which, for the sake of Masonry—using that term in its very widest sense—is to be deplored, and should, if possible, be smoothed away and obliterated.

I, of course, constantly hold that true Masonry is bound by, at the utmost, the R.A. Degree. The three degrees of Craft Masonry are complete in themselves, and universal in their comprehensiveness; and the Royal Arch Degree is so far compatible with Craft Masonry, that it,

like the latter, requires no special profession of religious faith, and is open to all who simply acknowledge a Supreme Being, without reference to the mode of their worship or the peculiarities of their creed. But once we get beyond the R.A. Degree, and enter what is sometimes called "Christian Masonry," the sectarian element comes into play, and one of the most valuable and distinctive attributes of true Masonry is laid aside. Several of the "higher" chivalric degrees are very beautiful and unobjectionable when properly worked, but they are, after all, merely appendages to the "Ancient and Honourable Order;" and while we differ as to the legitimacy and proper authority of the high degrees, as worked in various rites, we should be careful to avoid bringing our quarrels where they would disturb the peace, love, and harmony that *should* always exist in true Masonry, and we should distinctly and emphatically repress *any* attempt to enlist Craft Masonry in the fight, or make Grand Lodge directly or indirectly the battle-ground for the contending factions.

I the more distinctly emphasise this position because of the fact that our Irish Grand Lodge is in some danger of overlooking it. Readers of THE FREEMASON are aware that several of our Irish brethren have gone over to England, and taken many of the "high degrees" under the Ancient Templar Warrants, which confer the privilege of giving such degrees. This action on their part has evoked much unmasonic conduct on the part of certain brethren, who seem to think that the exclusive possession of those high degrees is vested in them and those whom they "delight to honour" by "calling them up" to share their dignity. It is quite time such a fallacy should be exploded, and exploded it very nearly is. Already the "movement" has borne fruit here, for a number of deserving Masons have been made "Irish Princes." Since action was taken in the matter by the brethren who were not so fortunate as to come up to the standard required by those who "pull the strings" in Rose Croix Masonry here, and probably nearly all of those recent additions to its ranks may thank the "Manchester Princes" for the honour that has been conferred upon them. But we hear sundry ominous mutterings of punishments in store for those who have dared to trespass on the preserves of the "high and select" potentates of Irish Rose Croix Masonry, and who have had the great presumption to accept the higher degrees from an authority more respectable and more legitimate than the mongrel rite under which they are worked in Ireland. Such brethren are to be suspended—they are to be expelled. Goodness knows what fate awaits them, while those who give credence to and repeat those dreadful rumours seem quite oblivious of the fact that Grand Lodge has no power whatever either to prevent, or to condemn, the course that they *have* taken, and that "divers and sundry" other "good men and true" *may* be preparing to follow.

It is quite true that another edition of the "Ahiman Rezon" is in course of preparation here, and that some of the new laws proposed might be twisted so as to bear on future transgressors in the same direction; but until those propositions are adopted and become the law, they, of course are of no effect, and I think it very likely that, whatever may be done in the direction of giving *greater* individual liberty to Irish Masons, an attempt to crush down or interfere with their right of private judgment and action, will be at once negatived, and that such attempted "mending" of the Constitution will be at once seen through and discarded.

There is one matter to which the attention of the "Law Committee" *might* be advantageously directed—namely, to the desirability of expunging from the "annals" appended to the "Constitutions" those references to the pretended statutes of Frederick the Great, which the old edition contains. We have in those "annals," gravely set out as historical facts, Frederick's Convention of the Princes of the Royal Secret, to give a patent to Bro. Stephen Morin, his

proclamation as Sovereign Grand Inspector-General 33°, and his ratification of "the Constitution of SS. GG. II. GG., 33° Ultimique Gradus." I think too highly of the character and Constitution of the Grand Lodge of Ireland to believe that it will knowingly lend its high name and its official sanction to the propagation of admitted falsehood, invented to back up a gross Masonic fraud.

To come back, however, to our text, the "Antagonism in the High Degrees," we have to consider is it possible to do away with that antagonism, and to reconcile, without compromise of principle, the contending parties? Clearly, as long as the "heads" of the A. and A. Rite maintain the position they at present assert, such a reconciliation is *impossible*. Let them honestly imitate the Charleston Council, and throw overboard the pretended statutes of Frederick, and the supposed authority conferred thereby. Let them abandon the claim to exclusive control over the Rose Croix, Kadosh, and other degrees, and recognise brethren who have obtained them under other rites. Let them stand forth as the governing body of a rite conferring 33 degrees, and putting forward their claims to preference above other rites, on whatever real grounds of merit they are able to adduce, and thus meeting on a "fair field" and "free from favour," I see no reason why brethren holding particular degrees conferred under different rites should not meet *in those degrees*, wherever they are worked under a responsible authority. Such a course would go a long way to bring about true Masonic feeling in the high degrees, and to bridge over the gap that now separates different bodies of high grade Masons. If it should be thought necessary, it would be easy to adopt some slight distinction in the regalia of the orders. For instance, the Templar Rose Croix Masons might have their collars and aprons edged with black and white, the Templar colours, and such distinctive tokens could be very easily settled. I would earnestly counsel the English high grade brethren to make some effort to obtain peace and union in the matter. We Irish Masons are more or less "tied up," at least in Ireland; but there are many ways in which we could lend a helping hand, and many reasons why we would be glad to see matters fairly and satisfactorily arranged.

As to the claim of the S.G.C. over *all* the degrees of Masonry, although it may not be "tenable" in these countries, it is not so long since it was attempted to impose it elsewhere. I am informed that so late as 1850, Gourgas addressed his claims, to various bodies, of jurisdiction over "all the degrees of Masonry," and that according to the published proceedings of the Grand Lodge of Connecticut (part 4, page 157, 1861), that body found it necessary to repudiate such a doctrine. I am also instructed that so late as 1844 members of the 33° actually went the length of expelling a member of the Grand Lodge of Louisiana, requiring that body to declare such brother expelled "merely by reason of his expulsion by this Supreme Council." Of course, such arrogant assumption was not submitted to, and the "Holy Emperor" "came to grief." (I am referred to *Freemasons' Magazine*, March 29, 1862, page 245.)

As to the further suggestion in your leader, that the government of the A. and A. Rite should be brought into harmony with constitutional Masonry, by abandonment of the self-nomination practice, such a change would doubtless be most desirable; but that point is one for the consideration of the adherents of the Rite, and need not affect the settlement of the controversy in the manner I have already indicated.

I most cordially endorse your deprecation of personalities in this controversy. We have had too much of them already, and if peace cannot be made, the battle *must* be fought out. I *do* hope that the candidates on both sides will import into the struggle some of the old chivalric spirit, and wage the fight as becomes gentlemen and Freemasons.

AN IRISH H.K.T.

Dublin, 12th August, 1871.

## Reviews.

*The Kingston Masonic Annual, 1871.*

[From the *Die Bauhütte* (organ of the Society of German Freemasons), Leipzig, January 7th, 1871.]

Not only because the proceeds of this annual are to be devoted to the Charity Fund of the Kingston Lodge must we wish it the widest circulation and best success, for it is, once for all, the most valuable and sterling Masonic work which has appeared, not only in England, but in the English language, during the last half century. We go even further: We see in the appearance of this annual the commencement of a new era in the literature of Freemasonry, and in the Masonic life of England. Up to the present time there has always been more or less wanting in the English Masonic magazines a careful sifting of the material to be published, comparatively worthless matter having been allowed to swamp more important; they also lack a recognisable standpoint and a scientific bearing, properties which distinguish this annual in a praiseworthy manner. Although the editor has allowed the contributors perfect freedom, and they have written without concert, still the various papers are of the same stamp, as they are all more or less alike in the seriousness of conception and relation, as in the free, critical spirit with which the respective subjects are treated. In some points the different contributors agree almost literally, as for example, in the demand, perfectly justifiable, but hitherto almost unheard in England and America, for the introduction of a printed ritual. But by far the most important thing about this annual is that the contributions are the substantial emanations and the result of the mental activity of the Kingston Lodge, or of the Hull lodges, which set a brilliant example to all other English and American lodges. The old English custom of working on the brethren by means of addresses and lectures, in addition to the often-wearying ritual, and of giving to Masonic meetings a special interest and value by intellectual appeals and instructive discourses—this good old custom, which in Germany has almost without exception become the rule, has in England fallen into disuse and oblivion. And as the Hull lodges revive, and with it break through the slavishness and sterility of English Masonic life, they perform a service on which we cannot congratulate them too much. The consequences of such a movement cannot be guessed; they will appear in the future, and wake up the so long sleeping spiritual life of English Freemasonry. With this reform a more earnest and higher conception of the objects of Masonry, a more searching study of the history and symbolism of our Fraternity, and a noble emulation into spiritual work must be brought about in English lodge-life which will be the means of bringing still closer to us our brethren in England. We note with particular pleasure, and, as a sign of the times, that the editor, publisher, and several of the contributors are members, or corresponding members, of the Society of German Freemasons.

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It is not our intention to go into details. We recommend the perusal of the annual to every brother. To the editor we can only say "God speed." We shall greet the continuance of the annual as a valuable addition to English literature, and as a means to elevate the tone of Freemasonry itself and to place it in a more favourable light before the new Masonic world.



Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

LIVERPOOL.—*The Mariners' Lodge, No. 249.*—The brethren of this lodge held their usual monthly meeting on Thursday evening, the 3rd inst., under the presidency of Bro. Henry Pearson, W.M. A special interest attached to the proceedings from the fact that a well-merited recognition was made during the evening of the valuable services rendered to the lodge by Bro. Joseph Kellett Smith, the immediate P.M., during his year of office as W.M. The gathering of brethren, amongst whom was a number of visitors, was large. After the third degree had been given and the consideration of several applications for relief, the principal business of the meeting was brought on. The testimonial consisted of an exceedingly handsome black marble dining-room timepiece, surmounted by a splendidly executed bronze figure of the late Charles Dickens.—Bro. Pearson, in making the presentation, said the duty which devolved upon him was a very, very pleasant one, because in performing it he recognised, in the name of the lodge, the great success and admirable wisdom which had marked Bro. Smith's year of office. The lodge, in making that presentation, had somewhat departed from their usual course of presenting a P.M.'s jewel to the retiring W.M., but in doing so, they wished to mark their high estimation of the services which had been rendered by Bro. Smith. Thanks to his zeal and excellent government, the lodge had greatly prospered, and he hoped that he would be long spared to aid them by his presence and counsel.—In reply, Bro. Smith said it would be idle in him to attempt to convey his feelings in words. He could assure them, however, that he accepted the handsome gift with sincere gratification, and he thanked the brethren from the very bottom of his heart. The hours spent in fulfilling the duties of the chair had been some of the most pleasant in his life, and he would ever remember the Mariners' Lodge with the greatest warmth. Bro. Smith concluded by assuring the brethren that he would continue to give the lodge his heartiest support and assistance.—The following inscription is on a silver tablet in front of the clock: "Presented to Brother Joseph Kellett Smith, P.M. and P.Z. of 1094, by the brethren of the Mariners' Lodge of Ancient Free and Accepted Masons, for his zeal and success as Worshipful Master of the above lodge."—The lodge afterwards resolved that a picnic should be held in about a fortnight, and a committee was appointed to carry out the arrangements.—The brethren then adjourned from labour to refreshment, and a pleasant evening was spent.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this lodge was held at the Masonic Rooms, Athenæum, on Wednesday evening, the 9th inst. Present: Bros. Dr. Moore, G.S.B. England, W.M.; John Hatch, I.P.M.; John Barrow, as S.W.; W. Fleming, J.W.; Jas. Hatch, P.M. and Treas.; E. Simpson, P.M. and Sec.; E. Airey, S.D.; G. Ingall, as J.D.; J. Harrison, I.G.; Jas. Taylor, Organist; J. Watson and Beeley, Tylers.; Ch. Hartley, W.M. 1353; Bateson, Bell, Bradshaw, Balfour, Bailev, E. Lambert, W. Robinson (P.M. 730), J. Conlan, R. Harger, &c. The lodge was opened punctually at the time appointed, and the usual business transacted. The lodge then took into consideration the terms upon which the lodge-room should be let to the Rowley Chapter and the Duke of Lancaster Lodge, the result being that the use of the lodge-room was granted upon such terms as amply indicated the truly fraternal feeling which existed on the part of the Lodge of Fortitude towards the other Masonic bodies. Bro. Robert Balfour having given proof of his proficiency as an E.A.P., was duly passed to the degree of Fellow Craft by the W.M., the working tools being presented by Bro. John Barrow, the acting S.W. The lecture on the tracing-board of the second degree was then delivered by the W.M. The Treasurer proposed a candidate for initiation, and there being no other business before the lodge, it was closed in due form.

BARNET.—*Aracia Lodge, No. 1309.*—The last regular meeting of this lodge was held at the Railway Hotel, Potter's Bar, on Wednesday, 9th inst. Bro. Chas. Horsley, P.M., presided as W.M., and in an able manner raised Bros. Luti and J. Finch (1275) to the third degree. Bro. Horsley was unanimously elected Steward for the forthcoming festival of the Royal Masonic Benevolent Institution, Bro. E. Sillifant for the Boys', and Bro. J. H. Butten for the Girls' School. There were also present Bros. F. Walters, P.M., J. Clemmans, S.D., J. H. Tustin, A. Overton, &c.; visitors, Bros. J. Finch (1275), Smith, and Warrington. Refreshment followed labour.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting was held in the Royal Hotel, at 6 p.m., on the 3rd inst. The chair of K.S. was occupied by the W.M., Bro. C. Carnegie, P.M., P. Prov. G. Supt. of Works Essex, who was supported by the following officers:—Bros. J. Fenn, S.W.; Capt. Richardson, R.E., as J.W.; A. M'Kenzie, as S.D.; F. Anderson, as J.D.; N. Lucas, I.G.; R. White, Sec.; There was a good muster of the brethren, including several visitors from the Panmure, Southsea, and 12th Lancers' Lodges. The lodge was opened in due form and with solemn prayer. The minutes of the last meeting were read and confirmed. Bro. Sergt. Gourley, 100th Regiment, was elected as a joining member. Sergts. Bishop (7th Fusiliers) and Badcock (1st Regiment) were then duly initiated into the Order by Bro. Osmond, P.M., and Bros. Smith and Scott were raised by the W.M. to the sublime degree of Master Mason. On the proposition of the W.M., a sum of £1 is. was voted to the Masonic Life Boat Fund. The W.M. announced that a Lodge

of Instruction would be held on the 24th inst. Bro. Willmoth (94th Regiment) presented four valuable works on Masonry to the lodge, and a cordial vote of thanks was passed by the brethren for such a considerate gift. The W.M. was requested to have the lodge property insured for £100. Some other business having been transacted, the brethren separated in peace, harmony and brotherly love.

ROYAL ARCH.

METROPOLITAN.

*Panmure Chapter, No. 720.*—A convocation of this flourishing chapter was held on Monday, the 14th inst., at the Horns Tavern, Kennington, and although the summer meeting is usually quite an "off night," there was on this occasion a good muster both of members and visitors. Comp. Nunn, the M.E.Z., was supported by Comps. Hyde Pullen, as H., and S. Davison, J.; and there were also present Comps. James Stevens, P.Z., Scribe E.; Rev. W. B. Church, N.; C. Hammerton, P.S.; John Read, P.Z.; W. Worrell, Org.; H. F. Hodges, J. Nixon, M. Larham, and others. Visitors: Comps. Hyde Pullen, H. E. Frances, S. Rosenthal, F. Binckes, J. H. Chase (New York), John J. Martin (New York), A. Taylor (New York), S. R. Sircour (Nova Scotia), and others. The chapter having been duly opened and the minutes read, there being no business before the meeting, it was called off. The companions then formed a Chapter of Instruction, under the presidency of Comps. Chase and Martin, of New York, and the American method of working the degree was practically explained by those most excellent and learned companions. Comp. Chase being the Grand Lecturer of the degree in the State of New York, is eminently qualified for the task he undertook, and the gratification and thanks of all present were respectively expressed and recorded. A more interesting evening in Royal Arch Masonry could not have been spent. On the chapter being resumed, a formal vote of thanks to Comps. Chase and Martin was ordered to be recorded on the minutes. The chapter was then closed in due form, and the companions adjourned to banquet, when cordial fraternization ensued, and "our friends from far over the water" were left in no doubt as to the earnest feelings of regard and esteem entertained for them by their English brethren. We must compliment the Panmure Chapter on having exercised a wise discretion in endeavouring to promote Royal Arch Masonry by bringing about this meeting, which cannot but be productive of good both here and elsewhere.

MARK MASONRY.

METROPOLITAN.

*Macdonald Lodge, No. 104.*—A very interesting meeting of this celebrated lodge was held on Saturday, the 12th inst., at the lodge-room, Head-quarters First Surrey Rifles, Camberwell, at which were present several eminent American Masons. In the absence of the W. Bro. Dr. Cronin, G.S.D., who at the last moment was detained by professional business, the V.W. Bro. James Stevens P.G.O. and I.P.M., occupied the W.M.'s chair, and was supported by the V.W. Bro. Thomas Meggy, P.G.O., P.M.; W. Bro. S. Rosenthal, P.G.D.C., S.W.; W. Bro. Charles Hammerton, Prov. G. Sec. Middlesex and Surrey, J.W.; Bros. A. Wolton, M.O.; Berridge, S.O.; Worrell, J.O.; White, Reg. of Marks; Newmar, S.D.; Finney, jun., J.D.; Newton, I.G.; Major Finney, Steward; and a large number of brethren. There were also present the R.W. Bro. Col. Francis Burdett, Prov. Grand Master for Middlesex and Surrey; the V.W. Bros. Taylor, Chase, and Thompson, of New York; V.W. Bro. Fred. Binckes, G. Sec.; and others whose names were not in the signature book when we inspected it. The lodge having been duly opened and previous minutes confirmed, ballots were taken for Bros. Clarence Harcourt and Herbert Barry as joining members, who were unanimously elected. Ballots being also found clear, the following brethren were admitted and advanced to the degree, viz., Bros. Edward Moody, W.M. 1287; Henry F. Huntley, W.M. 720; Henry F. Hodges, S.W. 720; and W. E. Newton, No. 766. The ceremony, as is customary in this lodge, was accompanied by musical service, under the direction of Bro. W. Worrell, Org., and made a great impression both upon the candidates themselves and the distinguished visitors. At the request of the acting W.M., the R.W. Bro. Captain Chase then exemplified to the brethren in an extremely lucid and interesting manner the American system of working the degree, and added greatly to the "Macdonald" store of knowledge connected therewith. At the conclusion of the R.W. Brother's address, a hearty vote of thanks to him and to his companions was passed, and the several responses thereto were given and received with much feeling and enthusiasm. The R.W. Bro. Col. Burdett, the Prov. Grand Master for Middlesex and Surrey, then addressed the lodge, expressing his great pleasure with the manner in which the business of the evening had been carried out, and his satisfaction at being enabled to number the "Macdonald" as one of the lodges under his Grand Mastership. He sincerely wished it the continued prosperity its members sought to deserve, and would at all times be very willing to render it assistance by attendance on occasions when the same might be useful. The invitation to the American brethren appeared to be a good and beneficial thing, and the result had proved that though we know much, there is yet room for improvement in our mode of working. He had no doubt the "Macdonald" would, as usual, improve the occasion, and take care that Bro. Chase's remarks and information should produce good and choice fruits. The R.W. Prov. Grand Master

concluded an able speech by expressing his intention to enter upon the minutes of the lodge his entire approbation of the evening's proceedings. Some formal Masonic business was then transacted, recommendation given to the petition for a new Mark Lodge at Balham, under the presidency of Bro. Stevens, and the lodge was closed. Refreshment followed labour, and was served in the large canteen of the Head-quarters of the First Surreys to the delight of the company, who enjoyed ample space and fresh air on one of the very hottest afternoons it has ever been our lot to attend a Masonic meeting. At the table much further interesting matter relating to both English and American working was spoken of, and the representatives of both countries vied with each other to their endeavours to entertain. Need it be said that a most enjoyable evening was spent, and that though the Tyler's toast was not deferred beyond the usual hour at which it given in this lodge, it came upon the brethren as a summons to disperse just when they were most indisposed to separate.

MASONIC CRICKET MATCH.

A rather novel entertainment among the brethren of the "mystic tie" came off last Saturday, at Pemberton School, Middleton-St.-George, the residence of Bro. Christopher Jackson, W.M. of the Restoration Lodge, Darlington, who kindly invited the members of his lodge to a friendly game of cricket, on the ground belonging to his school. The day being fine, a large number availed themselves of the afternoon's recreation, the pleasure being greatly enhanced by the music of the Philharmonic Band, under the direction of Bro. James Hoggett, Organist of the lodge. The party left Darlington in two large pleasure vans, and were met on their arrival by Bro. Jackson, W.M., Bro. the Rev. L. B. Towne, Chaplain of the lodge and Rector of Middleton-St.-George, who, it will be noticed, made the highest score on his side, Dr. Parsons, &c., &c. Two captains were elected, who chose their teams from the brethren and some of the senior pupils in the school. The game was kept up with much spirit until six o'clock, when the party adjourned to Bro. Jackson's residence, and partook of a substantial repast, which was graced by the presence of several ladies. This being concluded, the match was played out, when some indulged in croquet, others went to inspect the new church of St. Laurence close by, while a few rambled by the river side into the beautiful woods of Dinsdale. The National Anthem by the band was a signal for the time of departure, but not before a determination had been come to to send a challenge to one of the neighbouring lodges for a match to take place two or three weeks hence. The following was the score:—

BRO. JACKSON'S TEAM.		
Jackson, b. Marshall ... ..	26	
Chadwick, ditto ... ..	12	
Blacklock, b. Robinson ... ..	4	
Bowman, st. Pringle ... ..	1	
Martin, c. Shepherd ... ..	0	
Cowper, b. Robinson ... ..	1	
Watson, st. Pringle ... ..	0	
Mitford, b. Marshall ... ..	0	
Oxendale, ditto ... ..	0	
Robson, run out ... ..	5	
Graham, c. Raine b. Robinson ... ..	10	
W. Bailey, not out ... ..	1	
Dr. Parsons, b. Robinson ... ..	5	
Extras ... ..	25	
Total ... ..	90	

BRO. J. W. MARSHALL'S TEAM.		
Marshal, b. Jackson ... ..	3	
Towne, run out ... ..	13	
Morrell, ditto ... ..	4	
Lear, b. Oxendale ... ..	1	
Dunn, c. Oxendale b. Jackson ... ..	1	
Dryden, b. Jackson ... ..	0	
Bailey, b. Oxendale ... ..	2	
Toes, c. Oxendale b. Jackson ... ..	0	
Raine, b. Oxendale ... ..	2	
Pringle, c. Chadwick b. Jackson ... ..	8	
Robinson, b. Jackson ... ..	8	
Shepherd, ditto ... ..	0	
Hedley, ditto ... ..	2	
Extras ... ..	13	
Total ... ..	57	

—Northern Echo, Aug. 15.

HOLLOWAY'S PILLS AND OINTMENT.—Determination of blood to the head, flushings, palpitation, and shortness of breath are cured by these grand regulators of the heart's impulse. Under Holloway's grand specific, the current of blood throughout the body becomes steady, and unchanged by the passing thought, hence the suffusion of the head and cheeks is avoided, and nervous embarrassment prevented. They, in like manner, remove excessive sensitiveness, so often the opponent to the ease and grace inherent in the healthful and strong-nerved frame, and eradicate the doubts of the nervous. In intellects declining from intense study, free living, or over-anxiety, no equal remedy is attainable. Without exaggeration, they give muscular energy to the paralysed and ease to the pained. —[Advt.]

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## Births, Marriages, and Deaths.

## MARRIAGE.

RAWSTONE—HESKETH.—On 10th August, at St. Paul's, Knightsbridge, by the Hon. and Rev. Robert Liddell, Lawrence Rawstone, Esq., of Penwortham Priory and Hutton Hall, Lancaster, to Edith Elizabeth, eldest daughter of R.W. Bro. Sir Thomas Fermor Hesketh, Bart., M.P. for Preston, and Prov. G. Master for W. Lancashire.

## Answers to Correspondents.

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

P.M. 40.—Under the circumstances the Senior P.M. could claim the right to perform the ceremony, but the Book of Constitutions does not provide for such an emergency, as the W.M. is supposed to be competent to perform the work, if present.

## The Freemason,

SATURDAY, AUGUST 19, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## A MASONIC LITERARY INSTITUTE.

LAST week we inserted a communication from a well-known brother respecting the Rosicrucian Society, a body but little

known to the Craft in general, although its operations in the sphere of Masonic literature have been attended with greater success than those of more pretentious associations. It has always seemed to us an anomaly—to say the least—that notwithstanding the fact that there are many learned and scientific men amongst the members of the Masonic Order, we have yet no accredited organisation for the advancement of Masonic knowledge. It is true that an "Archæological Institute" was founded, with a great flourish of trumpets, two or three years ago, and it is equally true that its membership comprised names like those of Bros. Glaisher, Hyde Clarke, and Besant, which would reflect credit upon any literary or philosophical society. But, unfortunately, the tares creep in with the wheat, and it is rumoured that the fair prospects of the Institute were blighted through the inability of certain parties to keep its accounts in the old-fashioned style of debit and credit. If this rumour be even partially correct, it gives birth to the melancholy reflection that the presence of a "Cocker" at the Council Board of the "Institute" might have saved the archæologists from the discredit which is always more or less associated in the popular mind with the fact of failure. From another point of view our retrospective glance at the subject is somewhat painful, inasmuch as we personally invested the sum of five guineas in the "Institute," in the hope of deriving much pleasure and profit therefrom—a hope which, we need scarcely add, neither has been, is now, nor is ever likely to be, realised. Having ourselves fallen into the snare, we can sympathise with our brethren in misfortune, and yet in spite of the sad experience which we, in common with other quondam optimists, have thus acquired, we resolutely maintain that the Craft ought to possess an archæological, literary, or other similar institute, composed of the intellectual or true *elite* of the Order. Always, of course, premising that the doctrine of *meum* and *tuum* be sedulously impressed upon the minds of those who may honour the society by taking care of its funds; and, secondly, that the books, receipts, and other documents be enclosed, as a precaution against possible accidents, in one of Milner's best fire-proof safes. There can be no doubt that in Masonic investigations some of the highest faculties of the human mind may be usefully employed—the range for thought and speculation being almost illimitable. The labours of Oliver have to some extent, it is true, opened a path to the untrodden expanse of Masonic lore, but his conclusions are, after all, but texts upon which to found sermons. The affinity of our secret system to the ancient religious rites—the similarity between our present organisation and that of the Dionysian artificers, or of the Roman architects—are subjects which demand patient and impartial enquiry before we can venture to pronounce *ex cathedra* that modern Freemasonry is the direct successor

of the operative guilds of the Middle Ages. The theory of progressive development seems to offer the best solution of the problem, but it rests at present upon such a shadowy basis, and is supported by such an incongruous array of evidence, that no honest Masonic student can consider the question settled. Now, what we want is an association of men competent to sift and to compare, to analyse and to scrutinise, the proofs, or supposed proofs, of the antiquity of the Craft. We want such an association to be composed of the leading minds in the Order, of the real aristocracy of thought, the kings of intellect, before whose decisions the Fraternity would cheerfully bow. Not that we desire to exclude the humblest seeker after knowledge, but the "blue riband" of the association should be confined to men who had distinguished themselves in the arena of literature and science. If Smith or Brown, Jones or Robinson, is anxious to play the oracle, let him seek some more congenial sphere, and not bring ridicule upon a professedly learned body by a ludicrous display of his crass ignorance. Let such men, we say, keep aloof, and allow their intellectual betters the place which they improperly assume. There must always be, we are well aware, a large proportion of superficial thinkers in all literary sodalities; but, as a rule, their measure is soon gauged, and their relative position speedily determined. A bitter saying is on record, that a certain army was composed of lions but led by asses, and really this seems to have been the case in Freemasonry so far as its literary progress is concerned. A plausible, pompous fool, with more shirt-collar than brains, will very often affect to be the Jupiter Tonans of a society which counts within its ranks men of culture and consummate ability. Some brethren through sheer stupidity, but more from apathy or indifference, tacitly admit his pretensions, and the great man forthwith sits enthroned on a pedestal of his own manufacture. The establishment of a Masonic Literary, Archæological, and Scientific Institute upon a just and equitable basis, and under the auspices of a dozen men of talent and integrity, would have the happy effect of deposing such usurpers and of re-asserting for Freemasonry its undoubted claims to veneration as a fount of light and wisdom.

Our own columns furnish valuable evidence of the fact that Masonic scholars and critics are to be found, as the varied contributions from the pens of Bros. Hughan, Lyon, Carpenter, Paton, Buchan, and others, will readily attest. We are also convinced that a large meed of support would be extended by the members of the Craft generally, to ensure the success of such an Institute, if they were once satisfied that its affairs would be conducted in a proper manner. The prosperity of the Rosicrucian Society, as stated by our correspondent last week, is to be ascribed primarily to the confidence inspired by the

*bona fides*, its promoters; and what has been accomplished in a necessarily limited Society by a few Rosicrucians, can surely be achieved by the great Masonic Body.

In fine, we want in Freemasonry an Institute worthy of the Order, and to which its best members would be proud to belong. Let but a few men of the right stamp take the lead, and we will guarantee the success of the project. Nor do we fear that anything but good can result from the diffusion of larger, broader, and deeper views of Freemasonry. On the contrary, the more its principles are intelligently interpreted to the class from which our ranks ought to be recruited—the more its precepts are faithfully carried out in practice—so much the more extensive will be its influence over the civilised globe.

It is peculiarly the province of English Freemasons to take the initiative in this good work, as in every other which pertains to the sphere of the Craft, because the *prestige* of English Masonry is justly recognised wherever a Masonic sign is known, or a Masonic word spoken. But to maintain this *prestige* we must keep the flag of progress flying, and the formation of a Literary Institute is just what we require to enable us to keep our station in the van.

### Mulum in Parbo, or Masonic Notes and Queries.

#### THE ROYAL ORDER OF SCOTLAND.

The printed history of the Royal Order of Scotland says:—

"It is composed of two parts—H.R.M. and R.S.Y.C.S. The former took its rise in the reign of David I., King of Scotland, and the latter in that of King Robert the Bruce. The last is believed to have been originally the same as the most ancient Order of the Fistula, and to contain the ceremonial of admission formerly practised in it.

"The Order of H.R.M. had formerly its seat at Kilwinning, and there is reason to suppose that it and the Grand Lodge of St. John's Masonry were governed by the same Grand Master. The introduction of this order into Kilwinning, appears to have taken place about the same time, or nearly the same period, as the introduction of Freemasonry into Scotland. The Chaldees, as is well known introduced Christianity into Scotland, and from their known habits, there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions adopted for their protection in Judea. In establishing the degree in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian architects and builders; and this will also explain how the Royal Order is purely Catholic—not Roman Catholic—but adapted to all who acknowledge the great truths of Christianity in the same way that Craft or symbolic Masonry is intended for all, whether Jew or Gentile, who acknowledge a supreme God. The second part, or R.S.Y.C.S., is an order of knighthood, and perhaps the only genuine one in connection with Masonry, there being in it an intimate connection between the trowel and the sword, which others try to show. The lecture consists of a figurative description of the ceremonial, both of H.R.M. and R.S.Y.C.S., in simple rhyme, modernised, of course, by oral tradition, and breathing the purest spirit of Christianity. Those two degrees constitute, as has already been said, the Royal Order of Scotland, the Grand Lodge of Scotland. Lodges or chapters cannot legally meet elsewhere, unless possessed of a chapter from it, or the Grand Master, or his depute. The office of Grand Master is vested in the person of the King of Scotland (now of Great Britain), and one seat is invariably kept vacant for him in whatever country a chapter is opened, and cannot be occupied by any other member. Those who are in possession of this degree, and the so-called higher

degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order to satisfy the morbid craving for distinction which was so characteristic of the Continent during the latter half of last century.

"There is a tradition among the Masons of Scotland that after the dissolution of the Templars many of the knights repaired to Scotland, and placed themselves under the protection of Robert Bruce, and that after the battle of Bannockburn, which took place on St. John the Baptist's day, 1314, this monarch instituted the Royal Order of H.R.M. and Knights of the R.S.Y.C.S., and established the chief seat at Kilwinning. From that Order it seems by no means improbable that the present degree of Rose Croix de Heredom may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems. They both claim the kingdom of Scotland, and the Abbey of Kilwinning, as having been at one time the chief seat of Government, and they both seem to have been instituted to give a Christian explanation to ancient Craft Masonry. There is besides a similarity in the names of the degrees of Rose Croix de Heredom and H.R.M. and R.S.Y.C.S., amounting almost to an identity, which appears to indicate a very intimate relation of one to the other."

The Royal Order formerly used to be conferred on Master Masons, but is now usually restricted to Royal Arch companions.

A MEMBER OF THE ORDER.

### THE GRAND LODGES OF CANADA AND QUEBEC.

As many of our readers may be interested in the action of the Grand Lodge of Canada in relation to the Quebec difficulty, at its last communication, we give the several propositions. The Board of General Purposes, having had the matter referred to them, reported the following resolutions, the adoption of which was moved by R.W. Bro. Thos. White, and seconded by R.W. Bro. Montgomery:—

"1. That the Grand Lodge desires to re-assert the principles of Masonic law, adopted at the special communication, held in the city of Montreal in December, 1869, and subsequently re-affirmed by unanimous vote of Grand Lodge at the last Annual communication, held in the City of Ottawa, as to the 'extent of its jurisdiction,' comprising the provinces of Ontario and Quebec.

"2. That whilst it has no reason to alter its views, thus formally pronounced, this Grand Lodge regrets the continuance of the difficulties which have arisen in the province of Quebec, and that no approach has been made to a restoration of the Masonic harmony in that province, as Grand Lodge had reason to hope would have taken place.

"3. That an unanimous desire on the part of the lodges in Quebec to have that province set apart as a separate Masonic territory, would at all times have been and will be favourably considered by Grand Lodge.

"4. That Grand Lodge most earnestly desires the removal of all difficulties amongst Masons in the province of Quebec, and with that view resolves that a committee be appointed by Grand Lodge to confer with a committee of the lodges of Quebec which have ceased to work under the authority of Grand Lodge, with a view to the restoration of Masonic harmony in that province.

"5. That the suspension by edict of the Masters of lodges and Masons in that province, subsequently confirmed, be removed.

"6. That the committee so appointed shall, with all convenient speed, report the result of their conference to the Grand Master, and that he be requested to take immediate action upon such report."

In amendment, it was moved by R.W. Bro. B. McKechnie, seconded by R.W. Bro. N. B. Falkner:

"That having in view the true interests of Freemasonry, the maintenance of harmony, and the avoidance of scandal, be it

Resolved—That the suspension of the adherents of the so-called Grand Lodge of Quebec be and is hereby withdrawn.

"That the Grand Lodge of Quebec be and is hereby recognised as a duly constituted Grand Lodge.

"That we hereby cede to the Grand Lodge of Quebec the whole of the province of Quebec, subject to the following conditions, viz.:—That all

lodges therein now in connection with the Grand Lodge, and that are desirous of maintaining that connection, may do so.

"That this Grand Lodge do strongly, and with the most fraternal feelings, recommend that all the lodges in the province of Quebec, and now in allegiance to this Grand Lodge, do take into serious consideration the necessity of sinking all differences, and cordially uniting themselves to the Grand Lodge of that province.

And in amendment to the amendment, it was moved by V.W. Bro. Racicot, and seconded by R.W. Bro. Gutman:

"That this Grand Lodge, while re-affirming its former opinion expressed at the Montreal and Toronto meetings, December, 1869, and July, 1870, as to the illegality of the organisation of the Grand Lodge of Quebec, and although no valid reason has ever existed for the disruption of this Grand Lodge in the manner attempted by the so-called Grand Lodge of Quebec, but being desirous of re-establishing peace and goodwill and harmony amongst all the Masons of Canada, and of preventing further trouble and complications, and being now of opinion that these objects can best be obtained by the existence of a Grand Lodge for the province of Quebec, properly organised, with the same unanimous assent, if possible, and good feeling of all the Masons in that province; while at the same time the duties and obligations of this Grand Lodge towards the same loyal Masons should not be disregarded; this Grand Lodge will give up and cede all the territory which it has occupied since 1855 in that part of Canada constituting the province of Quebec, make all just and financial settlements, remove all suspensions, and do all such things as may become necessary, so soon as this Grand Lodge receives notice that a settlement or compromise, mutually satisfactory, shall have been effected between the Masons residing in the province of Quebec, who have been and are now loyal and faithful to this Grand Lodge on the one side, and the members of the so-called Grand Lodge on the other, in such manner as they may decide among themselves whilst acting in a true Masonic spirit; and this Grand Lodge will not, for the present, take any further step or action of any kind whatever concerning the said so-called Grand Lodge of Quebec."

This last amendment was carried by a very large majority.

### TEA AND ITS PROPERTIES.

Since the time, now less than a century ago, when Messrs. Newbury, of St. Paul's-churchyard, advertised that they had a small parcel of tea for sale at the low price of thirty-six shillings per pound, the taste for the Chinese plant has grown so rapidly that it has now become an absolute necessity to all classes of Englishmen, and, more especially, of Englishwomen. Nor is this to be wondered at, for few of us there are who have not had occasion to be grateful for the refreshing and invigorating, yet soothing qualities of the fragrant infusion, in whose praises the poet Cowper sang so eloquently. The enormous consumption of tea has given a wonderful impetus to the widespread trade of this nation, and the cultivation of the shrub has furnished employment to many millions of Chinese agriculturists. But with the increased demand has come the "un-tradesmanlike practices" of dealers both at home and in the far East, who have in one form or another adulterated the innocent herb we are all so glad to quaff. It, therefore, becomes a public benefit when a well-known house like that of Messrs. Barber and Company's, of 274, Regent-circus, Oxford-street, and 16, Great Titchfield-street, which has branch establishments in most of the important towns of England, and consequently has the power of buying in the best markets, enters the field with the determination of supplying the general public with the best possible teas at a low price. No one expects a tradesman to supply his goods at a loss, but we have much pleasure in stating that, after testing Messrs. Barber and Co.'s goods, we are justified in asserting that in no one instance does their performance fall short of their promise. Messrs. Barber and Co.'s teas are in every respect excellent, and the purchaser can always depend upon receiving the growth for which he pays. This is in these times a rare advantage, but he who knows where it is to be obtained has only himself to blame if for the future he every fails in obtaining a really good cup of tea.

We learn that some correspondence has taken place between the Prince of Wales and the W.M. of Lodge 154 (Ireland), one of the most ancient lodges of Belfast, and which has been known since 1813 as the "Prince of Wales' Own." Of this lodge the Prince of Wales has consented to become an honorary member.



## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The publication in your columns of the two documents emanating from the "Grand Lodge of Royal Ark Mariners" is deemed, I presume, to be of essential service to the interests of the influential brethren by whom the affairs of that mysterious body are administered. For their self-deception I have nothing to say, and do not even envy them the delusive gratification they enjoy in the shelter of their own "vessel." My faith in the work of the "chief constructor" is but weak, and I rather fancy that of many of his coadjutors is of the same diluted description, and will, I should think, be further weakened by his indulgence in unwarranted assumptions. For the childish impertinences in the epistles addressed to myself I have only—forgiveness; for the misrepresentation sought to be conveyed in the heading to the second document I have—pity. By whomsoever the insertion of that document was authorised, it was with the full knowledge that it was not—nor ever was considered or termed—a "treaty." It was a memorandum drawn up as a *possible* basis upon which terms of agreement *might* be arranged, and with reference to which the representatives of this G.L. expressed themselves, *at the time of signing it*, as, in their opinion, little likely to be adopted. The result proved this apprehension to be well-founded, as the General Board, with the G.M.M. at its head, rejected the claims of the *soi-disant* G.L. of R.A.M., and with them the conditions sought.

The object of the publication in question is evidently to be found in the desire to encourage a belief in the want of *bona fides* on the part of this G.L. Of this, I fearlessly assert, it is impossible to produce a tittle of evidence. We have, from the commencement of the negotiations between the two bodies, been willing to make concessions more liberal than the circumstances would justify, for the sake of peace and unity. When we ascertained, however, that underlying every offer from the "G.L. of R.A.M." was a studied attempt to maintain a supreme authority and an independent jurisdiction, this G.L., with its inherent right to the control of the Ark Degree, had no alternative but to withdraw, and to decline any further consideration of disingenuous propositions.

I shall not permit myself to be led into controversy, nor is it necessary, as it is satisfactory to know that the majority of those who have accepted office, or who have paid their passage-money for a contemplated voyage in the newly-launched vessel—either from distrust of her seaworthiness or for some equally good reason—have declined further participation in her fortunes.

I am, dear Sir and Brother,  
FREDERICK BINCKES, G.S.  
Office of the G.L. of M.M., 2, Red Lion-square,  
High Holborn, 14th August, 1871.

## BOYS' SCHOOL FETE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—I have been engaged, more or less, for nearly thirty years in newspaper and other controversies, and have never yet understood that it was incumbent on any one—or the duty of any official, no matter by whom "his services may be retained"—to reply to, or in any way to notice, anonymous communications.

Lest, however, silence may be misconstrued, and as I happen to know the brother who writes under the *nom de plume* "Plantagenet," I trouble you with an explanation of the grievance under which, I regret to see, he labours. The fixing a charge for admission to proceedings such as those occurring at our Annual Summer Fête is neither new with us, nor is it exceptional as regards this Institution, as abundance of advertisements and circulars from other institutions, announcing similar events, will amply testify. Large as is our accommo-

modation, it has a limit, and experience has proved that, in the absence of a qualification for admission, the hall in which the distribution of prizes takes place has been taken possession of by visitors from the immediate locality, and others, to the injury of those who have taken and paid for tickets for the collation, which is an integral portion of the proceedings. A rule, therefore, has been laid down that precedences shall be given to the latter, and no complaint has been made until now, so self-evident appeared the justice of the regulation. The rule, however, is not an *arbitrary* one, but one necessary for *general* guidance and for the exercise of supervision. Had "Plantagenet," on being made acquainted with our requirements, appealed to me, and stated his wishes, I—acting under the instructions, and endeavouring to carry out the wishes of, the committee—would have met him fairly and fraternally, on being convinced of the soundness of his claim for admission.

Brethren and friends should be good enough to bear in mind that we have expenses to meet, and a large constituency to provide for, and to give us credit for framing regulations, not for the purposes of harass or vexation, but for the good of the Institution as a whole, and for the decently and orderly caring for the comfort and accommodation of those who favour us with their attendance.

If "Plantagenet" will address me privately or officially, I doubt not but that some remedy may be found for the annoyance I so sincerely regret he has suffered.

I am, dear Sir and Brother,  
Yours faithfully and fraternally,  
FREDERICK BINCKES, Secretary.  
Office Royal Masonic Institution for Boys,  
6, Freemasons' Hall, W.C., 14th Aug., 1871.

## COMMITTEE OF ENQUIRY.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your impression of the 5th inst., a letter appears, signed "Cryptonymus," on the subject of a "Committee of Enquiry," in which he calls attention to a particular instance that occurred no later than a month ago. In the defence of that lodge to which he alludes, I beg to state that by the express desire of "Cryptonymus," *he having previously vouched for the trustworthiness and good character of the candidate both to the proposer and seconder*, the initiation took place.

Trusting you will excuse me for intruding so far on your valuable space,

I am, dear Sir and Brother, yours fraternally,  
HENRY FAULKNER,  
Northumberland Hotel, Northumberland-  
street, Strand, W.C.

## THE MARK DEGREE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER.—In continuation of my remarks upon this subject at page 474, I am sorry to have to observe that the further evidence brought forward by Bro. Kerr, as recorded by your contemporary, or as it is also contained in a pamphlet entitled "Proceedings at a Conference of Delegates," &c., held on April 3rd, 1871, is, in my opinion, also full of mistakes, as I shall proceed to show.

The old operative lodges, or Masonic Friendly Societies, were *not* unwilling "to commit anything to writing;" for we have laws and statutes, minutes, &c., still extant which were written between one hundred and fifty and three hundred years ago, and from their contents we find no evidence that our system of degrees and ceremonies was practised then, but, instead, proof to the contrary.

When saying so, I of course mean that brethren are to read them as they actually stand in the old books, not as they may *wish them to stand*. E.g., Bro. Kerr says:—"The minute of 1598 says 'that no E.A. or F.C. be received or admitted into the lodge without the number of six Masters and two E. Apprentices, the Wardens of that lodge being two of the same six Masters.'" Now, upon turning to page 442 of Lawrie's "History of Freemasonry," where a copy of this "minute" occurs, we find that Bro. Kerr has quite misrepresented matters, for it there reads: "Item, That na Maister or Fallow-of-Craft be ressavit nor admittit wt. out the number of six Maisteris and tua enterit Prenteisses, the Wardane of that Lodge being *ane* of the said six." So we here see that Bro. Kerr has substituted *E.P.'s* for "Maisteris," and *two* Wardens where there is

only "one" mentioned! He, of course, I suppose, wished to keep up the idea that the present system of Senior and Junior Wardens was in vogue then, but such was not the case, as the above helps to prove. Further, Bro. Kerr's idea that the *E.P.'s* were not present is simply groundless, as the "minute" distinctly shows they were bound to be present in order to make what was done legal; seeing therefore that Apprentices were present when "Maisters or Fallow-of-Craft" were "ressavit or admittit," it follows that what was being done then was, not the giving of "degrees" as with us now, but the granting of *privileges*.

Bro. Kerr also gives a description of certain emblems which are cut on the stone sill of the second window on the south side of the choir of Glasgow Cathedral, which "symbols," he says, were cut in "1559," as that date is cut below them. Now, he is all wrong again in his description here, for the date cut is "1556," and there is no "sun;" the ladder also has *five* steps, not "three;" and the finger does not point to it, but to the eye. But be that as it may, although the date "1556" be there, the true time when these Masonic symbols were cut is nearer 1756, and perhaps they are no older than the present century, as their style is *quite modern*; consequently, whatever Bro. Kerr builds upon them as being cut in the sixteenth century falls to the ground. They look as if some one had drawn a circle about six inches in diameter, and, after dividing it into six portions, cut an eye at the top, compasses and square at the bottom, the moon and a hand on the one side, and three stars and a five-stepped ladder on the other; then below all stuck the figures "1556." He might about as well have said "1956" when at it, and been equally near the truth.

Our Mark Master degree and ritual was neither known to nor worked by either the Mary's Chapel Lodge or the Edinburgh Journeymen so early as 1707. The Rev. Bro. G. R. Portal comes nearer the truth when he styles a Mark lodge which existed in the year 1800 a time-immemorial Mark lodge, and one of about 1780 an old time-immemorial lodge.

Marks were used by merchants as well as by Masons and other Craftsmen, and although a fee was eligible for giving or recording it, there were no more extra secrets about it than there is about the trade marks at present used by manufacturers, &c. Bro. Kerr's statement that the "Mark Master was the Master of the Fellow Craft's Lodge," and "the Master Mason presided over the entire lodge of three degrees," is, in my opinion, pure imagination.

As to "these Rules of 1598" being promulgated while the head of the Rosslyn family was "Hereditary Grand Master Mason," that is another mistake, for no evidence has ever appeared to prove that any Rosslyn ever possessed such a title *at any time*. The present Earl of Rosslyn, I am happy to say, *is* "Grand Master Mason," but as for *hereditary* G.M., that is another matter.

At page 46 of the pamphlet I perceive it stated that the Scottish G.L. and G.R.A.C. Committees in 1860 considered that the "Mark Master's Degree" was wrought by operative lodges "before the institution of Grand Lodge of Scotland;" but that is a mistake, and if either the Grand Lodge of Scotland or the Grand Lodge of England were to follow the precedent of the Aberdeen lodge in 1670 "the Entering Prentise" would get his *mark* "on payment of ane merk piece (thirteen pence half-penny) for his Meassone mcrk." The notions hitherto promulgated for a considerable time as to Fellow Crafts being the recipients of the "Mark degree" in olden times being simply the result of misapprehension or misrepresentation.

There is one remark of Bro. Kerr's at page 17 of the pamphlet which amused me very much, viz., "As representing the ancient builders of Glasgow Cathedral, they (the brethren of No. 3 bis) only now practise the traditional Masonry received at that early period." Thus implying that as the three degrees were wrought in St. John's Lodge in 1860, so were they wrought six centuries before then by their predecessors! Now, that is pure folly, for, not to speak of other things, even in 1860, with all the aids to help them extant, the members of St. John's were quite unable to work these degrees themselves, and had to depend upon outsiders to come and do them for them. Although I have examined their books, &c., I can find no evidence—but the opposite—of any member of No. 3 bis ever working the three degrees before 1866; and when, about that time, one of their own members, by taking an interest in the working, began to make it independent of assistance from others, the phenomenon was so wonderful that it is hard to say what the "coming man" might have attained to had he not been so *foolish* as to consider that a legend was of little historical value unless it could stand investigation. What is also curious, this lodge can only point to *one* of its Masters who ever worked the ceremonies, and he was R.W.M. some years ago. Such is the difference between fact and fiction.

The foregoing remarks are merely made for the purpose of supporting the truth, and for enabling brethren to understand the difference between the old custom of using *marks* and the rise and progress of our modern "Mark degree."

I am yours fraternally,

W. P. BUCHAN.

P.S.—I observe the name of the late Dr. Walker Arnott introduced, but from his verbal and written remarks to me, I consider that he would not now, had he been living, support the ideas of Bro. Kerr, as he would have made use of the evidence so largely brought forward since 1860. W. P. B.

SUBORDINATION IN THE HIGHER DEGREES.

"*Abstine et sustine.*"

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—As an impartial looker-on, and in the cause of good order and the *fundamental* principles of the Craft, I may be excused offering my opinion with a view to a settlement of this question.

I do not propose to discuss the merits of the present case, but to propound the broad principles of *expediency* and *convenience* as regards the Masonic Body at large. It appears to me, therefore, reasonable that Masons generally should desire a cessation of the present dispute, and the appointment of a joint committee, composed of three moderate members, nominated by either party, with a president approved by both, and having a casting vote, and under the authority of the supreme head of the whole Masonic Order.

Such a committee should abstain from expressing any opinion on the original causes of dispute, and should confine itself to determining equitably and honourably the simple terms of an accommodation, the same to be held binding on all concerned, and to have the effect of restoring the *status quo* of all the parties individually implicated *before* this disturbance commenced, the original provoker of it being, at the same time, held, to a certain extent, *individually* liable for the consequences, and compelled, under a Masonic penalty, to make the *first* of *mutual* apologies and concessions.

Should the original elements of strife, however, still continue to smoulder, some means might be found of obtaining, through a committee, the general opinion of a certain number of lodges, according to *numerical seniority*—the simplest plan, selection always leading to intrigue—and on it based certain propositions on fundamental Masonic doctrines, for the final decision of the Grand Lodge of England, or of the Grand Master *alone*, as umpire.

Fraternally yours,

ROYAL ARCH.

THE ABUSE OF MASONIC CHARITY—BOOK CANVASSING.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Seven months ago I was called upon by a Mason, who represented himself as a Frenchman, a linguist, and P.W.M., in great distress, who had escaped from besieged Paris, where he had possessed much house property, but was then quite ruined by the war. He had taken up canvassing for the sale of books issued by an Edinburgh firm of publishers to obtain a livelihood for himself and family. Moved by his apparent distress, by his making use of the name of one of the principal officers of my lodge as recommending him, and on the faith of his being a worthy "brother," I was induced to sign an order for a work he was selling ("Faiths of World") to be delivered in monthly parts—in which he stated I should find an account of the origin and history of the Craft, at the same time pointing out the engravings as of a Masonic symbolic character. Being myself newly-initiated, and but a few days before raised to the third degree, I felt anxious to do what good I could to benefit a "brother in distress," and also a desire for "more light" in connection with a Society I had so recently joined. Not suspecting that my first experience therein would be to be swindled by the first "brother" with whom I should have dealings. Such, however, it proved, for, on examining the first part of the work taken, I found it did not treat in the remotest degree on Freemasonry; neither had he received the authority of the brother referred to for using his name as recommending him. The *fraudulent* manner in which he had obtained his orders from myself and several others was represented to his employers, but they have fully identified themselves with the *sharp practice* of their canvasser—for, instead of allowing the orders to be cancelled on their being reimbursed the amount of commission they stated they had paid thereon, they reply, after five months' delay, that, as we had signed the orders, we must either take the seven parts that were due of the first work ordered, or select another at the same price from their (*very limited*) catalogue (in which I cannot find a single book I care

to have), or be sued in the County Court for the amount. I am informed the man is now making victims in Lincolnshire, and therefore wish to put the brethren generally on their guard.

Yours fraternally,

J. S.

THE MARQUIS OF RIPON AT HOME.

The citizens of Ripon on Monday gave a public reception to the Marquis of Ripon, it being his first visit to the city. Great preparations were made for the occasion, banners covering every available space from the station to the Market-place. His lordship, accompanied by the marchioness, arrived at 2.20 p.m. from town, and were met by the Bishop of Ripon, Mr. R. Kearsley, Mr. R. D. Oxley, and other gentlemen. They were escorted into the town by about 100 mounted tenantry. On arriving at Princess-terrace the Ripon 27th West Work Rifle Volunteers, under the command of Captain Earl De Grey, replaced the tenantry as a guard of honour, and a procession, consisting of the different benefit societies, preceded his lordship's carriage into the market-place, where a dais was erected. The marquis was received by the mayor, aldermen, and corporation of the town. After the tremendous cheering, which had been continued along the route, had somewhat subsided the town clerk read the following address:—

"To the Most Honourable the Marquis of Ripon Knight of the Most Noble Order of the Garter.

"May it please your Lordship,—We, the mayor, aldermen, and citizens of the city of Ripon, on behalf of ourselves and fellow-citizens, wish to offer our most sincere congratulations and most hearty welcome to your lordship on your first appearance amongst us since your return from the important and delicate mission to America, in which so distinguished and onerous a part was assigned to you. Remembering the clear line of demarcation your lordship has been wont to draw at our annual civic meetings between the discussion of national as distinguished from merely party politics, we are wishful now to follow as good an example, and to conform most strictly to so salutary a rule. On a previous occasion, when efforts were made to settle our most unwelcome disputes with our Transatlantic cousins, we believe the arrangement then proposed was said to be one of which no one was proud. Be that as it may, we think that if nothing more could be said for the recent treaty of Washington than that, it is one at which all must rejoice and of which none need be ashamed. Even that would be saying no little, but we feel sure that without running the slightest risk of trenching on any such delicate ground as party politics, very much more than that may safely be affirmed. Most assuredly it is impossible to exaggerate the incalculable importance attaching to any well-devised means for the removal of the feelings of irritation and distrust and the substitution for them of those of good feeling. May there be a continuance of that frank and cordial friendship which ought ever to subsist between all branches of the Anglo-Saxon race, and most certainly between such Powers as the United Kingdom and the United States. Surely for such a boon scarcely any price could be accounted too great, save that only which neither nation could afford to pay—viz., the sacrifice or compromise of national honour and self-respect. That no such cost as that had been incurred, or was ever contemplated, the names and character of her Majesty's High Commissioners, and the fact that your lordship was able to undertake so important and responsible a part in that commission, are, to us at least, and surely must also be to all to whom they are known, an ample guarantee. Most cordially and most earnestly do we trust that the recent treaty may be found capable of effecting so desirable a consummation as has been sought to be obtained by it and that your lordship may long live in the enjoyment of your well-earned accession of rank and honour, as well as of every happiness and prosperity which can accompany it; and that we may long be enabled to recognise and remember an old friend, for such we feel sure your lordship would not only permit, but wish each one of us to consider, you under your new title as Marquis of Ripon. Given under our common seal at the Town Hall, in the said city, on the 14th day of August, 1871. HENRY KEARSLEY, Mayor."

His Lordship then said he quite agreed with the address with respect to the great importance this treaty bore to England and the United States. A term should have been placed to the various subjects of difference which of late years had unhappily created a certain amount of irritation between the two peoples. He believed that no task of more importance for the interest both of England and the people of the United States could have been undertaken than a task which was calculated to remove those differences, and which, he trusted, would go yet further, and realise in the future that which you,

Mr. Mayor, have most justly described as an object of first-rate importance to this country and the United States. He trusted that there would always exist between the two great branches of our race, not merely an absence of irritation and alienated feelings, but a hearty and cordial friendship, and we felt proud that he had been permitted to take part in laying a deep and weighty foundation for the future, which would create an intimate friendship between the two great nations.

The procession then re-formed, and proceeded to the flower-show field where a sumptuous luncheon was spread in a marquee. The Marquis was received at the luncheon tent by the mayor, the corporation, the bishop of the diocese, the dean, and the clergy of the cathedral and the neighbourhood. After the usual loyal toasts had been drunk, the Bishop proposed "The Health of the Marquis of Ripon."

In his reply to this, the Most Hon. Marquis said he found it no easy task to express the feelings of gratitude which filled his heart at the hearty and friendly welcome which the citizens of Ripon had been pleased to accord him that day. He could not hold lightly those distinctions, especially as he might venture to hope those honours had been offered by the Sovereign as a proof and as a mark of approval for the work done. The work which took him across the Atlantic was neither light nor simple. The Government believed that the time had come when it might be possible to make a serious effort to close up the wounds of past misunderstanding. He was surprised when called upon by the head of the Foreign Office to undertake the mission; and he doubted the possibility of attaining the object with which he was charged, because a series of difficulties had sprung up over a course of years; but, as it turned out, the time had been well chosen. Thanks to Sir Edward Thornton, the ground had been prepared for the present settlement, and he rejoiced to have this opportunity of thanking him for the skill and ability with which he had acted. He also thanked his colleagues for their support. But this was not a party, but a national question, and no one more largely contributed to the settlement of these negotiations than that distinguished Conservative Sir Stafford Northcote. He was proud to have the honour of taking part, however humble, and having signed such a treaty, which it was trusted would be the forerunner of a lasting peace between the two great branches of the English race, and more especially as the Parisian Commune had shown that passion and crime lay beneath our boasted civilisation.

Other toasts followed, and the proceedings terminated most enthusiastically.—*Standard.*

CONSECRATION OF A NEW LODGE AT WIMBLEDON.

The Royal Arthur Lodge, No. 1360, held at the Duke of Edinburgh Hotel, New Wimbledon, was consecrated on the 3rd inst., at 4 p.m., by W. Bro. James Brett, P.M. and P.G. Purs., assisted by Bros. W. Watson, G.S.L., as S.W.; and J. Thomas, P.M. 507, as J.W. The ceremony was performed in a most beautiful and impressive manner, and excited the admiration of all present.

Bro. Joseph Smith, P.M. and P.G. Purs., who has already been the means of founding several lodges, was installed as first W.M., and the following officers were appointed:—Bros. Henry Robert Willson, S.W.; Robert Wiffen, J.W.; Walter Snow, P.M., Sec.; Henry Smith, S.D.; Henry Jackson, J.D.; Rogers (elected), Tyler; Bros. J. L. King, P.M. 657, and Geo. Neall, P.M. 1208 and P.P.A.G.D.C., members. The following visitors were also present:—Bros. James Brett, P.M. and P.G. Purs.; W. Platt, P.M. 144 and Sec. 23 and 946; W. Watson, G.S.L.; John Reeve, 780; Thos. Lane, Daniel Truster, Henry F. Huntley, George Lilley, 720; Henry Cooper, 172; A. Treadwell, H. Masielski, Henry Etney, P. M. Crane, 177; M. A. Lowenstark, W.M. 73; E. H. Finney, 255; James Stevens, 25, P.M. 720, 1216; W. S. Larham, 1216; John Thomas, P.M. 517; David Stoltz, 554; J. H. Lassam, 742, 1269; J. Wright, S.D. 1158; J. R. Brown, 1158; A. D. Loewenstark, P.M. 548 and 733; John Hilton, J.D. 780 and J.W. 1351; Henry Potter, P.M. 11, 177, 1351; Thomas Baker, 1269, 429; D. D. Beck, S.W. 1306. Bro. Stevens, P.M., assisted most ably as Director of Ceremonies.

After the lodge was closed the brethren sat down to a most excellent and liberal cold collation, provided at the expense of the worthy host of the Duke of Edinburgh, himself a candidate for initiation into the mysteries of the Order. The usual loyal and Masonic toasts were drunk, and the brethren dispersed about 9 p.m., after having seen one of the most interesting ceremonies performed in a manner that must have impressed all with the beauty solemnity, and sound foundation of Freemasonry.

## Foreign Masonic Intelligence.

## DISTRICT GRAND LODGE OF EGYPT.

A meeting of the District Grand Lodge of Egypt was held at Cairo, under the auspices of the Bulwer Lodge, No. 1068, on Saturday, the 24th June, 1871. Present: V.W. Bro. Raph. Borg, Deputy D.G.M., as D.G.M.; W. Bro. Ch. S. Carr, as S.D.G.W.; W. Bro. Ed. Tompson, as J.D.G.W.; W. Bro. E. T. Rogers, as D. G. Treas.; Bro. W. Brough, as D.G. Sec.; Bro. J. Wilson, as D.S.D.G.; W. Bro. L. Zaja, as D.J.G.D.; W. Bro. D. Moraitis, as D.G. D. Cers.; Bro. A. Castelbolognese, as D.G.S.B.; Bro. M. A. Floris, as D.G.P.; Bro. J. Ablitt, as D.G. Tyler; &c., &c.

The lodge was opened in form with solemn prayer. The Acting D.G.M. having caused to be read the circular convening the meeting, stated that the R.W. the D. G. M. had appointed him to transact the business of the district, and directed the acting Sec. to read the patent, which is as follows:—

HALIM, D.G.M. for Egypt, to all to whom these presents shall come.

We, Halim, Prince of the Viceregal family of Egypt, Right Worshipful District Grand Master of Ancient Free and Accepted Masons of England in and for the territory of Egypt—send greeting.

Know ye, that reposing special trust and confidence in the skill, prudence, and integrity of our well-beloved Brother Raphael Borg, and by virtue of the power vested in us by patent of the M.W. the Grand Master of England, have nominated, ordained and appointed, and by these presents do nominate, ordain and appoint, our said Worshipful Brother Raphael Borg to be our Deputy in and for the said District of Egypt, hereby granting him all power and authority as sanctioned, authorized and allowed by the Constitutions of the United Grand Lodge of England.

And we do further specially empower him, the said Worshipful Brother, to act for and on behalf of ourselves during our absence from the said District of Egypt.

And this our Patent shall continue in force during our pleasure.

Given at Constantinople this Thirteenth day of May, A.D. 1871, A.L. 5871.

(L.S) By command,  
J. ZAGIELL, Act. D.G. Sec.

W. Bro. E. T. Rogers was unanimously re-elected D.G. Treasurer.

The Acting D.G.M. proceeded to nominate, install, and invest the following District G. Officers, those absent being invested by proxy:—

W. Bro. E. W. J. Tinney	... S.G.W.
" J. C. Milbourne	... J.G.W.
" E. T. Rogers	... G. Treasurer.
" A. E. Simond	... G. Registrar.
" C. S. Carr	... Pres. B.G.P.
" E. Tompson	... G. Secretary.
" J. Walton	... S.G.D.
" H. Phillips	... J.G.D.
" J. Wilson	... G. Sup. Wks.
" G. Grey	... G.D.C.
" W. Crompton	... Asst. G.D.C.
" L. Zaja	... G.S.B.
" D. Moraitis	... G. Organist.
Bro. W. B. Brough	... G. Pursuivant.
" J. Rowsell	... G. Steward.
" A. Le N. Foster	... "
" M. M. Levy	... "
" W. Weston	... "
" W. Jameson	... "
" J. Ablitt	... G. Tyler.

The District Grand Officers having been duly appointed and invested, the Acting D.G.M. adverted to the limited attendance of the members on the present occasion, and requested the officers to provide themselves with the proper clothing, as it was probable the M.W. the Grand Master would honour Cairo with a visit next winter. He (Bro. Borg) expected to see all the members wearing, at future meetings, the collar and jewel of the office by virtue of which they attend this D.G.L.

The Acting D.G.M. then addressed the brethren as follows:—Worshipful Brethren and Brethren, three years have now elapsed since we last met within these walls for the discharge of our duties in connection with this District Grand Lodge. During that period, several of its original members have quitted the country—one, especially, under circumstances which have been, and, I have no doubt, are still a source of pain and regret to us all. I allude to the R.W. Brother who was forced into exile, and who since his banishment has been visited by a severe bereavement in the death of his mother. I regret that Masonry in general cannot be said to have made much progress during that interval; for according to information I have received, several lodges holding under foreign jurisdictions have ceased to exist. The causes which have led to their closing are various, and I think it will not be out of place here to allude to some of them. From my personal observations during seven years' residence in Cairo, I feel convinced that sufficient enquiry is not made into the antecedents and character of the

persons who offer themselves as candidates for initiation into our mysteries; a certain influence or name they may have acquired during their stay in the country is often, I am sorry to say, allowed to turn the scale in their favour, and, on the other hand, the careless and matter-of-course manner in which the ballot is treated by the members of some lodges has caused to be admitted into the Order several persons who have proved to be anything but acquisitions. Moreover, it would appear that of the members to whom I allude, few enjoyed independent positions, and this has had the effect of hastening the collapse of their several lodges. For, owing to the different elements of which those lodges were formed, the various objects they ascribed to the institution, and the inability of coping with the sordid persecution which proceeds from high quarters towards every known member of the Craft, their existence was well nigh exhausted even at the time of the foundation of this District Grand Lodge, and it was then felt that the least shock would have levelled them to the ground. The several Masonic assemblies that were held during past years had in a measure foreseen the catastrophe and tried to avert it. But some important resolutions that were then passed have, unfortunately, remained a dead letter, and the exile of our Chief, the dissension that was suffered to creep in, and the unabated persecutions, direct and indirect, have ultimately led to their closing. While we cannot but deplore this state of things with regard to foreign Masonry, it is extremely gratifying to find that English Masonry has been little affected by it, and that, if we have made no progress, at least, we have not lost ground. When I say "no progress" I mean to apply the phrase to numbers only, for it is a source of great satisfaction to me to know that the works of the two lodges now extant in Alexandria are carried on in an efficient manner, whilst the other two in this place leave little to be desired. This I conceive to be mainly due to their having at their helm Masters who, apart from their Masonic qualifications, have acquired in the country a certain experience which gives them the peculiar tact which W.M.'s are required to display on nearly every occasion. The Hyde Clarke Lodge, No. 1082, has, for doubtless good reasons, returned its warrant; of the other two—St. John and St. Paul, No. 1154, and the Egyptian, No. 1156—I regret I can get no information, because of the absence on account of ill-health of the Master, to whom the warrants were entrusted. The Grecia Lodge, No. 1105, had for some time past suspended its labours, but I am glad to learn they are about to be resumed. On the other hand, against the last-mentioned drawbacks we have to set the inauguration of a new lodge the labours of which will be carried on exclusively in the Arabic language. The importance of this new temple cannot be underrated when we bear in mind the prejudice—nay, almost hatred—that is entertained against us by high and low, and the deeply-rooted suspicion with which the intelligent classes regard us. It is in dispelling those prejudices and suspicion that the new lodge will prove highly serviceable to the Craft; for through it, I hope, the time may not be far distant when, as in India, we may reckon under our banner the most pious, the most illustrious, and the most learned of the Mussulmans. Meanwhile, if we would materially aid in the attainment of that object, we should meet all misconceptions by a carriage and conduct worthy of the name of Masons, and by creating a reputation for ourselves which will lay a sound foundation for confidence and respect. To that end we must be particularly careful in the choice of our members, cautious in the parade of our own connexion with Masonry, and last, though not least, we should discountenance all persons of dissolute and disreputable conduct who, although untouched by the law, reflect great discredit upon us, because such men are more eagerly pointed at by our enemies than are the good among us acknowledged. I have to recommend to you great caution in designating Orientals as Masons, for while Europeans may boast of their connection with the Institution because they run not the least risk of any evil consequences, the committal of native brethren may render them subject to persecutions which we are not yet in a position to avert. With reference to lodges holding under foreign jurisdictions, we should profit by every occasion that might enable us to exhibit sympathy on common grounds and give brotherly assistance to all, generally, as Masons; but at the same time we should be cautious in entering into close associations with them until their principles be well known to us and are found to be identical with our own. Above all, we should seriously repudiate any innovation they might attempt to introduce into the system of Masonry. These and similar views, I am glad to say, have been at different times propounded by the District Grand Lodge of Turkey—with which we have doubtless a communion of interests, on account of the several Masonic jurisdictions which are alike represented in both places, and the various nation-

alities which compose the lodges in existence—and I have no doubt we could do no better than follow them, dictated as they were by a lengthened experience. Before I close the subject of foreign lodges, I feel it my duty to warn you against a change that I am informed is meditated by the Loge Ecossaise No. 166, of Alexandria. I am not yet in a position to say anything with certainty about it, but leave it to you to ascertain how far such change, if any, would affect the landmarks of the Order, and I recommend you to act, with reference to the admission of visitors from that lodge, in strict conformity to the charges which you pledged yourselves to maintain. I cannot sufficiently recommend to your assistance two establishments which owe their existence solely to Masonry. I mean the Free Schools of Alexandria and Cairo. The fact of their having been started by foreign lodges should not be suffered to influence us against them, because, I have no doubt, they will materially contribute hereafter in clearing the cloud which has gathered over us, as I understand that, amongst others, a certain number of native children receive therein daily instruction. Education is one of the elements with help in turning the scale of public opinion in our favour, and the fact of its having been hitherto somewhat neglected generally, should impel us to forward it as much as lies in our power. By furthering that object, and by enabling the natives to receive a good, sound, and moral education, we shall by degrees win them to us, and accomplish the task we cheerfully accepted when we took our respective O.B. Through it they shall come to learn we are neither a political nor a religious sect, but that we belong to an institution which has for its main object peace on earth and good-will towards all men, and seeks to establish brotherly love, relief and truth. Before taking my leave of you on the present occasion, allow me, brethren, to return to you all my sincere thanks for the congratulations you have offered in consequence of the high honour which R.W. the D.G.M. was pleased to confer upon me; and let me assure you that I am fully alive to the fact that the duties attached to my new post will prove by far too onerous, unless I receive from you all that assistance which, I venture to hope, you will not withhold.

W. Bro. Rogers returned thanks to the Acting D.G.M., in the name of the brethren present, for the address; and, in his own name, for the flattering manner in which mention is therein made of the Star in the East Lodge, No. 1355.

The Acting D.G.M. having replied in suitable terms, a charitable collection was made, and the D.G.L. was closed in form with solemn prayer.

## CAPE OF GOOD HOPE.

[From the *Eastern Province Herald*.]

The installation meeting of the Lodge of Good Will, No. 711, took place at the Masonic Temple on the Hill on St. John's Day at high noon. Owing, however, to the unpropitious state of the weather, there was not so large a gathering of the brethren as is usual on this occasion. Bro. S. Bain, W.M., presided, supported by his officers, and Bros. F. S. Fairbridge, J. C. Kamsley, and Geo. Smyth, P.M.'s, and several visiting brethren. Bro. F. S. Fairbridge duly presented the W.M.-elect, Bro. H. E. Tonks, S.W., according to ancient custom for installation, and after the brethren had retired, he was duly and most impressively installed into the chair of K.S. by the W.M. The customary salutations followed, and the W.M. then proceeded to the appointment and investiture of his officers, as follows, viz.:—Bros. F. A. Pearson, S.W.; C. E. Dinsterville, J.W.; G. Armstrong, Treas.; H. Frost, Sec.; J. A. Bell, S.D.; A. Hill, J.D.; J. F. Gertenbach and J. W. Clark, Stewards; T. Cragg, I.G.; J. Morley, Tyler. The addresses were given with much earnestness and feeling by the Installing Master, and, after the usual routine business, the lodge was closed. In the evening the brethren again assembled, in number about fifty, to the annual banquet, which was sumptuous and well served by Bro. Phillips, of the Club. Dessert followed, and, after the customary toasts were given, of "The Queen and the Craft," and others, with Masonic honours, the toast of the evening was proposed by Bro. S. Bain, P.M., who observed that this was the second pleasurable duty which had devolved upon him on this occasion, the first being the installation of their esteemed W.M., and the second that of proposing his health, which he was sure the brethren would respond to with enthusiasm. Bro. Tonks had faithfully served the office of S.W. during his (Bro. Bain's) first year of office, and had acted in that capacity during the greater part of his second year, owing to the continued absence of the officer appointed to that post, and if ever merit deserved preferment it was in the case of their present W.M., and being, as he believed, the oldest Mason present, he would be of infinite service to the brethren if they would only rally round him and give him the support which he undoubtedly deserved at their hands. In the early days of the lodge, the W.M., as an old and experienced Mason, had done



good service to the promoters by his advice, and he (Bro. Bain) felt sure if the brethren would only listen to his teaching they would all become good and zealous Masons.—The W.M., in responding, said that he could scarcely express to the brethren how deeply he felt the kind and hearty manner with which they had received the toast, and he could assure them this was a day he had looked forward to for many years, and the brethren might depend upon his doing his utmost to follow in the steps of their late W.M., whose ruling, working, and governing the lodge had met with the cordial approval of all the brethren. The W.M., in the unavoidable absence of Bro. F. D. Deare, P.M., gave the health of the retiring W.M., to which Bro. Bain duly responded. Other toasts then followed, interspersed with some capital songs and recitations, and although a most agreeable evening was spent, the brethren retiring about eleven o'clock.

### P o e t r y .

#### MASONIC SONGS TO POPULAR AIRS.

##### No. 4.—AIR, "Auld Lang Syne."

As through the world our path we take, where'er that path may lead,  
It smoothed will be if we but make our own the Mason's creed;  
If we but hold in simple faith the truths that we possess,  
And do our part like honest men, who act what they profess.

Then here's a health to all the Craft,  
our brethren true and tried,  
False friend, or foe, no fears we know  
when standing side by side.

When shines the sun our ranks upon, we bless the power Supreme,  
And work His gracious purpose while rejoicing in the beam;  
And as His love to us is shown may we to others show,  
A brother's love and tenderness as through the world we go.

Then here's a health, &c.

If clouds should come and dim the sun, our faith comes into play,  
And bids us watch through darkest night to hail the coming day;  
And as the day must surely come, so future time will tell  
The wisdom of His high design who "orders all things well."

Then here's a health, &c.

Dublin.

J. H. W.

#### THE WRESTLE.

BY BRO. GEORGE MC AULEY.

"And he said, 'Let me go, for the day breaketh.'"—  
*Gen. vi. xxxii. 26.*

Though bound to earth by various ties,  
Gladly would my spirit rise,  
And anxious for a sure abode  
In the blest presence of its God;  
Still, still it cries to all below,  
"See, the day breaks! ah! let me go."

Here sins defile, here cares oppress,  
And fears alarm and foes distress;  
Sickness here wastes, here plagues annoy,  
And sorrow darkens every joy.  
I would forsake this vale of woe,  
And the day breaks, pray let me go.

If by disease or doubts distress,  
I seek, in God, the promised rest;  
Faithful and true, He makes the bed  
On which reclines my weary head,  
But greater good my God will show—  
See, the day breaks! ah! let me go.

When favour'd by my Heavenly King,  
As in the days of youth I sing,  
When desert wastes around me smile,  
My gladdened heart exults the while.  
But brighter joys I hope to know—  
Now the day breaks! so let me go.

Almighty Lord! to be with Thee,  
Thy courts to tread, Thy face to see,  
Is my soul's wish, and as it hies  
Towards thy bless'd seat beyond the skies,  
Still, still it cries to all below—  
See, the day breaks! ah! let me go.

—Voice of Masonry.

#### THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

(Continued from page 492.)

The villages on the flat plain about Ashdod are as like each other as so many peas, and there is very little of interest to be seen in them, but they had nearly all to be visited, if it was only for making sure of their names, as the people were not all inclined to give information. Many of them had been down south working on the Suez Canal, and seeing our surveying instruments, they concluded that the English were going to cut a rival canal through Philistia and the Judean mountains to the Dead Sea, and to this they strongly objected, as they considered it would be the signal for our retaking possession of our inheritance; for they told me over and over again that they had taken the land from us, and that we should wrest it back from them again, but then many of them added, "You will have to fight for it; we will not give it up without a struggle."

At El Juseir we saw a white marble column and effaced capital, and at Summeil a few levelled stones. The ruins of the ancient towns about here are probably buried only a few feet below the soil.

On the evening of the 7th June we were camped at the foot of Tel es Safiyet, the *Alba Specula*, or Blanche Garde of the Crusaders, probably Gath of the Philistines. It is fifteen miles due south of Ramleh, and twelve miles to S.E. of Ashdod; the meaning of its name, *Alba Specula*, will be understood on reference to the photograph (No. 265), where the glittering white chalk cliff at S.W. angle is shown, a conspicuous object which can be seen for many miles to west.

To the east the country was surveyed, the first range of the hill country; the only villages of interest visited were Kudna, where there are remains of a castle, ancient walls, and large stones about; much of it appears older than the time of the Crusades, but there are also pointed arches, casemates, and plenty of modern ruins. It is five miles S.E. of Tel es Safiveh, and to its north by two miles is the village of Deir Dubân, where are enormous caves similar to those described by Dr. Robinson at Beit Jebrin. In one several inscriptions were found, cut on the rock and on plaster, apparently over a passage which has been built up. The Syrian Bishop of Jerusalem pronounces them to be Syriac, and to be the work of Christians who emigrated here from the Holy City at the time of the Persian invasion. There is a Byzantine cross over one of the inscriptions.

On June 10th we left Tel es Safiveh for Yebneh Port, a distance of seventeen miles in a straight line N.W.; passed along the Wady Sumt by Tel et Turmus (a village with no hill) and Kurtineh, and then turning off to Al Mesmiyeh, went due north over undulating hills past Emazmah (ruin) to Shahmeh, on the north bank of Wady Surah. This latter wady runs N.W. through a gap in the hills of El Mughâr and Kutrah, passing to the east of Yebneh town, and approaches the ocean about one mile to the north of the ancient port of Jamnia (Yebneh). There are at the mouth of the wady lagoons and fresh water springs; but no water in the wady during the summer months.

I may here make a suggestion with regard to the position of the cave of Makkedah where the five kings took refuge when pursued by Joshua from Gibeon. Joshua x. 5.

We have, Joshua xv. 41, the towns "Gederoth, Bethdagon, and Naameh, and Makkedah" placed together, and we have at the present day, Kutrah and Mughâr close together, Naameh, six miles N.E., and Beit Dejan about twelve miles to north. I have to suggest that the village of el Mughâr (the cave) is the modern name of the ancient Makkedah, and the desirability of making further researches at this place. It is true that several authorities place Makkedah further to the south of this point by several miles, but the writer of the article "Makkedah," Smith's "Dictionary of the Bible," appears to establish the fact that it must have been situated at no great distance from Ramleh, and el Mughâr is less than eight miles from that city.

There was little to be seen at Yebneh town except the church now used as a mosque, but excavations would probably uncover the old fortifications; it is admirably situated as a fenced city. The ancient port is some four miles distant; a large plan of it is given on one of the Admiralty charts of the Syriac seas. The photograph No. 267 gives a view of the southern end of the port, where are many confused ruins.

From this point we rode up to Jaffa, ten miles, to obtain our letters, the weather extremely oppressive in spite of the sea breeze.—"As cold water to a thirsty soul, so is good news from a far country."

June 12th. We left Jaffa for the little village of Surah, twenty-three miles in a straight line. For the first ten miles to Neby Ghundeh, we passed remains of walls and terraces on the hills which

have now a coating of drift sand over them. We passed next through olive groves and gardens past Zernuka, until crossing over some undulating hills we came across the village of Akir, the ancient Ekron; with no remains of its fallen greatness. The people are very civil, and one old man came out and babbled forth a story about the villagers being descended from Jews. As it is five miles from Yebneh town, the great seat of learning in the time of the Maccabees, there may be some foundation for the story. Ekron is on a swelling mound only about two miles to the north of the Wady Surah, the valley up which the milch kine probably conducted the ark to Bethshemesh, and during harvest time there is a good road all the way. From here we gradually ascended the hills by Mansurah and Kuldah, and passing the ruins of Beit F'ar to our right, arrived at the 'Ain of Surah by night-fall, 870ft. above the sea. We had now a chapter of accidents; the dragoman, who had heard of his father's death that morning, forgot what he was about, and losing sight of us, wandered over the country, leaving us to find our own way. He did not arrive at camp till some time after us, and when he saw me he exploded in sobs, declaring that to have lost us on the road was a far greater grief to him than to have lost his father; he forgot to tie up his horse or give it a drink, and so the poor beast tried to satisfy himself and tumbled into the well, whose waters were nearly 4ft. from the surface. On our way in the dark the observation book had been dropped, and add to this our head muleteer was taken ill with strong fever, and Musa, his second, was stung by a scorpion on the big toe. The poor fellow was brought into my tent in a very exhausted state, and on finding that the application of strong liquid ammonia to his toe had no effect, I applied it to his nostrils, saying, "Musa, smell this." He sniffed, but it had no effect. "Try again, Musa." Again he sniffed, but his agonised writhings prevented his nose touching the bottle. "Sniff as strong as you can, Musa," and this time he regularly inhaled the blistering vapour, and fell back motionless as though shot. We had hardly time to think what to do next or to listen to the growing plaint that Musa had been killed, when a loud splash was heard, and a cry that the dragoman's horse had tumbled into the well. The poor beast was swimming, but had no chance of getting out by himself. The guy ropes of the tents were quickly on the spot, one we tied round his head and shoulders, and the other tight to his hock, and soon we were all lugging away at the animal. By some desperate efforts we at last got him on dry land somewhat worried by the ropes, but not permanently the worse for his rough usage. Among the most energetic of the party I thought I perceived Musa working away, and sure enough it was he, come to life again. After it was all over I asked him how his toe was, but he had forgotten all about it; either the ammonia or the excitement of getting out the horse, had effectually cured him.

In the morning our observation book was found; the head muleteer was, however, very ill with fever, so we had to make this spot our headquarters until 15th June, when he recovered sufficiently to move; it was astonishing how he would swallow strong doses down without their affecting him in the least. A sirocco wind was blowing at the time, when the heat was between 80° to 90° during the nights, and made us all very uncomfortable. In the survey of the country to the north of our camp nothing of importance was observed.

The village of Surah (the ancient Zorah) stands about 1150ft. above the sea, and is situated on the southern end of the hill crest overlooking the valley of the same name. On the opposite side of the valley low down in the ruin of 'Ain Shems (the ancient Bethshemesh), and from our stand-point it is easy to see the line which the milch kine would have taken in coming up from Ekron, and also the valley which the men would have ascended in carrying the ark up to Kirjath-jarim. Looking across the valley to the opposite crest we can see the ruin of Tebneh (the ancient Timnath), where dwelt Samson's betrothed; it is 740ft. above the sea, and therefore not in the plains, as some writers have stated. Samson in going down to it would descend 700ft. into the valley and then ascend again 350ft. to Timnath. It is apparent from the sacred narrative, Judges xv., that the corn was growing in the valley, as it does at present, with the vineyards and olives lining the side of the hills; for we are told that the Philistines came up to Timnath and burnt Samson's wife and her father with fire. Tibneh lies between El Bureij and Ammûrieh.

(To be continued.)

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

SCOTLAND.

GLASGOW.

The Thistle and Rose Lodge, No. 73, held an emergency meeting on Saturday last, at 12 o'clock a.m., to initiate Capt. G. Wilson, who was about to leave the port with his vessel. Bro. G. M'Donald, the R.W.M., was assisted by Bros. W. Walton, S.W., and G. W. Wheeler, P.M., as J.W. Bro. Bruce acted as Guide or Deacon. The ceremonies were all impressively worked by the R.W.M., who regretted the small attendance of members, which he attributed to the shortness of the notice and its being such a busy day with all tradesmen. After labour the brethren partook of refreshment, and congratulated themselves on the Masonic unity existing, the ceremonies having been conducted by an Englishman, Scotchman, Irishman, and Welshman.

The Shamrock and Thistle Lodge, No. 275, met in their Hall, Struthers-street, on the 4th inst. Bro. Wm. Philips, R.W.M., presided, assisted by Bros. Rewar, S.W., and J. Matheson, J.W. The lodge having been opened, the R.W.M. initiated Mr. G. Ross and raised Bros. T. Lisher and Joseph Henghui. A candidate was in attendance for the third degree, but the R.W.M. thought that it would be better to hold an emergency meeting rather than be obliged hurry through with it. The lodge was accordingly closed in peace and harmony, all being well pleased with the excellent working.

THEATRICAL.

COVENT GARDEN.—This aristocratic theatre will be opened to-night (Saturday) by M. Rivere for the first of his series of Grand Promenade Concerts, for which we anticipate complete success.

HAYMARKET.—We must remind our readers that the farewell performances of Mr. Sothorn, previous to his departure for America, are now taking place at this fashionable theatre. He appears every evening in "An English Gentleman" and "Not if I know it," which pieces are preceded by "Mischief-Making" and followed by "My Husband's Ghost." We are glad to see that this very attractive programme continues to draw as large audiences as ever.

LYCEUM.—This theatre, it is announced, will be reopened with a new play early in September, under the able direction of Mr. H. L. Bateman, sole lessee and manager.

METROPOLITAN MASONIC MEETINGS

For the Week ending August 26, 1871.

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

MONDAY, AUG. 21.

Lodge 720, Panmure, Balham Hotel, Balham.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.

Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, AUG. 22.

Lodge 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

WEDNESDAY, AUG. 23.

General Committee of Grand Lodge, and Lodge of Benevolence, at 6 precisely.  
Lodge 507, United Pilgrims, Edinbro' Castle, Brixton.  
" 754, High Cross, Seven Sisters' Tav., Tottenham. Chap. 13, Union Waterloo, Masonic Hall, Woolwich.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, AUG. 24.

House Committee Girls' School, at 4.  
Chap. 657, Canonbury,  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

FRIDAY, AUG. 25.

St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, AUG. 26.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

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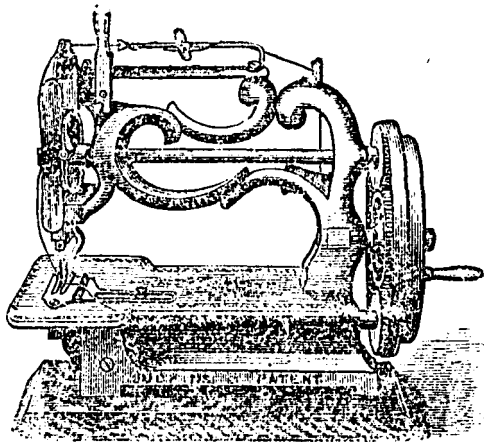
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Vol. 4, No. 129.]

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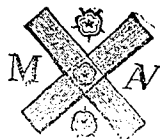
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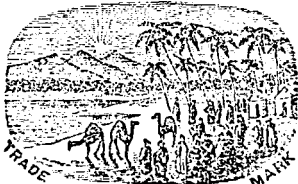
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the treachery of the commanding officer in possession,  
and partly through the bravery of a captain attached to  
the attacking forces. The Royalists held possession till  
nearly the end of 1644, when a second attack was made  
by the Parliamentary forces—at first without success, but  
in another attempt they regained the place, when they  
found "neither meat nor drink in the castle, but only a  
piece of a turkey pie and a live peacock and a peahen."  
These are a few of the leading incidents in the history of  
this venerable relic, which, as the historian says, "battered  
and time-worn, still looks proudly over the great vale of  
Cheshire." The view from the summit is magnificent,  
embracing the estuaries of the Dee and Mersey, the towns  
of Liverpool and Chester, and extending in the other di-  
rection as far as Ruabon, in Denbighshire. Immediately  
on their arrival, the picnickers started for the top of the  
hill, where for some time they enjoyed the lovely land-  
scape, which stretched away as far as the eye could reach.  
Sight-seeing over for a time, they again descended the  
hill, at the base of which the refreshment tent was pitched,  
with whetted appetites, and quickly did full justice to an  
excellent dinner provided with great liberality by Mr.  
Bolland, of Chester. With the "sharp edge" taken off  
their appetites, the happy outers again climbed the hill,  
where abundant amusements were furnished for almost  
every taste. Amongst these out-door sports were croquet,  
bat and ball, football, games, dancing, &c.; while a num-  
ber of inveterate fern-hunters found congenial enjoyment  
in gathering rare and choice specimens of particular orders.  
Several hours were thus pleasantly spent, and on the way  
to the all-important tea a flying visit was paid to what was  
modestly called the "sand holes," but which were more  
properly a series of caves of the most striking character,  
lighted by ingeniously arranged Chinese lanterns, provided  
for the occasion, which greatly added to the picturesque  
beauty of the interior. After tea, the large party again  
entered upon the enjoyment of games and dancing, with  
great gusto, until nightfall and a slight fall of rain, when  
"trucks" were made for the station, and a start made for  
Liverpool, which was reached in due time. After tea,  
on the motion of Brother J. K. Smith, P.M., and M.C.,  
a cordial vote of thanks was given to Brother H. Pearson,  
W.M., for his efforts in connection with the pleasant day's  
proceedings. A similar compliment, on the motion of  
Brother Pinnington, was given to Brother Smith for his  
indefatigable exertions in carrying out the arrangements.  
Mr. Cawley, agent to the estate, also received a cordial  
vote of thanks for his kindness in allowing the party to  
visit and inspect the grounds, and the Secretary was  
requested to send him a letter conveying the thanks so cor-  
dially given.

His Royal Highness the Prince of Wales has  
intimated his intention to accept the hon. colonelcy  
of the Norfolk Artillery Militia Regiment, in the  
room of the late Lord Hastings.

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XIV.

I was precluded from noticing some details in the prophecies touching the extent of the possessions promised to Israel, as referred to in my last paper, by the length to which what I had necessarily to deal with extended. I now ask attention to some of these details.

In the blessing which Moses pronounced on Joseph (Deut. xxxiii. 14)—for its fullness and comprehensiveness the most remarkable of all the blessings pronounced upon the tribes—we find this unusual phrase: "Blessed of the Lord be his land . . . for the precious fruits brought forth by the sun and for the precious things put forth by the moon" (Hebrew, *moons*). Many of the commentators have passed this over without remark, while others have dealt with it in a very perfunctory way. The Targums of both Onkelos and Jerusalem interpret it, the former, of the moon bringing forth sweet fruits at the beginning of every month; the latter, of the bringing forth of fruit in every new moon—which is the same thing. These old Hebrew commentators are supposed to have fixed the meaning of the words "the precious things put forth by the moons;" i.e., the precious things (fruits) which the moon *thrusts* forth (as it is in the margin of our Bibles) every month; for in the night the fruits, say they, are plumped by the moon's cool and fattening moisture, which is digested by the sun in the day. But, then, how could this be said of every month, if, as is generally understood, it refers to the richness of Joseph's lot in the land of Canaan? The land was, beyond all doubt, the most fruitful in the whole world. Its diversified surface of mountain and valley, its many streams, and its varied climate combining to make it productive of almost every fruit that grows; and Ephraim and Manasseh occupying lands on both sides of the Jordan, had advantages as to the produce of the country which none of the other tribes

possessed. But they had not the fruits of the earth in every recurring month, though they probably had for the greater number of months. But if the blessing had reference, as I believe it had, to the future of the tribes—that is, the distant future pointed to in so many of the prophecies—when these tribes shall have possessions throughout the length and breadth of the earth, as their descendants, the Anglo-Saxons, may be said to have already—then it may be literally said, they possess the precious things put forth by the moon in its monthly course, for they have, without exception, habitations in every latitude of the fruit-yielding zones. And that it does thus refer to their widely-extended habitations—habitations far beyond the boundaries of Canaan—is, I think, clear from what follows: "Blessed of the Lord be his land . . . for the choice things of the ancient mountains and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof . . . They are the ten thousands of Ephraim, and they are the thousands of Manasseh" (ver. 15, 16). Now, it is only of the Anglo-Saxon people, Israel's descendants, that any such thing can be said. No other peoples or nations in the wide world have settlements or habitations in the earth and fullness thereof which afford them a harvest of fruit and other precious productions in every month of the year. They, and they only, inherit the blessing pronounced upon Joseph and his descendants and those who adhere to him.

The Anglo-Saxons are known as pre-eminently a colonising people. They are pre-eminent in many things, but in colonising they stand foremost of all the nations of the earth. Phœnicia and Greece, both maritime States, possessing only scant territories, had recourse to emigration, as their population increased; and this was sometimes forced by civil contentions and foreign conquests, by which the losing party were either driven away, or preferred seeking a new country to remaining at home. Commercial enterprise, too, led to both maritime discovery and colonisation. Such seem to have been the causes which led to the founding of the Phœnician colonies, which, at an early date, were planted along the Mediterranean coasts. Tyre was a colony of Sidon, according to the Old Testament, which calls it "the daughter of Sidon." Leptus Magni, Hippo Hedrimantum, Utica, Tunis, and Carthage were all colonies of Phœnicia; as were also Gades (Cadiz), the Balearic Islands, Sardinia, and Sicily. In the islands of the Ægean Sea, the Greek colonies were numerous, and a few of them became considerable states, the old inhabitants being reduced to the condition of serfs, or bondsmen. The Roman colonies were also numerous, but they were like so many garrisons, or outposts, of Rome. They were part of the Roman State, and they secured her conquests, and maintained the subject people in obedience. Indeed, the early colonies of Rome had a two-fold political object: to secure the conquests of the Empire, and to satisfy the claims of her poorer classes, by a division of lands among them. The Goths—who, as the "Northern tribes," or the "Goths"—overthrew the Western Empire, did not found colonies; they overran and conquered whole provinces, establishing new states and kingdoms. But their descendants, the Anglo-Saxons, have colonised, not as conquerors, seizing provinces or countries by force of arms, but by discovery and commercial enterprise, and, in some cases, by sending their convicts to remote parts, only very

partially peopled, and that by uncivilised tribes. The greater part of the colonies which they have founded have been commercial colonies, developing the means of providing for multitudes of those of their own people who were too much straightened at home. The vast increase and density of the population have induced philanthropists and commercial men (many of them uniting the love of commerce with philanthropy, and being thus, so to speak, animated by double motives) to put forth efforts to secure comfort and prosperity for masses of the industrial classes in distant lands greater than they could find at home, where they were "cabin'd, cribbed, confined." In the colonies of North-America, Australia, &c., they have mightily increased in numbers and progressed in wealth, and have become prosperous communities. Can any one review the colonial growth of Great Britain, and not think of the words of the prophet to the house of Israel, whose descendants we are: "The children which thou shalt have after thou hast lost the other shall say again in thy ears, The place is too straight for me; give place for me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me them, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where had they been?" (Isa. xlix. 20, 21.) The Anglo-Saxons, too, unlike the Phœnicians, the Greeks, the Romans, and other peoples, ancient and modern, have inherited "the desolate places" (Isa. xlix. 8); and the mountains have been made the way for them, and the highways have been exalted (ver. 11). The desolate one was to bring forth so many children that she was to "enlarge the place of her tent, and stretch forth the curtains of her habitations." She was to "spare not," but to "lengthen the cords and strengthen the stakes" of her tent; "for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the nations, and make the desolate cities to be inhabited" (Isa. liv. 1-3). Accordingly, Israel was to be sown in the earth (Hos. ii. 23); And "They of Ephraim shall be like a mighty man; they shall increase as they have increased; and I will sow them among the people, and they shall remember me in far countries" (Zech. x. 8, 9). Now, look abroad, and find, if you can, any people but the Anglo-Saxons who have thus inherited the "waste" or "desolate" places—places either wholly without inhabitants, or inhabited by only a few wandering savages, who rendered desolation more desolate. The American colonies, the Australian colonies, and the South African colonies were all "desolate places," which have, being peopled by the Anglo-Saxons, become prosperous colonies.

There is a passage in the Book of Deuteronomy (xxxii. 8, 9) which has perplexed commentators. Its precise meaning is, indeed, by no means obvious: "When the Most High divided to the nations their inheritance; when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people, Jacob is the lot [margin, *word*] of his inheritance." Poole, as partially adopted by Bishop Patrick, interprets the passage thus: "When the Most High divided to the nations their inheritance, He had then the children of Israel in His mind, before they were a nation; and He made such a distribution to other people (particularly to the seven nations of Canaan) within such bounds and limits as that there might be sufficient room for so numerous a people as the Israelites, when they came to take possession of that country." Now, if we omit

the reference to the land of Canaan, for which reference there seems to be no good reason, we get, I think, something like the genuine sense of the passage. The prescience here ascribed to the Lord, by Moses, is an idea that would seem impossible to enter into the mind of one who had not been enlightened by a Divine revelation. We look in vain for anything like it in all the systems (if systems they may be called) of ancient Oriental Theosophy. But in the sacred writing it is always recognised as one of the incommunicable attributes of the Divine Being. Wonderful, indeed, it is—so wonderful that any one contemplating it must feel with the psalmist that it is incomprehensible, and exclaim, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." What is here ascribed to the Almighty is, that He foresaw the future progress and history of nations; how some would grow into mighty peoples, and then cease to be—how, and in what way, the earth would become subjected to the dominion of mankind, located in different regions, and under totally dissimilar circumstances; and foreseeing all this, that He so determined the boundaries of their habitations as to make them subservient to His great design of rendering Israel the encompasser of the earth. Bishop Horsley translates thus: "When the Most High assigned the heathen their inheritance, when He separated the sons of Adam, He set the bounds of His own people, according to the number of the sons of Israel, for the portion of Jehovah is Jacob, the peoples are the measured lot of *his* [Israel's] inheritance." Thus, without altering a tittle in the Hebrew text, except in making a transposition of two words, he brings out the sense above given—*his inheritance*, that is, Jacob's; according to the constant strain of prophecy, that, ultimately, Jacob is to inherit all the nations. "Thus," he says, "the passage describes the call of the Gentiles, and their incorporation with Israel, not without an implied allusion to the exaltation of the natural Israel, above all the nations of the earth, in the last ages." But what is the "lot" or cord? *Chebel* signifies a cord, or rope, by which things are bound; and with which, also, they are measured, and the boundaries determined. In Zechariah ii. 1, 2, we read of a man with a measuring line in his hand, with which to determine the length and width of Jerusalem; and the psalmist says (2 Sam. viii. 2), "He smote Moab, and measured them with a line, casting them down to the ground: even with two lines measured he to put to death, and with one full line to keep alive; and so the Moabites became David's servants, and brought gifts;" that is, he divided the country of the Moabites into several parts, that he might better know what towns it was proper to demolish and what to preserve. In this sense, the descendants of Jacob were to be the measuring line—they who encompassed the inheritance their posterity were to possess. Thus, Jeremiah says (x. 16), "The portion of Jacob is not like them [the Gentiles], for he is the former of all things; and Israel is the rod [cord] of his inheritance;" and so the prophet prays in his distress, in the midst of the desolation of his people: "Remember thy congregation which thou has purchased of old, the rod of thine inheritance which thou hast redeemed" (li. 19). In accordance with the interpretation of the declaration of Moses which I have adopted, the Lord says (Ps. lxxiv. 2), "I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father, for the mouth of the Lord hath spoken it." Who, indeed, could make such a promise but "He who worketh all things according to the counsel of His own will?" "Who doeth as He will in the army of Heaven and among the inhabitants of the earth?" Who could even conceive such a thing, or into whose mind would it enter to disclose it?

Look, again, upon a map of the world, and see how the descendants of Jacob, as preserved in the ten tribes (called by various names in history, the first known after their captivity being that of Getæ, or the bruised ones, and now the best known, that of Anglo-Saxons) by the multiplicity of their possessions, and in their

introduction into countries and lands which they do not absolutely possess, but the people of which they influence, if they do not control, with their presence, have fulfilled the great law-giver's words, wonderful and improbable as the declaration seemed to be. They have measured, or encompassed, if they have not occupied, nearly the whole earth, and are everywhere accomplishing, more or less, the beneficent purposes of the God of Jacob. There is no prodigy, wonderful as it is, in a woman encompassing a man, but Jeremiah speaks of it as a prodigy—a new thing in the earth (xxxii. 22). The Hebrew word *Gebër*: a man, as distinguished from a woman, is sometimes used to denote the whole of mankind. Is it true that Queen Victoria, alone, of all the sovereigns of the earth, as the head of the Anglo-Saxon race, has a dominion on which the sun never sets? Once more look upon the map, and beginning with The (British) Islands, cast your eyes northward to Heligoland, then return southward, and you have the Channel Islands, Gibraltar, Malta, Gambia, Sierra Leone, the Gold Coast, Lagos, St. Helena, the Cape of Good Hope, Natal, Mauritius, the Straits Settlements, India, Ceylon, Labuan, Sarawak, Hong-Kong, Western Australia, South Australia, Victoria, Queensland, Tasmania, and New Zealand, thus completing the circle of the eastern hemisphere. Then take the western hemisphere, and beginning with Hudson's Territory, proceed to Canada, Newfoundland, St. John's, Prince Edward's Island, New Brunswick, Cape Breton, Nova Scotia, the Bermudas, the West India Island, the Bahamas, Turk's Island, Jamaica, Antigua, St. Christopher, Nevis, St. Lucia, Barbadoes, St. Vincent, Grenada, Tobago, Trinidad, British Honduras, British Guiana, the Falklands, and British Columbia, which completes the second circle. What a dominion! What a realisation of ancient prophecy! "Let them know that God ruleth in Jacob unto the ends of the earth" (Ps. lxx. 13). "These shall lift up their voice, they shall sing; the waters shall resound with the exaltation of the Lord. Therefore in the distant coasts, glorify ye the Lord; in the distant coasts of the sea, the name of the Lord, the God of Israel. From the uttermost parts of the land, we have heard songs. Glory to the righteous" (Isaiah xxiv. 14-16).

**MURDEROUS FOLLY.**—Yesterday morning Mr. Walter Shrimpton, for many years stationmaster at Exmouth, Devonshire, died from the effects of a pistol-shot. The facts are as follows:—On Wednesday evening Mr. Shrimpton had been out for a stroll with his friends, Mr. J. T. Bickford, chymist; Mr. Nankivell, draper; and Mr. George Maynard, watchmaker. As they were returning home together, shortly before 12 o'clock, they went with Mr. Maynard into his shop, and stayed there while he took his watches and jewellery out of his window, and placed the articles, according to custom, in a box, preparatory to removing them to his bedroom for the night. After the valuables were all placed in the box Mr. Shrimpton remarked jocularly, "Let's garotte him, and take away his watches." Mr. Maynard, entering into the joke, went into a room adjoining the shop, and returned with a breech-loading revolver in his hand, and, pointing the pistol at Mr. Shrimpton, said, "This is the thing that settles garotters;" Mr. Bickford exclaimed, "Don't point it, it may be loaded;" and Mr. Maynard, replied "Oh, it is not loaded;" but the words had no sooner escaped from his lips than the pistol went off, and Mr. Shrimpton ejaculated, "Oh George, you've shot me!" It was quickly ascertained that a ball from the pistol had entered Mr. Shrimpton's body, near the right shoulder. The services of two surgeons were immediately procured, and the wounded man was conveyed to his residence adjoining the railway station. The ball, it was found, had traversed the lungs, and the sufferer had to be informed that there was little or no hope of his recovery. The doctors remained with their patient until his death, which occurred at 2 o'clock yesterday morning. Deceased was 25 years of age, a married man, and his wife happens to be absent on a visit to some friends at a distance. He was Master of the Masonic Lodge at Exmouth, and greatly esteemed on account of his genial and obliging disposition. The police constable who took possession of the revolver—a six-chamber one—yesterday morning, found that four other of the chambers were loaded. An inquest has been held on the body, and the Coroner's jury have returned a verdict of "Homicide by misadventure."—*Times*, August 18.

### MASONIC HISTORIANS.—No. 3.

BY BRO. W. JAMES HUGHAN,  
P.M. 131, Prov. Grand Secretary, Cornwall, &c.

#### BRO. SAMUEL BESWICK.

Bro. Beswick has endeavoured to write the Masonic history of Bro. Emanuel Swedenborg with perfect independence, freedom of opinion, originality of conception, and an entire avoidance of the beaten paths, and, I believe, in many respects, he has succeeded. In the first place, few have ever treated the career of Swedenborg as it deserved, and fewer still have succeeded in presenting anything like a sketch of the Masonic life of this great man. The work is entitled, "Swedenborg Rite, and the Great Masonic Leaders of the Eighteenth Century" (New York: Masonic Publishing Company,\* 1870).

In the preface it is declared to be "The only book which treats of the Swedenborg Rite, the Masonic career of Swedenborg and his followers, and the relation which the symbolic system of Swedenborgianism has held with Freemasonry." Part 1 is entitled "Swedenborg's Initiation at Lund, 1706." Emanuel Swedenborg was born at Stockholm in January, 1688. When about eighteen years of age (thus in the year 1706), and whilst on a visit to his home at Brunsbo, West Gothland, he went to see the university at Lund. Of this period Bro. Beswick remarks: "Here he was initiated for the first time into the mysteries of Freemasonry, taking the chapter degrees of the Scottish Rite, which formed a part of the series. On his return, he joined or affiliated with the Stockholm Chapter, Lund, where he took his degrees in the capital of Sconen, the extreme southern province of Sweden. . . . If it be objected that Swedenborg was then only eighteen years of age, in 1706, and that he must have falsified his age in order to gain admission, we reply that it was customary to initiate in the Continental chapters and lodges at an age so low as seventeen." To make sure of the meaning of the writer, we again quote from his work: "*Swedenborg's initiation was in the year 1706, and the order is that known as the Scottish Rite,*" p. 18. We challenge these statements, because we believe them to be unequivocally wrong. No evidence is given to justify such a statement, and the whole chapter is based upon hearsay and most improbable stories.

The "Scottish Rite" never existed so early as 1706, or even 1720, and it is most absurd in the present era of Freemasonry, to attempt to foist upon the Fraternity such a ridiculous and unfounded series of assumptions. We declare emphatically that no reference to the "Scottish Rite" (so-called, or the "Hautes Grades") can be pointed out in any record, minute, or other document, either for 1706, or for several years later; that no chapters for Masonic purposes were ever held before the "Revival of 1716," as meetings superior to, or beyond, the regular assemblies of lodges; and, finally, that, were Emanuel Swedenborg initiated in 1706, it must have been in an ordinary Masonic lodge of a similar character to those we know of through the records of that period. We give credit to Bro. Beswick for the ingenuity he has shown in weaving chapter No. 1 out of nothing, but beyond that we cannot say he has afforded the reader any evidence of his ability. Even the assertion

\* Bro. George Kenning, 2, 3 and 4, Little Britain, is the agent for the Masonic works published by this great New York Masonic Firm.



made by Mr. Wedemar, that he saw Swedenborg's name in Lodge No. 6, London, and the date was 1706, is explained to mean *Lund*, or Lunden, as Bro. Beswick has discovered that Swedenborg was not in London until 1710!

We are also told that *all* the records of these old lodges at London were destroyed at the beginning of last century." This certainly is information for English Masons!!!

The next chapter is, "From Royal University to Royal College of Mines, 1709-1716." Bro. Beswick states most positively that during this period "young Emanuel renewed his acquaintance with the Masonic Fraternity, which had begun at Lund, and having plenty of leisure time he visited all the lodges, chapters, and commanderies." It is doubtful whether lodges existed at this time in Lund, but for certain there were neither chapters nor commanderies; and, as usual, these assertions are dispelled by the logic of facts, and are proved to rest simply on the *ipse dixit* of the author. If the work had rested its claims on attention as a sketch of the life of a great man, it would have been a success; but, as a Masonic work, it is a failure. In a letter dated Nov. 21st, 1715, and penned at Stockholm, we fail to see any mention of Freemasonry whatever; but even in this document Bro. Beswick sees a reference to the Craft, as Bro. Swedenborg remarks, "I might easily have arrived yesterday had it not been for the darkness, and uncertainty of finding quarters with some one *in a blue dress*." This latter allusion is, we are told, an acknowledgment that Swedenborg meant "the dress belonging to the Order of Sublime and Ineffable Masonry, which he had joined." This was in 1715, and "Ineffable Masonry" was unknown until at least forty years later in the same century! But enough of this. We will search still further for facts.

The 3rd chapter, on "Travels—Visits to Lodges—1716-1740" commences by the writer declaring: "If we look at York Freemasonry about 1716, we shall find it to consist of three degrees only, and these chiefly operative. In England, Sweden, Holland, and France, we search in vain for evidence of a lodge of pure speculative Masonry." This is not correct; for we have records of lodges of that period which were wholly *speculative*, not only at York, but also in Scotland, and then not even simply of A.D. 1716, but still earlier. *Three degrees are not mentioned at York until much later.*

After this erroneous view, we are quite prepared to read: "Knowing that Swedenborg was intimate with Charles XII., the brethren solicited him to urge upon their warlike monarch the propriety of initiating a similar revival of Freemasonry in Sweden (as in London, 1717), especially Sublime and Ineffable Masonry and the High Templar degrees, as they would keep up the warlike spirit of the people. . . . He accepted the task. . . . His mission was successful, and lodges and encampments were at once established under the sanction of royal authority." Again we have to complain of a want of evidence, and again we object to the assertions.

After this period, however, Bro. Beswick commences in a different spirit, and presents a mass of information, which must have cost him much time and trouble to obtain. The "Swedenborgian Rite" is explained, and it is stated that "The Rite was more systematically worked in Berlin than elsewhere, for the Prussian monarch

preferred it to all others. For several years before Swedenborg's death King Frederick had become dissatisfied with every form of Freemasonry but the Swedenborgian, which included the three blue degrees of the York Rite. . . .

It is equally a notorious historic fact, that King Frederick from 1772-1786, or up to the day of his death, was a declared enemy of the higher degrees, whilst he did everything to encourage the three symbolic degrees. . . . On the other hand, he had a lodge working the Swedenborgian Rite, under his own auspices, up to the day of his death" (page 72). Bro. Beswick remarks of the Swedenborgian Rite, that it "excludes all cabalistic rites and reveries, and recommends the pure Eclectic Symbolic Masonry of the York degrees," and gives a most interesting sketch of its early history.

It is a curious fact that in none of the letters written by Swedenborg and printed in this work are there to be found any reference to Freemasonry. Bro. Beswick explains this by stating every care was taken to avoid any publicity with regard to the Craft, and nothing was recorded and preserved by Swedenborg that would exhibit his connection with the Craft. This is likely to be true, and plainly proves to our mind the reasons why we should be sceptical of any account of this noted man's Masonic career, seeing that he took such pains to prevent any particulars being known. It would be interesting to know how Bro. Beswick has obtained information on the subject, seeing "every care was taken to prevent publicity."

The Order of Charles XIII. of Sweden, confined to Masons, and into which H.R.H. the Prince of Wales was recently received, is declared to have been supported and continued by members whose qualifications were "only a modification of the qualifications of a candidate for the Swedenborgian Rite." The "Order of Illuminati" is carefully considered in the 13th and following chapters, as also the innovations of Count Zinnendorf.

The impostor, Count Cagliostro, has his character portrayed to perfection in chapter 17th, and the system which he invented in 1779 is reviewed in a fair spirit and just manner. The "impious fabrications" of this noted individual are briefly noticed, and it seems he attempted to deceive the London followers of Emanuel Swedenborg, but though at first he partially succeeded, the "cloven foot" soon showed itself, and he was cast off.

We are informed that the "Swedenborg Rite" was introduced into the United States in 1859. Applications for admission have come from every quarter of the American continent. It consists of six degrees, viz: "1, Entered Apprentice; 2, Fellow Craft; 3, Master Mason; 4, Enlightened Freemason, or Green Brother; 5, Sublime Freemason, or Blue Brother; 6, Perfect Freemason, or Red Brother;" so that instead of the "Red, White and Blue," the fashion now is *Green, Blue, and Red*. The Order is thrown open to all Masons of merit, without regard to their religious belief.

The extensive sketch of the Rite we cannot now allude to. It is certainly well arranged, and the last part of the book is the most valuable. We should think it the best work on the subject, and excepting the Masonic part, the work is interesting as a novel, and certainly in many respects an important addition to Swedenborgian literature. The correspondence relative to Swedenborg, as also his letters, are valuable to those who accept his teachings, but *Masonically*, we fail to see their importance. In the ritual of this rite "Phremason" is preferred to *Freemason*, because our ancient brethren were called so from two words, Phre or Pi-re, "The Light, and Mason to search." This statement is offered as a proof of the excellency of the Order, and the superiority of its definitions. We might have thought more of the ritual if nothing had been said, but this exhibits the unreasonableness of the ceremonies so much that we shall be surprised if the Rite ever receives much support anywhere.

*PROV. GRAND LODGE of HAMPSHIRE and the ISLE OF WIGHT.*

The annual Grand Lodge of this province was held at the Star Assembly Room, Gosport, on Thursday, 17th inst., at high noon, under the presidency of Bro. W. W. B. Beach, *M.P.*, Prov. G.M., Bro. Naish officiating as D.P.G.M., Bro. H. M. Emanuel as S.G.W., and Bro. J. Wallingford, as J.G.W. There was a large attendance of the brethren, including Bros. J. R. Stebbing, P.G.D. England; Hon. B. Mildred, D.P.G.M. South Australia; Capt. Hooper, P.P.G.W.; Rev. C. R. Pettat, P.G. Chaplain; M. E. Frost, P.G. Treas.; Hickman and Le Feuvre, P.G. Secs.; W. H. Ford, P.P.G.W.; F. G. Bradbear, P.G. Reg.; J. H. Smith, P.G.D.; Binckes, Sec. R.M.I.B.; Aslatt, Stapleford, Wells, and Woollons, P.P.G.D.'s; A. Cudlipp, P.G. Dir. of Cir.; E. G. Holbrook, Asst. Dir. of Cers.; J. P. Hine, P.G. Sword Bearer; and several other officers of Prov. Grand Lodge, besides the W.M.'s and representatives of the various lodges in the province.

The provincial business having been transacted, The R.W. Prov. Grand Master then said that he had a painful communication to make to the Grand Lodge. He regretted to say that a few days since he received a letter from the Deputy Prov. Grand Master, Bro. C. E. Deacon, informing him that though his health was now better than it had been, yet he felt that age and infirmities prevented him from satisfactorily discharging the duties appertaining to his office, and therefore he wished to resign his position. He could assure the Grand Lodge that, as Prov. G.M., he received this communication with pain, and when they reflected upon the lengthened period during which Bro. Deacon had exerted himself in behalf of Freemasonry in this province, he thought all the brethren would receive his resignation with regret. In that acceptance they would ill discharge their duty did they not return their most hearty thanks to Bro. Deacon for those services, and express their regret at the decision which he had felt himself bound to make. (Hear, hear.) For more than a quarter of a century Bro. Deacon had occupied this post. During the greater part of the time that their late lamented Brother Sir Lucius Curtis occupied the position he (the Prov. G.M.) had now the honour of filling, Bro. Deacon was his faithful Deputy, and when he kindly consented to continue that office upon his (the speaker's) being placed in it, he could not say how much he felt indebted to him. All present knew how important and onerous were the duties attendant upon presiding over so large a province as this, and Bro. Deacon had been so long accustomed to those duties as to be perfectly conversant with every part of them. In tendering to Bro. Deacon his own personal, cordial, and warmest thanks, he could not do otherwise than wish him much happiness in his retreat from the more active duties of life, and he was quite certain he should express the feelings of the Prov. Grand Lodge collectively, as he did of every brother present individually, when he said that entertaining a lively sense of many of Bro. Deacon's qualities they hoped he would long live to enjoy the respect and affection of those who knew him best, and they hoped life and health would be extended to him yet for a prolonged period. (Hear, hear.) He could assure Bro. Deacon that he would carry with him into his retirement the cordial love and affection with which he was regarded in this province through so many active years as he was associated with it. (Hear, hear.) Let them hope that although relinquishing those duties Bro. Deacon would not refrain, when his health permitted, from showing a continued interest in Masonry. For his own part he could not but believe that so long as he lived the cause for which he had done so much must be dear to him, and that he would assist the brethren by his advice, and grace their gatherings with his presence whenever the state of his health should justify it. Entertaining these feelings, he moved that a vote of thanks be presented to Bro. Deacon for his past services, and that there be entered on the minutes this Prov. Grand Lodge's recognition of his labours on its behalf during so many years, and conveyed to him by the Prov. Grand Secretaries the assurance of the brethren that he would receive in his retirement their heartiest good wishes. (Loud applause.)

Bro. Miller, the W.M. of the Gosport Lodge, in seconding the resolution, felt no observations had need be added to the felicitous remarks of the G.M. in order to ensure the most cordial unani-

mity in respect to his proposal. The influence of Bro. Deacon's example had permeated the province, which was at the present time enjoying some of its best effects.

The resolution was then put and carried unanimously, whereupon

The R.W. Prov. Grand Master said he considered himself exceedingly fortunate in that, having been deprived of most valuable services, there was amongst the brethren one whose ability, zeal, and experience in Freemasonry pointed him out as a most fitting successor. He was proud to say that Bro. J. R. Stebbing had accepted the office. (Loud cheers.) The applause with which Bro. Stebbing's name was greeted signified the accord—the unanimous accord—with which that appointment would be received throughout the province. There was no need to dilate upon Bro. Stebbing's Masonic abilities and labours, even would time allow. He would, therefore, simply say that during a long series of years Bro. Stebbing had exerted himself fat and wide in the interests of Masonry, and was not only most active in its behalf in this province, but he was equally well known in the Grand Lodge of England, on the Board of General Purposes, and in connection with the different Masonic charities, in all which positions he had held important posts. Indeed, his exertions were so well known that it was only to mention his name to ensure its being received with hearty respect in any part of England, and he felt himself fortunate at having such a Deputy. (Cheers.)

Bro. Stebbing, having been duly invested and passed through the customary formalities, on rising to return thanks for the hearty reception which had been given him, said he would not attempt to thank the brethren, for his heart was at that moment too full. He assured them that nothing would have induced him to accept this great distinction but his belief, from enquiries he had made, that it would be received with that unanimity with which the occasion had been so specially marked. The only matter for regret was the loss of the services of the R.W. Brother whose resignation had now been made. He trusted that some more substantial recognition than they had made that day would forth to Bro. Deacon as the acknowledgment by this province of the long and able services he had rendered to it, and of the efficient manner in which he discharged its duties when his official chief was absent in a distant land in the service of his Queen and country. He was sure they wished him a long and a happy life amongst them, and above all, that he would not miss the felicitous remarks made concerning him by the R.W. Prov. Grand Master, and endorsed by every brother present. (Loud cheers.)

The R.W.P.G.M. then appointed and invested his officers for the ensuing year as follows:—

Bro. Eve, 723 ...	Prov. G. Senior Warden.
" Booth, 130 ...	" Junior Warden.
" C. R. Pettat, 694 ...	" Chaplain.
" Newnam, 195 ...	" "
" M. E. Frost, 487 ...	" Treasurer.
" W. Hickman, 130 ...	" Secretary.
" J. Le Feuvre, 130 ...	" "
" J. Morgan, 342 ...	" Registrar.
" Lieut. Miller, 963 ...	" Senior Deacon.
" Portsmouth, 694 ...	" Junior Deacon.
" Stopher, 76 ...	" Supt. of Works.
" Birkenshaw, 359 ...	" Dir. of Cers.
" R. H. Ubsdell, 487 ...	" Asst. Dir. of Cers.
" Whitbury, 319 ...	" Sword Bearer.
" Carnegie, 331 ...	" Pursuivant.
" B. R. Sharpe, 130 ...	" Organist.
" Dew, 963 ...	" Steward.
" Bunting, 487 ...	" "

#### THE BANQUET

took place in the Town Hall, Gosport, at which between ninety and a hundred of the brethren were present. The R.W.P.G.M. presided, supported by the R.W.P.G.M. of South Australia (the Hon. Bro. Mildred); the R.W.D.P.G.M. (Bro. J. R. Stebbing); the P.G.T. (Br. Frost); the P.G. Secs. (Brs. W. Hickman and J. E. Le Feuvre), &c. The banquet was served by Mr. Chick, of the Indian Arms Hotel.

The R.W.P.G.M., at the conclusion of the repast, said the first toast he had to propose was one which, as Englishmen, they would be proud to drink in one capacity, and as Masons in another. They showed that loyalty which was due to the Queen as the sovereign of the country, and joined with her the Craft, because they believed she ranked under her sway none more loyal than the Masons of the country. (Hear, hear.) He asked them to drink "The Queen and the Craft." (Cheers.)

The R.W.P.G.M. next gave "The M.W.G.M. of England, the Marquis of Ripon." He had been engaged recently in a most nice and intricate negotiation with America, and the manner in which he had discharged that duty should form a fresh claim to the regard of Masons as well as of the country, and

they would hope that the work which he had so well conducted would prove a bond that would cement England and America more closely than they had ever yet been united together. (Cheers.)

The R.W.P.G.M. said the next toast he had to give was "The Deputy Grand Master and the Officers of the Grand Lodge." In Lord Carnarvon they had a Deputy Grand Master who was exceedingly popular, and belonging, as he did, to their own province, he was sure the toast would enjoy a most hearty and warm reception. (Hear, hear.) The manner in which he had discharged the duties of Deputy Grand Master entitled him to the regard of all Freemasons. In the absence of the Grand Master he had been called on to perform most important duties, and he had performed them most ably. He also presided over a very important province—Somersetshire—and notwithstanding this he came among them sometimes and gave them the benefit of his presence. He coupled with the toast the name of Bro. Stebbing. (Cheers.)

R.W.D.P.G.M. Stebbing, in the name of the Grand Officers of England, thanked the company very sincerely. He believed that no body of men in this country were more entitled to the thanks of the community over which they presided. The Earl of Carnarvon had done much for Freemasonry, and he hoped ere long, with that change which ought occasionally to take place in their presiding geniuses, he would hold the position of Grand Master. (Cheers.)

Bro. Hickman, A.G.D.C. of England, also briefly responded.

The R.W.P.G.M. of South Australia (the Hon. Bro. Mildred) said it afforded him infinite pleasure to propose a toast which he was certain would meet with universal acceptance. They all knew sufficiently of Freemasonry to admire the principles upon which it was constituted, the order and regularity which prevailed it, and the good government which was necessary to carry it out. The hon. brother whose health he was about to propose had the confidence and esteem not only of the Masons of the province, but of all those to whom he was known in his legislative capacity. After speaking in eulogistic terms of the manner in which the P.G.M. carried out his duties, he said it would afford him pleasure when he returned to his home in Australia, to bear witness to the pleasure he had experienced in a Masonic lodge in Hampshire. (Cheers.) He then gave the health of the R.W.P.G.M., Bro. Beach. (Loud cheers.)

The R.W. Prov. G.M., in responding, assured the previous speaker that the praise he gave, although it might be unmerited, he was exceedingly grateful for. It would be very unsatisfactory indeed to meet them did he not think that some progress had been made during the past year. But he thought he might say that great advances had been made during the last twelve months. (Hear, hear.) In the first place, he had had the pleasure of attending the constitution of a new lodge at Aldershot, which had sprung into existence during the last year. Although it might appear, at first view, rather extraordinary that a new lodge should be needed there, when the peculiar circumstances were taken into consideration they would see that it was. From all that he had seen, he believed the new lodge had attained considerable prosperity, and so far from detracting from the Panmure lodge, the brethren entertained the most fraternal regard for it, and worked together in harmony. He had also the pleasure of attending the centenary of the Hengist Lodge at Bournemouth. That was a most interesting ceremony, and when they reflected on such a fact they had reason to congratulate themselves on the efficiency their lodges were attaining, because when a lodge had an old character to sustain it must make them the more particular to act up to the manners and customs of their ancestors, more zealous to avoid detracting from the example they had shown, and more anxious to deserve the praises of others. Other lodges were of great antiquity, and in the course of another year another lodge of great repute (the Royal Gloucester, Southampton) would attain to that venerable period of existence. No doubt, in a large province like this it was impossible but that slight irregularities might occur from time to time. In some cases it was not always easy to understand the strict letter of the law, so as to apply it rigidly in every case. There appeared to be sometimes an idea that a certain relaxation was allowed for the purpose of convenience. But he would recommend to the brethren of the different lodges the Book of Constitutions as their guide, and if they only studied that most attentively he did not think they would have any reason to enter into anything which might admit of the slightest symptom of irregularity. (Hear, hear.) He could only say that it would be his effort, as it was his pleasure, to attend all the lodges he could within his province. He would try his best to see how far Freemasonry was extending. He had reason to congratulate himself on the able Masons who served under him. They had, indeed, aided him with their counsel, and given him every assistance in their power, and

it was by the aid of able and experienced Masons at the head of the province that he was able to discharge his duties in a satisfactory manner. He believed that he had lost the assistance of one of the most able and experienced in Brother Deacon. (Hear, hear.) He regretted the loss of his services, but at the same time they had reason to congratulate themselves that such a very able, experienced, and loved Mason as Bro. Stebbing had taken his place. (Cheers.) He trusted that during the next year Freemasonry might succeed even more than it had hitherto done. He had reason to congratulate himself upon the very liberal manner in which the brethren had come forward throughout the province to support the Masonic charities. He could not too strongly exhort the brethren, as far as the limits of their circumstances allowed, to come forward and support the Masonic charities to the best of their ability. No more noble cause could they have in hand; to no more noble cause could they contribute. (Cheers.) He took the opportunity of tendering his thanks especially to the W.M. (Bro. Miller) and the brethren of the Gosport lodge for the kind reception and the hospitality they had extended to them on this occasion. (Cheers.)

The R.W.P.G.M. next gave, in truly Masonic sentiments, "The Health of the R.W.P.G.M. of South Australia" (Bro. Mildred), who in reply to the toast, which was drunk with much cordiality, said he must take, in all probability, a last farewell. Seventeen thousand miles would separate them, but they might be assured that the kindly feeling he had witnessed that day would be ever remembered by him. He was made a Mason in 1820, and had passed his seventy-seventh year—(cheers)—so that he could not expect to live much longer. By the last day of December the Australian cable was expected to be at work, and he trusted to have the pleasure of sending a vote of thanks from his lodge to the Worshipful Master and brethren of this lodge for the kindness he had received. (Cheers.)

The R.W.P.G.M., in proposing "The D.P.G.M. of Hampshire," said he thought that any Provincial Grand Master throughout the kingdom would be extremely fortunate if he could obtain the assistance of such an able and experienced Mason as Bro. Stebbing. (Hear, hear.) Not only did he bring to bear ability, experience, and reputation, but that knowledge of the brethren and that esteem which he had secured from them, and which would enable him to discharge any duty in the most able and efficient manner. He congratulated himself most heartily on having obtained his services. From the friendship that had existed between them for many years, he knew full well what a valuable brother he had to depend upon, and he tendered him his hearty and sincere thanks for having accepted the office. (Cheers.)

The P.G.M. having retired in order to save the train, the D.P.G.M. took his seat and responded, expressing in warm terms the gratification he felt at the manner in which his appointment had been received. He dwelt upon the duty of brethren not to seek office unduly, and to show that he had practised what he preached, disclosed a secret which he had hitherto kept—that in 1843 the late P.G.M. (Sir Lucius Curtis), being about to leave England, appointed him D.G.M. Having read the appointment, he said he felt that a brother of greater position ought to hold the office, and he never registered the appointment. After dwelling, in eloquent terms, upon the pleasures derived from Freemasonry, and the world-wide dissemination of its principles, he congratulated the Gosport Lodge upon its great prosperity, after having survived great difficulties, and upon the hospitality shown that day. (Cheers.)

The D.P.G.M. then gave "The P.G. Officers," to which Bro. Eve, P.G.S.W., responded.

Bro. Colonel Owen proposed "The Past P.G. Officers," and Bros. Wallingford (P.P.G.J.W.), Frost (P.G.T.), and Le Feuvre (P.G.S.) severally responded.

The D.P.G.M. next gave "The Gosport Lodge," to which Bro. Miller, the W.M., responded in an able speech.

Other toasts of a complimentary character followed, and the pleasure of the company was increased by the vocal efforts of some of the brethren. During the banquet and between the toasts the splendid well-trained band of the Royal Marine Light Infantry was stationed in the balcony, and under the direction of Herr Kreyer, discoursed some excellent music, to the great delight of all present.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

## THE CRYPTIC RITE.

For some time past a growing desire has been manifested by the heads of Mark Masonry in England to bring the Mark Degree into connection with those degrees which are usually associated with it under other Masonic jurisdictions. In accordance with this desire, and acting under the expressed opinion of the Mark Grand Lodge, measures have been taken by the M.W. Mark Grand Master, the Rev. G. R. Portal, to introduce the allied degrees into England; and authority having been obtained from the New York Grand Council of Royal and Select Masters, Ill. Bro. Jackson H. Chase, 33°, together with Ill. Bros. Martin and Thompson, were commissioned to proceed to England, and confer the degrees. Upon the arrival of the delegates several meetings were held, and four councils of the Order founded. A Grand Council for England was then established, with Rev. Bro. Portal as M.P. Grand Master, and Bro. F. Binckes as G. Recorder. The councils already formed are "The Grand Master's," No. 1, over which the G.M. presides as T.I.M., having as his principal officers: Capt. N. G. Phillips, Lt. Gd. Com. 33°, and J. M. P. Montagu, Sec. Gen. 33°; No. 2 is the "Constantine" Council, of which Bro. R. Wentworth Little, Past R.P.G.M. New Brunswick, is the T.I.M.; No. 3, "Macdonald," Bro. S. Rosenthal, T.I.M.; and "Mark" Council, No. 4, under the sceptre of Bro. F. Binckes, G.R.

On Monday, the 21st inst., a final meeting was held at Freemasons' Tavern, under the presidency of Ill. Bro. Chase, who advanced Bros. Little, P.Z., J. Reid, P.Z., C. Hamerton, W.M. 1339, H. Massey, P.M., and E. Kimber to the degrees of M.E.M., R. and S. Masters, and S.E. Master. Bro. Little, who had been unable to attend previously, was then installed as T.I.M. of No. 2.

Amongst the brethren present were Ill. Bros. Capt. Phillips, 33°; R. Hamilton, M.D., 33°; Hyde Pullen, 33°; S. Rosenthal, 33°; F. Binckes, 30°; W. Stone, 30°; E. Baxter, Rev. D. Shaboe, F. Davison, T. Meggy, R. Spencer, and J. Stevens—most of whom acted as officers during the several ceremonies, which were magnificently rendered by Bro. Chase and his coadjutors.

A banquet followed the arduous labours of the evening, and the chair was taken by Bro. Binckes, T.I.M. No. 4, under whose auspices the meeting was held.

English Mark Masters can now obtain those interesting degrees, and be thus placed thoroughly *en rapport* with their brethren in Canada and the United States.

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Bradon Lodge, No. 619.*—The installation meeting of this prosperous lodge took place on Wednesday, the 15th inst., at the Greyhound Hotel, Dulwich. Bro. Saul Wells, W.M., opened the lodge at the appointed hour, assisted by Bros. H. Massey, P.M., as S.W. (who ably filled that all-important office during the ceremonies); Forge, as J.W.; and W. H. Green, S.D. The minutes of the previous meeting were then submitted to the consideration of the brethren, and were duly read and confirmed. By an unfortunate concatenation of circumstances not only were all the gentlemen who were candidates for initiation absent, but likewise the two brethren who were to have taken the second degree, and to complete the climax the W.M.-elect, Captain George Arthur Smith, J.W., was detained by important business many miles away; no business could be proceeded with. The brethren of the lodge and the visitors descended to the beautiful grounds of the hotel, where they had ample time to amuse and recreate themselves, as it was approaching six o'clock before an opportunity was afforded to resume business. The ballots, taken separately, for

the three candidates for initiation proved unanimous in favour of their admission. Messrs. E. Wright, J. Collins, and W. Dyer having arrived, and the lodge resumed, they were properly prepared, separately introduced, and in due form received into the noble Order. The candidates for the second degree then put in an appearance shortly afterwards, followed by the W.M.-elect; but as the day was fast waning, the ceremony of the second degree was deferred until October, and the installation of the W.M. commenced at once. Bro. S. Wells having vacated the chair in favour of Bro. J. W. Avery, P.M., that brother, according to ancient custom, duly installed Bro. Captain G. A. Smith into the chair of W.M. The ceremony, as is usual with the Beadon Lodge, being performed by Bro. J. W. Avery in a manner to well sustain the high reputation enjoyed by the lodge for correct working and impressive rendering of all the ceremonies in general and the installation in particular. The officers for the ensuing year who were appointed are as follows: Bros. Chapman, S.W.; W. Seaman, J.W.; C. A. Potter, P.M., Treas. (reinvested); A. P. Leonard, P.M., Sec. (reinvested); W. H. Green, S.D.; Forge, J.D., Kingdon, I.G.; Leeuw, D.C.; and W. J. Laing, P.M., Tyler (reinvested). Some important business was brought before the lodge, and when finished, the lodge was closed. The usual superior banquet and dessert followed. Owing to the lateness of the hour, the usual toasts were rapidly given, the most pleasing one being "The Health of the Retiring W.M.," accompanied by the presentation of a very handsome P.M.'s jewel in gold. The W.M. pointedly alluded to the modest and retiring excellencies of Bro. S. Wells, I.P.M., who had endeared himself to them all by his many amiable qualities of heart and mind. Bro. Wells suitably responded. After a few hours most agreeably spent, the brethren separated. The visitors were: Bros. E. Coste, P.M. 9, Sec. 1314; H. Potter, P.M. 11; F. Walters, P.M. 73; H. T. T. Ross, 87; W. J. Jones, 145; F. Cubitt, P.M. 157, P.G.D. Middlesex; Minnis, 172; E. J. Dyre, 186; J. F. Duggett, 186; R. Davey, 1305; T. Knott, W.M. 1314; R. H. Williams, S.W. 1314; W. Manger, S.D. 1314; Wyatt, 1314; J. Green, &c.

*Rose of Denmark Lodge, No. 975.*—A meeting of this lodge was held at the White Hart Tavern, Barnes Terrace, Surrey, on Friday, the 18th inst. Brother Chas. Arthur Smith, W.M., presided, and the other officers present were: Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; G. T. Noyce, P.M. and Treas.; R. W. Little, P.M. and Sec.; C. Butcher, J.D.; and T. Farrell, Wine Steward. During the course of the evening Mr. Hinton was initiated, Bro. Doerr passed, and Bro. Palmer raised, all these ceremonies being admirably performed by the W.M. who received the congratulations of a large body of visiting brethren. The resignation of Bro. Hayes having been announced, the lodge was closed, and a banquet succeeded, at which Bro. Elton Glover again delighted all present by his musical abilities, both vocal and instrumental. Bro. D. Rose [P.M. 73, responded for the visitors.

## PROVINCIAL.

*LIVERPOOL.—Duke of Edinburgh Lodge, No. 1182.*—The monthly meeting of this lodge was held on the 16th inst. at the Wavertree Coffee House, the attendance of members being large, along with nearly a score of visitors, Bro. Hamer, P.G. Treas. W.L., being amongst the number. The principal business was the installation of Bro. Philip Richard Thorn as W.M. for the coming year. After the transaction of some routine business, the ceremony of installation was performed with striking effect by Bro. Woods, and the W.M. subsequently invested the following officers:—Bros. S. Cookson, I.P.M.; W. Pugh, S.W.; J. Williams, J.W.; J. Taylor, S.D.; J. Edgington, J.D.; W. Brown, Treas.; J. G. Bales, Sec. (fifth year); E. O. C. Rothwell, I.G.; T. F. Jones, F. F. Meyers, and R. Martin, Stewards; J. Thornton, M.C.; Crawford, Tyler. After the investiture of the officers, the W.M. gave the first degree to two candidates in a most impressive and highly efficient manner, auguring well for the satisfactory performance of his other duties during his year of office. The lodge was afterwards duly closed, and the brethren sat down to a first-class banquet, provided with great liberality by Mrs. Wright, the hostess. After dinner the usual loyal and Masonic toasts were proposed in happy terms by the W.M. Bro. Cookson, I.P.M., afterwards gave "The Worshipful Master," and in the course of his remarks referred in eulogistic terms to the zeal and wisdom he had displayed, and expressing full confidence that under his direction the coming year would be a highly prosperous one to No. 1182. (The toast was received with true Masonic cordiality.)—In response, the W.M. said he was glad he had merited the eulogiums which had been passed upon him, and that he had secured the approbation of his brethren. He would do all that lay in his power to forward the interests of Freemasonry generally, and that lodge in particular. The duties of his office would receive his most careful attention, and the brethren might rest assured that the workings would be carried out to the strict letter.—The "Installing Master" was acknowledged by Bro. Woods, and "The Past Masters" by Bro. Thornton. The "W.L. Masonic Educational Institution" was given by Bro. Thornton, and Bro. Connell, K.T. 137, responded to the toast of "The Visiting Brethren." A number of capital songs were given by musical brethren, Bro. Scott presiding at the harmonium, and the highly enjoyable proceedings terminated at a seasonable hour.

*HAMPTON, MIDDLESEX.—Lebanon Lodge, No. 1326.*—The last regular meeting of the season of this summer lodge was held on Thursday, the 17th inst., at the Red Lion Hotel, Lion-square, Thames-street, Hampton. Bro. Samuel Wickens, W.M., presided. There were also present, Bros. W. H. Dubois, D.C., as S.W.; D. D.

Beck, J.W.; J. T. Moss, I.P.M., Treasurer; F. Walters, P.M., Secretary; H. Potter, P.M., W.S.; W. Hammond, P.M., J.D.; A. Beresford, as I.G.; J. Bavin, P.M., Tyler; and others. The visitors were Bros. R. H. Marsh, P.M. 1196 (well known as Marston, the eminent tragedian); J.W. Jackson, 1306; J. Catchpole, 1306; &c. The minutes of an emergency and the last regular meeting were read and unanimously confirmed. Ballots taken separately for Brothers F. Jackson (548) and A. Beresford (1155) were declared unanimous in favour of their admission as joining members. The ballots taken for Messrs. T. Wallis, C. S. Simpson, and H. Stevens were in each instance declared unanimous in their favour as candidates for initiation. Apologies were received from Messrs. T. Wallis, G. Wood, and R. Bell, candidates for initiation, excusing and regretting their non-attendance, which was caused by circumstances entirely beyond their own control. The W.M. soon showed his proficiency in his work by the admirable and painstaking manner he initiated separately Messrs. C. S. Simpson and H. Stevens into Freemasonry, then passing Bro. J. C. Sinclair to the second degree. By the unanimous desire of all present, Bro. R. H. Marsh P.M. 1194, in his usual kind manner, took the chair and gratified all by the admirable way he raised Bro. J. Catchpole (1306) to the third degree, which ceremony was never better rendered. Two gentlemen were proposed for initiation, to be made at an emergency meeting arranged to be held on Thursday, the 31st inst. Bros. J. W. Jackson (1306) and J. Catchpole (1306) were proposed as joining members. The by-laws were then distributed, which contain, in addition to the laws, a list of all those whose names have or had been on the list of members since the foundation of the lodge on June 27th, 1870, and it showed no less than 46 names, exclusive of the four names added to the list at this meeting. The report of the audit showed the funds to be in a good state. The lodge was closed. Banquet followed. The usual toasts were given and responded to. After the termination of an agreeable afternoon's and evening's pleasure, the brethren returned to town by an early train.

## ROYAL ARCH.

## PROVINCIAL.

*LANCASTER.—Rowley Chapter, No. 1051.*—The regular meeting of this chapter was held at the Masonic Rooms, Athenaeum, Lancaster, on Monday evening, the 21st inst. Present: Comp. Dr. Moore, P.Z., as M.E.Z.; Comp. W. Hall, H.; Comp. Bagnall, P.Z., as J.; Comps. Whimpray, E.; James M. Moore, N.; E. Simpson, P.S.; J. Barrow and R. Taylor, as Asst. Soj.'s; Watson, Janitor; R. S. Bateson; and visiting Comp. R. Walker, of the Third Chapter of Ireland. After the usual business had been transacted the ballot was taken and proved unanimous in favour of Bro. William Bradshaw, of Lancaster, who being in attendance was duly exalted to the degree of R.A. by the acting M.E.Z., who afterwards delivered the historical and mystical lectures, the symbolical lecture being rendered by Comp. Hall, H. A candidate was proposed by Comp. Moore, and the Chapter closed in due form.

## THEATRICAL.

*STRAND.*—We have nothing to add to our recent notice of the doings at this charming house of entertainment. The programme remains unaltered, and is likely to continue so for some time to come, the success of Coleman's celebrated comedy, "The Heir-at-Law," with its present almost matchless cast, being something marvellous. Dr. Pangloss has proved a happy addition to the wide range of characters Mr. J. S. Clarke has made, *par excellence*, his own.

*OLYMPIC.*—Mr. W. H. Liston, the energetic and enterprising lessee, finds it unnecessary, despite the hot weather, to change his bill of fare. On the night of our visit we found the house well filled in every part. Mr. H. J. Byron's excellent drama, "Daisy Farm," is the main attraction. It has ran nearly a century of nights, as far as numbers are concerned. Mr. Byron, the author, acts well as Mr. Craven. Mr. George Belmore as the Derbyshire farmer, Mr. C. Warne as his stepson, Charley Burridge, and Mr. W. Blakely as George Warriner well sustain each character they act. Mrs. W. H. Liston is life-like in her admirable acting of Cribbage, a maid farm-servant; Miss Hughes, as Bridget Armstrong, the farmer's wife, well delineates that all-important character. Every character in the piece is well filled. The burlesque, "Giselle, or the Sirens of the Lotus Lake," is from the prolific pen of Mr. H. J. Byron, and is equal to any of that gentleman's previous pieces. Giselle is taken by Miss Farren, who is a finished *artiste*, as far as the careful study and experience goes in stage business and dancing. Her acting and by-play remind us of Miss Louie Sherrington, whose style she imitates. But as a rule all imitations suffer by comparison, and this is no exception to that. Miss Rose Berend, as Albert, is well adapted for that all-important character. She possesses an excellent voice, and is a good figure. Mr. George Belmore, as Fredolin the beadle, by his eccentric acting concentrates all the fun in his character. The absence of all vulgarity, and the refined manner in which the burlesque is placed on the stage, is likely to render it popular for some time to come. This is one of the many theatres we can recommend any one to visit, and where they are sure to be pleased with the entertainment.



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## The Freemason,

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## THE MARK DEGREE AND THE CRYPTIC RITE.

It cannot be gainsayed, even by the most ardent supporters of Mark Masonry, that the degree, as practised in England, occupies an anomalous position in relation to the Craft. Notwithstanding the comparative antiquity of the "Mark," and the coincidence of its traditions with those of the recognised degrees, the Grand Lodge of England, after expressing an opinion in its favour, finally resolved to ignore the degree. As a matter of course, the immediate result of this policy of negation was the formation of a separate jurisdiction for the Mark Masters of England, and the Mark Grand Lodge thus established is now probably the most popular and flourishing unrecognised Masonic body in the country. This, however, does not obliterate the fact that no similar

jurisdiction exists, or has ever existed, amongst Masons. It must also be borne in mind that Mark Masonry is not known or worked on the Continent of Europe; and, in general terms, it may be said that the Degree is confined to the English-speaking populations of the globe. In every country, however, except England, the "Mark" forms part of a series of degrees conferred, as a rule, under the auspices of the Grand Royal Arch Chapters, and in this connection it succeeds the "Master Mason's," as the fourth degree. This is notably the case in the United States of America, where the "capitular," or chapter degrees rank thus: Mark Master, Past Master, Most Excellent Master, Royal Arch Mason. The symbolic or Craft Grand Lodges in the States exercise no control over any degrees but those of Entered Apprentice, Fellow-Craft, and Master Mason; but the higher organisations invariably recognise the Grand Lodges as the basis and source of their own existence; so much so, that if a brother be suspended or expelled by the authorities of the Craft, a similar penalty is inflicted upon him by the chapter, council, or commandery to which he may also belong. In several States of the Union, the correct theory of Masonic progression is to advance from the blue lodge to the Royal Arch chapter, thence to the council of Royal and Select Masters, and finally to the commandery of the Temple and Malta. In some councils, the grade of Super-Excellent Master is added; but this, being a very theatrical degree, is by no means universally appreciated. Our American brethren call this series the "York" Rite, to distinguish it from the "Ancient or Accepted," or "Scottish" Rite, which, as every Mason knows, consists of thirty-three degrees, from the "Entered Apprentice" to the "Sovereign Grand Inspector General."

Now, in our opinion, there cannot be a doubt that the American system of letting each division of the Craft pursue its own course, and manage its own concerns, is the best and the wisest one. For example, if an American Craft Grand Lodge were officially questioned as to the interior economy of a Grand Royal Arch Chapter, or a Grand Commandery of Knights Templar, the Grand Lodge would very likely reply that it knew nothing of the so-called superior body, although, in all probability, many of its members would be found to be also members of the other organization. It may here be appositely noted that the Grand Lodge of England itself, some eighty years ago, gave an almost identical response to a similar query which arose out of a complaint made by a Royal Arch Mason against the Grand Chapter for denouncing him as an irregular companion, when it was unanimously resolved "that this Grand Lodge has nothing to do with the proceedings of the Society of Royal Arch Masons." Since then, it is true, we have recognised the Royal Arch degree, but the principle remains precisely the same with respect to the relations of the Craft with the Mark,

the Red Cross, the Order of the Temple, or any other unrecognised Masonic body. However, what we have now to consider is, the position of English Mark Masonry, and few brethren will deny that, as at present constituted, it is like Mahomet's coffin, suspended between the terrestrial and celestial spheres, and belonging neither to "blue" nor to "red" Masonry.

We are glad to say that this anomalous state of affairs will soon cease, and that English Mark Masters will be enabled to complete the chain of correlative degrees practised by their American brethren. An obvious difficulty exists as to the fifth in the series—the "Past Master's" degree; because none but an "Installed Master" can legally obtain the chair secrets under the English Constitution, but with this exception, which does not, of course, apply to actual P.M.'s, English Masons can now take the Mark and Most Excellent Master's degrees, and can then, if also Royal Arch Masons, proceed to the Cryptic Rite, which comprises the grades of Royal and Select Masters. The merit of having introduced these degrees into England is due to the present energetic Grand Master of the Mark Grand Lodge, Brother GEORGE RAYMOND PORTAL, under whose auspices a distinguished American brother, Jackson H. Chase, 33°, of New York, has conferred the degrees upon a number of leading Masons in the metropolis, and established a Grand Council for England. We attach greater importance to this event because we believe, that by adopting the American system we shall be drawing closer and closer the bonds which now happily unite the Fraternity of this country and of the great Republic, and we are persuaded that greater interest will be awakened in Masonic proceedings generally on both sides of the Atlantic in consequence of the assimilation—nay, almost the identity—of our respective Masonic organisations. The step thus taken cannot be said to interfere with the United Grand Lodge, because all who desire to progress *must be Master Masons*, and it will rather stimulate than otherwise the increasing desire of the brethren to enter into Royal Arch Masonry, because none but Royal Arch Masons can be received into the Cryptic Rite. The most immediate and tangible advantage will nevertheless be this: that an English brother, who is also an Installed Master, will now be enabled to claim admission to any and every meeting of the symbolic, capitular, cryptic, or chivalric degrees, wherever they may be worked, without having to retire because he is not in possession of the complete series. We do not pretend to maintain that the Cryptic Rite is a very ancient one; it is apparently an adaptation from an original with which all Rose Croix Masons are familiar. But setting antiquity aside, its ceremonies are very beautiful and instructive, and, as we have already said, will be found eminently useful in cementing the "solidarity," to use a French phrase, of British and American

Freemasonry. In a future number we will give a sketch of the Most Excellent Master's degree, and also of the Cryptic Rite.

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

#### "POINT WITHIN THE CIRCLE."

This symbol or emblem is one which every Mason is to a certain extent acquainted with. They have, most of them, in a mechanical sort of a manner, looked upon, heard of, and spoken of it. They have an indistinct, hazy sort of knowledge, that it is one of the emblems of the 1st degree, and has some species of relation to the Order, but it is "monitorial," and therefore little or no stress is laid upon it. This is to be regretted, as there is scarcely any symbol we have so rich in significance, so ancient, so suggestive, or so beautiful as this so much neglected (or, to speak milder, so little understood) appeal to us, as Masons. Such being the premised facts, it seems to be in place to make a few remarks on the subject, and we cannot believe that any member of our Order, after reading them, will look upon the "parallel lines and the point within the circle" with anything but the most profound respect. We are taught that in every well-regulated lodge there is found a point within a circle, which circle is embroidered by two perpendicular parallel lines. These lines represent St. John the Baptist and St. John the Evangelist. The two great patrons of Masonry, to whom our lodges are dedicated, and who are said to have been perfect parallels in Christianity as well as in Masonry. So say old lectures.

Hemming says: "The point is emblematic of the Omniscient and Omnipresent Deity. The circle represents his eternity, and the two perpendicular parallel lines his equal justice and mercy. It necessarily follows, therefore, that in traversing a Masonic lodge we must touch upon these two great parallels, as well as upon the volume of the sacred law; and whilst a Mason keeps himself thus circumscribed, remembers his Creator, does justice and loves mercy, he may hope, finally, to arrive at that immortal centre whence all goodness emanates." Here, then, is a new reading, and opens up the subject in a broader, purer light than we are accustomed to view it; but what a field is open, when we consider the following: The old Lectures say, "The circle has ever been considered symbolical of the Deity; for, as a circle appears to have neither beginning nor end, it may justly be considered a type of God, without either beginning of days or ending of years." The ancients, however, give us a more decided and literal interpretation of the point within the circle.

The Egyptians believed the serpent to be symbolical of divine wisdom, power, and creative energy (.), and of immortality and regeneration, from the shedding of its skin; therefore they represented *deity* by a circle. The monad is the principle of all things; the starting point hence to the heathen god, from the facts the learned ancients represented a point within a circle as Deity bounded only by eternity, never ending. Dr. Oliver says: "The point within the circle was an universal emblem to denote the temple of the Deity, and referred to the planetary circle, in the centre of which was fixed the sun, as the universal God and father of nature; for the whole circle of heaven was called God." Pythagoras esteemed the central fire the supernal mansion of Jove, and he called it "Mesouranco," because the most excellent body ought to have the most excellent place—*i.e.*, the centre. He also taught that the point within the circle, and the dodecahedron (or figure with twelve sides), were symbols of the universe; the triple triangle was an emblem of health, and the letter Y a representation of the course of human life with the two paths—one leading to virtue and the other to vice. His doctrine was, that one point (.), the *monad*, re-

presented God. The two points (.), or *duad*, matter. The three, the worlds which were formed by the action of the one, or monad upon the duad. And upon this symbol the initiate into the Pythagorean mysteries was sworn. The formula was, according to Jamblichus, thus: On the sacred tetractus' eternal fountain of nature I swear thee." This brings us involuntarily to another coincidence. The phallus or virile member was carried in religious processions; by many of the natives of antiquity it was revered by a symbol of creation, and dates back to the misty ages of the Indian mysteries; thence introduced into Egypt, and made conspicuous in the mysteries of Isis.

In the Grecian mysteries it was regarded with the same religious reverence, and traces of it are found among the Jews. It was not associated in the minds of the people, with any low, vulgar, or lascivious ideas, but as one of the holy principles of the creative force of nature. The sign is most prominently associated with the symbol of the point within the circle.

That this same sign, and doubtless with the same accepted significance as above mentioned, was known and used in the Odenic mysteries, is an undisputed fact. Those interesting relics of the Druids found at the present day throughout Great Britain, bear the proof of this fact.

These druidical stones are erected in the shape of a circle, and invariably in the centre of this circle is placed another, and generally a larger stone. Here we have the point within a circle, and in a grander and more undisputed form than any we know of. Many of the ancients worshipped the sun as the representation of Deity. They represented it with a point within a circle, and, even to this day, our almanacs adopt, unconsciously, the same symbol, and we see it daily, without once thinking of asking ourselves why and whence this representation sprung. The ancient Egyptian priests represented the kind, good, gracious, and merciful God by the water triangle ▽ (base up and point down), and the just and angry God by the fire triangle Δ (base down, point up). If we unite the two we have a six-pointed star as a symbol of the perfect Godhead in all His attributes. Gadlicke says: "If we surround this figure with a circle with the point, we have the perfect Godhead with the sacred number seven: the six points of the star and the central point making the seven." Dr. Oliver says: "The centre point is a symbol of time and the circle of eternity. He also adds, "The point in the centre represents the Supreme Being. The circle indicates the annual circuits of the sun; and the parallel lines mark out the solstices, within which that circle is limited; and thus the Mason, by subjecting himself to due bounds, like the glorious luminary, will not wander from the path of duty."

But this article must not be allowed to take too much space. Enough has been said and quoted to demonstrate to the thinking brother that the point within the circle has a deep and wonderful significance; it is one of the oldest and most instructive of our symbols, and, as we said before, we believe one of the most neglected.

Still, every brother has been a living representation of that same symbol; and if he will but recall his position, and that of his brethren, and the Holy Bible, at the moment he was brought to light, he will see and realise that so highly prized was this symbol to our ancient brethren, that it was introduced into our ritual in such a manner that each individual was called upon to represent the point—bordered by the parallel lines of his brethren—while he touched the Holy Bible at the apex of the circle.—*Loomis' Journal.* W. S. F.

GELATIN.—It is said that an animal fed on gelatin dies rapidly of starvation and inanition. This is perfectly true; but the fact is, that no simple substance given alone will support life. The most nutritive materials, such as albumen, fibrin, gluten—to say nothing of such substances as starch or sugar—all equally fail to support life when given alone.—*Food Journal.*

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### "FREEMASONRY AND JUDAISM." (To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Greatly as I respect the motives and appreciate the intentions of Bro. W. B., 742, in his article on Judaism and Freemasonry, in your last issue, I cannot but think that he has exhibited a great lack of judgment in publishing it in *THE FREEMASON*. He has not only put forward opinions from which our Jewish brethren must dissent—but which they will probably refrain from replying to—but he has pronounced opinions upon the most important questions, wholly at variance with those entertained by very many of his Christian brethren. To say nothing of the condemnatory terms in which he pronounces judgment on the teachers of "modern theology," which he dogmatically condemns after a fashion not exceeded by the most self-inspired pretenders to infallibility, I cannot help remarking, that I remember scarcely anything more offensive to the feelings of those who differ from him than the style in which he delivers his censures. I know of no writer who has more strangely mistaken the facts of history than W. B. has done; and he makes his perverted facts the ground upon which he runs a-muck against all forms of religious belief, save that of the Swedenborgians.

I protest against the doctrines of the article in question, but to point out specifically its errors and false teachings would be to violate the rule I have laid down for myself touching religious controversy in the columns of *THE FREEMASON*, which should, I think, be closed against it.

WILLIAM CARPENTER.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The articles of Bro. Carpenter on "Freemasonry and Israelitism," contributed to your journal are doubtless interesting, albeit some of his theories, though ingenious, may not commend themselves to everybody. But I must put forth a humble protest against a contribution entitled "Freemasonry and Judaism," inserted in your issue of last week directly after Bro. Carpenter's 13th article. It is set out as a sort of appendage to Bro. Carpenter's views, and is signed W. B., 742.

What I object to is the sectarian and polemic character of the statements put forward by W. B. I discern little else but an attack upon Christianity and modern Christian teaching. It is unnecessary for me to quote passages at length, and indeed superfluous, because your journal is widely circulated. But, after an Old Testament summary, W. B. in his fulmination starts as follows: "Has the Jew been superseded and replaced by the modern Christian?" W. B. then attacks the doctrine of the Trinity, averring that it was unknown till the fourth century; and he even goes so far as to aver that "the history of the New Church down to the third or fourth century is as much a myth as the names of the founders of Rome or the games of Olympia." Then follows an attack in detail upon the doctrine of the personality of the Holy Spirit, starting from the office of the Paraclete, as variously described in the New Testament.

It would be easy to refute the errors into which W. B. has fallen in this and other particulars. But what I wish to point out is, how foreign all this must appear to the spirit of Freemasonry, which recognises no distinction of sect, and places a ban upon all religious controversies within its pale.

I am not a clergyman, but simply a layman; and though I am not ashamed to append my name, I prefer signing myself

Yours fraternally,

W. L. A., R.A. COMP., AND 30° K.H.  
21st August, 1871.

GRATITUDE TO GOD.—It is proper that we should commence our labours by offering up the incense of grateful hearts to the Giver of all Good, for our preservation through the past year, that has proved fatal to so large a number of our fellow-travellers to the Spirit Land.

## RED CROSS OF CONSTANTINE.

## CONSECRATION OF A CONCLAVE AT LIVERPOOL.

Very rarely has any new Masonic movement been attended with greater success than that which marked the inauguration of the Liverpool Conclave, No. 55, of the Masonic Order of Knights of the Red Cross of Constantine. No sooner was the order mooted, than numbers of candidates sought to enroll themselves under the Red Cross banner, and the consequence is that the conclave opens with an array of Sir Knights which augurs well for the future of the chivalric Order in the province of West Lancashire. Although the first conclave opened in this part of the division, it is not likely to remain long alone, and ere long the inauguration of a second will probably have to be chronicled.

The consecration of the Liverpool Conclave took place at the Adelphi Hotel, Liverpool, on Friday evening, the 18th inst., at which there could not be fewer than forty Sir Knights present. Ill. Sir Kt. George Turner, Int. Gen. for West Lancashire, was the presiding officer, and the admirable manner in which he performed his onerous duties was the theme of general admiration and praise. A passing word of commendation is also due to the clothing, jewels, swords, furniture, and paraphernalia necessary for the working of the conclave—provided by Sir Kt. Wood, from Bro. Kenning's Masonic Depot, Monument-place—which were not only substantial and attractive, but of the most chaste description, contributing in a large degree to the impressiveness of the noble ceremonial.

After the conclave had been duly opened by the already-exalted Sir Knights, thirteen candidates for admission were duly passed and installed by Sir Kt. Smith, assisted by other members of the conclave.

Ill. Sir Kt. Turner afterwards proceeded with the work of consecration, which, though somewhat lengthened, must have deeply impressed all who witnessed it.

After the ceremonial, and the conclave had been duly constituted and proclaimed, the following officers were appointed: E. Sir Kt. J. Kellett Smith, M.P.S.; Sir Kts. J. Robert Goepel, Viceroy; Joseph B. Robinson, Sen. Gen.; Henry M. Molyneux, Jun. Gen.; Washington, H.P.; Joseph Wood, Treas.; W. Crane, Herald (by proxy); James, Recorder; Clarke and Doyle, Prefects; Nelson and Winstanley, Stewards; and Ball, Sentinel. In the absence of several of the other knights companions nominated to offices, their investiture was deferred. The enthronement of Sovereign, installation of Viceroy, and investiture of officers were performed with great impressiveness by the Int. Gen. Sir Kt. J. Skeaf, Organist to the conclave, presided at the harmonium during the consecration.

After the conclave had been closed in unity and peace, an excellent banquet was provided in the excellent dining-hall of the hotel, to which about thirty sat down, under the presidency of the M.P.S., the Eminent Eusebius occupying his proper place at the lower end of the table.

When dessert was tabled, the toast of "The Queen and Royal Family" was given and responded to with true knightly enthusiasm.

The M.P.S. then gave "The Right Hon. the Earl of Bective, M. Ill. G. Sov., and the Supreme Grand Conclave," and in doing so spoke of the great kindness which had been shown by the members of the council to Sir Kt. Turner and himself in connection with that movement. Some months ago the Int. Gen. for West Lancashire had originated the idea of forming a conclave in Liverpool, and asked his (the M.P.S.'s) assistance, and he had great pleasure in referring to the cordial reception they had met with from

the Grand Council, in connection with their efforts, when the proposition was submitted to them. He was sorry that one of the Grand Conclave had not been present that evening; but he thought the holiday season might form a very sufficient excuse for absence. (The toast was received with much enthusiasm.)

The M.P.S. next gave what he called the toast of the evening, "Ill. Sir Kt. Turner, Int. Gen. for West Lancashire." To him they were chiefly indebted for the remarkable success which had attended the opening of that conclave, and he trusted that all the trouble, anxiety, loss of time, and multitudes of annoyances, to which Sir Kt. Turner had submitted, would be amply made up by seeing his efforts crowned with the success of their gathering that night. They must congratulate themselves on the fact that no fewer than thirteen candidates had been installed that evening—a fact which must give the greatest pleasure to their worthy Int. Gen. They were now starting on a voyage of discovery in a new ship, and with a new crew, during which they were likely to have some rough weather—old prejudices to overcome, and new ideas to interfere with them; but they must sail on cheerily, trusting in the motto of their Order: "Faith, unity, and zeal." He could scarcely express what he felt with respect to Sir Kt. Turner, but he would ask them to drink bumpers to his health and prosperity. (The toast was received in the most cordial manner, with the knightly honours.)

In acknowledging the toast, Ill. Sir Kt. Turner said he hardly thought he was worthy of the encomiums which had been passed upon him; but, nevertheless, it was a satisfaction to know that those efforts had been so remarkably successful. His grand idea in originating that Order in Liverpool was the conviction that no set of men had a right to hold all the honours amongst themselves; but that every one in the Order had a perfect right to occupy the proud position he did that evening, if worthy of it. He had endeavoured to make his appointments with thorough impartiality, disclaiming all humbug; and he trusted that one great good which would arise for the institution of that Order in the division of West Lancashire would be the destruction of everything like exclusiveness and cliquism, which did not certainly represent the true spirit of Masonry. He would consider it the greatest pleasure at any time to give a helping hand to any of his knights companions, feeling convinced that it was never intended they should be excluded from each other's kindness, but that they should go out of their way, if necessary, to give mutual help.

Ill. Sir Kt. Turner then proposed "The M.P.S.," and remarked that he had especial pleasure in doing so, because E. Sir Kt. Smith was a worthy Mason, a zealous worker, and possessing the true feelings which ought to be encouraged and commended. In connection with the formation of that conclave, he had worked early and late, putting his shoulders to the wheel with a will; worked against many discouragements, but still bravely saying, "No, we won't allow that to deter us, and this conclave shall, will, and must be carried out." That was the kind of man who ought to be valued and admired, and he (the speaker) was sure the knights companions would receive the toast in the spirit in which it was given. To the Illustrious P.S. they were largely indebted for the existence of the conclave. (The toast was received with great enthusiasm.)

The M.P.S. thanked his brother knights for the cordial manner in which they had received the Int. Gen.'s toast, and assured them it was a great pleasure to find his conduct had met with their approval. Reference had been made to the obstructions and discouragements placed in their way by what he might call ignorant people, but who, he still wished, would live to grow wiser. The greatest obstacle with which he had to contend was the very small amount of time he could give to the movement; but still he had made two journeys to London along with the Int. Gen., and he had great pleasure in making the sacrifice of time which these involved, leaving pocket out of the question, after seeing

the success which followed their efforts. One result of these visits would be that he would require to go without his usual holidays; but he would be thoroughly repaid by seeing the continued and increasing prosperity of the conclave.

The M.P.S. next gave the toast, "The Viceroy, the Eminent Eusebius, Sir Kt. Goepel," in whom, he said, they possessed a most valuable assistant, and one who would do his utmost to forward the interests of the conclave, and who would be found able and willing to give all necessary information to the knights companions who required it.

Sir Kt. Goepel, in responding, said that, if anything gave him pleasure, it would be to advance the interests of that conclave. He then referred to the high standing of the Int. Gen. and the M.P.S. in other degrees, adding that, when he had two such bright examples before him, he felt he could not do better than imitate their zeal and efficiency. He felt proud of the success which had attended the opening of the conclave, feeling convinced that if they only went forward in the same way, they would soon have several conclaves in West Lancashire.

The M.P.S. then proposed the toast of "The Officers of the Liverpool Conclave, No. 55," which was responded to in happy terms by Sir Kts. J. Robinson, S.G., and Molyneux, J.G. Sir Kt. Skeaf, Org., also replied, speaking of music as an important element in the working of lodges and conclaves, and expressing an opinion that if called into more frequent requisition, it would tend greatly to their success and enjoyment.

The Int. Gen. next gave "The Knights Companions of the Conclave," coupling with the toast the names of Sir Kts. J. W. Robinson, Pearson, and Hague.

The toast of "The Newly-Installed Knights," also given by Ill. Sir Kt. Turner, was responded to by Sir Kt. J. B. MacKenzie.

A most enjoyable evening was greatly enlivened by the harmony of Sir Kts. Washington, H.P., Nelson, S., Brown, and Jarvis. A special enjoyment was derived from Sir Kt. Skeaf's accompaniments and performance of his well-known and splendid fantasia, "The Bells of Aberdovey."

## LODGE OF BENEVOLENCE.

The Quarterly General Committee, or Board of Masters, was held at Freemasons' Hall on Wednesday, the 23rd inst., W. Bros. J. Nunn, S.V.P., in the chair, J. Brett, J.V.P., as S.W., and J. Boyd, A.G.P., as J.W.; when the business to be transacted at the forthcoming Communication of Grand Lodge was submitted.

The Lodge of Benevolence was then opened, and after the confirmation of four grants, fifteen cases were considered and relieved, as follows:—

Bro. D. E. of Lodge 464	...	£15
" H. M. C.	" 106	15
" J. M'G.	" in Ireland	5
" I. L.	" in California	10
" W. N.	" 412	15
" R. L. C.	" 70	10
" W. G. S. J.	" 476	40
" E. W. P.	" 140	40
" J. S.	" 488	30
" J. I. X.	" in Portugal	10
" F. H.	" in France	10
Widow of "	" E. B. B.	255 ... 30
" "	" J. H. G.	720 ... 40
" "	" N. L.	856 ... 20
" "	" W. R. A.	431 ... 20

Among the brethren present were Bros. J. Hervey, G. Sec.; J. E. Saunders, S.G.D.; J. R. Stebbing, P.G.D., D.P.G.M. Hants; J. Smith, P.G.P.; W. Ough, P.G.P.; C. A. Cottebrune, F. Walters, W. Mann, W. C. Crick, H. G. Buss, R. W. Little, J. Kew, E. Johnson, J. Child, A. Pulley, J. Gaskell, W. West Smith, T. E. Hardy, H. A. Collington, E. J. Bumstead, C. W. Driver, J. Stevens, G. J. Palmer, J. Weaver, T. Arnold, M. Clark, W. Hale, W. Bristow, E. J. Graham, &c.



## SCOTLAND.

## GLASGOW.

## NEW WESTERN INFIRMARY.

The foundation-stone of the Western Infirmary, erecting in the neighbourhood of the new University Buildings, was laid on Thursday, the 17th inst., with Masonic honours. The General Committee of the new Infirmary assembled at two o'clock in the Lower Hall of the Queen's Rooms, where they met the magistrates and Councillors of Glasgow and others invited to take part in the ceremonial. At the same time the Provincial Grand Lodge was opened in the Upper Hall. The Masonic and other bodies were afterwards formed into procession, and marched to the site of the foundation-stone through the West-End Park, across the Kelvin Bridge, and past the front of the University, where they were joined by the Principal and Professors, Sheriff Bell, and Mr. Dalglish, M.P. (Chairman of the Western Infirmary General Committee). The weather was brilliant, and there was a large concourse of persons at the Queen's Rooms, and along the line of route, but especially in the vicinity of the new Infirmary, where spacious platforms were erected, over three entrances to which arches of evergreens were raised, the central and principal one decorated with flags, bannerets, and devices. Chief-Constable McCall was Grand Marshal for the civic portion, and Mr. Robert Robb, Provincial Grand Marshal, for the Masonic portion of the procession, which arrived at the site in nearly the following order:—Band of music, Chief Constable, Officers of Police, Town Officers with halberets, the Lord Provost and Magistrates, followed by the Town Council; Judicial and Civil Officers of the Corporation, the Deacons of Trades' Incorporations, Officers of Police, Sheriff of the County, Members of Parliament and Military Officers, Justices of the Peace, Officers of Police, the Chairman and Members of the Western Infirmary Committee and Subscribers, Inspector of Works and Contractors, the Principal and Professors of the University, the President and Fellows of Faculty of Physicians and Surgeons, Glasgow; Officers of Police; Masonic Lodges (junior in front), Band of music, the Provincial Grand Lodge, Officers of Police. The Principal and Professors and the President and Fellows of the Faculty of Physicians and Surgeons appeared in their official robes. The following were the officers of the Provincial Grand Lodge who were present:—Bros. W. Montgomerie Neilson, P.G. Master; F. A. Barrow, D.P.G.M.; Jas. Steel, S.P.G.M.; David Kinghorn, P.G.S.W.; Jas. Wallace, P.G.J.W.; Arch. McTaggart, P.G. Sec.; Thos. Halket, Acting P.G.S.D.; George McDonald, Acting P.G.J.D.; T. Granger, Acting P.G.B. Bearer; James Leith, P.G.D.C.; Robert Robb, P.G. Marshall; James Gentles, P.G.S.B.; John Burnett, Acting P.G. Architect; John Fraser, P.G. Clerk; James Balfron, P.G. Inner Guard; James Pollock, P.G. Tyler; James Cruickshanks, P.P.G.D.M.; and Wm. Gilmour, D.P.G.M. of the Middle Ward of Lanarkshire, who was supported by the S.W., J.W., B.B., and S.D. The working tools were carried by members of St. John's Lodge, No. 3½. The following lodges were represented:—No. 9, Mother Kilwinning; No. 7, Kilwinning Hamilton; No. 13, Torphichen; No. 28, Kirkintilloch; No. 30, St. Mary's Coltness; No. 114 Cambuslang R.A.; No. 224, St. Innocents Cullen; No. 233, Hamilton St. Andrews; No. 244, Ardrossan; No. 335, Dunoan Argyle; No. 427, St. Clair Cambusnethan; No. 116, Rutherglen R.A.; No. 458, Busby St. John's; and the whole of the Glasgow lodges with the exception of one.

The proceedings having been opened with prayer by the Rev. Dr. Jamieson, Mr. Dalglish, M.P., presented the P.G. Master (Bro. Neilson), by whom the foundation-stone was to be laid, with an elegant silver trowel, bearing the following inscription:—“Presented to Wm. Montgomerie Neilson, Esq., of Queenshill, Provincial Grand Master of Glasgow, on the occasion of his laying the foundation-stone of the Glasgow Western Infirmary, on the 17th day of August, 1871.” At the point of the trowel there is engraved the P.G.M.'s Masonic jewel; there are also engraved on the trowel the crest and motto of the recipient, the arms of Glasgow, and the University arms.

The P.G. Master having accepted the trowel, the stone was laid in due accordance with the laws of Masonry, and the completion of the ceremony was signalled by rounds of hearty cheers. A glass bottle, containing several documents, coins, &c., was placed in a receptacle under the stone. The bottle was covered with a brass plate bearing a suitable inscription.

At the conclusion of the ceremony,

P.G. Master Neilson said: Brother Freemasons,—We have done a good work to-day in laying the foundation-stone of this building with Masonic honours, according to our ancient rites and ceremonies. Within these walls, when coped and roofed, many of our brethren will find relief from

the pains and diseases to which we all are heirs. In yonder noble pile, the foundation-stone of which was laid by H.R.H. the Prince of Wales, with his lovely and beloved Princess, unfortunately without Masonic honours, but which can never again occur when Bro. the Prince of Wales performs a similar ceremony—there, in that palace of learning, science will be invoked to disclose nature's mysteries and laws, teaching the healing art to those who will minister to us in the hour of distress, when laid low by accident or sickness. Brethren, we are much indebted to those gentlemen by whose diligent and arduous labours the means are being provided to build this hospital in the western district of our city, and I trust they will receive from all classes of the community that liberal support they so well deserve. (Applause.) Gentlemen, in the name of the Freemasons I thank you for the opportunity you have given us of being present and assisting at this interesting ceremony, and trust our services have met with your approval. (Cheers.) Allow me, in conclusion, to express the best wishes of the brethren that your labours may be crowned with success, and be acknowledged with gratitude by the people of this great city and the west of Scotland. (Cheers.)

Mr. Dalglish, M.P., as Chairman of the General Committee, returned thanks to the R.W. Grand Master and the Masonic body.

The playing by the band of “Rule Britannia” brought this part of the proceedings to a close.

On the conclusion of the foundation-stone ceremony, a large number of gentlemen proceeded to the University and partook of cake and wine in the Museum. Mr. Dalglish, M.P., occupied the chair, and proposed the usual toasts.

Mr. Gordon, M.P., in proposing the health of the Master Mason and the Masonic body who had assisted at the laying of the foundation-stone, confessed that, although not a Mason, he had a great reverence for the body, said it was wonderful the secret had never been divulged, and mentioned, amidst loud laughter, that perhaps the explanation of the matter was that there was no secret in it after all. If there was a secret connected with the Order, he was surprised that the ladies had not found it out, warned them that they might soon expect an assault upon their privileges by a demand by the so-called weaker sex for admission as members of the body, and spoke in eulogistic terms of the objects of Masonry so far as he could judge of them. He adverted to the sacrifices which many of the Masons must have made to attend on the present occasion, but was sure none of them would grudge it, the Institution, so far as he could judge, being consistent with the principles of the Masonic body.

The Prov. Grand Master, in returning thanks for the compliment referring to what the last speaker had said regarding the secret of the Order, said he was sure that if Mr. Gordon would but join the body they would be only too glad to let him into the secret. (Laughter.) He thought it was not only a necessary thing to have an hospital in connection with the University, but that the extension of public works westward made it almost compulsory that they should have an hospital as far west as the one of which they had just laid the foundation-stone.

The Girvan Encampment of Knights Templar, No. 32, held its usual monthly meeting on the 1st inst. Sir Kt. Robert Bell, M.N.C. presided, and opened the encampment in due and ancient form. The Secretary having formally tendered his resignation, the appointment of Sir Kt. Wheeler was confirmed. Propositions from three companions were read and accepted, and after the transaction of other business the encampment was closed till the first Tuesday in September.

**BURDETT COUTTS LODGE OF INSTRUCTION.**—This lodge, which has been closed during the summer months, will resume its meetings on Friday, September the 1st, at Bro. Lloyd's, the Approach Tavern, Victoria Park. A good muster of the brethren is expected.

**SMALL-POX, FEVERS, AND SKIN DISEASES.**—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

**GALVANISM.**—Pulvermacher's Monthly Record of Cures is now ready for the benefit of Sufferers, containing documentary evidence of remarkable Cures effected by Pulvermacher's Improved Patent Self-applicable Volta-Electric Chain-Bands and Pocket Batteries, and may be had on application to the Sole Inventor and Patentee—J. L. Pulvermacher, 168, Regent-street, London, W. A Test on Loan sent gratis if required. **Caution.**—Spurious Electric Appliances being advertised by Quack Doctors, Patients should consult Pulvermacher's Pamphlet on that subject (free by post), embodying other most interesting matter for those suffering from Rheumatic and Neuralgic Pains, Functional Disorders, &c., &c.—[Advt.]

## Foreign Masonic Intelligence.

## THE GRAND COUNCIL OF ROYAL AND SELECT MASTERS, PENNSYLVANIA.

We have received a copy of the Proceedings of the Grand Council of Royal and Select Masters of New Brunswick, which contains a very full and interesting address of the Grand Master, Comp. Alfred Creigh. As it gives the traditional history of Cryptic Masonry as disseminated in Pennsylvania, and being full of interest to the Masonic student in search of light, we do not hesitate to quote entire:—

“We greet each of you as co-workers in the S.V., in this our Annual 23rd Assembly. We meet representing the different counties of the State of Pennsylvania—a State pre-eminently great, morally, scientifically, religiously, and Masonically. Within her borders, symbolic, caputular, cryptic, and chivalric Masonry, with the Ancient and Accepted Rite, are cultivated; the members of each zealously devoting their talents to the diffusion of those heaven-born principles which proclaim love to God and love to man, which elevates the standard of our manhood, and teaches the great and eternal truth: that every degree and every rite of Masonry is based on the Holy Bible—the first great light of Masonry.

“Cryptic Masonry, in all her teachings, her lectures, her ritual, and her three degrees can triumphantly proclaim this fact and establish it without even the fear of successful contradiction. She comes to you, not clothed in the garb of modern associations, not surrounded with all the aids and improvements in literature and science, and not wearing upon her brow even the marks of old age, but she stands erect in all the vigour of her manhood in the keystone State, with her *thirty-seven subordinates*, all doing homage to her shrine, enlisting the prayers, and sympathies, and learning of her novitiates, each swearing upon its consecrated altar to promote, and diffuse, and disseminate her high and holy principles. To understand these you must retrace earth's history for twenty-eight hundred and sixty-nine years, and dig down to the foundations of that magnificent temple erected on Mount Moriah by direction of the S.A.O.T.U. You must call to your imagination S.K.I., H.K.T., and H.A.B., who met in the very self-same tabernacle which was erected in the wilderness by Moses, Aholiab, and Bezaleel—a type of the temple of King Solomon; and upon which all our Masonic traditions are based. You must listen to the *wisdom* of King Solomon, who presented to the minds of his other two companions his higher and more refined notions of a temple, keeping steadily in view the tabernacle, because he was taught directly and immediately of God himself. Then contemplate Hiram, King of Tyre, consenting to aid the wise King Solomon, by the *strength* of his mind, his men, and his money. And to crown this noble union view that celebrated artist, Hiram Abiff, whom these two royal kings had selected as the principal conductor of the work, the *beauty* of whose work was to remain an eternal monument to his memory. Little did this humble artisan, this honest architect, ever imagine that any other monument than the magnificent architectural style of the Temple would be erected to his memory; but tradition informs us that after his death there was erected near the Temple a beautiful monument of the purest Parian marble, its superstructure composed of three steps, to represent these three illustrious Grand Masters; while upon it was placed the statue of a beautiful, though weeping virgin, with a broken column at her side, while in her left hand she held an urn, denoting that his ashes were enshrined therein. In her right hand she held aloft the sprig of acacia, denoting the immortality of the soul; while Time, with his scythe and his hour-glass, stood behind her, teaching that by time, patience, and perseverance, we can overcome all things, and that death is but the breathing out of the spirit, the ceasing of the heart's pulsation, the starting point of the spirit's existence in the eternal world, where the intellectual faculties will become perfect as Deity itself.

“I have been induced to prepare this annual address with the view of giving to the Cryptic Masons of the United States the reason why the Grand Council of Pennsylvania confers the three degrees of Royal, Super-Excellent, and Select Master in the order prescribed by our Constitution, yet different from most of the other States. If we can point out a more excellent and truthful way, founded upon reason, chronology, and circumstances which in themselves are *conclusive evidence* to every inquiring mind, should we not abandon untenable ground, and not cling to it, merely because State pride arrogates to itself oftentimes preposterous and

absurd theories? We therefore assert that the starting point of the Temple, and upon which our superstructure (the various Masonic degrees) rests, is founded upon the Temple of King Solomon. It was designed by him, and with the assistance of Hiram, King of Tyre; a principal conductor of the work was selected in the person of Hiram Abiff. Although he was not equal to them as kings, yet he was their co-worker, their brother, their companion in everything appertaining to the Temple. There was no piece of work executed that Hiram Abiff did not design; not an ashlar, or pillar, or chapter, or base, or arch, or battlement, or bead, or case-ment, or cornice, or post, or lintel, or mortice, or moulding, or pedestal, or altar, that his great mind did not conceive, draft upon the trestle-board, and then submit to his companions. Hence, he was the master builder of that magnificent structure.

"This view of the position and standing of H.A. settles a very important question at the very outset of our investigation. It puts into our hands the key by which we can unlock the secret vault of the Temple, and thereby procure those inestimable treasures which were concealed for so many years. It tells us in unmistakable language, both by tradition, and circumstances, and history, that the three Grand Masters met at Mount Moriah in the very tabernacle which was erected by Moses, Aholiab, and Bezaleel; and which, with the Ark of the Covenant, the children of Israel venerated and preserved from time to time, until finally they were placed in the hands of King Solomon by his royal father David. Solomon felt that with these he had the protecting influence of Deity, and with that wisdom which God had given him he would go on to perfection, and that the Temple would be an eternal monument to his name and his memory.

"Under such inspired feelings, these Grand Masters daily met as Royal Masters in the Tabernacle—daily discoursing of those matters relating to its erection, and viewing the immense foundation stones placed in their appropriate places, with its arches and its vaults. In process of time an important question arises: How shall so many workmen be dismissed at once, at the completion of the Temple, and scattered throughout the country, without having some *token* and *word* by which they should be able to communicate with each other, that they themselves had assisted in its erection. These three Grand Masters resolved in council to remedy the evil; that, at the completion of the Temple, every skilful and approved craftsman should receive the word and sign appertaining to the degree of a M.M.; but until that period should arrive, no craftsman should receive it. Nay, our Grand Masters went further—they determined that the word of a M.M. should be in the H.S. and C. language, and deposited in the S.V. lest accident or misfortune should befall any of them, so that the G.O.W. should be transmitted to all future time, and at this agreement they bound themselves by the solemnity of an O.B. Time passes by, the word is deposited in the S.V., and before the completion of the Temple death invades its hallowed precincts, and one of his Grand Masters yields up his life in defence of his honour and his integrity.

"Is it not self-evident from this position, but more especially from our traditions, that the R.M. is the Alpha or first degree of Masonry. In it the whole minutiae of the Temple was planned, arranged, determined upon, even to the rewarding of the craftsmen after its completion. This of itself is a powerful argument to strengthen the position which the Grand Council of Pennsylvania assumes when she declares that, chronologically, the Royal Master is the alpha, or first degree. Its origin was really three years before the Temple was commenced, for Hiram, King of Tyre, sent Hiram Abiff about that period, and before the Temple was commenced, as the Bible asserts; for after all the materials had been prepared in the forests and the quarries under the direction of the H.A., they were then brought to Jerusalem, and each piece afterwards put in its appropriate place without the sound of the hammer, axe, or any tool on it? Do you ask me why? I answer, because each craftsman had his own *particular mark* upon the stone or wood which he had prepared. The timber was brought in floats by sea to Joppa, and thence to Jerusalem, while the squaring of the great stones was performed in the quarries under the direction of H.A. Is it not self-evident, therefore, that the S.V. had no existence until the Temple was erected; and therefore there were no Select Masters, because the work which they performed was executed at those times when the craftsman who had laboured through the heat of the day had reposed himself upon his couch for sleep.

"The officers whom King Solomon had selected at the building of the Temple were not at that period *Select Masters*. They constituted his chief officers—his cabinet. In 1 Kings, iv. chap. 7verse, their duties are thus defined: *Azariah*, superintendent of the twelve officers who provided food for the King and his household; *Zabud* was the Prime

Minister, or confidant; *Ahishar* had control of his household affairs; *Aaouiram* collected taxes, and was the Treasurer. Hence, it is very evident that these men and these officers performed the duties assigned them before even the Temple was erected. Yet it is true, for faithful and meritorious services, they were rewarded by receiving the secrets appertaining to Select Masters when the S.V. was in process of construction. This is a fair, rational, and honest conclusion to which we can all assent—any other proposition destroys the harmony and beauty of the degrees, and throws into chaotic confusion the whole system of Ancient Masonry.

"In connection with this subject we may state that the Grand Council of Pennsylvania therefore places the S.M. as the third or last degree, because in its history and lectures everything appertaining to the Temple is made clear and intelligible to Cryptic Masons. The mysteries of the Royal Arch, the incommunicable word, the book of the law, pot of manna, the budding rod—all these are fully elucidated and explained, and the light shineth in the darkness of the Royal Arch. Is it not reasonable to suppose that our Masonic fathers should institute a degree in which the novitiate should be entitled to comprehend all the minutiae of the Temple, in its every phase, with all the explanations which the mind of man can conceive, so that our whole mysteries can be comprehended and understood as we pass the summit and perfection of Ancient Masonry, and therefore the circle of perfection.

"After the digression we shall return to the Super-Excellent Master's degree, and give the reasons why it is conferred as the *second* in our Grand Council.

"We enter the Temple, pass between the pillars of the porch, and in due time are raised to the east, having been taught in the lodge lessons of virtue, morality, of science and religion, while but *one* essential was wanting to make our Masonic journey finished and complete. I know you all anticipate me when I answer, that it was the G.O.W. agreed upon and promised to be given by our three Grand Masters at the completion of the Temple, and in the very presence of these *three and no others*. An agreement entered into the Council of R. Masters, but prevented by the death of the H.A. until the long-lost word was brought to light at the re-building of the second Temple. But we have not yet finished the first Temple. We had entered the quarries and renewed our devotions, by preparing our minds as spiritual stones for the Temple on high; we had presided a season in the Oriental Chair to learn to qualify ourselves for higher duties, and then we witnessed the dedication of the Temple. Such and such alone is the entire and complete history of the first Temple until the Babylonish Captivity.

"The Cryptic Masons are now required to take another standpoint. We study the beauty of this magnificent temple, admire the character of King Solomon, contemplate his extensive dominions, lament his death, witness the Jewish nation demanding a king in the person of *Saul, the first King of Israel*. Study the entire history of this nation for a period of 485 years, during which time twenty-two kings presided over its destinies, and you all see the Temple prepared, destroyed—its people and the furniture of the Temple, except the Ark, carried captive to Babylon, and there amid the willows, and on the banks of the river mourn the loss of their temple and city. This final scattering and destruction of the Temple, was brought on by the faithlessness of *Zedekiah, its last King*, who, refusing to serve the God of his fathers, and permitting the people to degenerate into idolatry, met a cruel and ignominious death. It is to commemorate this tragical event, and in further illustration of the R.A., that it is placed as the second degree of the Council. Chronologically it is its proper place, first, the Royal Council of Grand Masters, next the erection of the Temple; then follows the Select Master, explanatory of both the first and second Temples. Was there ever a more perfect system of mysteries more completely harmonized, than the Cryptic degrees, as conferred in regular order, and as now practised by the Grand Council of Pennsylvania. Their beautiful and harmonious arrangement stands forth, therefore, perfect, finished and complete; being perfect, because nothing is wanting; finished, because nothing can be added thereto; complete, because it has no defects—harmonizing every tradition from alpha to omega in Ancient Masonry.

"We commend Cryptic Masonry to you, as elucidating fully all the facts upon which our traditions rest, a foundation so permanent that time itself cannot destroy them. Great and important truth in both the Lodge and Chapter, and none but the select few who pass the circle of perfection should be permitted to guard them. Be it then your highest aim as members of your subordinate Councils and of this Grand Council to devote yourselves, your time and your talents to its interests. The subject is worthy of your study, because it

appeals to the intellect, to the manhood, to the heart of each, and we should strive to elevate it to that high position which justly belongs to it. By doing so we shall each have fulfilled our Masonic mission, and Cryptic Masonry will be honored, served and loved. Her interests therefore are committed to your care, as the representatives of the Grand Council of Pennsylvania.

"Private business requiring my attention at home, I have been enabled to make but very few official visits. In these I was greeted with the cordiality belonging to Cryptic Masons. I have had considerable correspondence with all the Subordinate Councils, and prosperity seems to rest upon the Officers and Illustrious Companions.

"Illustrious Companions of the Grand Council of Pennsylvania: Fifteen years since, I had the honor of receiving, by the unanimous vote of the members of the Grand Council, the responsible office of M.P. Grand Master. None of those who thus honored me are with us, most of whom have passed into the V.S., awaiting the call of the Archangel; the remaining companions are battling nobly in the duties of life. Since my first election, year by year have I been honored with your suffrages. How faithfully I have discharged my duties, the history of our Grand and Subordinate Councils, and the proud position she has assumed, and the devotion of our Illustrious Companions to the diffusion of our principles, are the best evidence of her prosperity. With all this prosperity, with peace within our walls, with our principles engraved on every heart, I return to you the baton of authority with which I have been honored for fifteen years; and may my successor whoever your kind partiality shall designate, be more faithful than him whose official labours are now ended."

#### CANADA.

##### THE GRAND LODGE OF QUEBEC.

The Grand Lodge of the Province of Quebec, in the Dominion of Canada, has been fraternally recognized by the twenty-two following Grand Lodges:—District of Columbia, Maine, New Hampshire, Iowa, Wisconsin, Texas, Nebraska, Nova Scotia, Nevada, Kansas, Illinois, Ohio, Michigan, Georgia, Mississippi, Arkansas, N. Carolina, Connecticut, Indiana, New York, Vermont, and Rhode Island. Fraternal intercourse has also been established with the Grand Orient of Belgium.

The inhabitants of the village of Danville and neighbouring township of Shipton, Quebec, have been for some weeks with great interest anticipating the proposed ceremony of the laying the foundation-stone of their new magnificent town-hall at Danville with Masonic honours, which took place on Thursday, the 27th ult., in the actual performance of the ceremony by Bro. John H. Graham, J.L.D., Grand Master of the Grand Lodge of Quebec, assisted by a very large concourse of persons.

Amongst the prominent officers of the Grand Lodge present on the occasion were the M.W. the Grand Master; George Thompson, of Quebec, as Deputy Grand Master; and the following District Deputy Grand Masters: The Hon. Thomas Wood, of Dunham; William Miller, Quebec; J. H. Stearns, Montreal; Dr. Meigs, of Stanbridge, C.S.W.; Thomas Milton, of Montreal, G.J.W.; Rev. C. P. Reid, of Sherbrooke, Grand Chaplain; J. H. Isaacson, of Montreal, Grand Secretary. About 200 Masters and representatives from nearly every lodge in the province were also present, and it is calculated that nearly 2,000 persons were spectators of the ceremony.

The civic procession was marshalled by J. P. Stockwell, Esq., and that gentleman, with Mayors Boutelle and Bernard, and the Secretary, Treasurer, T. Lect. as well as all the people in the place, were unbounded in their courtesy and hospitality to their guests.

The Masonic procession having reached the platform, the Danville Brass Band, led by E. M. Berry, played "Rule Britannia."

The Mayor of Danville, James Routelle, Esq., J.P., &c., then said: Most Worshipful Sir,—On behalf of the municipal councils of the town of Shipton, and of the village of Danville, I heartily thank you for accepting our invitation to lay the corner-stone of our town-hall in accordance with the ancient usages of your Order, and I beg to extend a cordial welcome to you and all the other officers and members of the Grand Lodge of Ancient Free and Accepted Masons of Quebec, and to all the other members of your Fraternity who have assembled here to-day to assist you in these ceremonies.

The Grand Master replied: Mr. Mayor, we are grateful for your cordial welcome, and we will now

proceed cheerfully to comply with your kind request.

The G.M. then addressed the large concourse of spectators as follows: Men, women, and children here assembled, be it known unto you all that we are lawful Masons, true and faithful to the laws of our country, bound by solemn obligations to aid in the erection of stately and superb edifices—to be serviceable to our brethren—to practise universal benevolence—to fear God, who is the Great Architect of the Universe. We have amongst us, concealed from the eyes of all men, secrets which may not be revealed, and which no one has discovered. But these secrets are lawful and honourable, and are placed in the custody of Masons who alone have the keeping of them to the latest generation. Unless our Craft were good and our calling honourable, we would not have existed for so many centuries, nor would we have had so many illustrious brothers in our Order ever ready to sanction our proceedings and contribute to our prosperity. We are assembled here to-day, in the face of you all, to assist in building a house which we pray God may prosper in the grand objects for which it is about to be erected, by becoming a place of concourse for great and worthy men, and promoting harmony, prosperity, and brotherly love amongst this people and throughout the world till time shall be no more.

Brethren: So mote it be.

The Grand Chaplain then implored a blessing from Heaven on the undertaking.

For the architect, Bro. F. R. Bernard, Mayor of Shipton, handed the plan of the building to the G.M. for his inspection and approval. He next presented the working tools to the G.M.

By command of the G.M., the Grand Secretary then read a statement of what had been deposited in the box now placed by the civic authorities in the cavity beneath the corner-stone, and of the coins of the Dominion and of the realm, which had also been placed therein by the Grand Treasurer.

The G.M. then spread the cement with the trowel, and solemn music was discoursed by the band while the stone was lowered to its place.

This having been done, and the stone consecrated according to Masonic custom, the public grand honours were given, and the stone proclaimed to be duly laid.

The Sec. Treas. of the municipalities of Shipton and Danville, V.W. Bro. T. Leet, P.M. of Doric Lodge, then presented the trowel, which bore an appropriate inscription, to the M.W. Grand Master, in the name of the municipal councils of the township of Shipton and village of Danville, and on behalf of the officers and members of Doric Lodge.

The G.M.: V.W. Brother, you have kindly presented me with one of the most important instruments of the Craft, which I gratefully accept and will immensely prize. I shall take it to my place of residence, and will deposit it in a conspicuous place, and I will direct that it be handed down from me to my son, and to my son's son, in perpetual generation, as a valuable ornament and as an excellent token. An ornament, for its surpassing workmanship, which does honour to the silversmith; and an excellent token because, as in operative Masonry, its use is to spread the cement which binds all the parts of the building into one common mass, so we are taught by it to spread the well-tempered cement of kindness and affection, which tends to unite all men in one common bond of brotherhood, worshiping and serving the one God and Father of all.

The G.M. next addressed the Mayor, the other Municipal officers, and the large concourse of people assembled, as follows: Gentlemen, Mayors and Municipal Councillors of Shipton and Danville,—In compliance with your very kind, unanimous request, I have now had the honor, with the assistance of my Brethren, and in the presence of this large concourse to lay the Corner-Stone of your Town Hall in accordance with the ancient customs of our Fraternity. The highest commendation is due to you and your predecessors, for the inception of this grand undertaking; and if this superstructure is completed according to your designs, it will be a monument of your wise forethought, and an ornament to your beautiful village, as well as a great public benefit and lasting good to all this people. The spirit of union and harmony which has characterized your efforts, is worthy of great praise and general imitation; and I pray that it may be the will of the Great Architect of the Universe, to spare you to see the completion and long to enjoy the benefits of this public enterprise, which in all probability will be the best of its kind in the rural portions of the Province of Quebec.

Inhabitants of Danville and Shipton,—It affords me peculiar satisfaction to address you on this auspicious occasion. This indeed is for you a memorable day. These inauguration ceremonies will be long remembered. History will record them, and your posterity will bless you for your benefactions. You are the possessors of a goodly portion of the rich, fertile district of St. Francis, and by your thrift and industry, you are making these hills and

valleys to bud and blossom as the rose. Yours, although not the greatest in area, is, in population the banner Township in Richmond County, and it must be obvious to the most casual observer that a great and prosperous future is before you and your children. You owe much to your Fathers and Mothers, who, through many trials and hardships, laid the foundations of your material, social, educational and religious prosperity. Nor can I allow myself to omit congratulating and heartily thanking the many gentleman of all professions and callings, who in such numbers honor this memorable occasion; and more than thanks should be tendered to the mothers, the sisters,—and the sweethearts who, by their presence, grace this assemblage, and shed lustre on this auspicious event. And I am sure that it is the fervent prayer of every one here, that all "the sons of this people may be like green olive trees in the house of God, and their daughters be as corner stones polished after the similitude of a palace."

Brethren of the Masonic Fraternity and members of the Grand Lodge of Quebec,—Your alacrity in responding in such large numbers from all parts of the Province, to assist in the pleasing ceremonies of this day, deserves and receives my highest praise and commendation. This is indeed a notable day in the Calendar of our Grand Lodge. This is the first Corner Stone laid under the auspices of the Grand Lodge of Quebec, which God greatly prospers. This day becomes historic in the annals of the Craft in this Province. It is, moreover, to me a day of peculiar honour and happiness. You and others, by whose affection and favour, the distinguishing preferment of being the first Grand Master of our renowned Grand Lodge, has been conferred—will, I know, heartily rejoice in the felicity of having the first official act of this character transpire during my term of office, in this charming village, the abode of Doric Lodge, and in the county of my residence. Nor can I forbear congratulating you, my brethren, on the unparalleled success of our new Grand Lodge, which but scarcely twenty months old, is in full, fraternal intercourse with twenty-three Canadian, American, and European Grand Lodges, with every prospect of soon being united in the bonds of Fraternity with every regular Grand Lodge in the world; and all whose organic acts have now been ratified and confirmed by about 300,000 of our Brethren, after such careful consideration as perhaps has not been given to any other Masonic event of modern times. But, my brethren, let us ever remember that all our successes come from Him who doeth according to His will in the army of heaven, and among the inhabitants of the earth; and while we continue to act towards one another, and to all men, as faithful Craftsmen, let us ever be mindful to serve Him with fervency and zeal. Amen and Amen.

The R. W. G. Chaplain then pronounced the following Benediction:—May the God of Abraham, of Isaac and of Jacob,—the God of our Fathers,—graciously command His blessing upon the labors of this day, and enable us all so to dedicate and devote our lives to His service, that we display the beauty of true godliness to the honor and glory of His great and holy name.

Brethren—So mote it be.

All united in singing the first stanza of the National Anthem, and after three cheers for the Queen, three for the Grand Master and Grand Lodge of Quebec, and three for the people and municipal officers of Shipton and Danville, and their new Town Hall, the Masonic procession was reformed and returned to the Lodge Room, amidst music by the band which led the procession to the door of the Masonic Hall.

About 300 guests sat down to a sumptuous Dinner served by Bro. William Barnwell in Hawes Hall. The Banquet was enjoyed all the more because conducted on total abstinence principles.

Many from abroad remained until the Concert in the evening, which was largely attended by old and young, who enjoyed the promenading to the excellent music of the Danville Band—the social chat,—and the songs and impromptu speeches and all the other parts of the entertainment conducted in the style in which the Danville people know so well how to do such things. All the people were unbounded in their courtesy and hospitality to their guests, and too much praise cannot be awarded to the Mayors, Messrs. Boutelle and Bernard, and to the Marshals.

HOLLOWAY'S OINTMENT AND PILLS.—Flatulency, Nausea, and Indigestion.—Nothing depresses the mind more rapidly, or wears out the body much faster, than a stomach incapable of fully digesting its food. Indigestion renders life so miserable that from it springs most of the suicides which daily shock our nerves. If Holloway's Pills be taken regularly for a time, and his Ointment be twice daily rubbed over the digestive organs, these melancholy symptoms will soon cease, and pleasurable thoughts succeed the dismal forebodings engendered by dyspepsia, and which drive the sufferer to misery and despair. Holloway's priceless preparations, by briskly acting on the liver and other internal organs, have long stood prominently forward for the wonderful cures effected by them.—[Adv.]

## THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

(Continued from page 525.)

The hills about bear witness of there having been once an industrious race inhabiting these parts, but the words of King Solomon may apply to the present owners: "I went by the field of the slothful and by the vineyard of the man void of understanding: And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man."

Photograph No. 271 gives a view of the valley of Zorah, and No. 272 of a curious monument placed upon a hill one mile to the west of the village; the top stone is 6ft. long and 3ft. by 2ft., and has a groove 2in. deep and 3 broad down the centre of each side—it appears to have been for a mill of some sort, probably for olives. The hill country commences to the east of 'Ain Shems, and the valley of Surah is seen no longer, being broken up into the defiles of W. Ismail, Mutūk, al Balūt, and others coming down from the hills; there are many ruins about the broken ground formed by the junction of these wadies, and no doubt it was once densely populated. Many cut stones were found about of large size, which had been used as mills. In W. Mutūk, near Teshua, we found running water and a spring hard by, but it is soon absorbed by the thirsty soil.

Near Tantūrah there are the remains of a tower 30ft. square, of large square stones. The ruins of 'Ain Shems extends many hundred yards east and west. The points were fixed independently by Lieut. Anderson and myself; in our longitude we differ somewhat, and in our latitude one-quarter of a minute (in my letter, 22nd Nov., 1867, printed in the *Times* and in the "Quarterly Report," this difference was given as four minutes, the one-quarter being turned into four.)

June 15.—We left 'Ain Shems 2.5 p.m., and arrived at a spring, Ben el Lemūn, at 2.45, and keeping to south arrived at Tibneh at 3.30. There are few vestiges here except caves in the rock. Close to is El Bureij, where we arrived at 3.43. Passing from here west we were at Ammūrieh at 4.20 p.m., where there are the remains of a castle, and progressing to west, at 4.57 we came on Khubel Ferrad, where there are extensive ruins; keeping to west several observations were taken, until it became quite dark, and our guide brought us back over the hills to Beit Kalif, 1200ft. This is a village of some importance at the present day, but it is not mentioned in Scripture. We here experienced the difficulties of Eastern hospitalities; we had run out of bread, but were too numerous a party to sponge upon our neighbours, and the people absolutely refused to sell, as they considered it too degrading; our dragoman had to go from house to house and beg a loaf from each, which we found means to repay afterwards.

June 17.—Leaving Beit Kalif at 6.45 a.m., we passed Neby Bulus and Telu Alia and Yarmuth (Jarmuch), where there are extensive ruins, and passing through wadies and marshes we ascended the hill of Keishūm (1150 feet), and leaving El Gina to our right we traversed a range of hills bounding Wādy Sumt to the north. On our way we met two old men, who assured us that the country belonged to the Christians—the constant repetition of this maxim sometimes appeared to be satirical.

11.5 a.m. we passed Moghullis, and passing a quarry to the left, arrived at Shukh Dand at noon; here we were (600ft.) on a projecting spur, 1½ mile due north of Tel es Safiyeh. From this, proceeding down to the plain due north, we came upon a very extensive ruin in the valley, called K. er Rassim (foundations), and after examining the country arrived at Tel Takariyeh by sunset.

We were now in the valley of Elah, and from this point I surveyed the country to east and south. On 19th June examined the country about Um Burj, and found extensive Christian remains on the brows of hills, large lintels 6ft. long and 2ft. thick, with crosses, &c., sculptured on them; the stone has a bell-like sound when struck, and is of soft mezzeh. Near Um Burj is a cave, or columbarium. On getting on the hog's-back, on which is the ruin Jedaidah, we appeared to be amongst ancient remains, but before this everything to-day seemed to be of the Christian period. Arrived in evening at Tel Bulnard, two miles N.W. of Beil Jebrin.

June 20.—Musa, who had gone up to Jerusalem for bread arrived in an exhausted state, having been pursued by two mounted and four foot Bedouins; he had turned down Wādy es Sumt and come over the hills, leaving his pursuers behind. We were engaged the whole day in examining the country up to Arak Menshiyeh, where we encamped. Here there is a strange mound of earth (see photograph



No. 274), called the Arak, while the village is distant some 400 yards or so. This mound is triangular in plan, and appears to be of Assyrian origin: it would be very desirable to cut a hole through it and examine its contents.

June 21.—We passed down by Falagy, past the ruins of Eglon and Lakis, and villages of Bureir and Simsim to Nigid. Nothing remains to be described here after the account of Dr. Robinson. At Eglon we found Bedouins from the south, but one of them got his ears boxed by Capt. Phillips for venturing too close to his horse, and they did not bother us further.

(To be continued.)

WE are informed that the Right Hon. the Earl Percy, M.P., Prov. Grand Master for Northumberland, has forwarded a subscription of two guineas to the "Wentworth Little" Testimonial Fund. It is expected that the testimonial will be presented at a public Masonic dinner as early as possible during the coming Masonic season.

**METROPOLITAN MASONIC MEETINGS**

For the Week ending September 2, 1871.

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

**MONDAY, AUG. 28.**

- Lodge 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
- " 905, De Grey and Ripon, Angel Htl., Gt. Ilford.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, AUG. 29.**

- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottchrone, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
- Ben Jonson Lodge of Instruction, Ben Jonson, Good-man's-yard, at 8.

**WEDNESDAY, AUG. 30.**

- Lodge 898, Temperance in the East, 6, Newby-place, Poplar.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

**THURSDAY, AUG. 31.**

- General Committee Girls' School, Freemasons' Hall, at 4.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, SEPT. 1.**

- Lodge 1275, Star, Marquis of Granby, New Cross-road.
- " 1305, St. Marylebone, Eyre Arms, St. John's Wood.

- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.
- Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, SEPT. 2.**

- General Committee, Boys' School, Freemasons' Hall, Chap. 975, Rose of Denmark, Star and Garter, Kew.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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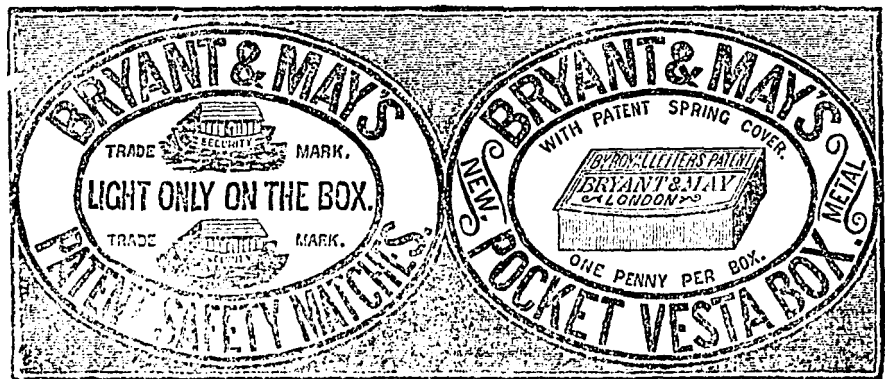
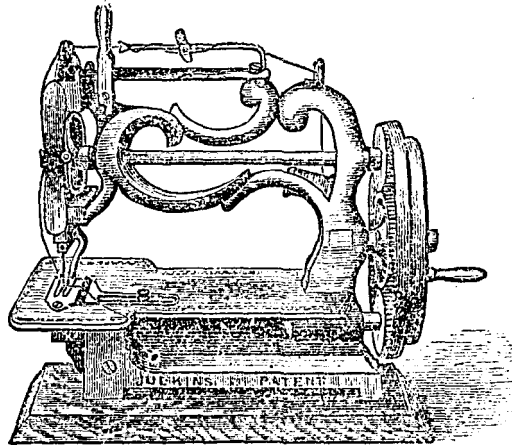
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VOL. 4, No. 130.]

SATURDAY, SEPTEMBER 2, 1871.

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- \* These brethren will be glad to receive voting papers.

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FREDERICK the GREAT as a MASON.

Frederick II., while still a prince, was initiated in Masonry, but never dared, during his father's lifetime, to acknowledge the fact. When he ascended the throne, in 1749, he founded a lodge at Berlin, to which he gave the name of "The Three Globes," which is now the national mother lodge of Prussia. During the first year of his reign he founded a lodge, of which he held the gavel as Master. This lodge was composed of his most intimate friends—men of tried loyalty and morality. In the restricted circle of the lodge—composed of but twenty-four members—was a man who betrayed at once his King, his country, and the Craft, and toward whom Frederick, moved by superhuman generosity, acted as a king and a Mason. General Walrave, a favourite of the king, and a member of the lodge over which he presided, allowed himself to be seduced by the love of money, and opened a correspondence with Vienna to sell Austria the plans of the fortress of Neise, with indications of the mines and their connection with the works. The General was watched, and the first letter he attempted to send was intercepted and taken to Frederick, who broke the seal, and had before him the ocular proof of Walrave's crime. After a long reflection, Frederick arrived at a conclusion, which proves him to have been a true Mason. He called a meeting of the lodge, and delivered an address, in which he spoke with moving eloquence of the duties of every Mason toward the Craft, his country, and rising from his seat, concluded with these words: "One of the brethren here present, violating at once the laws of the Fraternity, his duty to the State, and his obligation, forgetting all sentiments of fidelity toward his Master and his king, has been guilty of a capital crime. As a king I desire to ignore it, as a Master I pardon him, as a brother I extend my hand to raise him from his fallen condition, as a man I would forget the past. I only require that he here acknowledge his crime and promise amendment, and all shall remain among ourselves, and will never be mentioned again. But if he is silent, and will not accept the pardon offered, I give notice that I shall be obliged to quit this lodge for ever, and that as king and chief magistrate of the country, I shall be obliged to place him in the hands of justice."

Silence and consternation fell upon the assembly, and there was no explanation of the king's terrible words. Walrave himself did not suspect that his treason had been discovered, and that the words were intended for him. After a brief interval, Frederick repeated what he had said. Silence followed. A third time he pronounced them, but there was no response. With tears in his eyes, the king continued: "As a Mason I have discharged my duty. Unhappily, I am forced to the conviction that no Masonic sentiment pervades this small assembly of initiates; that obligation, fidelity, duty, gratitude, are impotent to blind men and restrain their passions. I shall for the last time proceed to close, and never again will I preside." With due solemnity the closing rites were performed, and then, with uncovered head, the monarch deposited his gavel. In the ante-room he ordered Gen. Walrave to surrender his sword, and placed him under arrest. He was subsequently condemned to perpetual imprisonment, in a prison which had previously been constructed under his own supervision. Originally destined for a prison of state, it had been so constructed as to render escape or suicide impossible. The prisoner, could not even wound himself by striking his head against the walls, which were padded and covered with black. Walrave passed seven years in this narrow prison, with no light but a faint ray coming from the top of the prison, without books, pens, paper or ink, given up to himself and his remorse. No one was allowed to speak to him, not even the officers who took him his food, which he was obliged to eat without a fork, knife, or spoon. At the end of the seven years he was transferred to another and less terrible prison, where he had a small garden, could breathe the air, and move about. Here he remained until his death in 1776, twenty years. Once only Walrave sought pardon by sending the king the 89th Psalm, to which the king responded by sending in return the 101st. The circumstances here related prevented Frederick from ever again being present at a Lodge, but he never ceased to be a friend of the Craft.—Landmark.



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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XV.

In my last paper I glanced at the extent to which the Anglo-Saxon race inhabiting these islands had possessed themselves of the desolate places of the earth, and had there planted more or less prosperous colonies, encompassing the two hemispheres. The achievement has been a marvellous one, and it has so struck foreigners, some of whom, even of our own race, doubting whether we had not thus been exhausting our own population. Emerson, describing the "spawning power" of the Anglo-Saxon race occupying the British islands, says: "It has sufficed to the colonisation of great parts of the world; yet, it remains to be seen whether they can make good the exodus of millions from Great Britain, amounting, in 1852, to more than 1000 a day." Yes, they have made it good, for whereas the population in 1851 was 27,825,274, it was, in 1861, 28,927,485, and in 1871, is 31,817,108; the increase since 1851 having been 3,991,834—that is, 14.13 per cent. The prophecies run, that the seed of Abraham not only were to become nations and inherit the earth; they were to become great and powerful nations, not exhausting themselves by sending their children forth into other regions. To Jacob it was said (Gen. xxxv. 11), "A nation and a company of nations shall be of thee;" but of Ephraim it was said (Gen. xlvi. 19), "His seed shall become a multitude of nations." In the margin of the English Bible, *multitude* is rendered *fullness*, which is the better translation, the Hebrew being *mele*, which primarily signifies, *to fill, or, to fill up*. As applied to a nation, the idea is that of a *populous one*—a considerable one—not a petty state.

And where shall we find such nations as those planted by the Anglo-Saxon race? This "right little tight little island," too, is, with one exception, the most densely populated in the world. With a territorial area of less than one-third of France (before the late war), it has a population equal to seven-ninths of hers. France had a population of 175 to the square mile, while England has 397 to the square mile, and though but "a little spot," she has withstood the world in arms. Then, look at the nations she has planted—the United States, the Canadas, and other North American States, the peninsula of India, the Australian continent and islands, South Africa, &c. Look, also, at the nations of North Germany, now consolidated, and bidding fair to become the strongest of the Continental powers. And although some other nations which are of Anglo-Saxon origin have not such large territorial possessions, they are powerful in proportion to their numbers. They do not consist of puny peoples, who bow their heads and crouch down in the presence of hostile powers, albeit they may be of much greater prowess than themselves. Let this fact be noted, that the British colonies, alone—that is, the States which Great Britain has planted—without taking into consideration lands and countries in which she has settlements, or exercises political influence—embrace about one-third of the surface of the globe, and nearly a fourth of its population. If to this we add those independent nations which are of Anglo-Saxon origin, as North Germany, Belgium, Holland, Switzerland, part of France, Norway, Denmark, Sweden, and those parts of the Turkish Empire west of the Black Sea, which have so far thrown off the yoke of Turkey as now to be little more than the nominal subjects of the Sultan, it may be said that the seed of Jacob already possesses one-half of the earth, and rules the world. Fifteen years ago, Emerson, to give an idea of the Anglo-Saxon power of only England and America, said: "The British Empire is reckoned to contain 222,000,000 souls—perhaps a fifth of the population of the globe; and to comprise a territory of 5,000,000 square miles. Add the United States of America, which reckon, exclusive of slaves, 20,000,000 of people, and a territory of 3,000,000 square miles, and in which the foreign element, however considerable, is rapidly assimilated, and you have a population of English descent, and language of 60,000,000, and governing a population of 245,000,000 souls."

Another thing to be noticed here is the likening the horn of Joseph's posterity to the horn of the unicorn (*licem*), with which horn he is to "push the people together to the ends of the earth; and they are the ten thousands of Ephraim and the thousands of Manasseh" (ver. 17). What does this mean? Every reader of the Bible knows that the horn is often the symbol of strength—the strength of most horned animals being in their horns. To exalt the horn is to augment the strength, power, or importance of an individual or of a people; and, in like manner, to cut off the horn is to bring them down, or prostrate them. We are by no means certain of the animal Moses calls

the "Reem." Amongst the conjectures that have been put forward, that which supposes it to be the rhinoceros appears to me to be the best sustained. The Scripture references to the animal show it to be one possessing great strength, and the horn of the rhinoceros, which stands erect, at a right angle with the *os frontis*, unlike the horns of other animals, possesses, as a consequence, a greater purchase, or power, as a lever, than a horn could have possessed in any other position. To this the psalmist, no doubt, alludes, when he says: "My horn shalt Thou exalt like the horn of a Reem." Mr. Bruce (Travels, vol. v., p. 95) describes the rhinoceros as being so strong in this horn that he thrusts it into the trunk of a large tree, near the ground, and so tears it up as to reduce it to thin pieces, like so many laths. Well, then, the strength of these descendants of Joseph was to be exceeding great, so great as to be comparable with that of the strongest animal known; and with this strength they were to "push the people together to the ends of the earth." A similar idea occurs in Psalm xlv.: "Through Thee will we push down our enemies . . . for I will not trust in my bow, neither shall my sword save me." These sons of Israel, then, are to "push the peoples to the ends of the earth." Wherever they locate themselves, they are thus to drive the aborigines to the ends or extremities of the land (or earth). How markedly this has been done by the Anglo-Saxons is known to all. In these islands, the Britons were driven to the "ends," taking refuge in Cornwall and Wales. In North America, India, Australia, Tasmania, New Zealand, and other settlements, there has been the same "pushing." The aborigines have been pushed further and further away from the Anglo-Saxon settlements—would I could add, that in thus pushing them to the ends of the lands, we had always evinced the humanity upon which we so greatly pride ourselves. But the fact remains. With our "horn," or power, we have pushed them away from our dwelling-places, and have too often treated them as if they had been wild beasts; as, indeed, they have sometimes shown themselves to be, in cunning, treachery, and ferocity. Nevertheless, the fact, as I have said, remains: that the Anglo-Saxons (Israel), whatever places they have colonised, there, as with the horn of the reem, they have "pushed" the natives far away.

But Israel was not only to people many lands, and to encompass the earth, giving birth to powerful nations, but also to give birth to kings. This was the promise to both Abraham and his wife: "Kings shall come out of thee," said the Lord to the father of many nations (Gen. xvii. 6); and the promise was repeated in chap. xxxv. 11; while of Sarah it was said: "She shall be a mother of nations; kings of people shall be of her" (chap. xvii. 16). And so closely were they to be identified with monarchs, that kings were to be their foster-fathers, and queens their nursing mothers (Isa. xlix. 23). How completely, and almost peculiarly, this has been fulfilled in the Anglo-Saxon race every one knows. Even while, as Goths, they dwelt in the wildernesses on the Euxine, they elected a king (Alaric), who became the terror of the Roman world, and under whom and his successors the Goths made settlements throughout Europe. After they had founded many well-ordered communities in North Germany, they took possession of these islands, and here established seven separate kingdoms, under so many kings, which ultimately became one great State,

under Egbert (A.D. 827), the sole descendant of those first conquerors of Britain. His grandson, the great Alfred, settled the kingdom upon a basis which has never been subverted, and developed those institutions of which Englishmen are justly proud, and which they are gradually spreading throughout the earth. The preponderating power of the aristocracy, which grew out of the feudal system, has, at various times, menaced the monarchy, but the revolutions through which the country has passed have left the monarchy intact; and with the short interregnum, during which the supreme power was exercised by Oliver Cromwell, the institution has been sustained, and has flourished, the throne being filled by the descendants of the Getæ—Saxon, Norman, and German. No other people can point to such a line of kings; and no man who finds a place on the page of history has given birth to such a line of sovereigns.

In the review I have taken of the migrations, conquests, and settlements of the Israelites, as represented in that great branch of the stem known as Anglo-Saxons, I have incidentally noticed their instrumentality in conferring upon peoples who were previously fast bound in the chains of barbarism the blessings of religion and civilisation. It has, by dint of frequent iteration, become almost the fashion with Englishmen to speak depreciatingly of England, and to compare her unfavourably with her former self. It would almost seem as if Englishmen had become ashamed of patriotism, and that it was heroic to depreciate and degrade their country. But that is an hallucination that will have its crisis and die out. He who reviews the past of England, and justly estimates her present place and character in the world, will not hesitate to apostrophise her as

"Fair Amphitrite of the northern wave!  
The hardy mother of the great and brave!  
Thy strength thou dost not wield to crush,  
oppress,  
Disturb a world, or make men's pleasures less.  
Thou bid'st injustice cease, and right be done,  
Hailing, as brothers, all beneath the sun:  
The oppres't afar ne'er plead to thee in vain,  
The slave that plucks thy robe, lets fall his chain;  
The exiled, wronged, whate'er their sorrows be,  
Haste to thy side, and find a friend in thee."

She has been, as in God's providence she was destined to be, the standard of the Lord to the nations, who were to be exalted in knowledge and in the fear of the Lord, through the presence and in association with His people. They were to be given as a covenant of the people; to restore the earth and replenish the desolate places (Isa. xlix. 8). The same Providence which distributed the people, and settled the boundaries of their habitations, at the dispersion of Babel, fixing and limiting their possessions so as to lay out a field, as it were, to be cultivated and made fruitful by the seed of Jacob, in the latter days, is too evidently accomplished to leave the high purposes of God a matter of doubt. It has been well said, that "the events of history have the coherence and unity of a moral drama;" and God, according to His ancient promises, has made the commerce, the political influence, the naval and military prowess, the language and literature, the civil liberty and the religious enlightenment of the Anglo-Saxons of these our islands, the means of leavening the world, impressing the progressive race of mankind with holy principles towards God, with the honourable desire, and the steadfast resolution of obtaining better governments than the old despotisms, and a purer faith than the ancient superstitions. So that the old political and religious absolutisms, which

were founded upon the assumption, that states and churches should be established for the benefit of priests and rulers alone, should, instead, be founded, established, and preserved for the peace, happiness, and benefit of the ruled and rulers alike. As Emerson says, "England has inoculated all nations with her civilisations, intelligence, and tastes."

When we look through the world, and notice the changes that are taking place, though accompanied by many troubles and much suffering, may we not hope that we are approaching the time when every nation shall regard itself as one political and religious society, honouring and encouraging each other to honour and worship the God of Israel, whose name shall be feared from the west, and His glory from the rising of the sun (Isa. lix. 19). Whatever brightness distinguishes the aspect of society at the present day, is almost wholly due to the principles which the Anglo-Saxons have carried abroad. Heathen virtue received its broadest expansion in the exercise of patriotism, not always free from personal bigotry and pride; but philanthropy is the nobler product of a more catholic and holy faith. "The dark places of the earth are full of the habitations of cruelty," but the light of The Truth has humanized and expanded the affections, and revealed more clearly the mutual brotherhood of mankind. There is much corruption and misery still in the world, but the world is much better than it was. Bad as war is, it is not the frightful thing it was. The world is not now owned by a few despots as uncontrolled and as cruel as were the monarchs of ancient times. Formerly, the great mass of every nation was in a state of bondage, far more oppressive and galling than that under which the negro has groaned in modern times, and when their slaves grew too numerous they were massacred by thousands. We feel that there is something in the very air which makes these things now impossible. We call it public opinion, for lack of knowing what it is. It is easy to give it a name; but what has given this public opinion its power, and how has this public opinion been formed? Was there no public opinion in those old times? Why is the tyrant much more susceptible now than then? Why is he so much more powerless for evil? The Greeks were educated men, yet they murdered their Helots without mercy. The Romans were famed for their manliness and spirit of justice, yet 80,000 of them could assemble in the amphitheatre, to see, and exult over, men and women being thrown to the lions. It is the spirit which the Anglo-Saxons have been the means of diffusing which is raising and liberating the nations—nothing else has ever had the power. Let it be observed, too, that there can scarcely be said to be any living power outside of Christendom. The aboriginal races of America, Australia, and Polynesia, if they do not become absorbed, as few of them do, die out. Of Asia, the seat of the great ancient empires, and the oracles of civilisation, an intelligent observer thus wrote in 1861, and it is more forcibly true now: "The vast Asiatic monarchies do not merely yield to an external pressure; they are all, simultaneously, rotting down. The Sultan with difficulty holds together the shattered fragments of his empire. His army is weak, his finances are dependent upon loans from Paris and London, his cities are universally decaying. In India, the only vitality left is that of Europeans. The educated Hindoos, whatever their merits, have lost all their originality.

Indeed, if our experience in Hindostan is to be our guide, the vital force of the Asiatic is extinct. For two whole years (during the great mutiny) the people of Upper India were practically free. All India, thus fairly brought to the test, did not produce one statesman, one organizer, one leader, with more than the capacity of a bandit. The race who organised the system of castes placidly mimicked the conqueror's notions of civil order. The King of Burmah lives on small monopolies of produce, and his empire is maintained only because its profitable provinces are in English hands. The empire of Cochin-China is too weak to drive 150 sickly Frenchmen from the gates of its capital. Russia takes slices from Turkey at her own convenience. An English remonstrance sends the Sherceef of Mecca into exile. The action of Persia is regulated from St. Petersburg. The King of Siam speaks English, and releases Europeans from the operations of his laws. Malaga is a tributary of a London bonding-warehouse. The islands of the Archipelago are ruled by princes who succeed or fail, as they please or displease the Dutch. In China, the Emperor of one-third of the human race has had his capital entered, his palace burned, and absolute submission extorted from him, by an Anglo-Saxon army, half as large as his own body-guard. Japan, the last of these Eastern peoples, is succumbing to the power of these nations." What is the marvellous phenomena which passes before our eyes? It is a phenomena to which history shows us no parallel. It is evident that among the Christian nations, by some means, and for some reason, there has appeared an energy hitherto unknown among men. There is a power which is breaking every yoke, of body and of mind, and setting all captives free. And this, because, first of all, it sets thought free—or, rather, it creates thought, by which man releases and engages in his service agencies that have slept in the cavern of nature during all past ages. This Divine influence, in the countries into which it has been introduced, has created for us modes of thought and principles of action from which no man can escape. Its effects have been accumulating for ages, and in many ways. The influence penetrates into every family, every society, every institution, and every government. It influences and directs every educational effort, and becomes, recognised and unrecognised, as universal in its operations as the air we breathe. All literature, even language itself, becomes impregnated with it. It becomes part of our mental nature, and thence it builds up organs in the brain itself, so as to fix its foundations in the corporeal structures of men. Its claims continually become more urgent. It quickens intellect and the moral nature. It continually becomes less possible to resist it without visibly sinking to ruin by its rejection. Even bad men are obliged to pay deference to its righteous principles, while labouring to depreciate and destroy the medium through which they come. Before this power, old corporations, old religions, and old systems stand paralysed. Among the Anglo-Saxon nations, alone, has this new power appeared, and the rest are withering away, like the trees of a forest in the breath of a conflagration. It is but stating a simple fact to say that they "sit in darkness"—it is as though an infernal power had charmed them into a living death. They wait, benumbed and torpid, some change which no one foresees which may awaken them to new life, or utterly destroy them.

THE NEW CONSTITUTIONS OF  
GRAND LODGE OF IRELAND.

A full decade has passed away since the last edition of the Constitutions was issued by the Grand Lodge of Ireland, and the authorities are now contemplating another edition being published, for which purpose a series of suggested Laws have been printed for circulation amongst the members of the Grand Lodge throughout the country, so as to secure the general opinion of the Craft on the subject. Too much care cannot be observed in the making of new Laws, and, on the other hand, if any of the old regulations have been proved defective, it would be sheer folly to retain them simply on account of their antiquity!

A number of "Prayers to be used in Lodges" commences the work, and although several are of a Christian character (and actually as those used generally during the last century), other prayers suitable for the most particular are likewise inserted, and can be delivered by "Jews, Turks, or Parsees," with the greatest propriety. In the excellent form of installation that follows, a note is appended, which we wish were also to be found in our Constitutions for England. Brethren, Past Masters, will recollect that upon being installed as Worshipful Master they each promised "A regular attendance on the communications and committees of the Grand Lodge, upon receiving proper notice thereof," although several had no idea of attending Grand Lodge, *some never intended doing so during their year of office*; and, accordingly, many actually *promised what they never performed!* The Grand Lodge of Ireland wisely adds: "This charge is not to be read unless the lodge is situate in a town where the Grand Lodge is held." The retention of this clause in our Constitutions, to be read to and agreed by every Master on his installation, is certainly most unadvisable for country members, and we would therefore most respectfully suggest either the addition after the words "Grand Lodge," or *Provincial or District Grand Lodges*, or "to be read on the installation of Masters within the London district."

The officers of the lodges under Ireland are each suitably addressed by the Installing Master according to a proscribed ritual, and informed of their duties. Past Masters under the Irish Constitution can secure their right to vote in Grand Lodge by taking out a Past Master's certificate, for which a fee is to be paid of five shillings. This is a law that we never remember being made under any other Grand Lodge, and one which we believe to be an innovation, as also the law which will enable a Past Master, a Grand, or Past Grand Officer, retaining all their rights in Grand Lodge, by payment of two pounds annually to that body, *even when they do not belong to any lodge!* The essence of all representation in Grand Lodge is subserviation to a Craft Lodge, and of all innovations that carry with them the most probably pernicious influences, surely it is the law which enables a number of brethren to vote in Grand Lodge, and retain their rank and privileges, *without contributing one farthing to the support of a lodge under their jurisdiction!* Such a law would not be tolerated in England for a minute, and we think that if it is carried by the Grand Lodge of Ireland, the brethren ere long will find it a most objectionable and unmasonic regulation. There is not a law of any Grand Lodge held anywhere in the world that is more

entirely subversive of the true principles of representation than this, and for Masons to continue Past Masters and still be accounted Grand Officers, without being subscribing members to a lodge, is, to say the least, wholly unwarrantable in Freemasonry, and without any precedent whatever under the ancient Laws of the Craft. The Grand Lodge Regulations for Ireland (as also for England) provide for the admission of visitors at Grand Lodge, only on permission being first obtained from the Grand Master or from the Presiding Officer. Any member "being a representative of a lodge in the Dublin district shall be fined one shilling" for non-attendance. "*Provincial Grand Officers take rank in Grand Lodge, and are entitled to vote.*" We cannot see the force of this regulation, because a Provincial Grand Lodge is formed for the convenience of the brethren who are so far removed from the city wherein the Grand Lodge is held as to render their attendance at its meetings inconvenient. To give such brethren votes in their provinces, *and by virtue of being Prov. G. Officers*, votes in Grand Lodge, savours to our ideas too much of a *double representation*. "No member of the Grand Lodge, or visitor thereto, shall be permitted to wear any jewel, medal, or device belonging to any order or degree beyond that of Master Mason, in which, however, the jewel of a Past Master is considered to be included." This is a most wholesome regulation, and one even more restrictive in its character than prevails in England.

A committee, consisting of the Grand Officers and Provincial Grand Officers, have the power to meet a fortnight before the Grand Lodge is held in January, and agree to the list of officers of the Grand Lodge for the ensuing year (excepting the Deputy Grand Master). At the meeting in January any member of the Grand Lodge may propose any other qualified brethren, "who must be Past Masters and Master Masons of five years' standing," for such offices, and the election would take place in April. This method of electing Grand Officers appears to be gaining in popularity, and, with few exceptions, is very generally practised in the United States, and in Scotland. In England, such appointments are the prerogative of the Grand Master, and we are inclined to give the precedence to such a mode, especially as it carries with it more compliment to the presiding officer. There are weighty reasons, however, on the other side, and it would be well—for the reasons offered by the Grand Lodges who adopt the elective system—to be carefully studied by English brethren, so as that they may judge practically of the benefits of both systems.

The 24th proposed law is a strange one. It reads as follows: "A discretionary power is vested in the presiding officer of rejecting any notice of motion, if such shall be deemed by him improper, unlawful, or inconsistent with the ancient landmarks of the Order." Surely, this needs alteration? Of what possible use is the latter clause but to mislead and complicate the matter? What are the "ancient landmarks" of the Order? In the absence of any definition, who is to be the judge, and is it desirable to leave such an arbitrary power in the hands of the presiding officer? So long as any proposition is in accordance with the Laws of the Grand Lodge for the time being nothing more can be fairly required, and any additional qualification is both unnecessary and illogical. The Grand Lodge virtually decides what degrees shall be worked beyond the Craft, although no

other clothing, jewel, &c., than those appertaining to Craft Masonry can be worn in a lodge. Any brother being a member of any lodge on the Registry of Ireland who "shall join or become a member of any body or society, purporting to be Masonic, and not in connection with, or sanctioned by, the Grand Lodge, or other Masonic Grand Body recognised by it, shall be liable to suspension, or such other penalty as Grand Lodge may think fit." Of course, the members can, and no doubt will, carry this regulation, and be doing Craft Masonry a service, as it prevents the growth of mushroom Grand Bodies that crop up periodically in some countries; but, we think, before this regulation is agreed to, it should be defined as having relation only to what Irish Masons do in Ireland—*e.g.*, we know some most excellent Masons under the Irish Jurisdiction who have joined the Royal Order of Scotland, a more ancient degree than which (excepting the Craft) does not exist anywhere; and yet it is not recognised by any of the "Grand Bodies in connection with the Grand Lodge of Ireland"! We might mention other degrees as well, given in other countries, which our respected Irish brethren belonged to, and therefore our suggestion is certainly worthy of consideration. After the word "society" there should be added, *in Ireland*. The constitution of the "Board of General Purposes" is so different to a similar body under the Grand Lodge of England, that it would be impossible to consider the respective advantages of the two systems in a short paper like the present. Annual fees are to be paid by the Grand Officers, varying from £1 1s. to £3 3s., which are handed to the Secretary of the Masonic schools, and also £2 annually to the Grand Lodge. A warrant is to cost £7, a dispensation £1, registration fee and certificate 15s. The lowest initiation fee for lodges in the Dublin district is £4 5s., and the minimum for country lodges £2 5s. The former should be in the place of the latter, and then Dublin district made proportionately higher. We believe in high initiation fees and small annual subscriptions, unless a certain proportion is retained of the latter on behalf of our great charities. Candidates for initiation in Dublin have to be approved of by "Committee of Charity and Inspection," and a fee of £2 12s. 6d. has to be paid to Grand Lodge for each of such initiates. Brethren must be Master Masons before being entitled to vote in a lodge. "Every lodge shall have a seal with an impression of a hand and trowel, encircled with the name of the place where such lodge is held and its number and name, if any, wherewith to verify the lodge transactions." It is also provided that the first and third degrees can only be conferred on one candidate at the same time, and a less interval than one month between the conferring of the degrees is permitted on the Master, Wardens and Secretary being satisfied of the emergency. Although in some respects we suffer in England because of the stringency of our laws with respect to the three degrees, and the month between each before their being given, on the whole it is for the advantage of the candidates, and adds to the solemnity and importance of the ceremony. To give the three on one night reduces them to a low level indeed, and certainly cannot impress the candidate, or be any way the means of properly instructing him in the mysteries of Freemasonry. "Ballotting must in all cases be with beans, one black bean to exclude except in the case of brethren already members of the Order." We hope ere long to see the following law adopted by



the Grand Lodge of England; it has been found to work well in Ireland for many years, and it is also a Regulation in several Provincial Grand Lodges under the English Constitution:—"A lodge shall not ballot for nor initiate into Freemasonry any person who is not a resident in the town, village, or neighbourhood in which the lodge into which he seeks to be admitted holds its meetings, until due enquiry shall have been made of such lodge or lodges as may exist in the neighbourhood of his residence, respecting the character of the applicant for admission, and a satisfactory reply shall have been received and read in open lodge."

The Provincial Grand Lodges have to meet *four* times in each year for the dispatch of business. If the Prov. G.M. dies, the authority of the Deputy Prov. G.M. is continued for six months after that period, or until a successor be appointed.

The following is the agreement made by the Grand Lodge with the "other Masonic" bodies: "Any brother expelled, suspended, or restored by the Grand Royal Arch Chapter, the Grand Encampment of High Knights Templar, the Grand Chapter of Prince Masons of Ireland, or the Supreme Council of the 33rd Degree for Ireland, shall, on the case being officially communicated to the Grand Lodge of Ireland, be expelled, suspended, or restored, as the case may be, without any further enquiry or investigation." If the members of the Grand Lodge carry this law in its entirety, they will deserve the evil effects that must follow eventually.

W. J. HUGHAN.

#### COMMITTEES OF TASTE.

The engraving of "the jewel of the Grand Patron of the Order in Ireland," as published by a contemporary, is one of those remarkable and primitive efforts that carry the imagination back far anterior to the most ancient schools of design. Whether the designer's fancy was running on a *pair of ornamental scissors resting with open shears on a fine cushion*, or on the gastronomic beauties of a *tartlet*, and *grape-scissors* with a plumed handle, it is impossible to say. Again, the general *contour* reminds one of those convenient little flasks of brandy which one meets with in railway travelling, but where beauty has such a diversity of types, it is by no means easy to determine to which it belongs.

The engraving in question has led me to consider, whether a committee of taste, composed entirely of *disinterested* artists should not be convened to consider the present deplorable state of Masonic jewellery. With forms of beauty open to all, and a mass of symbolic characters adaptable to almost any design, it is nevertheless remarkable that we Masons, instead of initiating the delicate proportions and finish of knightly badges and decorations which, at any rate, have an artistic effect at a *levee* or *drawing-room*, persist in *quarrying* huge and tasteless lumps of silver, and decorating them with cumbrous and ineffective ornaments in the most vicious style of art—if, indeed, *art* is a word that can be applied to such rude designs. But even where Masonic jewellery is *small*, it still preserves the same humiliating poverty of invention, as though only in the Craft itself no true son of Tubal Cain were to be found!

To return, however, to the strange subject of the engraving. There is absolutely no excuse for a clumsy and ponderous design, when we consider that the artist had at his command *gold, silver, blue enamel, diamonds,*

*and rubies* for his materials; and for his design, the *plastic shanrock*, the graceful *plume* and ducal *coronet*, and a square and compass that, with the least eye to art, might have been relieved of their excessive formality, standing out as they do from a flat and incongruous blue platter. Moreover, the *crown* in this design is not correctly represented—it is not the Prince's.

I do not mean to hurt the artist's feelings, and as an *artist* there is little chance of my doing so, but as a liberal-minded Mason, I wish to see our *gifts* equal to those of other institutions, and not more costly. Why should our jewellery be so absurdly primitive and rude?

#### SPONSOR-FOR-APEX.

N.B.—The writer has a collection of his own designs (not executed for sale, but for the love of Art and Masonry), and if published, he would rely for judgment on their merits on any art-educated Mason. These designs would be presented to any Grand Lodge that would cast off the present wretched style of Masonic design.

#### ABERDEEN RECORDS.—No III.

BY BRO. W. P. BUCHAN,  
*Hon. Cor. Mem. German Masonic Union.*

(Continued from page 501.)

#### FIFTH STATUTE.

*To those who are to be Entered Prentises.*

Wee the Maister Meassones, and Entered Prentises of the Honourable Lodge of Aberdeine, Ordaine that no Entering prentise shall be reciaied in this our Honourable Lodge, but shall pay, four Rex dollars of composition, ane linen aprone, ane pair of good gloves to everie person concerned in the forsaid Lodge, or if the Entering Prentise have not whereupon to furnish aprones and gloves, he must pay two Rex dollares for them which makes up six in all with ane dinner, ane speacking pynt and his controbution to the Box as wee have payed befor him, with ane merk peice for his meassone merk,\* ane merk peice to our Officer for calling a Lodge, this is the least wee take for Entered Prentises, and when he gets his fellowship he is to pay a dinner, ane pynt of wine, or what the will of the company pleases, but if he be a stranger and hath been entered in another Lodge, and is desyrus to be made a master measson in our Lodge, he is to pay two dollares, ane speacking pynt with his controbution to our Box, allwayes refered to the will of the company—this much for a gentleman measson. For handle craftes prentises that is to be entered they are to pay for their entrie only fiftie merks and all dewes as is forsaid, allwayes refered to the will of the company, and if they have not money they are to serve ther maister for it three yeires without any fie or wages, and ther Maister is to satisfie the Honourable Lodge for ther entrie, and at the three yeires end they are to receive the fellowship but not sooner, and according to ther good behaviour, and if ther maister thinks them qualified for it, they allwayes paying their controbutions to the Box at ther entrie, and ther fellowship to be refered to the will of the company. And all the money that is to be gotten for entered prentises, and fellow crafts, is to be employed, the one halfe of all to the Box, the other halfe is to be spent as the will of the company think fit, and what they shall leave of that halfe unspent is to be cast into the Box, according as they shall think fit. Wee ordaine lykwayes that our eldestsones who are the authoires of this Book, and all our after comers shall have the benefit of the Measson Word, free of all dewes. Only ane speacking pynt, ane dinner, and a pynt of wyne, with ther controbutions to the Box, and ane merk peice for ther merk, and lykwayes those who shall marrie our eldest

\* In the above it will be observed that it is the Entering Apprentice who gets his mark, *when being entered*. The "fellowship" that comes after appears to me to be extra *privileges*, not extra *secrets*.—W. P. B.

daughters shall have the lyke benefit granted them if they be found qualified for it,\* only paying two dollares of controbution, ane speacking pynt, ane dinner, with ane merk peice for ther merk, and for calling of the lodge, but to pay neyther aprones nor gloves, allwayes refered to the will of the company. Wee ordaine lykwayes that all entering prentises be entered in our antient outfield Lodge, in the mearnes in the Parish of Negg, at the stonnies at the poynt of the Ness.

#### SIXTH STATUTE.

*For the Box-maister.*

Wee Maister Meassones and Entered Prentises of the Honourable Lodge of Aberdeine, ordaines, that no Box-maister shall receive any of our money in his own custodie to keep, but all to be cast into the Box with the oversight of the three maisters of the keys, and so to be locked up till it be given out upon userie.

#### SEVENTH STATUTE.

*Saint John's Day.*

Wee ordaine lykwayes that everie entered printise, and Fellow Craft within this our Lodge, and all our successores, in the measson craft, that they shall pay in everie yeir at Saint John's day twelve shillings Scots, to the Maister measson or his Warden, or to any they please to appoynt for collecting of it, and those who will not pay wee ordaine, his work loomes to be poyned, and to be laid in pledge for the forsaid sowme, untill he redeeme them, and all this money is to be spent and disposed upon as the company shall think fit for the honour of that day, and ordaines all our successores in the measson trade, to observe and keep that day as a day of rejoysing and feasting with one another, only those who are meassones, and if any of our number be absent that day from our public meeting place, he is to be fyned, as the will of the company thinks fit, and ordaines these our lawes to be read at the entering of everie entered printise that none declare ignorance.

#### Intender.

Wee ordaine lykwayes that none of our Lodge, teach or instruct ane entered printise untill such tyme as he be perfyted be his intender under the faylzic of being fyned, as the company thinks fit, but when his intender and his mate gives him over as being taught, then any person hath libertie to teach him anything he forgetes, but if the entered printise when he is interrogat, at our public meetings forgate anything that has been taught him in that case he must pay for it as the company thinks fit,† except he can prove that he was never taught such a thing and then his intender most pay for him. Wee ordaine lykwayes that none of our number presume to taunt or mock ane another at our meetings especiallie, under the faylzic of amercement, but everie one to love ane another as brothers born, and allwayes to have a good report behynd his neyghbours back as his oath tyes him. Wee ordaine lykwayes that all our number shall keep holy the sabbath as due is and if any of the measson trade, be found to be willfull contemners of the Lordes day by unnecessarie walks or visits, wee ordaine the Law of the Lodge to be inflicted upon them by and attour a great fyne, all customarie swearers, all unclean persons, and drunkards, to be severly punished by us, by and attour, the punishment of the common Judge of the land.

#### EIGHT STATUTE.

*For this Book.*

Wee: Maister Meassones and Entered prentises of the Honourable Lodge of Aberdeine ordaines this Book of Lawes, to be keeped, in our Box fast locked, except at such tymes it is to

\* Just as in the various trade incorporations where relations, or those marrying relations, of freemen, were admitted on easier terms than others.

† It might be good for Freemasonry if our Entered Apprentices were "put through their facings" in a similar style. Such being more generally done in a proper manner would leave less time and inclination for drinking, and could be made the means of imparting knowledge.

be taken out and carryed to the place appointed, when ther is an entered printise to be received. And wee ordaine all our aftercomers and successores in the measson craft, to have a special care of this Book, and to own it as ther rull to walk by\*, and not to let it decay, neyther let the clerk keep it any longer nor he is a wreating on it, neyther let him wreat upon it, but when the three maisters of the keys shall be present. And wee command all our successores in this meason trade be the oath that they make at ther entrie that they shall never bloat out any of our names who are the authoires, and subscribers of this Book, nor let them decay, but uphold them to all generations as your patrones. It is to be remembered that ther was never a poores Box amongst the meassones of Aberdeine since the memorie of man till such tyme as wee who are the authoires both of this Book and the Box did begin it.

In ane Honourable Lodge holden at Aberdeine the twentie seaventh of December one thousand six hundred and seventhtie years, being Saint Johnes Day, wee the Maisters and enterprentises of the forsaid Lodge, being orderly convened for the effect to settle ane Box for our poor and to contribute for that effect, and after wee had seriously considered what good it might tend to and especially for the blessing of God to accompany all our endeavours and undertakings, we all who are the authoires and subscribers of this Book, did unanimously and cordially consent thereto, and every one of us, gave in immediatly our voluntar controbutions for to make up what was ane Rex dollar the hand [head?] at least, and tyed ourselves never to make use of the money which should be gathered thereto but for the effect befor mentionat, therfor let all you who are or shall be our successores in the measson craft to follow our example, and let not your poor have occasion to curse you, and in the due performance of the above written, will occasion the blessing of God to accompany all your endeavours, which is the heartie wish of us all who are the authoires therof.—Fareweell.

\* The readers of THE FREEMASON are requested to observe what Book it is that is to be owned as "ther rull to walk by."

(To be continued.)

THE FORTHCOMING LIVERPOOL ART EXHIBITION.—This year Liverpool will have an exhibition of paintings in oil and water colours in many respects superior to anything previously shown in the town. Formerly there were art exhibitions under the auspices of public societies, but latterly the only opportunities afforded of inspecting works of art have been provided by private firms or individuals; and though in some instances the collections have contained paintings of a very high order of merit, many of the works shown have been but little above mediocrity, and some of them mere contemptible daubs. In taking the requisite steps for an autumn exhibition this year, the town council has given a guarantee that the collection shall comprise only works of a high order, and in that respects that it shall be far superior to any of its predecessors. This exhibition is to include works of modern artists whose productions may have adorned the walls of some of the best metropolitan exhibitions in this present year, every picture of which will have affixed to it the price at which it will be sold. Four capacious rooms in the Free Library and Museum have been devoted to the exhibition, and the hanging committee are now actively engaged in arranging the places for the pictures. The exhibition, which will open on the 4th September, will comprise about 200 productions of the leading artists of the day, many of them brought from the Old and New Water Colours Society, the Dudley Gallery and the Suffolk-street Gallery, and will continue open to the end of October. There will also be some very fine statuary. At present the arrangements are in so crude a state that it is impossible to give anything like a fair idea of the works sent from all parts of the kingdom; but when the hanging is completed a day will be set aside for a private view.

### GRAND LODGE.

The order of the business to be transacted in Grand Lodge on Wednesday, 6th September, 1871, will be as follows:—

1. The minutes of the Quarterly Communication of the 7th June for confirmation.
2. Report of the Board of Benevolence for the last quarter, in which is a recommendation for the following grant, viz.: The widow of the late Bro. G. W., of the Caveac Lodge, No. 176, London, £50.

REPORT OF THE BOARD OF GENERAL PURPOSES. To the United Grand Lodge of Ancient Free and Accepted Masons of England.

The Board of General Purposes beg to report as follows:—

In consequence of the last issue of the 32mo. edition of the Book of Constitutions being nearly exhausted, the Board have directed a reprint of 5000 copies of that edition.

A letter has been received from Bro. Sigismund Rosenthal, P.M. No. 435, offering for the acceptance of Grand Lodge, on behalf of the Craft, a portrait, painted by himself, of the Right Honourable The Earl of Zetland, K.T., Most Worshipful Past Grand Master, in which letter Bro. Rosenthal states that the offer had the formal sanction of the Most Worshipful Past Grand Master, and that it was his Lordship's desire that the Portrait, if accepted, should be placed in the Board Room. The Board have consequently accepted the Portrait, on behalf of the Grand Lodge, with a proper expression of thanks to Bro. Rosenthal, and have had it placed in the Board Room accordingly.

The Board beg to subjoin a statement of the Grand Lodge Accounts at the last meeting of the Finance Committee, held on the 11th August, 1871, showing a balance in the hands of the Grand Treasurer of £3380 6s. 8d.; and in the hands of the Grand Secretary, for petty cash, £75.

(Signed)

J. LLEWELLYN EVANS, President.

Freemasons' Hall, London,  
22nd August, 1871.

4. The report of a special meeting of the governors and subscribers of the Royal Masonic Benevolent Institution for aged Freemasons and widows of Freemasons, held at Freemason's Hall, on Tuesday, the 25th July, 1871, will be laid before Grand Lodge, and the following proposed alteration of the rules, which was then agreed to, will, in accordance with the laws of the Institution, be submitted for the approval of Grand Lodge, viz:—"That the following words in the second and third lines of rule 42 of the Laws and Regulations be expunged therefrom, subject to the approval of Grand Lodge, viz:—'And not less than one-third of the life donations received on account of each Fund.'"

5. Bro. Cooke's motion, given in our leading article.

Bro. Clabon's amendments to the Constitutions, given in our article; also the following note:—"The W. Masters of lodges are requested to send to the office of the Grand Secretary, forthwith, notice of any change in the day or place of meeting of their lodges for insertion in the Calendar for 1872; also copies of the Bye Laws of their respective lodges, especially of those in which alterations, in any particular, have been made since the day of their date.

Secretaries of lodges willing to subscribe for copies of the Calendar for the ensuing year are requested to notify to the Grand Secretary the number they will respectively require.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., Lpool, Jan. 1869.—To P. D. & Son."

### Reports of Masonic Meetings.

#### ORDERS OF CHIVALRY.

##### RED CROSS OF CONSTANTINE.

A special conclave of the Red Cross Order was convened, under the auspices of the Macdonald Conclave, No. 14, on the evening of Thursday, the 24th ult., for the purpose of conferring the grades of the Order upon Ill. Bro. Jackson H. Chase, 33°, of New York, and other eminent brethren. The meeting was held in the "Crown" Room at Freemasons' Tavern, and although the notice to attend was extremely short—in fact, only twenty-four hours—the following knights answered to the muster-roll: Sir Kts. F. H. Gottlieb, 30°, F.P., Int. Gen. East. Archipelago; Major E. H. Finney, 31°, Int. Gen. Cambridge; R. Wentworth Little, 18°, G.R., Int. Gen. Unatt.; J. G. Marsh, G.A., Int. Gen. Essex; S. Rosenthal, 33°, P. Sov.; G. Kenning, 18°, K.G.C.; T. Burdett Yeoman, 18°; E. H. Thicellay, W. Carpenter, J. W. Barrett, 18°; J. S. Banning, J. W. Dawson, and J. Gilbert, Sentinel.

The conclave was duly opened by Sir Kt. Little, who explained that Ill. Bros. Chase and Thompson were unfortunately unable to be present, in consequence of an unforeseen occurrence; but that the candidates in attendance would be received. Bros. Thos. Meggy, P.M. 21, F. Davison, P.M. 10, H. Massey, P.M. 619, and John C. W. Bailey, 32°, of Chicago, editor of the *Voice of Masonry*, were then regularly introduced and installed as Knights of the Order. A College of Viceroys was opened, when Sir Kts. Banning, Meggy, and Bailey were admitted to the Priestly grade, and subsequently to the rank of Sovereigns of the Order.

The conclave was then closed, and the knights retired to the banqueting-room, where an excellent repast was served—the chair and vice-chair being filled by Sir Kts. Little and Rosenthal respectively. After the usual loyal and chivalric toasts, which were drunk with great cordiality, the Chairman proposed "The Healths of the Newly-Installed Companions-in-Arms," who, he said, were all distinguished members of the Craft, and would be ornaments to any society. The toast was, however, specially coupled with the name of Ill. Bro. Bailey, 32°, who has accompanied the American Templar tourists during their visit to Europe, and in the name of the Red Cross Order, the Chairman greeted him heartily as their guest that evening, and expressed the assurance that he would carry back with him to the great State of Illinois the good wishes of every English Mason for the prosperity of the American Craft. (Cheers.)

Sir Kt. Bailey said that, as an Englishman born, he felt delighted to revisit his native land, and as an American citizen, he rejoiced to witness the harmony and good feeling which now existed, not only between British and American Masons, but between the two nations themselves. He was proud of Masonry, for wherever he went he found good hearts and true amongst the Brotherhood, and in thanking them for the honour conferred upon him that evening, he might add that, without loss of time upon his return to Chicago, he intended to hoist the Red Cross banner, and to form a conclave. (Applause.) Sir Kt. Bailey concluded his eloquent speech by proposing "The Health of the Vice-Chairman, Sir Kt. Rosenthal," which was received with all the honours, and elicited a kindly response from the Acting Viceroy.

The Chairman said that he felt some diffidence in proposing the next toast, inasmuch as it might be called "drinking their own healths;" but he felt that some acknowledgment was due to the brethren who had attended at very brief notice, in order to assist in the ceremonials of the evening; and with the toast the name of the venerable and respected Sir Kt. William Carpenter was specially coupled.

Sir Kt. Wm. Carpenter returned thanks in very humorous terms, and trusted they might have many more such pleasant and harmonious gatherings.

The stirrup cup was then passed round, and the knights separated.

On Monday, the 28th ultimo, Ill. Bros. J. H. Chase, 33°, and C. H. Thompson, 33°, of New York, were duly received into the Order, and advanced to the Sovereign's grade, and Sir Kt. Chase was empowered to found three conclaves in the State of New York on his return to America.

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## The Freemason,

SATURDAY, SEPTEMBER 2, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

BUSINESS to be TRANSACTED  
IN GRAND LODGE.

AT this season of the year, when most people are holiday-making, and, we hope, enjoying themselves, the attendance at the Quarterly Communication of Grand Lodge is generally limited, and the business "to be transacted" of a very uninteresting character. Nor can we say that the forthcoming occasion will be any striking exception to the rule, although a celebrated professor of platitudes has undertaken to relieve the monotonous dullness by assuming the sponsorship of the following portentous proposition:—

By Brother Mathew Cooke, P.M. in No. 23:—"That whilst this Grand Lodge recognizes the private right of every Brother to belong to any extraneous Masonic organization he may choose, it as firmly forbids, now and at any future time,

all Brethren while engaged as Salaried Officials under this Grand Lodge to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite; the Rites of Misraim and Memphis; the spurious orders of Rome and Constantine; the schismatic body styling itself the Grand Mark Lodge of England, or any other exterior Masonic organization whatever (even that of the Order of Knights Templar, which is alone recognized by the Articles of Union) under the pain of immediate dismissal from employment by this Grand Lodge."

Upon reading this, one is tempted to inquire, Who is this mighty Cooke? and why does he launch the crushing avalanche of his wrath against the "salaried officials"? These two mysterious problems we have endeavoured to solve with as much diligence and patience as the prevailing tropical heat would allow; but the result, we grieve to add, has been eminently unsatisfactory.

In the first place, the "Cooke" is not known as a working Mason; neither does a careful examination of the various lists of subscribers to the Masonic Charities for some time past disclose his name or place of abode: Ordinary sources of information being thus dried up, we were compelled to make inquiries amongst our personal friends, when one rejoined: "Matthew Cooke? Oh! he is the brother who was suspended by the authorities of the Templars (and the Ancient and Accepted Rite, a few years ago, for making use of *capitular* and *epitaphic* language." Another replied: "What, you don't mean 'Samson Agonistes,' the gentleman who proposed himself as Grand Master of the English Craft, to the intense amusement of all who heard him in Grand Lodge?" Thereupon we began to "smell a mice," as a facetious friend of ours classically terms the process of enlightenment; and by following the track of evidence, the painful conclusion was irresistibly forced upon our mind that poor Brother Cooke is not one of those whose "follies cease with their youth," or vanish before the light of experience. The unfortunate man's history is, indeed, a sad one. Endowed by nature with some ability, and possessing considerable powers of application, he might have made a creditable figure in the Craft, had not an evil temper and a fatal habit of quarrelling with his best friends, proved his utter bane. Even now, there are many of those whom at various periods he has attacked and slandered, who would gladly see him turn into the right path, and who would willingly assist him in his efforts to retrieve the past. But the proposition which he has had the temerity—not to say, under all the surrounding circumstances, the effrontery—to place on the agenda paper for the next Grand Lodge, proves we fear but too conclusively that the mad fit is as strong upon him now as it was years ago, when he sacrificed his Masonic prospects at the shrine of Unreason. Brother Cooke proposed a similar motion at the last meeting of Grand Chapter, and couched it, as we are informed, in the most offensive and libellous terms. In that Body he could not find a seconder. Does he hope to find one in the Grand Lodge of England? We

throw not, because we believe that, apart from the merits of the question, there is not a representative of Masonry so lost to decency and dignity as to countenance gratuitous insult to the officials of the Order, so long as they faithfully perform their allotted duties. Looking, however, at the subject in the light of an abstract question, Cooke's proposition is only equalled in its intolerance by its absurdity. In all probability, *le pauvre diable* wants a berth, and would like to be employed in the gentlemanly occupation of general overlooker, or keeper to the officials *after* they leave their daily avocations in Great Queen-street. The logical deduction from his argument would necessarily be that a system of *espionage*, detestable in any case, but especially detestable in *free* Masonry, would have to be established, and a system of interference with the private rights of Englishmen instituted, which could never be contemplated for a moment, except by an idiot or a lunatic. But the old saying about breaking a butterfly upon the wheel recurs to our mind, and warns us not to waste too many words upon the ludicrous fancies of this eccentric man. Nor should we have considered the subject worthy of notice at all were it not that we deem it our duty to protest against the door of Grand Lodge being made the scene of such an unseemly exhibition or abuse as was recently witnessed by the members of Grand Chapter.

The remaining business of Grand Lodge will be the discussion of certain amendments to the laws affecting the Lodge of Benevolence, proposed by Brother John M. Clabon, P.G.D., President of the Lodge, and which amendments are as follows:—

By Brother John M. Clabon, P.G.D., President of the Lodge of Benevolence. To amend the Constitutions under the head "Fund of Benevolence," as follows:—

Art. 5, lines 1 and 2, omit "registered under the Constitution of the Grand Lodge of England;" line 5, omit "the" before "Grand Lodge," and add "a;" line 7, after the word "period," add "if a Member of the Grand Lodge of England, have."

Art. 8, line 3, after "foreign Grand Lodges," add, "and Members of Colonial Lodges;" line 9, after "such relief," add, "if exceeding three pounds."

Art. 10, line 18, after "Foreign Lodges," add, "and the Members of Colonial Lodges." Add to Art. 16, or as Art 17, "The Lodge of Benevolence may grant relief to the extent of two pounds to any distressed Mason who has presented his petition in due time, although the conditions and forms above contained have not been complied with."

The effect of these alterations will chiefly be to expedite the practice and enlarge the powers of the Lodge of Benevolence, and experience has proved that, if adopted, they will also tend to simplify the working of the laws which govern the administration of our Charity Fund.

THE "United Service" Lodge, No. 1361, will be consecrated on Saturday, the 9th inst., at the Swan Hotel, Ridgway, Wimbledon, by V.W. Bro. J. Hervey, G. Sec., assisted by Bros. Brett and Little. Bro. Major E. Hamilton Finney is the W.M.-Designate.



### IMPORTANT ANNOUNCEMENT.

WE have just heard from our Brother William James Hughan, that the long-talked-of History of the Lodge of Edinburgh from A.D. 1599 to 1871, is now nearly ready, and he also informs us that he can guarantee the most sanguine expectations of Masonic students will be fully realised. Brother D. Murray Lyon, the deservedly esteemed author, has been working laboriously for many months to render the volume worthy of the acceptance of the Craft universal (which accounts for his only occasionally writing in our paper), and we are delighted to know that his efforts will so soon be crowned with that success which he so thoroughly merits. Arrangements have been made with the well-known firm, Messrs. Blackwood and Sons, Edinburgh and London, to issue a limited edition of the work at one guinea per copy, and even if 500 copies are struck off it will scarcely prove remunerative, as there will be many illustrations and the book will be a large one.

Full particulars will be given in our advertising columns shortly, and we would advise our friends to lose no time in communicating with the author (address, D. Murray Lyon, Ayr, Scotland), and we respectfully suggest that they forward their names as subscribers at once to him, or to our office in Fleet-street. We hope a list of subscribers will be published with the work, and if they be done, there will be all the more need to subscribe as early as possible.

It is impossible to indicate anything like a "table of contents," in so short a notice as the present, as the work is full of specialities, and will be found to be in reality a history of the Scottish Craft, and as such will take its place as a standard work in Masonic literature. Bro. Hughan, who has had the privilege of corresponding with Bro. Lyon for many years, mentions the important fact, that in every instance the statements made by Bro. Lyon are profusely authenticated by quotations from the ancient records still preserved, but hitherto unpublished. We can only say: Success to Bro. Lyon.

WE are requested to state that the authority to establish the Cryptic Rite in England was vested solely in Ill. Bro. Chase, 33°, Grand Lecturer of the Grand Council of New York, and that the assistance rendered to him by Ill. Bros. Martin and Thompson was purely voluntary, they having accompanied him on his visit to England.

A STATEMENT having gone the rounds of the metropolitan press to the effect that the Lodge of Benevolence voted a sum of £40 to the fund now being raised to defray the expenses of the defence in the "Eltham Murder Case," it is necessary to explain that no such grant has been made, the amount in question having been awarded to Bro. E. W. Pook in response to his application as a distressed Mason, and without any

reference to the unhappy nature of the circumstances which necessitated his appeal. Neither the Lodge of Benevolence nor the Grand Lodge itself is empowered to vote away the benevolent funds of the Craft for purposes other than those to which they are dedicated, and for which they must ever be kept sacred.

BRO. ROSENTHAL, the eminent artist, of 2, Red Lion Square, has presented a magnificent portrait of the Earl of Zetland to Grand Lodge, and, as will be seen on referring to the Report of the Board of General Purposes, this handsome gift has been accepted and is now placed in the Board-room.

### Mulum in Varbo, or Masonic Notes and Queries.

#### THE MARK DEGREE.

In reference to this subject, which is treated upon by me at pages 522 and 474, as also by Bro. Hughan at page 489, the following from Bro. William Officer, J.G.D. Grand Lodge of Scotland and P.M. of the Lodge of Edinburgh Mary's Chapel, may be interesting:—"My knowledge of the subject leads me to be entirely of your view. M. C. [i.e. Mary's Chapel] never wrought the Mark degree until 1869, when I introduced it. It formerly gave marks to its members, like other old lodges."

W. P. BUCHAN.

#### THE ROYAL ORDER OF SCOTLAND.

The statements contained in the printed history of the Royal Order of Scotland, as published at page 521, are full of unhistorical statements, mushroom legends, and mistakes. The sooner they cast aside these childish dreams and give us something more reliable, the better will it be for the true credit of the "Order," and the real honour of its leading members. At least such is the opinion of

X. Y. Z.

#### THE FIVE-POINTED STAR.

There are many explanations of this, beside that given in the monitor. The following is one of them, which is worthy the attention of the studious. It is extracted from the publications of the Camden Society, of England, for 1839:—

"PENTALPHA PENTACLE.—This mark was heretofore used as the sign of the cross is now, *i.e.*, at the beginning of letters or bookes, for good luck's sake; and the women amongst the Jewes (Dr. Ralph Bathurst tells me) did make this mark on the children's chrysome cloathes. Mr. Wyld Clark, merchant (factor) at Santo Crux, in Barbarie, tells me that the Jewes in Barbarie have this mark on their trunkes in nailles, and on their cupboards and tables. So in France, &c., and heretofore in England, were built crosses for good luck, and my old friend, Mr. Lancelot Morehouse, rector of Portwood, Wilts, was wont to make this mark at the top of his missive letters, as the Roman Catholiques do the cross, and he told me (1660) that the Greek Christians did so."

"The figure of the three triangles intersected (adds W. Kynett), and made of five lines, is called the Pentangle of Solomon, and when it is delineated in the body of a man it is pretended to touch and point out the five places wherein our Saviour was wounded. And therefore there was the old superstitious conceit, that the figure was a *fuge demonium*—that the devils were afraid of it."

#### NOTE.

The "Pentaculum Solomonis," the "Dridenfus" of the German magical writers, and which is regarded at the present day by the superstitious in Germany as an effective hindrance to the power of witches, is said to have its origin in the secret doctrines of the Pythagoreans, and to have been from thence transferred to the mysteries of the Druids. Be this as it may, it is certain it was looked upon in the middle ages as a sign of immense power; and at the present moment the magical Pentalpha, in the western window of the southern aisle of Westminster Abbey, is one of the emblems which still exist, and tell to the initiated that the black monks who once chanted in the choir were deeply read in occult science. We are not, therefore, surprised to find it treated of in Dr. Carl Grabner's "Bilder der Wunderkunst und des Aberglaubens," 8vo., Weimar, 1837, p. 86, or that Goethe should have made Faust avail himself of its influence—

"Für solche halbe Hollenbrat,  
Ist Salomonis Schlussei gut;"

but it would scarcely be expected that a belief in its influence should be gravely avowed in a work published at the commencement of the nineteenth century:—

"It is always necessary to have this Pentacle in readiness to bind with in case the spirits should refuse to be obedient, as they can have no power over the Exorcist while provided with and fortified by the Pentacle, the virtue of the holy names therein written presiding with wonderful influence over the spirits. It should be made in the day and hour of mercury, upon parchment made of a kid's skin, or virgin, or pure, clean, white paper, and the figures and letters wrote in pure gold, and ought to be consecrated and sprinkled (as before often spoken) with holy water."—Barrett's "Magus," book 2, part iii, (109).

Similar to this, and by many founded with it, is the "Seal of Solomon," which consists of a six-pointed star, formed of two triangles interlaced, and which was sometimes held to be even more potent than the Pentalpha. Passing down street one day, the writer noticed one of these figures, made of tin, holding in its centre the representation of a beer-glass, and doing duty as the sign of a beer-shop. It "attracted his eye's sad devotion," and he could not help wondering to what chain of circumstances it owed its situation. Subsequent study taught him that in Germany, and especially in Bavaria, this figure was deemed a sovereign defence against evil spirits. This sign was, therefore, used as a charm to protect against storms, and especially against fires (being thus a cheap kind of insurance).

Breweries being particularly exposed to fire, were so often protected by this that it became, in time, the sign of a brewery, and so of a beer-shop! And thus the mighty spell with which Solomon of old compelled the genii, and piled up "that splendid model of excellence which immortalized his name," in these degenerated times, having crossed the sea, had sunk to the ignoble position of a pot-house sign. Many a good man has fallen equally low by keeping unworthy company.—*Evergreen*.

THE "Doric" Chapter, No. 933, will be consecrated at Anderton's Hotel, Fleet-street, on the 19th inst., by the Grand Scribe E., assisted by Comps. Brett and Little.

CONSECRATION OF A NEW MARK LODGE.—We have received notification of the issue of a warrant for the Panmure Mark Lodge, No. 139, which is to be consecrated at Balham, on Monday next, by the V.W. Bro. Fredk. Binckes, Grand Secretary, G.M. S.L. The new Lodge will be under the mastership of the V.W. Bro. James Stevens, P.G.O. and P.M. of the Macdonald Mark Lodge, No. 104, which was also originated by him, and is so well known as a good-working and flourishing lodge. A large attendance of Mark Masons is anticipated on the above occasion, and from the popularity of the Master and his Wardens, we expect to find the "Panmure" another shining light in the Mark Degree.

## O b i t u a r y .

R.W. BRO. COLONEL BOWYER,  
*Prov. Grand Master of Oxfordshire.*

The recent loss which Freemasonry has sustained by the death of this distinguished brother ought not to pass without some notice of the services which he rendered to the Craft during his valuable life. He was a member of the younger branch of the Berkshire family of Sir George Bowyer, Bart., and his father, by his marriage with the daughter and heiress of Sir Richard Atkins, Bart., succeeded to large property at Clapham, of which Colonel Bowyer was Lord of the Manor, and patron of the valuable rectory. He was educated at the Royal Military College, Addiscombe, and afterwards pursued his studies at Trinity College, Cambridge, where he took the degrees of B.A. and M.A. He subsequently held a commission in the 14th Light Dragoons, and was always considered a high authority in all matters of military etiquette. In 1833 he married Isabella, eldest daughter of James Hodges Byles, Esq., and has issue, Henry Atkins Bowyer, late Captain 10th Hussars, Fitzwilliam A. Bowyer, of Ch. Ch. Oxford, and rector of Chingford, Essex, and one daughter.

On taking up his residence at the Grange, Steeple Aston, Oxon, he was appointed Deputy Lieutenant of the County, and subsequently a magistrate. He became an incorporated member of the University of Oxford in 1857 at Brasenose College, where his brother, the Rev. Wentworth Bowyer, rector of Clapham, and Past Grand Chaplain, was educated. He was elected Captain Commandant of the Oxford City Rifle Volunteers on the first formation of that corps, and was subsequently gazetted Lieut.-Colonel of the Oxford University Rifles.

His Masonic career commenced on the 16th of July, 1844, when he was initiated in the Lodge of Harmony, No. 255 (then 317), and was installed W.M. of that lodge in 1850. On taking up his residence at Steeple Aston, he joined the Cherwell Lodge, Banbury, and was installed in the office of W.M. of that lodge on the 8th of February, 1853, being shortly afterwards appointed Prov. S.G. Deacon of the province by the Prov. Grand Master of that time, Bro. the Rev. C. J. Ridley, of University College (brother of Sir Matthew White Ridley, Bart., of Northumberland), and this was the first occasion of his being promoted to the provincial purple. In February of the following year, 1854, he was appointed D.P.G.M. of Oxfordshire, and shortly after the death of Bro. Ridley, which took place in October, he was, on the 11th of December, 1854, appointed to the important office of Provincial Grand Master, to the great joy of the province. On the occasion of his installation on the 8th of May, 1855, the ceremony was performed by that accomplished Mason, Bro. Thomas Henry Hall, of King's College, Cambridge, Prov. Grand Master of that county. The occasion will be long remembered by those who attended, since there were present no less than six Provincial Grand Masters to assist at the ceremony, besides many other distinguished guests. The Stewards had paid their new Provincial Grand Master the compliment of inviting every member of the Lodge of Harmony, Bro. Bowyer's mother lodge, to be present at his elevation, and a large number availed themselves of the opportunity of doing honour to their highly-respected friend and brother. At this

meeting he appointed Bro. Richard James Spiers, *F.S.A., F.P.*, of the city of Oxford, and late Mayor (P.G.S.B. of the Grand Lodge of England), to the post of Dep. Prov. G.M., which he has ever since held. Two years afterwards, on the 16th of May, 1857, the Earl of Zetland, M.W. Grand Master, who was accompanied by a large number of Prov. Grand Masters and of officers of the Grand Lodge of England, was invited to visit the Provincial Grand Lodge to receive an address from the brethren of the province, expressive of their loyalty and attachment to him. During the year 1855 he became a joining member of the Alfred Lodge, Oxford, No. 425 (now 340), and subsequently of the Apollo University Lodge, No. 460 (now 357), and was elected honorary member of the Churchill Lodge. He became also a joining member of the Royal Alpha Lodge, No. 16, and of the Westminster and Keystone, No. 10, both in London, and the latter especially connected with brethren of his province of Oxford. In 1864 a warrant was granted for a lodge to be held at Chipping Norton, Oxfordshire, and the founders of it were naturally anxious that it should bear the name of one who had endeared himself by untold acts of kindness to every member of the province. Accordingly, the "Bowyer Lodge" was consecrated in the spring of 1865, the Provincial Grand Master himself performing the ceremony, and it is at the present time an excellent country lodge, with a goodly number of members, who vie with each other in good work, and in supporting the prestige and character of its name.

Colonel Bowyer received the appointment of Prov. Grand Superintendent of Royal Arch Masonry at the same time as that of Prov. Grand Master, being qualified by having served the various necessary offices in the Iris Chapter at Richmond. He became a Mark Master Mason in the Bon Accord Lodge in 1856, but took no office in the degree. As a Knight Templar our brother received his introduction to that order at the encampment of *Cœur de Lion*, in Oxford; and after serving as its First Captain and Eminent Commander, was, in 1858, promoted to the post of Provincial Grand Commander of Oxfordshire by the then Grand Master, Colonel Tynte. As his Deputy Prov. Grand Commander he appointed Bro. Richard James Spiers, Past Grand Captain, who continued to hold that post up to the decease of his chief. In the High Degrees, Colonel Bowyer received the 30th in February, 1854; 31st, November, 1855; 32nd, August, 1856; and 33rd, January, 1857. On the 6th of March, 1868, he received the high distinction of Most Puissant Sovereign, on the resignation of Dr. Leeson; but after a short time, on account of ill health, he resigned in favour of Bro. Vigne, who now holds the baton.

Socially, perhaps, the reign of Colonel Bowyer will be most remembered by the institution of the Masonic fêtes and balls, which, commencing in June, 1855, have been continued at the University Commemoration every year since, and have afforded to the numerous visitors at the academical festival the most agreeable experience of University gaiety. In June, 1860, at the time the Prince of Wales was studying at Oxford, a grand ball was given by the Freemasons to His Royal Highness, on which occasion the Earl and Countess of Zetland, and friends, attended, and were the guests of the D.P.G.M.; upwards of 700 were present at it. Subsequently to the marriage of the Prince of Wales, in 1863, at the commemoration of that year, the Prince,

accompanied by the Princess, attended a grand ball given by the Freemasons, at which upwards of 1,000 persons were present. We have spoken fully of the Masonic events and festivities connected with his Provincial Grand Mastership; but this notice would not be complete if we were to omit one cause of the success of Freemasonry in Oxford during the 17 years Colonel Bowyer has been at its head. The foundation of his success has been the faithful and conscientious discharge of all the duties devolving on him as a Mason. The ceremonies of the Order were always most admirably performed by him, and during the period he held the Mastership of the Cherwell Lodge, although at the time Master of the celebrated Heythrop Hunt, he never neglected attending at the meetings, and although always a most ardent sportsman, he has, before returning home after the day's hunting, posted to Banbury to take his place, and to do his work, as W.M., taking every ceremony himself. The courtesy and the kindness he ever displayed to all who came within his reach, the kind consideration he gave to all cases in which assistance and help was required, the unbounded generosity, Masonic and social, which distinguished him, and the princely support which he gave to all our Masonic Charities, make his loss to his province, and to the Masonic world at large, one of the greatest which has fallen upon any society which prizes honour and virtue above the external advantages of rank and fortune. *Requiescat in pace.*

## BRO. WILLIAM ANDERSON,

*Late S.W. of Lodge Edinburgh St. James, No. 97, S.C.*

Only a few days have passed since the remains of our much-respected brother, William Anderson, Senior Warden of the Lodge Edinburgh St. James, No. 97, were committed to the grave, with much testimony of respect from his Masonic brethren, of whom an unusually large number attended his funeral. It seems due to one who was held in great esteem whilst he lived, both for his conduct as a member of general society and for his discharge of his Masonic duties as a member and office-bearer of a lodge, that a few sentences should now be devoted to his memory. Such a notice of him, even although very brief, will doubtless be acceptable to many who knew him, and who will regard it as a proper tribute to departed worth; whilst those who have never heard his name before, may yet, it is to be hoped, peruse with interest the record of a life, very uneventful, if such events are only regarded as give interest to the pages of a sensational novelist, but full of all that Freemasonry encourages the brethren of the Order to cultivate and cherish—of honest industry and faithful discharge of all the duties of the domestic and social relations.

Bro. William Anderson was born on 2nd August, 1818, at Cousland, a small village near Dalkeith. His parents were highly respectable people. His father sent him at an early age to the parish school of Dalkeith, and made him an apprentice to his own trade, to which he adhered throughout life. Whilst still a very young man, he went to the south of Scotland, and there carried on his trade for a considerable number of years, and settling in business in Galashiels, where he married. Becoming somewhat prosperous, he thought it good to remove to Edinburgh, partly with a view to a wider field for business, and partly in order to the better education of his

children. He accordingly set up business in Edinburgh, about twenty years since, and was successful, at least to the extent of his moderate desires, maintaining always a high character in the commercial world, and giving great satisfaction to many respectable customers and employers. In the year 1862 his attention was attracted to the many various things related of Freemasonry, so that he thought of joining the Order, and this he did before the close of that year, being enrolled a member of the Lodge Edinburgh St. James, No. 97. His natural sweetness of temper made a favourable impression on every member of the lodge, and his amiable manners did much to recommend him to their choice for the office of Senior Warden, to which he was appointed, and which he continued to fill till his death. He was only fifteen days ill before he died, in July, 1871, at the age of 53. He has left a widow to mourn his loss. His sons carry on the business of their father, and the eldest has followed his father's example by joining, about two years ago, the same lodge of which his father was a member. So much was Bro. William Anderson respected amongst the members of his lodge and of the Craft generally in Edinburgh, that not only the brethren of his own lodge, but many other members of the Craft, attended his funeral, and so great a number of brethren has seldom been seen in Edinburgh following the remains of a brother to the grave. This fact, of itself, speaks volumes for the character and worth of the deceased. He was, in fact, an admirable specimen of a "good and worthy Mason"—amiable and benevolent, without the least taint of vanity or pride, and therefore much endeared to all the Fraternity and much respected. The doctrines of Freemasonry teach many admirable things, and our deceased brother knew them well. They teach the members of the Order how to live and how to die; a belief in God and in a future resurrection are kept ever prominently before their notice. From the fact that previous to their very entrance at the threshold of a Masonic Temple, they are required to make a solemn declaration of these beliefs. And in "the Lord is all our trust"—trusting in Him we may rest assured that all is well, and will be well for ever. Our brother has gone, as we trust, to the house of his Heavenly Father. Let us follow his example, and considering well the lessons which are taught us from day to day, let us seek to live that we may be at any time ready to die, and may die in the sure and certain hope of a glorious resurrection. This brief notice is written by a Past Warden of St. James' Lodge, No. 97, S.C. Bro. William Anderson lies interred in the Warriston Cemetery, at Edinburgh.

THE Clapton Lodge, No. 1,365 for which a warrant has been issued, will be consecrated on the 20th of next month at the White Hart Tavern, Clapton. Bro. J. D. Taylor of the Whittington Lodge, 862, will be the first W.M.; Bro. W. Stephens, of the Vitruvian Lodge, No. 87, the first Senior, and Bro. Saunders, W.M., of the Burdett Courts, 1278, the first Junior Warden of the new lodge. Bro. James Terry, P.M. 228, has been named by the Marquis of Ripon as the consecrating officer, and the musical arrangements will be under the direction of Bro. Thomas, of the Urban Lodge, No. 1196.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### "FREEMASONRY AND JUDAISM."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read Bro. Carpenter's reply to "W. B., 742," but can see no proper reason why he should so particularly object to "W. B.'s remarks appearing in THE FREEMASON. So far as I can judge, "W. B." has just as good a right to enunciate his views in our Masonic paper as has Bro. Carpenter his. For my part I agree with neither, but seeing Bro. Carpenter is being allowed very full scope to promulgate his own views he must allow to others a little of what he has taken so much of to himself. I did not intend to criticise Bro. Carpenter's article until he was finished with them, only, as can be easily seen, they fall in with the present popular ideas on religion. In fact, they are almost and altogether purely religious. Whether or not Bro. Carpenter be right in his views is questionable, and perhaps a matter of opinion; however, as I doubt the solidity of his foundation, I can have little faith in his structure. As to the attack upon "W. B." by "W. L. A.," it is all one-sided. He finds no fault with Bro. Carpenter for doing all he can to support certain sectarian ideas because they fall in with those generally adopted in this country, and with his own; but he must remember that there are other countries and other peoples, and even thousands of other individuals in our own country, who do not think as he does. Further, he must remember that Freemasonry puts the Christian and the Jew, the Trinitarian and the Unitarian, all upon the level in so far as regards itself. Consequently, if in a Masonic paper certain statements are allowed to be made in a friendly manner tending to support Christianity as popularly understood, it is equally allowable that remarks be permitted tending to show that, if "more light" were brought to bear upon the subject, the views at present held by the writer might be altered—e.g., Bro. Carpenter, I believe, considering that the latter portion of the xliv. chapter of Isaiah, and on to the xlv. chapter, contains a "prophecy," while I, on the other hand, consider it to be a *song of thanksgiving*. He would support the idea that it was written long before the Babylonish Captivity, while I believe it was written after the return from Babylon. Consequently, this would show how opinions differ. As to the idea that the Jews were a peculiar people—that is true to the extent that every nation has its own peculiarities, some, by a concurrence of circumstances more marked than others. The Jews were great and, supposing I admit, unique in theology and morals, yet the Greeks were equally great and unique in science and art. Each was great in its own sphere; and although the Jewish teachers have left their mark on the history of the world, and are not yet dead, yet we find that the Greeks have also left their mark, and are not dead either.

I remain, yours fraternally,  
W. P. BUCHAN.

#### ANTAGONISM IN THE HIGH DEGREES.

(To the Editor of The Freemason.)

SIR,—In your impression of the 19th instant, you have an excellent article with the above heading. Being one who is honoured with "many of the high degrees," I think a few words in reference to the remarks of "An Irish H.K.T." will not be out of place.

Antagonism does and will exist so long as two powers claim the right of being the legal successors of the originators of the higher degrees. Undoubtedly, Craft Masonry terminates with the R.A. degree, which, in my opinion, is simply an offshoot from the chair degree, with some additions that have no reference to blue Masonry. Our H.K.T. seems to think that we enter "Christian Masonry" and "bring the sectarian element into play" so soon as we get the higher chivalric degrees; but this, with some exceptions, is not the fact, for many of them might be taken either by our Jewish or Mahomedan

brethren. There can be no doubt that the Rose Croix, Kadosh, and several other high degrees were worked under Templar warrants long before the famous (forged) Frederick statutes were in existence, and those warrants have the same inherent right still where there is an existing M.W.S. holding power handed down to him by his predecessor, and no self-constituted authority can deprive the holders of such warrants of their authority, no matter how they may bind themselves together for that purpose.

There are many Prince Masons in Dublin, including the Marquis of Kildare and high dignitaries of the State, who were made under those warrants, and are now members of the various chapters throughout Ireland; though, I am sorry to say, many, with the newly-created Princes, are doing their best to create a schism that will not be easily healed, unless all parties will concede something, even for "expediency" and "convenience," for every true Mason must desire a settlement of this dispute. Unfortunately, here we have the same "Deputy Grand Secretary" and officers for all the grades; consequently, Craft Masonry is indirectly brought into antagonism with the high degrees, when there is any great question under consideration, and it is quite time our Irish Craft Masons saw the difficulty into which they are drifting. H.K.T. says the "movement has borne fruit," for a number of deserving Masons have been made "Irish Princes." Could he tell us if any one of those *called-up* brethren is able to give a single degree, or has ever written a line on Masonry worthy attention? If not, they were *not* "worthy" of the Rose Croix degree, the members of which should possess something more than mere social position.

The claim of any S.G.C. over all the degrees of Masonry is simply absurd, and will never be allowed by any number of Craft Masons; here it is attempted in various ways, so dovetailing the laws into one another that they make the censure of one Grand body equivalent to that of all, so that a simple report from one to the other excludes the offending party from all, without the power of appeal.

The S.G.C. here are supposed to work in strict alliance with those of London and Charleston, yet they act in the most opposite manner—in London they admit Master Masons of moderate standing and good position into Rose Croix chapters, while the "Irish Princes" will receive none but brethren who have all the degrees up to and including the Templars; they must also be 7 years Master Masons and 33 years of age, taking their standard of respectability by the age and position in the Order of the candidate, thus following out the mode adopted under Templar warrants.

Much comment has been made on the "Manchester Princes," but amongst them will be found men of the highest mental culture, together with some of the best working and most indefatigable Masons in Dublin, who had by many years' work fairly earned the honours of the "high degrees" conferred upon them; and I trust my fellow "Princes" will be warned in time to prevent what will otherwise have the effect of dividing into several Grand bodies the Masonic order in Ireland.

Yours,  
CONSTANCY.

#### BUNCOME.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Do not consult either Johnson, Richardson, or any other English lexicographer for the meaning of "buncome." The word is a pure Americanism, and it supplies a desideratum not found in English dictionaries. It is applied to certain kinds of orations designed to humbug the unwary. Thus, when Gen. Butler indulges a crowd with a harangue about "British tyranny and American liberty," the sensible portion of his hearers pronounce the speech as *buncome*. The ignorant manifested their approbation by stamping and clapping, while the general himself was laughing in his sleeve at the pack of *noddies* who believed that he meant what he said. American Freemasonry has given rise to a greater number of



*buncome* orators than even "British tyranny" has done. We hear them on St. John's Days; we hear them in Grand Lodges; we read them in its proceedings. I have lately criticised in the *Mystic Star* a *buncome* oration by a P.G.M. of Illinois exceeding in absurdity even the "Antiquities" of Dr. Oliver. The orator pretended to deduce from the emblems on the Masonic carpet: first, that our Masonry never originated from the Masonry of the operatives; second, the antiquity of our emblems as Masonic emblems; and, third, that those emblems taught Christian dogmas, and that Masonry was, of course, a Christian institution. During the delivery of the aforesaid oration, the G.M., Bro. Harman G. Reynolds, smiled benignantly, and at its conclusion, a Past Grand Orator moved for a vote of thanks for the very able address, &c., which vote was, of course, unanimously adopted. These sublime speech-makers form a mutual-admiration club for ever displaying Masonic courtesy, which means "you tickle me and I tickle you," all which is compressed into the word *buncome*.

But among all the *buncome* Masonic we have Bro. Albert G. Mackey's is by universal consent designated as the greatest. Before the southern rebellion, Bro. Mackey was regarded as the Grand Master Oracle in the U.S., Bro. Moore, of Boston, as the Senior Warden Oracle, and Bro. Harman G. Reynolds, of Illinois, as the Junior Oracle. Time, however, has modified public opinion about their oracleships. The Masonic public at large at last began to understand that the truthfulness of those oracles was over-rated, in short, that it was very much like *buncome*.

By referring to THE FREEMASON of July 13th thereader will perceive that Bro. Mackey's theme at the Washington banquet in honour of the Earl de Grey and Ripon was the universality of Freemasonry. He said then, "The universality and tolerance of Freemasonry are indeed the two brightest features of our noble and venerable institution. He thanked God from the bottom of his heart that there is such a common altar where Christian, Turk, and Jew may kneel in adoration to a common Father;" and he said twenty other very pretty things besides. But is that true? Did Bro. Mackey ever see such an altar in a Masonic lodge in America? Did he ever use his influence either with his pen or tongue to induce Bro. C. W. Moore, his S.G.W. Oracle, or Bro. Reynolds, his Junior Oracle, to bring about such a Freemasonry as he thanked his God for? Is it not notorious that for twenty years the sectarian question has been agitated in the U.S.? Have not articles appeared in more than a dozen Masonic journals filled with complaints at the deception practised in our lodges? In 1855 Bro. W. P. Mellen wrote several articles in his magazine (the *Acacia*) exposing the fallacies of the Rev. Bro. Randall, G.M. of Massachusetts, who, as chairman of a committee in 1851-2 on a petition to remove sectarianism from the Masonic work, claimed Masonry to be Christian, justified the retention of Christian saints and Christian prayers in the lodge work, and with the usual inconsistency of his class, he added, "At the building of the Temple the society was mainly in the hands of Jews, now it is mainly in Christian hands; but open for Jews as well as Gentiles." The report of the Massachusetts Rev. G.M. was not only attacked by Bro. Mellen and two or more other journalists in the U.S., but the Rev. Bro. W. Carver, then Representative of the Grand Lodge of Massachusetts in the English Grand Lodge, also wrote several letters to Bro. Moore, denouncing the practice and principles of American Masonry. The subject was even noticed in a London Masonic magazine. After stating that the object of the petition was "that prayers in lodges should be addressed alone to the Supreme Being, and that allusions to Christian saints and Christianity should form no part and parcel of Masonry," the editor went on to say: "The committee to whom the matter was referred, after great delay reported against the petitioners, stating in their report, 'the petitioners say in their petition that Masonry was intended to unite men of every country, sect,

and opinion; *this is not so*, all reasoning, therefore, on the subject is erroneous;" to which the editor added: "This is not so is certainly a very ready method of getting rid of the question; but if it is not so, the Masonry we have been taught and that of Massachusetts must be very different."

Now, previous to the breaking out of the late rebellion, Bro. Mackey, as already remarked, was the supreme Masonic oracle in the United States. No Pope's dictum was ever regarded by pious Catholic with more veneration than an opinion of Dr. Albert G. Mackey by the Masonic luminaries of this country. A word from Bro. Mackey in the right direction would have turned his subordinate oracles, with all their lesser lights, into the right direction. Instead of doing so, Bro. Mackey came out as an apologist for the prevailing humbug. In 1855 he informed us in his "Lexicon" that the dedication of lodges to the Saints John was not on account of their having been *Christians* or *Saints*, but because they were *eminent Masons*. Now, I would not have disputed the sincerity of Bro. C. W. Moore had he at that time expressed his belief in the ridiculous St. John's legend; for notwithstanding that Bro. Moore has been puffed up by Bro. H. G. Reynolds as "the greatest Masonic authority in the world," and by the "you-tickle-me-and-I-tickle-you" party, as "an eminent Masonic scholar." I venture to say that he is not so regarded by those who know him intimately. It is true that he has been editor for many years; show me, however, an editorial in his magazine that displays any historical knowledge or classical learning, and I will prove that it was written by Dr. Humphry, or some other brother. Bro. Moore never was an extensive reader or deep thinker. Indeed, he hides himself on his never reading a book or article that conflicts with his preconceived opinion; and whenever he finds a contemporary editor in the U.S. taking an independent course, conflicting with his dictum, he generally stops exchanging papers. If Bro. Moore told me he believed the moon was made of green cheese, I would give him credit for sincerity. Dr. Mackey, on the other hand, is not only a better educated man, but he is also a man of research, and free from superstitious bigotry; he therefore not only disbelieves in the moonshine story of the Grand Mastership of the Saints, but the concluding part of that very article in his "Lexicon" conclusively proves his disingenuousness.

I have said before, that previous to the late rebellion in the Southern States, Messrs. Mackey, Moore, and Reynolds exercised supreme power over the Masonic mind in America. But how has their power fallen, and how has their influence waned? Go to-day to Illinois, to South Carolina, or to Massachusetts and try to ascertain public opinion on these once great oracles, and I venture to predict that in each jurisdiction where the party is best known, the answer to your inquiry, by nineteenth-twentieths, will be, "Oh! he is played out" (also an Americanism).

You may still, however, occasionally read or hear of certain compliments paid to these extinct oracles. A Grand Master or Chairman of a G.L. Committee may still here and there, from old habits, indulge in complimenting the disinterested Masonic zeal of Right Worshipful Bro. Reynolds, the eminent Masonic scholarship of Bro. C. W. Moore, or the sincerity of the illustrious, or thrice illustrious, Bro. Mackey. If, however, you were present when those compliments were being uttered, and carefully watched the countenances and gestures of the by-standers, you might perceive an involuntary twitch of the nose on one brother's face, a smile on that of a second, a knowing squint on that of a third, a shrug of the shoulder by a fourth, the mutterance of "bosh" by a fifth, and other significant gestures denoting that those high-flown compliments, are part and parcel of "Masonic courtesy"—"you tickle me and I tickle you"—tersely expressed and conveyed by the invaluable Americanism, viz., "BUNCOME."

Fraternally yours.

JACOB NORTON.

Boston, U.S., August 8th, 1871.

### ROYAL MASONIC INSTITUTION FOR GIRLS.

The General Committee meeting of the above-named Institution was held at Freemasons' Hall, on Thursday, 31st ultimo. There were present: Bros. Browse (chairman), F. Adlard, Major Creaton, S. Noble, H. Massey, A. H. Tattershall, J. R. Sheen, F. Walters, W. Young, and E. H. Patten, Secretary.

The minutes of the previous meeting were read and confirmed.

The minutes of the Howell Testimonial Committee meeting, which was held on Thursday, 17th August, were read. There were present on that interesting occasion: Bro. B. Head, V.P., in the chair; Major Creaton, and W. Young, when it was unanimously resolved that a silver tea and coffee service, with a salver, together of the value of forty-five guineas, be presented to T. S. Howell, Esq., with a letter of thanks, inscribed on vellum, as follows:—

Royal Masonic Institution for Girls,  
St. John's-hill, Battersea-rise,  
24th August 1871.

To Thomas S. Howell, Esq., M.R.C.S.E.

Dear Sir and Brother,—At the Quarterly Court of this Institution, holden at Freemasons' Hall, Great Queen-street, on the 13th April, 1871, it was unanimously resolved to acknowledge in some degree, the high opinion entertained by the House Committee of your valued services, at all times rendered to the pupils, but more especially during the prevalence of a severe epidemic, as its honorary medical officer, that a testimonial should be offered for your acceptance; and they regret exceedingly that they are constrained, at your own request, from making that acknowledgment in a more substantial form.

It affords the House Committee, however, the greatest pleasure in asking you to accept the accompanying articles of plate, as an expression of their deepest gratitude and friendship.

We have the honour to remain,

Dear Sir and Brother, yours fraternally,

H. BROWSE,	J. NUNN,
E. COX,	W. PAAS,
G. COX,	D. ROLLS,
J. CREATON,	J. A. RUCKER,
S. C. HADLEY,	J. R. SHEEN,
B. HEAD,	W. YOUNG,
E. H. PATTEN, Secretary.	

It was also unanimously resolved: "That the sum of twenty pounds be presented to Edward Sutcliff, Esq., M.D., Bro. Howell's partner, as a mark of high consideration for his constant attendance and valuable services rendered during the severe illness of the pupils."

The above was presented to Bro. Howell, and to Edward Sutcliff, Esq., M.D., through Bro. Howell, at the House Committee meeting at the Institution, on Thursday, 24th August, by Bro. E. Cox, V.P., the Chairman of the day, to which Bro. Howell returned a suitable reply in acknowledging the kindness of the Committee by their very handsome present. The vote of thanks was very nicely engrossed on vellum, and handsomely framed. The plate consisting of a tea and coffee service and a salver service, all silver. It is only fair to state that a vote of one hundred guineas would have been passed unanimously had not Bro. Howell declined to accept it, and seventy guineas was voted in lieu for the plate and testimonial. The children had each a glass of wine and cake, and were presented with a new shilling each by the Secretary.

The minutes of the House Committee were then read for information, and several cases of application for admission to the school were again deferred, one from the Humber Lodge, No. 57, being accepted. It was announced that there were 17 vacancies and 28 applicants. The voting papers are being issued.

The usual vote of thanks to the Chairman terminated the meeting.

LAYING THE FOUNDATION STONE OF A NEW SCHOOL AT WORMHILL.

On Saturday last, the officers and members of the Phoenix Lodge of St. Ann, No. 1235, Buxton, assembled at Wormhill, on the invitation of their worthy Chaplain, Bro. the Rev. A. A. Bagshawe, P.G.C. Derbyshire, Vicar of Wormhill and Rural Dean of Buxton, to aid him in the good work of extending the benefits of education to his parishioners. There were present Bros. J. Millward, P.M., P.P.G.D.; R. Darwin, P.M., P.G.J.W.; R. R. Duke, W.M.; F. Turner, S.W.; Josiah Taylor, J.W.; Rev. A. A. Bagshawe, Chap., P.G. Chap.; P. Klitz, Org., P.P.G. Org., Hampshire; W. Millward, W. E. Clayton, E. J. Sykes, J. H. Lawson, P. Le Gros, J. C. Bates, C. Wilkinson, W. Goodwin, W. D. Sutton, J. Bennett, S. C. Darwin, W. H. Newton, G. F. Barnard, R. H. Hyde, J. C. Hyde, 1235; G. Beardmore, 966; J. S. Hague, H. Ffolliott, Chap. 127 Derry, G. Chap. Derry and Donegal; W. Webbe, W.M. 884, P.G.S.W.; E. J. Cullen, S.D., Witham Lodge, 297, Lincoln; S. R. Ready, P.M. 654; P. Bramwell, 654; T. Griggs, architect, No. 228, T. Bragge, P.M. 74, P.P.G.S.D.; C. Ferguston, 654; and the Rev. W. Vale Bagshawe, No. 353. The school accommodation at Wormhill being found inadequate it had been resolved to enlarge it, and the occasion offered an opportunity to lay the chief stone with Masonic honours. The permission of the Marquis of Hartington, Provincial Grand Master of Derbyshire, having been duly obtained, the arrangements were perfected by the brethren of the Phoenix Lodge of St. Ann, who mustered in good force to do honour to the first public ceremony they have been called on to perform. Arrived at Wormhill, the Lodge met, by adjournment from the last regular lodge, at the Hall, where every preparation had been made for the comfort of the visitors and the proper carriage of the duties undertaken. After the reading of the Authorization from the Grand Officer named, the brethren, reinforced by arrivals from Wirksworth and other lodges, former in procession, and attended divine service at the quaint and pretty little church, near the Hall. The service was most suitable, and was impressively rendered by the host of the day, aided by his son, the Rev. W. Vale Bagshawe. We must here note, too, that Bro. P. Klitz, had kindly volunteered to aid the ceremony by the introduction of suitable music, and, with a select portion of the Masonic choir, added to the service an interest which otherwise would have been wanting. Service ended, the brethren proceeded to the site in the following order:—

- The Tyler.
- Trumpeters.
- Brethren of the Lodge.
- The Stewards; Corn, Wine, and Oil.
- Architect with Plans.
- Inner Guard.
- Organist.
- Director of Ceremonies.
- Secretary with Book of Constitutions.
- Treasurer, with coins to be deposited in Stone.
- Visiting Brethren.
- Junior Warden.
- Standard Bearer with Banner of Lodge.
- Senior Warden.
- Junior Deacon.
- Chaplain with Volume of Sacred Law.
- Bro. Darwin, P.M. Bro. Duke, W.M.
- Bro. Millward, P.M.
- Senior Deacon.
- Sword Bearer.

Arrived at the site the beautiful work of laying the stone, with the touching lectures on the various tools by which an operative mason perfects his work, was impressively and solemnly performed by Past Master Millward, a Mason of more than sixty years' standing, assisted by Bros. R. Darwin and R. R. Duke. A Masonic ode, arranged and adapted for the occasion by Bro. P. Klitz, was then sung, and Bro. A. A. Bagshawe delivered an oration on the blessings of education, concluding with the benediction. A collection was made in aid of school furniture and fittings, and the ceremonies, in which a considerable number of the parishioners had, by their presence in church and at the site, shown

great interest in the good work of their incumbent, terminated.

The brethren, returning to Wormhill Hall, closed the lodge, and on their return from labour were received by their Chaplain and his son at the Vicarage, where a sumptuous collation awaited them. Conversation and croquet filled up the time ere the return train arrived to convey the brethren back to Buxton, the host terminating an agreeable as well as useful day in a manner befitting a Mason, a Chaplain, and a noble-hearted English gentleman, in his intercourse with men whose principles are Brotherly Love, Relief, and Truth!

The inscription on the stone was as follows:—  
 "Laid the 19th August, 1871, by the 'Phoenix Lodge of St. Ann, Buxton,' No. 1235.  
 Bro. R. R. Duke, W.M.  
 Bro. R. Darwin, P.M.  
 Bro. J. Millward, P.M.  
 Bro. A. A. Bagshawe, M.A., P.G.C.; Vicar.  
 Bro. R. Griggs, Architect."

The new banner purchased by subscription was used on this occasion for the first time, and was much admired.

P o e t r y .

THE LAST LODGE.

[From the German.]

When the last of the stars, dimly flashing,  
 See old Time to its end hasten on;  
 When planets to ruin are dashing,  
 And the sun's light is pallid and wan;  
 Through the halls where the Masons are founding  
 Their Temple, majestic and grand,  
 Shall be heard that last cry loudly sounding:  
 Hasten, brothers! the morn is at hand!

East and west, north and south, through all nations  
 The work at that call will have ceased,  
 And the brethren, observing their stations,  
 Shall look in calm faith to the East;  
 Joining hand over valleys and highlands  
 Where each stands, in the land of his birth,  
 Shall be seen o'er all continents and islands  
 But ONE LODGE on the face of the earth.

To the Master's stern voice loudly crying:  
 Have the Masons obeyed My commands?  
 Comes the voice of the Craftsmen replying:  
 Look with grace on the work of our hands!  
 In our feeble and poor earthly fashion  
 We have sought to hew out the rough stone,  
 Let the depth of eternal compassion  
 For the faults of our labour atone!

What's the hour? cries the voice of the Master;  
 They answer: Low Twelve, but behold,  
 The rays of Thy morning come faster,  
 To our eyes all its glories unfold!  
 At His nod see the veils rent asunder,  
 And, while earth sinks to chaos and night,  
 'Mid loud peals of the echoing thunder  
 Shall the brethren be brought to pure light!

THE BRITISH MEDICAL ASSOCIATION.—At the museum, opened under the auspices of this association, Mr. M. A. Verkrüzen, of Fell-street, Wood-street, London, exhibited samples of his now somewhat famous wines. The visitors to the exhibition paid marked attention to this branch of the interesting collection, and a close and comparative analytical examination of the wines took place at the testing counter, conducted by Mr. G. Cory, London, who is connected with Mr. Verkrüzen's firm. Subsequently, the following testimony to the efficacy of these wines was presented in the name of the association, and signed by many of the principal members present:—"Royal Hotel, Plymouth, August, 1871.—We, the undersigned members of the British Medical Association, having tested the various wines exhibited by Mr. M. A. Verkrüzen, of 3, Fell-street, Wood-street, London, namely, Palatinate wines, Moselle and Sarr, red hocks, champagnes, &c., feel pleasure in testifying to their excellent character for purity, and wholesomeness especially. These wines we can strongly recommend for invalids, possessing as they do all the invigorating and exhilarating properties, and, being purely natural wines, contain no alcoholic or other dangerous adulteration."—*Western Daily Mercury.*

THE PLAIN OF PHILISTIA.

BY CAPTAIN WARREN, R.E.

(Concluded from page 542.)

June 22.—From Nigid I wished to take a straight cut east to Dwaine through the deserted hills south of Wady Hessa. A villager volunteered to accompany us, our baggage going round by the royal road, the distance in a straight line 18 miles. Leaving at 7.10 a.m., we saw from the top of the first eminence the ruins of Zeil, Bableyeh, Aran, and Beit Duas, on the hills above Simsim. Leaving this point at 7.45 a.m., we passed to east through hills of indurated shells, and leaving caves to our right arrived at K. Kums at 8.7 a.m.; left 8.10. Viewed Neby Hüd on W. Mehowreh 8.11, and at 8.22 came on K. Jelameh, a ruined site, 130 yards by 40 yards, with cisterns. At 9.10 a.m. we got down into W. Husy. A fantasia was here enacted for our benefit. Two Bedouins came up and robbed a camel-driver, but we did not see the joke in the way it was intended. At 11.5 a.m. we arrived at Tel Hessa, an artificial mound to S.W. of Wady, elliptical N.W. to S.E.; water running in Wady; left 11.23. We now found a beautiful stream of brackish water in Wady Hessa, and turned south to Tel Nargily. At 12.30 passed a hard clay threshing floor, and at 12.40 arrived at the Tel. Here there is a spring of fresh water welling out of the rocks in the midst of a salt and barren land. The Tel is artificial; a great deal of cut stone and concrete about, and graves on top; extensive ruins on all sides, but of no decided character. Left 1.10 p.m.; passed Arab camp, where they wished us to pass the night, and passing by some ruins and caves arrived at Dawaimah at sunset.

June 24th.—From the wely near this town observations could be taken of the most important points to the north. We left at 7.45. for Beit Ulla; and at 9.50 a.m. passed Tel ed Dewar, and oblong mound 50ft. high, close to the village of Lukbeibeh, one of those villages which the Government have caused the Bedouins to establish. At 11.5 passed a crusaders' ruin, and at 11.45 arrived at Santa Hannah, close to Beit Jebrin, an artificial mound. I here broke the glass of my prismatic compass, and found the instrument useless for the remainder of the day. With the aid of a ruby, however, which I had purchased at Askalon, one of the photographic plates was cut down in the evening to the required size, and made to replace the broken glass.

June 25th.—Several ruins were examined, but nothing of importance. We encamped in the Wady es Sumt (the valley of Elah) under a large Butm tree, probably the largest in Palestine. (See photograph No. 275.) To give an instance of the adroitness of the Arabs I may mention a scene which took place here. On arriving at our tree we found the cook and a fellah struggling violently, and each with a stone in his hand cracking into the other's head. After separating them I inquired the cause of the disturbance, and the cook said the fellah had kicked dust into the soup, but the man asserted that the wind had blown it in. They were both very violent in their movements, and the fellah accused the cook of having pulled his beard, and after several absurd gesticulations, he picked up a tuft of hair from the ground and showed us the place where it had been plucked from his chin. This, of course, was a very serious offence—only the cook denied having touched the man's beard. The dragoman at last came up, who soon settled the matter, for he recollected that the cook had just cut off some huge locks from his head, which the fellah had made use of by declaring they were part of his beard. On looking at him closely we found that his beard had never been touched, but was one of those which do not grow luxuriantly just under the chin. The man had been rather badly cut about the head by the stone the cook had wielded, and was bleeding profusely, but he would not allow his wounds to be dressed, as then, he said, the sheikh of his village would not see how he had been treated, and he marched off indignantly to call on his friends to attack us during the night. We were just now in the track which the Bedouins use on their marauding expeditions, so we found ourselves threatened on two points; all we could do was to keep strict watch during the night and hope that the villagers would cross the Bedouins and keep clear of us. We awoke in the morning without any mishap, but not by any means due to our watchers, for on waking once near dawn, I found all snoring fast, and could not disturb them by sticks or stones. Near this tree probably took place the combat between David and Goliath. Suwaikeh (the ancient Sokop) is on the hills to the west by one mile. From here we made our way surveying to Beit Atab and Deir al Howa, both prominent points in the hills of Judea, 1795 and 1780 ft. above the level of the sea. From here we observed to the points where we had observed from in the plains.

June 28th we arrived in Jerusalem.

**METROPOLITAN MASONIC MEETINGS**

For the Week ending September 9, 1871.

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

**MONDAY, SEPT. 4.**

- Lodge 144, St. Luke's, Pier Hotel, Chelsea.
- " 1319, Asaph, Freemasons' Hall.
- Mark Lodge, Pannure, No. 139; Consecration and Installation, at the Balham Hotel, Balham, S.W., at 5 o'clock precisely.
- Red Cross, Original or Premier Conclave of England, Freemasons' Tavern.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, SEPT. 5.**

- Colonial Board, Freemasons' Hall, at 3.
- Lodge 167, St. John's, Holly Bush Tavern, Hampstead.
- " 1257, Grosvenor, Victoria Railway Station.
- " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.
- " 1261, Golden Rule, Great Western Hill, Paddington.
- " 1298, Royal Standard, Marquess Tav., Canonbury.
- Chap. 169, Temperance, White Swan, Deptford.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
- Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

**WEDNESDAY, SEPT. 6.**

- Quarterly Communication of Grand Lodge, Freemasons' Hall, at 7.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction, (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Council Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.

- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

**THURSDAY, SEPT. 7.**

- Lodge 554, Yarborough, Green Dragon, Stepney.
- " 822, Victoria Rifles, Freemasons' Hall.
- " 1155, Excelsior, Sydney Arms, Lewisham-road.
- " 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, SEPT. 8.**

- Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.
- Metropolitan Lodge of Instruction, Portugal Hill, Fleet-street, at 7; Bro. Brett, Preceptor.
- Belgrave Lodge of Instruction, Duke of Wellington Hill, Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggerridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.
- Burdett Coult's Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, SEPT. 9.**

- Lodge 176, Caveac,
- " 1328, Granite, Freemasons' Hall.
- " 1361, United Service, Swan Hotel, Wimbledon; Consecration and Installation.
- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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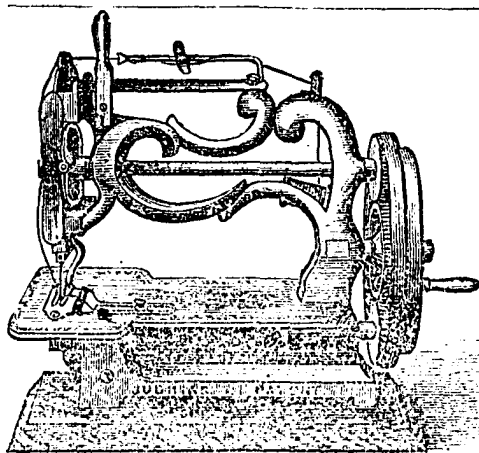
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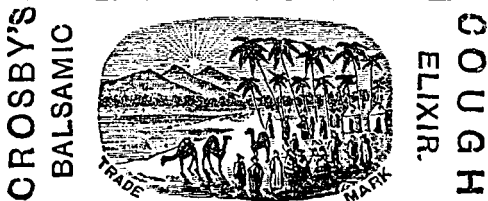
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FREEMASONS OF MIDDLESBROUGH v. FREEMASONS OF DARLINGTON.

This match was played on the ground belonging to Pemberton School, the residence of Bro. C. Jackson, the W.M. of the Darlington Lodge, near the delightful village of Middleton-St.-George, on Saturday afternoon last, and resulted in favour of the Middlesbrough brethren. Score:—

MIDDLESBROUGH.	
William, b. Marshall ...	2
Hikeley, l. b. w., b. Jackson ...	16
T. C. Davison, b. Marshall ...	2
R. Davison, b. Jackson ...	2
Stainsby, b. Jackson ...	0
Mulom, run out ...	7
Doughty, l. b. w., b. Marshall ...	10
Blewitt, b. Jackson ...	2
Petchell, b. Marshall ...	2
Dunning, not out ...	0
Watson, c. and b. Marshall ...	0
Extras ...	11
Total ...	54
DARLINGTON.	
Marshall, b. Doughty ...	1
Raine, b. Doughty ...	11
Chadwick, b. Hikeley ...	0
Jackson, hit wicket ...	14
Towne, b. Doughty ...	4
Bell, b. Doughty ...	5
Brunton, st. R. Davison ...	0
Cowper, c. Petchell ...	0
Mitford, b. R. Davison ...	0
Bailey, c. and b. Doughty ...	2
Tocs, not out ...	0
Extra ...	1
Total ...	38

The brethren adjourned to the Devonport Hotel to dine, after which a very pleasant evening was spent, and arrangements contemplated for a return match shortly, all seeming to have thoroughly enjoyed the day's outing.—"Northern Echo," 4th September.

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XVI.

Hitherto we have regarded the Anglo-Saxons as identical with Israel, chiefly as it is seen in their relations with other peoples and in their occupation of, or establishments in, a considerable portion of the globe, continental and insular; and, in a general way, of the influence they have exercised where they have mixed themselves up with other peoples, in the social, moral, and religious character they have impressed upon them. We have seen them operating as the salt of the earth, purifying what was base, and preserving what had in it the principle of vitality, and was capable of a righteous and beneficent expansion. We must now consider, more particularly, the characteristics which they exhibit amongst themselves—religious, political, and social; and see in how far these agree with what was predicted of Israel after the overthrow of the kingdom. For it is to be observed, that the prophecies touching Israel do not deal in generalities, merely—describing what was to happen to them, as a people, in fulfilling the early prophecies, which gave them the earth for their possession, and depicting them as the progenitors of many and powerful nations, the ancestors of kings, and the heralds and teachers of those divine truths which are to subdue all peoples, and, ultimately, in the consummation of God's gracious purposes, to bring all men and all things into subjection to the Divine will; so that "judgment shall dwell in the wilderness, and righteousness reside in the fruitful field—the work of righteousness be peace, the effect of righteousness be perpetual quietness and assurance; while the people shall dwell in a peaceful mansion, and in secure habitations, and in resting-places undisturbed" (Isaiah xxxii. 16-18).

Amongst those things which we have

now to notice some may seem to be trivial, or, at best, of but small importance, hardly worth notice; nor would they be if they stood alone; but forming, as they do, parts of a great mass of the particulars which it was foretold Israel should possess, or exemplify, or perform, they assume a different character; and all concentrating in the Anglo-Saxons, and in them alone, they possess a weight and an importance which it is impossible to over-estimate, seeing that they form part of that aggregated mass of evidence which is strengthened by every added item. Amongst these items are the following.

We have seen that Israel was to lose its identity—that is, not to be known as Israel—that it was to become so far blinded as not to know itself; so that being called by another name it should not, until the fulness of the time had come for the realisation of the most comprehensive of the promises and prophecies relating to it, perceive, though performing its allotted work, that it was indeed the Lord's witness and messenger to the ends of the earth, putting down all false gods, overthrowing the inhuman and debasing rites of idolatry and demon-worship, and introducing, in their place, the knowledge and worship of the one true God. Hence, Israel was to become a pre-eminently religious people, setting up a standard for the nations, so that they should walk in its light and kings in the brightness of its sun-rising. Israel was not only to bless the nations by her presence, and her settlements; she was, while diligent in business, to be fervent in spirit, serving the Lord. She was to proclaim the great truths of which she had been made the depository. See how clearly and repeatedly this is written on the roll of prophecy: "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the nations" (Isaiah xlii. 6); "Israel shall blossom and bud, and fill the face of the world with fruit" (ch. xxvii. 6); "This people have I formed for myself: thou shalt show forth my praise" (xliii. 21); "Thou art my servant, O Israel; in whom I will be glorified" (xlix. 3); "I will also give thee for a light to the nations, that thou mayest be my salvation unto the ends of the earth" (ver. 6); "And I will strengthen them in the Lord, and they shall walk up and down in his name, saith the Lord" (Zech. x. 12); "Thus shalt thou [Israel] say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth" (Jer. x. 11); "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, and as showers upon the grass" (Micah v. 7); "And the Lord will be magnified from the border of Israel" (Malachi i. 5). Great and glorious as this mission was, it has been—though not fully, yet—largely fulfilled by the Anglo-Saxons, and by no other people in the world. By their translations of the Bible into nearly every known language, and the distribution of it over the whole world, they have, indeed, testified that "the

gods which have not made the heavens and the earth shall perish from the earth;" and in every region it has been said of those who have been sent forth, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth" (Isaiah lii. 7). They have been, and still are, the missionaries of the good tidings, throughout the continent and in almost every island of the oceans, so that "the uttermost parts of the earth have heard songs, even glory to the righteous" (chap. xxiv. 16); and the Lord has "been glorified in the valleys: even the name of the Lord God of Israel in the Isles of the sea" (ver. 15).

Nevertheless, though thus to be made the witnesses to The Truth, and to constitute the true church, the body was not to be so religiously united as to be of one mind on all points appertaining to religion. They were to be divided among themselves, and to have distinctive religious designations. "One shall say, I belong to Jehovah; and another shall be called by the name of Jacob; and another shall subscribe his hand to Jehovah, and shall be surnamed by the name of Israel" (Isa. xlii. 5). How characteristic this is of the church, as it exists amongst the Anglo-Saxons, and their kindred peoples, every one knows. One is of the Church of England, another of the Church of Rome; one is of Luther, another of Calvin; one is of John Wesley, while others are of the Independents, Baptists, Swedenborgians, or other sectional denominations. One says, "I am of Paul; another, I am of Apollos; another, I am of Cephas; and another, I am of Christ." This becomes a matter of reproach, for many aver that if these Christians had the truth, they would be all of one mind pertaining to it. But whatever may be the object of a man's pursuit, however earnest he may be in that pursuit, and however disposed to embrace and act consistently with such light as he obtains, he is, after all, but a man; and seeing that man differs from man in the power of his intellect and in the breadth and soundness of his judgment, scarcely less than in the expression of his countenance, and in the height of his stature, it necessarily follows, that, though, on the broad and vital truths of religion, they who avow their acceptance of revealed truth, and their willingness to be governed by it, may be of one mind, there will be subordinate things, such as church government, and ceremonial services, and interpretations of particular passages of Scripture, on which they may separate, because holding diverse views. It may be observed, too, that if we looked more at the diversities of opinion existing among men who form part of the same body, we should think less of the differences which divide men into separate bodies. The Church of Rome, with its Dollingers and its Passaglias, its Antonellis and its Hyacinthes, its Mannings and its Newmans; that is to say, with its latitude of views, from the verge of Protestantism to the depths of Ultramontaniam, can only be vaguely regarded as a unity. The Church of England, in like manner, does not present the same face of a sober, and somewhat monotonous, uniformity as it did to our forefathers. From Archdeacon Dennison to Dean Stanley, from Dr. Pusey to Dr. McNeil, from Canon Close to Mr. Maurice, how wide the separation! Among Nonconformists, the diversities observable are fully as great as within the Church. Among the ecclesiastical descendants of the Puritans, who shuddered at the sinful-



ness of the dance and the play, the love-song and the novel, we have eloquent pulpit-sentimentalists who are authors of dramas and tales, and contemners of things for which their fathers would have suffered martyrdom. All things are progressing, Christian communities among the rest; and as an eloquent writer has said (*Christian Society*, p. 43): "A great untutored strength, a gigantic force, impetuous in its manifestations, but essentially healthy; a central heat of moral impulse and whole-hearted devotion to truth, may be discerned amid the weltering confusion of religious phenomena in our time. Better the shortcomings, the offences, the extravagances of life, than the silence of death. Earnest heresy, reverent scepticism, are more hopeful phenomena than the ecclesiastical formalism and infidel frivolity of the last century. The age has been one of extending knowledge. Science and criticism have widened the horizon embraced within man's intellectual vision. Difficulties have been felt, debate has arisen in harmonising the new knowledge with the old faith. The religious man has been compelled to admit, if not the conviction, at least the surmise, that there may be more of mystery in the ways of God with man than his fathers believed—that Revelation may have been a more complicated and wonderful process than was supposed—that the Spirit of God may have moved more extensively upon the waters of the human soul, leaving the vestiges on civilizations and in forms of national life where devout men of the last century did not suspect his presence. The faith which has been knit to the heart by the links of clear conviction—the faith which has been accepted, not blindfold but with open eye and assenting mind—the faith which is a man's own, as well as his father's, which he found, indeed, growing upon an honoured grave, but which, with loving hand and joyfully-accepting heart, he has planted in his own garden—this manly, vigorous, storm-tried faith is more common in our days than in any former generation." And, then, be it observed that whatever may have been done in times past in the way of mutual recriminations and persecutions amongst religious sects, this ground of reproach is continually narrowing. The Protestant and the Catholic; the Churchman, and the Dissenter, and the Jew work together for the accomplishment of a common object in philanthropy and religion. The wolf dwells with the lamb, and the leopard lies down with the kid, and the calf and the young lion and the fating together; the cow and the bear feed together, and their young ones lie down together. How little of the bitterness of sectarianism exists in our day is seen in the fact, that Churchmen and Dissenters of various sects occupy the same pulpits, advocate on a common platform the claims of benevolence, and exchange in our lodges and chapters all the courtesies and kindnesses of fraternal union. By-and-bye, we shall, perhaps, see eye to eye, even in this world. Meanwhile, it would not be difficult to show that a mere difference of opinion, upon however many points, is rather a good than an evil, in our present state of imperfection. At all events, it is not a thing to be sweepingly or indiscriminately condemned, for while this sectarianism was foretold of Israel, the prophet, speaking in the name of the Lord, says: "I will pour out my spirit on thy seed; and my blessing on thine offspring; and they shall spring up as the grass among the waters, and as willows by the water-courses" (Isa. xlv. 3, 4).

## UNITED GRAND LODGE.

[BY OUR SPECIAL REPORTER.]

The Quarterly Communication to Grand Lodge of England was made on Wednesday evening last, in the Temple, Bro. R. J. BAGSHAW, Prov. Grand Master of Essex, on the throne. The proceedings throughout were of a very animated character, which is an unusual occurrence at the September meeting. At this time of the year most of the brethren are out of town, and the business before Grand Lodge is light. The meeting, therefore, lasts about an hour, and the more important of Masonic affairs stand over till December. But on this occasion, Bro. Matthew Cooke, P.M. 23, had undertaken to remove the September Quarterly Communication from "the dull catalogue of common things," by a motion which asked Grand Lodge to forbid any of its "salaried officials" from "mixing themselves up in any way with" what he called "spurious," "schismatic," and "exterior" organisations. Love of a fray seems a part of the nature of a Briton, and consequently brethren from all parts of the metropolis pressed into Grand Lodge soon after the formalities of opening it were concluded. Whether they were much edified by the time the proceedings were closed, it is impossible to say. We venture to think that on no occasion was the presence of the Grand Master or his Deputy, both of whom so thoroughly understand the duties of a chairman, more urgently needed. A motion conceived in a bad spirit, introduced in a speech of worse taste, most sweeping in its charges, and in the highest degree libellous, has, by the unfortunate want of a powerful chairman, placed the officials of Grand Lodge in a less enviable position than they occupied before. The Grand Secretary, in the most manly way, craved the fullest investigation into all the charges made in the speech of Bro. Cooke; but Bro. Bennoch insisted on pressing to a division an amendment which referred the whole matter of Brother Cooke's motion to the Board of General Purposes. As Brother Evans, the President of that Board, said, there was then no specific charge for the Board to enquire into; and it not being, as he further said, the practice of the Board to enquire into hypothetical charges, Grand Lodge is now under the stigma that it has burked the subject. From the commencement of the evening there was a good deal of life exhibited, and considerable discussion ensued even on a simple motion to expunge a few words from rule 42 of the laws and regulations of the Masonic Benevolent Institution.

Among the brethren who were present we noticed the Rev. R. J. Bagshaw, P.G.M. Essex, as Grand Master; Rev. J. Huyshe, P.G.M. Devon, as D.G.M.; Lord Lindsay, S.G.W.; J. Havers, A. Perkins, P.G.W.'s; Rev. W. F. Short, G.C.; R. J. Simpson, C. J. Martyn, P.G.C.'s; A. J. McIntyre, G.R.; J. L. Evans, P.G.P.; S. Tomkins; J. Hervey, G. Sec.; S. L. Tomkins, J. R. Stebbing, J. E. Saunders, B. Baker, J. M.

Clabon, P.G.D.'s; Dr. J. D. Moore, G.S.B.; W. Young, P.G.S.B.; Wm. Farnfield, J. Smith, J. Brett, J. Coutts, J. Boyd, G.P.'s; and about 250 other brethren.

Grand Lodge having been formally opened, the Grand Secretary (Bro. John Hervey) read the minutes of last Quarterly Communication, which were put by the Acting Grand Master, and confirmed.

The report of the Board of Benevolence for the last quarter was then read by the Grand Secretary, and on the motion of Bro. Joshua Nunn, seconded by Bro. Brandt, a grant of £50 was made to the widow of a late brother of Caveac Lodge, 176.

The following report of the Board of General Purposes, taken as read, was received and ordered to be entered on the minutes:—

*To the United Grand Lodge of Ancient Free and Accepted Masons of England.*

The Board of General Purposes beg to report as follows:—

In consequence of the last issue of the 32mo. edition of the Book of Constitutions being nearly exhausted, the Board have directed a reprint of 5000 copies of that edition.

A letter has been received from Bro. Sigismund Rosenthal, P.M. No. 435, offering for the acceptance of Grand Lodge, on behalf of the Craft, a portrait, painted by himself, of the Right Honorable The Earl of Zetland, K.T., Most Worshipful Past Grand Master, in which letter Bro. Rosenthal states that the offer had the formal sanction of the Most Worshipful Past Grand Master, and that it was his Lordship's desire that the Portrait, if accepted, should be placed in the Board Room. The Board have consequently accepted the Portrait, on behalf of the Grand Lodge, with a proper expression of thanks to Bro. Rosenthal, and have had it placed in the Board Room accordingly.

The Board beg to subjoin a statement of the Grand Lodge Accounts at the last meeting of the Finance Committee, held on the 11th August, 1871, showing a balance in the hands of the Grand Treasurer of £3380 6s. 8d.; and in the hands of the Grand Secretary, for petty cash, £75.

(Signed)

J. LLEWELLYN EVANS, President.  
Freemasons' Hall, London,  
22nd August, 1871.

The Grand Secretary read the Report of the proceedings at a meeting of the Governors and Subscribers of the Benevolent Institution on the 25th July last, which report contained a recommendation that the words, "and not less than one-third of the life donations received on account of each fund," should be expunged from rule 42 of the laws and regulations of the Institution.

Bro. J. A. Rucker, as chairman of the meeting of 25th July, moved the alteration.

Bro. L. Evans said he had not the least idea what the proposed law was intended to be.

The Grand Secretary explained that the rule as it stood before the proposed alteration, required the investment in the name of trustees of all bequests, and not less than a third of life donations, with the view of providing for the permanency of the Institution. The proposed alteration would do away with the investment of the third of life donations, and would restrict the investments to bequests, at the same time leaving it to the discretion of the Committee of the Institution to say what further portion of the funds should be invested. At the commencement of the Institution it was desirable that a certain fund should be established for the purpose of insuring the duration of the Society.

Brother Havers requested the Acting Grand Master to ask the Grand Secretary

first to read the law as it stood, and then as it was proposed to be altered.

Bro. Rucker begged permission to read a few statistics; but the Acting Grand Master desired the Grand Secretary to comply with Bro Havers' request, which Bro. Binckes considered unnecessary, as the Grand Secretary had most kindly and fully explained the matter.

After a few words from Bro. Algernon Perkins, the Grand Secretary read the rule and its alteration.

Bro. Francis Bennoch said it would be a great convenience if at this moment the Grand Lodge was informed of the amount of money already invested, for if they did not know something of the means at their disposal, he did not see how they could come to a conclusion on the point.

Bro. J. A. Rucker explained how the male and female funds stood. The male fund commenced in 1842, when there was nothing invested, and it was then ordered that two-thirds of the annual subscriptions, all life donations and all bequests, should be invested. In 1845, the sum invested being £2,600, it was ordered that one-third of the annual subscriptions, all life annuities, and all bequests, should be similarly treated. In 1857, there being £9,440 on account of the men, and £1,853 on account of the widows, the rule was again altered. All life donations, and all bequests were still ordered to be invested. In 1867, the amount to the credit of the male fund being £20,500, and to that of the female fund £11,450, it was further changed; and it was now, in 1871, thought prudent that one-third of the life donations should be excepted from the funds invested. The circumstances were these. The building at Croydon was in a dilapidated state, and as a matter of necessity, must be repaired. This would require an outlay of £2,600, and it was better to take this sum out of the Institution's own funds, than come to the brethren in Grand Lodge for it. He thought there could not be a doubt in the mind of any man who had heard the figures read, as to which was the proper course. There was now £22,900 on account of the men, and £13,700 on account of the women, and it would be relieving posterity of a burden to apply some portion of the future funds to the necessary repairs of the building. This was the object they had in view in proposing the alteration of the 42nd rule, and he begged Grand Lodge to understand that by making the alteration, they would not cease to increase the invested fund, as all bequests still remained to be put by.

Bro. Bristowe, W.M. 14, thought the proposition a good one.

Bro. W. S. Gover, W.M. 1, said that although the principle of the rule was good, a limit should be put to the rule. It was not for the benefit of the Institution that the sum invested should increase without limit. If a limit were fixed, say to £30,000 or £50,000, it would prevent impairing the present for an unnecessary provision for the future. He wished, therefore, that had been a part of the suggestion made in the motion.

Bro. F. Adlard, mentioned that the amount had been fixed.

The proposed alteration was then approved and adopted.

Bro. Matthew Cooke, P.M. in No. 23, in rising to introduce the following motion,

"That whilst this Grand Lodge recognizes the private right of every Brother to belong to any extraneous Masonic organization he may choose, it as firmly forbids, now and at any future time, all Brethren while engaged as Salaried Officials

under this Grand Lodge to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite; the Rites of Misraim and Memphis; the spurious orders of Rome and Constantine; the schismatic body styling itself the Grand Mark Lodge of England, or any other exterior Masonic organization whatever (even that of the Order of Knights Templar, which is alone recognized by the Articles of Union) under the pain of immediate dismissal from employment by this Grand Lodge,"

said: Most Worshipful Grand Master, I believe that no society or body of men have ever been more conservative and less inclined to innovation than the society of Ancient Free and Accepted Masons. Within the last six or seven years a great innovation has, however, crept in, an innovation that we ought to look to and ought to stop, before it grows to too great a height. In the book of Constitutions we hold forth that it is not in the power of any man or body of men to make innovations in the body of Masonry; but when we come to find that in our own office there are innovations daily taking place—that they are growing—that they are absolutely compounding new degrees—that the business of sale is carried on, and the place is made a warehouse—I think it becomes necessary for us to consider how far this is to be tolerated.

Bro. F. Binckes rose to order.

The Acting Grand Master said it was but right that Bro. Cooke should explain the grounds on which his motion was made. Grand Lodge would have an opportunity of hearing anything Bro. Binckes had to say when Bro. Cooke had concluded his motion.

Bro. Matthew Cooke in continuation of his address said: In any commercial establishment we are perfectly well aware of one thing, that if the subordinates are allowed to carry on a similar business to their employers', ruin must at last ensue (cries of "oh, oh"), because "a house divided against itself cannot stand," and our house is being turned out of windows. We are at the present time supposed to be carrying on but the simple three degrees in Freemasonry. Our clerks are paid for certain services; but they go beyond that, and on their own account they formulate, tabulate, and send abroad other degrees, and they make our office the place from whence they emanate. Nay, they do more than that, they play into the hands of certain people; they give and they sell information; they withhold information from certain channels; they pour it into others: and I taxed a manufacturer one night in the next hall with receiving such information; and he said, at first, he had not received it. I said "Then, how came it that at the consecration of a certain lodge at which I was present, an application from this manufacturer to find the clothing and the necessaries for the opening of the lodge was dated exactly a fortnight before even the Grand Secretary's letter stating that the warrant would be issued had reached the parties who had applied for the warrant?" He said, "Well, if you know that, all I can say is, that I have paid for that information, and dearly paid for it, through the nose." Now, I say that that is not the thing that our Grand Secretary's office is established for. We have no right to allow our clerks to be receiving percentages while in our service.

Bro. Havers here interposed. Although he thought it quite right that Bro. Cooke should be allowed to bring forward his motion, he protested in the name of all the brethren of Grand Lodge against any statements being made which, if true, were most highly libellous, and which, if not

true, ought not to have been made. He must respectfully submit to the Acting Grand Master that Bro. Cooke was bound to keep to the words of his motion.

The Acting Grand Master said that his feeling was that Bro. Cooke was making a statement of a character which Grand Lodge could not receive, and therefore he hoped that brother would moderate his language, and keep within bounds; because, if he continued in the way he had begun, he would only raise a spirit of indignation. The charges Bro. Cooke was making against the Grand Secretary's office were of a most frightful description, and he (the Acting G. Master) was amazed and astonished at what he had heard. Sitting in that chair, he did not wish to suppress anything; but he must insist on any statements which Bro. Cooke had to make being made with moderation. He must ask him to confine himself simply to his motion.

Bro. Matthew Cooke, in continuation, said: I will not go into any statements but what I can prove. The things are true. But, however, as you, sir, do not think I am justified in stating them, I shall not proceed with that. I shall, therefore, as you wish it, confine myself strictly to the motion; and I say this, that while we have clerks in our office, they have no right to be taking up any other degrees than those they are paid for. They have no right to be dabbling with other things, because they must learn certain things—and, I hope, sir, I am strictly in accordance with the motion in what I am saying—they must, in their intercourse with others, learn certain things; and I say that both in their intercourse in the office, and with other degrees and rites, naturally things must leak out, and matters be talked over which should have no influence and no bearing the one on the other.

Bro. Dr. Daniel Moore, interrupting, said it appeared to him that what Bro. Cooke was now stating had nothing to do with the question at issue.

The Acting G. Master admitted that he was of the same opinion. He thought Bro. Cooke was travelling into questions which did not concern Grand Lodge to any great extent. If Bro. Cooke had charges to prefer against the Grand Secretary, or the department of which he had the supervision, it was quite clear he was not pursuing the proper course. The matter should be brought before the Board of General Purposes in the first instance. He, however, had not done so, and the language he was now using was very irregular.

Bro. John Hervey, Grand Secretary, here rose, and, addressing the Acting Grand Master with great earnestness, said: Most Worshipful Grand Master, I do trust that the brethren in Grand Lodge, and yourself, will permit Bro. Cooke, who is making an attack on the office of which I am the head, to make his statement fully and exhaustively. I do trust that you will hear him make any observation he has to make against the Grand Secretary's office, and against those who are in it, in the fullest and most exhaustive manner. Grand Lodge will have an opportunity of judging whether the motion which he is about to make is just and well founded. If it is so, well and good; if it is not, the motion of which he has given notice will not be carried.

Bro. the Rev. J. Huyshe, Prov. G.M. of Devonshire, did not think that this Grand Lodge ought to listen to any libellous charges which were made against their officers, even though it should be the desire

of those officers that such charges should be fully stated. It was quite unusual for Grand Lodge to do so.

Bro. Matthew Cooke, in reply, said: I make no libellous charges against any one. (Numerous cries of "Oh!" and laughter.) I should like to know where we are to bring our complaints, if we cannot bring them here?

Bro. Bristowe: Before the Board of General Purposes.

Bro. Matthew Cooke: The Board of General Purposes will not hear complaints. You are aware of that quite as well as I am. I am perfectly aware of this, that, to a certain extent, it is an unpopular sort of business to make a complaint. Still, I make a complaint on the score of duty, and I do not complain without coming thoroughly fortified by every word I utter. I state nothing recklessly—

"Nothing extenuate,  
Nor set down aught in malice."

(Cries of "Oh!") As you seem, sir, to think that every word I say is libellous, I will confine myself to the motion at once. First, I will say this, that, so far as touting for a seconder, or looking out for one, is concerned, I have not done so, as I thought that if I could have shown—but you do not allow me to show, because you say that is libellous—but if I could have shown that there is a *prima facie* case of injustice being perpetrated, the whole of Grand Lodge would have seconded it; but without having searched for a seconder, I now beg to move the motion (which he accordingly did).

A Brother at the further end of the Temple having seconded the motion,

A Brother on the left of the Grand Junior Warden, rose, he said, at the very earliest moment to oppose this motion. It was nothing less than a grave imputation on those officers on whom all Masons who came in contact with them so much relied; and he hoped that justice would be done to them by the motion being rejected. The officials under the Grand Secretary, against whom the motion was levelled, did everything they could for the good of Freemasonry, and it was but just to them that the motion be instantly rejected.

Bro. Francis Bennoch asserted that this motion was the most painful one that had ever been placed on the paper of business of Grand Lodge. The brethren were placed in a great difficulty. Only yesterday there came before him as Vice-President of the Colonial Board, a spurious warrant which had been circulating in the colonies, and that was only one of a considerable number that had come before the same board during the last two years. He was sorry that the motion was introduced in its present form. If it was rejected by Grand Lodge, a sort of sanction was given to these spurious objects (cries of "hear, hear," and "no, no"). If it was adopted, it was a notice to all Masters of lodges that certain warrants issued by some presumed Masonic bodies were spurious and not to be recognized. If it was rejected contumaciously, it gave a sort of quasi sanction to the conduct of those brethren who were carrying on this spurious masonry. There was a charge made by this motion against the officers of Grand Lodge, than whom he believed no number of gentlemen could be associated together who had a more earnest desire to faithfully perform their difficult duties. While on the one hand by carrying this motion Grand Lodge would seem to pass a vote of censure on those officers, on the other hand by reject-

ing it they would give a sort of sanction to those spurious lodges which were a disgrace to the Masonic fraternity (hear, hear). He was only speaking of what he had heard in connection with the conduct of the officers and the manner in which they superintended the business of the ancient order in this Grand Lodge. If it were true that within Grand Secretary's office they had certain gentlemen (he did not know that they had) who were using a considerable amount of time in touting for business in connection with spurious bodies it was a grave matter, and required to be gravely inquired into; but then, not in Grand Lodge. To go into details was not only a waste of time, but a degradation to Grand Lodge. On such details, perhaps only one or two gentlemen were informed or misinformed. The questions comprised in the motion were so vague that he dared not vote for it, but he could not vote against it. He presumed that the mover was in earnest in his desire to benefit Masonry, by bringing forward his motion, but he thought it would be becoming both to Bro. Cooke and to the dignity of Grand Lodge if Bro. Cooke withdrew his motion, and if that brother had but one per cent. of the evidence he had hinted at, he should bring the matter before the Board of General Purposes, who would be but too glad for their own sake as well as for the sake of Masonry to get the whole matter fully investigated. He trusted that the subject would not be treated with slight. It was far too serious. There was something astir in regard to Masonry which was sapping the foundations of our institution, and washing away our present landmarks. If we had officers who departed from their duties they were censurable, provided those things were proved. He trusted they would not be proved, for to have a person in one's employ who was sworn to fidelity, and who overlooked the obligation and the conditions under which he received the payment of his annual salary, and fostered spurious societies, was a dangerous state of things. He was sure the gentlemen in Grand Secretary's office were anxious for a full and impartial enquiry, and he hoped that the gentleman who brought the motion forward, would take it before the Board of General Purposes, to be properly sifted, (cries of "Move, move"). He would move "That this question be referred to the Board of General Purposes for enquiry and to report."

Bro. F. Adlard seconded the amendment.

Bro. Binckes would simply say that the denunciations that had gone forth of spurious bodies, though ostensibly directed against the officials in Grand Secretary's offices, were solely directed against bodies which had asserted an authority of their own to confer the Craft degrees. He referred to the offensive terms in which the motion was couched, and asked what proof there was that any member of the executive staff had violated the trust reposed in him, by propagating degrees antagonistic to the United Grand Lodge of Freemasons. Do let them have a distinct issue. They were charged with having, while engaged as salaried officials of this Grand Lodge, propagated a knowledge of antagonistic degrees. He challenged Bro. Cooke for a *scintilla* of proof of such a charge. It would be carrying us back to the middle ages, or to the period before the abolition of slavery, if after office hours in the Grand Secretary's office the clerks were not allowed to belong to other societies, to cricket clubs, boating clubs, or even to visiting friends (cries of "Question"). It

was a most monstrous proposition, and such a rule would deprive the brethren of the services of high-minded, honourable gentlemen, who conscientiously discharged their duty at the present moment. Had any brother complained that the business of the office had been neglected, correspondence been unanswered, returns unnoticed; or that he had not met with that courtesy which was his due? No; and he said no with some pride and glory, as a lover of Freemasonry, who had first drawn breath under the English jurisdiction. Do not let them shirk the question in any shape or way, but meet the matter openly, and not let attacks be made on their officers in a covert, uncourteous, and unfraternal way.

Bro. Havers had not intended to speak on the subject, but after the highly inflammatory address just delivered (which was unnecessary, for they were all of one mind) he could not help making one or two observations. He would throw aside the injudiciously framed motion of Bro. Cooke, and merely notice a remark which had fallen from Bro. Binckes, as to the duties of the clerks during office hours. He was quite sure there was not one of those gentlemen who would not say that whether in office hours, or after office hours, he held an honourable engagement and could not foster anything subversive of our institutions. If Grand Lodge in its wisdom had pronounced against certain degrees, it would be most unwise, and in bad taste for any of the clerks to conjoin himself with an opposing order. One word more. Bro. Binckes could not understand that a man could not divest himself of his official position after the office doors were closed. But it was so. A clergyman would not be allowed to say that his position as a clergyman vanished as soon as his morning and evening prayers were read. In his (Bro. Havers') own profession a man would be scouted, who, after visiting his patients, cast aside the healing art. A stock-broker was similarly situated, and, in short, so was every business man. He (Bro. Havers) trusted that Bro. Bennoch would withdraw his amendment, and if Bro. Cooke had any evidence of the truth of his charges, as he firmly believed and hoped he had not, that he would bring the matter before the proper court, and he might rely on the help of every one in Grand Lodge. Before the character of gentlemen was again openly assailed, it was to be hoped sufficient evidence would be adduced. It was unfair, unjust, and improper to attack them as they had been attacked. If from thoughtlessness or other cause they had been led to allow their names to be brought prominently before the world in antagonistic degrees, he thought they would now see that that was a case of impropriety. In conclusion, he would express no further opinion on the case, but begged that the brethren would be fair and just to all.

Bro. the Rev. R. J. Simpson, P.G.C., coincided with every word which had been uttered by Bro. Havers, except one, which was his recommendation to Bro. Bennoch to withdraw his amendment. He thought that this, the most painful motion that had been brought before Grand Lodge since he had the honour of a seat in it, should have been brought before the Board of General Purposes, and if that Board refused to entertain it, then it could have been taken to the higher court. But now, that it was brought to the higher court, the charges which had been made against the officers under Grand Secretary should not for a moment be



strangled or hushed up. Those gentlemen should insist, as an officer would on a court-martial, on the matter being taken before the Board of General Purposes. He sympathised with them most deeply. Although this discussion was going on in a Masonic lodge, it was unavoidable that its purport should ooze out to the public, and a very serious result might come about if some amendment were not passed, that night, which should show that Grand Lodge did not want to hush up, or in any way to strangle, the inquiry; but, on the contrary, demanded the proofs of the charges Bro. Cooke had brought forward. He should strongly support the amendment of Bro. Bennoch.

Bro. E. J. Barron would appeal to Bro. Bennoch to allow a slight alteration to be made in his amendment. As it at present stood, he did not think it fully expressed the feeling of Grand Lodge. He thought that, having this motion of Bro. Cooke's before them—which they all agreed was most objectionable in form, and had been most improperly supported (he trusted he was not using an unmasonic term)—they ought to make the amendment as strong as they could, and he would suggest that the words, "that this Grand Lodge, while strongly reprobating the terms of Bro. Cooke's motion, refers it, &c.," should be added.

Bro. Murton did not know anything with regard to the merits of the case of his own knowledge, but one thing appeared from Bro. Cooke's motion, that irregularities existed in the Grand Secretary's office. He could but regret it. He could not state what they were; and whether they liked it or not, it would go forth to the public that there were such irregularities. Therefore it was extremely advisable for the officials, that the matter should be inquired into, and if the amendment was carried, he hoped no additional words would be incorporated in it which would enable any one hereafter to say that the slightest opinion was expressed on the charges made. Judgment should be reserved until the facts had been brought forward.

Bro. J. M. Clabon, P.G.D., thought the amendment unnecessary. Bro. Cooke could bring his complaints before the Board without it. Grand Lodge could negative the motion, and then leave Bro. Cooke to go before the Board of General Purposes.

Bro. H. Browse, P.G.D., also suggested that Bro. Bennoch should withdraw his amendment.

Bro. Hervey, G.S., said: Most Worshipful G.M. in the chair, it is not usual for the Grand Secretary to make any observation in this lodge, but when he has been, I may say, so decidedly attacked as he has been this evening, I think he may be excused if he makes two or three observations to Grand Lodge. (Hear, hear, and cheers.) M.W.G.M., I, and the officers who act under me, have no objection to any investigation that can take place, and I can only say, we court it. But, M.W.G.M., I object most entirely to the amendment that has been made, inasmuch as it insinuates that some investigation is necessary. (Hear, hear.) I wish the issue to be taken, and I should like it to be taken, if I might throw myself on the mercy of Grand Lodge. The observations which Bro. Cooke has made to Grand Lodge, the attack he has made, wherein he has asserted that members of the Grand Secretary's office sell—

Bro. Matthew Cooke rose to order. He had been told he was out of order when so addressing Grand Lodge, and he ceased immediately.

Bro. Binckes said that Bro. Cooke did use those words.

Bro. Hervey continued:—I think, sir, that if those words were made use of by Bro. Matthew Cooke—and I believe they were—then I say, that I wish the issue taken by Grand Lodge, whether we of the Grand Secretary's office have ever sold information which we possess for the benefit of any Masonic tradesman. Most Worshipful Grand Master, I will not trouble you further with any observations. I feel strongly on the motion, and I say, take it on its original merits; do not take it by a sidewind; let us know what we have to meet; bring any charge you like against us, we are ready to meet it; and I, as Grand Secretary of Grand Lodge, say to this Grand Lodge of England, I am ready to abide by it.

Bro. Bennoch replied on his amendment, but could not see how he could withdraw it.

Bro. Clabon said, whether the amendment was put and carried, or put and lost, Bro. Cooke could still go before the Board with his complaint and have it fully investigated; but it would be much better for the officials ("no, no") that Grand Lodge, feeling strongly their innocence of any betrayal of their trust, should refer it to the Board of General Purposes. (Great confusion.)

Bro. Bennoch's amendment was then put, and declared carried.

Bro. Ll. Evans, President of the Board of General Purposes asked what was the question referred? It was not the practice of the Board to enquire into hypothetical charges. If substantive charges were brought before them it was their duty to enquire into them. At present none such were stated.

The Acting Grand Master agreed with Bro. Evans, but thought it a simple way of getting rid of a very disagreeable subject.

Bro. Ll. Evans protested against the un-businesslike way in which it had been brought forward.

Bro. Joshua Nunn, P.G.S.B., said the amendment had not yet been put as a substantive motion, and he should therefore move that the whole question be adjourned *sine die*.

Bro. Binckes seconded the amendment of Bro. Nunn, and called for a division on Bro. Bennoch's amendment as a substantive motion.

Bro. Edward Cox objected, that some of the brethren forming the majority had left the Lodge.

The amendment was then put when there appeared:—

For the amendment	...	...	75
Against	...	...	63
			—
Majority	...	...	12

Bro. Joshua Nunn afterwards moved "That the whole question be adjourned *sine die*."

Bro. W. S. Gover seconded the motion. It was a rule in public bodies that charges should not be made covertly behind a motion which did not express censure. By what they were doing that night they would establish a precedent for the future whether a brother who wished to bring forward a charge against any other brother should construct a motion that should keep everybody in the dark till he brought it on. It was their duty to deal at once with such a matter, that it might never occur again. Bro. Cooke, having made these charges, was bound in honour as a gentleman to bring them forward in a formal shape, but

the only way of preventing the course he had taken occurring again, was to adopt Bro. Nunn's motion.

After a few words from Bros. Brackstone Baker, the Rev. R. J. Simpson, Brandt, Bennoch, Binckes, Algernon Perkins and Edward Cox, Bro. Nunn's amendment was put and lost, and Grand Lodge was closed in proper form.

ROYAL MASONIC INSTITUTION  
FOR BOYS.

The General Committee of the Boys' School was held at Freemasons' Hall, on Saturday, the 2nd inst. Bro. H. Browse, V.P., occupied the chair, and there were also present Bros. B. Head, J. R. Sheen, G. Snow, F. Walters, J. R. Stebbing, and R. Spencer, V.P.'s; H. Massey, F. Adlard, W. Young, J. Weaver, M. A. Loewenstark, A. D. Loewenstark, S. Rosenthal, J. Turner, and F. Binckes (Secretary).

The minutes of the last meeting were read and unanimously confirmed, and the minutes of the House Committee were read for information.

A candidate was placed on the list of boys seeking admission into the school.

The interest of the Sustentation Fund not being equal to the demands made upon it, the sum of £200 was unanimously voted from the General Fund to the Sustentation Fund.

The usual vote of thanks to the Chairman brought the meeting to a close.

THE Clapton Lodge, No. 1365, for which a warrant has been issued, will be consecrated on the 20th instant, at the White Hart Tavern, Clapton. Bro. J. D. Taylor, of the Whittington Lodge, No. 862, will be the first W.M.; Bro. W. Stephens, of the Vitruvian Lodge, No. 87, the first Senior, and Bro. Saunders, W.M. of the Burdett Coutts Lodge, No. 1278, the first Junior Warden of the new lodge. Bro. Richard Buller, P.M. of the Albion Lodge, No. 9, is the Secretary-designate. Bro. James Terry, P.M. 228, has been named by the M.W. Bro. the Marquis of Ripon as the Consecrating Officer, and the musical arrangements will be under the direction of Bro. Thomas, of the Urban Lodge, No. 1196.

GOLDEN RULES FOR SMOKERS.—To begin, a man with a bad appetite will, if he smoke, most assuredly eat still less—a noteworthy fact for smokers or others recovering from wasting illness or "off their feed" from whatever cause. This effect of tobacco, by the way, while an evil to the sick man who cannot eat enough, becomes a boon to the starved man who cannot get enough to eat; and ample illustration of this was furnished among the French and German soldiers in the recent war. Again, no man should smoke who has a dirty tongue, a bad taste in his mouth, or a weak or disordered digestion. In any such case he cannot relish his tobacco. It should be a golden rule with smokers, that the pipe or cigar which is not smoked with relish had better not be smoked at all. Indigestion in every shape is aggravated by smoking, but most especially that form of it commonly known as atonic and accompanied with flatulence. Diarrhoea, as a rule, is made worse by smoking.—*Food Journal*.

BOOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Advt.]

HOLLOWAY'S PILLS are admirably adapted for the cure of diseases incidental to females. At different periods of life women are subject to complaints which require a peculiar medicine, and it is now an indisputable fact that there is none so suitable for such complaints, as Holloway's Pills. They are invaluable to females of all ages, young or old, married or single. They purify the blood, regulate the secretions, give tone to the stomach, correct all suspended functions, and clear the complexion. The first approach of disordered action should be met with appropriate doses of these Pills; which taking then no restriction need be placed over the patient. They contain nothing which can possibly prove injurious to the system. They act by purifying the blood, and regulating every organ.—[Advt.]

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## Births, Marriages, and Deaths.

## BIRTH.

WEAVER.—On the 24th ultimo, at 45, Howland-street, Fitzroy-square, W., the wife of Bro. James Weaver, P.M. 862, P.G.O. Middlesex, &c., of a daughter.

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

## The Freemason,

SATURDAY, SEPTEMBER 9, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE GRAND ORIENT OF FRANCE.

IT is announced that the authorities of the Grand Orient of France have issued a circular to other Grand Masonic Bodies, with the view of removing an impression which widely prevails as to the participation of certain Parisian Masons, *as such*, in the revolutionary acts of the insurgent Communists. The Grand Orient denies that the attitude of the Masonic Fraternity in Paris during the recent troubles was at any time inconsistent with the teachings and traditions of the Order, and it is further averred

that deviations from the neutral line prescribed by Masonic law have occurred amongst the lodges in Germany.

With respect to the latter assertion, we can only say that we hear it for the first time, and as no instances are quoted, or proofs set forth, we take the liberty of stigmatising it as a most uncharitable surmise, unworthy serious consideration. But the denial by the French Masonic authorities of all complicity in the miserable doings of the Commune cannot be so lightly dismissed. Does the Grand Orient ignore the fact that ten thousand so-called Masons fraternised with the men of blood, and planted their lodge banners on the ramparts of Paris? If these men were spurious Masons, owing no allegiance either to the Grand Orient or to the Supreme Grand Council of France, it merely proves that Freemasonry in France must be terribly effete to allow impostors to assume its symbols and degrade its name. But if, on the other hand, we take the more probable hypothesis, that the mountebanks who paraded their ribbons and jewels through Parisian streets were actually members of Masonic lodges working under the Grand Orient itself, or the Supreme Council, what becomes of the authoritative contradiction now given to the world? Are we to believe that not even ten regular Masons took part in the celebrated "demonstration" of which Henri Rochefort became the enthusiastic historian?—that every man who wore an apron or carried a sword in the vast procession did so under false pretences, usurping a title to which he had no just claim?

If this be the case, the clandestine bodies of Masons in France must be far more numerous than the regular brethren, and the utmost caution should be exercised by English lodges, accordingly, before they admit a French brother. Ten thousand men marching as Masons, and identifying what they are pleased to term the "Masonic programme" with the theories of the Commune! and yet we are gravely told that the Masonic Body kept aloof from the hideous politics of the time. We want further information as to those men, and why such a formidable host of *soi-disant* Masons should have been permitted to spring up side by side with the peace-loving adherents of the Grand Orient? Cannot even one man be identified as a quondam believer in the rue Cadet, and the Napoleonic Grand Mastership? Who were the Freres Moniere and Terifocq, whose names were reported by Rochefort in his *Mot d'Ordre* as prominent Masonic orators on the day of the demonstration? We have a right to demand if, after all that has been said, these men turn out to be subjects of the Grand Orient, and consequently traitors to their Masonic vows, that signal and condign punishment shall be inflicted upon them. Let them be solemnly expelled—their names blotted out for ever from the roll of the Craft, and only the record of their treason and their shame remain as a warning

to future ages. The whole system of Continental Freemasonry must be purged and purified, and the dangerous practice of allowing political or religious discussions in the lodges must be at once and for ever abolished. In this respect, not only French Masons, but many others, especially amongst the Latin races, have grievously erred. Dreams of social reforms and plots for organic political changes have alike been ventilated under the protecting shade of Masonry, and with the most demoralising and destructive effect upon its fair fame, and its hoped-for progress. We are glad to find that the heads of the Craft in Belgium have sternly enjoined the lodges under their jurisdiction no longer to countenance this baneful and unmasonic practice, and we hope the Grand Orient of France will see the necessity of adopting a similar course.

Since we commenced this article we have received a copy of the *Monde Maçonnique*, in which the text of the circular issued by the Grand Orient is given, and we are happy to notice that the statements made as to its contents in several journals are to some extent erroneous. Bro. Babaud Larivière, the Grand Master, repudiates the action of the unworthy men who forgot the true principles of Freemasonry during the civil war; but the question still remains, as we have put it—Who were these men? and are they still acknowledged as Masons? Now that the attention of our French brethren is directed to the subject, we are satisfied that stringent measures will be adopted to prevent the recurrence of such a scandal, and in the reorganisation of their system we trust they will not forget to prohibit the discussion of political or religious matters in all the lodges under the jurisdiction of the Grand Orient.

## FAIR OR FOUL.

THE debate upon Brother Matthew Cooke's motion in Grand Lodge, last Wednesday evening, acquires importance from the fact that one of the primary laws which govern not only Freemasonry, but all associations of just men, was deliberately violated by that member of the Craft. The Constitutions state, most distinctly, that if brethren have complaints to prefer, those complaints must be made to the Board of General Purposes, and that the accused party should have due notice of the same.

Now, on Wednesday night Bro. Cooke brought forward charges of venality and corruption against the executive officials of Grand Lodge, without having given the slightest previous intimation of his intention, either by notice of motion or otherwise. A constitutional right is imperilled by this proceeding, apart entirely from the merits of the case. The amendment of Brother Bennoch, by which the whole subject is referred to the Board of General Purposes for investigation, was carried, and, under the circumstances, we can easily understand the

feeling which dictated this decision of Grand Lodge.

It is to be hoped that a full and searching enquiry will be made, and if the foul charges alluded to be not substantiated, we trust that the extreme penalty known to Masonic law will be meted out to the unworthy accuser.

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

#### THE MARK DEGREE.

On reading Bro. Buchan's notice of the Mark degree, and the testimony of Brother Officer, G.D. of Scotland, it occurred to me that perhaps those two well-known brethren, in connection with other qualified Freemasons in Scotland, would endeavour to trace the period of the introduction of the Mark degree into Scotland. Where is the first minute that alludes to the Mark degree, and is such to be found worked in a Craft lodge or a Royal Arch chapter?

Unfortunately, the records that would probably throw light on the subject are missing, and not all the endeavours of Bro. Hughan and other brethren (well known to the Craft for their Masonic studies) have as yet resulted in the discovery of the important volume, which is said to contain references to the Royal Arch as early as A.D. 1743. The next earliest we know of is to be found in the Banff Records of A.D. 1765, and which have been published by Brother William James Hughan, P.M., &c.

Facts we want, and *must have*, if we are to obtain the support of the reasonable and thinking members of our ancient Fraternity. 333°.

#### MANUSCRIPTS.

As some controversy has arisen about the true age of the MS. which is Art. 29, 3329 Sloane MSS., in the British Museum, I am anxious to let the brethren know that I purpose to publish the same, very shortly, with a *fac simile* of the handwriting and paper-mark, that we may have the whole matter fully and fairly before us.

A. S. A. WOODFORD, P.G.C.

#### ANTAGONISM IN THE HIGH DEGREES.

A word or two in reply to "Constancy." I alluded to "Christian Masonry" as it comes under the Irish working immediately after the R.A. Degree. I am aware that several of the "high degrees" may be given to persons not professing the Christian faith, and that under the A. and A. Rite such degrees as the Rose Croix, which is essentially and emphatically a Christian degree, is communicated to candidates not of that religion, with the clumsy and insufficient proviso that they are at liberty to apply its teachings in connection with whatever form of faith they may profess.

I believe *some* of the *lately* "called-up" Prince Masons here *are* able to give degrees, &c., but that such is by no means the rule regarding them. A point that might be worth ascertaining is: In how many instances has a dispensation been required for their installation, in consequence of their comparatively short membership in the Order, &c.?

The Rite, as worked in Ireland, is most inconsistent. It professes to derive its authority from the A. and A. Rite, but requires Templar qualifications in its candidates.

The whole subject here requires a thorough revision, which I trust it will shortly receive. Dublin. AN IRISH H.K.T.

#### "A MASONIC STUDENT" ON THE MASTER DEGREE AND THE ROYAL ARCH.

In your contemporary of the 26th ult., "A Masonic Student" observes: "Nothing can be more incorrect or unhistoric than Bro. Buchan's repeated assertion that 'the Master's degree never existed before 1717,' or 'the Royal Arch until the fourth decade of last century.'" And he further says: "As regards the 'Master's degree,' there is plenty of indisputable evidence to prove that it was well known and practised in this country *before* 1650, while there is a great body of proof now forthcoming that the threefold division of Master, Fellow Craft, and Apprentice is coeval with the existence of the Masonic guilds in this country."

Now, no one denies the existence of this "threefold *division*" centuries ago; what is denied is, that this "division" consisted of *degrees*, or, of our three degrees. Another point is, that this "threefold *division*" existed among other crafts, as well as among the masons; possibly the masons simply *copied* that system of *classes* from some of the other crafts. As to the Master degree (not "Master's") being well known and practised before 1650! that, in my opinion, is a mere dream; however, produce this pretended "indisputable evidence," and *if* it is all right, I am ready to admit it—*after it is produced*. More, I deliberately challenge "A Masonic Student" to back up his statement; he has made a similar statement again and again, but I could never get him to produce his "indisputable evidence" yet. Is he able to do it now?

He also says the Royal Arch existed before the fourth decade of last century. Now, if such were really the case, give us a little "indisputable evidence" in support of the idea. For my part, I am not aware of the Royal Arch being so old as 1730, nor of its ever having been referred to in any document before then.

In short, it appears to me that under the circumstances, "A Masonic Student," is bound in honour as a gentleman, either to properly substantiate his statements or else to withdraw them. His own words prove this, for he says: "I hope my brethren generally will bear in mind that unsupported statements do not constitute *proof*, and that constant repetitions of oft-repeated fallacies do not supply us with a satisfactory, or credible, or authentic history of Freemasonry in this country."

W. P. BUCHAN.

#### COMMITTEES OF TASTE.

I fully sympathise with the remarks upon "Committees of Taste," at page 550; they are both timely and appropriate. It would seem that Freemasons are always made the victims of defective jewellery. Look, for instance, at the wretched dumps which were presented to the Stewards at the inauguration of Freemasons' Hall; it could hardly be supposed they could be outdone in ugliness, but the committee, or whoever designed the "centenary jewel," engraved in the new edition of the Constitutions, have certainly carried their point, and kept the worst till the last. I trust, however, the issue of their hideous medal will not prevent lodges from adopting some design of their own of a better character than their guides seem able to achieve for them. VIATOR.

#### THE ARK.

We extract the following from "The

Freemasons' Quarterly Magazine" for July, 1854:—

If we take the Indian Bacchus, as many very erudite mythologists are inclined to do, to be derived from Noah, the introduction of the cista mystica, or sacred allegorical chest, is perfectly accounted for; its introduction into the Eleusian processions and the Dionysiacal rites was frequent, and is incontestible. Virgil cannot enumerate the instruments necessary to agriculture without allusion to the mythic character of the chest, or wicker hamper (Georg. i., ver. 166):—

"Arbutæ crates et mystica vannus Iacchi."

The subject is so frequent on medals of a serpent, the emblem of good fortune and health, creeping into a wicker basket, that the peculiar name of c(r)stiferi has been attributed to them by numismatists, a name which the Latin artists of the Church have appropriated to a saint whom they significantly name Christopherus, from always bearing on his shoulder the most precious portion of the Church, its soul and founder, as the infant Jesus. This is best illustrated by the pictorial representations of a Dionysiacal procession, figured in the "Antiquities of Herculaneum," vol. ii., p. 135. A woman forms part of the group, carrying on her shoulder a square box with a projecting roof; and what stamps it peculiarly as a type of the Noachite Ark is a *door* in the front.

Numerous allusions to the Bacchic Ark are scattered through all the classic writers; and so sacred was its name that, equally with the sacred Tetragrammaton of the Jews, it was unpronounceable. Oppian (Cyneg. ii. 258) calls the ark of firwood, that had contained the infant Bacchus, and which was carried in procession by the sacred choir, *χρηλον αρρητην*, *arca ineffabilis*; and Homer uses the word *chelos* in the same signification, in which both Suidas and Hesychius interpret it as *κιβωτος*, an ark. Pausanias (lib. ii.) says that Vulcan made a small statue of Bacchus and gave it to Jupiter, who entrusted it to Dardanus, the Trojan, as the Palladium of his newly-elected Troy. In the sacking of that city by the Greeks, the portion of Eurypylus was an ark (*γαριναξ*), wherein was contained this statue; but at his first attempt to look into his ark to examine the statue, he was deprived of his senses, and became insane. We cannot avoid alluding here to the coincidence noted for the Ark of the Lord, which the men of Bethshemesh had profaned by looking into it, as related (1 Sam., chap. vi., ver. 19), and the punishment there recorded; nor can the conformity of the exposure of Moses amongst the bulrushes be passed over in noting the frequent recurrence of analogous facts in Holy Writ, and the mythological fables of the heathen. The northern Sagas are not evempt; the Volundr Saga tell us Voland, or Gualand (Walter Scott's Wieland Smith, in "Kenilworth"), was exposed in a chest hollowed out from a single tree; and the Danish legend of Scaf is more curious and interesting, as it is supposed to designate the fate of the earliest ruler of the Schleswig Angli, and consequently the immediate progenitor of one of the tribes who conquered our island from the Britons, and settled there. The best account we have found of this tradition is in a recently-edited roll of British history, by Thomas Sprott, the property of Joseph Mayer, Esq., of Liverpool, of which, at our suggestion, the liberal proprietor consented to give a *fac-simile* edition, principally for private distribution, and whose zeal and liberality have again been so amply proved in the recent purchase of the Faussett Collection of British Antiquities. After giving a spirited portrait in the margin labelled *Scaf*, the writer proceeds: "Iste, ut ferunt, in quadam Insula Germaniæ avulsus sine remige puerulus, posito ad caput ejus framenti manipulo, quem patria lingua Scaf (Anglicè Sheaf) dicitur, dormiens inventus est; hac autem de causa Scaf appellatus ab hominibus illius regionis: pro miraculo acceptus est et sedule (*sic*) nutritus, qui adultus etate regnavit in oppido quod nunc Slawick tunc vero Hedybye appellatur: olim dicebatur Vetus Anglia (unde Angli in Britanniam venerunt) inter Gothos et Saxones instituta."



He (Schaf), they tell, was driven on a certain island of Germany (in a boat) without oars, quite an infant and asleep, a sheaf of corn being placed at his head, which, as in the language of the country it is called Schaf, was the reason of his being called so by the people of that district, by whom he was received as a miracle. Being carefully nurtured when of a proper age, he governed in that town, which is now called Schleswig, but then was Haddebye: it formerly had the name of Old England, whence the Anglia came into Britain, and is placed betwixt the Goths and Saxons.

We will, however, resume our classic allusions. Theocritus says (Idyll. xxvi.) that Pentheus was pulled to pieces by the female Bacchantes for prying into the sacred things which they took out of the cista to place on the altars; and Catullus says that the rites of the cista were celebrated with the utmost secrecy;—

"Pars obscura cavis celebrant orgia cestus."

The heathen always carried the *cista* on the shoulder, and the person who carried it was called Kistopherus, according to Suidas. This *cista mistica*, or somewhat equivalent, was carried also in the ceremonies of Diana; and therefore we find in another picture in the "Antiquities of Herculaneum" (vol. i., p. 67), representing the sacrifice about to be made of Orestes and Pylades, at the altar of Diana Taurica, that behind Iphigenia are two females, one of which is busy reaching the sacred symbols from the *cista*. That it was also borne in the rites of Ceres and Isis needs no further comment, when we reflect that towards the decline of the Roman empire all these deities had been refined by the subtleties of their philosophers and the ingenuity of the priesthood to a conformity of attributes and power, and differed in little but in name.

The early Church seem to have used a reflex of heathen veneration towards the ark for its own purposes. Tertullian, de Baptismo (cap. viii.), declares the ark a symbol of the Church—*ecclesiam arcam figuratam*. It is, however, from the time of St. Cyprian that the constant use of this symbol for the Church obtains, which almost all the Latin ecclesiastical writers comply with, and thence may arise the many instances we meet with it pictorially represented. Justin M. in Dial. c. Tryphon. c. 138, expressly declares Noah in the ark waiting the return of the dove with the olive branch as a figure of Christ. It would, however, be more difficult to account for a medal of the Emperor Severus, which on its reverse contains an unmistakable pictorial exhibition of the falling of the waters and of the ark, did we not know that the tradition of a great flood pervaded the early histories of most of the ancient nations. They were throughout adapted to the feelings and fashions of each country, but the great lineaments of the relation are throughout identical. The tales of Cadmus, of Deucalion, and Pyrrha are familiar to all the readers of Ovid; but it may surprise some of our readers to find Mount Ararat mentioned by name in heathen writings as the spot on which the ark rested. In the Sibylline books, edit. of Galeus, lib. i., p. 152, are verses to the following effect:

"Midst Phrygia's stony plains a mountain is placed,  
Lofty raised, and wide spread out, which Ararat's  
called;  
Thence the Maryas springs: that powerful river;  
And on the top of that high-raised hill stood the  
ark still,  
When the flood disappeared."

We may therefore now enter on the subject of the medal we have mentioned, and confine ourselves to one specimen; for though there exist nine similar types, yet so many have been pronounced forgeries, that we merely refer to one formerly in the royal cabinet of France, and now possibly in the Imperial Museum at Paris, which was minutely criticised by the Abbé Barthelemy, at the request of Mr. Coombe, and pronounced genuine. The reverse, then, is in two parts: in the first, two figures are enclosed in an ark or chest, sustained by stout posts at the corners, and well timbered throughout; on the side are letters; on the top is a dove; in front, the same two figures which we see in the ark are represented as come out and

departing from their late receptacle; hovering over them is a dove with a sprig in its bill. This medal, therefore, clearly implies a deliverance by a vessel from the dangers by water; and, coupled with the other concordances, the plunder of the earliest heathen myths by a perversion, to fit them to the futilities of heathen relations. It is supposed this medal was struck at Apamea, and on it we have an express treatise (De Numo Apamensi Deucalionei Diluvii typum exhibente, printed in Gronovius' Antig. Græcæ, x. p. 678); but as the ancient name of Apamea was *κιβωτης*, which we have already seen signified "ark," this name may refer to some connection at their foundation with the ark, which we cannot now fathom. It is a somewhat cognate symbol and easy transition from the ark to a ship in full and easy sail, steering through the difficulties of events to the destined haven of bliss. Representations under this type are also frequent; and in verse we have lines from Venantius Fortunatus, which are somewhat to the purpose, though in a most wretched style:—

"Opto per hos fluctus animam tu, Christe, gubernas  
Arbore et antennæ velificante crucis:  
At post emensos mundani gurgitis æstus,  
In portum vita nos tua dextra locet."

We have mentioned the richness of synonym and designation by which Christ was lauded in the Eastern World; and the following examples deserve to be preserved for their fullness, as curiosities of literature.

The first is attributed to the famous John of Damascus:—

"Spes, Vita, Salus, Ratio, Sapientia, Lumen,  
Judex, Porta, Gigas, Rex, Gemma, Propheta,  
Sacerdos,  
Messias, Sabaoth, Rabbi, Sponsus, Mediator,  
Virga, Columna, Manus, Petra, Filius Emma-  
nuelque,  
Vinea, Pastor, Ovis, Pax, Radix, Vitis, Oliva,  
Fons, Aries, Agnus, Vitulus, Leo, Propitiator,  
Verbum, Homo, Rete, Lapis, Domus, Omnia  
Christus Jesus."

The second is that in which we have already found the epithet "Lucifer," by Ennodius, bishop of Pavia (511):—

"Fons, Via, Dextra, Lapis, Leo, *Lucifer*, Agnus,  
Janua, Spes, Virtus, Verbum, Sapientia, Vates,  
Hostia, Virgultum, Pastor, Moses, Rete, Columba,  
Flamma, Gigas, Aquila, Sponsus, Patientia,  
Virtus,  
Filius Excelsus, Dominus Deus, Omnia Christus."

The third of these curious assemblages, which could scarcely be verified in any but the Latin tongue, is by a Spanish bishop, Orientius (516):

"Janua, Virga, Leo, Virtus, Sapientia, Verbum,  
Rex, Baculus, Princeps, Dux, Petra, Pastor et  
Homo,  
Retia, Sol, Sponsus, Semen, Mons, Stella,  
Magister,  
Margarita, Dies, Agnus, Ovis, Vitulus,  
Thesaurus, Fons, Vita, Manus, Caput, Ignis,  
Aratrum,  
Flos, Lapis angularis, Dextra, Columna, Puer,  
Mitis Adam, Digitus, Speculum, Vio, Botruo,  
Panis,  
Hostia, Lex, Ratio, Virgo, Piscis, Aquila,  
Justus, Progenies Regis, Regisque Sacerdos  
Nomina magna Deo: Major et ipse Deus."

The biblical reader will at once discern that there is sacred authority for every epithet, and will find doubtless pleasure in the combination; if the Church find in all suitable recollections and admonitions of piety, the Masonic inquirer will find in many much for study and contemplation the greater his experience in the Order.

ORIGIN OF PAYING FOR INITIATION.—The Athenians believed that he who was initiated and instructed in the Eleusinian mysteries would obtain Divine honours after death, and therefore all ran to be initiated. They seemed to think initiation as necessary as the Christians did baptism. Their fondness for it became so great, that at such times as the public treasury was low, the magistrates would have recourse to the mysteries as a fund to supply the exigencies of state.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*past cure*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

## Original Correspondence.

The Editor is not responsible for the opinions expressed  
Correspondents.

### "FREEMASONRY AND JUDAISM."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have lived too long in the world, and have been too long engaged in public writing, to think that I can deal with any subject—historical, religious, political, or moral—without coming into collision with the opinions of some one, however desirous of doing so. But I am sorry, especially, to have incurred the censure of Bro. Buchan, for I greatly respect his acquirements and his capabilities. I cannot help thinking, however, that his feelings carried his judgment captive when he took pen in hand to write what appeared on the above-named subject in last week's FREEMASON. He "can see no proper reason" why I "should so particularly object to Bro. 'W. B.'s' remarks," because, "so far as he can judge, 'W. B.' has just as good a right to enunciate his views in our Masonic paper as has Bro. Carpenter his." I do not deny that right, nor did I object to the exercise of it. What I objected, and still object, to, is the purely sectarian character of those views, and the unqualified way in which "W. B." condemns the opinions and convictions of all religious sects, excepting one. I object to this, not because it offends me, personally, but because it is in violation of that good understanding which we have in Masonry, not to attack, or condemn, or say anything offensive to, any brother's religious opinions, whether he be, as Bro. Buchan says, "Christian or Jew, Trinitarian or Unitarian." But Bro. Buchan avers that I am doing all I can to "support certain sectarian ideas in the columns of THE FREEMASON" while I "deny Bro. 'W. B.' the right to do so." Now, in a perfectly fraternal way, I defy Bro. Buchan to afford a title of evidence of this averment. I defy any one to gather from what I have written whether I am Jew or Christian, Trinitarian or Unitarian. If Bro. Buchan means—and from some of his expressions, I infer that he does so mean—that to assume the Bible to be what it purports to be, a Divine revelation, is sectarianism, then, I plead guilty. But, will he permit me to say, that there is a sectarianism as marked, and as acrid, outside of those who thus accept the Bible, as any that was ever found amongst them. I should be sorry to promulgate sectarianism in THE FREEMASON, or anywhere else; but it is surely as Masonic as it is unsectarian to treat the Bible as I am doing, seeing that we impress upon every initiate, that these "Sacred Writings are to rule and govern our faith."

I do not allege that Bro. Buchan is promulgating "sectarianism," in saying he believes that the latter portion of the xliv. and the xlv. chapters of Isaiah is "a song of thanksgiving," and not a prophecy, although I know it to be a purely gratuitous theory, and without a title of evidence, adopted by those who deny all prophecy, and utterly at variance with the internal evidence afforded by the writer's language and style. Nor do I allege that he is promulgating "sectarian" views, in saying that he "doubts the solidity of my foundation"—that is, the Bible—although there might be more propriety in so saying than in saying that my treatment of the Bible as a "sure foundation," is "sectarianism." But let me say, in a word, that there is nothing in what I have written which does other than put the Christian and the Jew, the Trinitarian and the Unitarian "upon a level;" and that I appeal only to that authority which every Freemason professes to accept as the rule of his faith and conduct, whatever differences may exist as to its interpretation.

WILL. CARPENTER.

### "A MASONIC LITERARY INSTITUTE."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The idea of founding, or of refounding, a Masonic Literary Institute, as expressed by you at page 520, is worthy of the most serious attention. If pro-

perly conducted, it might be of immense value to the Craft. Suppose it were entitled The Masonic Archæological Society, all its members being "Masons." The qualifications for membership being election and the payment of, say, about half-a-crown yearly, so as to make it popular. Over and above M.M.A.S. (Member, Masonic Archæological Society), there might also be F.M.A.S. (Fellow, Masonic Archæological Society), the extra qualifications for which would be nomination and *merit*. Its motto ought to be "Truth;" and if, as a society, the members banded themselves together to seek out, support, and tell the truth, the whole truth, and nothing but the truth, in so far as they were able, the Society would command universal respect. Unless such would be its chief end and intention, better it should not be formed at all. Our London brethren ought to take the lead in this matter, and see about getting it properly started. As its first "job" I would respectfully suggest photographs being taken and distributed to its members of the Sloane MS. 3329, fol. 142. With good wishes for the practical carrying out of the idea,

I remain, fraternally yours,  
W. P. BUCHAN.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Star Lodge, No. 1275.*—On Friday, Sept. 1st, at the Marquis of Granby, Deptford, the installation meeting of this young and most prosperous lodge was held. Bro. W. Ough, P.G.P., P.M., W.M., presided, and opened the lodge. There were also present: Bros. C. J. Hogg, P.G.S., P.M., S.W. and W.M.-elect; H. Keeble, J.W.; J. Smith, P.G.P., P.M., Treas.; F. Walters, P.M., Sec.; H. Crabtree, J.D.; T. R. Darke, D.C.; J. Davis, J. Finch, C. Saunders, J. Fox, W. Okey, A. Farr (M.D.), R. F. Duff, W. H. Trampleasure, E. Townshend, W. M. Bull, W. Kipps, A. Stevens, W. Bell (jun.), E. Harper, J. J. Limebeer, S. Homewood, E. S. Lane, G. S. Elliott, W. Avill, H. J. Clare, and many more. The visitors were Bros. H. Potter, P.M. 11; W. Watson, P.G.S., P.M. 25; S. Adams, 25; T. J. Thompson, 30; E. M. Hubback, P.G.S., P.M. 58, P.M. 140; E. Harris, P.M. and Treas. 73; J. Bagshaw, P.M. 158; G. A. Garnett, W.M. 704; C. G. Dilley, P.M. 1155; W. Buchanan, 12 (S.C.); Nicholas Weekes, P.M. 358 (S.C.); and others. The minutes of the last regular meeting and the minutes of the several emergency meetings were read *seriatim*, put separately, and carried *nem. con.* The report of the Audit Committee (taken as read, in consequence of each member having a balance sheet given him) was unanimously received, adopted, and entered in the lodge minute book. It showed a large balance in the hands of the Treasurer, and no liabilities against the lodge. Ballots, taken separately, were unanimous in favour of the admission of Dr. A. Farr, W. Avill, V. Bell, jun., and E. S. Lane, and being in attendance, were introduced (in the order named) separately, and initiated into ancient Freemasonry in a most impressive, painstaking, and correct manner. Bro. J. Smith, P.G.P., I.P.M., presented Bro. C. J. Hogg, S.W. and W.M.-elect, for installation, and according to ancient custom, he was duly installed W.M. for the ensuing year, appointing as his officers: Bros. W. Ough, I.P.M.; H. Keeble, S.W.; H. Crabtree, J.W.; J. Smith, P.G.P., P.M., Treas. (re-invested); F. Walters, P.M., Sec. (re-invested); T. R. Darke, S.D.; G. Pymm, P.M., J.D.; E. Harper, I.G.; G. F. Guest, D.C.; and J. Gilbert, Tyler. The beautiful addresses were then given, and on the termination of the ceremony a hearty burst of applause proved how well the brethren appreciated the admirable manner in which the ceremony had been performed. A vote of thanks, and the same to be entered on the minute-book, was given to Bro. Frederick Walters, P.M. and Sec., for the admirable, painstaking, and efficient manner in which he had performed his duties as the Secretary of the lodge. A similar vote was given to Bro. W. Ough, P.G.P., I.P.M., for his kind, valuable, and most useful present of three large handsome tracing-boards, and also for his services in rendering the installation ceremony in such an efficient manner. Afterwards, at the termination of the banquet, the W.M., on behalf of the lodge, presented Bro. W. Ough with three diamond studs, very handsomely mounted, of the value of ten guineas, in lieu of a Past Master's jewel, which had been unanimously voted to him from the lodge funds, at the last regular meeting, as a slight recog-

nition of his very many essential services rendered to the lodge, and for the admirable manner he had presided over the lodge, during his year of office, as the Worshipful Master. Bro. Nicholas Weekes, P.M. 358 (S.C.) being unable to stay to the banquet, in consequence of his having to return to Australia (*via* Southampton) on that evening, expressed his gratitude for the kind, fraternal, and welcome manner he had been received at the lodge as a visitor, assuring them he would convey to the members of his lodge at Sydney, on his return, how pleased he had been with his reception. He expressed the pleasure he felt at witnessing the excellent manner in which all the ceremonies had been worked.—Bro. J. Smith, P.G.P., P.M. and Treas., gave a notice of motion—"That the future meetings of the lodge be held elsewhere." Several candidates were proposed for initiation at the next meeting of the lodge, and two members' resignations were accepted with regret, when the lodge was closed. The banquet was held at Anderton's Hotel, Fleet-street, and nearly forty brethren sat down. It was served under the superintendence of Bro. W. Smith, who was, as usual, successful in pleasing all with his unremitting attention. Bro. Mackney's singing was as good as ever. The brethren separated early.

#### PROVINCIAL.

*HERTFORD.*—*Hertford Lodge, No. 403.*—An emergency meeting of this lodge was held on Tuesday evening, 29th ult., at the Town Hall, Hertford. The brethren present were H. B. Hodges, W.M.; J. R. Cocks, Treas.; T. S. Carter, Hon. Sec.; C. P. Wyman, I.G.; A. S. Neale, D.C.; C. Drummond, I.P.M.; S. Austin, P.M.; E. Salisbury, H. Campkin, J. Boatwright, W. P. Willson, W. Warrenner, F. Taylor; visitor, Bro. A. H. Bryant, W.M. 12. Bro. J. Harrington was passed to the second degree, and the Rev. Lewis Deedes (rector of Brantfield), Mr. Pilcher Page (Hertford), and Mr. Fredk. Fountain (of the merchant marine service) were severally initiated into Freemasonry.

#### ROYAL ARCH.

##### METROPOLITAN.

##### *Rose of Denmark Chapter, No. 975.*

The quarterly meeting of this chapter was held at the Star and Garter Hotel, Kew Bridge, on Saturday, the 2nd inst. Comp. G. Powell, Z., presided, supported by Comps. Pendlebury, P.Z., as H.; T. Price, J.; R. W. Little, P.Z., S.E.; H. G. Buss, P.Z., Treas.; W. Dodd, S.N.; J. E. Walford, P.S.; J. Newton, C. Braid (Organist), G. C. Banks, E. Collins, J. Owens, D. A. Chudleigh, J. B. Poole, J. Arnold, G. Everett, and T. H. P. Hartley. A ballot was taken for a candidate, after which a conclave of Installed Principals was formed, and Comp. Tanner, H.-elect, was installed in the second chair by Comp. Little, P.Z. The chapter was then closed, and the companions sat down to one of Comp. Banks' best banquets. Due honour was rendered to all the loyal and Masonic toasts, and for that of "The Visitors" Comps. W. Long, Z.-elect 1056, and T. B. Yeoman, 22, responded.

#### ORDERS OF CHIVALRY.

##### RED CROSS OF CONSTANTINE.

##### *Original or Premier Conclave of England.*

This conclave met on Monday, the 4th inst., at Freemasons' Tavern, Great Queen-street, when, in the unavoidable absence of Sir Knight Angelo J. Lewis, M.P.S., the conclave was opened by Sir Kt. Marsh, P.S. There being no business upon this occasion the conclave was closed, and the knights, to the number of fifteen, sat down to an excellent banquet and enjoyed a very pleasant evening.

#### SCOTLAND.

##### GLASGOW.

An emergency meeting of the Neptune Lodge, No. 419, was held on Wednesday, 30th August, for the purpose of conferring the three degrees on Captain Thomas Osmont and Philip Verlide, his mate, both of Jersey, who were about to leave this part. The ceremonies were very ably rendered by the R.W.M., Bro. Alexander M'Dougall, and his officers, Bros. J. Scott, S.W.; William Donaldson, acting J.W.; J. Quigley, Sec.; and W. Dubie, acting as Deacon. After labour the brethren partook of refreshment. The R.W.M., in a neat speech, proposed "The Health of the Initiates," which was briefly responded to by Bro. Captain Osmont. Bro. Weightman, P.M., proposed "The Health of the Visiting Brethren," which was responded to by Bros. Irving (of Belfast Lodge), Batel (of 87,

Manchester), and G. W. Wheeler (of 73), all of whom highly praised the excellent working of the R.W.M. and his office-bearers, and spoke highly of the Neptune Lodge, which is principally composed of those interested in shipping.

The usual monthly meeting of the Caledonia of Unity Chapter, No. 73, was held in the Masonic Hall, Buchanan-street, on the 29th of August. The principal business was the nomination of office-bearers for the ensuing year. Comp. D. Gilchrist was unanimously proposed for re-election as Z. For the chair of H. there were two candidates—Comps. T. Findler and G. McDonald. For that of J. it was unanimously voted to Comp. G. W. Wheeler, as was the case with the remainder of officers, except 3rd Sojourner. Amongst the visitors were Comps. Morrison and Comming, from the State of Michigan, who have received high honours in their own State and in Canada, both in the K.T. and Craft, and have taken the 3<sup>d</sup> of the A. and A. Rite. They were cordially received, and expressed their acknowledgments of the fraternal greetings they had received here and elsewhere since they left their adopted home.

#### NEW GALLOWAY.

On Tuesday, the 22nd ult., Lodge St. John, No. 494, held its usual monthly meeting. After having been opened in due and solemn form by the R.W.M., Bro. D. Millman, P.G.S.D., Wigtownshire and Kirkcudbright, the minutes of the previous meeting were read and confirmed. Bros. J. W. McGill, J. Vine, and C. Blood, who were unable to attend at the installation meeting, were then installed as Depute Master, Director of Music, and Bible Bearer, and invested with the respective jewels of office. After they had returned thanks for the honour which had been conferred upon them, the lodge was opened in the second degree and Bro. McMichael having requested an advancement was duly examined by the Dep. M. and found worthy. The candidate having retired for the purpose of being properly prepared by Bro. J. B. Morgan, the Lodge was opened in the third degree, and on his readmission the ceremony of raising was admirably performed by the R.W.M., assisted by the Dep. M. The latter's rendering of the air and recitative "Remember now thy Creator" added considerably to the solemnity of the rite. The Lodge having been closed down to the first degree, the R.W.M. proposed a vote of thanks to Bro. C. Blood, for his present of a lamp for the third degree: this was carried unanimously. Nothing more appearing for the good of Freemasonry in general or this lodge in particular, it was closed in due and solemn form.

On the following day the brethren met to celebrate their annual festival. The lodge having been opened in the first degree, Bro. McMuldrow took the oath *de fidei* and was installed as Sub. Master. Bro. Blood acted as S.W. in the unavoidable absence of Bro. McAndrew. The brethren and visitors (amongst whom were Bros. Cranstoun, P.G.S.W. and P.M.; Clarks, P.G.I.G. and P.M.; McKenzie, Clegg, &c., St. Cuthbert's Lodge, No. 41, Kirkcudbright; Maxwell, acting R.W.M., Gordon, S.W., Pearson, &c., of St. Johns, No. 189, Castle Douglas; Ritchie, P.M., and Sandown, Treasurer, "Granite Union," No. 480, Dalbeattie), were then called by Bro. Turner, J.W. from labor to refreshment, and did ample justice to a most excellent banquet, supplied by Mr. and Mrs. Robb, of the Cross Keys Hotel. The cloth having been withdrawn, the R.W.M. proposed "The Holy Lodge of St. John" (in silence), followed by "The Queen and Craft," which was duly and right-loyally honoured, and "The Prince Steward of Scotland and Members of the Royal Family." Bro. J. W. McGill, Dep. M., proposed "The Grand Lodges of Scotland, England and Ireland," which, like its predecessors, was received with Masonic honours. Acting S.W., Bro. Blood proposed "The Provincial Grand Lodge of Wigtownshire and Kirkcudbright," which was replied to by Bro. Cranstoun, P.G.S.W. The R.W.M. proposed the toast of "The Visiting Brethren," coupled with the name of Bro. J. H. Maxwell, acting R.W.M., St. John, No. 189, who replied.

Several brethren contributed to the harmony of the evening, by singing some good songs. A vote of thanks was proposed to the Stewards, Bros. McKelvie, Johnstone, R. McGill, and M. Michael, for their careful and assiduous preparations.

After the toast "Happy to meet, sorry to part," &c., had been given, the final toast was sung in a masterly style by Bro. J. W. McGill, Dep. M., Bro. Vine, Di. Mus., not only in almost every instance accompanied the various singers, on the harmonium, but he played several selections, classical and sentimental, with most exquisite taste, and also sang two comic songs with great gusto; in short his performances each year cause the brethren much regret that he is not able to be present at each meeting of the lodge. The repast having been finished, the brethren after having spent several happy hours were called from refreshment to labour, and the lodge was duly and regularly closed by the Dep. M., who had assumed the chair of K.S., the R.W.M. having retired with the visiting brethren..

### Foreign Masonic Intelligence.

#### DISTRICT GRAND LODGE OF BURMAH.

At a Regular Communication of the District Grand Lodge of British Burmah, under the Grand Lodge of England, held at Freemasons' Hall, on Tuesday, the 14th day of March, 1871, the following brethren were present: W. Bros. H. Krauss, P.M. 1268, D.G.S.W., presided as D.G.M.; C. Pascal, P.M. 614, P.D.G.S., as D.D.G.M.; Jos. Dawson, W.M. 832, P.D.G.S., as D.G.S.W.; E. Hopper, W.M. 614, as D.G.J.W.; B. Samuel, J.W. 832, as D.G.S.D.; H. Godbier, 832, as D.G.J.D.; C. B. Cooke, S.W. 832, as D.G.; W. D. Cruickshank, 1268, D.G. Sec.; S. Andrews, Sec. 614, as D.G. Tyler; Bro. M. Appavoo Pillay, Treas. 614; &c.

The D.G. Lodge was opened in form at 6.45 p.m.

The G.D. Secretary reported the receipt of apologies from the under-named brethren for non-attendance that evening:—W. Bros. J. C. Brindley, D.G.S. and J. Petley, D.G.J.D.

The minutes of the Quarterly Communication of 27th December, 1870, having been printed and circulated, were read, as read and confirmed.

Wor. Bro. H. Krauss, D.G.S.W. officiating as D.G.M., read a letter from R.W. Bro. Spearman, Dy. District Grand Master (dated 25th February, 1871), intimating to the former that the powers and duties of D.G.M. would now devolve upon him as he (the Dy. D.G.M.) had left British Territory.

The following report of the proceedings at a meeting of the Board of General Purposes held on the 25th of February 1871, was read:—

"1. The proposed by-laws of the D.G. Lodge, were read and passed and the Secretary instructed to send copies to each of the Lodges in the Province for approval.

"2. The Board then took up the question as to the later proceedings of Lodge "Astrea" which was referred to by the last Quarterly Communication, and in connection therewith the President submitted a memorandum received by him from the Dy. D.G.M. shewing the nature of irregularities which had taken place in the working of the lodge referred to; whereupon the Board having regard to the serious nature of these irregularities, instructed the Secretary to prepare an abstract of them for submission to the D.G. Lodge at the next Quarterly Communication.

"3. A letter was read from certain members of Lodge "Astrea" and other brethren resident in Thayermyo dated 14th February, stating (1st) that the period for which a license had been granted to carry on the lodge, pending search for the lost warrant, had now expired, and (2nd) that the warrant could not be found; also begging the R.W.D.G.M. to grant a fresh license to enable them to work the lodge until such time as a fresh warrant, or a duplicate of the old one, could be obtained from the Grand Lodge of England. In the same letter application is made for the return of the minute book and Treasurer's account book, to enable the writers to recover the outstandings and pay off the debts of the lodge. The Board having considered the contents of the above letter instructed the D.G. Secretary to inform the writers in reply, that on receipt of a letter addressed to the Grand Lodge of England, signed by not less than seven Master Masons of their number, narrating all the circumstances connected with the loss of

the Warrant of Lodge "Astrea" and soliciting the Grand Lodge to issue a duplicate of the same, or to grant a fresh one, the D.G. Lodge would be prepared to grant a Dispensation to enable them to carry on the lodge pending the reference to the Grand Lodge of England.

"4. The question of a memorial of the late R.W. Bro. Greenlaw was discussed, and it was unanimously resolved to suggest to the District Grand Lodge the expediency of addressing a circular to all the District Grand Lodges in India, and to all the lodges in the province, inviting their co-operation and assistance in carrying out the object in view, leaving it to be decided hereafter by a committee of the subscribers what kind of a memorial should be adopted.

"The District Grand Secretary was instructed to prepare an estimate of the cost of District Grand Lodge regalia, &c., and to submit it to the District Grand Lodge as soon as possible.

(Signed)

"H. KRAUSS, President of the Board."

The District Grand Secretary reported that copies of the proposed by-laws of the District Grand Lodge had been forwarded to all the lodges in the province, as well as to all the members of the District Grand Lodge for approval, but that no expression of opinion regarding them had yet come to hand; whereupon it was proposed by Wor. Bro. Krauss and seconded by Wor. Bro. Dawson that the proposed by-laws be at once adopted and confirmed by the District Grand Lodge. (Carried unanimously.)

With reference to the portion of the foregoing report regarding Lodge "Astrea"—Wor. Bro. Krauss read the following memorandum of the charges against that lodge:—

"There appear to have been numerous irregularities in the working of this lodge.

"1st. In the absence of any warrant beyond a dispensation telegraphed by the late Rt. Wor. Bro. Colonel Greenlaw, District Grand Master, no steps appear to have been taken by the lodge to get the telegram confirmed, nor is the telegram itself in existence so far as can be ascertained. Then it was the duty of the lodge to get a duplicate warrant or a new one, but no steps seem ever to have been taken to this end.

"2nd. The irregularity of the dates of meeting of the lodge. Emergent meetings seem to have been held without any emergency being shown in the minutes to necessitate them, in some instances within a day or two of each other, and candidates appear to have been balloted for at these meetings without the notice of seven days required by the Constitutions."

3rd. The later records of the minutes of the meeting do not contain any record of the names of members present, beyond a memo "refer to Tyler's book," which in opinion of the board is an irregular and reprehensible proceeding.

The proceedings of the Board of General Purposes with regard to the lost warrant of Lodge "Astrea" were confirmed by the District Grand Lodge.

The recommendation of the Board of General Purposes in regard to the proposed memorial of the late District Grand Master, Rt. Wor. Bro. Colonel Greenlaw, was adopted in its entirety.

A Committee composed of the members of the Board of General Purposes was appointed to prepare a statement of the accounts and to report on the financial position of the District Grand Lodge.

The District Grand Secretary reported the receipt of copies of proceedings of District Grand Lodge Communications as follows:—1st, From District Grand Lodge of Bengal, dated 27th December, 1870. 2nd, From District Grand Lodge of Punjab, dated 14th January, 1871. He further reported that the former was accompanied by a letter from the District Grand Secretary of Bengal, calling attention to a paragraph in the proceedings, having special reference to the lamented death of Rt. Wor. Bro. Greenlaw, District Grand Master British Burmah.

The above letter and paragraph of the proceedings alluded to were read, whereupon it was proposed by W. Bro. Krauss and seconded by Bro. Cruickshank, that a letter be addressed to the District Grand Lodge, Bengal, acknowledging the expression of condolence with this District Grand Lodge in the loss of its District Grand Master.

The Wor. Bro. Krauss, reported that since the date of the last quarterly communication a dispensation had been granted to Lodge "Victoria

in Burmah" No. 832, under clause 2 paragraph, 9 of the Constitutions, for the purpose of initiating Mr. Larkings as a serving brother.

The Secretary read a letter from Bro. Brase, Editor of *Masonic Record*, Bombay, dated 1st March, 1871, accompanied by a letter from the widow of the late Wor. Bro. Henry Wickham appealing for relief; whereupon it was proposed by Wor. Bro. Dawson, seconded by Bro. Samuel, and carried, that a donation of Rs. 100 should be granted from the general funds of the District Grand Lodge.

There being no further business to be brought forward, the District Grand Lodge was closed in form at 9 p.m.

#### TURKEY.

Address delivered by the R.W. Bro. John P. Brown, D.G.M., at the District Grand Lodge of Turkey, held at Constantinople on Friday, 17th March, 1871:—

Brethren,—We must all feel deeply grateful to our Divine Master, the Great Architect of the Universe, for the innumerable mercies which we have received from Him since our last regular Communication.

Another cycle of time has passed away; the four seasons of the year have succeeded each other; Spring, Summer, Autumn, and Winter, have each followed the commands of their Omnipotent and Omniscient Creator, and we now, once more, merge upon the renewed youth of nature, deeply impressed with the Wisdom, the incalculable immensity of the grandeur of our Creator's works, which we, as Freemasons, attempt humbly to symbolise in the little world called by us our Lodge.

According to His universal laws, decay and death have also surrounded us, whilst we have been still permitted to live. We have mourned over the desolating strifes among our fellow-beings, and deplored the wretchedness and misery which these have inflicted upon so many once happy families. We have mourned over the departure of Masonic brethren, some of whom perished here during the late conflagration in the endeavour to perform the noblest of deeds, namely, the preservation of the lives of their fellow-creatures; of relatives and friends who have entered upon another sphere of existence, far superior, we trust, to that of this short life; and we all look forward to the future with the profound interest which is inherent to, and inseparable from, all mankind, even the most doubting, whose lives are spent in a perfect dependence upon their clement and merciful Divine Master.

In response to that feeling which is in the heart of every true Mason, we have exerted ourselves during the past year to effect all the good to our fellow-men within our limited means. He, who is not unmindful of the wants of His creatures, has enabled us to succour some of those who needed our assistance, and we have deeply regretted that we could not do more for the unfortunate. In this we have only endeavoured to act up to the great principle of Charity which forms the basis of our Fraternity, though exercised as silently and invisibly as are all Divine Providences.

There may be some who will believe that I thus allude to the mysterious ways of the Great Architect of the Universe, and that others of my preceding remarks refer to the future life of man, which is hidden, with infinite wisdom, from his human vision and comprehension. There may be those who believe that what we do not see and know around us has no real existence. Some may, most illogically, mistake the result for the cause; or who, in other words, imagine that no cause is needed, and that all things in this world are, in themselves, self-existing and self-reproductive. Brethren, over those, if there indeed be any, we cannot but shed a tear of mournful regret, for they can have no community of thought and feeling with us in our little symbolic world, where we fully recognise the hand of our Divine Master in all things; nor can we expect to meet them, hereafter, in that vast other world, where we shall all be summoned to render an account of our works to Him with whom there is neither East nor West, time nor space, and from



whom emanate all true Light and knowledge. Though so many cycles have passed away, I may add, mankind is still much in darkness, whilst it is indubitably true that even the most unbelieving in a Divine Providence, which certainly overrules all things for good purposes, are anxiously in search of knowledge, figuratively called by us Light, the flame of which, by its pointing upwards, was considered an ancient emblem of Immortal Life. Seven thousand three hundred and seventy-nine years have now elapsed since, with our present degree of knowledge of the World's chronology, mankind commenced here to exist, and since then, like the inferior creature which works its way upwards to the surface of what, to it, is so incomprehensibly vast on earth, in search of light and warmth, without which it could not exist. Man also, in obedience to an impulse which we may surely name a mystical, or mysterious, command of the Divine Master, has been by degrees working upwards to better and purer knowledge of the sublime Great Cause of all light and life,—labouring to attain to a comprehension of the marvellous works of the Great Architect of, not only this, insignificant world, but also those innumerable, and far superior other worlds, which, though within the scope of our vision, are too remote for our present means of comprehending them. In the view of such incalculable vastness, power, and omniscience, how can we, insignificant beings, expect to reach more than a faint degree of knowledge of Him, in whose sight we are all, corporeally, but little more than the creature just alluded to? All creatures which breathe the breath of life are, it cannot be denied, endowed with reason and intelligence, or what is usually called instinct. With some, this is limited to the preservation of their corporeal existence—shortlived as it is—and they seem to have no thought, nor means of perpetuating knowledge; whilst it would also seem with man to be a duty attached to his superior degree of intelligence, to labour for its acquisition and increase, and to leave it as an inheritance to those who succeed him. Above all, it is likewise a natural obligation to man to promote the welfare rather than the unhappiness and destruction of his fellow-creatures. Are these not so many evidences of the immortal nature of human intelligence and its fruit—knowledge?

In our pride, we are apt to call this *our* world, and to consider the starry host above us as created to light *our* steps by day and night. We are prone to suppose that all things were made for *our* use, by the Great Architect of the Universe, and for the various other creatures which inhabit it together with us—all having an equal right to light and life. Perhaps this arrogance in man arises from the innate conviction which no one can suppress, of the immortal character of his soul, so far superior to all material and animal nature, and of its imperishable character. If this be the case, what a weighty responsibility must rest upon each and every one of us, for the use which we make of our present existence, of one intellectual gifts, and for the degrees of knowledge which we are, individually, enabled to possess of His sublime works, and our duties to each other!

These remarks, Brethren, are particularly applicable to us all, as Freemasons. The portal of the Lodge opens to us a vast field for reflection and enquiry, far beyond the possession of our simple conventional words and signs, which, strangely to add, create the mistrust of the uninitiated. It is in consequence of our inability to measure works, all created and existing with so much beauty and harmony and, when properly understood, found to be as regular as the most perfect lines of architecture, to explain them, as we yet know them, by the often inefficient terms of speech, that we, under the name of Freemasons, endeavour to portray them in symbols and in allegories. When words are incompetent to demonstrate our ideas, we endeavour, as it were, to picture them to our vision. Around me I behold an imitation world. Beneath me is the world's rugged and varied surface; above me, the starry firmament; and, what we call the "Cardinal Points" are around me. Paganism, which taught to man in the spring time of life the adoration of the sun in the East, the

moon, and the stars, is now far behind us, replaced by the symbolic all-seeing eye, of their Creator. Mythology, which deified and embodied each of these stars of our symbolic firmament, beautiful and touching as it was, has been swept away by revealed knowledge, and, arrogant man, who dared to aspire to be a god—thanks to the merciful teachings of Divine inspiration and revealed light—has now being led to a knowledge of his own insignificance, and of the existence of the only *One* God!—one Divine Master—the Great Architect of the Universe.

Amid the imaginative and often erring philosophy of the scholars of our time, let us continue to labour and hope for the acquisition of still brighter light—for Freemasonry comprises every branch of science and knowledge of the arts. Let us hold to revealed truth as the mariner clings for safety and confidence to the compass which, notwithstanding the various powers of attraction and repulsion, ever points, by Divine command, to the north star as his guide. And, when this life is terminated, and we pass over, what is figuratively called, the "dark river," let us hope to enter upon a vast existence of purer light,—brighter by far than any we have ever seen here—and be nearer to Him who overrules all things for the wisest and best of purposes, in the pleasing hope of having done our work well here, and of being permitted to become members of that great Lodge above, there to hold together a *Communion*, which, if I may be permitted to use the expression, is symbolised this evening in our annual reunion on the occasion of the renewed existence of Nature, called Spring.

I have been requested by many of our brethren to promote the establishing of a "Lodge of Instruction" amongst us, in connection with the District Grand Lodge, in which the members of all the lodges may impart knowledge to each other on the real objects and scope of Freemasonry. I have done this with much pleasure, in the belief that it is greatly needed, and will tend to the advantage of our order in many respects. Though we have before us the *Tressel Board* as a symbol of nature and revelation; the *Rough Ashlar* as an emblem of an untutored mind and to point out the commencement of our speculative work; the symbolic pillars at the portal of our emblematic Temple and World; and moreover the "Starry Host" to light our paths, many of us are ignorant of the great truths which these are designed to impart to those who seek for instruction in Freemasonry. I trust that the Grand Lodge of England will be pleased to grant our petition. So as to render such a lodge all the more efficient, I cannot too strongly recommend also the gradual formation of a Masonic Library, composed of such books and periodicals, in various languages, as refer to our order, and that fixed periodical meetings be held here in strict accordance with its rules and regulations. I hope that the younger brethren who meet here will be able to learn something more than the forms of the Ritual and the ordinary signification of the material objects which they behold in a lodge, and be enabled to penetrate the real signification of both and retain them in their minds and hearts. If this be the result, they will hereafter be able to form a correct estimate of the great bearings of Freemasonry upon the life of man during all the seasons of his short cycle of existence in this world, as well as more fully to appreciate those indubitable truths which are taught by a careful study of the works of his Divine Creator; all leading onward and upward to the Great Architect of the Universe, typified in the construction of this humble lodge. Would it not also be well to add to this something of a general literary character, so that, from time to time, lectures may be delivered on the various subjects of the arts and sciences and the progress mankind makes in useful knowledge? Such an arrangement would tend to promote the best interests and welfare of our Order and sustain it in public opinion. Let it be impressed upon the minds and affections that the basis of our Order is a perfect liberality in matters of religion and nationality, and the great *Charity* which mankind should ever cultivate for each other—charity for the faults of others, their human weaknesses and

their deficiencies, with, however, an anxious desire for their correction. This is a sentiment akin to the great mercy of our Divine Master towards all of His creatures, and which, when acted upon in the working of our lives, causes us to approach Him, whilst a neglect of it separates us from Him in spirit. We are taught by the highest principles of humanity to love each other, but nowhere to love ourselves. Whoever labours for the wellbeing of his neighbour, cannot fail to endeavour to offer him a corresponding good example in his own life, and Freemasons can never expect to be respected if they be not known to be honest, upright, moral, and temperate men,—free from all degrading excesses. This, therefore, should not be neglected in the teachings of the "Lodge of Instruction" now proposed. By this means, also, those who are not Freemasons will be instructed and enabled to judge of us without prejudice and mistrust, and learn to love and esteem us by our works and the lives we lead.

I feel it a duty to invite the particular attention of the W. Masters of the Lodges, and, through them, of the brethren generally, to the great prejudice done to our order by discussions on Masonic matters outside of the Temple. This should certainly not be done. It is, strictly speaking, contrary to our regulations, and must impress strangers unfavourably towards us. I trust, therefore, that all will be more guarded on this subject in future.

There is yet another matter to which I am obliged, very reluctantly, to make some allusion. The regulations of the Order regarding the charities of the private lodges, and the claims of those applying for aid and assistance, are too well known and defined to require more than allusion to them. These, nevertheless, have been, in some cases, disregarded. I have, therefore, to request that all applicants be required to comply with them before their requests be acted upon by the lodges. I also apprehend that some persons misapprehend the true character of Freemasonry, its purposes, and its duties, and do seek admission to it from motives, more or less, of an interested nature. This is contrary to their primitive declaration, and their subsequent course casts a shade over their vows. They seem to think that the benevolence of their brethren, individually as well as collectively, in the lodge *must*, as a matter of course, be bestowed upon them, and that out of the lodge the same principle may be freely invoked, disregarding of the consequences to the interests of the party or parties appealed to. Such a pretension, if persisted in, is calculated to destroy that harmony and respect for each other, which should ever exist between Freemasons. The very limited means of the lodges are always used for the purposes for which they are designed, and great care is required, by the regulations, in the use of them. Any misconception on the subject should be corrected in each and every case which occurs. All appeals for assistance beyond the lodge belong to the ordinary benevolences, concerns, and transactions of life and must, properly, be treated as such, and may be granted or refused by the brother to whom they are addressed, without at all exposing him to reproach. Were it otherwise, the most serious consequences might ensue to the honour, the probity, and the reputations of our brethren, who should never be called upon to jeopardise them, at well as the welfare and happiness of their own families, for the promotion of enterprizes and schemes, however plausible, of any one. Whenever any of us can aid a worthy brother by our personal recommendation or private intercession on his behalf it is our duty to do so, but always, however, with prudence and discretion so as not to carry out in private life what we would condemn in our Masonic intercourse.

#### NEW ZEALAND.

##### *Consecration of a Royal Arch Chapter at Hokitika.*

The consecration of the Royal Arch Chapter of Westland took place on Monday, June 26th, at the Masonic Hall, Hokitika, under letters patent from the Earl de Grey and Ripon, autho-

rising the Past Principal, Comp. John Lazar, to constitute a Royal Arch Chapter, to be attached to the Royal Pacific Lodge, No. 1129, Hotitika, under a charter from the Grand Chapter of England. Comp. A. H. Gordon was installed as Second Principal, and Comp. J. Shephard as Third Principal, after which the chapter was opened in due form, and nineteen brethren of the Craft were exalted to this sublime degree.

Every care and attention had been paid to render the decorations and paraphernalia of the chapter as effective as possible. On the north and south sides were the distinguished ensigns of the twelve tribes of Israel, while on each side of the canopy, at the east, were placed the standards of the four divisions of the Army of Israel; the latter were beautifully painted on satin, the former on zinc, and were supported on staves elaborately gilt. The robes worn by the three Principals were of crimson, purple, and blue, richly interlaced with white satin. The sceptres were of pure white and gold, surmounted by a crown, a mitre, and "the all-seeing eye." In fact, the *tout ensemble* was most imposing, and we are informed that the ceremony was performed in a most impressive manner by all who officiated.

An adjourned meeting of the Chapter was held on the evening of June 28th, when twenty candidates were set down for exaltation.

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**METROPOLITAN MASONIC MEETINGS**  
For the Week ending September 16, 1871.

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

**MONDAY, SEPT. 11.**

- Mark Lodge, St. Mark's, Masons' Tav., Mason's Avenue, Basinghall-street.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, SEPT. 12.**

- Lodge 548, Wellington, White Swan, Deptford.
- " 1269, Stanhope, Thicket Hotel, Anerley.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
- Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.

**WEDNESDAY, SEPT. 13.**

- Committee R. M. Benevolent Institution, at 3.
- Lodge 13, Union Waterloo, Masonic Hall, Woolwich.
- " 87, Vitruvian, White Hart Hotel, College-street, Lambeth.
- " 1216, Macdonald, Head Quarters First Surrey Rifles, Brunswick-road, Camberwell.
- " 1228, Beacontree, private rooms, Leytonstone.
- Chap. 1260, Hervey, Iron School Room, Moore Park, Waltham Green.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction (228), Bull & Gate, Kentish Town-road, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.
- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

**THURSDAY, SEPT. 14.**

- Lodge 1076, Capper, Marine Hotel, Victoria Docks, West Ham.

- Lodge 1227, Upton, Spotted Dog Tavern, Upton.
- " 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.
- " 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.
- Chap. 72, Royal Jubilee, Horns Tavern, Kennington.
- " 619, Beadon, Greyhound Hotel, Dulwich.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, SEPT. 15.**

- Chap. 176, Caveac, Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggeridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, SEPT. 16.**

- Stat Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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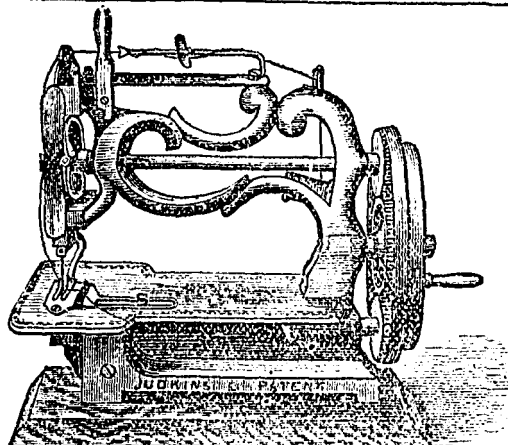
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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.  
XVII.

Religion and philanthropy are inseparably united. He who wrote, "If a man love God, he will love his brother; also," wrote that which must approve itself to every man's judgment. It is a proposition that admits of no denial. What is religion? The love of God. What is philanthropy? The love of man. In both, the affection, if it exists, must exemplify itself in action. Love to God exhibits itself in serving Him; that is, in worshipping and obeying Him—doing what He enjoins, and avoiding what He prohibits. Love to man exhibits itself in sympathy, and in rendering active service on his behalf—in relieving his wants, when within the compass of our power. In both cases it is a reasonable service. If a man says he is religious, and is deaf to the claims of his fellow-man, he is but a pretender. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" If men or people exhibit a zealous activity in promulgating the knowledge of God, by circulating His written revelation; by expounding and enforcing its doctrines; by becoming, in a word, His messengers or missionaries, making Him known where he is not already known, putting down idolatry, and everything which exalteth itself against Him, while they are indifferent to the distresses or wants of individual men, they fall under the just condemnation pronounced upon those who affected to be zealous in attending to the word of the Lord, and showing much love to Him, while their hearts went after covetousness (Ezek. xxxiii. 30-32, &c.) If Israel, then, is to raise up a standard to the nations, making known the True God, and inviting men to love and serve Him, they are to be animated by the love of their fellow-men, as they are animated by the love of God. And we shall see the proof of the one as of the other; that is, in their works. "Brotherly love, relief, and truth" will be combined. Religion and philanthropy will go hand in hand. Of Israel, in their new state, this was predicted, in one of the most impressive, and, as to style and construction, one of the most perfect pieces of Isaiah's writings (chap. lviii.) After solemnly reproofing Israel for her sins, especially for her hypocrisy, the people are introduced as making confession, and deploring their wretched condition, as

the fruit of their wickedness. Then comes the Divine promise, that they shall be delivered—that their light shall break forth as the morning, and that their righteousness shall go before them. Here is what was required of them, and what, having entered upon, the blessing was realised: "Is not this the fast which I choose? to dissolve the bonds of wickedness; to loosen the oppressive burthens; to deliver those that are crushed by violence; and to break asunder every yoke? Is it not to distribute thy bread to the hungry; and to bring the wandering poor into thy house? When thou seest the naked that thou clothe him; and that thou hide not thyself from thine own flesh" (ver. 6, 7). If the Anglo-Saxons are really of the Israelites, this must be one of the most marked of their characteristics; and that it is so the world not grudgingly testifies. England stands foremost of all nations in its works of philanthropy, but other members of the great Saxon family take part in the Divine work—for such it is. To speak of England, first. May we not refer to the millions we have expended, and the sacrifices we have made—not always wisely and well, it must be admitted—on behalf of the oppressed and trodden-down, in almost every part of the world? What is our National Debt, but a standing proof of that fact? It was not to achieve territorial conquests, though we necessarily made some; it was to defend peoples against their invaders, and for the maintenance of their independence, that the wars involving such an expenditure of blood and treasure were waged from 1793 to 1815. We may have made many mistakes, and may have done some wrong, as I believe we did; but the motive was not a selfish one. For twenty-two years we fought as if for our own existence. An eloquent American testifies, that "The stability of England is the security of the modern world. If the English race were as mutable as the French, what reliance?" he asks, but he adds, "The English stand for liberty. The conservative, money-loving, lord-loving English are the liberty-loving; and so freedom is safe, for they have more personal force than any other people. The nation always resist the immoral action of their government. They think humanely on the affairs of France, of Turkey, of Hungary, of Poland, and of Schleswich Holstein, though sometimes overborne by the state-craft of their rulers." How often have we interfered—too often, perhaps—though some tell us that we now often stand aloof when we should interfere. Be that as it may, the page of history gives abundant proof of the fact, that, in every international quarrel or difficulty, the voice of England is heard, and is never treated with lightness. And as England has ever evinced sympathy, and often afforded help, at great cost to herself, to foreign nations and peoples struggling against internal or external oppression, so she has afforded an asylum to all exiles, without distinction of race or nation, who have either been expelled from their own country, or have expatriated themselves, for political reasons. As Dr. Fischel, in his work on the English Constitution, observes, "not only has England afforded an asylum to foreigners, at all times, but she has likewise abstained from legislating to oppress them." This is true, upon the whole, but it is not to be denied, that, at times, some of our kings have emancipated themselves from our humane laws and customs towards strangers, and that there have been occasional exhibitions of jealousy, by the mercantile community, and efforts made to restrict the liberty of foreigners in regard

to trade and commerce. The fact, nevertheless, remains, that one of the brightest jewels in the crown of England is her sympathetic treatment of oppressed foreigners. Other Saxon nations participate in the honour, but she stands foremost of all.

But this philanthropic spirit and conduct may be said to cost England nothing. But her deeds of active philanthropy and benevolence are of great magnitude. The kingdom is literally covered with evidences of them; and the sums voluntarily contributed to sustain institutions of various kinds are prodigious, and excite the admiration of the world. The charitable institutions of London, alone, acknowledge the receipt of voluntary contributions amounting to about two millions and a half sterling, annually; independent of numerous and munificent donations. The *Lancet* has recently been at the pains of ascertaining how many donations of £1,000, anonymous or otherwise, have been given to the metropolitan hospitals, within the last five years. Its list may not be quite complete, but it cannot be far off. These donations appear to have been seventy-one in number, the greater part from anonymous benefactors. In addition, there were gifts, which brought the total up to £89,000. I have just cast my eye upon an appeal on behalf of St. Thomas' Hospital. The new building, it seems, has cost £590,000, exclusive of fittings, museums, furniture, &c. The former had been paid for, and the appeal was for funds to pay for the latter. The response was contributions amounting to £15,000, exclusive of gifts to the hospital and chapel, by the President and others. In the same day's *Times* appeared advertisements stating that the contributions to the Bishop of London's fund, for building churches and supplying the means of worship where needed and called for, amounted to £439,821, and was still progressing; and that the fund for the relief of those who had suffered through the loss of the Captain had reached £56,000. Every week, too, brings before the readers of the public journals, considerable amounts bequeathed by deceased persons to charitable institutions; and if to these we could add the large sums dispensed in private charity, and given to numberless associations which do not find a place among public institutions, the amount dispensed in charity, in the metropolis, alone, would be seen to be immense. And then come local provincial charities, such as hospitals, asylums, dispensaries, and schools of various kinds, in almost every city and town, throughout the United Kingdom—all the fruits of philanthropy. Could we but add the amount of these to the metropolitan charities, the sum would be almost incredible. Nor can we omit to notice our national poor-rates, which in the year last past (1870) amounted to no less than £7,644,309, being about £30,000 less than in the previous year. By many, this is not regarded with much complacency, but as a matter of reproach. But, in whatever circumstances our pauperism may originate, the fund raised, and devoted to the relief of the poor, must be held to be a philanthropic fund. It should be remembered, too, by those who reproach us with the number of our paupers, that with no poor-law to be found abroad, or none so lenient as ours, the natural inducement to quit the country is taken away; and that, on the other hand, there is every inducement to the needy of other lands to come here. Thus, it is the fate of England to retain her own poor, and to attract those of other countries. So long as cheap Belgian and German labour is invited hither, we cannot



hope to escape the duty of supporting foreign poor, as well as our own. The circumstance that sustenance is here provided for all, and that elsewhere it is not, necessarily draws to our shores the failures and incapables of other countries. The Registrar-General states that every day there land in the United Kingdom 1170 foreigners and aliens. No wonder that our poor are numerous, and our poor-rates heavy. Whether it be more philanthropic to sustain them than it would be to starve them, need not here be said.

But the philanthropy of Englishmen is not confined within the limits of their own island-home. Does a misfortune befall a people in a distant land—are they suffering from war, or fire, or famine, or plague—it is at once suggested, from many quarters, that there is a cry for help; the national spirit is stirred, hearts are warmed, pockets are opened, cheques are drawn, and money flows in from all quarters and all classes. No one pauses to inquire what is the race, or the religion, or the character, or the habits of the sufferers. No matter whether Turks or Parsees, Jews or Christians—they suffer, and the great heart of England promptly sends them aid. I say England, for that is the brood-nest of the Saxon race, which everywhere exhibits the same sympathy and solicitude for the distressed. Many evils exist amongst us—evils taking their rise in the long rule of an oligarchy—although the last forty years have seen the extinction of many more. Game laws, land laws, ignorance, able-bodied pauperism, and some other crying evils remain to be got rid of; and now that the reins of power have been taken out of the hands of the oligarchy, we shall get rid of these evils, as the enfranchised classes acquire wisdom and prudence.

I have already spoken of the influence which the propagation of Anglo-Saxon principles has had on the character of war. That it will ultimately suppress war altogether, I do not doubt, for it is as certain as that the sun opens and enlivens the day, that the time will come when the nations "shall beat their swords into ploughshares, and their spears into pruning-hooks, and nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii. 4). Nations are a long time learning the lesson, and submitting to the principles out of which this blessed state of things is to arise; but no one who reads history can fail to see, that though wars are still horrible, they are not now waged with the ferocity they once were. Another thing we see, too; that is, that amidst these sanguinary contests some of the best and deepest feelings of our nature are evoked. During the late war between Germany and France, the deeds of heroism and beneficence performed by multitudes of both sexes, in the perils of the battle-field, tending the wounded and assuaging the sufferings of the dying, will never be forgotten. We were sometimes horrified by reading of devilish atrocities committed by the belligerents on either side. At Bazailles, for instance, it was reported that the Germans drove the women back into the burning houses, shot children as they fled down the streets, tossed up babies and caught them on the points of their bayonets, and committed other cruelties unknown in civilized countries. Later testimony has happily removed this stigma, which was put upon the German troops, as it has also set aside many other stories of cruelty that were put into circulation. In like manner, the treatment of French prisoners by our German kinsmen was reported to be unfeeling, and in many cases most cruel.

These statements are now found to have been amongst the stories got up to embitter the French soldier against his German foe, as also to blacken the German character. We knew, at the very time these stories were circulating in France, that the Queen of Prussia, the Crown Princess, and numerous Prussian ladies of rank and fortune, left their quiet and luxurious homes, and, donning the dress of sisters of charity, or hospital attendants, devoted their days and nights to visit the sick and wounded, administering such comforts as words of sympathy could convey, and supplying what was needful for those who languished on beds of suffering, making no difference between friends and foes, but rendering to French and German alike. The blessing of many who were ready to perish fell upon their ears, and sank into their hearts, so that they wept with those who wept, and rejoiced with those who rejoiced.

A Parisian correspondent of the *Times*, whose communication appeared in that journal, on the 23rd of August, last, describes the treatment which the French sick and wounded prisoners received in Germany, and from that description I make a short extract or two. It appears that after the capitulation of Metz, the Comte de Damas, Chaplain-General of the French forces at that place, applied to the then King of Prussia, now Emperor of Germany, for leave to visit the French prisoners, to afford them spiritual consolation, and to obtain for them such alleviations of their lot as were compatible with their position. The request was immediately granted, and the Comte set off on what he called "his pilgrimage," armed with the fullest powers. Popular feeling was at the time very bitter in France. Metz had fallen. Sedan was doomed. The iron grip of Germany was firm upon the unhappy country, and Gambetta was about to prolong the war. It might, consequently, be expected, that the report of the Comte would have been at once scattered broadcast, if it had in any way tended to confirm the exaggerated statements which were at the time so current, as to the bad treatment of the French prisoners in the German towns to which they had been sent. On the contrary, the Comte had quite a different tale to tell. There were, at that time, he assures us, about 300,000 prisoners in German hands. At Cologne, there were 17,000, comfortably lodged in brick huts, with raised floors, weather-proof roofs, and good and well-constructed German stoves. Of those who were wounded and in hospital, the Comte writes:—"It is difficult for them to content themselves with the ordinary distributions of food. Accordingly, the sisters undertake to make five a day. At one time it is coffee, at another chocolate, or soup, or roast meat. The same labour is renewed every day, with the same ardour, and we left Cologne with our hearts consoled." At Stettin, there were 17,000 prisoners, who unanimously spoke in the highest terms of the German officers under whom they were placed. At Posen there were 10,000 prisoners, and at Glogau 13,700; and it seems that in these Polish towns so much sympathy was shown to the French, by the population, that the Prussian officers in charge of the convoy had considerable difficulty in maintaining order. Nevertheless, the Comte reports, all was done that was possible to render the hard lot of the captives endurable. "These men have met danger bravely," said the Prussian authorities; "it were unjust to let them suffer now." At Glogau there were some children, followers of the French camp, whom the victorious army had not found it in its heart to leave to starve. "God,"

writes the Comte, "has given these little ones a father, in the leader of the Prussian battalion, who looks after them with tender solicitude. This superior officer has ordered the subalterns to look after their education. He superintends their play. He even chose to distribute toys to them on Christmas night." Surely, this good old soldier has his reward laid up for him! In general, the Comte goes on, "I am struck with the way in which the heads of authority look after the soldier. These gentlemen, sometimes very stiff at first, are animated by real solicitude for their inferiors." At Posen, he found an order recalling him to Berlin. He was full of uneasiness, lest his mission was about to be stopped; but it was only a letter from the War Minister, requiring from the prelate, in the name of the king, his word, as a gentleman and a priest, never to discuss any political or military questions with the prisoners. He said:—"A very easy promise to make, for, in truth, these poor fellows have more need of the bread of the Word of God than of fine phrases about chassepots or breechloaders, or even about European equilibrium. With this easy condition they were willing to let me collect the prisoners together, wherever I went, and even sent orders to that effect to the Commanders." At Glatz, he found a colonel who looked after the French prisoners as if they were Prussian soldiers. He distributed among them shirts, shoes, and the pieces of cotton and woollen stuff, in which the Prussian soldier wraps his feet; and he asked the French Government whether they would not send them cotton vests and drawers. At Neisse, where he found 14,000 prisoners, he was told that the General in command came himself to see that the men wanted for nothing, and that their rooms were well warmed. And so he concludes his report, with several other striking instances of personal kindness, to which he himself had been an eye-witness.

This, be it remembered, is the testimony of a Frenchman, speaking of the treatment his fellow-citizens received at the hands of the enemy, into whose power they had fallen. In old times, says the *Echo*, referring to this report, no prisoners were made. Plato, the most humane of all the Greeks, declares that the man who is coward enough to allow himself to be taken alive, deserves no consideration. If a whole batch of prisoners was made at a swoop, they were either butchered at once, or else shipped off as slaves; while the side which remained in possession of the field wandered over it, and deliberately put the enemy's wounded to death. All this has changed, and when we look at the conduct of the Prussians, who suddenly found themselves obliged to feed, lodge, clothe, and warm more than 300,000 prisoners, of whom all were ragged, hungry, broken down, and destitute, many wounded sorely, and not a few at the point of death, we are filled with admiration, and may surely feel gratified to find in them so noble a trait of the Saxon character. The Goths are represented, in most histories, as a wild and ferocious people, warring as barbarians war, and showing no mercy. In those days war was, indeed, a sanguinary thing; but it must be borne in mind, that while historians describe the Goths as the most civilised of the northern tribes, their armies were joined by many barbarous tribes who ran into great and dreadful excesses, the blame of which the Goths have generally borne. Since the fifth century, however, those noble qualities for which even the Romans gave them credit, have exhibited the Goths as a generous people; and, as Anglo-Saxons, having no superiors.

While thus recounting the philanthropic and benevolent deeds of our race, I am not forgetful that there is another side to the picture. I have already said, we have much ignorance, much vice, and much misery amongst us, which challenge the attention of all who are capable—and who is not?—of aiding in their suppression. Much of the ignorance, and much of the vice and crime which are its natural fruits, will be removed by the Education Act of 1871, and by the extension of the Factory Acts to all children employed in trades and other occupations; while the modifications made, from time to time, in the Poor Law are bringing it much more in harmony with the national character for sympathy and benevolence. We have much to do before we shall fully recognise our obligations and faithfully discharge them. But we are going forward. Meanwhile,

"Let us all be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labour and to wait!"

#### THE FORTHCOMING EDITION OF THE IRISH AHIMAN REZON.

The article by our esteemed Bro. Hughan, on "The New Constitutions of Grand Lodge of Ireland," in THE FREEMASON of Sept. 2nd, is another added to the many contributions for which the Craft at large have to thank him. It is useful, especially just now, as it calls attention to several points that require careful consideration, and will help to "straighten" matters somewhat for the discussion of the various rules when they shall be submitted for confirmation to our Grand Lodge.

I have to thank him, personally, for the communication, as it enables me to say something on the subject, it having been brought forward and published by a brother not under the jurisdiction of our G.L. One of our G.L. Rules prohibits the printing or publishing of any of the transactions of G.L., of any private lodge, or of any Masonic committee, and also prohibits "any comment thereon, or reference thereto," without the permission of the G.L., the G.M., or the D.G.M., and thus practically shuts us out from legally bringing before the Craft at large many matters that might be advantageously considered in the pages of a Masonic journal. I hold that in Masonry, as in other organisations, free and full discussion is most useful, and that there ought to be as little restriction as possible on Masonic discussion, which does not touch too closely on the "secrets and mysteries" of the Order; but while the law exists, I of course, feel bound to obey it, and might have felt some scruple in bringing forward, in the first instance, comments on our new laws. But as Bro. Hughan has opened the consideration of the subject, I feel myself quite at liberty to deal with the matters referred to in his article.

I quite agree with our valued brother, that "too much care cannot be observed in the making of new laws," and as some of the new laws now proposed mean more than, perhaps, appears at first sight, it would be well for the members of our Irish G.L. to be "wise in time," so as to be prepared to deal at the proper time with regulations that, if passed, may be applied so as to "conserve" existing objectionable tendencies, and so as to interfere unwarrantably with the "rights and privileges" of individual brethren.

The first allusion to the new laws made by Bro. Hughan refers to the "Prayers to be used in lodges." He states that,

"Although several are of a Christian character (and actually as those used generally during the last century), other prayers, suitable for the most particular, are likewise inserted, and can be delivered by Jews, Turks, or Parsees with the greatest propriety."

Now, I contend that the Grand Lodge should not put forward or sanction any prayer that could not be joined in conscientiously by not only "Jews, Turks, or Parsees," but by any believer in God, no matter under what form of worship or in what frame of words his religious belief may find expression. The grand leading idea of Masonry is, its unlimited tolerance in religious matters. Elsewhere, men may and do differ widely and mischievously as to their estimate of the Supreme Being, and religious intolerance is at the bottom of many of those unhappy convulsions that in all ages and under various circumstances have rent asunder the human race. Masonry holds out to us the one platform, ascending to which we leave behind us our differences of faith and creed, and meet together "on the level" as brethren of one universal family, acknowledging one creating and protecting Parent. Prayer is an address to that Great Being whom we all acknowledge, and the Mason's prayer should be as simple and as comprehensive as the Mason's creed. "I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible," is a creed to which every Mason can subscribe, but there it stops, and any attempt to Christianize our prayers, or to add to them the teachings of any of our "isms," is a departure from our ancient landmarks, and an innovation dangerous to the stability of the Craft and insulting to many "good and true" brethren. I have frequently been pained to hear the name of Him, whom I, as well as the great majority of our brethren here, acknowledge as the Saviour, used in Masonic prayers when those were present who do not—and from their stand-point, cannot—look on Him in the same light; and I cannot think that the introduction of His name on such occasions is altogether out of place in a Society that professes to admit all but those who proclaim themselves Atheists. I know that there are those who would be, perhaps, disposed to look upon the expunging of Christian prayers from the Ritual of Craft and Royal Arch Masonry (to which alone my objections apply) as an abandonment of "Christian principle," and who would consider it their duty, "in season and out of season," to advance what they believe to be "the truth." To them I would suggest that it should be a matter for consideration of their conscience whether they should remain members of a Society which places all creeds and all doctrines on the same level, and refuses to allow either the true or the false, as they consider them, expression within their boundaries; and I would refer them to His teaching, "who spoke as never man spake," Himself a Jew, while at the same time the Founder of Christianity, and remind them that he gave to His disciples a model prayer, which we Masons might, without the slightest inconsistency, adopt as ours. I know that the use of Christian prayers at our lodges and in our public meetings does give annoyance to our Jewish brethren, for example; and trust that Grand Lodge will deal practically with the matter, by striking out or altering the alternative prayer where it assumes a Christian character. In Templar and Rose Croix Masonry, as a profession of Christianity is necessary, in Ireland, Christian prayers are of course useful and appropriate.

The law requiring P.M.'s to take out a certificate at a cost of 5s. has been recently introduced, and whether it be the fee or the novelty, comparatively few P.M.'s have since qualified themselves in that respect as members of G.L. I trust they will see the necessity of at once doing this, so as to be entitled to give their votes on the new laws.

As to the law by which Grand Officers and P.M.'s retain their place in G.L. by a payment of two pounds annually, without being at the same time subscribing members of any subordinate lodge, I agree with Bro. Hughan that it requires alteration. All members of G.L. taking part, as they do, in the government of the subordinate lodges, should be members of, and contribute to, the funds of some one or other of those private lodges, and when they lose sight of what is, to some extent, their representative capacity, they are very apt to "give themselves airs," and to assume a bearing which would in some cases be offensive, if it were not also ludicrous.

Rule No. 9 provides that visitors to G.L. shall not be admitted, except by permission of the presiding officers. It seems to me that an improvement would be, to give the right of admission to G.L. to all M.M.'s of good standing. They must obey the rules made by G.L. They have an interest in knowing what is going on in the Craft at large, and as they cannot speak or vote in G.L. as M.M.'s, their presence would not be likely to do any harm. Practically, they have always been admitted, with, I believe, one solitary exception, when they were for a short period of the meeting excluded to enable the presiding officer to keep out an English visiting brother, whose presence, he was informed, might lead to discord. The wisdom of the course adopted on that occasion has been much questioned, and if any occasion should arise wherein it might be deemed expedient to confine the meeting to G.L. members, all others might be directed to withdraw, by a resolution put to, and carried by, G.L.

The rule giving into the hands of the Grand Officers the nomination of their successors, is an innovation. Heretofore "The Board of General Purposes," composed of representatives from the various lodges, nominated the Grand Officers, subject to the vote of G.L., any member of which could previously propose another candidate for any position. It is not the only point on which an attempt is being made to curtail the privileges and action of the Board, and I am much mistaken if innovations in that direction will be submitted to.

Bro. Hughan's query on the 24th proposed law is very pertinent, and I, for one, am of opinion that it is not "desirable to leave such an arbitrary power in the hands of the presiding officer." I would be disposed to add to the rule giving discretionary power to the presiding officer to reject any notice of motion which he may deem "improper, unlawful, or inconsistent with the ancient landmarks of the Order," a clause giving the right of appeal to the next meeting of Grand Lodge, which meeting shall decide whether such notice of motion shall, or shall not, be received.

There will probably be a good deal of discussion on the 30th rule, and I am not so sure as Bro. Hughan appears to be that "the members can, and no doubt will, carry this regulation;" at least, I think it will be modified in some such way as he suggests. As the rule is a very important one, and contains an "innovation" evidently contrived for a particular purpose, I quote it as it stands:—

"30. The Grand Lodge strictly prohibits 28

unlawful all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, not held by virtue of a warrant or constitution from the Grand Lodge, or from one of the other Masonic Grand Bodies recognised by, and acting in Masonic union with, it.

"Any brother being a member of any lodge on the Registry of Ireland, or otherwise subject to the jurisdiction of the Grand Lodge, who shall take any part in such unlawful assembly, or shall join or become a member of any body or society purporting to be Masonic, and not in connection with, or sanctioned by, the Grand Lodge, or other Masonic Grand Body recognised by it, shall be liable to suspension or such other penalty as Grand Lodge may think fit."

The first portion of the rule is identical with one in the existing "Constitutions," the word "Grand" being introduced between "Masonic" and "bodies, near the end, and "Masonic union with it" substituted for "unison with it." The second portion, commencing with "Any brother," is entirely new, and appears on the face of it to be an insidious attempt to bring under the power of Grand Lodge matters with which it has nothing whatever to do, so as to enable it to crush down the "right of private judgment" of individual members who may be disposed to join other organisations elsewhere, outside the jurisdiction of Grand Lodge. Even if the rule should, unfortunately, pass as it stands, I do not think that G.L. would sanction its application in the manner which its promoters intend, and thus be made an instrument in the hands of a mere section for neutralizing the equality of its members, and depriving them of rights which Masons elsewhere unrestrictedly enjoy. Bro. Hughan's suggestion, that the words "*in Ireland*" should be added after "society," would, I think, obviate the danger; but I am inclined to hope and to think that Grand Lodge will deal very summarily with the entire clause.

Rule 133 will probably give rise to much discussion, and I rather think G.L. will require more information as to some of the parties to the compact than it at present possesses. The rule provides for the expulsion, suspension, or restoration of any brother who shall have been expelled, suspended, or restored by any one of the different orders in Ireland, on such suspension, &c., being officially communicated to Grand Lodge, "without any further inquiry or investigation." In common fairness, any brother suspended or expelled by what are called the "higher orders" should have the right of appeal to G.L., as he *might* be punished by such a sentence in them, and still be clear of such Masonic misconduct as would justify his suspension or expulsion from the rights and benefits of Craft Masonry. In the proposed new rule we meet, I believe for the first time officially, with two new Grand Bodies in Masonry, formed apparently by a disruption of some sort in the body until lately known as the "Grand Council of Rites for Ireland." The existing compact is between the Grand Lodge, the Grand R.A. Chapter, the Grand Encampment of H.K.T., and the Grand Council of Rites for Ireland. In the proposed rule the latter body has disappeared, and is replaced by "The Grand Chapter of Prince Masons of Ireland" and "The Supreme Council of the 33rd Degree for Ireland." The Grand Council of Rites consisted of representatives from various degrees from the Rose Croix to the 33<sup>rd</sup> inclusive, and also of "The Order of Misraim." Any compact existing was made with a body so constituted, and if that body has thought fit to revolutionise its constitution, I do not see how Grand Lodge can be bound to the new arrangement without

a full discussion and explanation of all the circumstances—more especially as one of the parties named, the S.G.C. 33<sup>rd</sup>, is favoured with somewhat notorious antecedents. I think it would be advisable to suggest that Grand Lodge should appoint a committee to inquire into and report on the origin and claims to authority of the S.G.C. 33<sup>rd</sup>, so as to enable G.L. to determine whether it is consistent with its dignity and independence to form any compact like that proposed, with a body constituted as the S.G.C. 33<sup>rd</sup> is, and connected with an origin open to such grave objections. I wish it to be distinctly understood that is not against the *present holders* of the Degree in Ireland that I express an opinion; but I would be sorry to see G.L. made a party to a compact that may hereafter compel it to act un-masonically and harshly, and that may, if carried, be productive of disunion and disruption to the Craft.

I have confined my remarks pretty closely to Bro. Hughan's article; but there are several laws, to which he has not referred, that will require a good deal of supervision, and probably a good deal of alteration, before they become confirmed by Grand Lodge. I trust that the members of Grand Lodge here will be in their proper places when the laws come to be discussed, understanding clearly what they are about, and fully qualified both to speak and to vote on the various points that are certain to arise, as on the course taken and the laws adopted will greatly depend the future unity and prosperity of the Order in Ireland.

AN IRISH H.K.T.

Dublin, 4th September, 1871.

#### CONSECRATION OF THE PANMURE MARK LODGE, No. 139.

The Panmure Mark Lodge, No. 139, was consecrated and dedicated on Monday last, at the Balham Hotel, Balham, by the V.W. Bro. Frederick Binckes, G.S. G.L.M.M. Although the weather was uninviting, a good number of brethren attended, and they were rewarded for their trouble by seeing the ceremony performed in masterly style. In the absence of an orator to deliver an oration, which is usually a part of the proceedings at a consecration, Bro. Binckes delivered an address, which explained what Mark Masonry was, the history of the formation of Grand Mark Lodge, and the position the degree now occupied in Freemasonry. Under these three heads, he was enabled to show the brethren that it was impolitic to multiply supreme jurisdictions, and that, with that end in view, Grand Mark Lodge was now taking steps, and had been taking steps for some time past, to confer on Mark lodges owning allegiance to it the power of granting other degrees which formed a part of Freemasonry. There being no Chaplain present, Bro. Binckes well supplied his place by reading, with great impressiveness, the beautiful narrative of the dedication of the Temple; and after Bros. Stebbing, Platt, and Stevens had fulfilled their duties with the cornucopia, the wine, and oil, he dedicated and constituted Panmure Lodge, No. 139, to Mark Masonry in all time coming. He afterwards installed Bro. James Stevens, P.M. 104 and P.G.O., W.M. of the lodge for the current year, who, having taken the presidential chair, appointed the following brethren his officers: John Thomas, P.M. 22, Prov. G.S.B., S.W.; Henry F. Huntley, 104, J.W.; Henry F. Hodges, M.O. and Sec.; R. W. Huntley, S.O.; George Lilley, J.O. and Treas.; George Neal, R. of M.; H. Payne, S.D.; James Madden, J.D.; G. T. Smith, I.G.; T. Lane, Steward; and Bro. Grant, T. Bros. G. Lilley, W. M. Huntley, G. T. Smith, T. Lane, H. Payne, J. Madden, and T. Allendale had been previously advanced to this ancient degree in a special lodge held for the purpose by Bro. Stevens. Before the proceedings in lodge were concluded, Bro. Stevens directed the thanks of the lodge to Bro. Binckes, for his able perform-

ance of the consecration ceremony, to be entered on the lodge minutes, and the brethren then elected Bro. Binckes an honorary member of the lodge. For both these compliments Bro. Binckes thanked the brethren, and after a committee had been nominated to frame the by-laws, a vote of thanks was unanimously passed to the visitors for attending and assisting in the ceremonies of the day. This acknowledgment was responded to by Bro. Hicks, and the lodge was thereupon closed.

A cold collation, which reflected the highest credit upon Bro. Lilley, of the Balham Hotel, followed, and at the removal of the cloth, the toasts were proposed and replied to in regular order.

The W.M., in giving "The Health of Bro. Portal, M.W.G.M.," said he was naming one who, for his zeal and ability in the cause of Mark Masonry, had never yet been excelled, and would, perhaps, never be equalled. Under his auspices this degree had become an important branch of Freemasonry, a position which, it was well known, was mainly due to him. In saying this, he (the W.M.) was not attempting to derogate from the value of the efforts of Bro. Binckes in the same direction; but, speaking of the G.M. as the head of the Order, it was but fair to say that, under his guidance, Mark Masonry had taken a firm hold, and the Grand Mark Lodge had become a credit to all who belonged to it. Although they would shortly lose him as Grand Master, it was to be hoped he would long be spared to them, and while he was in the position of the head of Mark Masons, they would pay him that respect which was his due; and whenever this toast fell to be given in its accustomed order, they would feel but too happy to have the opportunity of evincing that spirit of thankfulness to him for what he had done, and drink his health with all the warmth of which they were capable. (Cheers.)

The W.M. next proposed "The Health of Earl Percy, Dep. Grand Master of Mark Masons, and the rest of the Grand Officers, Past and Present," and, in doing so, said he could but reiterate the expressions he had made use of when speaking of the Grand Master. Earl Percy was an ornament to the degree, and would most likely be the Grand Master's successor. Under the rule of Earl Percy, in all likelihood, the degree would stand quite as high as it had in the past, and would continue to flourish. The rest of the toast which concerned the Grand Officers was a necessary compliment to pay the brethren who so ably assisted in the development of Mark Masonry; and more especially was it necessary at this meeting, because the lodge was honoured with the presence of some distinguished Grand Officers, who might fairly be credited with painstaking and zealous endeavours to promote the interests of the Order. Bro. Stebbing, in fulfilment of a long-standing promise, had come, and his continued re-election, year after year, to the office of Grand Treasurer, showed the estimation in which he was held in the Order. Bro. Davison, who was also present, was Deputy Grand Master of the province of Middlesex and Surrey, besides being Grand Organist of the Degree. Bro. Binckes, the Consecrating Officer, was Grand Secretary, and the brethren would be wanting in gratitude to him if they did not acknowledge his eminent abilities, both as a working Mark Mason and as an indefatigable member of Grand Mark Lodge. (Applause.)

Bro. J. R. Stebbing, in replying on behalf of all the Grand Officers, said: Worshipful Sir and brethren, I am very much obliged to you for the kind hospitality you have extended to me this evening, and for the generous sentiments you have uttered with respect to myself personally. I assure you it has been the greatest possible gratification to me to be here, and I shall look back to this evening with great interest for many years to come. I hope the lodge will prosper, and have every happiness surrounding it, which is one of the peculiarities of the Grand Mark Lodge of England and our Mark institutions. With regard to the officers of Grand Mark Lodge, the Grand Masters—Past as well as Present Grand Master—have set an example which other Grand Officers might well follow; and there is



this secret connected with that lodge which I admire: there is cultivated a spirit of friendship and unanimity which I believe is unbroken, has been unbroken, from the time the lodge was instituted, and is likely to continue unbroken—because we have started upon the broad basis of acknowledging even the humblest brother among us, and so regulating our transactions that we are not a lodge of dictation, but a lodge of representation—which is of the utmost importance either to a state or a people, if you want the one to be powerful and the other to be happy. I look upon the Grand Mark Lodge of England as excavating, as it were, from olden time the olden principles that formed the cement of our Craft institutions; and the more those old principles are engrafted upon our hearts and practised by us in our lives, the more will Masonry flourish, and the more will it be a Grand Lodge, and a great body, and a powerful community; because discords will not creep in when the good men of our Order are represented by such, and it is only then that Grand Lodge can be a happy, contented, and united lodge. Therefore, I am proud and pleased that the Grand Mark Lodge of England possesses among its influential men those who strove in another place to get new systems—or, rather, not new systems, but old systems—revised and practised; and when they came into power—by a state of circumstances which I deeply regret—they put in practice those excellent principles they endeavoured to teach to others, and they now endeavour to get others to do the same. It is a matter of regret to me, I say, that there is a Grand Mark Lodge. You, perhaps, will hear that from me with some surprise, but that it is so is a necessity that has been forced upon us. The Grand Lodge acknowledged this degree. It did that which all others, where our common language is spoken, have done; and then afterwards, in a fit of pride, I suppose, or one of those changing states of temper, which the Grand Lodge of England has occasionally shown, retraced its steps, and reversed the decision it came to, that the Mark Degree was a graceful addition to the Fellow-Craft Degree. Then it threw down the challenge. That we were old it could not deny, but it chose to ignore an ancient body, and put it at sword's point; and then, with the pluck of Englishmen, and with the independence of freemen, we said: "If we cannot be part of the Grand Lodge of England, we will be a Grand Lodge ourselves." And we have become so, and are now, in the number of our lodges, one-sixth or seventh of the number of Craft lodges in the country. I hope the number of Craft lodges will greatly increase; but I hope we shall increase in a far greater ratio than they, because we are disseminating the genuine precepts of our Order. To the newly-advanced brethren I would say that, in the lectures of this degree, they will find language, and instruction, and moral principles, and deep thought, and serious and useful things, that will vie with anything we learn even in Craft Masonry, of which we are so very proud. If time permitted, which it does not to-night, I would tell you how Mark Masonry participates in the antiquity of the Craft. We can show as ancient a lineage and as old associations as Craft Masonry itself; and if we do date the foundation of Masonry from the building of King Solomon's Temple, we then find in connection with Mark Masonry put before us instances, and facts, and arguments which, at all events, would show that if one is of the oldest time, so is the other, and that when you illustrate Craft Masonry as beginning at that early date, so you may Mark Masonry. We cannot go into dissertations of this kind when we are pressed for time, and at the festive board; but we may hope to do so at another time, when we are not so hurried. A few stray thoughts may, however, be thrown before you upon the subject of the antiquity of this most interesting Order; but if we pass that by, and look at the moral principles that Mark Masonry inculcates in language that is not eclipsed by anything even in Sacred Writ itself, we find them equal to the Craft. I did intend not to say anything to-night, after the eloquence of my Bro. Binckes, who has done so well in putting before you an

explanation of Mark Masonry in the lodge. Still, small lights must radiate round large, and I could not help saying the few words I have with respect to Grand Mark Lodge, which sets an example that might profitably be followed. (The V.W. Brother resumed his seat amidst much applause.)

The W.M. then gave "The Provincial Grand Master and Grand Officers," and stated that it was of great importance that a Provincial Grand Lodge was established for Middlesex and Surrey. But it was a matter of even more importance that the province should be governed by brethren whom they could thoroughly respect and venerate for their good offices in regard to Mark Masonry, as well as for their own individual characteristics, social position, and manner of life. In Colonel Burdett they had a Provincial Grand Master of a most kind disposition, of good public spirit, an excellent, thorough, enthusiastic Mason, and a man who was always ready to sacrifice time and convenience to show his appreciation of Masonry. He was thoroughly beloved by every one connected with the Mark Degree, and he would have been present on this occasion but for an important engagement elsewhere. On the first opportunity he would come, and would then express his opinion of the working of the lodge. The brethren would no doubt agree with him in admiring a principle of Colonel Burdett's, not to hesitate to express his disapproval of any loose working, though, at the same time, he was always ready to bestow praise where it was deserved. The Deputy Prov. Grand Master was Bro. Davison, who was present, and the eulogies passed on Colonel Burdett were equally applicable to him. He had evinced his interest in the establishment of the Panmure Lodge by attending at its consecration. He had the welfare of the degree at heart. The province was likely to be a great success—so great, indeed, that it was not unlikely that Surrey would, at no distant date, be formed into a separate province. It was pleasant to mention these things when proposing the health of the Provincial Grand Master, and he (the W.M.) would add that in further evidence of the desire that their rulers had that the degree should make way, and that those who connected themselves with it should have reasons for doing all they could in its favour—the office that had been given to the Junior Warden, who had only been a Mark Mason four weeks, was intended to establish a rule that Grand Lodge should have a representative of each lodge among its office-bearers. (Cheers.)

Bro. Davison, D. Prov. G.M., in reply, said that Colonel Burdett regretted exceedingly his inability to be present; but it was very gratifying to himself that he was able to be among the brethren to constitute a new lodge in the province. He agreed with the W.M., that Surrey would soon require to be erected into a separate province, as there were indications that Mark Masonry would be very flourishing in the province. When he saw so many brethren around him, he was not surprised that the degree flourished. The W.M. himself had given a great impetus to it, as he had imbued so many brethren with the spirit of emulation, that no less than seven had been advanced that night. While mentioning this brother's name, he might, perhaps, be allowed to propose his health. He was not known to him only as the Master of this lodge; he was also a very zealous working Mark Master in another well-known lodge, the Macdonald, one of the most prosperous Mark lodges in the province. Although he (Bro. Davison) had taken upon himself a task he ought not, perhaps, to have taken, the brethren would excuse him giving way to his feelings in the matter, as Bro. Stevens had done much for Mark Masonry. (Applause.)

The W.M. acknowledged the toast, and said: In thanking our Bro. Davison for the manner in which he put my name before you, I prefer that the past should speak for itself, and I assure you that, whatever that may have been, I will endeavour to repeat it in the future. (Cheers.)

The W.M. then proposed "The Health of the Consecrating Master, Bro. F. Binckes," to whom they were all very much indebted, and

who had had the benefit of performing the ceremonies before an audience who were fully capable of appreciating the admirable style in which the work was done. The address he had delivered in lodge had given great pleasure to all the brethren, and they wished to remember among the toasts of the evening the brother whose ability had launched the new boat. (Cheers.)

Bro. Binckes said that it was in the discharge of his duty that he had visited the lodge that evening, and that whatever effect the atmospheric influences had had on the attendance of the brethren, the evening had been one which, he hoped, he should live long enough to treasure up in his recollection, and to look back upon with intense pleasure. Referring to Bro. Stebbing's remarks, he said he could not understand how the great body of the Craft who limited themselves to the jurisdiction of Grand Lodge, could cavil or find fault with those who chose to extend their researches beyond the extent of that jurisdiction. We were all members of that body, and were just as good constitutional members of it, as jealous of its rights and privileges, and probably should be found among its stoutest defenders if assailed from without, as any who who confined themselves in their allegiance to United Grand Lodge. With regard to the Panmure Lodge, he was pleased at having consecrated it, and also with the way in which everything had been conducted. He thought it augured well for the future prosperity of the lodge that it had for its first Master an experienced Mark Mason like Bro. Stevens. It was a great mistake when a newly-constituted lodge was presided over by a young member of the Fraternity. What was wanted was, a brother of judgment, zeal, and ability. A young Mason might have a large amount of zeal; but he could not have knowledge, even if he possessed discretion. Young Masons he was sorry to see taken, sometimes from the position of Inner Guard, and put in the chair of Master. He admired this lodge in having as its Mentor an old W.M., and he had the greatest pleasure in handing over to him the office of adviser. His justification for giving advice was his earnest desire for the good of the Order, and his desire that it should at all times flourish.

The W.M. then proposed "The Health of the Visitors," for whom Bro. Platt replied; and "The Health of the Newly-Advanced Brethren," who were represented by Bro. George Lilley. The toast of "The Officers of the Lodge" was responded to by Bro. H. F. Huntley, J.W., and the toast of "The Mark Benevolent Fund" and the Tyler's toast brought the proceedings to a close, and the brethren separated.

THE NEW MASONIC HALL AT LIVERPOOL.—The large and influential body of Masonic brethren in Liverpool will shortly set about the erection of a hall in front of the present structure in Hope-street, which will not only be worthy of their position and influence, but do away with all the inconvenience in connection with their present too limited place of meeting. Thanks to the liberality of the lodges collectively, and the self-sacrificing efforts of many of the brethren individually, funds to a large amount have already been secured, and there is at present every prospect that the foundation stone of the new building will be laid before the close of the year. This, of course, will be done in true Masonic style, and will probably attract a larger turn out of the brethren of the mystic tie than any that has taken place in Liverpool for many years. As a necessary preliminary, the committee entrusted with carrying out the scheme invited plans for the proposed building, offering £100 for the best and £50 for the second. In answer to this invitation 13 plans have been sent in for competition, the majority of which are of the most excellent character. These plans were inspected on Monday, the 11th instant, by the committee in a room in Old Postoffice-place (the use of which has been kindly given by Mr. Hime), and they will remain for a short time in order to give any who are interested an opportunity of examining them. It is understood the decision of the committee will be given on Friday, the 22nd instant.—*Liverpool Mercury*.

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## Births, Marriages, and Deaths.

## BIRTHS.

CAMPION.—On the 6th inst., at 27, Slater-street, Liverpool, the wife of Bro. Charles Campion, of Temple Lodge, 1094, of a daughter.

## DEATHS.

PEARSON.—On the 9th inst., in St. Oswald Street, Old Swan, near Liverpool, aged 3 months, William Wallace, son of Bro. Henry Pearson, W.M. of Mariners' Lodge, No. 249.

THWAITES.—On the 7th inst., at Musgrave, Westmorland, aged 53, Bro. Richard Thwaites, of the Mount Moriah Lodge, No. 34, and Knight of the Order of Constantine, brother of the late Sir John Thwaites, Chairman of the Metropolitan Board of Works.

## Answers to Correspondents.

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

WANTED, the address of "Sponsor-for-Apex," which has been mislaid.

JERUSALEM ENCAMPMENT.—If you gave no notice of your intention to initiate a discussion at the meeting, it is our opinion that the ruling of the E. C. was quite in accordance with Masonic usage.

BRO. W.B.J.—We are surprised to hear that a spurious lodge of Memphis is held with the connivance of English Masons. Read our article in the present issue, and you will be able to judge. The Order of Memphis, or "Universal Masonry," as it is sometimes called, was denounced as spurious by the Board of General Purposes, in 1859, and all who join or countenance its meetings are liable to suspension or expulsion from the Craft. We believe both Bro. Morton Edwards and Bro. Meyer Loewenstark, who are said to have organized a lodge of Memphis at Gower-street, are still members of regular lodges—if so, the W.M.'s of the latter must take immediate action in the matter, as no member of the "Order of Memphis" can be allowed to enter a regularly-constituted lodge under the Grand Lodge of England. We now see the point of Bro. Bennoch's remarks upon the subject at the last Quarterly Communication, and also why Bro. Matthew Cooke, who strongly supports Bro. Edwards and the Memphis set, threw dust in the eyes of the worthy Vice-President of the Colonial Board. Verily, a herring trailed across the scent! Have nothing to do with the spurious concern.

## The Freemason,

SATURDAY, SEPTEMBER 16, 1871.

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## GRAND LODGE.

THE proceedings which took place at the last Quarterly Communication of Grand Lodge were undoubtedly of such a nature as cannot be reviewed by an equitably-balanced mind without awakening feelings of profound distrust, as well as of dissatisfaction. In the first place, under cover of a motion couched in terms calculated to alienate and disgust a very large section of the Craft, attacks were made against individual brethren, and charges preferred, which were utterly irrelevant to the motion itself. It is quite unnecessary to recapitulate the language used in connection with the accusations, but the fact thus noted is one which must be carefully borne in mind, because it contravenes every honourable man's idea of justice or fairplay. The ostensible object of Bro. Cooke's proposition was to prohibit the salaried officials of Grand Lodge from taking part in the proceedings of "extraneous," "spurious," or "schismatic" bodies, as he was pleased to stigmatise several highly-respectable organizations, to which none but Freemasons can belong. But, in the same breath, he charged those officials with selling information, which, to have any saleable value at all, must have been information acquired in the performance of their duties in the Grand Secretary's department—a charge which had no bearing upon the question then before Grand Lodge. It is evident that a mode of procedure like this is not only illegal, but unfair and unjust. Nor can the startling assertion of Bro. Cooke, that "the Board of General Purposes will not hear complaints," be accepted as a valid excuse for such conduct, inasmuch as it is well known that the members of the Board have at all times been ready and willing to consider complaints, and have adjudicated thereon with the strictest impartiality. Such a gratuitous assumption on Bro. Cooke's part should have been met at the moment by the question, "Have you ever made a complaint to the Board, and have been refused a hearing or investigation?" But in the heat of discussion common-sense views seldom prevail, and this constitutes one of the strongest arguments against brethren being permitted in future to ventilate their supposed grievances in a body like Grand Lodge—especially when the laws of the Order provide a fitter tribunal, like the Board of General Purposes, for the settlement of all differences and disputes which may unhappily arise. However, in the instance under review, the mischief has been done and cannot be recalled.

In the next place, it becomes necessary to consider the bearing which Bro. Bennoch's amendment has upon the proposed resolution. As it stands, it simply means that the "question"—or, in other words, the introduction into the Constitutions of a penal clause, which shall apply to the salaried officials, and to them *only*—be referred to the Board of General Purposes for inquiry and report. In moving this amendment, and doubtless influenced by the agitation which prevailed in the Hall, Bro. Bennoch seems to have confounded certain Masonic associations, which are merely "unrecognised" by Grand Lodge, with certain others, which are not only "unrecognised," but inimical and antagonistic to the ruling authorities of the Craft in this country. It is well known, and frequent reference has been made to the subject in the columns of THE FREEMASON, that a spurious body of Masons exists in England, claiming the rights and privileges of a Grand Lodge, and exercising the power of conferring the first three degrees. This disreputable association is called "The Reformed Rite of Memphis," has its headquarters in London, and recruits its ranks chiefly from the foreign element of our metropolitan population. But its operations are not confined to England, and the spurious warrant to which Bro. Bennoch alluded, was doubtless one of those issued to an irregular lodge of this kind in the colonies. It is an insult to the high-minded brethren who participate in the labours of the "Mark," the "Red Cross," "Rose Croix," or "Templar" degrees to class them, even inferentially, with such a heterodox organization; and it is very clear that the name of "Memphis" was introduced into the resolution brought forward by Bro. Cooke, in the most disingenuous manner, with the view of exciting hostility against the officials in the secretarial department, who, it is needless to add, have never been in the slightest degree "mixed up," to use his own elegant phrase, with any such despicable body as the "Order of Memphis."

Neither, as Bro. Brackstone Baker very pertinently remarked, can we share the fears expressed by Bro. Bennoch, that the foundations of Masonry are being sapped by some mythical "something" which is "astir" at the present time. Can the excellent brother point out any indications which lead him to apprehend such a catastrophe? Can he even quote a well-authenticated instance of admission to "extraneous" orders being the prelude to secession from the Craft, or forgetfulness of the grand, the universal principles upon which ancient Freemasonry is based? On the contrary, it is well known that the brethren who have extended their researches beyond the border-land of the blue degrees are frequently the most munificent and steady supporters of our charities, and the most consistent exponents, in their lives and actions, of those great truths which are taught upon the level of the lodge. If we

believed otherwise, we would heartily join Bro. Bennoch in prohibiting, not merely the officials of Grand Lodge, but every member of the Fraternity, from entering into, or in any way countenancing, the exterior degrees. The experience of many years, however, dispels any such dread of occult influence, even if we fail to count in our consideration the important fact that the Deputy Grand Master himself, with many Provincial Grand Masters and other high Masonic functionaries, are active adherents of the "unrecognised," but certainly not "antagonistic," extraneous orders.

It will be observed that we address ourselves solely to the "proposition" which has been referred to the Board of General Purposes, and not to the charges brought against the officials; but we shall be very much surprised, indeed, if the brethren affected do not demand a full investigation of those charges, and, under such circumstances, comment would be unnecessary and improper. But we must, in any case, guard against the recurrence of such grave irregularities as have marked the introduction of Bro. Cooke's motion, and this can only be effected by a determination on the part of all to uphold the regulations of Grand Lodge, which prescribe the proper course to be pursued.

### THE "FREEMASON" LIFE BOAT.

WE have great pleasure in recording the successful launch of the Masonic Life-boat on Tuesday last, when the ceremony of naming the boat, "The Freemason," was performed by Bro. J. Rankin Stebbing, P.G.D., Dep. Prov. G.M. Hants, in the presence of the President of the Committee, Bro. A. E. Harris, the Secretary, Bro. Gotheil, Bros. Davis, Boyd, and many other brethren, and a large number of the fair sex. After the launch, which was most satisfactory to all present, the brethren dined together at Bro. Gosden's, Masons'-avenue, Basinghall-street, and spent a most agreeable evening. We regret that a prior engagement prevented our having the pleasure of attending to witness the interesting proceedings.

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

#### THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY (p. 473).

I might well decline to take any notice of the letter of "X. Y. Z.," which appears in THE FREEMASON of 29th July. It is certainly not incumbent on me to reply to an anonymous writer, who, for aught I know, may not be a Freemason at all. Moreover, "X. Y. Z." adduces no proof in support of his assertions, although he makes assertions in abundance, and was surely bound to adduce some proof of their truth when he ventured to make them. I beg leave, however, to offer a few remarks on the subject, but having done so, I will refrain from all controversy with "X. Y. Z.," until, at least, he comes openly forward,

giving his name and address, as it is plain that in such a case any man of honourable feeling would consider himself bound to do.

Members of the Royal Order of Scotland cannot fairly be called upon by any one—least of all by one who withholds his name—to prove its antiquity. If such a demand is made, some reason ought surely to be assigned for making it. But "X. Y. Z." assigns none whatever. He has come forward to make an attack, and to make it in the dark, not only calling into question the antiquity of the Order, but the honour and good faith of the members of it, all of whom are certainly responsible to the Masonic body and to the community at large for the pretensions of antiquity they put forth on behalf of the Order. These pretensions may be well founded or not—I put this question aside for the moment—but it must be assumed that every member of the Order believes them to be well founded. It is open to "X. Y. Z.," as it is to every one else, to inquire into this subject; but it is not right for him to open the inquiry by assertions which imply a charge of imposture against all the members of the Order. They declare their belief in its antiquity, and are surely entitled to credit for honesty in doing so. If "X. Y. Z." were prosecuted for libel by any of them, he might find himself in an awkward position. It is not quite a safe thing to bring a public charge against a body of men, although it may be adopted as a method of gratifying spite against some individual of their number; and it is the very course which a coward might be supposed to choose who dares not to come forward in his own name and accuse that individual personally. "X. Y. Z." says, "Were any 'proofs satisfactory' really extant of the existence of the Royal Order so early as the first quarter of last century, they would have been brought forward long ere now." The fact is, as I can safely affirm, that there are documents in possession of the Order, more than two hundred years old, and these documents indicate a much higher antiquity. How high that antiquity is, or what truth there is in the alleged connection of the origin of the Order with King Robert Bruce and the battle of Bannockburn, are questions open for discussion—if the discussion of them is fairly and honourably conducted. All I intend at present is, by the statement just made, to show that the assertions of "X. Y. Z." concerning the recent origin of the Order are unfounded, and this is as completely accomplished by reference to documents two hundred years old, as it would be if they were of the date of the battle of Bannockburn itself.

If "X. Y. Z." is himself a member of the Royal Order of Scotland, his conduct in attacking it anonymously through the press is more inexcusable than on the contrary supposition. He ought, in that case, to have endeavoured, within the Order itself, to rectify any mistake into which he supposed its members to have fallen in the assertion of its antiquity. As a Freemason, if he is a Freemason, he ought also to know that Masonic documents cannot all be publicly produced, however important their production might be to the settlement of a disputed question. To brethren, however, they would be freely exhibited, and "X. Y. Z.," if he is a Mason, has only to apply in the proper quarter, that he may see and examine those belonging to the Royal Order of Scotland.

For my own part, I am willing to give him any information in my power or to assist him in any researches which he may desire to make. But in order to this I must first know who he is, and that he is a Freemason of some standing. I have neither

time nor inclination to enter into further discussion of this subject with one who seems to shrink from giving his name. I am ready to make mine known to him, whenever his is made known to me. Meanwhile, I think it enough to repel his accusation against the members of the Royal Order of Scotland, for he has really accused them all of imposture in their pretensions of antiquity—an accusation which no man of right and honourable feeling could lightly have brought against a body of men, every one of whom is entitled to respect and to have his word received, if not as to the facts of a remote period, at least as to his belief that they are facts. Such a belief concerning the origin and antiquity of the Royal Order of Scotland, has been transmitted to the present members from their predecessors, and they ought not to be subjected to railing accusations for putting forth their claim in accordance with it.

The attack made by "X. Y. Z." upon the Royal Order of Scotland seems to be akin to those which have of late been so frequently made upon Freemasonry itself, by writers, some of whom are Freemasons, who maintain that our modern speculative Freemasonry had no existence till the beginning of last century. But I refrain from entering into this subject.

AN EDINBURGH MEMBER OF THE ROYAL ORDER OF SCOTLAND.

#### JEWISH ANTIQUITIES.

Some years ago, the Reverend Claudius Buchanan, D.D., Vice President of the College of Fort William, Bengal, devoted a considerable time in enquiring into the origin of an ancient colony of Jews which he found on the coast of Malabar. Some of the facts which he elucidated are so singular, from their great antiquity, that I have taken the liberty of sending an extract to THE FREEMASON. Strictly speaking, it is more of an archaeological than a Masonic extract. I quote the following from one of the rev. doctor's letters:—

"Cochin, Feb. 4, 1807.

"I have now been in Cochin, or its vicinity, for upwards of two months, and have got well acquainted with the Jews. They do not live in the city of Cochin, but in a town about a mile from it, called Mattachery and Jews'-Town. It is almost wholly inhabited by the Jews, who have two respectable synagogues. Among them are some very intelligent men who are not ignorant of the history of nations. There are also Jews here from remote parts of Asia, so that this is the fountain of intelligence concerning that people in the East, there being constant communication by ships with the Red Sea, the Persian Gulf, and the mouths of the Indus. The resident Jews are divided into two classes, called the Jerusalem, or white Jews, and the ancient, or black Jews. The White Jews reside at this place; the Black Jews have also a synagogue here, but the great body of that people, or rather tribe, reside in towns in the interior of the province. I have now seen most of both classes. My enquiries refer chiefly to their antiquity, their manuscripts, and their sentiments concerning the present state of the Jewish nation. On my enquiry into the antiquity of the white Jews, they first delivered me a narrative, in the Hebrew language, of their arrival in India, which has been handed down to them from their fathers, and then exhibited their ancient brass plate, containing their charter, or freedom of residence, given by a king of Malabar. The following is their account of their first arrival here:—

"After the second Temple was destroyed (which may God speedily rebuild) our fathers, dreading the conquerors' wrath, departed from Jerusalem, a numerous body of women, priests, and Levites, and came into this land. There were among them men of repute for learning



and wisdom; and God gave the people favour in the sight of the king who at that time reigned here, and he granted them a place to live in, called Cranganor. He allowed them a patriarchal jurisdiction within the district, with certain privileges of nobility; and the royal grant was engraved, according to the custom of those days, on a plate of brass. This was done in the year from the creation of the world 4250 [A.D. 490], and this plate of brass we still have in possession. Our forefathers continued at Cranganor for about a thousand years, and the number of heads who governed were seventy-two. Soon after our settlement, other Jews, from Judea, followed us, and among them came that man of great wisdom, Rabbi Samuel, a Levite of Jerusalem, with his son, Rabbi Jehuda Levita. They brought with them the silver trumpets made use of at the time of *Jubilee*, which were saved when the second Temple was destroyed, and we have heard from our fathers that there was engraven on them the ineffable Name. There joined us also, from Spain and other places, from time to time, certain tribes of Jews who had heard of our prosperity. But, at last, discord arising among ourselves, one of our chiefs called to his assistance an Indian king, who came upon us with a great army, destroyed our houses, palaces, and strongholds, dispossessed us of Cranganor, killed part of us, and carried part into captivity. By these massacres we were reduced to a small number. Some of these exiles came and dwelt at Cochin, where we have remained here ever since, suffering great changes from time to time. There are amongst us some of the children of Israel [Bene-Israel], who came from the country of Ashkenary, from Egypt, from T'soba, and other places, besides those who formerly inhabited this country.

"The native annals confirm the foregoing account in the principal circumstances, as do the Mahomedan histories of later date, for the Mahomedans have been settled here in great numbers since the eighth century. The desolation of Cranganor, the Jews describe as being like the desolation of Jerusalem in miniature. They were first received into the country with some favour and confidence, agreeably with the tenor of the general prophecy concerning the Jews (for no country was to reject them), and after they had attained some wealth and attracted the notice of men, they are precipitated to the lowest abyss of human suffering and reproach. The recital of their sufferings at Cranganor resembles much that of the Jews at Jerusalem, as given by Josephus. I now requested they would show me their brass plate. Having been given by a native king, it is written of course in the Malabaric language and character, and is now so old that it cannot well be understood. The Jews preserve a Hebrew translation of it, but the Hebrew is very difficult, and they cannot agree among themselves as to the meaning of some words. I have employed, by their permission, an engraver at Cochin to execute a *fac simile* of the original plate on copper. This ancient document begins in the following manner, according to the Hebrew translation:—'In the peace of God the King which hath made the earth, according to his pleasure. To this God, AIRVI BRAHMIN, have lifted up my hand and have granted, by this deed which many thousand years shall run.—I, dwelling in Cranganor, have granted it, the thirty-sixth year of my reign; in the strength of power I have granted; in the strength of power I have given in inheritance to JOSEPH RABBAN.' Then follows the privileges of nobility—such as permission to ride on the elephant, to have a herald to go before to announce the name and dignity, to have the lamp of the day, to walk on carpets spread upon the earth, and to have trumpets and cymbals sounded before him. King Aviri then appoints Joseph Rabban to be 'Chief and Governor of of Congregation [the synagogues] and of certain districts, and of the sojourners in them.' What proves the consequence of the Jews at the period when this grant was made, is that it was signed by seven kings as witnesses:—'And to this are witnesses, King Bivada Cubertin Mitadin, and he is king of Travancore; King Airla Nada Mana Vikriin, and he is the Samorin king; Veloda Nada Archarin Shatin, King of Argot,

The remaining four kings are those of Palgatchery, Colastri, Carbinah, and Vara-changar. There is no date in this document, further than what may be collected from the reign of the prince and the names of the royal witnesses; dates are not usual in old Malabaric writings. One fact is evident, that the Jews must have existed a considerable time in the country before they could have obtained such a grant. The tradition before mentioned assigns for the date of the transaction the year of the Creation 4250, which is in Jewish computation, A.D. 490. It is well known that the famous Malabaric king, Cerum Perumal, made grants to the Jews, Christians, and Mahomedans during his reign, but that prince flourished in the eighth or ninth century."

The original plate herein mentioned was engraved on both sides, the *fac simile* forming two plates. These, along with a copy of the Hebrew MSS., were sent to be deposited in the Public Library at the University of Cambridge, where I have no doubt they are at present, to interest both the student and the antiquarian.

CHAS. G. FORSYTH, R.A. 50.

Dunoon, Argyleshire.

P.S.—At some future time I intend to devote a paper to the so-called "Black Jews" of India. C. G. F.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—As Bro. Buchan has alluded to a contribution of mine, in answer to previous views and statements of his, sent to your contemporary on the 26th ultimo, I beg to forward the same to you to-day, that you may kindly publish it *in extenso* for the information of your readers:—

"THE MASTER'S DEGREE AND THE ROYAL ARCH.

"It seems almost useless to reiterate what I have before said on these subjects, but as Bro. Buchan, with amusing pertinacity, and with unabated confidence proclaims his favourite 'dogmata,' I can only give once more a simple denial and contradiction to his unwise and unequalled statements. Nothing can, in truth, be more incorrect, or unhistoric, than Bro. Buchan's repeated assertion that 'the Master's degree never existed before 1717,' or 'the Royal Arch until the fourth decade of last century.'

"As regards the 'Master's degree,' there is plenty of indisputable evidence to prove that it was well known and practised in this country *before* 1650, while there is a great body of proof now forthcoming that the threefold division of Master, Fellow-Craft, and Apprentice, is coeval with the existence of the Masonic guilds in this country.

"That the speculative Grand Lodge of 1717 is the legitimate succession and continuation of the old operative Grand Assembly; and that we, as Free and Accepted Masons, preserve to-day the carefully guarded secrets and traditions of the operative sodalities in England, is also, the further conclusion to which a careful study of Masonic history and archaeology, I feel myself convinced, must lead every candid mind.

"But Bro. Buchan has, unfortunately for himself, endorsed the hasty and ill-advised statement that Freemasonry only dates from 1717; and he therefore completely ignores all evidence which seems to upset his favourite but visionary theory.

"So intent is he on asserting, what others besides myself have denied and answered successfully before—as if assertion in the long run was to gain the day—that he remains utterly unconscious of the fact, patent to all other students and all who take part in the controversy, that the very 'excerpta' from old minute-books, he so carefully accumulates, and for which he deserves our best thanks, actually entirely cut away the foundation on which he rests so complacently, and tend more than anything else to *disprove* the statement he has made so often and so unhesitatingly, with much more boldness than discretion.

"In one sense I agree with Bro. Hughan, that before 1717 the present arrangement of Masonic degrees was not systematized exactly in the way we have it now; but that Bro. Hughan means to say, as Bro. Buchan would infer, that *before* 1717 the peculiar secrets of the three Craft degrees, and the traditions and ritual of the Royal Arch were

altogether unknown to Masons, I, for one do not for a moment believe. Bro. Hughan is far too well versed in the archaeological history of our Order to make so rash an assertion.

"With a learned brother who wrote some time back, I am afraid that there is little practical good to be obtained from continuing this controversy, as Bro. Buchan has a way peculiar to himself of treating all evidence which opposes his pet and remarkable theory.

"For fear, however, that silence might be assumed to give consent, I am anxious to make one more protest against his many assertions and assumptions in respect of the real antiquity of of Freemasonry.

"I hope my brethren generally will bear carefully in mind, that unsupported statements do not constitute *proof*, and that constant repetitions of *oft-repeated fallacies* do not supply us with a satisfactory, or credible, or authentic history of Freemasonry in this country.—A MASONIC STUDENT.

I have at present nothing more to say on the subject, but hope soon now to resume my "Illustrations of the History of the Craft," in which, at the proper period, I will bring forward such proofs as I have so far been able to collect in support of the guild theory, which, as is known, is the one which, after much careful study and consideration, I have deliberately adopted and constantly advocated.

The history of Freemasonry cannot be disposed of by reckless statements and illogical assertions. As I have before pointed out, and I repeat the statement once again to-day, the evidence in confirmation of the existence of Freemasonry in England long before 1700, has to be sought for necessarily from a great variety of sources, and requires alike the most skilful treatment and the most patient investigation.

The fact itself has to be substantiated in many ways. We have, for instance, to use alike positive and negative evidence, direct and indirect testimony; we have to put forward what we may clearly deduce from incontestable facts, and what we may legitimately infer from certain well-known customs and usages; we have monumental, numismatic, and architectural evidences to study; we have historical statements and archaeological discoveries to consider and reconcile, while we have, at the same time, Fabric Rolls, Guild Regulations, ancient chartularies, and our own Masonic traditions and MS. carefully to collate and compare! Under these circumstances, I, for one, believing the question itself to be a very important one, entirely decline to conduct and continue the controversy on Bro. Buchan's principles, as utterly unworthy of the subject and our Order.

When I have formally put before my brethren all the evidence I have collected in favour of the view I venture to propound, then will be my best answer to Bro. Buchan's challenge, and then I shall gladly welcome, as I shall respectfully await, alike the criticism of the public and the judgment of the Craft.

I am, dear Sir and Brother,

Faternally yours,

A MASONIC STUDENT.

Sept. 9, 1871.

### THE CRAFT GRAND LODGE.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The disgraceful scene enacted in the last Craft G.L., and the fact that such a motion as Bro. Cooke's was not summarily negatived, may perhaps account for the progress that is being made by the other degrees in Masonry, and of which the partizans of Grand Lodge are at the same time so frightened and so jealous. That a system dating from 1813, with its new degrees, new secrets, and elimination of nearly everything that distinguished "pure and antient Masonry," should yet claim to be alone Masonic, only shows to what a height effrontery, presuming on ignorance, will reach. I need not remark on the bad taste that led Bro. Cooke to declaim against degrees recognised and worked by the sister G.L. of Ireland. No one expects good taste from Bro. Cooke. But I did expect that the Acting G.M. would have refused to put a motion containing nothing but insolent vituperation against Masonic degrees to which some of the most distinguished members of G.L. belong, with which G.L. has nothing whatever to do, and which, whatever their demerits,

possess the great advantage that their members are protected from the presence of persons whom no gentleman desires to meet. I only trust that the Board of General Purposes will insist on Bro. Cooke's proving his monstrous charges against our respected G. Secretary, or, on his failure, suspend him till he has made a public apology.

Yours fraternally,  
P.M.

(To the Editor of The Freemason.)

SIR AND BROTHER,—In your, generally correct, report of the proceedings in Grand Lodge last week, there is a slight inaccuracy as to the remarks which I made on Bro. Cooke's motion. The accidental alteration of one word leaves my observations open to misconception. I am reported to have stated, "it appeared from the motion that irregularities existed in the Grand Secretary's office." I said, *were alleged to exist*. This is material; for I was deprecating any expression of opinion, and urging the brethren that, while they might, on the one hand, justly complain of the terms of the motion, it would be equally imprudent to "instantly reject" a charge, without hearing it, as one brother proposed; or "strongly reprobate" the terms of the motion, as another brother asked. I felt that the Acting Grand Master had better have stopped Bro. Cooke at the outset, or let him go on when the damage was done. As, however, facts were not given, I submitted that judgment should be reserved till they were; and I desire to be so understood, as the subject—now made a very serious one—will doubtless be again discussed.

I am, Sir and Brother, yours fraternally,  
FRANCIS K. MUNTON.  
21, Montague-street, Russell-square,  
13th September.

[Our brother will see that the "question" referred was not the "charges" made by Bro. Cooke, but simply the "motion," which ought to have been at once scouted by every one in Grand Lodge as an ignorant and intolerant tirade against degrees practised by some of the best Masons in the world.—Ed. F.]

FREEMASONRY AND JUDAISM.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I intended briefly to have commented on the remarks of W. B., 742, last week, but had no opportunity of doing so, but was glad to notice two letters in your last issue against the opinions entertained by the brother referred to. Yet I feel bound to offer my humble protest against such antichristian views, and hope it will be a long time to come before we are called upon to notice the like in the pages of THE FREEMASON. I forbear, however, to enter upon the discussion of the important subject, believing that your valuable paper is no place for religious or political antagonisms, and I will content myself with recommending W. B. to read his Bible more attentively for the future; to read it with a mind unfettered with prejudice, and unbiasd with scepticism, and he will then discover no real contradiction, no real difference, but everything essential for man to know, so plain that he who runs may read. I venture to believe if he does so, the result will be that he will discover the garden of Eden and the fall of man to be no allegory—that from the atonement of the Saviour flows all our hope for the future—that the doctrine of the Trinity is a fundamental doctrine of the Christian's faith, which to disprove would be to ignore the Deity altogether. The doctrine of the Trinity has been taught with more or less distinctness from the earliest times. I would refer W. B. for the correct definition of the word Church, to the 19th article of the Church of England; and as to St. Paul regarding the atonement with horror and indignation, he on the contrary makes it his boast and glory, and exclaims "But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Yours fraternally,  
J. W. C., 223.

THE FREEMASONS' LIFE BOAT.

The regular meeting of the Committee was held on Thursday, the 7th inst., at Bro. Forster's, Railway Tavern, London-street, E.C., Bro. A. E. Harris in the chair. There were present, Bros. S. Davis, Gottheil, Mortlock, Gluckstein, H. M. Levy, C. C. Taylor, W. Carter, Dairy, M. Davis, C. Lacy, John Boyd. The visitors were Bros. D. Davis (141), P. Davis (141), Rawley (P.M. 174), Marks (141).

The minutes of the last regular meeting were read and confirmed. The minutes of the special meeting held on the 10th ult. were then read.

Bro. Mortlock hereupon rose and said: Before the minutes of the special meeting are confirmed, I wish to state that inasmuch as this committee having been placed in a position of obtaining and taking immediate possession of a first-class life-boat, I desire to withdraw the motion, embodied in these minutes, relative to a proposed amalgamation of this committee and the committee of the "City of London Masonic Life-boat Fund."

The motion having been withdrawn, the remaining portion of the minutes were confirmed.

The minutes of a second special meeting, held on the 24th ult., were also read and confirmed.

An audit of the financial position of the committee having taken place previous to the meeting, the auditors (Bros. Mortlock, Gluckstein, and Dairy) presented their report, which, on the motion of Bro. Lacy, seconded by Bro. Boyd, was received and adopted. The report was as follows:—

CASH collected since February, 1870, and expenses from same date.

	£	s.	d.		£	s.	d.
Grand Lodge of England	50	0	0	Stationery, books, printing, postage & advertisements	29	4	0
Prov. G. L. Warwickshire	10	10	0				
Ditto, Cornwall	3	3	0				
86 lodges, lodges of instruction, chapters, chapters of inst'n	171	0	6				
Brethren	215	4	0	Balance	420	13	6
<b>Total</b>	<b>£449</b>	<b>17</b>	<b>6</b>	<b>Total</b>	<b>£449</b>	<b>17</b>	<b>6</b>
Balance in the London & Westminster Bank (Eastern Branch)					£420	13s.	6d.

The following additional subscriptions were then announced:—

	£	s.	d.
Bro. Matthews, 112	0	2	6
A Brother, 554	0	2	6
Aldershot Camp Lodge, 1331	1	1	0
Brethren of Nyanza Lodge, 1197...	1	18	6
Bro. Rev. M. B. Levy (2nd sub.)	0	10	6
" Ayton	1	1	0
" Moss Isaacs, 185	1	1	0
" Cater	0	2	6
" R. E. Clark, P.M. 1158	0	5	0
" Wilcox	0	1	0
" Emson	0	1	0
" Mackay	0	1	0
" Croger, 141	0	5	0
Per Bro. M. Davis, P.M. 188:			
J. W.	0	10	6
J. D.	1	1	0
P.	0	10	6
Capt. J.	1	1	0
Capt. Bennett	0	10	6
Bro. W. J. Hughan, Prov. G.S. Cornwall...	1	1	0
Lodge Euphrates, 212	2	2	0
Bro. Barford, P.M. 1228	0	10	6
Moor, 212	0	10	6
Lodge Peace and Harmony, 359	2	2	0
Southampton, 394	1	0	0
Various Brethren, per Bro. Stebbing	0	6	0
Lodge Sincerity, 174	5	5	0
<b>Total</b>	<b>23</b>	<b>3</b>	<b>0</b>
Balance, as above	420	13	6
	<b>£443</b>	<b>16</b>	<b>6</b>

The purchase of the boat having been unanimously resolved upon, it was arranged that the same should be tested at the works of Messrs. Forrest (boat-builders to the National Life-boat Institution), Regent's-canal Basin, on Tuesday, the 12th inst., and there named "THE FREEMASON," by the R.W. Brother J. R. Stebbing, P.G.D. of England and Prov. D.G.M. Hampshire.

A vote of thanks to Bro. A. E. Harris for his courteous conduct in the chair terminated the proceedings, and the meeting was adjourned till Thursday, the 5th proximo.

It may be interesting to the Craft to know

that "THE FREEMASON" Life-boat will be stationed at North Berwick station.

CONSECRATION OF THE UNITED SERVICE LODGE, No. 1361.

This new lodge was consecrated at the Swan Hotel, Ridgway, Wimbledon, on Saturday, the 9th inst. Bro. John Hervey, G. Sec., presided, assisted by Bros. J. Brett, P.G. Purs., as S.W.; W. Hyde Pullen, P.G.S.B., as J.W.; Rev. D. Shaboe, P.G.C. Middlesex, as Chaplain; John Boyd, A.G. Purs., as I.G.; and R. Wentworth Little, P.G. Sec. Middlesex, as D.C.; and a very large concourse of brethren.

The ceremony of consecration was admirably rendered by Bro. Hervey, the oration being given by Bro. Brett.

Bro. Major E. Hamilton Finney, W.M.-designate, was then presented for installation, and was duly installed after the usual preliminaries. The other officers appointed being: Bros. G. Cowell, F.R.C.S., S.W.; Captain J. B. Payne, J.W.; and E. H. Finney, jun., S.D. The usual addresses were then delivered by Bros. Hervey, Brett, and Pullen.

It was proposed, seconded, and resolved that the thanks of the lodge be tendered to Bros. Hervey, Brett, Little, Shaboe, Pullen, and other brethren who had assisted during the ceremonies, and the distinction of honorary member was also conferred upon Bros. Hervey and Little—appropriate acknowledgments being made by the several brethren.

Several propositions having been made, the lodge was closed, and the brethren sat down to a cold collation. The usual loyal and Masonic toasts were given by the W.M., and were all heartily received, and the proceedings terminated at an early hour.

Among the brethren present we noticed Bros. W. Ough, P.G. Purs.; J. Glaisher, F.R.S., P.G.S.W. Middlesex; F. H. Gottlieb, J.P., P.P.D.G.W. East. Archipelago; W. Carpenter, P.M. 177; A. A. Pendlebury, P.M. 1086; J. Willing, Captain Snow, C. Hogard, H. Potter, F. Walters, W. Roebuck, S. H. Stephens, &c.

Reports of Masonic Meetings.

THE CRAFT.

METROPOLITAN.

Perfect Ashlar Lodge, No. 1178.—On Thursday, the 7th inst., at the Gregorian Arms' Tavern, 90, Jamaica-road, Bermondsey, this lodge met, Bro. J. Green, W.M., presiding. There were present: Bros. G. J. Grace, S.W.; J. W. Dudley, J.W.; F. Walters, P.M., Sec.; J. H. Harmsworth, S.D.; J. H. Fudge, J.D.; T. W. Cox, I.G.; C. Deakin, D.C.; J. Ruse, W.S.; J. W. Avery, P.M.; &c. The visitors were: Bros. E. Harris, P.M. 73; C. T. Bass, 79; W. Bellamy, 91; R. P. Hooton, W.M. 165; J. Howes, P.M. 879; J. Harvey, W.M. 957; &c. Bro. J. W. Avery, P.M. raised Bro. C. J. Joslin to the third degree. Bro. G. J. Grace, S.W., was then elected W.M.; Bro. F. H. Ebsworth, P.M., Treas., was re-elected; and Bro. W. J. Laing, P.M., Tyler, re-elected. Bro. H. Bartlett resigned his membership, which was accepted with great regret. The work, as usual here, was well done. The audit was fixed to be held on the 29th inst. There was not any banquet.

PROVINCIAL.

BELVEDERE, KENT.—Cornwallis Lodge, No. 1107.—This very efficient lodge held its last meeting for the season on Wednesday, the 6th Sept. Bro. T. W. Knight, W.M., in the chair, supported by his officers. The lodge was opened in due form, and the minutes of the former meeting were read and confirmed. The ballot was taken for Mr. Sidney James Hall for initiation, also for Bro. C. Cook, of the Nelson Lodge, as a joining member, which was unanimous in each of their favour, and Mr. Hall, being in attendance, was received into the mysteries of the Order. Bro. Debney was passed, and Bros. Landrock, Daniells, and Pidduck were raised. A gentleman having been proposed for initiation, the lodge was adjourned till the first Wednesday in April, 1872. The brethren, to the number of thirty, then partook of an excellent banquet, provided by the worthy host, Bro. Long, and to which ample justice was done. The cloth having been with-

drawn, the usual loyal and Masonic toasts were given and responded to. During the evening the brethren were highly delighted by the admirable singing of Miss Rebecca Isaacs (Mrs. Roberts), and Miss Roberts, assisted by Bros. G. Tedder and W. H. Sherwin, Mrs. G. Tedder presiding at the piano. A very happy evening having been spent, the brethren parted in perfect harmony. Visitors present: Bros. T. Smith, P.M. 829 and P.P.G.D.C. of Kent; G. Smith, 913; Watkins, 829; and Roberts.

### MARK MASONRY.

#### METROPOLITAN.

*St. Mark's Lodge, No. 1.*—The installation meeting of this lodge was held on Monday, the 11th inst., at Masons' Hall Tavern, Masons' Avenue, Basinghall-street, and was fairly attended, considering the season of the year. Bro. the Rev. W. B. Church, M.A., was installed as W.M., and the officers appointed were as follows: Bros. T. Cubitt, S.W.; G. Kenning, J.W.; S. C. Davison, M.O.; J. McKiernan, S.O.; T. B. Yeoman, J.O.; H. C. Levander, P.M., Treas.; R. W. Little, P.M., Sec.; W. Dodd, R. of Marks; J. W. Dawson, S.D.; A. B. Donnithorne, J.D.; H. Parker, Org.; J. W. Barrett, D.C.; J. Boyd, I.G.; and Major E. H. Finney, Steward. The new W.M. then advanced in excellent style Bro. T. S. Carter, of the Hertford Lodge, No. 403, to the degree of Mark Master. The lodge was then called off for labour in the Cryptic Rite, when Bro. Levander was installed as Principal Conductor of Works, and Bros. Cubitt, Hubbard, Davison, Yeoman, Finney, Barrett, Boyd, Bayles, Parker, and Gilbert were admitted to the secret vault, and afterwards obligated as S.E. Masters. The council and lodge were then closed, and the brethren adjourned to a splendid banquet furnished with Bro. Gosden's usual attention to details, and a very pleasant evening was spent. Bro. Massey responded ably for the visitors, and Bro. Marsh, I.P.M., for the Past Masters.

### ORDERS OF CHIVALRY.

#### KNIGHTS TEMPLAR.

##### PROVINCIAL.

*MANCHESTER. — Jerusalem Encampment.*—A meeting of this old conclave was held at the Hall, Manchester, on Monday, the 11th inst., Sir Kt. R. McDowall Smith, E.C., in the chair. Comp. Chas. N. Coates, being highly recommended, was installed a Knight of the Order. Sir Kt. John Yarker, P.E.C., at the close of the evening, addressed the E.C. in the following terms: In common with other members of the encampment, I have received a copy of what purports to be a treaty between the G.C. of K.T. and a S.G.C. 33°. I wish to know whether it is intended to imply by such distribution that this encampment comes under said treaty, as, if so, I must enter my protest against it on these grounds:—1st. This conclave had a high-grade chapter attached years before the rite of 33° was concocted at Charleston, America, and half a century before its introduction into this country. 2nd. Said treaty has no retrospective effect, and takes things as they stand. The action of this high-grade Chapter is covered by the G.C. law of 1866, and by closing lines of paragraph 1st in the treaty. There are half a dozen encampments which contributed to the formation of Grand Conclave in 1790 which have like privileges with this, and any attempt to interfere with same will inevitably split up Grand Conclave. 3rd. The "prohibition" of these allied bodies is offensive in taste, and the first result is that other bodies are organising rites intended to absorb these and everything else. 4th. Said treaty is illegal, inasmuch as no notice of it was given to this province. The affair was burked, and the S.G.C. 33° packed Grand Conclave by a private whip, which I can vouch for, as I have seen it. This shows the necessity of setting about the organization of proxy voting. In this affair I disdain to fight against individuals, but "principalities and powers, and spiritual wickedness in high places;" and as the oldest P.E.C. present this evening, I wish to enter my protest against the implication in the distribution of this circular, that this ancient conclave, or its members, are in any way subject to its enactments.—After considerable dissolatory discussion, in a proper and fraternal spirit, in which Bro. Yarker denied the right of the conclave to vote on degrees above them, the E.C. ruled him out of order, and requested him to give notice of motion. The encampment was then closed in harmony, and the knights adjourned to supper.

BOOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Advt.]

BRO. BUCHANAN'S letter on "The Transactions of 1717: Were they, or were they not, the 'Revival' of Freemasonry?" will appear next week.

### Foreign Masonic Intelligence.

#### DISTRICT GRAND LODGE OF BURMAH.

A Special Communication of the District Grand Lodge of British Burmah was held at the Masonic Temple, Rangoon, on Friday, the 5th May, 1871, under the presidency of W. Bro. H. Krauss, P.M. 1268, D.G.S.W., as D.G.M. There were also present: W. Bro. C. Pascal, P.M. 614, P.D.G.S., as D.D.G.M.; Jos. Dawson, W.M. 832, as D.G.S.W.; A. M. Buchanan, P.M. 614, as D.G.J.W.; E. Hopper, W.M. 614, as D.G.S.D.; D. M. Paul, No. 614, as D.G.J.D.; J. Jackson, D.G. Purst.; J. Clark, D.G. Tyler; Bro. W. D. Cruickshank, No. 1268, D.G. Sec.; and the following representatives of lodges:—

Lodge Star of Burmah, No. 614: Bros. M. Appavoo Pillay, and W. A. Nichol. Victoria in Burmah, No. 832: Bros. C. B. Cooke, W. Hall, and B. Samuel. Rangoon, No. 1268: Bros. J. R. Kay, L. Booth, and J. V. Douglas de Wet.

Visitors: H. Brodie, 426; H. Godbier, P. Kinsley, J. McPhail (P.M.), W. Robinson, J. Larkin, 832; A. Hotson, F. Maynard, H. J. Williams, N. McPhail, A. Y. Jamieson, W. A. Main, 1268.

The District Grand Lodge was opened in form at 7.30 p.m.

W. Bro. H. Krauss, in the eastern chair, said that the District Grand Lodge had met that evening for the purpose of installing the District Grand Master-elect, W. Bro. Major Harvey Tuckett Duncan, who had lately returned to the province. W. Bro. Duncan was well known to most of the Masons in Burmah as a zealous and experienced brother, who was thoroughly interested in the well-being of Masonry; and he (W. Bro. Krauss) felt assured that under his able management the District Grand Lodge would ere long be brought to a high state of efficiency.

W. Bro. Duncan having been announced, W. Bro. Krauss directed the District Grand Deacons to retire and introduce him. This was done accordingly.

The District Grand Master-elect produced his patent of appointment, which was read. He then intimated that he was prepared to accept the responsibilities and perform the duties of District Grand Master of British Burmah.

Brethren below the rank of Installed Masters then withdrew, and the District Grand Senior Warden installed the District Grand Master-elect in due and ancient form.

The Board of Installed Masters having been closed, all Master Masons were re-admitted, and the District Grand Master was proclaimed and saluted successively in the E., W., and S.

The District Grand Senior Warden then spoke as follows: "R.W. Bro. Duncan, the M.W. the Grand Master of England has entrusted the government of the District Grand Lodge of British Burmah to your care, and I am persuaded you cannot be insensible of the duty which devolves upon you as its head, nor of your responsibility for the faithful discharge of the duties annexed to the appointment. The extent and obligations of that duty and that responsibility are so well known to so distinguished a Mason as yourself that I need not further enlarge upon them to you. Suffice it to say, that I think I am speaking the sentiments, not only of myself, but of every Mason in the province, who now holds, or may hereafter hold, office in the District Grand Lodge, when I say that it will always be to us at once a duty and a pleasure to co-operate with you in anything that you may see fit to do for the good of Masonry in the province. To the W. Masters and Wardens of lodges, and the other members of Grand Lodge present, I would say that your first duty towards the R.W. the District Grand Master is a prompt and ready obedience to all summonses and commands which may be sent to you by his direction. To all other Masons present I would say the same, and I would add that any communications and complaints which you may find it necessary to address to him will be carefully and promptly considered.

The District Grand Master addressed the District Grand Lodge, stating the pleasure he had in rejoining the district, and how much he

felt the honour that had been conferred upon him by the Grand Master. He deplored the loss Masonry had sustained from the death of R.W. Bro. Greenlaw, late District Grand Master, a valued friend of his, and one who had devoted all his energies and Masonic influence to develop and consolidate the Craft in British Burmah. He also thanked the brethren for the kind welcome they had given him, and stated that he had every confidence he would receive their support.

The District Grand Lodge was closed in due form at 8 p.m.

#### CANADA.

*Address of the Grand Prior of Canada at the Annual Grand Conclave held on the 10th of August, 1871, at Hamilton, Province of Ontario.*

Fratres of the Grand Priory of the Dominion,—It is a privilege we owe to a merciful Providence that we are again permitted to meet together at our annual Grand Conclave, and I greet you all with kind feeling and fraternal regard.

One old familiar face we miss never again to appear amongst us, and have to mourn the loss of a truly Christian Knight, a worthy upright and zealous brother of our Order, who has been lately summoned to appear before the Great Tribunal were to trust he is now reaping the reward promised to those who while on earth faithfully perform their duties as soldiers of the Cross. Eminent Sir Knight Samuel Deadman Fowler has passed to his rest. The valuable services he rendered to the Order and the Craft generally in Canada, I have a melancholy pleasure in bearing testimony to. Our late eminent frater was one of the first candidates that I installed in Canada, on the establishment of the Order and formation of the *Hugh ae Payen's* Encampment at Kingston in 1854, and on the organization of this Provincial Grand Conclave, I selected him as the first Provincial Grand Chancellor and Registrar, these offices he filled for several years, materially aiding and assisting me, and to his zeal and efficiency I attribute much of the success which has been attained in placing the Order on its present firm and constitutional basis in the Dominion. He also held the rank of a Deputy Grand Commander and that of a past Grand Officer of the Grand Conclave in England and Wales. With sincere regret I have to record the loss sustained by the Grand Priory and the Order in Canada, of so illustrious a frater.

The Dominion Grand Chancellor will be pleased to direct that the officers of Grand Priory wear the usual mourning for three months, for their late lamented Past Deputy Grand Commander, and a memorial record be added to their proceedings, with such other tribute to his memory as Grand Priory may deem proper to adopt.

At our last annual assembly I directed a committee to be formed for the purpose of ascertaining what were the actual requirements of the Order in Canada, that proper measures might be adopted to meet either the grievances complained of by some members, or point out such changes as would add to the prosperity of the Canadian Branch of the Temple.

I have not as yet been furnished with this report, and cannot therefore enter into any further explanation of my views expressed last year or determine what course I shall pursue, until I know what the fratres of this jurisdiction have to bring forward.

My own feelings continue loyal to the *Supreme Governing Authority* in England; and be assured the Order of the Temple under English rule, both in its government and *ritualism* is far superior to any fancied advantages the *love* of change might lead those who have not thoroughly investigated the matter to expect. The inconsistencies that *appear in other systems* should be a warning to avoid invading the purity of our own.

The unfortunate differences which have sprung up in Canada by a separation of the Craft Lodges of the province of Quebec from the Grand Lodge of Canada is much to be deplored, and, I regret to say, has given rise to feelings quite foreign to the principles of Freemasonry.

In this matter, as far as relates to the Order of the Temple, I have not permitted any interference whatever. I had no official communication on the subject, and even if such had being the case I would not have felt myself justified in refusing admittance to any candidate Royal Arch Mason in good standing, no matter what jurisdiction he belonged to, or fail to recognize any Knight Templar because he preferred being a member of one Grand Lodge more than another. The statutes of the Temple provide only that its ranks be filled by *Freemasons* who have attained the grade of the Royal Arch, which is in England the climax of the third degree, further than this *no other* connection exists between the Masonic body and the Temple Order.

Our English Templar system is but a revival of



the chivalric order attaching itself during the last century to the Masonic Fraternity with which it still continues to be allied.

It has been lately strongly advocated by a section of the Masonic press, that a system of rites be established, making it compulsory to obtain several degrees in rotation before receiving that of the Temple, and that the Degrees called "Royal and Select Masters" lately introduced into Canada be preliminary to the Temple. While I myself and many of my Grand Officers are members of these rites, and uphold their principles, for me to assent to such a proceeding would be a direct violation of the statutes of, and renunciation of my allegiance to, the Grand Conclave of England.

You are all aware that I obtained some years ago authority to communicate the Degree of the United States "Red Cross," or "Babylonish Pass," to Canadian Templars, for the purpose of preventing any difficulty in visiting the United States encampments, where this degree in a pass of their Templar system, but is not compulsory with us, nor do I think it would be of any advantage to graft it in our purely Christian Order. This Degree is now, in Canada, placed under control of and given in Councils of Select and Royal Masters.

The revival lately of several obsolete degrees and orders in England, has unfortunately given rise to much controversy and unpleasant correspondence, and it is greatly to be regretted the pure system of English Freemasonry should be disturbed by so many Grand Bodies springing up and wishing to imitate what are really incongruities in the American system.

With reference to the Order called the "Red Cross of Constantine" there appears to be some misunderstanding, probably from a similarity of names and titles with other orders and degrees. I can state that the Constantinian Order (founded on the legend of the vision of Constantine the Great), is purely Christian, and that the first grade, or "Novitiate Cross," is the same as that long established under the control of the Scottish Knight Templar Encampments; the second and third grades, namely, those of "Viceroy" and "Sovereign" are the installation ceremonies of the two principal officers, added at the revival and revision of the ritual in England. I can find nothing objectionable, or that it interferes in any way with other existing orders and degrees.

It is with much pain I have to announce to Grand Priory that I was under the necessity of suspending the warrant of "The Richard Cœur de Lion" Encampment of London, province of Ontario. For upwards of twelve months a party feeling had sprung up in the encampment quite a variance with the teachings and principles of the order, disputes and recriminations took place relating principally to the election of an Eminent Commander. On carefully investigating the matter, I considered it my duty to suspend the warrant and close the encampment. The Past Eminent Commander at once complied with the demand to surrender the warrant to the Dominion Grand Chancellor, stating that the Registrar of the encampment, Frater Thomas McMullen, who was the Eminent Commander-elect—and with whom and the other officers the disagreement originated—refused to deliver up the minute and cash books. I directed the Grand Chancellor to apply to him direct. This application, although sufficient time had been allowed, was not attended to, when I caused another to be made, pointing out the great impropriety of his conduct, and that it rendered him liable to the penalty of suspension. This frater persisting in his contumacious conduct, violating his vows to the order and the duty he owed to his superiors, I have suspended from all the privileges of a Knight Templar, and reported the circumstances to the Supreme Grand Conclave of England. It has been a source of great regret to me, to be called upon thus to exercise my authority, being the first case of direct insubordination to constituted authority which has come to my knowledge since the introduction of the order into Canada under English rule.

I must again draw the attention of Eminent Commanders to the necessity of greater care being observed in the admittance of candidates to our ranks; they are bound by their terms of office to attend to this point. Sufficient care has not at all times been observed, and there has been great laxity as regards the social position and requirements of persons admitted. There exists no desire or intention to make the order an exclusive or conservative club, but neither is it right to admit as members those whose social position unfit them as associates in private life. The Order of the Temple is not strictly a Masonic society, and it never was intended that for the sake of attaining coveted high-sounding Masonic rank, many, otherwise worthy Masons, should be taken out of their own sphere—and often to the prejudice of their private avocations, brought forward to fill offices in the Order of the Temple. The Grand Conclave in England has already animadverted on the admission of members, who by the returns received from encampments,

were shown not to be persons eligible for admission.

Page 37 of the statutes clearly define that no one shall be installed a Knight Templar unless previously balloted for in open encampment, and that his name, place of abode, and his description, profession, avocation, etc., etc., shall have been inserted in the summons for the meeting at which it is proposed to take the ballot. It is therefore, the bounden duty of all members to attend such summons and should an objectionable candidate be proposed, the remedy is in their own hands, and I am sure I have only to request that every possible care and precaution be taken in ascertaining the standing, position and eligibility of all candidates for installation.

The Supreme Grand Master, at my recommendation, has been pleased to grant patents to Eminent Sir Knights Robert Ramsay, the Rev. Vincent Clementi, and James Kirkpatrick Kerr, of this Grand Priory, to hold rank in the Grand Conclave of England as Past Grand Captains.

It is truly gratifying to record a continuance of the most fraternal intercourse with our American confreres. An exchange of representatives between the Grand Encampment of the State of Ohio and this Grand Priory has been effected this year. Right Eminent Sir Knight R. Babcock to be our representative at the Grand Encampment of Ohio, and I have nominated Eminent Sir Knight Robert Ramsay to be their representative at this Grand Priory.

The General Grand Encampment of the United States having announced their intention of holding their triennial assembly in September next, at Baltimore, I purpose nominating a committee to represent this Grand Priory, and offer to the Right Eminent the General Grand Master and assembled Knights Templar of the United States our fraternal and knightly regards and good wishes for their continued prosperity, trusting that *Unity, Peace and Brotherly Love* may ever exist between us as members of the same great Christian Order.

A new Encampment and Priory has been added to our roll since last year, the Supreme Grand Master having on the 14th April, 1871, granted a warrant to open the "Harrington" Encampment, in the town Trenton, Ontario, under Eminent Commander Dr. H. W. Day. I regretted very much being unable to attend at the opening installation of the Eminent Commander and Officers, in consequence of having met with an accident a short time previous to the occasion. The ceremonial was ably and satisfactorily performed by the Provincial Grand Commander of Ontario and Quebec, Very Eminent Sir Knight Charles Davis Macdonnell, of Peterborough.

In Montreal, a revival of "The Richard Cœur de Lion" Encampment has taken place, having granted a dispensation for the installation of the Eminent Commander-elect, Sir Knight E. M. Copeland, who had not previously served his year of office in the required grades.

I am happy to announce that the printed proceedings of this Provincial Grand Conclave and Priory, from its organization in 1855, are nearly completed and will shortly be ready for issue.

And now, Frateres of the Temple, accept my warmest thanks for the unceasing kindness you have at all times showed towards me, and be assured, that having the well being of the Order in Canada at heart, I will use my constant and best endeavors to promote its honor and prosperity.

With every kind wish for your welfare and happiness, I am, in the bonds of the Order,

Your faithful Frater,

W. J. B. MACLEOD MOORE,  
Grand Priory of the Dominion of Canada.

V. E. Frater S. B. Harman on behalf of the committee on address submitted the following report:—

To the V. E. the Grand Priory and the Officers of the Grand Priory:

Your Committee beg to submit the following report on the address of the V. E. the Grand Prior:

That the cordial acknowledgment of Grand Conclave be tendered with the highest knightly courtesy to the distinguished Templar, who having been instrumental in its introduction into Canada, has since so worthily and zealously watched over, encouraged and upheld the dignity of our high order there, will, we feel assured, be voted with one generous and respectful accord, and with a hope springing from the heart of every Templar that he may be long spared to preside over our councils and direct our chivalric career.

His address, just presented, is an illustration in itself of his high qualification for office, in the interest exhibited in existing encampments, in the case of the establishment of yet another, and in the firmness with which he has exercised his high, however painful, prerogative of suspension.

The allusion to the removal by the hand of death of that distinguished mason and Templar V. E. Sir Kt. S. D. Fowler, so touchingly made by the Grand Prior is received with deep and melancholy emotion

by Grand Conclave, who will feel it a duty to obey the injunction of the Grand Prior to pay an outward tribute of respect to the memory of one whose name and good works are engrafted on their hearts.

We echo cordially the counsel of the Grand Prior as to the necessity of the greatest caution being observed in the matter of the admission of candidates into the ranks of an order which in all ages has been distinguished for its orthodoxy of membership; for while, as he says, "there exists no desire or intention to make the order an exclusive or conservative club, neither is it surely desirable to admit as members those whose social position may unfit them as associates in private life,"—the slightest consideration will show the wisdom of this counsel.

We feel further that whatever may be the course of future events, the maintenance at present of a warm and zealous allegiance to the Grand Conclave of England should be regarded as "an article of faith," for surely while the Illustrious Templar bodies in the United States are looking to the old land of the crusades, and penetrating her archives for material with which they may more perfectly mould and fashion American Templarism, we should be the last rightly to yield the right and prestige attaching to the Canada branch, to profit by the efforts of the parent body to place the order on the highest pinnacle of chivalric perfection, and the concessions made on every occasion so courteously and gracefully by the Grand Conclave of England to every Canadian representation should be a further inducement, although the first named should be all sufficient to lead to the most courteous reciprocity of sentiment and attachment.

We are certain that Grand Conclave will cordially endorse the action of the Grand Prior in the appointment of a representative at the Grand Commandery of Ohio, and welcome with knightly courtesy V. E. Sir Kt. Babcock from that Grand Commandery, and in his further appointment of a committee to represent this Grand Conclave at the triennial assembly of the General Grand Encampment of the United States to be held at Baltimore in September—Grand Conclave joining in the desire of the Grand Prior that the most fraternal relations may be fostered between the American and Canadian Templar bodies.

In conclusion your committee feel that Grand Conclave will receive with the highest respect and consideration the information so opportunely conveyed by the Grand Prior with respect to many dormant if not obsolete degrees sought to be revived in England, as well as others desired to be engrafted into our Temple system, and will be guided by his counsel, dictated alike by the wise principles of moderation and judgment.

All which is respectfully submitted.

SAMUEL B. HARMAN,  
Past Grand Sub. Prior of England,  
and Chairman of Committee.

#### NEW ZEALAND.

Lodge of St. John, No. 1137.

The installation meeting of the above lodge was held on Saturday, the 1st July, at Timaru, Canterbury, New Zealand. There was a goodly muster of the brethren. The R.W. D.D.G.M., Bro. C. W. Bishop, presided, and was supported by Bro. J. F. Crawford, W.M., Bro. Powel, P.M., and the officers of the lodge. The minutes of the election meeting having been read and confirmed, Bro. John King, J.W., was duly installed W.M. for the ensuing year, and he appointed his officers as follows: Bros. G. H. Wildie, S.W.; W. H. Wilcox, J.W.; R. Scott, Treasurer (re-invested); W. M. Sims, Secretary (re-invested); J. H. Jenkins, S.D.; Thomas Patterson, J.D.; George Cliff, I.G.; C. Jacobs, D.C.; H. Exley, Tyler. The R.W. Bro. Bishop gave the appropriate addresses in a very efficient manner. The lodge was afterwards duly closed.

**HOLLOWAY'S PILLS.**—In bilious disorders, sick headache, indigestion, and affections of the nerves these famous Pills, so highly appreciated in all quarters of the world, are regarded as a perfect remedy. They purify the blood, regulate the secretions, give tone to the stomach, restore the appetite, and renovate the whole system. After a course of these Pills, the once emaciated and feeble patient is so changed that his friends are both wonder-struck and delighted. These cheap preservatives of life and health are a blessing to mankind. It would be hardly possible to overstate the good that they have effected in diseases which through maltreatment or neglect, had gained such a mastery over the system, that their eradication seemed perfectly hopeless.—[Advt.]

**SMALL-POX, FEVERS, AND SKIN DISEASES.**—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

## Poetry.

## SONNET.

[From the *American Freemason*.]

## THE TWENTY-FOUR INCH GAUGE.

The Gauge our operative brethren use  
To measure and lay out their work; but we  
Who're known as Masons Accepted and Free,  
This instrument for a nobler purpose choose.  
We're taught to use it in our Art sublime,  
To measure, lay out, and divide our time.  
Its inches, ever numbering twenty-four,  
Are emblems of the hours of the day,  
Which we divide by three, whereby we may  
Find eight for God—His blessings to implore,  
His holy name to reverence and adore—  
And worthy brethren in distress; eight more  
For usual labour we are taught to keep;  
And eight for rest, refreshment, and for sleep.

EMMETT.

Florence, Laurens Co., Georgia.

## METROPOLITAN MASONIC MEETINGS

For the Week ending September 23, 1871.

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

## MONDAY, SEPT. 18.

Lodge 720, Panmure, Balham Hotel, Balham.  
" 901, City of London, Guildhall Coffee House.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, SEPT. 19.

Board of General Purposes, at 3.  
Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.  
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.  
" 435, Salisbury, 71, Dean-street, Soho.  
" 704, Camden, York and Albany, Regent's-park.  
" 857, St. Mark's, Duke of Edinburgh Tav., Brixton.  
Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.  
" 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.

Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.

## WEDNESDAY, SEPT. 20.

Lodge of Benevolence, Freemasons' Hall, at 6.  
Lodge 700, Nelson, Masonic Hall, Woolwich.  
" 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.  
" 1320, Blackheath, Royal Standard, Blackheath.  
Chap. 10, Westminster & Keystone, Freemasons' Hall.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

## THURSDAY, SEPT. 21.

House Committee Girls' School, at 4.  
Lodge 1278, Burdett Coutts, Approach Tavern, Approach road, Victoria-park.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.

St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

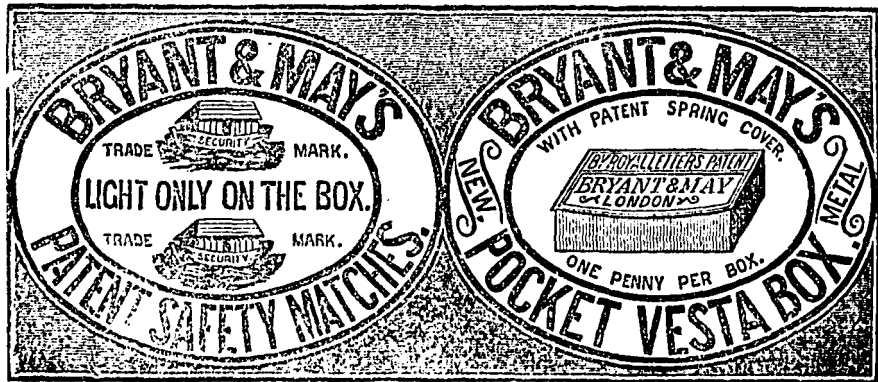
## FRIDAY, SEPT. 22.

House Committee Boys' School.  
Lodge 780, Royal Alfred, St. Andrew and Garter, Kew.  
Unions Emulation Lodge of Improvement for M.M.'s Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggerridge, Preceptor.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

## SATURDAY, SEPT. 23.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.  
South-Eastern Masonic Charitable Association, New Cross Branch.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."



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For Outfits for Lads going to Sea ...	... see THE OUTFITTER.	For Prices of Cricketing " " ...	... see THE OUTFITTER.
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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XVIII.

One is sometimes startled at seeing the very opposite qualities that are united in the same person or the same race. In the Saxon race, this is especially noticeable. You shall sometimes, and not unfrequently, find a noisy boasting bully sneak away, if but a comparative child bravely rebuke his brutality; and you shall find a hero of indomitable courage exhibiting the tenderness and sympathy of a woman. Who forgets Falstaff? Who remembers not Havelock? As Emerson says, "The English delight in the antagonism which combines in one person the extremes of courage and tenderness. Nelson, dying at Trafalgar, sends his love to Lord Collingwood, and, like an English school-boy that goes to bed, says, 'Kiss me, Hardy,' and turns to sleep. Lord Collingwood, his comrade, was of a nature the most affectionate and domestic. Admiral Rodney's figure approached to delicacy and effeminacy, and he declared himself very sensible to fear, which he surmounted only by considerations of honour and public duty. Clarendon says the Duke of Buckingham was so modest and gentle that some courtiers attempted to put affronts on him, until they found that this modesty and effeminacy was only a mask for the most terrible determination. And Sir James Parry said of Sir John Franklin, that if he found Wellington Sound open, he explored it; for he was a man who never turned his back on a danger; yet of that tenderness that he would not brush away a mosquito. Even for their highwaymen the same virtue is claimed, and Robin Hood comes to us described as the gentlest thief." A people who unite in themselves these qualities, are not formed to be conquered and subdued. They know, as the writer just quoted says, "where their war dogs lie. Cromwell, Blake, Marlborough, Chatham, Nelson, and Wellington are not to be trifled with, and the brutal strength which lies at the bottom of society, the animal ferocity of the quays and cockpits, the bullies of the costermongers of Shore-ditch, Seven Dials, and Spitalfields, they know how to wake up." Was anything like this predicted of Israel? Was Israel, after its dissolution as a kingdom, to become a powerful people, in the presence of all the nations, withstanding and overcoming all who should rise up against them, and compelling an

acknowledgment of their superiority, while they evinced an all-embracing sympathy and benevolence? We have seen that it was thus predicted; and we have seen, in part, the fulfilment of those predictions, in tracing the progress of the Getæ, or Goths, from their settlements on the Euxine westward, their conquests in the Roman Empire, and their settlement in these islands. They were to be "terrible" in their anger, when attacked by others. They were to be exposed to great vicissitudes of success and loss, but they were not to be finally conquered. It was said to them, several years after they had been carried into captivity, "Fear them not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. . . . They that war with thee shall be as nothing, and as a thing of nought" (Isaiah xli. 10-12). I know that many revolt from the idea, that God, in his moral government of the world, uses peoples, as He does His angels, to execute His judgments, and to effect those changes in the condition of nations recorded on the pages of history, and which the devout student discovers to be indispensable to the fulfilment of His final purpose, which is the happiness of the creation. In fact, I think it is impossible to read history, with a mind open to conviction, and not to discover in it the hand of God. No doubt much will be inexplicable and irreconcilable with our imperfect ideas of His justice and mercy, but the historical facts remain, and if they are properly weighed, and their results carefully gathered up, and estimated in their relation to the world at large, there are few cases in which it will not be seen, that, however startling and distressing the occurrences in themselves may appear to have been, mankind has, upon the whole, been benefitted by them, in the foundation they have laid for an improved condition of things. It will be difficult for those who deny the moral government of the world to account for this fact, while those who admit the moral government of the world, find no small consolation in wading through the darker pages of history. Well, then, Israel was to be not only invincible, putting to shame all who might contend with her; she was to subdue peoples, and to bring them into subjection to her. "Behold I will make thee a new sharp threshing instrument; a new corn-drag armed with pointed teeth: thou shalt thresh the mountains, and beat them small, and shalt reduce the hills to chaff: thou shalt winnow them, and the wind shall bear them away; and the whirlwind shall scatter them: but thou shalt rejoice in the Lord; in the Holy One of Israel shalt thou triumph" (Isaiah xli. 15, 16). From the beginning it was foretold that they were to possess the gate of their enemies; and subsequently it was said that nations should bow down to them (Genesis xxii. 17, xxiv. 60, xxvii. 29). And then, and long after, even while they were in captivity, it was declared that they should "trample on princes like the mortar, even as the potter treadeth out the clay" (Isaiah xli. 25); and still more emphatically, and with more particularity, Jeremiah says, "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations; and with thee I will overthrow kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and

its rider; with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maiden; I will also break in pieces the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers" (chap. li. 20-23).  
 Let any one read "The Rise and Fall of the Roman Empire," "The great European Battles," and the "History of India," and see in them how far these prophecies and promises have been accomplished in the Saxon race. And let him also look at the progress and issue of the late terrible war between the Germans and the French, and therein see how, "Through Thee, they shall thrust down their enemies, and in Thy name trample on those who rise up against them." These are the same people, descendants of the old Getæ (Israel), against whom the Romans so long fought in vain, and who, after a war of centuries, was broken to pieces by them. In the old empire, the rumour ran, that there was never any that meddled with them that repented it not. The Roman legions, during the last century of the commonwealth, and in the first of the empire, assailed and subdued Gaul, Britain, Rhætia, Vindelicia, and Pannonia. One nation alone of all the European nations that Rome attacked, maintained her independence. These Goths, or Germans, as they came to be called, conquered and dismembered Rome's Western Empire; but it was still more to their glory that they resolutely withstood her, when in the very zenith of her power; when there went forth a decree from Cæsar Augustus that "all the world should be taxed;" and when the earth seemed almost void of independent nations. The Germans extorted the respect as well as the fear of Rome, by their indomitable valour in maintaining their independence, not less than by their domestic virtues, and the free, but orderly, spirit of their internal governments. For ages, the power of this race was dreaded; nations bowed down to them, and kings submitted to them. Long after their conquests in the Empire, the fleets of Norway and Denmark grievously vexed all Western Christendom; and after Charlemagne's death, a large province in the north of France was ceded to them, and they became the civilised and Christianized chivalry of Normandy. This is the people that was carried captive by the Assyrians into those regions in the north of Europe where we first found them, and whence we have traced them coming westward, by the marks they left in their progress, and which exist at this day. They have subdued many nations, but they are not to be subdued. Nations may make war upon them, but they are not to fall. The Lord their Redeemer says, "Whosoever shall gather together against thee shall fall, for thy sake; no weapon that is formed against thee shall prosper." "All they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil; and all they that prey upon thee shall be a prey" (Jere. xxx. 16.) These prophetic promises, be it remembered, have reference to Israel, and not to Judah; and they have been to a considerable extent fulfilled in the history of the Saxon race. The Norman conquest of England presents no difficulty, for the Normans were of the same Saxon race.  
 But England, to maintain her high position, must be mistress of the seas. Situated in the midst of nations, some of whom envy



her power and regard her greatness and wealth with jealousy, she has sedulously to guard her shores, and while ever putting forth efforts to promote and maintain peace among other nations, she has to be on the alert, lest she herself should be taken at a disadvantage. It is a remarkable fact, in relation to the theory I am maintaining, that Israel, to the exclusion of Judah and Benjamin, the two tribes who united when the revolt took place, was educated in maritime affairs. The inheritances of Dan and Ashur lay along the shores of the Mediterranean, and it was, no doubt, with the seamen here trained that Hiram's servants, "who had knowledge of the sea," sailed, when Solomon's ships made a voyage to Ophir, and fetched gold (1 Kings ix. 28.) That Israel, after her captivity, was to become a maritime people is obviously implied in those prophecies and promises which give her possession of the islands of the seas, and colonies and settlements in both hemispheres. Those colonies and settlements could not have been acquired by any but a maritime people. "The abundance of the sea" (Isa. lx. 5) could not have been given to any other people. It has been given to the Anglo-Saxons; and the world concedes to them pre-eminence of the seas. It is said that Charlemagne, one day, looking out of a window in a town of Narbonne Gaul, saw a fleet of Northmen cruising in the Mediterranean, and then entering the port of the town, creating great alarm. As they went out to sea again, the Emperor gazed after them, his eyes bathed in tears, "I am tormented with sorrow," he said, "when I foresee the evils they will bring on my posterity." His forebodings were not without good reason. The Anglo-Saxons took after their kindred Norsemen. "As soon as this land got a hardy people into it," says Emerson, "they could not help becoming the sailors and factors of the globe. From childhood, they dabbled in water; they swam like fishes; their playthings were boats. In the case of the ship money, the judges delivered it for law, that England being an island, the very midland shires therein are all to be accounted maritime; and Fuller adds, 'The genius even of land-locked counties driving the natives with maritime dexterity.'" As early as the Conquest, it is remarked, in explanation of the wealth of England, that "its merchants traded to all countries."

#### LAUNCH OF THE "FREEMASON" LIFE-BOAT.

A movement to establish a Freemasons' life-boat has just been brought to a successful termination. This movement was inaugurated by a few brethren of the Lodge of Faith, No. 141, whose very names (except in their own lodge) were unknown to the Craft. They resolved that the Masonic Fraternity should be represented at one of the noblest institutions of which this country can boast, whose mission is identical with the principles of Freemasonry, by providing for the alleviation of human suffering, without distinction of country, colour, or creed. The best intentions, and frequently the most disinterested actions, are liable to be misinterpreted. Hence, although the good work made steady progress, yet it was not at first entirely without opposition; but the brethren who formed the committee were happily endowed with characters of a nature to which opposition served as a stimulant. They continued to work, one and all, shoulder to shoulder, pushing onwards gradually, but surely, and soon the name of Bro. J. R. Stebbing figured on the list of committee. This in itself was a sufficient guarantee that earnest and straightforward work was meant. Other names of brethren eminent in the Craft followed, and success was certain. Many were

the prognostications that their efforts to gather sufficient money among the Freemasons of England to purchase a life-boat would be futile; but these prophecies proved to be false prophecies, and their prophecies delusive, for on Tuesday, the 12th of September, 1871, the first life-boat obtained by means of funds collected for that purpose amongst the Freemasons of England was launched at the works of Messrs. Forest (Boat Builders to the National Life-boat Institution), at the Regent Canal Basin, Limehouse. The ceremony was certainly not imposing, but decidedly interesting.

According to appointment, about twenty members of committee and a number of visiting brethren met at the above-named works. The boat (a first-class one, thirty feet long, seven and a half feet wide, and rows ten oars double banked) was placed on a new transporting and launching carriage near the basin, its name, the "Freemason," appearing upon it in letters of gold, flanked at each end with the emblems of the Craft. All preliminaries being completed, the R.W. Bro. J. R. Stebbing, P.G.D. of England and Prov. D.G.M. Hampshire, took his stand near the head of the boat, the brethren and a few ladies ranging themselves around him. Bro. the Rev. D. Shaboe, P.M., P.Z., and P.G.C. Middlesex, offered a short Masonic prayer, commending its future career to God's protection. Bro. Stebbing then approached the boat, and breaking a bottle of champagne (kindly provided by Bro. Mortlock) over the bow, exclaimed, "God speed the Freemason life-boat." At this moment, amid the enthusiastic hurrahs of the spectators, the vessel, like a "thing of life," darted down the slanting platform into the water with astounding rapidity, and bounded once or twice, as if rejoiced at being on a congenial element, but almost instantly steadied itself, and swam gracefully the length of the cable to which it was attached. Subsequently the usual tests were applied. By means of a crane, it was turned keel upwards, and then righted, by which a quantity of water was shipped, which was self ejected in less than twenty seconds. At this stage some thirty men stepped into the boat, who contrived to sink her within two feet of the rowlocks, and she was then allowed to raise herself, which she accomplished in about the same period of time. All its qualities were fully and satisfactorily tested, and explained by a gentleman who was understood to be Captain Robertson, R.N. The whole of the proceedings were highly gratifying to the vast number of spectators who had assembled to witness the trial.

The following are the names of the brethren who were present: R.W. Bro. J. R. Stebbing, the Rev. D. Shaboe, A. E. Harris, P.M. 141, President of the Committee; S. Davis, 141, the promoter and Treasurer; E. Gottheil, P.M. 141, the Hon. Sec.; T. Kennett, 141; Dairy, 141; Berg, 141; Gluckstein, P.M. 51, 141, P.P.G.S.W. Essex; Mortlock, P.M. 186; Magnus Ohren, P.M. 452; William Mann, P.M. 186, 1306, and P.Z. 186; John Boyd, P.M. 145, 534, P.Z. 145, 534; Charles Lacy, P.M. 174; D. Beck, S.W. 1306; Emmett, 186; H. M. Levy, P.M. 188; M. Davis, P.M. 188; Swallow, 382; J. Frankford, 188; Davy Davis, 141; Maurice Davis, 141; Philip Davis, 141; Major Finney, W.M. 1361; Henley, 186; Dr. Corner, 95; and J. Davis, 188.

A private omnibus being in attendance, twenty-four of the above-named brethren adjourned to Masons' Hall, Masons' Avenue, E.C., to partake of a dinner *a la Russe*, provided (at their own personal expense) by Bro. Gosden, which was served in a manner highly creditable to the establishment, and elicited a unanimous vote of thanks to the worthy host.

Bro. A. E. Harris presided, and the vice-chair was graced by Bro. John Boyd. The toasts were given in the following order:—

By the Chairman: "The Queen, as Patroness of the National Life-boat Institution, and the Craft;" "The Most Noble the Marquis of Ripon, M.W.G.M.;" "The Earl of Carnarvon, D.G.M., the Earl of Zetland and H.R.H. the Prince of Wales, P.G. Masters, and the rest of the Grand Officers."

Bro. John Boyd, A.G.P., responded for the G. Officers.

The toast of the evening, "Success to the Freemason Life-boat," was responded to by Bro. Stebbing, who discoursed most eloquently upon a subject so congenial to his feelings, to which his auditors listened with undivided attention, and on resuming his seat he was greeted with hearty and unanimous applause.

"The Visitors," to which Major Finney replied.

"The Committee," coupled with the names of Bros. Mann and Mortlock; "The original founders and promoter," was proposed by Bro. Dr. Corner in brief but suitable terms, and responded to by Bros. Harris, Davis, and Gottheil.

Various other toasts were given and responded to. These were interspersed with songs, by Bros. J. Davis, Mortlock, Henley, Emmett, H. M. Levy, and M. Ohren.

Thus terminated a day's rejoicing, for every brother must have felt a pleasant consciousness of duty done without hope of reward, and a gratifying sensation that the work thus completed may be the means of rescuing precious lives from the most terrible of deaths, and perhaps of some who belong to the "household of the faithful." The best thanks of the Committee are eminently due to Bro. Mortlock, who most kindly undertook the management of the whole proceedings, and succeeded most admirably (assuredly not without expense to himself), proving himself to be the right man in the right place.

This report ought not to be closed without an expression of sincere thanks to R. Lewis, Esq., Secretary to the National Life-boat Institution, for his amiability and courtesy to the brethren who negotiated with him for the purchase of the boat.

During the evening letters, regretting absence, were read from W. Bro. John Hervey, G.S.; Bros. R. W. Little, John Coutts, John Coombe, Hayle (Cornwall), and Dr. Johnson (Liverpool). The last-named brethren having taken a most active part in the collection of the fund, the mention of their names was a signal for loud and prolonged cheering.

#### LAYING THE FOUNDATION STONE OF A TOWN HALL FOR WIRKSWORTH.

The ceremony of laying the foundation stone of a new town-hall for Wirksworth was gone through with Masonic honours on Thursday week, by Bro. Captain A. P. Arkwright, R.N., M.P., and his brother members of the "Derwent" Lodge of Freemasons, Wirksworth, No. 884. At an early hour in the morning the town was all astir, and flags and banners were streaming from many of the shop windows, as well as from the scaffolding of the town-hall building. The time fixed for the forming of the procession was 12.30, but long before that time a large concourse of people had assembled from the surrounding districts, which, coupled with the frequent strains of music, and the appearance of the Wirksworth Volunteers in their new uniform, gave the quiet little town a very gay appearance. At 12.30 the procession formed in the usual order and proceeded to church.

On arriving at the church gates, the procession was met by the church choir, who sang "Onward, Christian Soldiers," on their way to the church. The prayers were read by the Rev. Bro. J. R. Porter, vicar of Kniveton, and a most eloquent sermon was preached by the Rev. Bro. A. A. Bagshawe, P.G.C., vicar of Wormhill, Rural Dean. After the service, a collection was made on behalf of the "Royal Masonic School for Boys," when upwards of £10 was taken.

On leaving the church, the procession reformed, and headed by the choir singing a hymn, proceeding to the Market-place for the purpose of laying the stone. On arriving at the town-hall building, the brethren were placed in their respective positions, and the Rev. Bro. J. R. Porter offered up prayer.

On the conclusion of prayer, the choir sang "Jesus shall reign where'er the sun," in which the greater portion of the vast crowd assembled joined.

The Worshipful Master (Dr. Webb) then gave the following address:—Ladies and Gentlemen, my brother Freemasons,—It affords me very great pleasure to come forward on this interesting and important occasion, in obedience to the wishes of the Derwent Lodge, to present, in behalf of the brethren, this trowel to our honourable member and brother, Captain Arkwright, in order that he may lay the chief corner-stone of this town-hall for Wirksworth. I say pleasure, because I believe this building, when completed and made serviceable for all classes, must benefit this good old town. I hope, in common, no doubt, with nine-tenths of my fellow-townsmen, that it will add to its commercial prosperity, and promote the comfort, convenience, and happiness of every person living in this neighbourhood. I have pleasure also, because it gives you an opportunity of seeing a Masonic ceremony and it enables me to say that although, Freemasons have secrets peculiar to themselves, there is nothing in those secrets at all subversive of the peace and good order of society. Freemasonry I regard as a grand Catholic benevolent society, whose object it is to diffuse "brotherly love, relief, and truth" throughout the world. It constantly inculcates its members to practise benevolence and charity—that charity which "suffereth long and is kind," "which thinketh no evil," that charity which not only giveth a cup of cold water, but which has always an inexhaustible spring from which supplies can constantly be drawn, hidden in the innermost recesses of the heart. At one time we Wirksworth people contemplated having a much grander and far more imposing ceremony than the present one. We were, indeed, ambitious enough to wish this stone laid by the Grand Lodge of Freemasons of Derbyshire, but insuperable obstacles presented themselves against the accomplishment of our wishes. The noble Marquis, who, as you know, is at the head of the Craft in this province, could not be here to-day by reason of his pressing engagements as a member of the Government, and from a communication made to myself by the Secretary of the Grand Lodge, Mr. Okeover's presence seemed exceedingly doubtful; therefore, in the face of these obstacles, having determined to lay the stone in Masonic form, I think we are peculiarly fortunate in having secured, in the person of our honourable member, so good, so kind, so estimable, and so benevolent a brother to lay the stone in connection with the Derwent Lodge, to which he belongs; and apart from the many excellencies of his own character, upon which in this neighbourhood and in his presence it would not become me to dwell, I know no person upon whom this duty could more fitly devolve, or by whom it could more worthily be discharged than by one who, himself a member of the Legislature, is also a descendant of that great man through whose genius and inventive skill the wealth and importance of this nation were so greatly increased; and through whose ingenuity hundreds, thousand, aye, tens and hundreds of thousands of our fellow-creatures were the better enabled in all time to earn their daily bread. I have, therefore, great pleasure in presenting this trowel to Captain Arkwright, and I hope it will always be to him a pleasing memento of this day's Masonic work. (Great cheering.)

The architect, Mr. Bradley, then handed to Bro. Arkwright the plans and mallet, after which Bro. Strutt, the treasurer, deposited the box containing newspapers and coins in the cavity of the lower stone. Bro. Arkwright then stepped forward and spread the cement with the silver trowel, and requested the stone to be lowered. The stone having been placed in position, accordingly to Masonic custom,

Bro. Captain Arkwright, *M.P.*, then said: The Craftsmen having done their part it only remains for me to complete the work, and striking the stone three times with the mallet, said "I declare this stone to be well and truly laid." (Tremendous cheering.) Silence being restored, the honourable member spoke as follows: Ladies and Gentlemen, my brethren: We have assembled in this good old town of Wirksworth to-day for a very important purpose, and I am obliged to my brethren of the Derwent Lodge for the

part they have permitted me to take in this day's work. I have known Wirksworth all my life and am interested in its welfare and prosperity; and if the work in which we have this day been engaged will in any way benefit the town, promote concord and union amongst its people, diffuse happiness and increase its trade, then it will have been the work of true Freemasonry. (Cheers). Brethren, let all our dealings with each other and with the rest of the world be always on the square. I thank you all for kindly attending here to-day. It is a proof to me that you are all interested in the advancement of brotherly love, relief, and truth. (Tremendous cheering.)

The process of anointing the stone with corn, oil, and wine, having been gone through by the Worshipful Master, a prayer was offered up by the Chaplain, and the square, level, plumb, rule, and plans, were handed by Bro. Arkwright to the builder, Mr. Edwin Tomlinson, of Derby, for his guidance.

An oration was then delivered by the Provincial Grand Chaplain, Bro. A. A. Bagshawe, and the Old Hundredth having been sung, and blessing given by the Rev. Bro. J. R. Porter, the Freemasons retired to close their lodge.

At three o'clock, a public banquet was held in a tent erected for the occasion, on the site of the new building, where Mr. C. Low, of Derby, served up a most excellent spread, which appeared to give general satisfaction. The chair was occupied by Dr. Webb, and the vice-chair by J. F. Kingdon, Esq. On the cloth being removed, the usual toasts were duly honoured.

The following brethren were present during the proceedings:—W. Webb, J. Hindle, C. Parkin, B. Street, C. B. Dunn, W. Milligan, G. Harvey, E. Birch, W. S. Lugg, J. Kinder, C. Wright, F. Barton, A. P. Arkwright, J. P. Bradley, N. Wheatcroft, A. O. Brookes, A. Macbeth, J. Pickard, C. B. Dunn, W. Milligan, G. Harvey, W. Shaw, J. V. Bettle, C. B. Marshall, W. Lennox, J. Stone, W. L. Hall, G. Smith, A. Roome, J. F. Kingdon, Derwent Lodge, No. 884, Wirksworth; F. Campion, Lodge of Repose, No. 802, Derby; A. A. Bagshawe, Rural Dean of Buxton, and P.G.C. of Derbyshire, R. Duke, E. Milligan, Phoenix Lodge of St. Anne, Boxton, No. 1235; W. Dawson, St. John's Lodge, Bolton, No. 221; J. H. Casson, H. Cupit, S. Rowbotham, Royal Alfred Lodge, Alfreton, No. 1028; J. R. Porter, Tuscan Lodge, London, No. 14; J. Clotine, Minerva Lodge, No. 300, Ashton, T. Hall, A. Wallis, T. Gentles, W. Slinn, Tyrian Lodge, No. 253, Derby; J. Bibby, Alexandra Lodge, Sevenshulme, No. 993; W. Green, W. Edmunds, Scarsdale Lodge, No. 687, Chesterfield; W. R. Holland, F. Brittain, J. Witham, W. A. Cox, St. Oswald Lodge, No. 850, Ashbourne; Cannon, H. Barker, Rutland Lodge, Ilkeston, No. 1179; E. Cunningham, Thistle Lodge, No. 275, Scotland; Fitzherbert Wright, J. Bowmer, W. H. Fisher, M. Hooper, Okeover Lodge, No. 1324, Ripley; W. Kirkland, Tyrian Lodge, Eastbourne, No. 1110; B. Wilson, W. H. Burton, F. H. Plock, Arboretum Lodge, No. 731, Derby; W. Guton, Lodge of Unanimity, No. 287, Stockport; J. F. Hurt, Lennox Lodge, Richmond, Yorkshire, No. 123; B. Cooper, R. D. Cooke, W. M. Ingle, J. Pym, J. Moore, W. Perkins, F. Johnstone, J. Simpkins, W. Adsetts, G. Bollington, S. Stone, J. Pegg, W. Loverock, G. Small, J. Stanhope, Beaureper Lodge, No. 787, Belper; R. M. D. Smith, Lodge of Friendship, No. 44, Manchester.

#### CONSECRATION OF THE DORIC CHAPTER, No. 933.

Another chapter was added to the rapidly-increasing roll of metropolitan chapters, on Tuesday, the 19th inst., when the "Doric" was ushered into existence through the kindly medium of the Grand Scribe E., Comp. John Hervey. The consecration took place at Anderson's Hotel, Fleet-street, and the proceedings commenced about half-past five o'clock, when Comp. Hervey, as M.E.Z., opened the chapter, having Comp. J. W. Halsey, P.Z., on his right as H., and supported on the other side by

Comp. James Brett, P.Z., D.G.C., as J. The companions were then admitted—a procession having been formed by Comp. R. Wentworth Little, P.Z., who officiated as Director of Ceremonies.

The Acting G.S.E. read the petition and charter, and the M.E.Z. inquired of the companions if they approved of the officers named in the charter. The companions having signified their approval in Masonic form, the M.E.Z. proceeded to constitute the companions into a regular chapter in ancient form, and called upon Comp. Brett to deliver the oration, which he rendered in a faultless manner. An anthem (133rd Psalm) was then sung by the choir, consisting of Comps. G. T. Carter, P.M. 382, T. Distin, and W. Dawson. The first portion of the dedication prayer was repeated, and the M.E.Z. gave the invocation, after which the Scripture portions were read. The chapter pedestal was then uncovered, and the J. and D.C. carried the elements three times round the chapter, &c. The J. took the censer three times round the chapter, solemn music being played during his progress. The second portion of the dedication prayer followed, and the M.E.Z. then dedicated and constituted the chapter. The fine anthem, "I have surely built Thee an house," was splendidly sung by the choir. The patriarchal benediction by Comp. Brett closed the proceedings of the consecration.

A conclave of Installed Principals was then formed, when Comp. J. G. Stevens was successively installed into the third and second chairs, in a very able manner, by Comp. Brett. The First Principal-designate, Comp. T. J. Barnes, H. 554, was then presented by the D.C. for installation, and the ceremony of installing him devolved upon Comp. Hervey, by whom it was rendered in a most impressive manner. Comp. George Snow, the J., being already a P.Z., took his seat as Third Principal. Upon the readmission of the companions, a ballot was taken for Scribe E., when Comp. J. Griffin was unanimously elected to that post. It was then proposed, seconded, and unanimously resolved, that the thanks of the chapter be recorded on the minutes, and presented to Comps. Hervey, Brett, and Little, and that they be elected honorary members, in recognition of their services at the consecration and installation ceremonies. Each of the companions expressed his high appreciation of the compliment, and wished the chapter every prosperity. Several propositions for exaltation were then made, and the chapter was closed.

A cold collation, to which about five-and-twenty sat down, was served, and gave general satisfaction. After the cloth was cleared, the M.E.Z. proposed "The First Grand Principal, the Marquis of Ripon, *K.G.*," and "The Second and Third Grand Principals, Lords Carnarvon and De Tabley, and the rest of the Grand Officers." Comp. Brett, G.D.C., returned thanks in a very fluent manner, and with evident heartiness. The M.E.Z. then gave "The Health of the Consecrating Officer, Comp. John Hervey, G.S.E."—(great applause)—and eulogised highly those qualities which the worthy companion is so widely known to possess. The Grand Scribe E., in responding, said he looked forward to a bright future for the Doric Chapter, and then called upon the companions to drink success to it, coupled with "The Health of the M.E.Z., Comp. Barnes," who was assuredly the right man in the right place. After an excellent speech, in reply, from the M.E.Z., "The Health of the Visitors," coupled with the name of Bro. Binckes, P.Z., and "Success to the Charities," was proposed, and elicited a telling response from the Secretary of the Boys' School. Several other toasts followed, and the companions then separated. The musical arrangements were most effective, and several duets and songs were sung by Comps. Carter, Distin, and Davison. Comp. Stevens, H., also delivered a capital recitation.

THE MARQUIS OF RIPON is expected to arrive at Studley Royal at the end of the month from his shooting-box in Scotland.

BOOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Advtd.]

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## The Freemason,

SATURDAY, SEPTEMBER 23, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE MISSION OF FREEMASONRY.

IN a utilitarian age, like the present, no institution, however venerable—no system, however deeply rooted or widely extended—can long hope to escape that crucial test of criticism which is expressed in the somewhat cynical words, "*cui bono?*" To fancy that Freemasonry is an exception to this wholesome rule, is simply to deceive ourselves; on the contrary, it is precisely from a fraternity like ours that the world expects most, and, mainly, because the influence of Masonic teachings is supposed to be as powerful as it is pure. It is, of course, well known that the Craft comprises within its fold a vast number of adherents in every civilised country and clime, and it is likewise believed that all are actuated by the same principles and inspired by the same fraternal sentiments. But, as we have had occasion to point out before, the Masonic

code is variously interpreted in various places. In France, the teachings of Freemasonry have been warped into identity with the doctrines of 1789, and the mottoes of a revolutionary horde have been pressed into the service of a peaceful association. Hence the delusions which at times betray our French brethren into acts which are high treason against the Brotherhood. In Germany, the Institution has kept aloof from politics, but the consideration of subjects which affect the general wellbeing of the community is not prohibited in the lodges. A large proportion of the German Masons are men of education and experience, and probably no other nation in the world has produced so many elaborate and philosophical treatises on the origin, progress, and objects of the Craft. Admission into the Masonic Order is not very easily obtained in Germany, and a long probation—generally a year or more—must be submitted to before an Apprentice can be advanced to the next degree, or a Craftsman to that of Master. The high grades are not in much favour among our Teutonic cousins, although many of the Templar leaders, such as Baron Hunde, during the last century were natives of Germany. The ceremonial duties of Freemasonry are conducted with great solemnity in most of the German lodges, and the Fraternity is respected by men of all ranks. But it is only in England that we find powerful organizations at work to give practical effect to the benevolent principles inculcated by the teachings of the Craft. Beyond doubt, much private assistance is rendered by our brethren abroad to necessitous cases, but there are no institutions corresponding with our Masonic Schools, our Asylum, or our Annuity Fund. And, in this respect, we hold that the mission of Freemasonry is not fully fulfilled by Continental Masons. In the present age, we want something more than the ideal link of brotherhood, and our union should be cemented by deeds and not by words. Our acts ought also to be on a scale commensurate with the dignity and importance of the Order—not desultory acts of generosity, but regulated by a high sense of justice, and a desire to confer permanent benefit.

English Masons are sometimes reproached for their love of conviviality, and the pleasures of the table, but, happily, this does not prevent them from supporting—and nobly supporting—institutions for the education of the young, and the shelter of the old. There is no reason why the Masonic body in Germany, France, Spain, or Italy should not dedicate a portion of their funds to the accomplishment of similar results. They are rich enough, and numerous enough, to ensure success, if they will but undertake the duty. Even our brethren in the United States, energetic and enthusiastic as they are, have been somewhat behindhand in this matter. The Grand Lodge of New York, we believe, is now collecting funds for the payment of annuities to aged Masons in distress, and

no doubt the excellent example will be followed by the other State Grand Lodges. If such a course were generally adopted, we should hear less about the alleged inconsistency between Masonic precept and Masonic practice—good works flowing naturally from the faith that is in us. We are far from urging that Freemasonry should be suffered to degenerate into a mere benefit society; neither do we think that there is any parallelism between the case of a zealous Mason, who, after long years of good service, is provided for by his brethren, and the case of a member of a friendly society, who can *claim* so much because he has contributed to the society's funds, although he may never have advanced its interests, or worked for it, as very many Masons work for the Craft. We do hold, however, that no deserving Mason should be abandoned to the rigors of poverty and adversity in his old age; we do hold that it is the duty of the Brotherhood to succour him in his hour of distress, literally and substantially. If our French friends spent less money upon banners and sashes, and some of our brethren in England curtailed their post prandial enjoyments, what a fund might be raised for the widow and the orphan, and those ancient members of the household who have no place to lay their heads. It is a subject which deserves not only consideration, but instant action, and we hope our Continental brethren will take the hint and inaugurate the movement in their lodges. Schools for youth, retreats for old age—such should be the programme of the Fraternity, wheresoever dispersed. This would at once place Freemasonry at the head of all the philanthropic systems in the world—it would be an all-sufficient answer to inquiring minds which might seek to probe the mysteries of Masonic science, and we need hardly add that it would prove a stimulus to many earnest Masonic workers to continue their exertions for the permanent progress and prosperity of the Order.

We do not question the fact that Freemasonry is even now superior to any other organization in the beneficence of its members, and the brotherly feeling which, with but rare exceptions, prevails amongst its followers. But its mission will never be satisfactorily achieved until every land can boast of possessing Masonic institutions akin to those supported by the English Craft.

NEW LODGE IN DUBLIN.—Masonic Lodge No. 227 was constituted on Monday, the 11th inst., by R.W. Bro. the Rev. Simpson G. Morrison, P.G.C., when the following officers (to whom the warrant was granted) were installed with due ceremony: Bros. William Doolin, P.M. 494, W.M.; Thomas Callinan, S.W.; and Thomas Fitzgerald, J.W. Bros. Morrison (Dublin), Yarker (Manchester), and Ashworth (Rochdale) were proposed for honorary membership, and twenty-one other brethren for affiliation as subscribing members. The lodge being duly closed, the brethren present, to the number of thirty, proceeded to the Royal Arcade Hotel, where an excellent banquet was provided for them by Bro. Auguste Mouillot, W.M. 120. The usual loyal and Masonic toasts were given and very heartily responded to, and the brethren separated at an early hour, wishing every success to the new lodge. A large number of P.M.'s and other officers of lodges assisted at the ceremony of constitution.



Multum in Parvo, or Masonic Notes and Queries.

THE NEW IRISH CONSTITUTIONS.

The interesting observations by an "Irish H.K.T." on the above subject will, we hope, receive due consideration by the members of the Grand Lodge of Ireland. The article is evidently written by a brother thoroughly acquainted with the wants of the Craft in our sister Grand Lodge, and we thank him for his most fraternal review of our suggestions respecting the forthcoming edition of the "Ahiman Rezon." We know of few better opportunities to obtain the general views of the Fraternity on such an important question compared with the advantages the columns of THE FREEMASON offer, and we hope other brethren will avail themselves of the present advantage of ventilating their opinions before the proposed alterations became law.

To prevent any misunderstanding, we beg to state most positively, we do not believe in sectarian prayers in Craft lodges. We simply drew attention to such being permitted under the Grand Lodge of Ireland, but certainly it is a great error to allow such a violation of our universality to be perpetrated.

On this subject we enclose an extract from the address of Bro. Edward White, which we commend to the serious perusal of all who differ from us in advocating that one of the leading ideas of Masonry is "unlimited tolerance in religious matters," compatible with Theism.

W. J. HUGHAN

"But if we should undertake to teach any particular religious creed our ancient landmarks would be swept away and one of the very best features of masonry, to-wit, its universality, would be irrecoverably lost. It is the brightest jewel in the crown of masonry, that its moral creed is such that it receives the approval of the good and virtuous of every land, and that its sublime principles find as ready recognition under the crescent as under the cross. The God of the Christian, the Allah of the Mussulman, and the great spirit of the untutored Indian is, after all, the same Supreme Architect of the Universe, whom, as masons, we all adore. The same solemn obligation rests on us and on them; the same great principles actuate both; the same sublime purpose is followed by both with equal zeal and sincerity; and the very blood that flows in their veins is derived from the same Almighty Parent that has furnished ours; and shall we, because our religious belief happens to be different, refuse to take by the hand as brethren those in every respect as worthy as ourselves? If I chance to travel in a Mahomedan country, and am beset by ruffians, and wounded and robbed, shall I refuse to receive the assistance of the Masonic brother who hastens to my relief simply because his faith differs from mine? If I sink, fainting in the burning desert, shall I dash the cup from the hand of him who seeks to minister to my wants, simply because he hopes to attain salvation through the intercession of his prophet, and I through that of my Saviour? Or if I chance to meet with a man loyal in his friendship, sterling in his integrity, exemplary in his habits, and irreproachable in all the relations of life, shall I refuse to form a connection with that man for business or otherwise because we cannot agree on questions of doctrine? If such a principle were adopted, our society would be no longer Masonry, but Christianity; our lodges would resolve themselves into churches; and then, instead of orderly and harmonious meetings,

would begin angry discussions of nice doctrinal questions; all manner of schisms and heresies would spring up, and our nice proud organization would sink into drivelling insignificance. But why expect of us the recognition of any particular system of religion? Is it expected that our banking institutions, our insurance companies, and our railroad corporations should have a recognition of Christianity embodied in their charters? Then why of us?

"Our plans and purposes are as distinct from those of the church as are the plans and purposes of the business organizations just alluded to. Ours is a code of morals, not religion; except so far as natural religion is necessary as the foundation of morals. We seek to soften the rigors of life, but not to transport the soul to the hereafter. Through the thorny paths and gloomy ways of life, Masonry walks with man, sympathizing with his misfortunes, and soothing his sorrows; but when he stands on the dark shores of that sea which separates time from eternity, her task is done, and then on the church, the spiritual guide of the soul, devolves the last duty of committing it to that 'Divine ark which will safely waft it over the tempestuous sea of troubles, and that anchor which will safely moor it in a peaceful harbour where the wicked cease from troubling and the weary shall find rest.'

"But while Masonry, as an organization, attaches itself to no system of religion, it interferes with no man in the worship of God according to the dictates of his own conscience. Individually we are Christians, Mahomedans, Jews or Eclectics. As Masons, we know nothing save the great reciprocal duties to the performance of which we have so solemnly pledged ourselves."

THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY.

The communication of "An Edinburgh Member of the Royal Order of Scotland," at page 585, contains a mistake even in the second line. There is no "letter" by "X. Y. Z." at page 473. Then, to find fault with me for writing anonymously whilst he is also doing the same, is simply ridiculous. However, these and other childish remarks appear to me to be simply done for a purpose—partly to throw dust in the eyes of the readers of THE FREEMASON, if it can possibly be done, under cover of which an E.M. of the R.O. in Scotland may hide his retreat. Instead of any "proofs satisfactory," we have about two columns taken up with statements and threats most unsatisfactory! And because "X. Y. Z." refuses to swallow all the "buncombe" related about the Royal Order, and related, too, without the slightest shadow of any substantial proof to support it, he is told he may be "prosecuted for libel." Could anything be more silly? "An Edinburgh Member of the Royal Order of Scotland" may light his pipe with his libel, and then ponder over the "awkward position" in which he has put himself. And, certainly, his remarks do anything, in my opinion, but add more credit to his Order. As to the members of the Royal Order believing in its pretensions, they may very possibly do so, at least generally; but if they do so on an imaginary, or false foundation, that only shows their credulity. They ought to be able to give a reason for their faith. I may here observe that I am a Freemason, and, as such, I consider it my duty to stand up for the truth. In doing so in this case, I am not "gratifying spite," either against the Royal Order or any of its members, for I have none against either. And instead of "An Edinburgh Member of the Royal Order of Scotland" dodging the real question at issue by any such unmasonic imputation, it would have been much more manly to have either remained silent or else written satisfactorily to the point. He asks me to tell him who I am, and then he will

give me these wonderful "proofs satisfactory" he has been alluding to. Now, I reject his offer with disdain. I want no "hole and corner" work; the pretensions were set forth in THE FREEMASON, and in it they ought to be established, if possible. Further, I have not the slightest anxiety to know who my antagonist is—laird or lord, it is all one to me; what I care for is, the evidence. I do not believe any documents are in existence which show the Royal Order to have been in existence either in or before 1736. It may have in its possession documents "more than two hundred years old" about something else. As to the pretensions anent Kilwinning, Bro. D. Murray Lyon gives them the go-bye; while, at page 426 of Bro. J. G. Findel's "History of Freemasonry," it says: "The Royal Order, according to this Ritual, which is written in Anglo-Saxon verse (?), boasts of great antiquity. But too much stress must not be laid upon this circumstance, for it is well known that the English (Scotch?), like the Germans, possess their false Masonic documents, &c." Then, at page 427, Bro. Findel accuses the manufacturers "of the Royal Order of fabricating certain things for the purpose of giving antiquity to the Order." Now, if Bro. Findel is wrong, and if the Royal Order be really older than the establishment of the Grand Lodge of Scotland in 1736, its members ought to prove it.

X. Y. Z.

THE RITE OF MEMPHIS.

For the information of our readers we insert the following copy of a circular issued by the Craft authorities, with reference to the spurious Order of Memphis. This circular appeared, some time since, in our contemporary, but its publication now may be of greater use to the brethren in England.

"Freemasons' Hall, London, A 24th October, 1859: 02

"Dear Sir and W. Master,—I am directed to inform you that it has come to the knowledge of the Board of General Purposes that there are, at present existing in London, and elsewhere in this country, spurious lodges claiming to be Freemasons.

"I herewith furnish you with a copy of a certificate issued by a lodge calling itself "The Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of Philadelphes," and holding its meetings at Stratford, in Essex.

"I am directed to caution you to be especially careful that no member of such body, be permitted under any circumstances to have access to your lodge, and that you will remind the brethren of your lodge that they can hold no communication with irregular lodges without incurring the penalty of expulsion from the Order, and the liability to be proceeded against under the Act 39, George III., for taking part in the meetings of illegal secret societies.

"I am further to request that you will cause this letter to be read in open lodge, and the copy of the certificate to be preserved for future reference, in case of necessity.

"I remain, dear Sir and Brother,  
Yours fraternally,  
WM. GRAY CLARKE, G.S."

THE OLD LICENSE LAWS.—It is a singular fact that in all old representations of the manners and customs of our forefathers, cups and drinking vessels are more plentiful than dishes. The early inhabitants of England no doubt were hard drinkers, especially after the occupation of the kingdom by the Danes, who brought some very bad habits with them. In fact, to such an extent did the drinking evil prevail that Dunstan, Archbishop of Canterbury, put down a number of ale-houses, and only allowed one to a town. He also ordered that pins or nails should be fastened into the drinking vessels at stated distances, and he who drank beyond these at a draft was liable to punishment. We offer a hint to the present Home Secretary.—Food Journal.

### LODGE OF BENEVOLENCE.

The monthly meeting of the Lodge of Benevolence was held at Freemasons' Hall, on Wednesday, the 20th inst. Bro. John Clabon, P.G.D., the President, occupied the chair, and among other brethren present were the Vice-Presidents Bros. Nunn, P.G.S.B., and Brett, P.G.P.; the Grand Secretary, Bro. Hervey; Bros. J. Smith, P.G.P., W. Ough, P.G.P.; J. Boyd, A.G.P.; Gale, Walters, Mann, Halsey, Stevens, Thompson, &c.

One of the grants requiring confirmation, namely, a sum of £40 to Bro. E. W. P., was not confirmed, after a somewhat long discussion. Grants were made to the following petitioners:—

Mrs. M. T., Lodge 202	...	...	£20
" T. E., "	208	...	10
" C. M. C., "	771	...	40
" A. C., "	820	...	20
" J. C., "	192	...	20
" M. D. J., "	1076	...	10
Bro. O. D. C., "	376	...	30
" J. B., "	147	...	15
" R. C., "	392	...	20
" E. B. C., "	392	...	10
" L. E. R., "	438	...	30
" J. W. B., Scotch	...	...	20
" E. B., "	515	...	20
" W. D. F., "	135	...	20

Two cases were deferred, and the Lodge was closed.

### P o e t r y .

#### SONNETS.

[From the *American Freemason*.]

#### THE EAST.

The sun ascends his Orient throne at morn,  
To drive away the dark'ning shades of night;  
From whence the day to open and adorn,  
He floods the earth with beams of golden light.  
To labour then the universe he calls—  
To work! to work! the tacit summons falls,  
In majesty he mounts the azure sky,  
And rolls through vast ethereal realms on high.  
So in the EAST the MASTER rises too,  
To set the Craft to work, and to impart  
The light and knowledge of our sacred Art,  
In lessons known but to the favour'd few;  
And there we, the PILLAR OF WISDOM see,  
A firm supporter of Freemasonry.

#### THE SOUTH.

Still higher up the blue expanse of heaven  
We now behold the glorious sun ascend,  
Bright golden tints are to the landscape given,  
And beauteous colours with each other blend;  
Yet higher up the arch he moves along  
In splendour, the ethereal clouds among,  
Nor falters, stops, nor waves to either hand,  
Until within the SOUTH we see him stand.  
There, now he makes a grand, sublime display,  
For 'tis the beauty and the glory of the day.  
Our JUNIOR WARDEN, too, that post commands,  
To superintend refreshment there he stands;  
And there we, the PILLAR OF BEAUTY see,  
Another firm support to Masonry.

EMMETT.

Florence, Laurens Co., Georgia.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### THE RITE OF MEMPHIS.

(To the Editor of *The Freemason*.)

SIR AND BROTHER,—Will you permit me to state, that the Ancient and Primitive Rite of Memphis of the United States of North America, which has but lately been introduced in this country by W. Bro. B. D. Hyam, Past Grand Master of Craft Masons of California, U.S., and who was present

as a visitor at the last Grand Lodge Quarterly Communication, has no connexion whatever with the spurious body of the Order of Memphis, or the Reformed Rite of Memphis, claiming the rights and privileges of a Grand Lodge, and exercising the power of conferring the first three degrees.

The American Rite originally obtained from the Grand Council of Rites of France, and for years holding fraternal relations therewith, admits none but Master Masons, of good standing, belonging to a regularly-constituted Lodge of Craft Masons, and does not confer any degrees belonging to Craft Masonry. And many of the distinguished American visitors but lately feted here hold high rank in the Order.

Trusting to your sense of fair play to insert this,

I am, Sir and Brother,  
Yours fraternally,

MEYER A. LOEWENSTARK.

Devereux-court, Temple, W.C.,

Sept. 21, 1871.

### THE TRANSACTIONS OF 1717: WERE THEY, OR WERE THEY NOT, THE "REVIVAL" OF FREEMASONRY?

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I am sorry to have to differ upon this subject from one I esteem so highly, and to whom I am so much indebted, as Bro. Hughan, but according to the evidence as yet before me, I feel bound so to do. If Bro. Hughan, instead of merely alluding—as he does at page 484—to something he has formerly said, perhaps elsewhere, which he considers or imagines, supports his views, will here state properly and definitely—as we think he is entitled to do, and which the readers of THE FREEMASONS have a right to expect—what that evidence really is, then we shall all be able to examine it personally and see what it is worth; but instead of doing so definitely, he contents himself with a mere allusion! Now that will not do, it is *satisfactory proof to the point*, that is wanted. More, we want that proof laid before us here, in the pages of THE FREEMASON, so that all your readers may be able to read and study it for themselves—that is to say, if such proof really exists!

However, as I expressed at page 442, I doubt the existence of any such proof; and what is also curious, Bro. Hughan himself backs me up in my ideas, for at page 491 we find him saying: "In fact, Masonic degrees were unknown before A.D. 1716, so that they are all inventions of modern times." Now, as it is well known that our system is one of degrees, it follows that if neither these degrees, nor any degrees at all, existed before 1716, then our system could not have existed before then, either, and as a consequence, the application of the term "Revival" to the transactions of 1717 is either an imposition, or a misnomer, and as a further consequence Bro. Hughan is not justified in continuing the use of any such term whenever it can be shown that its use is unjustifiable. No doubt certain extraordinary transactions in connection with the Masonic body did take place in 1717, but as these consisted in the introduction of something new and extraneous, then it is a mistake to speak of them as a "Revival of Freemasonry." Transition would be an honest word. "Transition" implies change, but that change is not necessarily a "Revival;" e.g., our nineteenth-century steam-shipping, although an improvement upon the old sailing vessels, cannot properly be called a "revival," seeing steamers never formerly existed. Their introduction was more than a simple evolution, it was a revolution, or a construction on an entirely new and different basis. So with our 1717 Freemasonry, it also was a construction on a new and different basis. Of course an old lodge could undergo a metamorphosis, just an old sailing vessel could be transformed into a steamer by having the necessary

new apparatus put into it, but that would not be a "revival," but a transformation. To turn "common gavel" into swords would hardly be *reviving* then, the transaction would more properly be denominated a *transition*. To revive, is to impart new life to something going to decay, but Masonic lodges in 1717 were not decaying, nor, in many cases, until long after did what would cause such decay come into force. The remarks of Preston and many others upon the state of Masonic lodges in and about 1717 were made, in my opinion, either through ignorance or from the desire of imposing; or, as I may otherwise express it, knowing nothing properly of the subject, they made use of fanciful speculations in order to hide their real ignorance, and fill up their books. As to Bro. Hughan telling us (page 485), that "the great majority of Masonic authors have believed in the 'revival' of 1716 or 1717," I ask: What has that to do with *proving* it? Certainly nothing. It only shows how largely ignorance and credulity existed among them; just as with myself before May, 1868. There is another point here, however, which I wish to draw attention to, viz., I do not consider that all those who have written upon Masonry have done so in good faith, i.e., really believing what they were promulgating. Many write in ignorance—they are to be pitied; others, however, with longer heads, simply write whatever suits the popular taste at the time, or what will find a market; as to what they write or publish being true, that is only a secondary consideration,—these latter are to be scorned. It is only recently that we find real trustworthy pilots in Masonic matters; and among them all Bro. Hughan is one of the best, yet, as history shows, none if us are infallible; consequently, while Bro. Hughan is generally right, in this case, in continuing to use the word "Revival," and especially as done and understood, I think he is wrong. Supposing (page 485) that our "Freemasonry" was a "reconstruction of an ancient society," that is not the point. The question is—Is our Freemasonry either a "Revival," or continuation of, the fifteenth and sixteenth century Freemasonry? Supposing, as I expressed at page 442, that our system of Freemasonry was the *Renaissance*, or "reconstruction of an ancient society," viz., of some form of old Pagan philosophy, that would not constitute it a "Revival" of *Freemasonry*. In short, Bro. Hughan has, as yet at all events, brought forward nothing which supports him in his use of the word "Revival," but the very opposite. The only thing which I have yet seen which could support him in his views, is the Sloane MS. 3329, fol. 142, if it could be proved to be older than 1716, which, however, I doubt. So far as I can judge from the perusal of a copy of it which Bro. Hughan very kindly sent me, it is no older than about A.D. 1720, whatever less. No doubt Bro. Findel, at page 118 of his "History of Freemasonry," inclines to put it at the end of the seventeenth century; and Bro. Hughan, at page 25 of his "Unpublished Records of the Craft," while stating its age as doubtful, places it between "1640 to 1700;" yet the former has brought nothing forward, as yet, to support his idea properly, while the latter, at the very same place where he gives its age as "1640 to 1700," also quotes good evidence which goes to prove it to be more modern; for, while stating that Mr. E. A. Bond and Mr. R. Sims agree that it is "probably of the beginning of the eighteenth century," he also adds, "We are also informed by a gentleman, whose name has been honourably associated with the British Museum for years, that, as Sir Hans Sloane only died in 1753, the article on MS. 3329, might easily be of a date after 1717." Now, with the above statements before him, why Bro. Hughan should have confined its age as between "1640 to 1700," I cannot understand. It would have been better and fairer, in my opinion, to have said 1640 to 1720, which latter date I consider was only fairly due to the statements of the gentle-

\* Before the eighteenth century we had a Renaissance of Pagan architecture; then, to follow suit, in the eighteenth century we had a Renaissance in a new dress of Pagan mysticism; but for neither are we indebted to the operative masons, although the operative masons were made use of in both cases.

men I have above referred to, two of whom place it at the beginning of the eighteenth century, while one says it may easily be after 1717. In writing to me some time ago anent its age, Mr. Bond inclined to put it between 1700 to 1710, but he adds, "I see no certain evidence, and I judge by general character of the writing." Now, as Mr. Bond only judges from the writing, it appears to me that we must allow a few years to go and come upon. For, if a man, 35 years of age, wrote in this style in 1710, I ask: What difference, if any, would there be in the style of his writing in 1720? Very little, if any, consider, for a stranger especially to judge by. Under the above circumstances, therefore, and for other reasons, such as its internal evidence, &c., I must give it as my opinion that this Sloane MS. 3329, cannot be allowed to be pronounced any older than 1717, without the very best of real evidence to support it. I think, Bro. Hughan would do well to publish it, so that brethren interested might be able to read it for themselves. At page 490, Bro. Hughan observes: "Undoubtedly, these ancient lodges were speculative as well as operative." Now, that is highly calculated to mislead, for brethren who know no better would at once conclude that if these old pre-eighteenth-century lodges "were speculative," then, of course, they practised Speculative Masonry; and also, of course, said speculative masonry was undoubtedly our Speculative Masonry! Which, according to Bro. Hughan's own showing, would simply be untrue. The fact is, these ancient lodges were not "speculative" in any such sense as we now use and understand the term; although Masonic societies used to admit non-operatives, just as did the Tailors' Company, yet they therefore no more practised speculative Masonry thereby than the latter practised speculative Tailory.

As to where Doctors Desaguliers and Anderson got their ideas from when they instituted our system, that is another matter. If our doctrines and ceremonies were introduced by them, it shows that the term "Revival" is a mistake. Possibly, John Bunyan's "Solomon's Temple Spiritualized" might have afforded some suggestions or ideas to Dr. Anderson, while assistance upon many points could be derived from other quarters.

As to Bro. Hughan's idea (page 485) of the "operative masons of the second decade of the eighteenth (not "17th") century" being themselves deceived, that is simply gratuitous. No fear of that, they knew well enough what they were doing; the thing was, to deceive the public. In conclusion, as this is my second letter, and the next my third, and according to arrangement the last, I trust Bro. Hughan will enter into the matter as fully and pointedly in his answer as he possibly can, so that I may have a chance of replying to his statements.

I am yours fraternally,  
W. P. BUCHAN.

"A MASONIC STUDENT" ON THE MASTER DEGREE AND THE ROYAL ARCH.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—“A Masonic Student,” at page 586, has done just as I expected—viz., shown the “white feather.” So far as my experience goes in connection with this subject, he has for long been a capital promiser, but a very poor performer; he is always going to produce something in the “indisputable” way, but somehow it never comes! How is this? I am not astonished at our brother not exactly relishing “the controversy on Bro. Buchan's principles;” the opponents of Wellington and Moltke did not like their “principles” either, each had such a curious “way of his own.” It is quite unnecessary, under the circumstances, for me to take up your space, only there is one statement made by “A Masonic Student” which I must challenge, as I consider it is untrue, viz.: “what others besides myself have answered successfully before.” I deny that he has ever done so, and defy him to point out when, where, and how, he ever did so “successfully,” as yet?

I am, yours fraternally,  
W. B. BUCHAN.

Reports of Masonic Meetings.

THE CRAFT.

PROVINCIAL.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this old-established and prosperous lodge was held on Wednesday evening, the 13th inst., at the Masonic Rooms, Athenæum. The chair was occupied by the W.M., Bro. Dr. Moore, P.M., G.S.B. England, who was supported by the following officers and brethren:—Bros. John Hatch, I.P.M.; W. Hall, S.W.; B. Mills, as J.W.; E. Simpson, P.M. and Sec.; W. J. Sly, S.D.; J. Bell, J.D.; J. Harrison, I.G.; James Taylor, Organist; Watson and Beeley, Tylers; R. Taylor, Steward; Whimpray, P.M.; Kelland, P.M.; Bailie, Hartley (W.M. 1353), W. Heald, J. Stanley, R. Balfour. Visitors: Bros. R. Harger (1051), R. R. D. Adams. The lodge was opened and the usual business transacted. The W.M. announced that he had represented the lodge at the Quarterly Communication of Grand Lodge on 6th inst. Bro. Robert Balfour gave proof of his proficiency as a F.C., and Bro. Hatch, I.P.M., having taken the chair, he was raised to the degree of M.M. The ballot was taken for Mr. Robert Gregson, Schoolmaster, who was declared to be unanimously elected, and he being in attendance was initiated into the mysteries of Freemasonry by the W.M., the working tools being presented by Bro. Hall, S.W. The brethren were reminded that the next meeting of the Provincial Grand Lodge would be held in Liverpool on the 4th October, and a brother having been proposed as a joining member the lodge was closed in due form.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.* The regular monthly meeting of this lodge was held at the Royal Hotel, on Thursday, the 7th instant. The chair of K.S. was occupied by the W.M., Bro. C. Carnegie, P.M., G. Purs. Hampshire, who was supported by the following officers: Bros. J. Fenn, S.W.; Captain Richardson, R.E., as J.W.; A. McKenzie, as S.D.; Gourley, as J.D.; Laverty, I.G.; Bennett, O.G.; R. White, Sec.; and Osmond, P.M. The lodge was opened in form, and with solemn prayer. The minutes of the last meeting were read and confirmed. Sergts. Marversly and Horsford, A.H. Corps, and Corporal Orton, 9th Lancers, were initiated by the W.M., the Senior Warden presenting the working tools. Bro. Bishop was passed to the second degree by Bro. Osmond. It was resolved to subscribe two guineas annually to the “Aldershot Camp Female Hospital.” The W.M. stated that he attended the Provincial Grand Lodge meeting at Gosport on the 17th ult., with five brethren of the Lodge, and that the Prov. G.M. had been pleased to appoint him to the office of Grand Pursuivant; and that, with twelve brethren, he had represented the lodge at the banquet given by the Sphinx Lodge, 12th Lancers, No. 179 I.C., on the 25th ultimo. Bro. J. Fenn, S.W., was unanimously nominated as W.M. for the ensuing year. The votes of the lodge for the Masonic Charities were placed at the disposal of the W.M., who was also requested to inquire into and relieve a case brought before the lodge by Bro. White. Some other business having been transacted, the lodge was closed in due form and the brethren adjourned to refreshment. In responding to the toast of “The Visiting Brethren,” Bro. Steel, Sphinx Lodge, I.C., said it was a source of much pleasure to him in witnessing the excellent working of the Camp Lodge, and the Masonic spirit which pervaded its members.

INDIA.

SECUNDERABAD, DECCAN.—*St. John's Lodge, No. 434.*—This flourishing lodge held its annual banquet in honour of St. John the Baptist on the 2nd August last. Previous to the banquet, the lodge was opened in due and ancient form in the first degree, when Mr. Stones, Ex. Engineer H. H. the Nizam's State Railway, and Mr. Faux Dunn, Major H.M.'s 76th Regt., were initiated by the W.M. in his usual impressive style. The brethren sat down to a capital dinner at 8 p.m. After the cloth was removed, the following toasts were given: “The Queen and the Craft,” by the W.M., Major Twentyman, 18th Hussars; “The Prince and Princess of Wales, and the rest of the Royal Family,” by the W.M.—solo and chorus, “God bless the Prince of Wales,” by Bro. W. B. Gadsden, P.M.; “The Rt. Hon. the Marquis of Ripon, M.W.G.M.,” by the W.M.—glee, “Hail Smiling Morn,” by the choir; “The Rt. Hon. the Earl of Zetland, P.M.W.G.M.,” by Bro. W. B. Wilkins, P.M. and D.J.W. of Burmah (Surgeon 29th Regt.)—solo and chorus, “Auld Lang Syne,” by Bro. Giles (Lieut. 76th Regt.); “The Lord Patron of Freemasonry in India, the Rt. Hon. the Earl of Mayo,” by W. Bro. Gadsden, P.M., D.G.D.C. of Madras; “The R.W.D.G.M. of Madras, A. Macdonald Richie,” by W. Bro. Ramsey, I.P.M. (Quarter-Master 18th Hussars)—glee, “The Hardy Norseman,” by the choir; “The W. Dep. D.G.M. of Madras, and the rest of the D.G. Officers,” cou-

pled with the name of W. Bro. Gadsden—glee, “All Among the Barley,” by the choir; “The D.G. Officers of other Districts present this evening,” by the I.P.M.—glee, “See our Oars,” by the choir; “The W.M.,” by the I.P.M.—glee, “Since First I Saw your Face,” by the choir; “The Newly-Initiated Brethren,” by the W.M.—song, “The Entered Apprentice,” by W. Bro. Gadsden; “The Visiting Brethren,” coupled with the name of W. Bro. O'Donoghue (Colonel 76th Regt.); “The Ladies,” by the Treasurer, Bro. Rawlings (Capt. Royal Artillery)—glee, “Here's a Health,” “The Officers of St. John's, No. 434,” coupled with the name of the I.P.M., (by permission) W. Bro. O'Donoghue; “To all Poor and Distressed Masons,” by the Tyler, Bro. Wightman (18th Hussars)—solo and chorus, “Hard Times,” by Bro. Logan (Lieut. 76th Regt.); and the final toast, by the W.M.—solo and chorus, “The Farewell Toast,” by W. Bro. Gadsden, P.M. During the evening capital songs were sung by Bros. Giles, Logan, and Taylor (76th Regt.), Bro. Aylmer (R. Artillery), and other brethren. The W.M. retired about 1.30 a.m., but the younger brethren kept up the fun until nearly 4 a.m. About thirty brethren sat down. The members within the last few years have so increased in number (sixty-five on the register) that it is proposed to enlarge the hall, which will, no doubt, be commenced next hot weather, as, notwithstanding the liberal donations to local charities, widows, &c., there is a balance now in hands of over £100. The W.M. and several of the brethren, however, object to these funds being used for alterations, but wish them to be carried out by subscriptions. The lodge was built many years ago at the private expense of a worthy Mason, who, when he left the station, presented it to the Fraternity. The days of meeting are: St. John's, No. 434, last Saturday in the month; Keystone, No. 81 (Mark Masons), first Saturday; Royal Arch Chapter, second Saturday; Encampment of Knights Templar, third Saturday; and Priory of Malta, fourth Wednesday, in each month.

MARK MASONRY.

PROVINCIAL.

LIVERPOOL.—*West Lancashire Lodge, No. 65.*—The regular meeting of this lodge was held on the evening of the 4th instant, at the Masonic Hall, Hope-street, Liverpool. There were present: Bros. Edward Bootle Wilbraham, Lord Skelmersdale, W.M., G.S.W. of England, P.G.S.W. of Lancashire; Peter M. Larsen, D.W.M.; Hamer, P.M., P.G.O.; J. Robert Goepel, P.M., Treas., and P.G.S.O.; Robinson, P.M.; J. K. Smith, P.M.; W. T. May, P.M. and P.G.S.; Clark, S.W.; T. Ashmore, J.W.; J. Wood, Sec.; with a large number of other officers and brethren of the lodge. After the minutes had been read and confirmed, Bros. Reed, Adams, Nelson, and Platt were advanced to the degree of M.M.M. by the D.W.M. (Bro. Larsen), assisted by the W.M. (Lord Skelmersdale) in a most admirable and efficient manner. The whole of the officers also deserve great credit for the efficiency which marked their share in the advancement ceremonial—an efficiency which was favourably criticised by several of the Past Masters, auguring well for the prosperity of Mark Masonry in Liverpool. The lodge then proceeded with the election of W.M. and Treasurer. Bro. P. Clark, S.W., was unanimously elected W.M. for the ensuing year. Bro. J. R. Goepel, P.M., was re-elected Treasurer for the same period—a position which he has filled for the last five or six years with the utmost application, and complete satisfaction to the lodge. Bros. May, Robinson, and Brown were elected Auditors. After the transaction of some routine business, the lodge was closed in proper form and the brethren separated, after a meeting marked by the utmost harmony and good feeling.

SCOTLAND.

EDINBURGH.

A convocation of the Edinburgh Red Cross of Constantine, Conclave No. 4 (recently transferred to that city from Ipswich), was held on Tuesday, Sept. 11, at the Albert Hotel, Hanover-street, Edinburgh, and considering that this was only the second meeting, it was very well attended. Present: Sir Kts. D. Mercer, M.P.S.; R. P. Brown, E.V.E.; J. Taylor, Prelate; J. Jonas, S.G.; and there were also present: Sir Kts. Grant, Buttie, Henry (W.M. of the St. Clair Lodge), and H. Thompson, P.M., P.S. of the St. George's Conclave, No. 18. The conclave having been opened in imperial form, it was announced that Bro. George Watson, P.M. of the St. Clair Lodge, was in attendance, and desired admission to the order. He was accordingly introduced, and duly installed as a knight of the ancient order, that ceremony being excellently performed by the M.P.S.; but, at the same time, it would be improper to omit mention of the talented manner



in which Sir Kt. Taylor discharged his office, and the great judgment with which he delivered the oration. The rest of the ceremony was then gone through, and Sir Kt. Watson received hearty congratulations on his admission to the order. The conclave was then opened in the second grade, and Sir Kts. Grant, Buttie, and Henry were advanced to the honorary degree of the V.E. Afterwards it was opened in the supreme degree, and Sir Kt. Henry was duly enthroned as M.P.S., that honorary distinction being conferred on account of the high respect entertained for him as W.M. of the St. Clair Lodge. A series of by-laws were submitted and agreed to, and the conclave was closed in imperial form. At the conclusion of the business, the Sir Knights assembled for refreshment, and the customary toasts were given and were well received.—The M.P.S. said they could not separate without he drinking a special toast, which he had great pleasure in proposing, and that was "The Health of Sir Kt. Thompson, of the St. George's Conclave in London," who had that evening honoured them with a visit, and he was sure that all the Sir Knights would be very happy to receive him. It was to him most gratifying that they should, in the early days of their meetings, be honoured by the presence of a member of their order from so great a distance. He gave "The Health of Sir Kt. Thompson," a toast which he was sure, would be cordially responded to. (The toast was well received.)—Sir Kt. Thompson, in acknowledging the compliment, said he had that night enjoyed an unexpected pleasure in being present at the meeting of the Edinburgh Conclave, for which he was indebted to his dear friend Sir Kt. Henry, who had informed him of their meeting, and wished him to accompany him, and the recollection of it would not be the least pleasurable incident in his visit to their city, now for the first time; but he trusted it would not be the last occasion on which he should have the pleasure of visiting it. He thanked them heartily for the welcome they had given to him, and, on his return to London, he should not fail to make known at the headquarters of the order the position it had taken in Scotland, and doubted not it would be gratifying to them to hear of the success it had attained.—The meeting then broke up, amidst expressions of satisfaction at the way in which they had commenced the order in Scotland, about twenty brethren having been installed already.

MEMORIAL  
SIR

#### GLASGOW.

The Thistle and Rose Lodge, No. 73, met in the Hall, Buchanan-street, on Tuesday, 5th inst., Bro. G. McDonald, R.W.M., in the chair, supported by Bros. W. Walton, S.W.; W. Donaldson, J.W.; J. S. Ampleford, Sec.; and a very full attendance of brethren. The business consisted of the initiation of Mr. Robert Hood McAulay, and the raising of Bros. George Hamilton and Hans Peter Olson, both ceremonies being performed with that care which marks Bro. McDonald's working.

The Star Lodge, No. 219, met in St. Mark's Hall, Buchanan-street, on the 8th inst. Present: Bros. John M. Davidson, R.W.M.; J. Robertson, S.W.; J. Wilson, J.W.; &c., &c. Three candidates were proposed; and Mr. J. Gardner, being present, was duly initiated. Bro. Waits presided at the harmonium, and the solemnity of the ceremony was much enhanced by the whole of the brethren present singing a hymn, composed for the occasion, immediately after the candidate entered the lodge. The R.W.M. brought forward the case of the orphan son of a deceased Mason, stating that as the little fellow was only 8 years old, he had got him into a public school and a friend had promised to find him lodgings; but he wished the lodge to help to clothe him until he was able to do something for himself. A discussion ensued, some of the brethren thinking it better that it should be done by a subscription rather than from the funds of the lodge, and the question was adjourned till the next meeting. A plan of the proposed new hall was handed round to the members, but discussion on the subject was deferred. The lodge was then called off for refreshment, and on being resumed was closed in due form.

The St. Clair Lodge, No. 362, met in their own Hall, Robertson-street, on Monday, the 11th inst. The R.W.M., Bro. G. Thallon, presided, assisted by Bros. W. Gibson, S.W., and R. Stevens, as J.W. Bro. John Brown was passed, and Bros. Willson, Findley, Philips, and Brills were raised. The sum of two guineas, to relieve her present necessities, was voted to the widow of a seafaring brother who died of cholera at Hull.

The St. Andrew's Royal Arch Chapter, No. 69, held their monthly meeting in the Chapter-rooms, 179, Buchanan-street, on Tuesday, the 12th instant. The chapter was opened in the Marked degree by M.E.P.Z. Thomas M. Campbell, assisted by P.Z. Grabb, of Glasgow Chapter, No. 50, and Comps. Adams, Stewart, Gray, Prout, Campbell, Crosher, Mathieson, Mullen, &c. Bros. John L. Hunter, John C. Fraser, and David Smith, of Lodge Clyde,

No. 408, and J. D. Fleming, of Gorandale Lodge, No. 437, were duly Marked, and on the lodge being raised to the chair degree, the before-mentioned brethren were installed as Past Masters, Bro. Duncan McGeachy, P.M. Union and Crown Lodge, No. 103, taking the oath *de fidei* to the S.G.R.A. Chapter. The lodge was again advanced to the degree of Excellent Master, when Bros. Hunter, Fraser, Smith, Fleming, and McGeachy were received into the Adoniramite Order. The degrees were all wrought by M.E.P.Z. T. M. Campbell. In mentioning his name, it would be superfluous to say anything, as his well-known abilities for working the degrees is unequalled. The brethren then proceeded to nomination of office-bearers for next year, and the lodge was then closed in regular form and according to ancient custom.

The Girvan Encampment of Knights Templar, No. 32, held their usual monthly meeting on Tuesday, the 5th instant, the M.N.C., Sir Kt. R. Bell, presiding. This being the night for the nomination of officers, the M.N.C. was re-elected, along with the majority of the officers. In accordance with the terms of the charter, the installation takes place on September the 14th, that being Holy Cross Day. Comp. Peter Hepburn, of the Shamrock and Thistle Chapter, was then duly introduced, dubbed, and created a Knight Templar in ancient form. There was a very full attendance of Sir Knights on this occasion.

#### I R E L A N D .

#### PRESENTATION TO W. BRO. THE RIGHT HON. JAMES FRANCIS VISCOUNT BERNARD, ON HIS COMING OF AGE.

The admission of Bro. Lord Viscount Bernard, only son of the Right Hon. Francis third Earl of Bandon, of Castle-Bernard, in Ireland, on the 22nd of April, 1869, (by dispensation,) to Lodge 84, "Antient Boyne," was recorded by us in THE FREEMASON as an event of importance to the advancement of Masonry in the county of Cork, and in which we have not been disappointed. His lordship's attention and interest in the Order was duly appreciated by the brethren of 83, and he was, on the election of officers for that year, elected Junior Warden, the duties of which he fulfilled so much to the satisfaction of the lodge, that in the following year he was elected Worshipful Master of the lodge, and during his year of office won the esteem of the brethren. Masonry in Bandon increased so much during the past three years as to require a second lodge, which was duly opened.

On the arrival of age of Viscount Bernard, on Tuesday, the 12th inst., the brethren of the two Bandon lodges, 84 and 130, in order to show their appreciation of his lordship's attention and interest in the mysteries of Masonry, determined on making him a suitable presentation on the occasion, and entered into a subscription for the purpose. Accordingly, on the 12th inst., the brethren of Lodges 84 and 130, joined by brethren from Skibbreen Lodge 15 and Cork city lodges, assembled at the demesne of Castle Bernard for the purpose of the presentation, and having robed themselves in the estate office, about half a mile at the Bandon end of the demesne, proceeded in procession, in the following order, to Castle Bernard:—

The Tyler, bearing the sword of No. 84.

The Inner Guard.

The two Deacons (Bros. Walter Bullen and Thos. Peters), with wands.

The Secretary and the Treasurer (Bros. Martin and Wolfe) bearing the warrant of Lodge 84 on a blue velvet cushion.

Entered Apprentices.

Fellow Crafts.

Master Masons.

Two Master Masons, bearing on a blue velvet cushion the open Bible and the Working Tools.

The Chaplain, Bro. the Rev. H. Cole.

The two Wardens, Bros. Matt. Lee and Richard Wheeler Doherty.

The W.M., Bro. Stewart R. Tresilian.

Lodge 130, in the same order of procession.

The band of the South Cork Militia played before them the "Freemasons' March," which, coupled with the splendid sunshine, tended to enliven the imposing scene.

On the arrival of the procession at the principal entrance of Castle Bernard, the brethren were received by Viscount Bernard, the Earl of Bandon, the Lord Bishop of Tuam, Lord Gough, Sir

Arthur Guinness, Col. the Hon. H. B. Bernard, and the other distinguished guests and members of this noble family.

The lodges then formed into a semi-circle, and Bro. Wm. Belcher, of Lodge 130, proceeded to read the following address:—

"ADDRESS from the Free and Accepted Masons of Lodges Nos. 84 and 130, Bandon, to Bro. Lord Viscount Bernard, P.M., R.A., on his coming of age.

"We, the Free and Accepted Masons of Lodges 84 and 130, Bandon, desire to offer you our warmest congratulations on the auspicious event which we celebrate to-day.

"From the day you joined our Institution as an Entered Apprentice, to the present time, when you occupy the high position of Past Master, you have manifested a cordial appreciation of the various degrees, and performed the duties of the several offices you have filled in a manner worthy of the Masonic Order.

"Our institution is, as you are aware, non-sectarian and non-political. Our laws inculcate the practice of every social and moral virtue, and we have ever been desirous of seeing the rights of property preserved, and loyalty to the Crown and Constitution upheld.

"We request your acceptance of the accompanying Past Master's jewel and collar as a mark of our fraternal esteem and regard.

(Signed on behalf of No. 84)

S. R. TRESILIAN,

Worshipful Master.

(Signed on behalf of No. 130)

W. BELCHER, M.D.,

Worshipful Master.

"Bandon, 12th September, 1871."

Bro. Tresilian, as Master of the senior lodge, then handed the address to Lord Bernard, and presented him with a Past Master's jewel and collar, the former being a perfect gem of artistic beauty of 18-carat gold (hall marked), manufactured by Bro. George Kenning, of London, and was greatly admired as a most perfect work of art.

Lord Bernard replied as follows: Brethren, I thank you from my heart for your address of brotherly kindness, and for the beautiful present which accompanied it. I shall highly prize it as a mark of your esteem and affection. It is now two years since I was admitted to the mysteries of your Craft—an unusual honour, which I owe to the great kindness of the friends I see around me. I was thus at an early age enabled to bear my testimony to the value of this, the most ancient fraternity in the world. But while the same bond unites us to our brethren in every part of the globe, my affections must ever find their centre in the lodges with which I was first united, and no jewel can ever, to my eyes, exceed in brightness the one with which you have this day adorned me.

The brethren then saluted Lord Bernard according to Masonic usage, which concluded the presentation.

At half-past one o'clock, the brethren, on the invitation of the Earl of Bandon, luncheoned with the private guests and friends sojourning at Castle Bernard.

After luncheon, Bro. S. R. Tresilian proposed the health of Lord Bernard, speaking of him as a virtuous, amiable, and courteous young nobleman, whose amiabilities and virtues were well known—not alone to the residents of Bandon, but to many others. (Applause.)

Lord Bernard (who was loudly cheered) said he was quite overwhelmed by the addresses he had received that day, and the kindness of all who had assembled there to celebrate his coming of age. (Applause.)

Thus ended the most interesting event that has taken place for several years in the South of Ireland.

**HOLLOWAY'S OINTMENT AND PILLS.**—In these autumnal months the human health is sorely tried by the extreme changes of temperature which weaken the digestive organs, lower the bodily tone, and lay the system open to numberless complaints. The vast majority of maladies affecting the throat, lungs, and circulation, may be checked in their dangerous course by rubbing this curative unguent briskly twice a day upon the skin covering the seat of the ailment, and by taking at the same time appropriate doses of Holloway's purifying, corrective, and aperitive Pills. This simple treatment knows no failures, is devoid of danger, restores strength to frames debilitated by disease, and imparts vigour to the nervous centres, however much shaken by repeated illnesses.—[Advt.]

**METROPOLITAN MASONIC MEETINGS**

For the Week ending September 30, 1871.

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

**MONDAY, SEPT. 25.**

- Lodge 79, Pythagorean, Ship Hotel, Greenwich.
- " 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

**TUESDAY, SEPT. 26.**

- Audit Committee Girls' School, at 2.30.
- Lodge 141, Faith, Anderton's Hotel, Fleet-street.
- " 186, Industry, Freemasons' Hall.
- " 1158, Southern Star, Montpelier Tav., Walworth.
- Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.
- Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.
- Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.
- Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.
- Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.
- Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.
- Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.
- Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.
- Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.

**WEDNESDAY, SEPT. 27.**

- Lodge 507, United Pilgrims, Edinbro' Castle, Brixton.
- " 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.
- " 754, High Cross, Seven Sisters' Tav., Tottenham.
- " 898, Temperance in the East, 6, Newby-place, Poplar.
- " 1056, Victoria, Anderton's Hotel, Fleet-street.
- Chap. 820, Lily of Richmond, Greyhound, Richmond.
- Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.
- United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.
- Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.
- New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.
- Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.

- Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.
- Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.
- Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

**THURSDAY, SEPT. 28.**

- General Committee Girls' School, Freemasons' Hall, at 4.
- Lodge 65, Prosperity, Guildhall Coffee House, Gresham-street.
- " 766, William Preston, Clarendon Hotel, Anerley.
- Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.
- Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.
- United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.
- St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

**FRIDAY, SEPT. 29.**

- Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.
- Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.
- Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.
- Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.
- Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggeridge, Preceptor.
- St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.
- United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.
- Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.
- St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.
- Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.
- Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.
- Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.
- Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

**SATURDAY, SEPT. 30.**

- Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.
- Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.
- Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.
- South-Eastern Masonic Charitable Association, New Cross Branch.

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SATURDAY, SEPTEMBER 23, 1871.



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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XIX.

In my last paper I glanced at the military and maritime qualities which are united in the Anglo-Saxon race, by the exercise of which they have asserted and maintained their high position amongst the nations of the earth. Notwithstanding the comparatively small extent of their home-territory, and the inferiority of their military strength and appliances, they have achieved those conquests and hold those possessions which have already been described. What they have lacked in the numerical strength of their armies, they have made up in their wonderful pluck and endurance. They are brave in fight, and heroic in suffering. No privations or discomforts have sufficed to make them succumb in the face of an enemy, however numerous and powerful, or advantageously circumstanced he might be. They have "supreme endurance in war and in labour;" and their kindred in Germany and in America exhibit the same invincible strength and heroism, and the same self-sustaining qualities. One of the most ardent desires of the first Napoleon was to secure the alliance of England, believing that France and England united might rule the world. But it was not to be. The pre-eminence was reserved for the Saxon, and England, Germany, and America—one race—now rule the world. To England it has been given to occupy the more prominent part in diffusing the truth, for the preservation and promulgation of which Israel was selected, and for the accomplishment of which, power and independence were indispensable. Accordingly, the Anglo-Saxon history is a continuous record of triumphs over difficulties, and of conquests over the opposing powers of darkness and oppression. On this I must be permitted to quote the testimony of one of a rival race, the Abbé Milot, a French Roman Catholic and professor, to whom I have before referred. In the preface to his "Elements of the History of England," he thus writes, and although his sketch is tinged by the bias which we might expect in one so far removed from us in race and religion, his admiration for our character and achievements was not overcome by his predilections and prejudices:—

"No modern history, it must be confessed, presents to our view so great a number of striking pictures as that of England. We

see here a people free, warlike, unconquerable, and a long time ferocious, preserve the same characteristic qualities through a successive train of bloody revolutions. Depressed by the arms and the despotism of the ambitious William, Duke of Normandy; gloriously governed by Henry the Second, the most powerful monarch of Europe, though embroiled with the Church; they groaned afterwards under the tyranny of King John; and this very tyranny procured them the Great Charter, the eternal basis of their freedom. The English then imposed their crown on France, drove out the French prince they had called to the throne, and became the terror of the monarchy of Clovis, which seemed on the point of submitting to the yoke. But France, at length, after an interval of calamity and madness, called forth its resources, recovered its ancient glory, inseparable from the cause of its kings; triumphed over a haughty enemy, whose victories were the fruit of our fatal dissensions; and to revenge itself had only to leave its enemy a prey to dissensions still more cruel. Two rival, but kindred, houses, impelled to arms by rage and ambition, snatched from each other's brow a diadem drenched in blood; princes assassinated princes; the people massacred each other for the choice of a master, and England became a theatre of anarchy and carnage. Under the Tudors we see tranquility restored, and the national strength augmented; but liberty destroyed. A prince, violent and capricious, habituates to the chains of despotism this proud and restless nation. He domineers over religion itself; and Rome, for having opposed him, loses, at one blow, a kingdom which had ever been one of its most fruitful sources of services and of riches. Mary attempts, in vain, to restore, by severe punishments, a worship which, having truth for its basis, ought to subdue minds by no arms but those of persuasion. She succeeds only in making inconstant hypocrites, or inflexible fanatics; she renders for ever detestable herself and the faith she wishes to establish. At length Elizabeth reigns. Her genius enchains fortune, fertilizes the earth, animates all the arts, opens to her people an immense career of commerce, and fixes in the ocean the foundations of the English Dominion. Continually surrounded by enemies, foreign or domestic, she defeats conspiracies by her prudence, and triumphs over the forces of Philip the Second by her courage. Happy had she known how to conquer her own heart, and to spare a rival, whose blood, alone, tarnishes her memory! But how impenetrable are the decrees of Heaven! The son of Mary Stuart succeeds to Elizabeth; the scaffold, on which his mother received the stroke of death, serves him as a step to mount the throne of England, from which his son is destined to be precipitated, to expire also on a scaffold. It is at this period we see multiplying before our eyes those celebrated scenes of which the universe furnishes no example: an absurd fanaticism forming profound systems of policy, at the same time that it signalises itself by prodigies of folly and extravagance: an enlightened enthusiast, a great general and statesman, opening to himself, under the mask of piety, the road to the supreme power; subjects carrying on judicially the trial of a virtuous monarch, and causing him to be publicly beheaded, as a rebel. The hypocritical author of all this, reigning with as much glory as power: making himself the arbiter of crowns, and enjoying, even to his tomb, the fruits of his tyranny: the Parliament—the slave of the

Tudors, the tyrant of the Stuarts, the accomplice and dupe of Cromwell, exercising the noblest right which men can possess over their fellow-creatures—that of making laws, and maintaining their execution. At length, from this chaos of horrors, comes forth a government which excites the admiration of Europe. A sudden revolution again changes the face of affairs. The lawful heir is acknowledged; his stormy reign develops the sentiment of patriotism; the imprudence of his successor alarms the national spirit of liberty; his subjects revolt; they call in a deliverer; the Stadtholder of Holland dethrones, without bloodshed, his timid and irresolute father-in-law; the usurpation is established by the sanction of the laws; but those very laws impose conditions on the prince, and whilst he holds the balance of Europe, his will is almost without force in England. After him a woman presides over the destinies of nations, makes France tremble, humbles Louis the Fourteenth, and covers herself with immortal glory, by giving him peace, in spite of the clamours of an ambitious cabal. Anne, with less talent and more virtues than Elizabeth, has merited one of the first places among great monarchs. The sceptre passes again into foreign hands, complicated interests embarrass the government, and the British Constitution seems declining from its original principles."

The averment with which the Abbé concludes is true. Upon the death of Anne, George, Elector of Hanover, was proclaimed king. The Whigs having thus secured their object, the Tories opened a correspondence with "the Pretender." The West of England and Scotland, rising, proclaimed Charles Stuart king, and a day was fixed for his coronation. But the Whigs again triumphed. The Pretender and many of his distinguished adherents escaped to France, and the Hanoverian family was established on the throne. The party contests of the Whigs and Tories, however, waxed fiercer and fiercer; and in the time of George the Second, bribery and intimidation were unscrupulously employed by one party to put down the other, so that Parliament became a hotbed of corruption, and the instrument of aristocratic misrule and violence. The electoral system was an impudent sham, employed for the purpose of maintaining and strengthening the power of which the aristocracy had possessed themselves. As Sidney Smith wrote, "The country belongs to the Duke of Rutland, Lord Lonsdale, the Duke of Newcastle, and about twenty other holders of boroughs. They are our masters." So far was the House of Commons from being a representation of the people, that when Pitt informed the king that the House of Commons desired his mercy to be exercised in favour of Admiral Byng, his Majesty replied, "You have taught me, sir, to seek for the popular opinion elsewhere than in the House of Commons." In the few boroughs that were not absolutely ruled by the aristocracy, bribery and intimidation formed the "constitutional" power. Foote, in one of his comedies, makes an elector say, "When I first became an elector, I got only thirty guineas for a pair of knight's boots, whereas my neighbour, for just the same affair, had the luck to receive a fifty-pound note for a pair of wash-leather breeches." This was only a fair representation of parliamentary corruption. In 1790, a gooseberry-bush was sold, during an election, for £800. The polling, in case of a contested county election, lasted forty days, during which time the public-houses were thrown open, and the candidates paid for all that was therein eaten or drank. In 1767, Lord Chesterfield

wrote to his son, that rotten boroughs were to be had for from £3000 to £5000; but they soon rose to £9000, and then very much higher, for, at the election of 1794, Gatton fetched £70,000, and Lord Monson is said to have given as much as £180,000 for it. To bribery was added coercion; and Court influence made itself felt by the withdrawal of custom, or the dismissal of functionaries. What was done in the Palace was done elsewhere, and wherever intimidation or coercion could be substituted for bribery, it was unsparingly used. And all this was openly defended in Parliament itself, as necessary for the well-being of the country. "According to the theory of the Constitution," said the Earl of Chatham, "there should be a constant connection between the representatives and the electors. Will any man say that this connection now exists?" Speaking of the close boroughs, he said, "They are the rotten parts of the Constitution, but, like the evils of the body, we must bear them patiently—we must carry them about with us; the limb may be mortified, but amputation would be death." And Burke declared that the Parliament was still, and ever had been, exactly what it should be; and that whoever wished to reform it would be attempting to overthrow the Constitution. It needs hardly be said, that the result of this state of the parliamentary "representation," as it is called, was to place the lower ten thousand at the mercy of the upper ten thousand. This was described by Lord Erskine, in alluding to the trial of Hardy for high treason, he having been his counsel. Referring to the pressure against which he had to contend, he said, "Under all this I could have looked up for protection, in other circumstances; I could, as defending one of the people in a fearful extremity, have looked up to the Commons of England, to hold a shield before the subject, against the Crown; but in this case, I found that shield of the subject a sharp and destroying sword, in the hands of the enemy—the protecting House of Commons was itself, by corruption and infatuation, the accuser, instead of the defender, of the subject: it acted as an Old Bailey solicitor, to prepare briefs for the Crown, and that in a case which the judges declared to be so new that they were obliged to try experiments in the legal constitution, to find a way of trying it."

The power of the aristocracy, as exercised through their landowning, and their control over the legislature, was such as can now scarcely be conceived of. As Emerson remarks, "The Selwyn correspondence, in the reign of George the Third, discloses a rottenness in the aristocracy which threatened to decompose the State. The sycophancy and the sale of votes and honour, for place and title; lewdness, gaming, smuggling, bribery, and cheating; the sneer at the childish indiscretion of quarrelling with £10,000 a year; the want of ideas; the splendour of the titles, and the apathy of the nation are instructive, and make the reader pause, and explore the firm bounds which confine these vices to a handful of rich men. In the reign of the Fourth George, things do not seem to have mended, and the rotten debauchee let down from a window, by an inclined plane, into his coach, to take the air, was a scandal to Europe."

This might seem to be enough to sink the nation into a slough of despond; but, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness" (Isa. xli. 10). Through all insurrections, and intrigues, and political and religious corruption, through wars and con-

spiracies, the nation has been borne, and we have lived to see the day in which the buttresses which were raised to preserve aristocratic rule and misrule, and all the exclusive privileges which they had taken to themselves—monopolising not only the seat of power, with all its appendages and emoluments, but the great seats of learning also—colleges and universities—are being thrown down, one after another, and all classes are taking their proper places within the portals of the Constitution, while the foundations of that glorious edifice are being so enlarged and strengthened that we may foresee the time when it shall be said of the race, "Behold, I will lay thy stones with fair colours, and thy foundations with sapphires: and I will make thy battlements of rubies, and thy gates of carbuncles: and the whole circuit of thy walls shall be of precious stones; and all thy children shall be taught by Jehovah; and great shall be the prosperity of thy children. In righteousness shalt thou be established. Be thou far from oppression; yea, thou shalt not fear it; and from terror, for it shall not approach thee. . . . Whosoever is leagued against thee shall come over to thy side. . . . Whatsoever weapon is formed against thee it shall not prosper; and against every tongue, that contendeth against thee thou shalt obtain thy cause. This is the heritage of Jehovah's servants, and their justification from me, saith Jehovah" (Isa. liv. 11-17).

#### TRADING on MASONIC REPUTATION.

A practice—to call it by its mildest name—has found its way among us. I allude to that of bartering and trading upon Masonic reputation. This practice, pernicious in every way, can not wholly have escaped your observation. It spreads, like every other evil, and in the West seems to have passed unrebuked. I desire to point to it as *immasonic*, and brand it as infamous. What would we not be justified in saying of that man who, to obtain special favour or credit, or to sell his merchandise, pledges his sacred honour as a man and a Mason, but when his end is attained or his business accomplished, scruples not to bid open defiance to him by whom he has been so kindly favoured. Such men are suffered to pass through the door of the Mystic Temple. Shame, shame upon such! they no longer deserve the name of Mason, for they have long since forfeited all claims they may have had by such practices, so closely akin to swindling, and professions full of falsehood. Figure to yourselves, I pray you, one who, having put on our sacred and time-honoured emblems, goes out into the world, and in the full blaze of day unblushingly prostitutes them for mercenary purposes. Scorn is the sole reward due to all such pretenders. May stern contempt meet them at every turn, until they reform or for ever abandon our temples and avoid our ranks on public and private occasions. I trust this Grand Lodge will, at this time, put its mark of condemnation upon all such vices, and thus reaffirm a right as old as our Institution, to correct such as threaten its prosperity. The integrity of Masonry depends upon the purity of its members. There is no purity in wrong—no sanctity in vice. Whoever, then, would be an upright man and a Mason, must eschew the one and avoid the other. A stand must be taken! The time is propitious! Let us, then, do what both law and reason dictates, and find our recompense in a continuance of order, harmony, and peace; and, while we rejoice in personal progress, no less so may we in the unsullied beauty of our ancient Order. Time tries all things and tests all reputations. We, too, must pass the ordeal. May the Supreme Architect grant us the power to do somewhat as Craftsmen to which our successors can point with joyous pride and receive with glad emotions.—*Jno. H. Brown, G.M. Kansas.*

#### PROVINCIAL GRAND LODGE OF CHESHIRE.

On Thursday, the 21st instant, the Right Honourable Lord de Tabley, R.W.P. Grand Master, held his annual Provincial Grand Lodge of the province of Chester at the Castle Hall School, Staleybridge, which was more largely and influentially attended than any that have yet been held. His lordship's popularity as the Masonic head of the province has never been doubted, and the gathering on Thursday, as well as the hearty reception given to him by all the brethren assembled, gave still further evidence of the high place he occupies in the affection and esteem of all classes of Masons within his jurisdiction. The Staleybridgers made their rather uninviting town as pleasant and lively as possible by a profuse display of bunting in the principal streets, and crowds of open-mouthed spectators lined the principal thoroughfares when the brethren of the mystic tie turned out as a body to attend church, The Birkenhead contingent, about thirty strong, started from Lime-street about eleven o'clock, and arrived at Staleybridge shortly after twelve, where a large body of Masons from the other parts of the province had already assembled. With one exception, the whole of the thirty-five lodges in the province were represented, there being about 270 brethren present, exclusive of visitors.

Amongst the principals in Masonry present were Bros. H. Bulley, P.P.J.G.W.; S. E. Ibbs, P.G.S.B.; J. P. Platt, P.P.J.G.W.; J. F. Jones, W.M. 1276; Thomas Platt, P.P.J.G.D.; E. Friend, P.M. 1013, W.M. 1289; F. K. Stevenson, P.M. 537 and 1289; J. H. Johnston, P.P.G.S., S.W. 477, W.M. 1350; J. B. Mackenzie, 349; T. K. Hughes, P.M. 477, W.M. 1013; W. Little, Sec. 477; E. Harbord, P.M. and W.M. 477; Thomas Dixon, S.D. 477; John Griffiths, J.W. 477; J. Sillitoe, W.M. 605; John Horbury, P.M. 605 and W.M. 1325; R. Ridyard, 477; J. Buckley, S.W. 1322; J. Lancashire, W.M. 1354; W. Davies, W.M. 1218; James D. Buerley, P.M. 1088; W. Emmett, W.M. 1088; J. D. Kennedy, P.P.G. Treas. E.L.; F. Gaskell, W.M. 267; J. H. Hartley, S.W. 1126; R. Gracie, P.M. 477; John Clayton, W.M. 89; G. Seddon, P.M. 830; J. R. France, W.M. 830; J. Drinkwater, W.M. 361; C. Hadfield, P.M. 830; J. Ashton, P.M. 320; S. Warhurst, P.M. 89; J. Bowden, W.M. 336; T. H. Fleming, W.M. 1088; J. McEvoy, W.M. 721; P. Wills, P.M. 1088; W. S. Astle, P.M. 267; S. Drury, P.M. 89; J. E. Williams, W.M. 425; J. Howard, P.M. 1030; W. Bradley, P.M. 89; C. H. Hill, P.M. 1276 and 321; James M. Radcliffe, S.D. 605; C. Staley, J.D. 605; C. Dutton, P.G.S.B.; S. W. Wilkinson, Past P.J.G.D.; T. Smith, P.P.J.G.D.; J. Brattan, P.G. Supt. of Works; E. J. Willoughby, P.P.J.G.W.; and R. Beales, P.P.J.G.W.

About an hour after the specified time (12 o'clock), the R.W.P.G.M. and the other Grand Officers entered the lodge room, and were received in a truly Masonic manner. The lodge was then opened in a due form, after which the roll was called. The P.G. Secretary read the minutes of the last annual and special Provincial Grand Lodge meetings, which were confirmed unanimously. The minutes of a meeting of the committee of the Fund of Benevolence on the 29th March last were also read and confirmed without comment. The R.W.P.G.M. read a letter from the P.G. Treasurer apologising for and regretting his absence from ill-health, and afterwards expressed a hope that he would soon be restored. When it was considered that only 18 years had elapsed since they had merely £300 invested, and contrasting that with the present financial position of the Fund of Bene-

volence, he thought they ought to congratulate themselves on the progress which had been made in the cause of charity.

The Deputy Treasurer read the statement of accounts of the Fund of Benevolence, from which it appeared there were £1200 invested, and £70 6s. 4d. in hand, and the Provincial Grand Lodge Fund now amounted to £145 14s. 1d.

The R.W.P.G.M. said he doubtless expressed the cordial feeling of that numerous and influential meeting when he rose to propose that Bro. Bland be re-elected P.G. Treasurer for the next twelve months. This re-election was fully warranted by the healthy state of the funds. He again expressed a hope that Bro. Bland might soon be restored to health.

Bro. Cope said he had much pleasure in seconding the nomination, especially as it was now made for the eighteenth time.

The proposal for the re-election of Bro. Bland was then carried amid loud cheers.

The R.W.P.G.M. then invested the following Grand Officers, each of whom was cordially applauded, the investiture by his lordship being made with that suavity and kindness of manner which have made him so popular in his province:—Charles Dutton, P.G.S.W.; Captain Fearnly, P.G.J.W.; Rev. R. Hodgson, P.G. Chaplain; J. Wood, P.G. Reg.; G. H. Griffiths, P.G. Secretary; T. Wainwright, P.G.S.D.; W. I. Bates, P.G.J.D.; J. T. Lea, P.G. Sup. of Works; F. Jackson, P.G.D.C.; T. Bowers, A.P.G.D.C.; F. K. Stevenson, P.G.S.B.; Barlow, P.G.O.; B. Cooper, P.G. Pur.; J. Swindell, P.G. Tyler; Fenton, Hill, Howard, Jackson, Ingham, and A. Wallace, P.G. Stewards.

The R.W.P.G.M. then said he could not do better than re-appoint Bro. Cope as Chairman of the Committee of the Fund of Benevolence for the ensuing year, feeling that in doing so he was only consulting the feelings of every Brother in the province. (Loud cheers.)

The R.W.P.G.M. said he would now address a few words to the brethren, and he was happy to be able to say they would be words of good omen and congratulation—congratulation on the state of Masonry in that province. He could not help expressing satisfaction at the harmonious working of all the lodges throughout that large district, and the complete good feeling which prevailed generally amongst the brethren of their Order. (Cheers.) He hoped and trusted that the spirit of Masonry would spread—and it would spread—and that brotherly love and harmony would increase. The past year had not been characterised by any remarkable event, but the progress of Freemasonry had been slow and steady, which was, perhaps, more satisfactory than any sudden outburst of new lodges. He had the satisfaction of consecrating a new lodge in that province on Monday last, which promised to take a high place, bearing the name of one whom they all respected—the Cope Lodge. (Applause.) The Fund of Benevolence was in a most flourishing state, and during the past year £50 had been voted for the relief of the sick and wounded in the war, and £30 for the relief of two deserving brethren. His lordship also referred to the success which had attended their efforts in obtaining the admission of one boy to the London Freemasons' School, which was entirely owing to the exertions of the committee. He also congratulated the brethren in the province in having three boys in the school, five old Masons on the Annuitants' Fund, and two widows on the charity—a fact which was highly satisfactory. He trusted the brethren would pull together in the future, so that they might always carry their candidates. He also expressed great satisfaction at the cordial reception the Provincial Grand Lodge had received from the brethren in Staleybridge, as shown by their large muster, and concluded by announcing his intention of holding the next Provincial Grand Lodge at Crewe. (Applause.)

After a vote of thanks had been proposed to the Rev. Thomas Floyd, incumbent of Holy Trinity Church, for the use of that building for the service, the lodge was closed in due form and with solemn prayer.

Headed by the band of the 13th C.R.V., a procession was formed, and the brethren pro-

ceeded to Holy Trinity Church, where full cathedral service was performed under the direction of the P.G.O. (Bro. G. Barlow). A sermon was preached by the P.G. Chaplain (Bro. R. Hodgson), who gave a discourse peculiarly suitable to the occasion. A collection amounting to £20 10s., was made at the close of the service, which will be divided between the Fund of Benevolence and the district infirmary of Staleybridge.

On their return from church, nearly 300 brethren sat down to dinner in the Mechanics' Hall, under the presidency of the R.W.P.G.M., who was supported right and left by the Prov. Grand Officers, past and present. The repast was anything but satisfactory, and complaints were very general as to the insufficient supply of provisions, there being something like a scramble to get anything in the shape of creature comforts. The excuse for shortcomings was that the number who sat down greatly exceeded what was anticipated, and it was also stated that the purveyor had made the provision at very short notice, in consequence of the person entrusted with the arrangements having given them notice only on the previous evening. As all the brethren paid the full figure, however, and as many had only a half-dinner and no dessert, the complaints were not without good foundation. The gallery was fully occupied by a brilliant and fashionable assembly of ladies, to whom cake and wine were supplied during the evening. The large hall was decorated with great taste by a profuse display of flags, parti-coloured cloth, flowers, &c., giving the interior of the hall a peculiarly striking and attractive appearance.

After dinner, the R.W.P.G.M. proposed the toast of "The Queen," referring to her Majesty's recent illness, and expressing a fervent hope—a hope which must be cordially cherished by every Mason—that she might be speedily restored to health, and be long spared to reign over them. (The toast was honoured with great cordiality.)

In proposing the toast, "M.W. Patron of the Order, H.R.H. The Prince of Wales and Earl of Chester, the Princess of Wales, and the rest of the Royal Family," his lordship said he had great pleasure in being present recently at the installation of the Prince of Wales as W.M. of a private lodge—the Royal Arthur. By taking this position, H.R.H. had shown his interest in the Craft, and proved that he was a true and enthusiastic Mason. He had also given his countenance to all the dinners connected with their Charities, and was, therefore, with the Countess of Chester (the Princess of Wales), worthy of their cordiality in honouring that toast. (Drunk with the greatest enthusiasm.)

Lord de Tabley then gave "The Health of the M.W.G.M., the Marquis of Ripon," a Masonic sovereign of whom they had just cause to be proud, and he was certain the brethren would drink the toast with all the enthusiasm which it deserved. (Loud cheers.) He considered the Craft was particularly fortunate in having a man of Lord Ripon's position and ability to preside over them—(hear, hear)—and doubly fortunate, when they found he could devote so much time to the performance of his duties. He was not only distinguished as a statesman, but equally so as a Mason. His mission to their English-speaking cousins in America had been carried out in the true spirit of Masonry—(hear, hear)—and with all the ability of a statesman. (The toast was received with great cordiality, and "three times three.")

Lord de Tabley next gave "The D.G.M., the Earl of Carnarvon, and the officers of the Grand Lodge, Past and Present," and said he was proud to have had several of their number present at the meeting that day. In referring particularly to Lord Carnarvon, he said his lordship was above party politics in connection with the Craft, in which he was only guided by brotherly love. (The brethren received the toast with the greatest cordiality.)

Bro. Latham, Past G. Reg., whose name, along with Bro. Cope's, was coupled with the toast, returned his most hearty thanks for the manner in which the brethren had honoured the toast.

He could assure them that all connected with the Grand Lodge were most anxious to do their duty and attend to the interests of all the lodges; and although the charge was sometimes brought that provincial interests were overlooked, it was not because the officers of Grand Lodge willingly neglected them, but because the different lodges in the country did not send up their Masters and Wardens to attend the Grand Lodge. (Hear, hear.) Apart from this subject, however, he had a charge to bring against some one—and particularly against those who had had the arrangements in hand in connection with the proceedings of that day—for degrading the sacred cause of Masonry into mere processions through the streets. Whereas, the procession of Masons was only allowed for a particular object, where something was to be done, that day they had been taken, at great trouble and inconvenience, through street after street, where nothing was to be seen and nothing to be done. Therefore, in the names of Masonry and the Grand Officers, he must strongly protest against such proceedings, which would bring Freemasonry into the same category with Oddfellows, Druids, and other bodies of a like nature. The objects of Masonry were much higher, and not like those of mere benefit societies, which get up their processions with the view of attracting members and securing contributions. The objects of Freemasonry were charity and benevolence—not to benefit themselves, but to do good to the whole world. He, therefore, thought Masons should act differently from those societies, whose principal object in these processions was to raise funds to support their members in old age. As a proof that Masonic objects were not to be limited to their own lodges, he (Bro. Latham) might adduce that precedent when that Great Master—one of the greatest Masons who ever lived on this earth—was asked on the holy mountain whether there should not be three lodges—one to celebrate the Christian dispensation, one the Masonic dispensation, and one the prophetic dispensation—made no answer but went down to the world to suffer persecution and do good to the whole world. If Masons acted in this way, instead of considering the Craft a mere gathering for their own purposes, it would then be respected all over the world as one of the links in the grand chain of human sympathy.

Bro. Cope, who was received with long and continued applause, also responded to the toast, and before sitting down proposed "The R.W.P.G.M.," passing a glowing eulogium upon him as a Freemason, a statesman, peer, landlord, and neighbour, and expressing an earnest hope that he might long be spared to reign over the province of Cheshire. (The toast was received with the utmost enthusiasm.)

Lord de Tabley, on rising to respond, was again cheered to the echo. He remarked that he had never seen a more numerous or influential gathering of that lodge than there had been that day, only one lodge out of the province being unrepresented. Bro. Latham had referred to a most difficult and delicate subject, and one with which he also felt a little puzzled, but one in which he felt bound to submit to the feelings of the province, and those particular towns and localities which he visited. ("Hear, hear," and cheers.) Strictly speaking, they had no right to go to church, but they did so in accordance with ancient custom, irrespective of creeds or sects, and as one great community. He must speak with great respect of Foresters, Oddfellows, and other societies of a like nature, which were all excellent in their way; but the brethren ought to remember that, as Freemasons, they were bound together for the sacred cause of charity. While thinking their processions ought to be curtailed, that which had taken place that day had brought out the evidence of a hearty welcome by the inhabitants of Staleybridge. If they asked him as a Mason, he would say, "Don't have any processions;" but if they asked him as a P.G.M., he felt it his duty to concur in the arrangements made by those who managed them. (Applause.)

The toast of "Bro. George Cornwall Legh, M.P., R.W.D.P.G.M., and the P.G. Officers," was responded to by Bro. Dutton, P.S.G.W.,



Mayor of Chester, who remarked that he felt the responsibility of that office more than those in connection with his native city, because he followed one (Bro. Cope) who had long and ably performed the functions devolving upon him.

The P.G.M. then proposed the toast of "The W.M.'s of the Moira and Royal Edward Lodges," and, in reply, Bro. Davies, D.C. 324 and W.M. 1218 (who spoke on behalf of the brethren referred to), said he deeply regretted to hear the remarks which had been made upon other orders, which fulfilled their duties as sincerely as Freemasonry itself. (Hear, hear.) He regretted this all the more because he felt bound to say that four-fifths of the brethren present belonged to other orders. (Cries of "No," and "Yes.") They ought to give the members of those orders credit for honesty; but he quite agreed with Bro. Latham in thinking that there ought to be no Masonic processions through the streets, and therefore he hoped that brother would not carry away with him the impression that they were fond of parade.

After the toast of "The Visiting P.G. Officers of the neighbouring Provinces" had been responded to by Bro. Kennedy, P.P.G.T. E.L., Lord De Tabley gave "The charities within the Province," referring especially to the Cheshire Masonic Educational Institution.

Bro. J. P. Platt acknowledged the toast, remarking that in their educational institution they had 24 children who were receiving its benefits. That institution had great claims upon the brethren within the province, and he trusted they would continue their efforts for its prosperity.

"The London Charities" (proposed by Bro. J. P. Platt, and acknowledged by Bro. Cope), "The Visiting Brethren," and, "All Poor and Distressed Masons," were amongst the other toasts on the list. During the evening an excellent selection of music was sung at intervals by Bros. Edmondson, Stafford, Andrew, Ball, Vaudrey, and Moss, under the direction of Bro. Barlow, P.G.O., who presided at the pianoforte.

#### PROVINCIAL GRAND LODGE OF WARWICKSHIRE.

The annual meeting of the Provincial Grand Lodge of Warwickshire was held at Kenilworth. The brethren assembled at the King's Arms Hotel, where proceedings were opened in the Stoneleigh Lodge, of which Bro. Bushell is Worshipful Master. Lord Leigh, as Prov. G.M., assumed the chair. There were also present: Lieutenant-Colonel Machen, Deputy Provincial Grand Master. Officers of the Stoneleigh Lodge: F. Bushell, W.M.; J. D. Whitty, P.M.; H. E. Barton, S.W.; B. Hicks, J.W.; H. Bursell, J.W.; F. Stonhouse, Chaplain; J. Overton, Secretary; G. Godfrey, S.D.; W. Manton, J.D.; J. Owen, I.G.; W. Turner, Tyler; D. R. Wynter, Senior Steward. Members: Flinn, Stockwell, Hammond, Owen, Adams, Hicks Eaves, Corbett, and Masters. Visitors: J. R. Chirm, P.M. 473; J. Darwen, P.M. 473; M. Baker, W.M. 1016; C. H. Williams, W.M. 43; W. Ketty, W.M. 739; E. Worrall, P.P.G.D.C.; H. Harding, 587; Henry Watts, Athol Lodge; S. Wood, S.W. 1163; J. Walker, W.M. 254; W. Hall, W.M. 1031; J. Goffe, 1246; J. Hutton, W.M. 473; G. Rogers, 1246; H. Swinson, J. Kennedy, J.D., 1031; F. Cohen, W.M. 1333; J. Somers 1153; H. Holemslaw, W.M. 138; W. Walters, P.M. 74; M. Suffield, P.M. 925; J. W. Taverner, P.M. 432; W. M. Cooper, 1180; W. H. Powell, W.M. Leigh Lodge; J. W. Vivian, J. G. Biermas, J.W. Temperance 739; J. Beech, P.G. Secretary; H. Smith, W.M. Holte Lodge; R. Redman, 892; W. D. Fairfax, P.M. 43; Edward Bushell, 254; Thomas Jackson, Old Globe Secretary; G. P. Dunn, P.M. 301; P. Packwood, P.M. 1014; T. Clarke, 284; T. H. S.

Cundall, 284; R. D. Vaughton, W.M. 567; G. S. Walton, 567; W. Hawkins, 1180; C. A. Horton, 1180; W. H. Hayward, S.W. 887; W. Shakespeare 887; C. F. Crich, J.W. 395; J. Pursall, P.G.S.W.; T. Griffiths, 395; T. Bragg, P.M. 74; J. P. Salt, P.G.S.B., 887; C. Lee, P.G.S.D.; J. Bragg, P.M. 473; T. Clarke, P.P.G., S.W. 254; V. Taylor, 925, P.G.P.; G. W. Dickenson, P.P.G. Supt. Works, 502; H. Swete, P.G.O. 1222; J. W. Hance, 395; J. B. Hall, 1031; E. Burfield, 395; W. Walby, 395; H. Slantey, 393; W. Green, 395; and many others.

After the opening of the lodge in the customary form, the various lodges were called. After which the roll of P.G. officers was submitted. The minutes of the P.G. Lodge, holden at the Grosvenor Lodge, Birmingham, on April 19, 1871, were then confirmed. The reports of the Audit Committee and the Benevolent and Annuity Fund Committee were next laid before the meeting and approved.

P.G.S.B. Salt presented the lifeboat report, which stated that the first meeting of the committee was held at the Masonic Hall on May 3rd, at which the following officers were appointed:—Bro. Lord Leigh, P.G.M., president; Bro. Colonel Machen, D.P.G.M., chairman; Bro. Capt. Salt, P.G.S.E., treasurer. At a meeting of the committee, held on 7th September, additional subscriptions, amounting to £100 11s., were announced, making a total of £263 18s. 6d., leaving to be collected £216 18s. 6d. The committee had issued 1,000 circulars to brethren in the provinces, and it was hoped that when the lodges resumed labour, the amount required to complete the subscription list would be speedily forthcoming. The committee was of opinion that the time had arrived when a vigorous effort should be made to close the list, and urged upon the brethren the desirability of taking steps to accomplish that object.

D.P.G.M. Machen, in moving the adoption of the report, remarked that the lodges of the province were deeply indebted to Bro. Salt for the kind interest he had taken in, and great labour he had bestowed upon, the scheme for purchasing a Warwickshire Masonic Lifeboat. He hoped that before the lodge met again, the whole of the money required would be subscribed. He was gratified to announce that the Provincial Grand Master (Lord Leigh) had authorised the Hon. Secretary to double his subscription of ten guineas. He trusted that the liberal act of his lordship would be an incentive to those who had not yet contributed to the fund.

The adoption of the report having been duly seconded,

Bro. Salt announced that the committee had arranged to hold their next meeting in November, for the reason that by that time all the lodges in the provinces would have met for business. It required only the small sum of £10 from each lodge to complete the subscription list. If it were possible to launch the boat before winter, the Freemasons of Warwickshire would have the satisfaction of feeling, when they ate their Christian dinner, that something had been done by them for those whose dangerous business it was to go down into the deep waters, and brave the tempest, for a livelihood. Looking to the temper of the lodge, and the Freemasons generally, upon the subject, he had no doubt that before the next meeting the balance required to purchase the lifeboat would be subscribed.

Bro. Quilter (Holte Lodge) rose to present to the P.G.M. a cheque for 20 guineas, the proceeds of a garden party held the other day at the Aston Lower Grounds in

aid of the Masonic Lifeboat scheme. Bro. Quilter said he had hoped the contribution would have been double the sum; but there was the satisfaction of knowing that the introduction of ladies into the gathering had resulted in the collection from them, after tea, of a sum of nearly seven guineas.

The P.G.M., on behalf of the Grand Lodge, thanked Bro. Quilter for his kindness, and for his handsome subscription. He added that the brethren must be deeply indebted to Bro. Salt, for the warmth and energy he had displayed in the movement.

The report was then adopted, and notice of motion was given that at the next meeting a vote of twenty guineas towards the lifeboat, from the funds of the Prov. Grand Lodge, would be proposed.

The only Warwickshire candidate for the Masonic Charities was a girl named Jennings, whom it was unanimously resolved to support. Her father was an old and a deserving member of a Birmingham Lodge.

After the lodge meeting, the brethren proceeded to church, where a sermon was preached by the Rev. Bro. Harris, Provincial Grand Chaplain. He selected for his text the 6th verse of the 133rd Psalm, "Behold, how good and how joyful a thing it is for brethren to dwell together in unity." After speaking generally on the blessings of peace and concord among men, and the horrors of warfare, such as had been witnessed recently on the Continent, he proceeded to remind his brother members of the peaceful principles on which their order was based. They called themselves, and were proved to be so, an ancient and honourable fraternity, and without question that appellation was strictly true and appropriate. Ancient they were, and honourable they must be, if they only carried out in their daily lives their professed principles. In proof of antiquity, they could point to a countless number of stately edifices, the foundations of which were laid by members of their Craft, in remote ages gone by, and were by them erected for purposes of worship, defence, or beauty. Even in the neighbourhood of the church in which they were now assembled, stood the ruins of a proud castle which once over-awed the nation with its towers and battlements, among the walls of which were stones speaking to the initiated of the labours of their ancient operative brethren. As to their being an honourable body, he need scarcely remind them that for many a century past, the best and noblest in the land had regarded it as a high honour to have their names enrolled as members of their order. But that was not all, there was still another and a higher sense in which they might claim to be regarded as honourable—namely, those glorious principles to which they had given in their adhesion, and to carry out which was their solemn profession. These were faith, hope, charity, brotherly love, relief, truth, loyalty, justice, and virtue—a trial of three-fold cords, which neither the malignity nor subtlety of their foes could rend asunder. Here were to be found true "liberty, equality, and fraternity," words much abused by the world, and but slightly comprehended by many; but they represented principles really ancient, which lay at the bottom of all true religion, of all civilisation, of all that constituted a man's duty to his God and his neighbour.

At the conclusion of the service, a collection was made in aid of the benevolent fund of the Order. The brethren then marched back to the King's Head, where a first-class dinner was provided by Mr. Dempster, the landlord. Lord Leigh presided.

PROV. GRAND LODGE of JERSEY.

The annual meeting of the Provincial Grand Lodge for the Island of Jersey was held on the 18th instant, at the Masonic Temple. The R.W. Bro. Colonel Edward C. Malet de Carteret, Prov. G.M., occupied the throne, assisted by W. Bros. Dr. J. Le Cronier, D.P.G.M.; A. Schmitt, S.W.; J. O. Le Sucur, as J.W.; Edward D. Le Couteur, P.P.G.S.W., as Secretary; P. W. Benham, Treas.; A. Viel, S.D.; H. E. Tinckam, Dir. of Cers.; Ed. M. Lott, Organist; General Lane, C.B., Sword-bearer; Fred. Cooke, Purst.; John Thomas du Jardin, P.P.G.S.W.; W. Adams, P.P.S.G.W.; Ph. Binet, P.P.G. Reg.; C. Kingsworth, P.P.J.G.W.; John Durell, P.P.G. Treas.; John Blampied, P.P. Dir. of Cers.; Henry L. Manuel, P.P.G.D.C.; Col. Kelly, the Prov. G. Stewards, Masters, Past Masters, and Wardens of the several lodges in the province, and about 40 other brethren.

The Prov. Grand Lodge was opened in due form, when the minutes of the last Prov. Grand Lodge were read by the Secretary and confirmed. The report of the Committee of the Local Fund of Benevolence was also read, approved, and received.

The Treasurer read a financial statement, duly audited, for the past year, and an abstract of the accounts to the present time, which were unanimously adopted.

The report of the Committee for General Purposes was next presented, stating that the following lodges had made their returns, viz., Mechanics (245), Royal Sussex (491), La Césarée (590), Royal Alfred (877), St. Aubin's (958), and Prince of Wales (1003). This report was also adopted, and ordered to be entered on the minutes.

Before presenting to Bro. John Durell, a vote of thanks, artistically inscribed on vellum, in accordance with the resolution adopted at the last meeting of Prov. Grand Lodge, the Prov. Grand Master expressed his pleasure in being called upon to remit him this mark of high esteem and appreciation by the Prov. G.L. of his continuous and zealous efforts to promote the advancement of Masonry, and the interests of the Craft in this province particularly, as the most effective means the brethren had of conveying to him their fraternal regard, and in recognition of his faithful and devoted services to the Fraternity. The Prov. G.M. then read the inscription, which is as follows:—

"At a meeting of the Prov. Grand Lodge held at the Masonic Temple, on Tuesday, the 13th October, 1870, it was unanimously resolved, on the proposition of the R.W. Bro. Col. E. C. Malet de Carteret, Prov. G.M., seconded by the V.W. Bro. Dr. J. Le Cronier, D.P.G.M.:

"That the most cordial thanks of this Provincial Grand Lodge be due, and are hereby given, to W. Brother John Durell, P.M., P.Z., 590, for the admirable, honourable, and satisfactory manner in which under difficulties of no ordinary character, he has faithfully, and with credit to the Craft, filled the high and responsible office of Provincial Grand Treasurer during four consecutive years, viz., 1866, 1867, 1868, and 1869; and that a copy thereof, inscribed on vellum, be presented to that worthy brother."

The tableau, neatly framed, containing the vote was then handed to Bro. Durell, and full Masonic honours were paid to the deserving recipient.

W. Bro. John Durell, on rising to respond, was received with repeated rounds of applause. He set forth, in a few feeling words, the lively gratification which had come to him in the presentation of the testimonial he had just received. He felt assured his efforts, humble as they had been, were at least directed to one great point—the advancement of Masonry and the promotion of fraternal concord and affection; and in thanking cordially the Prov. G. Master and the brethren for this token of their approbation of his services, he concluded by wishing all prosperity and happiness to those who had thus kindly marked their approbation of his Masonic conduct.

Bro. P. W. Benham was unanimously re-elected Prov. Grand Treasurer, and the following brethren were appointed and invested by the R.W. Prov. G.M. as Provincial Grand Officers:—

John Durell, P.M. 590	...	S.W.
Edwin M. Lott, P.M. 245	...	J.W.
P. W. Benham, P.M. 244	...	Treasurer.
W. T. Pugsley, P.M. 245	...	Registrar.
J. O. Le Sucur, P.M. 491	...	Secretary.
O. Dodge, W.M. 245	...	S.D.
Frederick Cooke, W.M. 877	...	J.D.
Abraham Viel, P.M. 590	...	Supt. of Works.
Henry L. Manuel, P.M. 590	...	Dir. of Cers.
De Le Geyt, 877	...	Asst. D. of C.
H. E. Tinckam	...	Sword-bearer.
G. Walden, P.M. 1003	...	Pursuivant.
R. Barrow, W.M. 491	...	Steward.
G. J. Renouf, P.M. 590	...	"
Ph. Blampied, 245	...	"
J. R. Dawe, P.M. 245	...	"
Bennett, S.W. 244	...	"
Gilley, S.D. 491	...	"
W. Toms	...	Tyler.

The question concerning the inanimate existence of Somares Lodge (559) being placed on the agenda paper, was taken up by Bros. Schmitt, Benham, Du Jardin, and others, and an unanimous sentiment was elicited thereon, "That its warrant should be delivered to the M.W.G.M., were it only for the sake of sparing the G.S. the trouble of transmitting it summons and other circulars which remain in and adorn the ante-room of the Temple."

Six members were elected by ballot to serve on the Committee of General Purposes, and the Prov. G.M. appointed Bro. C. Kingsworth its president.

The labours of the Prov. Grand Lodge were brought to a close in due form about 6 p.m., and between fifty and sixty of the brethren adjourned from labour to a banquet.

The Prov. G.M. occupied the chair, and was supported on his right and left by his principal officers. The usual loyal and Masonic toasts having been given from the chair and heartily honoured,

Bro. Benham, in a neat speech, dwelt upon the services rendered to the province by the Prov. Grand Master, Bro. Col. Malet de Carteret, and concluded by proposing the R.W. Brother's health. (The toast was received with a perfect explosion of applause, which was again and again renewed and continued for several minutes.)

The Prov. G.M. feelingly acknowledged the compliment so kindly and enthusiastically paid to him.

The health of Bro. Dr. John Le Cronier, Dep. Prov. G.M., was next proposed, and was received with hearty demonstrations of Masonic feeling.

Other toasts followed, interspersed with some capital songs and recitations, and the brethren separated at an early hour, highly delighted with the proceedings of the day.

WEST KENT MASONIC CHARITABLE ASSOCIATION.

A number of brethren in the Greenwich district have started an Association, under the above name, the object of which is to enable any member of the Craft to gain a Life Governorship, or a Life Subscribership, in one of the Masonic Charities. The Association has arisen in connection with the Pythagorean Lodge of Instruction (75), and on Wednesday evening last week, when the officers of the new society were appointed, nearly forty brethren were enrolled as members.

SCOTLAND.

LINLITHGOW.

VISIT OF ST. MUNGO'S LODGE (GLASGOW).

On Tuesday week a large deputation of No. 27, St. Mungo's Lodge, Glasgow, visited Linlithgow, and, after inspecting the ruins of the old Palace, St. Michael's Church (founded by the same "sair saunt for the Crown" as their own cathedral), the spot where Regent Murray was assassinated, and other local historical places which make Linlithgow so interesting to strangers, adjourned to the Star and Garter Hotel, where a most excellent dinner was awaiting them. By previous invitation the R.W. Master, the Senior and Junior Wardens, and other brethren of No. 17, Ancient Brazen, were kindly invited to be present. After the cloth had been removed, some most excellent speeches were delivered, and about half-past 7 the deputation in a body visited the Ancient Brazen Lodge, in their lodge-room in the Town-hall, The lodge having

been previously opened in the Apprentice degree, the deputation were tested by Bro. J. S. Saunders, and admitted with all the honours by the White and Blue Rods, to the tune of "The Merry Masons." After the deputation had been seated, Right Worshipful Master, D. B. Buglass, of No. 17, delivered the following address of welcome:—Right Worshipful Sir, in rising to welcome yourself and the other brethren of St. Mungo Lodge, who have honoured us with their presence this evening, I beg to express the great pleasure which the brethren of the Ancient Brazen feel in meeting you on this occasion. The interchange of thought of kindred spirits seem to me to contribute not a little to the higher enjoyment of that higher phase of life which we are all, may I not humbly hope, striving to attain to. As a Brotherhood we profess to be actuated in our dealings with each other by motives in which bigotry and sectarianism have no place; and it says something for our Craft, I think, that it has for its foundation those broad principles of Christian charity which the good of all times have loved to cherish. True we must often be mortified on finding how miserably we fall short of *living* those principles, as it were, in our everyday intercourse with those around us; still, the very consciousness of our shortcomings in this respect indicates a struggling activity within our souls towards the good, which, if encouraged and fostered, will eventually raise us above and beyond those little party jealousies which so frequently lead us to deviate from reason and from truth. Towards attaining to such a standard as this, the mutual intercourse of the brethren is calculated, I think, to play no unimportant part—indeed, it enables us to compare our own particular views of life and its relations with those of other minds, and will it be doubted that from such a comparison our own must needs be enlarged and improved. For this, and other reasons which I might adduce, I assure you, that the brethren of our Ancient Lodge feel very great pleasure indeed in meeting you all this evening.

The R.W.M. of No. 17 next gave the toast of "Prosperity to the Lodge of St. Mungo, coupled with the name of the R.W.M., Bro. G. Sinclair," who responded with great cordiality, expressing the pleasure it gave them in having visited the ancient and historical town of Linlithgow, and his appreciation of the Brotherly and enthusiastic manner in which they had been received by this ancient lodge. He hoped that the new-made friendship which had to-day been formed would long be continued, and that, at no distant day, No. 27 would have the pleasure of receiving No. 17 in their lodge in Glasgow.

The "P.M. of St. Mungo" was next given by the Junior Warden, Bro. W. Park; "The S.W. and J.W. of St. Mungo," by Senior Warden, Bro. Dr. Gilmour; "The Provincial Grand Lodge of Glasgow," by Bro. Andrew Little, coupled with the name of Bro. M'Taggart, the P.G. Secretary, who, in responding, spoke at some length on the subject of proxymasters, which is at present agitating the Grand Lodge of Scotland. He referred to the fact that, by appointing proxymasters from so many Edinburgh lodges, the brethren of Edinburgh had the whole power and say in the Grand Lodge, to the serious detriment of outlying provincial lodges; and stated that in three lodges in Edinburgh, viz., No. 8, 3, and the "Rifle," there were no fewer than 300 votes, which were always used for Edinburgh purposes, and often to the injury of the lodges which they were supposed to represent. He hoped that the brethren of the Ancient Brazen Linlithgow would take up this matter, and lend such assistance to the brethren of the west as will put all lodges on an equal footing. He also alluded to the fact that this same clique had repeatedly refused to allow the financial books to be put into the hands of a public accountant, and that it was well known that the state of the finances was far from being in a satisfactory position. When he informed them that in the Glasgow district alone last year no fewer than 700 members were passed and raised, a large proportion of whose entry money found its way into the Grand Lodge coffers, no one need wonder that the brethren of the west felt some reason for being dissatisfied. He thanked them for the honour done him in proposing his health.

After some most excellent singing by the brethren of St. Mungo, and one of the most enjoyable and happy meetings, the deputation took its departure by the 9.30 p.m. train for the west, mutually congratulating themselves on the pleasant day spent in old Linlithgow. The deputation numbered 25 members.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*past cure*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan, 1869.—To P. D. & Son,"

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BRO. J. YARKER.—We do not consider it advisable to publish the correspondence you have sent.

We shall be glad to receive votes for the Girls' and Boys' Schools, on behalf of two very deserving cases.

**The Freemason,**

SATURDAY, SEPTEMBER 30, 1871.

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**THE MASONIC SEASON.**

**THE** season of Masonic work again approaches, when the almost unbroken silence which has prevailed in our lodge-rooms during the summer months will give place to the stirring realities of renewed labour. Although but a brief period has elapsed since the close of the Masonic season, it will be found that the membership of the Craft has not been unaffected by the usual chances and changes that chequer this mortal life. Some of the fraternal band have passed away in the interval—their voices never more to be heard in the solemn utterances of our secret rites

—their ears never more to listen to the sublime exhortations of our sages—their hands never more to clasp a brother's in the living circle of the mystic tie. For them our words have now no echo—no significance—the dread secret which they have solved can be attained only by passing through the portals of death; they have leaped the barriers which separate the corporeal from the spiritual, the finite from the infinite, the ephemeral from the eternal. But it cannot be said that their good works have perished with them; treasured up in many a kindred breast, they will yet bear abundant fruit, and inspire, let us hope, future generations of Freemasons with a noble emulation of their dead forefathers' fame. In Freemasonry, we boast no high Valhalla for departed greatness—neither “storied urn nor animated bust” are required to perpetuate to all time the honoured names of our Prestons and Ruspinis. Still it should be our pride to recall the deeds of those worthies of the past, who have striven so zealously and so gloriously in the cause of benevolence and fraternity.

The approaching season beckons us once more to tread the mosaic pavement, and to play our parts in that mimic world—a “lodge of free and accepted Masons.” In what spirit do we again return to the scene of Masonic labour? Is it with the firm determination to be “brothers of the Craft” in more than the mere name—to be intelligent workers for good, instead of routine attendants at ceremonies, which, however solemn and impressive, lose much of their import, and all their elevating tendencies, unless the duties they enjoin are practised *out* of the lodge? It is incumbent upon every man who wears the badge of Masonry to endeavour, at all times and at all seasons, to harmonise his conduct with the principles of the Craft. Yet, although this dictum will be generally accepted as true by the brethren, how frequently do we find instances in which the influence of Freemasonry appears to count for nought—when the choicest precepts of the Order are practically contemned—when, instead of generous encouragement in the trials of life, we witness the baneful presence of envious malice to retard our course—when, instead of the hand to help and the outstretched arm to succour, we seem to view the gleaming eyes and the uplifted weapon of a Cain-like assassin. How repugnant such actions are to the very genius of Freemasonry few will deny, and yet the tide of hatred and uncharitableness rolls on unchecked, bearing with it to the boundaries of existence many bitter thoughts and sad reflections upon the frailty of all human ties. Can nothing be done to awaken those erring brethren to a sense of their own peril and misery? Are all the solemn vows, the oft-repeated covenants of the various grades of Freemasonry, merely tinkling cymbals and sounds that vex the air? Forbid it, Faith in humanity! forbid it, Hope in the Brotherhood! forbid it,

Charity that crowns, and glorifies, and sustains the whole! We do not toil in vain, and though distant may be the day when none shall be admitted to our mysteries but those who can abide the Ithuriel touch of truth, yet even now we can labour in the goodly work of elevating and purifying the minds of such unhappy brethren as may fall into evil because they cannot comprehend the beauty of good.

Let us, then, all with one accord, return to Masonic work with a due sense of our responsibility as Masons; the old and the experienced to act the part of shepherds to the flock—to restrain the wayward, reprove the inconstant, and reward the diligent. But it must not be forgotten that the youngest Mason, the most juvenile Apprentice, has also his appointed station and allotted task, and no man can desert his post or betray his watchword without exposing the whole Body to danger. If the Craft were merely a convivial society, its progress or decay would be of little moment to mankind; but we, the proselytes within its gates, know that it is more—ininitely more—than a bibulous club of joyous spirits. Even if the antiquity of Freemasonry and all the quaint traditions which seem to link it with a remote, but splendid past, be indeed but pleasant myths, like the fabled deities of Olympus—even if all its claims to Temple-glory be scattered to the winds—the framework of the Order—fraternity and charity, unity, peace, and goodwill to all—would still remain enthroned upon the pinnacle of honour, within the human heart. We have, therefore, a standard of excellence before us—a goal which should be reached by all who profess to be Masons; and it will not do to fold our arms and let the few perform the work of the many. Unhappily, so much apathy prevails amongst the bulk of the Craft, that many well-meaning and intelligent efforts to achieve the purpose of Masonry are viewed in certain quarters with suspicion and dislike, simply because brethren will not take the trouble to study the bearings of the questions involved. We are glad to say, however, that the claims of charity are not unheeded; but we want also more of that charity of spirit—that temperance in word and deeds which is the wise man's coronal. Let us simplify the maxims of Freemasonry by doing to others as we would be done by—a fitter interpretation of Masonic truth than all the homilies ever written or spoken. For be it remembered, Masonry does not deal in abstractions—it is a living force; it offers no vague code of morals, no Utopian system of philanthropy, to the earnest student, but rather points to solid principles and great realities.

The sooner this is understood by the Fraternity, the better it will be for mankind, and it is to be hoped that English Masons will not be the last to comprehend or to apply the lesson to their lives.

BOOTS of the Period at BLAKEY'S, Lime-street Liverpool (under the Alexandra Theatre).—[Advt.]



Multum in Parbo, or Masonic Notes and Queries.

RESULTS OF NONCONFORMANCE WITH THE LAWS OF THE LAND.

The constitution of any Grand Lodge not complying with the laws of the land would be vitiated, and members holding under its jurisdiction would be entitled to protest and withdraw. Lodges holding of it would also be released from their obligation to it; for there is a mutual obligation, and the obedience of these lodges to the Grand Lodge can only be required whilst the Grand Lodge itself maintains and acts in accordance with the principles and laws of Freemasonry, one of the first of which is compliance with the laws of the land.

A disruption of the Masonic Order would thus take place, and a new Grand Lodge would be constituted—or, rather, a Grand Lodge claiming to represent the Grand Lodge which had hitherto existed, but which by violation of the laws of Freemasonry in transgressing the law of the land, and by the vitiation of its own constitution in the admission of brethren having no right to take their places amongst its members, would be held to have destroyed, and to be no longer worthy of the name to which it would probably continue to lay claim, or of the obedience from lodges and members of the brotherhood which it would probably still demand. Such a result would be much to be deplored, but the blame would rest with those who refused to conform to the law, and not with those who showed themselves desirous to uphold it in its integrity,

CHALMERS I. PATON.

FREEMASONRY AND JUDAISM.

Bro. "J. W. C., 228" (p. 587) is rather angry at the propositions I advanced in a late number, but he has not attempted to disprove them. I can feel for "J. W. C.," for I have experienced the same agitation in my mind on the same subjects; but I did not "forbear, however, to enter upon the discussion of the important subject," but went into it with fear and trembling certainly, yet with a determination to canvass well the subject and to be resolved, and I am perfectly satisfied with the result. "J. W. C." says, "I venture to believe that if he does so"—that is, running while you read—"the result will be that he will discover the Garden of Eden and the fall of man to be no allegory;" and he says, "The doctrine of the Trinity has been taught, with more or less distinctness, from the earliest times." This I have disproved from orthodox history, and he has not even attempted to answer my proofs. Has he attempted to give any proof that the Garden of Eden and the fall of man was not taught as an allegory during the earliest time of the Church? Has he even read Church history? If so, I will refer him to the time of "Origen," who flourished full a century before the Nicene squabbles were commenced. He is described as being a most learned, pious, and industrious member of the Church, and died, I think, about A.D. 237. He did more to disseminate the truths of Christianity than any man of his time, and the body of Christians named Quakers owe some of their doctrines to the learned and pious Origen. Celsus, the learned Pagan author, attacked Christianity, ridiculing the account of Eve and the serpent. Origen replied to him, and it is acknowledged that he succeeded in refuting him. Origen said, "Celsus has not been honest in his attack, for he knew that the Christian Church only put that forth as an

allegory, leading to Divine and spiritual teaching, and not as a literal fact. I will also refer our brother to Ezekiel xxviii., verse 13, and will he please to tell me where the King of Tyrus had been, as well as the date of his visit? He again says that "St. Paul had gloried in the cross of our Lord;" but what did he mean? The whole of his writings prove that he understood it in the precise manner that Our Lord and Master has commanded all: "Take up thy cross," and bear that cross as I am bearing mine, with patience and meekness; bear your own cross, and if ye endure unto the end, ye shall be saved. "Take up thy cross, and follow me;" but Christ nowhere said: Leave your own cross, your own "battle of life," and lean upon mine, but follow me as your exemplar.

W. B., 742.

A SCOTTISH CHARTER.

Many lodges in Scotland work most prosperously under the following charter.

OBSERVER.

CHARTER OF THE IMPERIAL SCOTCH MASONIC SUPREME GRAND LODGE, &c.

*Freemasonry Constituted by Royal Authority since Time Immemorial according to the Laws, Customs and Ordinances, Rights, Ceremonies, and Mysteries of Free and Accepted Masonry.*

To all whom this doth or may concern:

WHEREAS, we, the Most Worshipful the Grand Master, the Right Worshipful the Deputy Grand Master, Substitute Grand Master, Wardens and Remnant Office-bearers and Members of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, in full Grand Lodge assembled, in due and ancient form, in the city of Glasgow, county of Lanark, and kingdom of Scotland, do hereby solemnly sanction, empower, and authorise the Brethren belonging to this Charter of Constitution and Erection, to meet as a Regular Lodge of Master Masons, and likewise to hold meetings solely for Masonic purposes, at . . . . ., under the name and title of the . . . . ., and there to discharge the duties of Masonry in a Constitutional manner, according to the forms of the Order and laws of Grand Lodge; as we do not practise nor recognise no Degrees of Masonry but those of Apprentice, Fellow-Craft, and Master Mason, denominated Blue or St. John's Masonry.

Given under our hands and seal, at the Supreme Grand League of Scotland, in the city of Glasgow, this . . . day of . . . . ., in the year of our Lord 18 . . ., and of Masonry 58 . . ., No. . . on the G.L. Register.

- .....Senior Grand Warden.
- .....Junior Grand Warden.
- .....Grand Secretary.
- .....Supreme Grand Master Mason.
- .....Depute Grand Master.
- .....Substitute Grand Master.
- .....Grand Clerk.

WE have authority for stating that no successor has yet been appointed to the late Bro. Colonel Bowyer, in the office of Provincial Grand Master for Oxfordshire. For the present, as is usually the case under similar circumstances, the province has been placed in charge of the Grand Registrar of the Order, Brother Æneas J. McIntyre, and notice thereof has been officially communicated by the Grand Secretary to the Master of each lodge in the province. We may state that he has notified to Bro. Alderman R. J. Spiers, of Oxford, his desire that that gentleman should continue in the office of Deputy Provincial Grand Master. He has also desired him to inform the officers appointed at the Provincial Grand Lodge meeting, in May last, that they are requested to retain their respective offices until another Provincial Grand Lodge meeting be held.

THE Fifteen Sections will be worked in the Fidelity Lodge of Instruction, held at the "Goat and Compasses," Euston-road, on Thursday evening next, October 5th, at seven o'clock. Bro. T. A. Adams, P.M., P.Z., and P.G.P., in the chair.

Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

"FREEMASONRY AND JUDAISM."

(To the Editor of The Freemason.)

SIR,—According to annual custom at this season of the year, I ceased from labour and went to refreshment, and on resuming labour I found in a back number of THE FREEMASON two letters touching myself—one from Bro. Carpenter, and another from a "R.A. Comp., 30° K.H." I do not know what the last title means, not finding it in the "Book of Constitutions." P.Z. I lay claim to, which is the *ne plus ultra* of English Freemasonry, nothing beyond that being acknowledged by the Grand Lodge of England.

Bro. Carpenter begins by "greatly respecting my motives and appreciating my intentions," but how he can respect motives and appreciate intentions which he immediately afterwards condemns, requires a process of ratiocination which my limited reasoning powers cannot cope with. He then says: "He has exhibited a great lack of judgment in publishing it in THE FREEMASON." Well, be it so; but why did he begin it? He is the aggressor; for, if he supposes that the pre-Messiah history of the Jews is nothing more than a part of profane history, I think he is ignorant of his subject, though I admit that he has written with much neatness and painstaking upon the posterior history of the Jews.

Subsequent to the destruction of Jerusalem by Titus, A.D. 70, just suppose an individual fresh from reviewing the excavations of "Layard," and forming his own theory from what he saw, he would say: "Why, the Assyrians of old were a wonderful people; what a pity that they are not alive now. They not only had wings themselves, but they had bulls with wings, and the men actually had faces like the face of an eagle, with other monstrosities!" But he is told that these figures not real but representative—that these monstrosities, as you suppose and term them, correspond to the attributes of their gods, their heroes, their religious and social polity. Just imagine that individual replying with contempt, "No such thing; they are literally what they are made to be. But, for certain reasons, I have made up my mind not to discuss subjects of religion, or I would soon convince you how wrong you are; but, I have no time to do so." Such is the logic of our Bro. Carpenter. Not to attempt infallibility, but to rest my assertions upon infallible proof, I will refer you to the 78th Psalm, which opens thus: "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable, I will utter dark sayings of old, &c., &c., &c." And after this sublime exordium, what follows? The history of the children of Israel, from Moses down to the time of David, the facts of which are known to almost every Sunday school scholar better than the history of his own race, or the times in which he lives; but these Jewish episodes are declared by the Almighty to be His law uttered in a parable in dark sayings. Your space and my time will not allow me to allude to more than one of these dark sayings, and that is contained in the 25th verse: "Man did eat angels' food." This evidently alludes to the supply of manna in the wilderness; but that could not have been "angels' food," but only a correspondence to it. Our Lord said: "Your fathers did eat manna in the wilderness and are dead," but "I am the bread of life," and going on to explain in what way and many, said, "This is a hard saying, who can hear it?"

But Bro. Carpenter says further: "I know of no writer who has more strangely mistaken the facts of history than "W. B." has done, and he makes his perverted facts the ground upon which he runs a-muck against all forms of religious belief." Let me tell Bro. Carpenter that there is no body of men calling themselves Swedenborgians; there are thousands of men, both in the old world and the new, who read and study his works who would scorn to use his name as a party cry, but would glory in proclaiming the great truths which he endeavoured

to enforce, "Peace on earth, and goodwill towards men." His grand motto was, "All religion has relation to life, and the life of religion is to do good." He strictly enjoined every one to adhere strictly to the command of our Lord in Matt. xxiii., 10: "Neither be ye called Masters, for one is your Master, even Christ." And if the question be put, "Can any good thing come out of Nazareth?" the answer can only be, "Come and see."

But to return to the charge made by Bro. Carpenter, that I have "perverted facts." I cannot allow this to be passed over without an attempt on the part of Bro. Carpenter "to point out my errors and false teachings." In each case I have given authority for my opinions, save one—the Council of Nice—and I will now give you that authority, or, rather, authorities. In Dr. Mosheim's "Ecclesiastical History" (which is a standard work, and to be found in every theological library, and the orthodoxy of which I have never heard questioned) he gives a lamentable account of the Christian Church, owing to the prevalent heresies during the third century, which appear to have culminated in the beginning of the fourth century by "The rise of the controversy with the Donatists," *vide* Mosheim Cent. iv., chap. 5, sec. 11. To trail through this controversy would be to show that, under the sacred name of Christianity, men could act against each other in a manner that would scarcely have been tolerated by Pagan nations. It was the opening of the dark ages. Constantine—who, beyond all human expectation, had made his way to the imperial throne—had done so by the assistance of the Christians in obtaining his victory over Maxentius. Constantine had hitherto discovered no religious principles of any kind, but he embraced Christianity as a means of obtaining empire, with all its splendour. From this time he became patron and protector of Christianity, as then understood; he entered into all their disputes, and presided at their great meetings. Eusebius, Bishop of Nicomedia, was his personal friend and historian. I will now quote Mosheim, sec. ix.: "The faction of the Donatists was not the only one that troubled the Church during this century. Soon after its commencement, even in the year 317, a new contention arose in Egypt upon a subject of much higher importance and with consequences of a yet more pernicious nature. The subject of this fatal controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead—a doctrine which, in the preceding centuries, had happily escaped the vain curiosities of human researches, and had been left undefined and undetermined by any particular set of ideas." And, in section 12, he says: "The Council assembled by Constantine at Nice, is one of the most famous and interesting events that are presented to us in ecclesiastical history, and yet, what is more surprising, there is no part of the history of the Church that has been unfolded with such negligence, or, rather, passed over with such rapidity. The ancient writers are neither agreed concerning the time nor place in which it was assembled, the number of those who sat in council, nor the bishop who presided in it. No authentic acts of its famous sentence have been committed to writing, or, at least, have been transmitted to our times." Such is the record as given by Mosheim. I will now quote another orthodox author, Dr. Jortin, who says ("Ecclesiastical History," book iii.): "Constantine viewed the whole question as trifling and utterly unimportant—he regretted that the peace of the Church should be so vainly disturbed." And, further on, he says: "Let us consider by what various motives these various men might be influenced: by reverence to the Emperor, to his counsellors and favourites, his slaves and eunuchs; by the fear of offending some great prelate, who had it in his power to insult, vex, and plague all the bishops within and without his jurisdiction; by the dread of passing for heretics, and of being calumniated, reviled, hated, anathematized, excommunicated, imprisoned, banished, fined, beggared, starved, if they refused to submit, &c., &c., &c." These are the orthodox authorities upon which I rely. I have not quoted the

authority of Gibbon, as being not acceptable to the High Church party; but from what I have quoted, I call upon Bro. Carpenter to make good his assertion "that I have perverted facts," or hereafter to hold his peace.

I am afraid that I have affrighted the mind of "W. L. A., R.A. Comp. and 30° K.H." (whatever the latter may mean), from its propriety. I can't help it, and I feel no contrition for having done so. George Waddington, of Trinity College, Cambridge, in remarking upon Dr. Jortin's history, says: "The decision has now been followed by the great majority of Christians for fifteen centuries." But I submit that the establishment of Christianity must date from the time when the disciples returned from the mount called Olivet, and met in an upper room belonging to Peter, James, and John, which was A.D. 33. There is therefore about 300 years intervening between this assembly and the Council of Nice. What is to be done with the hiatus? who will supply it? Will our friend "W. L. A." attempt it? He says, "It would be easy to refute the errors into which 'W. B.' has fallen in this and other particulars;" but he has not done so. Will he assay it? He says "it is easy," and surely it ought to be a labour of love to give a reason for the hope that is in us; but until that hiatus is satisfactorily filled in, the history of the New Church down to the time of the third or fourth century will remain as much a myth as the names of the founders of Rome or the games of Olympia.

I have now replied to the two letters, and so far my task is done. Your insertion of my former attempts, you, only, had a right to decide; but I submit my claim to have this inserted, as it is a reply, and, if it be your will, I will here finish. Bro. Carpenter has, I think, made a great mistake in thinking that an external history of the Jews is a final one. As well give a nutshell with the kernel extracted, and call it a perfect nut. Bro. Carpenter has been standing upon holy ground, and has not taken off his shoes. The ground upon which he is now standing, I think, he may wear his shoes, if he pleases. The facts which he will select will be, I have no doubt, made with care and impartiality; but the results which he will draw from them, apparently, will be wild and extravagant, as forming no unison in the workings of Divine providence.

Fraternally yours,  
W. B. 742.

#### THE ROYAL ORDER OF SCOTLAND. (To the Editor of The Freemason.)

SIR AND BROTHER,—I take the liberty of entering the arena of debate, which at present owns as its denizens "X. Y. Z." and "An Edinburgh Member of the Royal Order." I sign my name in honour of the latter's scruples, and I admit myself to be a Freemason of many degrees and of years' standing.

In an age when Reason, after wringing the nose off the face of Faith, kicks her further off the threshold of history, *certes*, it is refreshing to find some salt of the dethroned deity extant in the human heart. Age and experience rub off the gilding from many a youthful fancy, but until a very late period we were not doomed to find, not only the fabric of Freemasonry attacked, but even the very foundations of the Institution erased. I look around, and behold the Malcolm Canmore Charter is a forgery; the Templars are denied a niche in the Masonic edifice; and, to crown all, "X. Y. Z." seems to be about to annihilate the Royal Order. It is refreshing, I say, to find that Faith still holds her reign supreme in one bosom, and to vindicate the Royal Order from the new asperser's calumnies, I present my right hand to "An Edinburgh Member."

"X. Y. Z." demands proof of the antiquity of the Order. I admit that it is difficult to produce these, and I think the Edinburgh Member is perfectly justified in declining to comply with "the stand-and-deliver" demand of "X. Y. Z." As Jack Falstaff says, and a good deal of sound practical common sense had the knight-corpulent, "What! upon compulsion? No. Were I at the strappado, or all the racks in the world,

I would not tell you on compulsion. Give you a reason on compulsion! If reasons were as plenty as blackberries, I would give no man a reason upon compulsion. I!" Now, sir, what is the real history of the Royal Order? It is as follows:—

Among the many precious things which were carefully preserved in a sacred vault of King Solomon's Temple was a portrait of the monarch painted by Adoniram, the son of Elkanah, priest of the second court. This vault remained undiscovered till the time of Herod, although the secret of its existence and a description of its locality were retained by the descendants of Elkanah. During the wars of the Maccabees, certain Jews, fleeing from their native country, took refuge first in Spain and afterwards in Britain, and amongst them was one Aholiab, the then possessor of the document necessary to find the hidden treasure. As is well known, buildings were then in progress in Edinburgh, or Dun Edwyn, as the city was then called, and thither Aholiab wended his way to find employment. His skill in architecture speedily raised him to a prominent position in the Craft, but his premature death prevented his realising the dream of his life, which was to fetch the portrait from Jerusalem, and bestow it in the custody of the Craft. However, prior to his dissolution, he confided the secret to certain of the Fraternity, under the bond of secrecy, and these formed a class known as "The Order of the King," or "The Royal Order." Time sped on, the Romans invaded Britain, and previous to the crucifixion, certain members of the old town guard of Edinburgh, among whom were several of the Royal Order, proceeded to Rome to enter into negotiations with the sovereign. From thence they proceeded to Jerusalem, and were present at the dreadful scene of the crucifixion. They succeeded in obtaining the portrait, and also the blue veil of the temple rent upon the terrible occasion. I may dismiss these two venerable relics in a few words. Wilson, in his "Memorials of Edinburgh" (2 vols., published by Hugh Paton), in a note to Masonic lodges, writes that this portrait was then in the possession of the brethren of the Lodge St. David. This is an error, and arose from the fact of the Royal Order then meeting in the Lodge St. David's room in Hindford's Close. The blue veil was converted into a standard for the trades of Edinburgh, and became celebrated on many a battle-field, notably in the First Crusade, as "The Blue Blanket." From the presence of certain of their number in Jerusalem on the occasion in question, the Edinburgh City Guard were often called Pontius Pilate's Prætorians. Now, these are facts well known to many Edinburghers still alive. Let "X. Y. Z." go to Edinburgh, and inquire for himself.

The brethren, in addition, brought with them the teachings of the Christians, and in their meetings they celebrated the death of the Captain and Builder of our Salvation. The oath of the Order seals my lips further as to the peculiar mysteries of the brethren. I may, however, state that the Ritual, in verse, as in present use, was composed by the venerable Abbot of Inchaffray, the same who, with a crucifix in his hand, passed along the Scots' line, blessing the soldiers and the cause in which they were engaged, previous to the battle of Bannockburn. Thus, the Order states justly that it was revived—that is, a profounder spirit of devotion infused into it—by King Robert, by whose directions the Abbot reorganised it.

I may have something else to add at a future time, should "X. Y. Z." still persevere in his blind state of carp. How many affairs of antiquity do we take blindly upon trust, more unworthy of credence than this? Has he never found that there are many things which he cannot prove, and yet believes; many things which he can prove, and yet disbelieves? *Quid est veritas?* asked Pilate. Have we yet the answer to "What is truth?"

Fraternally yours,  
RANDOLF HAY.

37, Main-street, Govan, near Glasgow.

In 1880, the Templar secrets hid in Sweden.

will be, in accordance with instructions, made public to the world. The King has the key.

R. H.

**BRO. BUCHAN AGAIN!**

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I have read Bro Buchan's characteristic reply, and could not fail to be amused, as many of your readers will be, at his very modest and appropriate comparison of himself to "Wellington and Moltke"!! But I must beg on my side, and having regard to my own Masonic character, to withdraw at once from a controversy which is conducted by Bro. Buchan neither in the ordinary language of gentlemen, nor in the true spirit of Freemasonry.

Like a good many other foolish people at the present day, Bro. Buchan apparently hopes to obtain notoriety by reckless assertions, violent language, and personal vituperation of all those who venture to differ from him. My time is too valuable, and my avocations are too important, to allow me to continue such an unprofitable discussion, and in a manner so painful to all true Freemasons. For the course which Bro. Buchan has thought well so regularly and deliberately to pursue, is the same which, followed by other Masonic writers, in times past, in utter forgetfulness of the most sacred principles of our Order, has served only to render all attempts at fair Masonic discussion useless and hopeless, and has even made our Masonic professions of brotherly love and consideration for others a standing joke among those who are non-Masons.

For myself, I can only say, as is well known to many of my brethren, as an old Mason of thirty years' standing, I have sedulously endeavoured, for many years now, to study our Masonic history, to search for and collect all the undoubted evidences and archaeological facts which bear on the remarkable and interesting annals of our venerable and valuable Brotherhood. I am not likely now to be deterred from my efforts to illustrate the true history of the Craft, or to do it otherwise than at my own time and in my own way, by vulgar taunts or ill-merited observations. In all that I have hitherto submitted to the notice and consideration of my brethren, I have never claimed any superior knowledge or information on the subject—any infallibility as regards my own views or theories—but have simply put them forward, as "a Masonic Student," striving with many others for a common end, as opinions and arguments, fairly deducible from certain facts and authentic evidence, and such as might fairly be commended to the thoughtful approval of intelligent Masons and reasonable men. I mean to continue the same course for the future, and shall never again, under any circumstances, after Bro. Buchan's last personal and offensive letter, take the slightest notice of any of his communications, or participate in any controversy in which he is mixed up.

I am, dear Sir and Brother,

Yours fraternally,

A MASONIC STUDENT.

23rd September, 1871.

P.S.—As it may interest some of my brethren, I beg to inform them that, in consequence of this recent controversy, and with the consent of Bro. Kenning, I purpose to reprint in THE FREEMASON of Oct. 7th, No 1, of the "Illustrations of the History of the Craft," and continue my "Illustrations" fortnightly, until (D.V.) they are concluded.

A M. S.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I have been a subscriber to your valuable paper almost from its first number, and I am indebted to its pages for many pieces of useful information in regard to Masonic work, and have read many of the papers on the various subjects of Masonic lore with great benefit and instruction; but I regret to find that your correspondence columns are open to those whose sole object seems to be to break a lance, and that in by no means a knightly manner, with some degree, or some member of a degree, with which the writer does not agree. *Cui bono?* It is more than possible that your paper may (and

it does) fall into the hands of outsiders, as occurred to me, a few days since. A gentleman, waiting my return home, met me with the remark, "I thought you Freemasons were all unity and concord; it does not appear so, however, from this paper."

It appears to me that we have one common bond of union, having all been obligated in the same manner in Craft Masonry; as Masons, then, let us, to outsiders at any rate, show a front of unity, and not allow ourselves to be squabbling about the antiquity of various ornamental orders, the possession of which neither adds to nor takes from our duties and privileges as Masons—when we might devote the talents, now used in senseless wrangling about trifles, to some work more worthy of our noble Order of Masons.

Hoping you will find room for these few words, and that they will be taken as meant, I subscribe myself,

Fraternally yours,

JOHN MACKENZIE.

P.S.—I have signed my name, because I am not ashamed of what I have written, and because I consider it both ungenerous and, *most certainly un-masonic*, to attack a brother under the shelter of an alias.

J. M.

**PROVINCIAL GRAND CHAPTER OF YORKSHIRE.**

A Provincial Grand Chapter of Royal Arch Masons of the North and East Ridings of Yorkshire was held, by special appointment, in the Humber Chapter, Kingston-upon-Hull, on Thursday, 31st ult. Present: M.E. Comp. John Pearson Bell, M.D., Gd. Supt., Z.; E. Comps. G. Waugh, P.P.G.S.B., as H.; W. B. Hay, M.D., P.P.G.P. Soj., as J.; M. Chas. Peck, Scribe E.; Thos. Hewson, P.P.G. Soj., as Scribe N.; Geo. Hardy, P.P.G.N., P.S.; S. H. Armitage, M.D., P.P. G.D.C., 1st Asst. Soj.; J. Marshall, 2nd Asst. Soj.; R. W. Hollon, Treas.; W. D. Keyworth, P.P.G. Soj., as Registrar; J. H. Emes, Sword-bearer; J. N. Scherling, P.P. G.S.B., Standard-bearer; J. Walker, P.P. G.N., Dir. of Cers.; Comps. J. Ward, I.J.; Wm. Johnson, O.J.; John Hudson, H. C. Martin, H. E. Voight, W. Petchell, Stewards; also the Principals and Past Principals of the various chapters in the province.

The Prov. Grand Chapter having been opened in antient and solemn form, the minutes of the last Prov. G.C. were read and confirmed.

Letters of apology for absence were received from Comps. Chr. Foster, Prov. G. H.; W. F. Rooke, M.D., Prov. G. J.; Jas. C. Miller, Prov. G. N.; Mark L. Simpson, Prov. G. P.S.; W. Lawton, Prov. G. Reg.; and Thos. Turnbull, Prov. G. D.C.

The Prov. Grand Treasurer then read his annual balance-sheet, which, having been audited and found correct, was unanimously adopted.

The various chapters then made their returns; the Dundas Chapter was, however, not represented, and the Prov. Grand Scribe E. was requested to communicate with its Principals.

The Prov. Grand Treasurer then, in accordance with notice given, moved, "That one guinea be annually subscribed by the Prov. Grand Chapter to the Palestine Exploration Fund," and stated that after the handsome donation to the Fund which had been voted (in 1869), by the Prov. Grand Chapter, he hoped the companions would not think him exacting in asking for an annual subscription. He considered that by the reports of the works which had been issued, we had received ample value, and that the object of the exploration commended itself more particularly to Freemasons.

The motion was seconded by Comp. Keyworth, and carried unanimously.

The Prov. G. Treasurer was unanimously re-elected.

The M.E. Grand Superintendent then appointed the following Provincial Grand Officers:—

John Wilson, 57	...	...	Prov. G. H.
Theophilus Smith, 250	...	...	J.
M. C. Peck, 250...	...	...	Scribe E.
Ll. W. Longstaff, 1010	...	...	Scribe N.
Augustus Fricour, 1248	...	...	P. Soj.
Wright Petchell, 6c2	...	...	1st Asst. do.
Henry Preston, 57	...	...	2nd do. do.
C. James Todd, 1010	...	...	Registrar.
R. W. Hollon, 236	...	...	Treasurer.
Henry Grover, 200	...	...	Sword-br.
John Marshall, 660	...	...	Standard-br.
Thomas Cooper, 236	...	...	Dir. of Cers.
Robt. Sloman, Mus. Doc., 1248	...	...	Organist.
John Ward, 236	...	...	I. Janitor.
Wm. Johnson, 57	...	...	O. Janitor.

The M.E. Grand Superintendent directed that each chapter in the province should nominate a Prov. Grand Steward.

The M.E. Grand Superintendent then addressed the Prov. Grand Chapter, giving an account of the various events which had taken place during the past year in Grand Chapter and in this province. He observed that only 16 warrants for new chapters had been issued by Grand Chapter—two of these were in this province, and both of which it had been his privilege to consecrate. He called attention to an important decision of Grand Chapter, that to be eligible as a Principal of an English chapter a companion must have served the office of W. Master in an English lodge; companions who had been W. Masters under other constitutions were not eligible. After alluding to the law enforcing the more regular furnishing of returns, he stated that he had, for the instruction of the companions, drawn up an explanation of the Royal Arch tracing-board, which he should be happy to lend to those Principals who might desire to introduce it in their chapters. He then explained the symbolism of the double equilateral triangle, and requested the companions to notice that no degrees purporting to be higher than the Royal Arch could be deemed strictly Masonic, as in them the universality of the Craft is lost. He concluded by thanking the Principals and companions of the Humber Chapter for the use of their handsome Hall for this meeting, and stated that he had received an invitation to hold the next Prov. Grand Chapter in the Zetland Chapter, at York, which he had much pleasure in accepting.

The Prov. Grand Treasurer said that although he had no desire to interfere with the prerogative of the M.E., Grand Supt., yet, in compliance with the wishes of several friends, he ventured to submit that it would tend to the great convenience of companions desiring to attend Provincial Grand Chapter, if a certain time was fixed for the meeting of the Chapter, and that it be held in the various chapters in the province according to seniority.

The M.E. Grand Superintendent, in reply, said that although he received every suggestion of the companions with consideration, the one now introduced could not be entertained without an entire alteration in the laws of the Order, and was of such a nature that it would be impossible for him to accede to. Not only was it an interference with the prerogative of his office, but, if adopted, would bind his successor to a definite course which would be not only illegal, but might become highly inconvenient.

The Provincial Grand Chapter was then closed in antient form and with solemn prayer.



A collation was subsequently held in the Banqueting-hall, at which the M.E. Grand Superintendent presided. The usual loyal and Masonic toasts were duly honoured, and a most agreeable evening passed.

### CONSECRATION OF A CHAPTER AT KIDDERMINSTER.

Friday, Sept. 8th, was a red-letter day in the annals of Freemasonry in Kidderminster, owing to the consecration of a Royal Arch Chapter attached to Lodge Hope and Charity, No. 377. A warrant having been obtained, the M.E. Prov. Grand Superintendent, Comp. A. H. Roysds, and several companion Grand Officers attended.

The chapter having been opened by E. Comps. W. Bristow, P.Z. 252, as Z.; E. M. Warrington, Z. 498, as H.; and W. H. Jones, P.Z. 498, as J. The Prov. Grand Supt. and his Grand Officers entered the chapter-room in procession, and took the chairs as follows: the M.E. Prov. G. Supt. as Z., E. Comp. J. Barber as H., and E. Comp. W. Maxfield as J.

E. Comp. C. C. W. Griffiths, acting D. of C., having called upon the companions to salute the Prov. G. Supt. and Grand Officers in due form. E. Comp. W. Bristow, acting Scribe E., read the warrant, and the M.E. Prov. G. Supt. then proceeded with the impressive consecration service, during which the anthem, "Let there be light," the ode, "Hail, universal Lord!" and the 122nd Psalm were sung, and most effectively accompanied on the harmonium by Comp. T. Troman, Prov. G. Organist.

At the conclusion of the consecration service, the Prov. G. Supt. called upon Comp. W. Bristow to instal the Principals as follows:—Comps. A. J. Hancock, Z.; James Fitzgerald, H.; W. L. Faucett, J.; after which the following companions were nominated to fill the respective offices in the chapter, viz., G. W. Grosvenor, S.E.; P. Bellitzay, N.; A. T. Hancock, P.S.

Four companions were proposed as joining members, and eight candidates for exaltation.

On Monday, 11th inst., the first regular meeting of the chapter was held, when three candidates were exalted.

"For thy brethren and companions' sake, we will wish thee prosperity."

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*City of London Lodge, No. 901.*—The regular meeting was held on Monday, the 18th instant, at the Guildhall Tavern, City. Bro. J. Child, W.M., opened the lodge, and the minutes of the previous meeting were read and confirmed. The candidate for raising was out of town, and a letter of condolence was voted to be sent to Bro. W. E. Haycock, I.P.M., who was absent through illness, when the lodge was closed. There were present: Bros. E. Develin, S.W.; A. Griffiths, J.W.; G. Darcy, Treas.; E. Sisson, P.M., Sec.; W. Lewis, S.D.; S. Carey, W.S.; &c. The visitors were Bros. E. J. Brown, D.C. 30; F. Walters, P.M. 73; Dr. Vogel, German Constitution; Vohmann, S.W. 9, Virginia (American Constitution); &c. An excellent cold collation was served, and the usual toasts were given.

*Rose of Denmark Lodge, No. 975.*—This lodge met at the White Hart Tavern, Barnes, on Friday, the 15th instant. Bro. C. A. Smith, W.M., presided, supported by Bros. W. H. Barnard, S.W.; S. H. Stephens, J.W.; G. T. Noyce, P.M. and Treas.; R. W. Little, P.M. and Sec.; J. H. Tyler, as S.D.; Rev. J. S. Darvell, Chaplain; T. Farrell, W.S.; C. Willcox, W. Hamlyn, H. N. Hewitt, T. T. Willcox, J. Ayles, S. Curtis, W. Harris, C. E. Angel, G. Makepeace, W. Palmer, Burton, &c. After the confirmation of the minutes, and the usual preliminaries, the W.M. initiated Messrs. H. O. Hinton and J. W. Jackson, passed Bro. Palmer, and raised Bro. Doerr to the degree of M.M. The lodge having been resumed in the first degree, the elections for the ensuing year were held, and resulted unanimously as follows: Bros. S. W. H. Barnard, S.W., W.M.; G. T. Noyce, P.M., Treas.; and J. Gilbert, Tyler. Auditors: Bros. Tyler, Hewitt, Curtis, and Ayles. The resignations of Bros. G. H. Oliver, P.M., and J. H. Graham were announced, and received with regret. The lodge was then

closed, and the brethren sat down to a splendid banquet, and this being the eighth anniversary of the lodge, which was opened in September, 1863, Bro. Willcox, the host and one of the founders, provided a bountiful allowance of champagne in honour of the occasion, and a very pleasant evening was spent.

#### PROVINCIAL.

*IPSWICH.—Perfect Friendship Lodge, No. 376.*—This lodge met on 20th inst., at the Masonic Hall. Present: Bros. W. A. Smith, W.M.; J. B. Frazer, S.W.; James Franks, P.M., as J.W.; Rev. Chas. Woodward (Chaplain to the Boys' School), Chap.; S. B. King, Sec.; A. Christie, S.D.; N. Tracy, P.M., as J.D.; G. S. Findley, D.C.; G. Godbald, I.G.; G. Spalding, Tyler; James Godball, R. Woodward, G. R. Scopes, G. S. Golding, A. C. Parker, John Gay, and G. R. Mannistre. Visitors: Bros. J. H. Staddon, W. T. Westgate, Henry Juff, J. A. Pettitt, R. Burrows, W. P. Mills, C. Davy (225), P.M.'s; P. Cornell, W.M. 114; L. Jonas, 1024; J. Dunne, 372; and Elliott. In consequence of the agenda paper being heavy, the W.M. ordered the brethren to assemble at 6.30, instead of 8 p.m. The lodge was opened in due form, with solemn prayer, and the minutes of the last lodge meeting were read and confirmed. The ballot was then taken for Mr. John Gay, declared unanimous, and that gentleman was duly initiated. Bros. Mannistre and Woodward were passed to the F.C. degree, the working tools being described by the W.M., and Bro. Parker was raised to the sublime degree of M.M. The working of the three degrees was the admiration of every one—the W.M. through the whole time (four hours) being well up. The lodge retired from labour to refreshment, when a very *recherché* supper was placed on the table by Bro. G. Spalding. The usual loyal and Masonic toasts were given and were well received, the responses to those requiring acknowledgment being hearty. Lodge closed in harmony.

*LEICESTER.—John of Gaunt Lodge, No. 523.*—The first regular meeting of the season was held on Thursday, the 21st inst., when there was a numerous attendance of the brethren of both this and the sister lodge, No. 279. The lodge was opened by Bro. W. Sculthorpe, W.M., and he was supported by the R.W. Bro. William Kelly, P.G.M. and P.M.; Bros. George Toller, jun., P.G. Sec. and P.M.; the Rev. Dr. Haycroft, S.W.; F. J. Baines, J.W.; the Rev. W. T. Fry, Chap.; W. B. Smith, Treas.; S. S. Partridge, Sec.; C. A. Spencer, J.D.; W. T. Rowlett, I.G.; A. Sergeant and J. F. Smith, Stewards; and other brethren. Visitors: Bros. T. Manton, No. 3, Cork; Clement Stretton, the W.M., and several brethren of No. 275. There were three candidates for passing, of whom two, Bros. Young and Taylor, were present. These brethren were duly passed to the second degree by the W.M., the ceremony, which was the first worked by him since his accession to the chair, being performed by him in a most praiseworthy and efficient manner. At the request of the W.M., the S.W., Bro. the Rev. Dr. Haycroft, delivered the lecture on the tracing-board. The lodge was closed in the second degree, and the brethren proceeded to elect a brother for nomination to the P.G.M., to represent the lodge as P.G. Steward. On the ballot being taken, the choice fell on Bro. E. Mace, last year I.G. of the lodge. The Chairman of the Hall Committee read the report of the Committee on the alterations to the building, and requesting subscriptions to defray the expenses thereof. After a joining member and a candidate for initiation had been proposed, the lodge was closed, and the brethren adjourned to refreshment.—The alterations above alluded to have been made during the recess, and have greatly increased the utility and comfort of the building. The hall itself has been entirely repainted and decorated, and the arrangements for lighting it have been much improved. A new sleeping-room for the Tyler has been added to the building, from the adjoining house, which is the property of the trustees of the hall, and another, and more commodious, kitchen has been formed, and fitted with a large patent cooking range. The alterations have been carried on under the superintendence of Bro. J. Malcolm M'Allister, who has gratuitously prepared and furnished the plans, specifications, &c., and devoted a considerable amount of time and attention to the supervision of the work. Bro. Widdowson also rendered valuable assistance. The total cost is about £250, which has to be defrayed by subscriptions of the brethren. About £60 was subscribed during the evening.

*HAMPTON, MIDDLESEX.—Lbanon Lodge, No. 1326.*—This prosperous lodge held its regular meeting on Friday, the 15th instant, at the Red Lion Hotel, Hampton. In the unavoidable absence of the W.M., Bro. S. Wickens, which was caused by his having met with a severe accident, Bro. Frederick Walters, P.M. and Secretary, presided as W.M., and was well supported by Bros. J. C. Woodrow, P.M., as S.W.; J. Truelove, P.M., as J.W.; W. Hammond, P.M., J.D.; H. Potter, P.M., W.S.;

J. Hammond, P.M.; C. S. Simpson, J. McRitchie, H. Stevens, C. W. Fox, J. C. Sinclair, &c. There were present as visitors: Bros. F. B. Davage, P.M. 167; J. Truelove, P.M. 871; J. Hayward, 946; C. Saunders, 1275; E. Townshend, 1275; and W. Bell, 1275. The ballots, taken separately, proved unanimous in favour of the admission of Bros. J. C. Woodrow, P.M. 15; C. W. Fox, 15; J. Catchpole, 1306; and Jackson, 1306. The ballot was unanimous in favour of Mr. James McRitchie, and he being in attendance was initiated into Freemasonry. Bros. C. S. Simpson, H. Stevens, and E. Townshend (1275) were introduced separately and passed to the second degree. Bro. C. Saunders was raised to the third degree. All the officers assisting in the work being Past Masters, the ceremonies were rendered in an efficient manner. The presiding W.M. was warmly congratulated by all present for the admirable manner in which he had performed his part. Bro. J. Hayward, 946, was proposed as a joining member, and several candidates were proposed for initiation. The lodge was then closed, refreshment following labour.

#### ROYAL ARCH.

*GIBRALTAR.—Calpean Chapter, No. 278.*—The regular meeting of this chapter was held in the rooms of the Friendship Lodge, on the 13th inst. In the unavoidable absence of the M.E.Z., Comp. Henry, P.Z., Comp. Cornwell presided, supported by Comps. Ellison and Beal as H. and J. respectively. The business of the evening, in addition to the exaltation of Bro. Beck, of Adam's Lodge, Sheerness, included the election of officers for the ensuing year. From a long list of candidates, Comp. Balfour Cockburn was almost unanimously elected 1st Principal, only one vote being recorded against him. We heartily congratulate Comp. Balfour Cockburn on his success, a success the more gratifying as it is mainly due to the untiring energy and attention he has bestowed on the chapter, having for the last two years acted as Principal Sojourner and Scribe E. with the utmost assiduity and ability. Comp. Dantz, a staunch and tried supporter of the chapter, was elected to the second chair, and Comp. Hector Cavairna, a most warm and zealous Mason, to the third chair. Comp. Richardson, who, during the past year, performed the duties of Principal Sojourner in a most effective and able manner, was elected Scribe N.; Comp. Heppe, Scribe E.; and Comp. Andrews, Principal Sojourner. Comp. Marin, who has so frequently merited and elicited from the chapter its highest encomiums, was unanimously re-elected Treasurer. The Janitor Peleskie was re-elected by show of hands. The labours of the evening being ended, the chapter was duly closed, when the companions retired to refreshment, and the remainder of the evening was spent in social intercourse and harmony, P.Z. Cornwell making a very telling speech in welcoming the newly-exalted companion, Bro. Beck, within the chapter.

#### MARK MASONRY.

*IPSWICH.—Albert Victor Lodge, No. 70.*—This lodge met on Sept. 16th, at the Masonic Hall. Present: Bros. the Rev. R. N. Sanderson, W.M.; W. Cuckow, S.W.; E. Holmes, 31<sup>o</sup>, J.W.; J. Chinnock, M.O.; C. Robertson, S.O.; C. Davy, J.O.; G. S. Golding, Treas.; C. T. Townsend, Sec.; J. Townsend, Reg. of M.; G. Cresswell, S.D.; G. Spalding, Tyler; Bros. W. Parsons, W. P. Lewis, A. R. Staines, G. R. Beaumont, Sergeant Colthorpe, and W. T. Westgate. Visitor: Bros. R. W. Beaumont, Colthorpe, Lewis, and others, were duly balloted for and declared unanimously elected. Six brethren were then advanced to the degree of M.M. in the usual efficient manner of the W.M., ably assisted by his officers, the charge and explanation being given by the W.M. This being the evening of election for W.M. for the ensuing year, the ballot, as such, fell on Bro. E. Holmes, who was declared duly elected. The Treasurer, Bro. G. S. Golding, having signified his intention to withdraw from his office, the ballot was declared in favour of Bro. W. Cuckow. Bro. G. Spalding was elected Tyler. The brethren then adjourned to the banquet-hall, where a pleasing evening was spent in harmony.

WE have great pleasure in announcing that Brother Hughan has been elected unanimously a Life Member of Lafayette Chapter of Royal Arch Masons, Washington, at its stated convocation on the 2nd instant, "as a token of the fraternal regard entertained for him among Royal Arch Masons in the capital of the United States."

Foreign Masonic Intelligence.

CANADA.

[From the *Northern Light*, Orillia, August 25.]

SECOND ANNUAL VISIT OF THE GRAND PRIOR OF CANADA, COL. MACLEOD MOORE, TO ORILLIA.

As Orillia has been termed "The Masonic Village of Canada," we may be pardoned for giving a brief account of the visit of the Grand Prior to this somewhat out-of-the-way place.

On Saturday week, Col. Moore, accompanied by the heads of the several Masonic bodies in this place on their return from Grand Chapter, arrived here per "Emily May," and during his stay was the guest of V.E. Frater R. Ramsay.

On Thursday evening, the subordinate degrees were worked with much impressiveness in Signet Chapter, No. 34. The Mark by R.E. Comp. R. Ramsay, and Past and Most Excellent by E. Comp. Atkinson. Col. Moore, as Past Grand H. of the Grand Chapter of Canada, highly complimented the companions upon the regularity and precision with which all was conducted.

On Friday afternoon, at about four o'clock, the fratres of Mount Calvary Encampment met at the Masonic Hall to do honour to the head of this knightly order in Canada, E. Frater C. S. Elliot presiding, supported by Fratres Ostrander and Bridgland. The several grades of the Temple were conferred upon three candidates with great solemnity, and Col. Moore at the close of the evening expressed himself highly gratified with the same.

After the encampment was closed, Sir. Kt. G. M. Wilson opened Gethsemane Conclave, of the Red Cross of Constantine, assisted by Frater Ostrander as V.R., and Fratre Corbett as Prelate. The novitiate cross of this beautiful rite was given by these brethren, assisted by the others, in a manner that brought forth the highest encomiums from the Chief Intendent-General, and which must have proved very gratifying to those who conferred the degrees.

At the conclusion of the ceremonies the fratres adjourned to the refreshment-room, accompanied by some thirty brethren of other grades, who had accepted the invitation of Mount Calvary Encampment.

E. Frater Elliott occupied the chair, supported on his right by the guest of the evening, V.E. Frater Col. W. J. B. MacLeod Moore, 33°, Grand Prior, &c.; the Rev. Canon Ramsay, Past Grand Chaplain G.L. of Canada; Col. Thorne; W. Bro. N. A. Gamble; W. Bro. F. Kean, W.M. of Orillia Lodge, No. 192; and Rev. Harris. On his left by V.E. Fratre Robert Ramsay, 32°, M.W.S. of Immanuel Rose Croix Chapter; Sir William Colles; E. Frater G. M. Wilson, M.P.S. Gethsemane Conclave; E. Comp. T. S. Atkinson, 1st Principal Z. Signet Chapter, No. 34; W. Bro. J. A. Ardagh, Com. of Olive Branch Lodge. Fratres Ostrander and Corbett acted as Vice-Chairmen, W. Bro. Summers, Bros. Carpenter, Densmore, Empey, Rawson, and other visitors, were also present.

A blessing having been asked by the Rev. Canon Ramsay, all set to with a will at the cold turkey, chickens, ham, and other viands that fairly loaded the table. Coffee, tea, iced water, and bottled ale were in abundance, and if we may judge from the rapidity with which the edibles disappeared, we must admit that "mine host," Frater Robert Ross, is no mean caterer on these occasions. After ample justice had been done to the inner man, dishes, &c., were removed, and toasts and songs became the order of the day.

E. Frater Elliot gave first "The Queen and the Craft," which was followed by "God Save the Queen," by Frater Bridgland.

The Chairman then proposed "The Grand Master and Grand Lodge of Canada," remarking as he did so, that under the guidance of the present head of Craft Masonry he trusted the clouds of the eastern horizon would soon be dispelled. (The toast was received with Masonic honours.)

He next gave "The Grand Lodge and Grand Chapter of Canada," and alluded in highly eulogistic terms to M.E. Comp. Harington, 33°, as

one who had during a most difficult crisis in Canadian Masonry steered the bark of the Capitulat Branch safely through the breakers that at one time threatened to overwhelm the ship.

The Chairman then proposed "The Grand Master and Grand Council of Royal and Select Masters of Ontario." Ill. Comp. J. H. G. Neidgemier, of Toronto, responded, followed by the Grand Recorder, Rt. Ill. Comp. R. Ramsay.

E. Frater Robert Ramsay then gave the toast of the evening. Frater Ramsay, in doing so, alluded to the many acts of kindness and courtesy that the brethren of Orillia had on several occasions received from the guest who had on the present occasion honoured them with his presence, and concluded by calling upon all to drink bumpers to "The Long Life, Health, and Prosperity of Col. W. J. B. Macleod Moore, 33°, Grand Prior of Canada, and Chief Intendent-General of the Constantinian Order for the Dominion."

The toast was received with the greatest enthusiasm, and after the Masonic honours, the brethren insisted upon singing "For he's a jolly good fellow," with three times three.

The Grand Prior, in responding, after complimenting the fratres, companions, and brethren upon the thorough manner in which they had conducted their impressive ceremonies both yesterday and to-day, reminded them that there was something higher and grander in Masonry and Templarism than mere ceremonial, and that was principle and honour. After expressing the pleasure he felt at seeing so many true men and brothers, he resumed his seat amidst great applause.

E. Comp. Corbett then proposed "Our Visiting Brethren," to which R.W. Bro. Canon Ramsay, Sir William Colles, and the W. Bros. Gamble and Summers briefly responded.

Song and volunteer toasts followed in quick succession, including some very appropriate lines, composed and sung by that venerable Mason, Col. Thorne, which elicited great applause. At a little before "low twelve" the brethren separated, all expressing the pleasure they had experienced in meeting one who may be looked upon as the connecting link between English and Canadian Masonry, and the words "God bless our beloved Chief" were on that occasion uttered with hearts full of deep reverence, respect, and love for one who has so long upheld the true interests of Templarism on British soil.

On the following morning the fratres again assembled at the Hall to confer the grade of Malta, E. Frater Ramsay presiding, after which Olive Branch Lodge of Royal Ark Mariners was opened by the Com. N., W. Bro. J. Ardagh. Col. Moore, as representative and Inspector-General of the Order, communicated the secrets of C.N., and conferred the honorary rank of Commander N. upon the heads of the different bodies in Orillia, viz.: Bros. F. Kean, T. S. Atkinson, G. M. Wilson, C. S. Ostrander, and C. S. Elliot, also upon R.W. Bro. Canon Ramsay and Sir William Colles. He likewise created W. Bro. J. A. Ardagh an Honorary Sovereign of the Constantinian Order, and Ill. Sir Kt. Elliott a K.H.S. He also afterwards appointed the Rev. Canon Ramsay, M.A., a Past Deputy Grand Commander of the Grand Priory of Canada, and thus terminated one of the most interesting Masonic proceedings that ever have taken place in "The Masonic Village of Canada," and we feel sure we only express the sentiments of all when we can say that every brother, from the youngest Entered Apprentice up, look forward to these annual visitations of the Grand Prior as one of the events of his life.

TURKEY.

The following letter appeared in the *Levant Times* of 18th inst. :-

(To the Editor of the *Levant Times and Shipping Gazette*.)

Dear Sir and Brother,—The report that it has been submitted to his Highness Mahmoud Pasha, Grand Vizier, to withdraw the favour of the Ottoman Government from any of its subjects who may belong to our Masonic Brother-

hood, I can with difficulty believe. Indeed, I am sure that his Highness is too well informed as to the principles of our Order, especially those of loyalty of the brethren to their Sovereign and Government and of patriotic devotion to the welfare of their country, to permit personal malice, or, rather, profound ignorance, to influence him against us. His Highness, also, must be well aware that, at the present moment, there is scarcely a sovereign, an hereditary prince, or an eminent statesman in Europe who does not belong to our world-wide Fraternity and take a warm interest in the promotion of its welfare and prosperity. His illustrious predecessor, whose decease we all mourn, though a strict Mussulman, and whose patriotism was beyond all doubt, and though not, like his friend and colleague, Fuad Pasha, a Freemason, was of too noble and generous a character and too warm an advocate of strict justice, ever to allow such a prejudice to enter his mind, and his memory will ever be dear to us, though he did not belong to our Order.

Perhaps, the ill-feeling which has prevailed for many years past against the Order of the *Bektashis* is to be revived; but this will not, I am certain, find any response in the heart of his Highness Mahmoud Pasha. I allude especially to this *Tarik*, or Order, because there are many very excellent persons here who fully believe in a similarity between it and Freemasonry.

Should, however, such a report, unfortunately, have any foundation, I need not more than add that it will find small sympathy—perhaps, it will cause great surprise—all over Europe and in the United States of America, as well as in all other parts of the world, throughout which are distributed millions of Freemasons. Certainly, no Masonic act can have given rise to such a want of favour towards the Order, and common justice between man and man requires that no one should ever be condemned without a hearing.

In conclusion, I can safely say that his Imperial Majesty has no more devoted and faithful subjects, in high or low positions, than those whom we call "our brethren."

I remain, dear Sir and Brother,  
Yours fraternally,  
JOHN P. BROWN,  
District Grand Master for Turkey.  
Constantinople, Sept. 16, 1871.

P o e t r y .

SONNET.

[From the *American Freemason*.]

THE WEST.

Down, down the clouded vault with changing mien!  
Moves slowly on the gold-crowned king of day;  
Robed now in light less dazzling, in serene  
And placid grandeur on he makes his way;  
With evening's veil his glittering brow he shades—  
His soft, sweet rays stream through bright sylvan  
glades,  
To close the scene he seeks the distant WEST,  
When on his downy couch he sinks to rest.  
So in the WEST the SENIOR WARDEN stands,  
To assist the Master as he may propose,  
To aid in opening Lodge and help to close,  
To pay the wages due the labouring bands,  
And then we, the PILLAR OF STRENGTH may see,  
A third supporter of Freemasonry.

Florence, Laurens Co., Georgia.

EMMETT.

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## METROPOLITAN MASONIC MEETINGS

For the Week ending October 7, 1871.

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

## MONDAY, OCT. 2.

Lodge 25, Robert Burns, Freemasons' Hall.  
 " 69, Unity, London Tavern, Bishopsgate-street.  
 " 72, Royal Jubilee, Anderton's Hotel, Fleet-street.  
 " 144, St. Luke's Pier Hotel, Chelsea.  
 " 188, Joppa, Albion Tav., Aldersgate-street.  
 " 1319, Asaph, Freemasons' Hall.  
 Chap. 28, Old King's Arms, Freemasons' Hall.  
 " 1056, Victoria, Masons' Hall, Mason's Avenue, Basinghall-street.  
 Kent Mark Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, OCT. 3.

Colonial Board, Freemasons' Hall, at 3.  
 Lodge 7, Royal York, Freemasons' Hall.  
 " 9, Albion, Freemasons' Hall.  
 " 101, Temple, Ship & Turtle Tav., Leadenhall-st.  
 " 167, St. John's, Holly Bush Tavern, Hampstead.  
 " 172, Old Concord, Freemasons' Hall.  
 " 217, Stability, Anderton's Hotel, Fleet-street.  
 " 765, St. James's, Market Tavern, New Westons-street, Bermondsey.  
 " 1257, Grosvenor, Victoria Railway Station.  
 " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
 " 1261, Golden Rule, Great Western Htl., Paddington.  
 " 1298, Royal Standard, Marquess Tav., Canonbury.  
 Chap. 169, Temperance, White Swan, Deptford.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.

## WEDNESDAY, OCT. 4.

Lodge 511, Zetland, Anderton's Hotel, Fleet-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

## THURSDAY, OCT. 5.

Lodge 27, Egyptian, Anderton's Hotel, Fleet-street.  
 " 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.  
 " 136, Good Report, Terminus Hotel, Cannon-street.  
 " 192, Lion and Lamb, Terminus Hotel, Cannon-st.  
 " 227, Ionic, Ship & Turtle Tav., Leadenhall-st.  
 " 538, La Tolerance, Freemasons' Hall.  
 " 554, Yarborough, Green Dragon, Stepney.  
 " 742, Crystal Palace, Crystal Palace, Sydeaham.  
 " 822, Victoria Rifles, Freemasons' Hall.  
 " 1155, Excelsior, Sydney Arms, Lewisham-road.  
 " 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.  
 Chap. 174, Sincerity, Cheshire Cheese, Crutched Friars.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, read By-laws, elect officers, &c., &c.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

## FRIDAY, OCT. 6.

Lodge 706, Florence Nightingale, Masonic Hall, William-street, Woolwich.  
 " 890, Hornsey, Anderton's Hotel, Fleet-street.  
 " 1305, St. Marylebone, Eyre Arms Tavern, St. John's Wood.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggerridge, Preceptor.  
 St. Lake's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.

Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

## SATURDAY, OCT. 7.

General Committee Boys' School, Freemasons' Hall, at 4.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 8; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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## "ORIGIN OF FREEMASONRY," &amp;c.

## No. 2.

(Continued from page 485.)

Bro. W. P. Buchan has favoured the readers of THE FREEMASON with the second of a series of three articles in support of the *negative* side of the question of the "Revival" (or non-revival) of Freemasonry A.D. 1717, and in his communication wishes me to "enter into the matter as fully and pointedly in my answer as I possibly can, so that he may have a chance of replying to my statements." Surely, Bro. Buchan has mistaken the object of the discussion, which was entered on by me in the belief that something was to be advanced in favour of the *negative*, which would prove the following words of mine to be wrong: "That the true history of Freemasonry in this country is the history of an *operative* body;" and substantiate that "what took place in 1717 was not the *revival* of *operative* Freemasonry, or of any other Freemasonry, nor is the Institution known as '*speculative* Freemasonry' a lineal descendant of either operative masonry or operative Freemasonry."

At page 393 of THE FREEMASON, Bro. Buchan challenged my statement of the question, and, at page 442, undertook to prove exactly what we have quoted above. For what he has offered as proof, the readers of THE FREEMASON are respectfully referred to pages 442 and 600, and I think they will agree with me in believing that Bro. Buchan has utterly failed to produce one iota of evidence that militates against the transactions of 1717 being, in every legitimate sense, a "*Revival* of Freemasonry."

My first communication (which would have been a lengthy answer to Bro. Buchan's first article, if there had been anything in it requiring a detailed and explicit examination) was mainly to show that the point in dispute was *not whether* there were *three* degrees in operation before 1717, because it is known that the parties to this discussion believe there were *not three* degrees in Masonry anterior to the last century. In concluding my reply, I also mentioned at least five distinct propositions with respect to the "*Revival* of Freemasonry," which it was in my power to substantiate, and thought, naturally, that Bro. Buchan would object to one or more of these, seeing that if their truth was admitted, the position advocated by me would be abundantly verified. The contrary,

however, has been the case, for these separate and distinct propositions have been ignored; and in the second letter on the *negative*, Bro. Buchan again returns to the antiquity of Masonic degrees, although he must know they have nothing whatever to do with the question at issue *between him and me*. It is absurd to complain of the paucity of my first communication. It was the necessary effect of his barren article (*barren* so far as evidence against my position is concerned). The challenger should certainly be prepared with facts in support of his right to challenge, and while I am quite ready and willing to have all my observations with respect to the Fraternity challenged, I must certainly reserve to myself the right to expect that whenever any statement is disputed, the objector should be prepared with something like *prima facie* grounds to justify his opposition. It is easy enough to challenge, and the work of a lifetime may be treated as though it were *nothing*, by some; but, surely, the Craft would not sanction such a treatment unless proof were forthcoming. It is not my province to furnish any fresh matter for Bro. Buchan to write upon during this discussion. *To justify him in challenging, he must be in possession of facts to disprove* my statements in reference to the origin of Freemasonry; and therefore it is for him to make them known through the medium of this paper, especially as I have written often on this subject before, and there is, consequently, the less need for me to reiterate what has already been said and re-said many times within the last few years.

The second letter by Bro. Buchan is now before me, and the following is my answer to it, and, as he has done, I have written it, without any attempt to beg the question, and with a strong desire to promote truth and elicit information of value to the Craft:—

(a) The first point to examine in Bro. Buchan's defence of his position is, "It is well known that *our* system is one of *degrees*; it follows that if neither these degrees, nor any *degrees* at all, existed before 1716, then our system could not have existed before then either." It is quite true our *present* system of Freemasonry is one of "*degrees*," but it is not clear that *at* the "*Revival*" it was so, and for several years afterwards it certainly was not so in England generally. The majority of the lodges were not in possession of the secrets of the Third Degree, especially, for some years after the "*Revival*," and many were quite content at being Apprentices or Fellow-Crafts, in proof of which may be adduced the early minutes of lodges wherein Fellow-Crafts were registered as such, and even appointed as deputations to open new lodges, so late as A.D. 1751, and also the vote of Grand Lodge permitting ordinary lodges to confer the Third Degree a few years after its institution. Now, although it is hereby admitted that there was no series of degrees anterior to 1717 such as we have had since, yet it is my firm conviction that the main secrets known to Masons *before* the "*Revival*" were incorporated into the ceremonies of Freemasonry about A.D. 1717 and since. My belief is based upon a number of floating proofs which should be carefully consulted, and which decidedly point us to the conclusion mentioned. The question is, what were the peculiar secrets of Masons, known to the Craft as such before the last century, and have these been retained? In Scotland, the ancient documents still preserved appear only to refer to the "*Mason-word*," and so long as

this word is contained in connection with the present ritual, and the manners and customs of the ancient Fraternity are preserved, their traditions kept, and their charges delivered in lodges (which we firmly believe to be the case), *then*, as the Craft did revive in Scotland A.D. 1736, the proceedings may fairly be termed a "*Revival*" of the ancient Order. *But if so in Scotland*, how much more so in England? There is plenty of evidence in print to satisfy the most exacting that there were signs (not only a sign, but *signs*) used by Freemasons in their chapters years before the "*Revival*." In the "*Natural History of Staffordshire*," by Robert Plot, *LL.D.*, printed at Oxford in the year 1686, *we find, on perusal*, the following relating to Freemasons: "They proceed to the *admission* of them, which chiefly consists in the communication of certain *secret signs*, whereby they are known to one another all over the nation, by which means they have maintenance whither ever they travel; for if any man appear, though altogether unknown, that can show any of these *signs* to a *Fellow* of the *Society*, whom they otherwise call an Accepted Mason, he is obliged presently to come to him." After alluding to certain laws which are found in a "*schrole* or parchment volume they have amongst them," Dr. Plot goes on to observe: "But some others they have (to which they are *sworn* after their fashion) that none know but themselves" . . . , I found persons of the most eminent quality, that did not disdain to be of this *Fellowship*." Other printed evidence of the customs of the Freemasons as to their having "*signs*," &c., before the "*Revival*" are in existence; but this will suffice for the present. In MSS. there are two of importance, one of which all judges, so far, have admitted it to be about A.D. 1650, and the other, the date of which has been questioned, and, in fact, is just now in process of elucidation by "*A Masonic Student*," and others. The *first* MS. is No. 2054, f. 33 (Harleian MS. British Museum). For the benefit of all concerned I present a copy of it from my "*Masonic Sketches and Reprints*," p. 46, part 2, wherein it was printed for the first time:—

"There is Several words and signes of a freemason to be reveiled to yu. wch. as yu. will answ. before God at the Great & terrible day of Judgmt. yu. keep secret & not to revaile the same in the heares of any person or to any but to the Mrs. & fellows of the said Society of free masons so helpe me God, &c."

The second document is the Sloane MS., No. 3329, f. 142, of which I have a certified copy, but which I do not see my way clear at present to publish. Bro. Buchan devotes a considerable portion of his letter to the consideration of the probable date of this MS., and fixes it according to what appears to him the nearest approximation, viz., "*not any older than 1717*." At first sight I was inclined to think it belonged to the *early* part of the last century, but after a careful examination of it, in connection with the foregoing work by Dr. Plot, it seems to me to be difficult to decide, and at present we prefer waiting the result of "*A Masonic Student's*" investigation. Bro. J. G. Findel, the Masonic historian of Germany, believes Dr. Plot knew of it when writing his history in 1686, and, certainly, it is a fact that we find in his work of A.D. 1686, and in the MS., what we can find nowhere else. Bro. the Rev. A. F. A. Woodford (an excellent authority on the subject) believes it was written *before the middle* of the 17th century, and the late Mr. J. R. Wallbran (a gentleman well versed in

ancient manuscripts, and considered by many to have been the first authority in England as to their antiquity, and who was accepted as a most competent judge on the subject by the authorities of the British Museum) dates it "before the middle of the 17th century," just as Bro. Woodford does. There is no better judge at present mentioned among the several who have expressed their opinion. However, the question as to the words and signs may safely be trusted to the evidence in print of A.D. 1686, and the Harleian MS. No. 2054. Should this not prove sufficient, we can produce other, if required. Now, as it is evident signs were known and used by Masons before the "Revival," and a number of the Fraternity met A.D. 1716 (belonging to the ancient Institution), and restored and revived the lodges that were drooping, and, subsequently, other old lodges and members were received into the *new organization or arrangement* of the ancient Society, *what more natural than to conclude that the signs and words formed part of the new Ritual?* Some of these brethren declare such to have been the case, and as they were men of position and influence, we surely must not doubt them without having evidence to the contrary. Remembering this, it should not be forgotten that other lodges who did not participate in the Revival continued to work apart for some years, and their minutes read just as those of the other party. These have since joined the Grand Lodge, and no word has at any time been heard of any material differences in their mode of work. Indeed, with some lodges, it is absolutely impossible from the records to decide *when* such a union was consummated, so little did it affect the general conduct and arrangement of the lodge. It is also a fact that members of the Grand Lodge visited lodges which had not recognised them, and after being *tested* were admitted duly, *thereby showing some basis on which they agreed*, and about which there could be no mistake as to their actually being the *secrets of operative* as well as *speculative* Freemasonry, *the secrets not simply of the last century, but, most probably, for centuries.* It should also be remembered that there are records of lodges prior to A.D. 1717 the members of which were gentlemen, and in no sense, at the time we speak of, was it an operative society, excepting as a preserver of the secrets of Freemasonry. One of this class subsequently established a Grand Lodge of its own in England, and chartered lodges, and although it has now ceased to exist, *when it was first started it met with great success*; and as a keen rivalry and jealousy existed between it and the Grand Lodge of 1717, for certain they would soon have exposed any attempt to foist on the Craft, *degrees* which were in no sense a continuation of the *operative* secrets of former years. No complaint, however, is made by either Grand Lodge from A.D. 1725 to 1790 of such an occurrence, although at times their hostility was bitter and most personal, and, hence, this circumstance is of importance. I could multiply such instances if time permitted, but must rest contented with enunciating a principle for guiding inquirers as to the Revival, and the presentation of sufficient evidence to prove the assertions made. It follows, then, from the foregoing facts and premises, that *our system of Freemasonry, although not in full the same as was wrought before the Revival, at all events, "by legitimate succession and continuation of the old operative Assembly," and by having (as its promoters profess to have done, and facts warrant our believing them) "carefully*

guarded the secrets and traditions of the operative sodalities in England," *is the only representative of ancient Freemasonry as a secret society*, and dates its organisation as a restored Institution from the "Revival of 1717." So that our system, though "now one of degrees," which the ancient Society was not, yet they had throughout the first part of the last century so many points in common, *that their actual similarity as to some of the secrets is rendered almost absolutely certain from the evidence of the Records and published works which have been preserved to the present time*; and, therefore, Bro. Buchan cannot be justified in so flatly denying any continuation or representation of *ancient* Masonry in the Revived Society of 1717. I say it without any fear of contradiction by those who are familiar with the evidences accumulated on the subject in my library, that were Bro. Buchan and me to sit down quietly for one evening, and submit the whole to a careful analysis, he would rise from their study convinced that the Revival of 1717 was, *in some degree*, a continuation of the operative Freemasonry which its promoters actually belonged to, before that period. I say more. Bro. Buchan would admit it as readily as he did the forgery of St. John's charter, provided he was convinced of his error. *Proof* is what he wants and deserves, but as such has already been presented, although but fragmentary it is true, I still believe we will yet have him supporting the operative origin of Freemasonry.

(b) Bro. Buchan next remarks, "No doubt certain extraordinary transactions in connection with the Masonic Body did take place in 1717, but as these consisted in the *introduction* of something new and extraneous, then it is a mistake to speak of them as a 'Revival of Freemasonry.'" I am astonished any reflecting Mason should make such a statement as the foregoing! We do not know what was introduced A.D. 1717, and all evidence accumulated decidedly points to a continuation of the old ceremonies, secrets, and customs, with a large increase of new ceremonies, and, subsequently, the division into degrees, &c. Hence, for anyone to dogmatically ignore entirely the old secrets, and to state positively the so-called Revival was simply an entirely new organization, is, to say the least, wholly unwarrantable and opposed to the facts already accumulated. I challenge any one to show a justification for such a statement as Bro. Buchan's. If he had kept to saying we do not know what secrets are *old* and what *new*, and that at the "Revival" we cannot be sure as to how many were retained of the old customs, &c., one might easily have understood his position; but, at present, he has decidedly committed himself to a statement which has not one iota of evidence in its support, but, on the contrary, it is virtually demonstrated otherwise. I quite admit, with Bro. Buchan, that "our 1717 Freemasonry, was a construction on a new and different basis." Who does not admit this? but surely it would not follow from this fact that the secrets of the operative fraternity, as also their customs, had no place in the ceremonies of the Revivalists? The basis was different, certainly, because for the first time an actual Grand Lodge was formed (although assemblies had been held before). As respects *speculative* lodges, they had existed prior to this, and there is plenty of evidence to warrant us in believing the "new basis" did not obliterate the traces of the more ancient institution of Free and Accepted Masons of which modern Masonry is the lineal descendant and representative.

(c) Bro. Buchan ventures another dogmatic statement which he cannot prove, and for which he can furnish no reasonable excuse for making. "Masonic lodges in 1717," he says, "were not decaying, nor, in many cases, until long after did what would cause such decay come into force." We beg to remind him that, in England, the operative lodges *were* drooping early in the last century, and in the former century. As a secret operative body, it was gradually dying out, and many lodges had decayed, as their documents which remain abundantly testify, and especially in London and neighbourhood the decaying spirit had been at work. Hence the "Revival" was a necessity, under the exigency of the circumstances, and the appropriateness of the term is at once palpable.

(d) Bro. Buchan wishes to know what "the great majority of Masonic authors *believing* in the Revival of 1716 or 1717," has to do with *proving* it. I did not mention this fact to *prove* the "Revival," but only as collateral evidence, in connection with proofs submitted, why we should not consider it unreasonable to believe in the "Revival," seeing that such a belief has been general until of late. Of course, they may believe in an error, but, on the other hand, when considered with the evidence gathered from all parts of this country respecting the operative body, and its state about 1717, all the *respectable Masonic authors of the past fully accepting the Revival as a fact*, should carry some little weight.

(e) Bro. Buchan says "the question is—Is our Freemasonry either a revival or continuation of the fifteenth and sixteenth century Freemasonry?" Why should the 17th (and early in the 18th) century be omitted? I have shown it was a continuation and revival of Freemasonry as existing early in the 18th and in the 17th centuries, and the Freemasonry of that period was assuredly a continuation of that of the "fifteenth and sixteenth centuries," so what can Bro. Buchan want more? I do not desire to show that "our Freemasonry was a continuation of the fifteenth and sixteenth centuries," *if there were not a continuation of the society during the seventeenth and early part of the eighteenth centuries*, but I am not aware any one *as yet* denies this fact.

(f) Bro. Buchan considers my statement that "These ancient lodges were *speculative* as well as *operative*" is "*highly calculated to mislead*." Really, I doubt if any one but Bro. Buchan has thought so, and should like to hear from brethren on the subject. He says, "If these old pre-eighteenth century lodges *were speculative*, that of course they practised speculative Masonry." That is so much to the point that I cannot do better than draw the attention of Masonic students to the question, "*Of course they practised speculative Masonry*," that is exactly what many of us contend for. As lodges were in existence *before 1717*, and as some of the members met as Masons, and were gentlemen, what else could they practise but *speculative* Masonry? Surely they were not *operatives*? The brethren at York (England) and Haughfoot (Scotland), and elsewhere, who assembled as Masons anterior to the "Revival," it must be conceded, were actually *speculative* Masons; and what is more, it was the gradual introduction of the speculative element which paved the way for the speculative G. Lodge of 1717, but which element at the same time, unless such a "Revival" had taken place, was fast destroying the old operative body, and with it would soon have passed away. The "*secrets*" of Masonry were no longer essential to be known in order to learn the

trade of a mason, and, hence, unless the gentlemen who belonged to the old body had conserved its customs and ceremonies the probability is, that, as a society, it would be now utterly extinct and without a representative. I do not say that *our* Masonry was theirs, but that *their* Masonry is contained in ours.

(g) Bro. Buchan again makes a statement to which all familiar with the English language must object. He says, "The fact is, these ancient lodges were *not* speculative in any such sense as we now use and understand the term." Now, the fact, Bro. Buchan, is this: that they were *speculative in the sense we now use the term*. What could be more *speculative* than for gentlemen to join an operative body, and, in some cases, constitute the majority of the members of lodges? Such speculative Freemason, at the time we refer to, means one who is not an operative Mason being admitted as a member of the operative Masonic Body, and thus made a participant in the *secrets* of the Craft.

(h) Bro. Buchan observes that, "although Masonic societies used to admit non-operatives, just as did the Tailors' Company, yet they, therefore, *no more* practised speculative Masonry *thereby*, than the latter practised speculative tailory." Certainly, "*no more*," but we beg to observe they practised *it quite as much*. A gentleman becoming a member of the Tailors' Company in olden time, if he were made acquainted with peculiar signs and words, and had charges read to him, and antique customs observed on his admission, was, to all intents and purposes, a *speculative* tailor, and so, in like manner, others because speculative Masons.

(i) I am sorry Bro. Buchan is of the opinion, that the operative masons of the second decade of the eighteenth century endeavoured "to deceive the public." *How*, he does not say; but it is possible to guess his meaning. For that he has but a surmise on his own part, and no proof. These *operative* and *speculative* Masons certainly wove their old traditions into the introduction to the Book of Constitutions of 1723: but there was no deception intended, as many of the charges were well known beforehand, and although in some respects they were erroneous, I have yet to learn that the object of the "Revival" was *deception*. Certainly, the practice of the Craft, from that time to this, would warrant us in believing otherwise, and for my part I am proud to be a humble member of a Fraternity that has so noble a history.

Bro. Buchan will now have an opportunity to reply to my arguments, as in deference to his wishes I have written fully in answer to his second communication; and I believe that as we have both endeavoured to carry on this discussion in a fair and Masonic manner, the third articles in support of *negative* and *affirmative* will be closed in harmony.

W. JAMES HUGHAN.

#### THE ROYAL ARCH CHAPTER OF IMPROVEMENT.

We have great pleasure in reminding our readers that the Royal Arch Chapter of Improvement will now meet regularly throughout the season every Thursday evening at 7 o'clock. The meetings are held at Freemasons' Hall, and when we add that instruction is imparted by Comp. James Brett, G.D.C., we have said all that is needed to induce the attendance of every companion who desires to become proficient in the mystic rites, ceremonies, illustrations, and traditional lore of Royal Arch Masonry.

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*Lodge of Faith, No. 141.*—The brethren of this ancient and flourishing lodge assembled for their first meeting of the season at Anderton's Hotel, Fleet-street, on Tuesday, the 26th September, 1871. Bro. Joseph Speed, W.M., presided, and was very efficiently assisted in his laborious duties by Bros. C. C. Taylor, S.W.; Green, J.W.; Themans, S.D.; Catmur, J.D.; and Kennett, I.G. There were also present: Bros. William Carter, P.M., Treas.; Thomas Anslow, P.M., Sec.; Hill, I.P.M.; W. Stewart, P.M.; N. Gluckstein, P.M.; A. E. Harris, P.M.; E. Gottheil, P.M.; and a strong gathering of brethren. After the opening formalities were disposed of, the minutes of the last lodge meeting were read and confirmed. A Fellow-Craft lodge was then formed, and Bros. Gluck, Wigel, Berg, Houseman, and Hyman were permitted to pass a step further into the ancient mysteries of the Craft. On the lodge being lowered to the first degree, the ballot was taken for the following gentlemen: Mr. Hyam Nathan, of Hundsworth, near Birmingham; Mr. Alf. Challis, "French Horn," Lambeth; Mr. Jacob Levy, 14, Drury-lane; and Mr. Fred Stokes, 17, Landseer-road-row, which proved in each case to be unanimous in their favour. They were then introduced into the lodge in conformity with ancient custom, and passed through their initiatory probation with admirable decorum, evidently deeply impressed with the beauty of the ceremony, the performance of which they for the first time witnessed. The evening's programme included the choice of officers for the ensuing year. The ballot was taken for the office of W.M., and resulted in the unanimous election of Bro. C. C. Taylor, the S.W., to that dignified post. The brethren were pleased to receive the announcement with great Masonic applause. The confidence of the brethren of the Lodge of Faith, No. 141, in the peculiar fitness of Bro. William Carter, P.M., as their Treasurer, is so great, and his popularity so universal, that to endeavour to supplant him in that office would result in total and unmitigated failure. The moment, therefore, his name was mentioned all hands were up in his favour; and Bro. Longstaff was requested to retain the post of Tyler for the ensuing twelvemonths.—Bro. S. Davis then rose and said: "Worshipful Master and brethren, I am sure it will be pleasant to you to learn that the "Freemason" life-boat was launched during the recess, and is now stationed at North Berwick. The movement commenced in this lodge, which subscribed £5 5s., towards the fund, and most of the brethren belonging to it added their mite for the same purpose. It was therefore thought just and proper to identify the boat with the Lodge of Faith; and as this lodge was first on the list of subscribers, I beg to propose that it again occupy the same place, by subscribing £1 1s. per annum towards maintaining the boat.—The proposition was seconded by Bro. N. Gluckstein, and carried without dissent.—The case of the child, Frances Mary Hart, a daughter of the late Bro. S. Hart, P.M., was strongly and eloquently advocated by Bro. William Stewart, P.M.—The lodge was then closed, and the brethren adjourned from labour to refreshment. This was bountifully served in the customary satisfactory manner which always characterises the superintendence of Bro. William Smith. The various toasts were proposed and responded to with most delightful brevity and in the following order: 1st. The usual loyal and Masonic toasts. 2nd. "The Initiates," responded to by Bro. Stokes—song by Bro. Maurice Davis. 3rd. "The Visitors," replied to by Bro. Major Finney, W.M. 1361. 4th. "The W.M.," to which Bro. Joseph Speed responded—song by Bro. Painter; recitation, the quarrel scene between Brutus and Cassius, by Bros. S. Davis and D. Davis. 5th. "The W.M.-elect," most feelingly responded to by Bro. C. C. Taylor—song by Bro. Mallett. 6th. "The P.M.'s," and other toasts were given and received in the usual manner, and the Tyler's toast terminated a very happy and enjoyable evening. The visitors were: Bros. F. H. Thomas, 481; W. H. Sewives, 86; Major Finney, W.M. 1361; C. H. Finney, jun., 1361; E. G. Hably, 87; Wright, W.M. 79; Wingston, 1188; Batty, 741; and Mortlock, P.M. 186.

*St. Luke's Lodge, No. 144.*—On Monday, 2nd instant, at Masons' Hall Tavern, this lodge met. Bro. E. D. N. Walbancke, W.M., passed Bro. Heath to the second degree and installed Bro. W. Mann, W.M., who then initiated Messrs. T. Smith and W. Corby. The officers are: Bros. Patient, S.W.; H. Kirke, J.W.; Birch, P.M., Treas.; J. Todd, P.M., Sec.; Wicks, S.D.; M. Edwards, J.D.; Pullen, I.G.; Kirke, P.M., D.C.; Maples, P.M., W.S.; and Longstaff, Tyler. Banquet was served, after which Bro. Walbancke had a Past Master's jewel presented to him. Visitors: Bros. W. Ough, P.G.P.; J. Brett, P.G.P.; Hughes, P.M. 59; F.

Walters, P.M. 73; Tallent, W.M. 186; Mortlock, P.M. 186; Beck, J.W. 186; &c.

*William Preston Lodge, No. 766.*—On Thursday, the 28th ultimo, at the City Terminus Hotel, this lodge held its installation meeting. Bro. Miller, W.M., presided, and raised Bro. Jones and initiated Mr. Johnson in an able manner. Bro. H. Garrod, P.M., in a correct and impressive style, installed Bro. W. H. Harper, W.M., for which he received a vote of thanks, to be entered on the lodge minute book. The W.M. then appointed his officers as follows: Bros. G. Newman, S.W.; Worrell, J.W.; Kain, P.M., Treas. and Sec.; Braun, S.D.; Pringle, J.D.; Crag, I.G.; Jackson, D.C.; and Spencer, Tyler. A Past Master's jewel was presented to Bro. Miller, and banquet followed. Visitors: Bros. J. Hervey, G.S.; F. Walters, P.M. 73; H. Garrod, P.M. 749; &c.

##### PROVINCIAL.

*HERTFORD.—Hertford Lodge, No. 403.*—The usual meeting of this lodge was held on Tuesday, the 26th September. The brethren present were: Bros. H. B. Hodges, W.M., in the chair; J. D. Medcalf, S.W.; O. H. Wagner, J.W.; T. S. Carter, Sec.; J. R. Cocks, Treas.; W. H. Nicolls, J.D.; C. P. Wyman, I.G. and Org.; S. Neale, M.C.; C. Drummond, I.P.M.; S. Austin, P.M.; E. A. Simson, J. Boatwright, H. Campkin, E. Salisbury, W. P. Willson, F. Taylor, W. Warrener, J. Harrington, P. Page, F. Fountain, J. E. Cussans, A. J. Small. Visitors: Bros. H. C. Heard, 449, and A. H. Bryant, 12. Bro. the Rev. Lewis Deedes was appointed Chaplain, and Bro. Boatwright Senior Deacon. Bro. Harrington was raised to the third degree; Bro. Small, Page, and Fountain were passed to the degree of F.C.; and Abel Smith, Esq., M.P., of Woodhall Park, and Robert Dimsdale, Esq., M.P., of Essendon Place, were initiated into the mysteries of the Masonic art. The whole of the ceremonies were worked by the W.M. in a faultless manner. Bro. J. D. Medcalf, S.W., was unanimously elected W.M. for the ensuing year, and Bro. Cocks was re-elected Treasurer. £7 7s. was voted to purchase a Past Master's jewel for presentation to Bro. Hodges, W.M., for his great zeal and ability during his year of office. Two candidates were proposed for initiation, and two joining members were proposed. The brethren afterwards adjourned to an excellent supper at the Salisbury Arms Hotel.

*WALTHAM NEWTOWN.—King Harold Lodge, No. 1327.*—The above lodge met at the "Britannia," Waltham New-town, on the 19th ult. Bro. West, P.M. 1076, P.G.D. Herts, the W.M., presided, supported by Bro. Terry, P.M. 1327, &c., and P.B.G.S.B. Herts; Bro. Parke, S.W.; and Bro. C. W. Barnes, jun., J.W. The lodge was opened in due form, with solemn prayer, when the W.M. proceeded with the business of the evening. Bros. G. Clements, Mooney, and Smith were raised, Bro. Auber and Tydeman were passed, and Mr. John Crockett was initiated. Bro. W. C. Barnes, jun., the J.W., was elected W.M. for the next year. Bro. Barwick, the Treasurer, was re-elected for the coming year. Bro. Allison was elected Tyler. The sum of ten guineas was voted to purchase a P.M.'s jewel for presentation to Bro. West, the W.M., on his retirement from office, in consideration of the very valuable services rendered by him to the King Harold this, the first, year of its existence. Bro. West returned thanks in suitable terms. This having concluded the business of the evening, the lodge was closed in perfect harmony, with solemn prayer.

##### ROYAL ARCH.

*Victoria Chapter, No. 1056.*—This young, but most prosperous chapter met at Bro. Gosden's, Masons' Hall, Masons'-avenue, E.C., on Monday, the 2nd October. There were present: Comps. E. Clark, Z.; Pendlebury, S.E., as H.; E. Gottheil, J.; Forsyth, N.; James Brett, P.Z., G.D.C., Treas.; Oliver, P.Z.; and a number of other companions. The convocation was opened in the usual form, and the minutes of the last meeting were read and confirmed. The Auditors' report was read and adopted. The following companions were then installed and invested in their respective offices: Long, Z.; Gottheil, H.; Forsyth, J.; Pendlebury, S.E.; Einhaus, N.; James Brett, Treas.; Newman, P.S.; Ferguson, 1st Asst.; J. D. Taylor, 2nd Asst.; and Grant, Janitor. Bros. T. Kingston and Henry Chapman, both of 177, were admitted to the degree in the manner usually observed by Royal Arch Masons. After the closing of the chapter, the companions adjourned to partake of a splendid repast, which gave the utmost satisfaction to all present. Bro. Gosden, the present proprietor, being evidently determined to re-establish the high reputation which the house formerly enjoyed, but had latterly lost through mismanagement of a former host. The usual toasts were given and received, and were interspersed by songs. The principal responses were given by Comps. Patten, Brett, Pendlebury, and Carpenter, and the songs by Comps. S. Davis, Garrod, and Forsyth. The visitors were Comps. E. H. Patten, P.Z., P.G.S.B.; Garrod, P.Z. 507; and Mortlock, J. 186.



## NOTICE TO SUBSCRIBERS.

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WE shall be glad to receive votes for the Girls' and Boys' Schools, on behalf of two very deserving cases.

## The Freemason,

SATURDAY, OCTOBER 7, 1871.

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## The ANCIENT and ACCEPTED RITE.

[FIFTH ARTICLE.]

THE Knight of Kadosh, or the Thirtieth Degree of the Ancient and Accepted Rite, is one of—if not—the most important in the series. The word Kadosh is a Hebrew one, signifying holy, consecrated, or set apart; and it denotes the sacred character formerly attributed to the possessors of this sublime degree. In fact, the Abbé Pluche, in his marvellous work on the Heavens, which we have recently had an opportunity of referring to, unmistakably proves the identity of the appellation "Kadosh" with the "Caduceus" of the Greeks, which, as we all know, was a kind of sceptre borne by heralds and other privileged messengers as a symbol of the immunities and honours to which they laid claim. The ceremonies of the Masonic degree now known as "Kadosh" are of a very solemn and imposing character. Strictly speaking, when a reception takes place, there ought to be five chambers: the first being termed the "Judges' Hall;" the second, "Chamber of Reflection;" the third, "Forum;" the fourth, "Senate Chamber;" and the fifth, "The Road to the Holy Land." The first is hung with black, and is lighted by a single lamp of antique form, suspended from the ceiling. The second presents the appearance of a cavern or grotto, with a mausoleum in the centre, which represents the tomb of Jacques de Molay, the martyred Grand Master of the Knights Templar. The third and fourth apartments are hung with red drapery, or, in some chapters, with white and black curtains, strewed with red crosses. There is a throne in the East, surmounted by a double-headed eagle, crowned, and holding a poniard in his claws. Behind the throne are two banners—the one being white, with a green Teutonic cross embroidered thereon, and the motto, "*Deus vult*," and the second banner being green, with a red cross on one side, and on the other a double-headed eagle, with the motto, in silver letters, "*Aut vincere, aut mori*." The second officer, or Grand Chancellor, presides in the Chamber of Judges,

into which the aspirant is introduced, and afterwards obtains permission to proceed to the Chamber of Reflection. There he is directed to kneel in the midst of the decaying relics of mortality which lie around, and prayers are offered up in his behalf. The Grand Commander then addresses the candidate upon the history of Masonry, alluding more particularly to the building of the Jewish Temple, and the wisdom of King Solomon in selecting a few chosen brethren to oversee the work, and to make themselves perfect in the arts and sciences. The traditionary lore connected with the first Temple is fully unfolded, and the narrative is continued through all the varying incidents attending its progress down to the final destruction of Hiram's masterpiece. Then follows an explanation of the rise of the second Temple, under Zerubabel; the origin of the Knights of the East, or Sword, under Cyrus; the establishment at Jerusalem of the Knights of the East and West; the Rose Croix Degree, and its connection with the building of the third Temple; and, in conclusion, the formation of the Order of Knights Templar, when eleven Grand-elect and Perfect Masons presented themselves before Garinus, Patriarch of Jerusalem, and pronounced their solemn vows between his hands. The candidate is then obligated, and instructed in a portion of the sacred mysteries, which, of course, cannot be revealed here. After having advanced on the road to the Holy Land, he is invested as a Knight Kadosh by the Grand Commander, who thus exhorts him: "Be firm, true, and faithful unto death. I arm you with the sword, Sir Knight, as a defence against your enemies, and the enemies of the Order; you will wield it also for the defence of poor pilgrims, and in defence of innocence and virtue. I also arm you with this dagger, it is the avenging blade, and the dagger of mercy; and I now invest you with these knightly gold spurs. Wisdom is symbolized by gold. Never let wisdom, with temperate zeal and true love, forsake you. You are now, Sir Knight, invested with the knightly spurs, in testimony of the zeal and activity with which you are henceforward and for ever to be goaded on in the performance of your duties and beware lest, through negligence or, unfaithfulness, you shall be deemed unworthy of our confidence, and be ignominiously degraded from our Order. I also present you with the collar and jewel. You will now take your place in the ranks of the Order. You are in the ranks of those who shall be elected to the grand work, and we trust and hope that the delicious perfumes of your good actions will give you the true happiness you desire."

The thirty-first grade bears the title of Grand Inspector Inquisitor Commander, and the assembly is styled a "Supreme Tribunal." In this degree, the candidate is arraigned for supposed offences against Masonic law, in order that, by personal experience, he may be himself enabled to preside in judgment, and decide with impar-

tiality. The wise sayings of sages and law-givers are therefore quoted for his instruction by the Counsellors present. Thus the first, who represents King Alfred, says:

"I was the just King Alfred of Saxon England; I framed wise laws, made upright judges, independent of my will and that of the people, and caused just and speedy judgment to be given. In all my realm justice and right were sold to none; denied to none; delayed to none. I slept little; I wrote much; I studied more. I reigned only to bless those over whom I had dominion. I have vanished into the thin past, and many ages have marched in solemn procession by my grave, yet I still live in the memory of men. They call me great king, wise law-giver, just judge; follow, then, my example, or shudder to sit in judgment on thy fellows.

"I was Socrates, the Athenian; I knew the holy mysteries, and revered God in nature. In the sacred groves of Athens, I taught to young and old that God was one, and the soul of man immortal. I taught obedience to the laws and decrees of the people of Athens, and the council of five hundred. When I sat in the court of Areopagus, I swore by the paternal Apollo, by Ceres, and by Jupiter the King, that I would sentence uprightly and according to law—or, when the law was silent, to the best of my judgment; and that I would not receive gifts, nor should any other for me; nor receive bribes from any passion, prejudice, or affection; nor allow any other person to do the like by any means, whether direct or indirect, to prevent justice in the court. And when, by an unjust judgment, the same court condemned me to death, I refused to flee and escape, lest I should bring the laws into disrepute; holding the good citizen bound to submit to even the unjust judgment of the State. If thou wouldst fain become a judge of others, first prepare thyself by learning to obey the laws.

"I was Confucius, who read and interpreted to the people of ancient China the great laws engraved by the finger of God, in everlasting letters, upon the pages of the many-leaved book of nature. I said to them, desire not for your country any other benefit than justice; the great law of duty is to be looked for in humanity. 'Justice is Equity,' to render to every man that to which he is entitled. He who would stand above the ordinary level of man must be exempt from prejudices and self-conceit and obstinacy, and be governed by the mandates of justice alone. Hear much, reflect much, and say nothing superfluous. Let doubt of guilt be acquitted; and presumption of innocence be solid proof. 'That is the noblest recompense of human virtue!' Do thou strive so to live and act, to obey and govern, and thou, too, mayst live in the good opinion of men, after thou art dead, and thine influences may make thee, too, a king over the minds of men.

"I was Minos, the law-giver of Crete. I taught the Cretans that the laws which I enacted were dictated by Zeus, the Father; for all true and righteous laws, and all human justice, are but developments of that eternal and infinite justice, that is of the essence of the Deity. He who assumes to judge his brethren, clothes himself with the prerogative of God. 'Woe unto thee,' if, being thyself vicious or criminal, thou dost assume to judge others; and still more, if thou givest corrupt judgment; for then will thy memory be execrated, and in all time it shall be the bitterest reproach to an unjust judge to call him by thy name.

"I was Zoroaster, whose words became law to the Persians. I said he was the best servant of God, whose heart is upright, who is liberal, with due regard to what is just to all men; who turns not his eyes towards riches, and whose heart wishes well to everything that lives. He alone is just who is charitable, and merciful in his judgments; and he alone is wise who thinks well, and not evil, of other men. Satisfy thine own conscience, and fear neither the outrages of fortune, nor the injuries of enemies. Crime is not to be measured by the issue of events, but by the bad intentions of the doer. Study, therefore, the dominion of thyself, and quiet thine

own commotions, and hold it the noblest ovation to triumph over thy passions.

"I was Moses, the leader and lawgiver of the Israelites. I was initiated into the mysteries and wisdom of Ancient Egypt; and that wisdom dictated the statutes by which Israel was governed. Thou shalt take no gift, for the gift blindeth the wise and perverteth the words of the righteous. Ye shall do no unrighteousness in judgment. Thou shalt not respect the person of the poor, nor honour the person of the mighty. Ye shall hear the small as well as the great. Ye shall not fear the face of man, for judgment is of God."

And the Senior Counsellor sums up thus:

"Thou has heard the words of the great sages, lawgivers, and philosophers of antiquity. Behold! the monogram of the greatest lawgiver that has ever come among men, and listen reverentially to his teachings. If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. But if ye forgive men their trespasses, your heavenly Father will also forgive you. With what judgment ye judge, ye shall be judged. And with what measure ye mete, it shall be measured to you again. If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou has gained thy brother. Judge not according to the appearance, but judge righteous judgment. If thy brother trespass against thee, rebuke him, and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven time in a day turn again to thee, saying, 'I repent,' thou shalt forgive him. Blessed are the merciful; for they shall obtain mercy."

After which he invests the new Inquisitor with the white collar and the jewel of the degree, warning him that the purity of the former and the lustre of the latter must never be sullied or dimmed by injustice, inhumanity, or impurity.

In a future article we will conclude with the two highest degrees of this ancient and interesting Rite.

We are requested to state that the Rite of Memphis is not, and never has been, recognised by the Grand Orient of France; and, further, that it is viewed as an imposition by the heads of the Masonic Order in America, who have repeatedly denounced the reputed "Sovereign of Memphis," Bro. Harry J. Seymour, and his colleagues, not only as spurious Masons, but as men unworthy of credit in every respect. We are also informed that the Rite is impious and atheistical in its teachings, and that active measures are on foot to expose the iniquity of the whole proceedings.

On Thursday, 28th ult., the ancient custom of swearing in of the Sheriffs for the City of London and Middlesex took place in presence of the Lord Mayor, aldermen, and the principal officers of the corporation, the members of the Court of Common Council, the livery, &c. Bro. F. W. Truscott, P.G.S., presented himself and was duly sworn in, also Alexander Crossley, Esq., as his Under-Sheriff. Bro. Young, Prov. G.W. Cambridgeshire, who had been elected to the office, was unable to attend on account of severe indisposition (an event that had only occurred twice), but the retiring Sheriff, Bro. Jones, of the Cambrian Lodge, Merthyr Tydvil, who had so ably filled the office during the past year, consented to act until the recovery of Bro. Young. Bro. T. Beard, whom he had appointed his Under-Sheriff, will act in that capacity *pro tem*.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*passé cura*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy. — JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

## ILLUSTRATIONS of the HISTORY of the CRAFT.

By a MASONIC STUDENT.

### PREFACE.

In consequence of a good deal of recent controversy, it has been considered advisable to reprint the first four chapters of these "Illustrations of the History of the Craft," which appeared, some twelve months ago in the columns of the *Freemason's Magazine*, and which much family affliction caused the writer to leave thus imperfect and incomplete.

It is now proposed to carry on the original design, and (D.V.) to continue the "Illustrations" until the Revival in 1717. Whatever may be the value attaching to the views and statements of the writer, he hopes that his brethren will regard the "Illustrations" as a slight and humble effort, on the part of a sincere Freemason, to help forward the attempts of many able and excellent brethren, in America, Germany, and England, to arrive at that great "desideratum," a thoroughly reliable and satisfactory history, of our ancient and world-wide Order.

Sept. 23rd, 1871.

### CHAPTER I.

The object of this and the following papers is, to illustrate, if possible, the true annals of the Craft, and to induce a more careful study of its history and archæology.

They have been written in no controversial spirit, but simply with a desire after truth, that we may accustom ourselves, as Freemasons, more than has hitherto been our wont, to patient study of our evidences, and historical accuracy in our assertions.

Our Masonic writers seem to have accepted far too readily, as regards the records of our Order, the good old adage, "*quieta non movere*," as they have all more or less adopted, without hesitation and without inquiry, unaccredited statements and dubious assertions, for no other reason, seemingly, than because these statements and assertions had been once given forth to the world.

Not that in so doing they ever meant to impose on the initiated or the profane, to put forward an untrue narrative or a fictitious claim, but that they accepted without doubt or demur statements repeated so often that they came at last to be accepted as true!

Hence there has arisen among modern writers a grave distrust of Masonic history, as generally received, and critical doubts have been expressed as to the validity of our Masonic claims to antiquity; many of our traditional statements are openly assailed, and the accuracy of the dates we give under authority, relating to persons and occurrences in the past, is questioned and challenged, as we know, from day to day.

Mr. Hallam for instance has asserted, that "Masonic calumniators and Masonic paneygerists are all equally mendacious;" while De Quincy has said, "I affirm as a fact, established upon historical research, that before the beginning of the 17th century no traces are to be met with of the Masonic Order, and I challenge any antiquary to contradict me."

Mr. Gilbert Scott talks of the "fables of the Freemasons," and we have lately heard much harsher words used, such as "*imposture*," and the like.

Now, it is in order to lead others, even more qualified, to remove this unfair and, as I believe, unjust reproach on the Craft that these papers have been put together.

If we are enabled gradually, by reliable evidence and accurate assertions, to remove doubts, to clear away difficulties, to harmonise anachronisms, and to stimulate inquiry, we shall best prepare the way, ere long, for a more authoritative and reliable history of our Order than we at present possess.

My anxiety has been, and still is, simply, in

the cause of Masonic truth, to lay before my brethren the humble results of earnest study and reflection—to give, what is so difficult, "novelty to what is old, and authority to what is new, value to what is obsolete, and light to what is obscure, favour to what is despised, and trust to what is doubtful."\*

May, then, these illustrations of our Craft history be received by my brethren in the spirit in which they have been drawn up—viz., a sincere love for our useful and valuable Order, and a humble but firm belief in the essential truth of its ancient legends and time-honoured traditions.

To trace the early history of any ancient and useful institution is, in almost every case, a matter of deep interest to the archæologist, but how much more must it be to the Masonic student, since the early annals of Freemasonry seem lost in the dimness of ages; and though it is a subject about which much has been written, yet, after all, how very little is really known about it?

And if, then, we may have ourselves, with the world at large, a not unnatural curiosity in respect of the origin and progress of a society, of which so much has been said, whether for good or evil, yet it also seems to be our imperative duty to try and give a straightforward and intelligible account of this world-wide Order, to trace carefully the laws which have controlled its progress, to unfold the causes which have led to its success or failure among men, and to submit to all intelligent readers the evidence and the facts, the historical proofs and the undoubted statements, on which we base the conclusion to which we have legitimately arrived.

What, then, is the true history of Freemasonry? what is Freemasonry itself? are questions which are often asked, and repeated to this day, with an unmistakeable expression of complacent scepticism.

As we know, those of us who have studied the question, the most contradictory and the most absurd theories have been hazarded relative to its origin and progress.

To recapitulate all the different solutions, of what still to some appears an inexplicable enigma, would be also a hopeless task, and certainly an unprofitable waste of time.

We can only notice some of the leading explanations of the rise and continuance of our Order, whether from friendly or hostile writers, and which seem to demand our attention and deserve our notice. There are those who seem willing to trace Freemasonry to the loyal adherents of the Stuarts, as preparatory to the restoration of King Charles II., while others, equally sagacious, would connect it with the hopes and aspirations of the exiled family of King James II.

There are a few who see in Freemasonry a Jesuit Order; there are some who regard it as a purely political body—the School of Illuminés, the centre of revolution.

Probably it is not too much to say, that by far the larger number of writers, it is looked upon as a benevolent association or a convivial club.

In former times it was the wont of many writers, Masonic and otherwise, to connect Freemasonry with the Druids, with the Culdees, and, above all, with the Eleusinian mysteries.

No doubt Freemasonry is connected, and has ever been, with the history of secret initiation and personal probation, the great characteristic of all the early mysteries.

It may be perfectly true moreover, that Freemasonry possesses in its carefully preserved ritual and traditions some traces of the oral teaching of those early mysteries, but it is not safe, it has always appeared to me, to rely simply on an esoteric connection, when we are asked, and naturally asked, to give a reasonable account of our outward organization, the channel by which the secrets and mysteries of Freemasonry have been handed down to ourselves.

There are three other theories of Masonic life and history which we must briefly notice.

There is the view which links our Freemasonry to some early Christian body, whether

\* "*Res ardua vetustis novitatem dare, novis auctoritatem, obsoletis nitorem, obscuris lucem, fastiditis gratiam, dubiis fidem.*"—*Min. Nat. Hist.*

as successors of the Essenes, or some development of the "*disciplina arcani*," which seems to be the suggestion of Dr. Leeson. A modification of this view is to be found in those who connect Freemasonry with Rosicrucian adepts, with the followers of "Rosenkreutz," if that were really his name.

But it is almost unnecessary to add that there is not the slightest valid or historical evidence to be adduced in behalf of such a theory. It is purely imaginative—the "baseless fabric of a dream."

Neither can I speak more hopefully or encouragingly of that claim, propounded with such confidence, to consider our Freemasonry of to-day as derived from the Knights Templar.

To say nothing of the intense difficulty, historically, of the transmission or preservation of any real Templar secrets, one thing is plain, though I am sorry to say it as it may hurt the feelings of many excellent brethren of mine, the Masonic Knights Templar never had, and have not now, the slightest real connection with the old Knights Templar.

The history of the dispersion and ultimate fate of the majority of the Templars is pretty well known. The accounts we hear of Templars holding meetings at York, or Scotland, and elsewhere, to perpetuate the hidden mysteries of their secret chapters, are so opposed to the real facts of history, as fairly come within the reproach of being "fables of the Freemasons."

Up to the present time not the slightest historical evidence is forthcoming of any prior existence of Masonic Knights Templar before 1740. As I propose to treat in a subsequent chapter of the connection existing between the Knights Templar and Freemasonry, I need not allude further to the subject now than to say, that the Knights Templar borrowed, if they did borrow, their secrets from Freemasonry—not Freemasonry from the Knights Templar.

There is a third view, which has of late been advocated with more zeal than discretion—namely that which would limit Speculative Freemasonry to 1717, and would seek to contend that at that epoch the phraseology and working tools of the operative guilds were adapted and adopted for the purposes of a philanthropic and benevolent association; but that there was no further bond of union or continuity of propose.

So far back as 1733, in the *Gentlemen's Magazine* for February, an anonymous writer, untruly calling himself a brother, says we may as well call ourselves "carpenters or ratcatchers as Freemasons," and he further asserts that the present Order is a "gallimawfry of the restorer of the society."

This is the view, practically, which has been pressed upon us in such a variety of ways and under such different forms, with more zeal than discretion, for some time past—a view, I do not hesitate to say, most mistaken, utterly unsupported by the evidence we already possess, and most opposed to the evidence we shall gradually obtain. This I hope convincingly to show in the progress of these illustrations.

Having thus pointed out what I believe is not and cannot be the true history of Freemasonry, I propose in the next chapter to develop what I believe that true history is, and where it is to be found.

(To be continued.)

**THE UNITED PILGRIMS' AND DORIC LODGES OF INSTRUCTION.**—We recently reported a most interesting visit of the members of the "United Pilgrims' Lodge of Instruction to that of the "Doric," when the Fifteen Sections were worked by the members of the former lodge under the presidency of a brother of the Doric. We are informed that the Secretaries of the respective lodges are now arranging for the return visit, during this month, and anticipate a very successful meeting. Due notice of the date fixed for this meeting will be given in our pages, and meanwhile we recommend to our readers in the South of London a visit to the United Pilgrims, meeting every Thursday evening at the Duke of Edinburgh Tavern, Shepherd's Lane, Brixton, under the able preceptorship of Brother John Thomas.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### "FREEMASONRY AND JUDAISM."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—I do not believe that Brother W. B. will consider it ill-naturedly said, or interpret it as meaning anything beyond what I intend, if I express a doubt as to whether he had wholly recovered from his long indulgence in "refreshment," when he penned his reply to me, in your last. If one who is generally sensible and acute fails to distinguish between things that differ, we usually attribute it to some temporary hallucination or confusion of mind, a condition, I regret to say, which sometimes exists after "ceasing from labour and going to refreshment." But, whatever the cause, he certainly blunders as much in his opening sentence about my letter, as I stated he had done about church history. His "limited reasoning powers" cannot, he says, "cope with a process of ratiocination which greatly respects another's motives, and appreciates his intentions, but which the writer immediately afterwards condemns." How, either directly or by implication, have I condemned his motives and intentions? I have not done so; but Bro. W. B. fails to discern the difference between condemning motives and intentions, and condemning alleged facts and opinions. His motives and intentions I believe to be good, very good. His alleged facts and opinions I hold to be altogether erroneous. As much does he confound things when he says that I began that for doing which I said he evinced a great lack of judgment. For doing what, did I attribute to him a lack of judgment? For plunging into a sea of Christian controversy, in the columns of *THE FREEMASON*, and condemning all churches and beliefs but one. Did I "begin that?" Have I ever done so? Let W. B. look out for the proof, and when he has it gibbet me upon it. I began it, he says, "for if he supposes that the pre-Messiah history," &c. But I suppose nothing of the kind. I have never written anything that can be so construed; nay, I have more than once declared the contrary, which my brother ought to know, if he has read all my papers; if not, he is as rash in making this statement as he was in most of the statements in his former letter. Surely, I may treat of the *literal* fulfilment of prophecy, without denying its secondary and higher sense. W. B.'s supposititious case of the Assyrian monstrosities rests upon his *if*, and does nothing, therefore, towards damaging "Bro. Carpenter's logic." I quite concur in what Bro. W. B. says relative to Swedenborg's anti-sectarian teaching; and believe it would have been well had those who adopted his theology adopted the example he set them. But they have done quite the contrary. The world has not forgotten the scandal originated in the acrimonious dispute between the "Swedenborgians" and "Bro. White;" nor are we oblivious of the fact, that there are Swedenborgian churches, Swedenborgian books, Swedenborgian Repositories, and many other Swedenborgian things, which the members of the "New Church" have created or adopted, although they sometimes repudiate being called after the name of any man. But this is little more than trifling. If they do no worse than call themselves, and their buildings, and books, and schools, by this distinctive name, they do not do much harm; it is when they pronounce sentence of condemnation upon all other beliefs than their own, and declare that "the theology of the day, or as now made up, was hardly known until the fourth century after Christ;" and say that the history of the new church down to the third or fourth century is as much a myth as the names of the founders of Rome or the games of Olympia" (?), that they are censurable. I must not permit Bro. W. B. to provoke me to alter the course I have determined upon, and which, I think, should be rigidly observed by all who contribute to *THE FREEMASON*. He calls upon me for proof that he has perverted facts, offering me the alternative, on my refusing

to do so, of perpetual silence. Well, I must submit, for I not only "could," as he does "*like* to avoid doctrinal discussion" in *THE FREEMASON*, but am determined to do so. I am ready for a friendly controversy with W. B. in any appropriate publication, but not in this. I think, I may, however, without departing from the rule I have laid down for myself, refer Bro. W. B., who alleges that the doctrine of the plurality in the Godhead, and the doctrine of the Atonement, were hardly known until the fourth century after Christ, to the writings of Clement of Rome, whom the voice of antiquity identifies as the contemporary of Peter and Paul, whom he speaks of as belonging to "the present generation," to Cyprian, Origen, Tertullian, Athenagoras, Justin Martyr, and other of the ante-Nicene Fathers, as they are called, who all lived in the first half of the second century, for abundant proof that these doctrines were not only well known in their time, but that they cherished and taught them as the most precious doctrines of the Christian faith. Let me also refer Bro. W. B. to his Eusebius and Jortin, from whom he has quoted, in his last, but whom he totally misreads. They are not speaking deprecatingly of the doctrine of the "Triune God," any more than Constantine did. They deprecated only the vain and mischievous attempt, afterwards made by the Council of Nice, to define the *mode* of His existence—a thing which W. B. confounds with the Divine existence itself!

Yours fraternally,

WILLIAM CARPENTER.

(To the Editor of *The Freemason*.)

SIR,—I have no intention of breaking a lance again with the brother who signs himself W. B. 742, contenting myself with re-stating my opinion that discussions upon special points in theology are unsuited to the columns of a Masonic journal. W. B. sneeringly alludes to the addition of 30° K.H. to my initials, and affects ignorance of the meaning of such, on the ground of no mention being made thereof in the "Book of Constitutions." I should have thought our brother would be aware that, though nothing beyond Royal Arch is sanctioned by Grand Lodge, yet there is nothing singular in being connected with the A. and A. Rite of 33 degrees, or any other rite which has a legitimate constitution.

I am, Sir, yours fraternally,

W. L. A.,

R.A. Comp., K.T., Mark M., & 30° K.H.

#### AN URGENT APPEAL.

(To the Editor of *The Freemason*.)

SIR AND BROTHER,—At the risk of its being thought an unusual intrusion upon your space, I take the liberty of bringing under the notice of your readers, and especially our brethren in the Navy and Engineering interest, the case of Frederick Augustus Furley, No. 20 on the list of candidates for the Royal Masonic Institution for Boys. A more melancholy and deserving case it is almost impossible to imagine.

The father was a man of singular ability and promise; having served with distinction in the Royal Navy as Engineer on board *H.M.S. Firefly* on the west coast of Africa, during the latter days of the suppression of the slave trade, and in other ships. He afterwards left the navy, and carried on the business of an iron ship-builder, being appointed, in 1864, the manager and chief constructor to a large iron ship-building company. After only a few months, during which time his energy and attention to business never flagged, he was struck down by paralysis, which took away his speech and the use of his right hand, leaving him totally helpless. His wife and three little children were thus entirely dependent upon friends for their support; whilst the poor afflicted breadwinner remains a burthen to himself and those about him, although tenderly watched and cared for by his aged mother and a sister, with whom he with two of his children reside, whilst his wife seeks her bread elsewhere by her own industry. Frequent attacks of epilepsy, too, are a cause of misery to him, and constant anxiety to those in charge of him.

In the hope that some of the brethren who peruse these lines, will associate themselves with



the large and important province of Lincolnshire in bringing about the success which, amongst so many deserving cases, is at the ensuing election more than ever difficult,

I remain, Sir and Brother,  
Yours with fraternal regard,  
THOS. H. OLDMAN,  
P.M. 422, P.G.S. Lincolnshire.  
Gainsborough, Sept. 27, 1871.

WILLIAM PHILLIPS BARRETT'S  
CANDIDATURE.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Would you kindly give me a corner in your valuable journal to advocate the claims of the above New Zealand candidate for the Boys' School? Having no province to go to in this country—his father belonging to Christchurch, as will be seen from the advertisement in this number—I am obliged to get what publicity I can through your aid, to support this case. I shall be truly thankful for any brother's vote, who is not tied to his province, and I can assure him of the hearty thanks of the widow, as well as,

Dear Sir and Brother,  
Yours faithfully and fraternally,  
THO. L. WELDON.

Proxies sent to me at 3, Belle Vue Terrace, Seven Sisters' Road, or to the Widow, Mrs. Barrett, dressmaker, Henley-on-Thames, will be acknowledged by return of post. T. L. W.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I was astonished to read in your edition of last week, an unauthorised report of a meeting of the Edinburgh Red Cross Conclave No. 4. It is so inaccurate that I cannot allow it to pass without remark.

The M.P.S.'s name is J. B. Mercer; the E.V.E., R. S. Brown. The other office-bearers present that evening were Sir Knights W. Grant, S.G.; J. A. Butti, J.G.; J. Taylor, Prelate; A. M. Bruce, Treas.; F. Law, Prefect; H. E. Jonas, Herald. Bro. Watson is not a P.M. of St. Clair Lodge; Bro. Henry did *not* receive the hon. grade of Sov. owing to his connection with St. Clair Lodge, but for respect entertained for him as a member of the conclave. The report also omits to state that Sir F. Law was also advanced to the hon. grade of V.E.

J. B. MERCER, M.P.S.  
Edinburgh, Sept. 29, 1871.

THE Fifteen Sections will be worked at the Confidence Lodge of Instruction (193), Railway Tavern, London-street, E.C., by fifteen brethren of the Doric Lodge of Instruction (933), on Wednesday evening, the 25th inst., at 7 o'clock. Bro. Cundick, 742, will preside on the occasion. Those who are desirous of knowing with what perfection Craft Masonry can be illustrated, should attend on that evening, for there is not a doubt their visit will be most gratifying and will well repay the trouble.

THE following lodges and chapters hold their meetings at Anderton's Hotel, Fleet-street:—

Belgrave Lodge.	Jubilee Lodge.
Belgrave Chapter.	Manchester Lodge.
Burgoyne Lodge.	Roman Eagle Red
Lodge of Confidence.	Cross Conclave.
Dalhousie Lodge.	Mt. Sinai Chapter.
Doric Lodge.	Lodge of Stability.
Doric Chapter.	Stability Chapter.
Domestic Lodge.	Star Lodge.
Domestic Chapter.	Victoria Lodge.
Egyptian Lodge.	Whittington Lodge.
Lodge of Faith.	Zetland Lodge.
Hornsey Lodge.	

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.”—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each package is labelled—“JAMES EPPS & Co., Homœopathic Chemists, London.” Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

CONSECRATION OF THE CLAPTON  
LODGE, No. 1365.

A large and highly-respectable body of Masons assembled on Wednesday, the 20th ult., at the White Hart Tavern (Bro. Bryan's), Clapton, to assist at the consecration of the new lodge, but, owing to the sudden and severe illness of the W.M.-designate, Bro. J. D. Taylor (862), to the very great disappointment of all present, the ceremony had to be postponed. The Consecrating Master, Bro. James Terry, P.M. 228, however, rehearsed the consecration, and Bro. Henry Marsh (Henry Marston, the eminent actor), recited a very beautiful ode, written by Bro. Savage, of the Urban Lodge. The furniture and fittings of the new lodge-room are of the most costly and elegant description, nearly all being presentations to the lodge from various brethren, and the decorations were the theme of universal satisfaction, and reflected great credit on the Committee of Taste, consisting of Bros. Lutwyche, Buller, and Bryan.

A most excellent banquet followed, reflecting great credit on Bro. Bryan, the wines being of first-rate brands. The musical arrangements were under the direction of Bro. H. Thomas (1196), assisted by Bros. McDavitt, Hunt, Hubbard, and Limpus, and were perfect, the consecration music being an entirely new arrangement for the occasion. Bro. Terry, the Consecrating Master, most ably presided at the banquet, and proposed the usual toasts, though not the usual Masonic ones. In proposing “The Health of the Founders,” he coupled with it “The Health of the Secretary-designate, Bro. R. Buller, P.M. 9,” and paid that brother a very high compliment for the untiring exertions he had used in forming and founding the lodge, and expressed himself pleased to see that a P.M. of an old lodge had undertaken the duties of Secretary.

Due notice will be given of the date of consecration, and from what we saw, and from what the Secretary stated, we can predict a very bright future, indeed, for the Clapton Lodge.

The officers are: Bros. J. D. Taylor, 862, W.M.-designate; W. Stephens, 87, S.W.; J. Saunders, 1278, J.W.; W. Lutwyche, S.D.; C. R. Miles, J.D.; H. W. Cattlin, I.G.; R. Wyatt, D.C.; H. Smith, Steward; and R. Buller, P.M. 9, Sec. The visitors present were: Bros. R. Empson, P.G.S.B., P.M. 227; Dr. Barringer, P.G.S.W. Herts; R. H. Marsh, P.M. 1196; H. Massey, P.M. 619; H. M. Levy, P.M. 188; H. Lloyd, J.W. 1278; J. Morton, W.M. 907; D. Barrett, 619; W. Laing, Klenck, Batchelor, Room, Herbert, Bernard, &c.

THE AMERICAN K.T. TOURISTS.

The Knights Templar took their departure, according to programme, by the “Oceanic,” and Mr. John M. Cook accompanied them to Queenstown, taking leave of them at the same point he first met them in June last. The two or three final days in England were much appreciated by the Sir Knights, the final route from London being by the Great Western Company's line from Paddington to Stratford-on-Avon; thence to Birmingham, where they stopped for the night at the Great Western Hotel, each one being delighted with the kindness and attention received from the proprietor of that well-appointed first-class Hotel. From Birmingham the Midland Company supplied saloon carriages for the journey to Rousley, where carriages met the party to drive them to Haddon Hall, and thence to Chatsworth. At Chatsworth, Mr. John M. Cook was most courteously received by J. E. Collingham, Esq., (successor to Sir Joseph Paxton), who wished him to inform the Sir Knights that the duke and family being all absent, they were not in a position to dispense the hospitalities of the ducal residence as the noble owner would have wished had he been at home; but instructions had been given for the private apartments to be shown, and for the “Emperor” fountain, with all the cascade accompaniments, to play during the visit of the Sir Knights; and it is scarcely necessary to say that the beauties of the “Palace of the Peak” will

have a lasting impression on the Sir Knights. After viewing Chatsworth they adjourned to the Edensar Inn, and did justice to the dinner provided by Mr. Harrison; in the evening they were driven off to Rousley Station, and took train for Manchester. At Manchester, they had to divide between the Queen's and Trevelyan Hotels, and left at mid-day for Liverpool, where the whole party were accommodated at the new Hotel of the London and North Western Company. We are sorry to say the final impressions of English Hotel management were not good, almost every one expressing the same opinion, viz.: that it was one of the finest houses, but the worst managed, they had been in during their visit to Europe; and they could not help contrasting the civility and kindness of the managers of various Hotels they had visited with the absurdly haughty conduct of the manager, who stood for about half an hour on the front steps, as though he were a perfect stranger, without addressing a sentence to any one. The passage from Liverpool to Queenstown was most enjoyable, and the hearty “three cheers and a tiger” given for Mr. John M. Cook, at our departure in the tug-boat, will ring in our ears for some time. We are very glad to find that the “Oceanic” made one of the quickest passages on record, viz., eight days and eighteen hours; therefore, we are convinced the Sir Knights will long ere this have reached their homes in the far West.—*Cook's Excursionist*.

THE Fraternity are cautioned against applications from William Thomas Lawson, who has been making many representations which cannot be supported. It is requested that all brethren to whom he applies should ask him to produce his certificate. Birmingham, Oct. 4th, 1871. P.M.

THE following articles, &c., stand over:—“Freemasonry and Israelitism,” by Bro. William Carpenter; “Israelitish Origin of the Anglo-Saxon Race;” “The Fair Sex and Adoptive Masonry;” the Centenary Festival of Lodge Friendship, No. 202; Prov. Grand Conclave of Knights Templar for Devonshire; Notes and Queries; “The Morals of Masonry—Addressed to Ladies;” “The Footsteps of Masonry, or Freemasonry in Relation to Authentic History,” by Bro. W. V. Bedolfe, M.D.; “Freemasonry and Judaism,” by Bro. Buchan, with other correspondence; “A Review of Freemasonry;” “The Crown Prince of Prussia as a Mason;” report of the Annual Meeting of the Royal Bank of Ireland; poetry—“The Holy Royal Arch” (dedicated to Comp. J. Brett), “The Long Ago;” foreign—New Zealand. Also the following reports: Craft Lodges, Nos. 195 and 1330; Chapter 169; Mark Lodges, Nos. 2 (S.C.) and 19; with several Scotch reports, and other matter.

METROPOLITAN MASONIC MEETINGS

For the Week ending October 14, 1871.

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

MONDAY, OCT. 9.

- Lodge 59, Royal Naval, Freemasons' Hall.
- “ 193, Confidence, Anderton's Hotel, Fleet-street.
- “ 879, Peckham, Maismore Arms, Peckham.
- “ 957, Leigh, Freemasons' Hall.
- Chap. 22, Mount Zion, Guildhall Tavern, Gresham-st.
- Kent Mark Lodge of Instruction, Lyceum Tavern, 354, Strand, at 7.30.
- Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.
- Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.
- Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.
- St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.
- Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.
- British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.
- Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.
- St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

TUESDAY, OCT. 10.

- Lodge 180, St. James' Union, Freemasons' Hall.
- “ 198, Percy, Ship and Turtle Tav., Leadenhall-st.
- “ 211, St. Michael's, Albion Tavern, Aldersgate-st.
- “ 228, United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.
- “ 548, Wellington, White Swan, Deptford.
- “ 834, Ranelagh, Sussex Hotel, Hammersmith.
- “ 917, Cosmopolitan, Terminus Hotel, Cannon-st.
- “ 933, Doric, Anderton's Hotel, Fleet-street.
- “ 1269, Stanhope, Thicket Hotel, Anerley.

Chap. 185, Jerusalem, Freemasons' Hall.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.

WEDNESDAY, OCT. 11.

Committee R. M. Benevolent Institution, at 3.  
 Lodge 3, Fidelity, Freemasons' Hall.  
 " 13, Union Waterloo, Masonic Hall, Woolwich.  
 " 15, Kent, Guildhall Coffee House, Gresham-st.  
 " 87, Viruvian, White Hart Hotel, College-street, Lambeth.  
 " 147, Justice, White Swan Tavern, Deptford.  
 " 238, Pilgrim, Ship and Turtle, Leadenhall-street.  
 " 749, Belgrave, Anderton's Hotel, Fleet-street.  
 " 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.  
 " 1017, Montefiore, Freemasons' Hall.  
 " 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 " 1228, Beacontree, private rooms, Leytonstone.  
 " 1260, Hervey, Iron School Room, Moore Park, Walham Green.  
 " 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.30.  
 Peckham Lodge of Instruction, Malsmore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Londus, Preceptor.

THURSDAY, OCT. 12.

Quarterly General Court Girls' School, Freemasons' Hall, at 12.  
 Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.  
 " 200, Friendship, Ship and Turtle, Leadenhall-st.  
 " 550, Dalhousie, Anerton's Hotel, Fleet-street.  
 " 1076, Capper, Marine Hotel, Victoria Docks, West Ham.  
 " 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.  
 Chap. 206, Hope, Globe Hotel, Royal-hill, Greenwich.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanation of E. A. Jewel and Solids, part sections.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Fuston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, OCT. 13.

Lodge 177, Domestic, Anderton's Hotel, Fleet-street.  
 Chap. 33, Britannic, Freemasons' Hall.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggersidge, Preceptor.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Royal Standard Lodge of Instruction, Marquess Tavern, Canonbury; Bro. R. Lee, Preceptor.  
 Burdett Counts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, OCT. 14.

Lodge 1328, Granite, Freemasons' Hall.  
 Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7.30; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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 The Committee meet at their Room on the first Thursday in every month at 8 p.m. All subscriptions, together with the names of the donors, will be acknowledged in THE FREEMASON. In order to ensure success, it is hoped that every Brother will personally interest himself in the movement.  
 Bro. E. GOTTHEIL, P.M. 141, Hon. Sec., 220, Mile End Road, E.

Province of Lincolnshire.

THIRD APPLICATION.—Votes to carry forward, 210. No. 20 on List of Candidates.

TO the President Vice-Presidents, Governors, and Subscribers to the

Royal Masonic Institution for Boys.

Your Votes and Interest are fraternally solicited on behalf of

FREDERICK AUGUSTUS FURLEY, AGED 8½ YEARS,

Son of W. C. FURLEY, formerly an ENGINEER in the Royal Navy, afterwards an Iron Ship Builder, who, from paralysis, is helpless and dependent on friends.

Brethren in the Navy, and Masonic Engineers, are asked to give their vote and influence to this very distressing and deserving case for the October Election.

Proxies will be thankfully received by—

Bro. F. O. HODGKINSON, 168, New Bond-street, London, P.P.G.W. Wilts.  
 Bro. W. H. RADLEY, Boston, Lincolnshire, Hon. Sec. Charity Committee.

Votes will be accepted for the above, to be repaid at a future Election.

Boston, Sept. 13, 1871.

Royal Masonic Institution for Boys.

ELECTION, OCTOBER, 1871.

NEW ZEALAND CANDIDATE—4th APPLICATION.

Urgent Appeal.

NO PROVINCE TO ASSIST.

THE favour of your Vote and Interest is earnestly solicited on behalf of

WILLIAM PHILLIPS BARRETT,

(Grandson of the late T. Barrett, of Hasalbury, Crewkerne.)

Whose Father, JOHN BARRETT, was a member of the St. Augustine Lodge, Christchurch, New Zealand, No. 609, and died in May, 1867, leaving his Widow and two children unprovided for.

The following brethren have kindly consented to use their influence on his behalf:—

- Bro. E. J. PAGE, P.G.S., P.M. 23, 860, & G.S.L., P.Z. 12, and V.P. of the four Charities; 188, Kennington Park Road.
- " J. FREEMAN, P.M. 18 and 1146; 15, Radnor-place, Gloucester-square, London, W.
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- " J. O. GOODMAN, W.M. 261, P.G.P.; 13, Fore-street, Taunton, Somerset.
- " T. L. WELDON, 925, Ch. 587; 3, Belle Vue Terrace, Seven Sisters' Road, London, N.

Royal Masonic Institution for Girls.

SECOND APPLICATION.

YOUR Vote and interest at the ensuing OCTOBER ELECTION is earnestly solicited on behalf of

ANNE GERTRUDE TIPPETT,

Whose Father, Bro. HENRY TIPPETT, late of Fowey Lodge, 977, was a Master Mariner, residing at Polman, near Fowey, Cornwall, and was a thoroughly industrious and persevering man, and highly respected. He died on the 18th November, 1869, after a short illness of inflammation of the lungs, at the age of 44 years, leaving the candidate's Mother in very straitened circumstances, with six children, three of whom are entirely dependent on her for support.

The case is strongly recommended by

- R.W. Bro. AUGUSTUS SMITH, P.G. Master of Cornwall.
- " Rev. JNO. HUYSHE, P.G. Master of Devon.
- W. Bro. LORD ELLIOT, Deputy P.G. Master, Cornwall.
- " SIR F. M. WILLIAMS, Bart., D.P.G. Master, Cornwall.
- Bro. Col. PEARD, P.P.G.W. Cornwall.
- \* Rev. Dr. TREFEY, P.P.G.C. do.
- " Rev. Geo. ROSS, P.P.G.C. do.
- " W. J. HUGHAN, P.P.G. Sec. do.
- \* E. CARLYON, P.G. Sec. do.
- \* Dr. A. A. DAVIS, P.M. 977.
- \* W. N. ABBOTT, J.W. 977.

\* By whom proxies will be thankfully received.

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XX.

The money-power of the Saxon race is one of the most noticeable traits in their character. The scale of living amongst their industrial classes is much higher than is to be found among either Celts or Franks. They feed better, clothe better, are housed better, and their social habits ensure them comforts and luxuries to which the other races are comparative strangers. But while the Saxons thus expend more upon themselves than others do, they save more money; that is, accumulate more than any other peoples. What enormous sums England, America, and Germany have expended in wars during the last century, and yet what a mass of accumulated wealth they each possess! England stands first in this, as in most other things. "In spite of her huge National Debt," says Emerson, "the valuation mounts. During the war, from 1789 to 1815, whilst Englishmen complained that they were taxed within an inch of their lives, and by dint of enormous taxes were subsidizing all the Continent against France, they were every year growing rich, faster than any people ever grew before." It is their maxim, that the weight of taxes must be calculated, not by what is taken, but by what is left." The creation of wealth in England, during the last century, is a main fact in modern history. The wealth of England determines prices all over the globe. All things, precious, or amusing, or useful, or intoxicating, enter into her commerce, and are floated to London. Some English private incomes reach, and some exceed, £250,000 a year. A hundred thousand mansions adorn the land. All that can feed the senses and passions; all that can succour the talent, or increase the comfort, of the intelligent middle classes, who never forego anything for their own consumption; all that can gratify taste or secure enjoyment, is in the open market. Whatever is excellent and beautiful in civil, rural, or ecclesiastical architecture, in fountain, garden, or grounds, the English nobleman crosses land and sea to obtain, or to copy at home. Such a wealth has England earned—ever new and augmenting. But the question suggests itself, "does she take the step beyond; namely, to the wise use in view in the accumulated wealth of nations? We estimate the wealth of nations

by seeing what they do with their surplus capital." Well, we have seen that a part of her wealth goes to establish schools and hospitals, and in a thousand other ways to minister to the minds and bodies of those who need it. Hundreds of churches, schools, hospitals, for every ailment to which humanity is liable; with asylums for the deaf, the dumb, the blind, the idiot, and the mad; and refuges for sorrowing Magdalens and penitent thieves; and beneficent societies for helping the aged, the crippled, and the temporarily embarrassed, abound. But after having dispensed so largely as England does, in this way, she has so much left in hand that she supplies the world, or any part of it, with all the money it requires. But to this I shall more particularly speak further on.

Whence, we may ask, is all this wealth obtained? Chiefly from our manufacturing and mercantile industry. The products of our labour are estimated at between seven and eight hundred millions sterling a year. Our foreign commerce is so vast that the declared value of the exports exceeds £220,000,000 a year. During the first seven months of the present year their declared value was £121,455,961. The sums passed through the Bankers' Clearing-house in the city of London—the centre of this commerce—amounted, in the first six months of the year, to £2,205,549,000. If I had the materials at hand to give, approximately, the sum of the accumulated savings, only, of England, America, Germany, and the rest of the Saxon nations, the figures would be bewildering. I have adverted to the superior condition, as regards the various comforts of life, which characterizes the Saxon peoples, especially the Anglo-Saxons, and, above all, England and her colonies. An English artizan, an English labourer of any description, in his home-land, America, or Australia, consumes much more than the artizan or labourer of any other race does; and the middle classes live much more freely and luxuriously than those of other peoples. But while they all thus live, they do not consume all they acquire. They have a surplus, as savings' banks, benefit societies, of various kinds, freehold land societies, life insurance companies, and stocks and shares of all descriptions testify, for while savings' banks, benefit societies, and some other descriptions of investments are almost wholly sustained and derive their funds from the middle and working classes, these classes also invest a comparatively large amount in British and Foreign Funds. "Foreign Stocks"—that is, money lent to foreigners—is a familiar phrase; for although foreigners have borrowed so freely, that, after all they have repaid, they still owe no less a sum than £2,800,000,000, the greater part of it to England, they are continually coming for more, and are never sent empty away. Nor have they to wait long for what they ask. A loan is announced for some State in the Old World, or the New, and the subscriptions so pour into the banks appointed to receive them, that the usual thing is for many millions more than are required to be offered, in a week, sometimes in a day; the applications for permission to lend to the borrower being so numerous, that an applicant is not permitted to contribute more than a half, or a third, or less than that, of what he offers. So enormous are the loans, that the amount of interest paid upon them, in England, alone, sometimes exceeds five or six millions sterling, in a single month. And while we have thus lent, and are still lending, the amount of unemployed capital is often so great, that, though offered, on loan,

at from 1 to 2 per cent., borrowers cannot be found.

The Saxons never go to the Celts or the Franks, to borrow. To them they are ever lenders. They borrow amongst themselves—Germany and England are large creditors of the Americans, their kinsfolk; and England has sometimes, not often, helped the Germans, her kinsfolk. England herself has, in times past, borrowed largely; but it has been the State borrowing of the nation—the rulers borrowing of the people; for although a considerable amount of British Stocks is held by foreigners, it is not because we borrowed the money from them, but because they, having such confidence in our resources and our honesty, have purchased the securities from those who originally held them, as securities a long way a-head of anything they could find elsewhere. The chief ground of this confidence is the unswerving rectitude of the English character. I have quoted Emerson two or three times, as describing traits in the English character, and I quote him once more, because, not being an Englishman, he cannot be supposed to speak under the bias with which an Englishman might be supposed to speak of his countrymen's character. He says: "They have a national singleness of heart, a name which has a proverbial significance of sincerity and honest meaning. The arts bear testimony to it. In old sculptures and illuminated missals, the faces of clergy and laity are charged with earnest belief. Add to this hereditary rectitude, the punctuality and precise dealing which commerce creates, and you have the English truth and credit. The Government strictly performs its engagements. The subjects do not understand trifling on its part. When any breach of promise occurred in the old days of prerogative, it was resented by the people as an intolerable grievance. And, in modern times, any slipperiness in the Government, in political faith, or any repudiation or crookedness in matters of finance, would bring the whole nation to a committee of inquiry and reform. Private men keep their promises, never so trivial. Down goes the flying word on their tablets, and it is as indelible as Domesday Book. Their practical power rests on their national sincerity. They are blunt in saying what they think; sparing of promises; and require plain dealing of others. They will not have to do with a man in a mask. 'Let us know the truth. Draw a straight line, hit whom and where it will.' To be king of their word is their pride. When they unmask cant they say, 'The English of this is' so and so; and to give the lie is the extreme insult. The phrase of the lowest of the people is, 'Honour bright;' and their vulgar praise—'His word is as good as his bond.' They hate shuffling and equivocation; and the cause is damaged, in the public opinion, on which any paltering can be fixed. An Englishman understates, avoids the superlative, checks himself in compliments, and alleges that one cannot speak in the French language without lying. They confide in each other. English believe in English. The French feel the superiority of this probity. The Englishman is not springing a trap for admiration, but is honestly minding his own business. The Frenchman is vain. Madame de Stael says that the English irritated Napoleon, mainly, because they had found out how to unite success with honesty."

Have we any intimations in the ancient prophecies, of the wealth and monetary power of the Israelitish race? We certainly have, although these prophecies are not so



numerous as those of many other traits in their character, which I have already produced, and which we have found to be the characteristics of the descendants of the Getæ, of which the Anglo-Saxons constitute the chief branch, and which characteristics are not to be found in any other people on the face of the earth. The prophet Hosea, after exhorting Israel, in the midst of the calamities into which she had fallen through her iniquities, to return to the Lord in prayer and supplication that He might take away her iniquity and receive her graciously, pronounces the Divine promise thereon, not only of spiritual blessings, but of abundant and diversified temporal ones, also: "I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon; his branches shall spread; his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea xiv. 1-6). This imagery was familiar to the people, who could not mistake its meaning, but who would interpret it as a sure prophecy of their secular as well as of their spiritual prosperity; and no selection or accumulation of Oriental metaphors could more vividly describe the future flourishing condition of the people of whom the words were spoken. But it is to the great prophet of the restoration and future of Israel that we must turn for an amplification of these prophetic promises. In Isaiah lx., we find a long and beautiful description of Israel's future prosperity and final restoration, uttered while she was yet in captivity: "The riches of the sea shall be poured in upon thee; the wealth of the nations shall come unto thee . . . all of them from Saba shall come: gold and frankincense shall they bear . . . thy gates shall be open continually; by day or by night they shall not be shut . . . Thou shalt suck the milk of nations; even by the breast of kings shalt thou be fostered. Instead of copper I will bring gold; and instead of iron I will bring silver; and instead of wood brass; and instead of stones iron . . . The little one shall become a thousand; and the small one a strong nation." The chapter in which these extraordinary promises are made, has, no doubt, to receive a much more comprehensive and glorious fulfilment, in the progress of time, for it stretches onward until the restoration of the tribes, and their re-establishment in their own land, where they are to become the praise, or admiration, or wonder, of the whole earth. The history of the world, which records the fulfilment of the roll of prophecy, so far, shows that all things are brought about by the employment of human agency, and therefore in a gradual, and, sometimes, in an almost imperceptible manner. We read of few sudden and apparently miraculous changes in the history of nations. They rise and fall by degrees—by gradually advancing or retrogressing steps. And this gradual advance appears to be destined for the chosen people. Their growth in numbers, in power, and in wealth will furnish the means for consummating the Divine purpose, in their final and unparalleled exaltation. No one can read the history of the Gothic race, and take note of its wonderful progress, its mighty achievements, and its present and advancing position in the world, without a conviction, if the subject be duly reflected upon, that it is destined for some great purpose in the order of the Divine economy. How well the passages I have quoted from the prophet Isaiah describe a wealthy mercantile people—a people trading largely with foreign countries, exchanging their metals and other commodities for silver and gold, and growing wealthy thereby—must be obvious to all who read

them. The nations and their kings are to pour their wealth into their lap, so that "the little one shall become a thousand, and the small one a strong nation;" the sons of strangers building up their walls, and their kings ministering unto them.

But what was Israel to do with her wealth? As we have seen, she was to unloose the bonds of oppression; to give slaves their freedom; to clothe, feed, and house the destitute poor: in a word, to help all who were cast down, and comfort all who were distressed. And what was she to do with her superfluous wealth? She was to lend it to others.

One of the rewards of obedience, especially of consideration for and bounty to the poor, promised to the collective descendants of Jacob, was that they should be so largely blessed—blessed in their storehouses, and in all that they set their hands to; so plentiful in goods, in the fruit of their body, in the fruit of their cattle, and in the fruit of their ground, that they should lend to many nations, and borrow of none (Deut. xv. 6, xxviii. 12). This, it must be admitted, is a most extraordinary prophetic blessing—a thing so unlikely to come to pass in the history of a people not yet formed into a nation, whose views of territorial occupation were confined within very narrow limits, and who, as a nation, were to have but little intercourse with other people, that no impostor would have ventured to utter it. But there it stands recorded, in two several places, amongst the especial blessings that were predicted of his people by the great and inspired lawgiver. It obviously implies that the people of whom it was spoken, though then just escaping from slavery, poor, despised, and conspired against by all the nations whose path they crossed, should exceed all others in accumulated wealth. Other nations would require monetary assistance from without, but these, never. On the contrary, they were to lend to all others. They were not only to possess abundance, but of their superfluity they were to lend to all others. That this was said of them as a nation, and not as individuals, is clear, for all the blessings and curses pronounced in these two chapters, were addressed to them in their collective or national character; as is also clear from the terms in which the borrowers are spoken of—"nations;" and what I have already said as to the amount of foreign debts, the greater portion of which is owing to England, shows the literal fulfilment, in a most remarkable manner, of this most remarkable prophecy, and identifies the Anglo-Saxons with the people of whom it was spoken.

BRO. the Rev. G. R. Portal and the Rev. J. O. Bigg have each been presented with a massive silver inkstand by a deputation from the tradesmen and cottagers of Albury; and Mrs. Portal has received an elegant casket for biscuits, in glass and silver, from the teachers and scholars of the Albury schools.

LORD BYRON—himself a confirmed smoker—expressed a decided preference for the cigar as weighed against a pipe, and says in his invocation to tobacco in the world-renowned and witty poem to *Don Juan* :—

"Thy true lovers more admire by far  
Thy naked beauties—give me a cigar!"

There are thousands of smokers who entertain the same predilection, but are unable to gratify it, and are obliged to be contented with a pipe of good tobacco, preferring that to a weed of inferior quality, such as, alas! they know by sad experience they will generally obtain, whether they pay a moderate or a high price for the luxury. The extensive and daily increasing business of Mr. Grunebaum, of Sackville-street, Piccadilly, one of the largest importers in England, and his liberal system of selling retail at wholesale prices, enables him to furnish cigars of every brand at moderate and reasonable prices, and his customers have the satisfaction of knowing that they can always depend upon getting what they ask for, which is rarely the case elsewhere, as we know by bitter experience.

## Obituary.

BROTHER WILLIAM THOMPSON,

*P.P.S.G.W. Oxfordshire, &c.*

From the *Oxford Chronicle* and from other sources we gather the following records of a highly-esteemed member of the Craft, Mr. Justice William Thompson, whose death took place on the 8th of August, at his residence, Thornbury Lodge, Park Town, Oxford. Bro. Thompson's death was not unexpected, as he had been ill for many months, and for some weeks past his recovery was known to be hopeless. It will be satisfactory for his numerous friends to know that he submitted to his fate with patient resignation and Christian fortitude.

The deceased had for many years taken an active part in the public affairs of the city of Oxford. His strong sense of public duty, his active, energetic character, and large heart led him to be a promoter of various institutions which were likely to contribute to the present or future happiness of his fellows; and although he was, of late years, the representative of an unpopular political party, his genial disposition and kindness of heart secured for him a large circle of friends. He was first elected a member of the Town Council, for the East Ward, in 1847; he was elected Sheriff in 1860, and Mayor in 1862. At the same time he was elected Alderman, which office he held until 1868, when, under the excitement and party feeling created by the general election which was then pending, he failed in securing his re-election. He was absent from the Town Council, however, for only a short time, for in the following year he was elected one of the Councillors for the East Ward, with which he had been so long connected. The deceased gentleman took a great interest in the proceedings of the Board of Guardians, over which he for some time presided, and in all the offices which he filled, whether as a Town Councillor, a member of the Local Board, or as a Charity Trustee, he was zealous and unremitting in the discharge of his duties. In March, 1870, he had the honour of being appointed one of the new Justices of the Peace for the city of Oxford. During Bro. Thompson's shrievalty, in 1862, the foundation-stone of the new Corn Exchange was laid with Masonic honours, and he entertained a large party to a grand banquet in the Town Hall on the occasion. During his mayoralty he projected, and successfully carried out, a bazaar in St. John's College gardens, for the benefit of the Radcliffe Infirmary, which, through his energetic and liberal conduct, resulted in the munificent sum of £2240 being netted and presented to that excellent institution. In acknowledgement of this service he was made a Life Governor.

Bro. Thompson was initiated into Freemasonry in the Alfred Lodge (340) in 1831, was W.M. in 1846, and S.G.W. of the province in 1849. He was elected a joining member of the Apollo University Lodge (357) in 1841, and succeeded his father as Treasurer. In the fulfilment of that office the carrying out of the details and the arrangements of Masonic fêtes and balls devolved upon him, and it was chiefly through his instrumentality and business tact that they were successfully carried on, year after year, to the advantage of the citizens as well as to the gratification of the visitors who were attracted to Oxford during the great annual academic festival. In the various other branches of Freemasonry, viz., those of the Royal Arch and the Knights Templar Order, as well as that of the Mark Masters' Degree, he filled the highest offices in each, also in the Grand Conclave that of Grand Constable, and in the Grand Mark Lodge, of Grand Deacons. Those members of the University who have been admitted into Freemasonry during their academical career, and those who have been accustomed to visit Oxford on the occasion of the Masonic festivals, will have most agreeable recollections of his urbanity and of his anxiety to administer to their pleasure and their comfort.

He leaves a large family, of a widow, of five daughters, and of four sons, three of whom are Freemasons, and are members respectively of

the medical, legal, and clerical professions, with one a student at St. Bartholomew's Hospital.

The funeral of the deceased took place in Holywell Cemetery, and was attended by the Mayor and members of the Corporation, robed, and preceded by the civic mace, together with a large number of the brethren and of private friends.

#### THE CROWN PRINCE OF PRUSSIA AS A MASON.

A rare opportunity recently offered itself to the Crown Prince of Prussia to give expression to the ideas of liberal progression which he is said to entertain. The occasion was the celebration of the centenary of the Masonic Grand Lodge of Germany, at Berlin, and if his acts in political life are to be governed by the sentiments which he then and there enunciated, the people whose destinies will, in all human probability, be guided by him at no distant day, may rest satisfied. It is safe to assume that the address was not gotten up merely to gain popularity, inasmuch as the proceedings of Masonic lodges, particularly in Germany, are never given to the public. The ideas advanced by the Crown Prince in his address are the more remarkable, as the Grand Lodge of Germany is proverbially the most conservative of the three occupying, to-day, the same position in every respect, which it occupied a century ago. Other Grand Lodges have long ago disregarded the idea that all and everything pertaining to the history, principles, laws, and regulations of Masonry must be carefully concealed from the eye of the public. And there is now almost nothing, if we expect the ritual, but what is accessible to him who desires to investigate it. The result of these investigations is readily perceived in this country, particularly in the immense increase of lodges and members, and the fear is not unfrequently expressed by Masons that the great danger which now threatens the Fraternity is a too-great popularity.

The Grand Lodge of Germany, at Berlin, is not, as might be inferred from its title, the Grand Lodge of the whole of Germany, but simply one of the three co-ordinate bodies which the Prussian Government permit in its dominions. The ritual practised by this Grand Lodge is the so-called "Swedish System," and differs in many essentials from that practised by other Masonic bodies. It was brought from Sweden to Berlin by Von Zinnerdorf, in 1776. According to this system, there is an independent Inner Council or Directory, which guides and controls the affairs of the Grand Lodge. It was but the day previous to the delivery of the Crown Prince's address that the Grand Master addressed the Grand Lodge in a most orthodox strain, closely adhering to the traditions which, he said, had been brought to them a century previous from Sweden. And when the Crown Prince, who is Grand Master of the Order in Prussia, made known his progressive ideas, it is said that some of the more conservative gentlemen were so much overcome by the heresies of his Royal Highness, that they have not recovered from the effect to the present day. Without, however, inquiring into the truth of this report, it is nevertheless certain that the address has created quite an excitement in the Masonic circles of Germany. It is of great length, and is as remarkable for the bold positions it assumes as for its favour and liberality; the latter evidently the result of conviction. There is no doubt that the Masonic Fraternity will find it as interesting as that of Germany found it startling, and we regret that we are compelled to limit ourselves to a short synopsis of it.

After an appropriate introduction, the Crown Prince remarked that the three Grand Lodges of Prussia were alike near to him, and that according to his convictions there exists but one Masonry, represented in all systems, through different forms only. Explaining why Masonry conveys ideas by symbols, he said that it was possible that they may be variously interpreted, as the traditions of the Order have been handed down through various channels. The past century was not wanting in violent struggles between

the different systems, but the present time witnesses a different state of affairs, of which the representatives of the various systems present were the living witnesses. He entreated the brethren present to hold firmly to the unity of Masonry, and admonished them that each should divest himself of the belief that he alone was in possession of the whole truth and the only correct form for the same: that whilst they prided themselves in possessing the most correct interpretations, they should not fail to solve the true problem of the royal art, and be influenced by the teachings of the Order to practise its precepts in life. There is no value, he said, in the name of "brother," if the struggle for superiority leads to the discarding of brotherly sentiments. He warned the brethren against the danger of considering the trivial and unessential the main object of Freemasonry. He said that the Grand Lodge of Germany has been misjudged and assailed, because its rites, history and regulations were not understood, and asked if something could not be done to enable larger circles to form a correct judgment. He advised the publication of the history, origin and development of the Grand Lodge, and urged that body to break through the wall of historical secrecy. He ordered a document to be read, heretofore kept secret, to-wit: the charter of the Grand Lodge obtained by Von Zinnerdorf. The necessity of a revision of the ritual was alluded to, and it was acknowledged that the historical criticism of the day had become a power, from which even the most sacred traditions can no longer escape. That power, he declared, was making demands upon the Order which could no longer be refused. Satisfactory proof of historical traditions is demanded, and he acknowledged that the requirements of the present time would have to be complied with. Investigation has been commenced, and would be followed to as satisfactory conclusion. If the traditions were confirmed, doubts would disappear; and if anything should prove to be untenable, love of truth would give them courage to sacrifice it.

He also demanded a simplification of lodge life, but did not desire reforms at the expense of those old customs which still possess and can diffuse vitality. "Shall the decayed and superfluous," he asked, "be permitted to smother that which is good and possesses vitality? If we permit this, it will be our fault that many brethren will never penetrate to the substance; that some will turn away reluctantly or in derision, while others will use the Order as a means of gratifying selfishness and vanity; so that it will become morally corrupted, instead of morally elevated." "Let us beware," he said, "that by a too obstinate adherence to old customs, of which we have grown fond, we do not become blind to the necessities of the present, whilst the age progresses with tremendous strides."

He cautioned the brethren, however, not to proceed indiscreetly, but to see that the Order by its rites and regulations, morally ennobled its members; for if it did not effect that, their labors, in spite of the richness of the symbolisms and explanations, would become a useless waste of time and strength, and degenerate into empty phrases and a barren plaything. He directed particular attention to the necessity of imparting sufficient information to the brethren of the lowest degree to enable them to understand what was offered to them. He did not wish it to be understood, however, that the rites and symbolic acts should be thrown together promiscuously, or that Entered Apprentices should be promoted to Mastership before the proper time; but that a proper understanding should be obtained from the beginning, of what is new and strange to them. The acts and symbols of the Order should warm their hearts, incite their thoughts, and strengthen the conception of the present time, the indispensable condition for which is a proper understanding. "Let us discard the fear," he said, "that we are doing wrong when we transfer from the teachings of the higher degrees into the lower all that fructifies the latter. It is the best use we can make of these higher degrees; for, in our time, the St. John's Lodge is the chief object in Freemasonry, and therefore of the highest importance."

He thought it would be unnecessary to defend himself against the suspicion that he wished to use Masonry for purposes foreign to it upon principle; he harboured the hope—and that hope kept his interest in the Order alive—that by its quiet labour it would stimulate a healthful moral life in the people, which it would do most successfully if the germ of its spirit was extended to the largest circles. *All knowledge in Masonry*: he said; *was contained in the first degree*, and if this truth became a reality, it would remove the suspicion that the higher degrees taught anything but St. John's Masonry. He requested the brethren to examine his views without prejudice, to move fearlessly and perseveringly with discretion and forbearance, and he assured them that he would faithfully support them in the important undertaking. "The closing century," he said, "has left us imperfections; the coming century will at its close point out the imperfections of our own labours. But let us hope that it will acknowledge that we have honestly tried to act in the sense of those ancestors who deserve the name of 'the wise,' and in accordance with the spirit of our time have given the Order that form which is suitable to its noble aims, and which can be valued by the present generation, and will result in its prosperity."—*Buffalo Courier*.

#### THE ROYAL BANK OF IRELAND.

The thirty-fifth annual meeting of the proprietors of the Royal Bank of Ireland was held on the 27th ult., at the Bank House, Foster-place. There was a large attendance of shareholders.

Valentine O'Brien O'Connor, Esq., presided.

Mr. John North, Secretary, read the advertisement convening the meeting.

The directors' report, which was published in our last, and which recommends a dividend at the rate of 12 per cent. per annum, was taken as granted.

The Chairman then moved the adoption of the report. He said: Gentlemen, in moving the adoption of the report and accounts, I have to congratulate you on the Royal Bank being able to pay a dividend of £12 per cent. Considering the very low rate of interest, this must be deemed very satisfactory. Few banks are doing better. We have discounted over £5,900,000 of bills, and made no bad debts this year. I am happy to say that our branches are succeeding, and that new accounts are continually opening. I would urge upon our shareholders to assist us by getting their friends to do their business with our bank. This, with the advancing rate of interest, will add much to our prosperity. As the report is so comprehensive, I need not trouble you with any more details. We have to regret the loss of our valued friend, Mr. Callwell. By his death, and by the retirement of our much esteemed friend Mr. Findlater, two vacancies have occurred on our board. We have been fortunate in getting the High Sheriff, Mr. Parker, and Mr. Drummond, to take their places; two more efficient gentlemen to act as directors, could not be found. I conclude by saying that we are much indebted to our managing director, our secretary, and officers, for their great attention and care, which is the cause of our success.

Mr. Archibald McComas, in seconding the adoption of the report, said it was extremely gratifying to find that notwithstanding recent monetary crises, they were able now to give a dividend of 12 per cent. per annum. It was really a thing that they could not have expected, but yet under the excellent management that was adopted he could almost express no wonder. (Hear, hear.) With regard to the death of Mr. Callwell, he should say it had left a great blank in their board. He was a gentleman well known to the commercial community. He had his (Mr. McComas's) confidence for many years, and as years rolled on he esteemed him all the more: A more honourable man he never knew. He had had many very heavy transactions with him, and from all their dealings the utmost satisfaction resulted. As to Mr. Findlater, he was a gentleman well known to them all. None could excel him in high-mindedness and honour, and his vacating his seat on the board was a matter to be deeply regretted. (Hear, hear.) Under all the circumstances he thought if it had not been for the gentlemen who had presented themselves as directors in the room of these other gentlemen, he was almost going to say they might feel somewhat despondent. But he would not say despondent, because there was no room for despondency as regarded the management of their property. (Hear, hear.) He saw with pleasure the new names presented, and he hoped the institution would go on prosperous and prospering. (Hear, hear.)

Mr. Thomas Dockrell said he had a sort of conditional amendment to propose. He was aware

that at this time of the year a great many shareholders were anxious to have the dividends paid with a view to meeting their September rents. The amendment he would propose was that "the report be not received unless the directors undertake that all future accounts furnished be audited and properly certified." The directors could deal with that, perhaps, without eliciting any expression of opinion from him.

The Chairman: Our customers would not approve of such a course as that. They would not like to see their accounts gone into by any body of gentlemen outside. (Hear, hear.) They are satisfied with the directors, and would not wish their business to be made known to gentlemen outside. (Hear, hear.)

Mr. Dockwell said if that was the case, it became his duty to express his feelings to the meeting on the subject. The chairman and directors might rest assured that he had the highest respect for them, and it was not his intention to say one word against them. They were all thoroughly deserving of the very high positions which they occupied. They were a body of gentlemen of whom any shareholders ought to be proud—(hear, hear)—but yet the best body of men might be lead astray, and might hold different views from the shareholders regarding the management. He had known the late Mr. Callwell for many years, and always found him a straightforward, upright, and honourable gentleman. As to Mr. Findlater, his name was a guarantee to any society. (Hear, hear.) His liberality all classes and creeds had access to, and he had raised testimonials by his generosity and kindness that would be handed down to posterity, and convey to them his munificence and liberality. (Hear, hear.) The Chairman was aware that in their place there were equally excellent gentlemen as directors, but if from time to time the board was weighed in the balance and found wanting; if their directors were, as he esteemed them, all first-class and of high mercantile reputation, the greater would be the loss of the shareholders to lose them by any dispensation of Providence. Who could tell but it would be some young fellow like himself (Mr. Dockrell)—(a laugh)—with all the giddiness of youth, that might be led into juvenile indulgence, that would be elected to fill the place of the first director if anything happened? It was to guard against such a surprise he was anxious. The property of the shareholders was all there, and the responsibility of the directors was very great. He need not tell them that in an Unlimited Liability Company the responsibility was very great; and therefore the shareholders should avail themselves of every safeguard in their power. He knew not what the articles of association were—whether it was mandatory or permissive to have an audit—but he would assume there was a share of common sense used in the framing of them. The chairman's predecessor had said that he did not know why the shareholders should not have an audit if they wished, and it was for the meeting now to decide what was the value of their report at present. If he litigated 2s. 6d. of a claim for dividend before any Petty Sessions Court in the country, there was not a magistrate who would give an award without a declaration. Suppose he produced the report as evidence of his claim, he did not say a magistrate would give him the hint the Connaughtman got to go down stairs, but he would put him out of court, and tell him the document was valueless—that it was not audited, and could not be relied upon. There was not a shareholder in the room that day who could tell that minute whether it was from capital or revenue they were to be paid the dividend. They had the directors' words for it, it was true, and there was no one more anxious to rely on that than he was; but yet the fact remained, they did not know whether it was from capital or revenue it came. A noticeable example of that had occurred at the Midland Railway, where money was borrowed to pay a dividend of 5 per cent, when the company was in the greatest misery. If that was done before, it might be gone again elsewhere, but far be it from him to say it would be done in their bank. However, to guard against it, they ought to have an audit. He would venture to put forward these opinions now, and he thought he would be assisted by the shareholders. The chairman had started an objection that some of the depositors or customers at the bank would be apt to leave in case there was an audit; but he (Mr. Dockrell) thought that that was far from being a right argument.

The Chairman: I beg your pardon; what I meant to convey was that those who send their bills here to be discounted would not like to have outsiders acquainted with their business, and of course an auditor's business would be to look into all accounts, and a long time it would take them to do so.

Mr. Dockrell said that secrecy was observed in all banks. He had an account in the Bank and his son had another, and neither of them could find out what was to the other's credit unless they told each other. Why could not auditors be bound to secrecy? Even suppose customers left the Bank,

where would they go but to other banks? and they were auditors in the whole of them.

The Chairman: Only in one.

Mr. Dockrell though there was more than one. At the last meeting Judge Little had put a question to the directors which appeared to be important, and nothing could be more satisfactory than the answer of the directors. They not only gave an account of that Bank, but also of the Scotch banks and their statistics. He assumed from that that the board would have no difficulty in answering a question that he now wished to put—what did the branches cost, and what did they make above it? As to the policy of having those branches here and there, he dissented from it, and they should consider whether it would be better to continue them or not. He would not detain the meeting longer, but would beg to propose the amendment, whether it was seconded or not, to test the shareholders in reference to the question he raised.

Judge Little said that before the amendment would be put he would explain what Mr. Dockrell had alluded to. At the last meeting several shareholders said the expenditure of the bank was larger in their judgment than it ought to be. He intimated that view to the managing director, and informed him that it would be desirable that he should be prepared on the next occasion with a statement to satisfy the shareholders on that point. Now, it was not exactly a fair way, he took it, to ask what might be the direct expenditure of the branches, because the branches were new—they were only gatherers, as it were, for the great stream. What he would now wish to ask was, relatively what was their expenditure compared with the expenditure of other banks with regard to capital and business? That was the question, and that was the question put to him to ask on the last occasion of meeting by several gentlemen who were now present. With reference to the principal question before the meeting, he thought it was quite legitimate and quite expedient, where there was so much capital embarked, that there should be a ripple created on the surface where there was so much water, but it might only ripple to show the water was all the clearer underneath. (Hear, hear.) The appointment of auditors, he thought, would be an additional expense, but then the question came back—had they confidence in the directors? (Hear, hear.) If there was a shadow of suspicion on that point it would be the duty of any man to propound it. The gentlemen who constituted this board were well known to the public. They were gentlemen of position and capital, of practical ability and of great commercial experience. It might be if there was an infusion of somewhat a different element, it would give a certain satisfaction to some of the shareholders. It might be that some present were not satisfied, as they were not on the last occasion, that they had not a greater variety combined in the board; but for practical ability and commercial ability he thought no exception could be taken to the gentlemen of the board. (Hear, hear.) He did not see himself the propriety of appointing auditors, who were only two additional directors in reality if they went to that. (No, no.) They might have the name of auditors, but their duty would be to revise the operations of the directors, and the business from day to day. There would be no bill-discounter that would not come under their observation, and no account could be opened that was not submitted to them, and they passed their judgment not only on all the advances made to branches but on the business of the principal institution itself. (Hear, hear.)

Mr. Charles Copland, managing director, said he was happy to be able to answer the question that had been asked—the branches did pay and returned a profit. They were important additions, and not only created a new business for them but secured the old, for, in consequence of the competition that was going on, unless they had put out these feeders others banks would have done so, and drawn from them what they had now secured. It was a gratifying fact that during the last year the accounts were increased 160 odd, and within the last ten years they would be surprised to hear the accounts had increased 1,100. In 1861 the current accounts were 2,590; in 1871 they are 3,660, and the increase of 160 has taken place within the last twelve months. (Hear, hear.) With respect to the inquiry in reference to the expenditure, he had taken pains to ascertain, as far as possible, the expenditure of the bank. He should remark that other banks did not give the full details they did in their report. Of course that was a matter entirely for their own consideration, but comparing their expenditure with that of those banks that gave details, he found the satisfactory result that the Royal was 6 per cent., compared with 7, 8, and 10 per cent. of other establishments. (Hear, hear.) He did not like to mention names, for that would be invidious, but any gentleman who took the trouble of examining such accounts of expenditure as were published would see that the Royal Bank was decidedly and considerably under other similar establishments.

With respect to having auditors, that was a question he could not enter upon—it was entirely for the shareholders.

Mr. Dockrell then stated that as his amendment had not been seconded, he was quite satisfied that his opinions were not acquiesced in by the other shareholders. He would, therefore, withdraw the amendment.

The Chairman then put the original motion for the adoption of the report and accounts, which was passed unanimously.

Mr. Taylor proposed that Mr. Valentine O'Brien O'Connor, retiring director, be re-elected.

The motion was seconded and adopted.

Mr. Findlater proposed that Mr. Alexander Parker, High Sheriff, be elected director.

Mr. O'Brien seconded the motion, which was also adopted.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### "FREEMASONRY AND JUDAISM."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In replying to Bro. Carpenter's letter at page 570, I desire that it be kept in mind that we are "Freemasons," and that, as such, it matters not whether we be Jew or Turk, Hindoo or Christian, Unitarian or Trinitarian; all are alike to Freemasonry, and justice to itself demands that within its pale all be put upon the level—agreeing to differ, and differing to agree. Consequently, while the Christian reader of THE FREEMASON may state what his views are (as does J. W. C., at page 587), it is only fair to allow any non-Christian, Mahomedan, or Hindoo reader to come forward and state his. To return to Bro. Carpenter, however. We have all seen that for many weeks back he has been giving his views upon the above subject, and in doing so he has not only made it apparent that he considers the Bible to be emphatically *The Book* and infallible, but he has also supported the idea that Christianity, as given out by him, is *The Religion*. Now, I am aware that many brethren think otherwise, and that instead of the Bible being infallible, it is full of mistakes, and one version full of mistranslations; while, also, many fables have crept into it, marring the beauty of its other noble features. As to Bro. Carpenter's explanations and assumptions, upon many things, they seem to be rather gratuitous. He looks upon the latter portion of the xlv. chapter of Isaiah as a prophecy, written by Isaiah long long before the Babylonish captivity, and therefore miraculous, or supernatural; but where is his proof for such an extraordinary idea? He does not bring forward the shadow of a substantial proof to support it; while as to its being a song of thanksgiving, not only does its own contents, or the internal evidence, show this, but such an idea is quite natural and in accordance with all the circumstances of the case, and although Bro. Carpenter may tell us that Isaiah was its author, yet Renan and others tell us he was not, and, independent of them, looking to the whole circumstances of the case, it appears to me that, allowing Isaiah to have died a considerable time before the Babylonish captivity took place, then he no more wrote this "song" referred to than I did. It was, however, written by a kindred spirit, probably in order to stimulate the Jews during the going on of some of the transactions recorded in Ezra, and being so written it was afterwards incorporated with Isaiah.

It appears to me to be with Bro. Carpenter just as it has been with myself, viz., we have both been taking far too many of our ideas, in connection with the Bible, upon trust. That is to say, that instead of examining it in an impartial and thoroughly independent manner, we have altogether been guided, hitherto, by our early training and belief, thus getting only a one-sided view. Now that is wrong, for that shows that our belief in the Bible as a better book than the Vedas or the Koran is simply, in great measure, owing to the mere accident of birth or parentage. This is little credit to either of us, and leaves the possibility of our being wrong quite open. For years after joining the Masonic fraternity I believed, generally speaking, in the popular ideas of its history, rise, and progress, but no sooner



did I begin to examine into these thoroughly. than I was obliged to throw them up; and as it was with Masonic ideas in 1868, so has it been in religious matters in 1871. Investigation into, and thought upon both has led me up to departure from the popular ideas. And there is, surely, nothing unmanly or unmasonic in admitting we are wiser to-day than we were yesterday. If otherwise, how could progress be possible? I begin to fear that we have been far too conceited—looking down upon every other nation and belief as far beneath our own, while, all the time, we were utterly unaware of the “beam” of credulity and superstition which lay within our own eye.

Bro. Carpenter has been pointing to the so-called “prophesies”\* in the Bible as proving that God had, some-how, a much closer and different connection with the descendants of Abraham than He had with any other nation, but that is all imagination. All peoples were equally the children of God, and had a common interest and share in His bounty. And what we perceive in the national struggles which we read about in the Bible and elsewhere, is simply the working out of that great law of the struggle for existence. When a nation was young, strong, and moral, then we see it rising and spreading forth its branches; but when it became degenerate, immoral, and effete, then its days were numbered. And all this in agreement with those natural laws which T.G.A.O.T.U. has established, the descendants of Abraham being subject to their operation, just as other nations. The idea of there being anything special or miraculous in their case above that of others is simply a dream, and as to their being the especial custodians of God’s only revelation, that also is a mistake, for many of the doctrines, &c., contained in the Bible existed, and were taught elsewhere, before the Jewish writers had even got the length of engrossing them.

The Bible, as we now have it, is simply, in great measure, a mere collection of Hebrew pamphlets, full of interpolations and alterations upon the works of the original authors. It is also simply a Jewish literary production, and, as such, liable to exactly the same criticism as the literary productions of any other people, while the “inspiration” contained in it is just the same as that found in Shakespeare, Luther, Milton, Newton, Scott, Watt, or Gladstone. God is just about as much present, and in a similar manner, in the minds of some of our nineteenth-century philosophers, inventors, and statesmen, as ever he was to Abraham, Moses, or even Jesus. It may require long, calm, and perhaps even special consideration to see, feel, and understand this properly; but when it is so felt and understood, then the hand of God in history, instead of seeming remote and partial, as narrow and sectarian views so often make it, is known to be very near, as also very omnipresent. As to Bro. Carpenter’s idea about the Anglo-Saxons, or the inhabitants of the British Isles being the descendants of the ten tribes of Israel, I would simply ask: Are we, or are we not, of the Semitic race? If we are not—as I believe we are not—then all Bro. Carpenter’s assumptions and deductions fall at once to the ground. It requires more than resemblance in some points here and there to constitute *relationship*. All nations and peoples have, and must have, many things in common. They have many common feelings, failings, wants, and aspirations—so it is nothing wonderful to find *resemblances* among them. A like cause being favourable also to the production of a similar effect, I would be more inclined to consider England as possessing traces of Phœnician connection than of Israelitic, as the former probably traded to England for tin. I fear it would be taking up too much of your space to say much more; but at page 436, where Bro. Carpenter tells us that the Israelites reckoned from “evening to morning,” that is a

\* Looking upon the ancient “prophets” principally as the foretellers of coming events, is apt to mislead. They were the teachers, leaders, or sages of the people, and often possessed the far-seeing genius which is the gift of all great minds. They knew, of course, that a certain cause would produce a certain effect, just as our own nineteenth-century philosophers or sages do, but the former were no more able than the latter to enter into particulars.

mistake, as Lev. xxiii. 32 says, from “even unto even.” At page 484, he writes “Holy Spirit,” as a Trinitarian would do, and on same page he speaks of Israel’s “Christianization.” Now, I am not aware that Israel has ever been Christianized as yet, or is ever likely to be. In fact, from the statements of some of the leading thinkers of the day, Christianity, or Protestantism, has made little or no progress for many years, while others feel that some great change is coming over it. The world is progressing, and what does not agree with that progression will just be left behind. Many of the doctrines of Jesus\* will find their realization in the hearts and walk of men for ages yet to come; but that is different from the existence of a certain system of Christianity. As to Abraham and his seed (p. 499) being specially “chosen of God,” that is simply the old narrow-minded fallacy over again; while the remarks about colonies at page 531 only show how Darwin’s idea of “the struggle for existence” is carried out in practice—the weaker race going to the wall. Then (page 544) before saying too much about “ancient superstitions,” it might be better to look within and see if there be no modern or extant superstitions amongst ourselves? And as to stating, page 548, that “England has inoculated all nations with her civilisations, intelligence, and tastes,” that, taking it for granted, is only the old thing over again, for Rome did so before her, Greece before Rome, and Egypt before either. And in how many things, even in the Christian beliefs, are there based upon Egyptian or Indian ideas? More, in how many points also are these beliefs different from the Mosaic, Davidic, or Jobite ideas? And we must not forget who “inoculated” England in the sixteenth century, nor who, in some things, is also inoculating her now in the 19th. Even in Freemasonry we find that, although England gave Germany its Freemasonry, the best “History of Freemasonry” yet published is the work of a German. Thus showing a system of “give and take” at work. To return to the Israelites, we are told that the old Jew, while believing in God as T.G.A.O.T.U., had no belief in resurrection, or the immortality of the soul, yet this, although opposed to both Pagan and Christian ideas, is probably what a union between science and Monotheism is now again pointing to; for, what we have considered to be the “soul” is possibly simply human consciousness, or the conscious acting of the human brain, it being with man, just as with other animals, a mere matter of cause and effect—as, so long as the brain is in working order, just so long is the “soul” able to think, or does the thinking power exist in the man or animal. Such a view of matters may be novel to many, but the great point with us all ought to be, not mere dreams or longings, but the *truth*. The love of virtue for its own sake ought to be more our loadstone, not merely the hope of a supposed heaven, or that great lever of imposition, the fear of a highly-coloured and imaginary hell. The path of duty therefore lies in working while it is called to-day, or as Ecclesiastes ix. 10 has it, “Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.” If the foregoing remarks are true, and it is possible that, on the whole, they may be, then their effect ought to be to lead us all the more strongly and faithfully to support those grand principles of our noble Order—Brotherly Love, Relief, and Truth.

I am sincerely and fraternally yours,  
W. P. BUCHAN.

Glasgow, Sept. 23, 1871.

\* There is no nobler gem in the crown of any philosopher or thinker than Jesus’ parable of the Prodigal Son, while even Hope itself can point to no better human beacon.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—For the information of the Craft in general, may I request you to state, in your next impression, *whose* duty it is to *prove* a stranger visiting a lodge under the E.C.?

Your Subscriber from the first,  
TAURUS.

Reports of Masonic Meetings.

THE CRAFT.

*Lion and Lamb Lodge, No. 192.*—The first regular meeting for the season of this old and excellent lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 5th instant. Bro. George Kenning, W.M., P.G.D. Middlesex, occupied the chair, fully supported by all his officers, as follow: Brothers J. J. Harris, S.W.; F. Trott, J.W.; W. Goodyer, P.M., Treas.; J. G. Marsh, P.M., P.G.P. Middlesex, Sec.; Geo. Abbott, S.D.; A. J. Dickinson, J.D.; Geo. Newman, I.G.; and Thos. Cohu, D.C. The following P.M.’s and brethren were also present: Bros. E. Roberts, I.P.M.; E. King, P.M.; W. Elliott, T. Fisher, S. Edwards, H. Davis, Geo. Parker, R. E. Bright, B. Marsland, R. G. Dixon, S. Haynes, J. Mayo, T. Gardner, Chas. Cann, A. C. Payne, E. Taylor, J. Kent, Chas. Arkill, W. Donne, A. J. Garnett, A. F. Iselton, Chas. Hopkins, G. T. Smith, W. R. Baker, and E. Jones. The lodge was opened in the first degree, and the minutes of the last meeting were read and confirmed. The lodge was then opened in the second degree, and Bros. Cotter and Ramsey, being present and having proved their proficiency, were passed to the degree of F.C. The lodge having been resumed in the first degree, the ballot was taken for the following gentlemen for initiation, viz., Mr. Richard George Putnam, Mr. Joseph Cook, and Mr. W. R. King, and declared to be unanimous in their favour. The two first-named gentlemen being present, were accordingly initiated into the Order. The work of the chair throughout was performed by the W.M. (Bro. Kenning) in a most efficient manner. Several matters of business having been disposed of, the lodge was closed in due form and adjourned. The brethren then repaired to a most sumptuous banquet, provided in Bro. Spencer’s usual good style, which was ably presided over by the W.M., Bro. Kenning, who did ample justice in proposing the usual loyal and Masonic toasts, which were agreeably interspersed by some very excellent songs from many of the brethren, the Tyler’s Toast at last bringing a very enjoyable meeting to a close. The visitors present were Bros. Col. M. T. Fielden, Chas. Lacey (P.M. 174), W. J. Miller (P.M. 766), W. Figis (Vitruvian), G. H. Reuter (879), and Thos. A. Taylor (206).

THE Right Honorable the Earl of Talbot and Shrewsbury, R.W. Prov. G.M. of Staffordshire, has consented to preside at the anniversary festival of the Royal Masonic Institution for Boys in March, 1872.

A PARAGRAPH which has obtained currency, stating that the Prince of Wales will visit the Freemasons’ meeting at Norwich, is now said to be incorrect. His Royal Highness, who is a member of the lodge held at King’s Lynn, is expected to be present at the meeting of the Prov. Grand Lodge of Norfolk, which will be held this year at King’s Lynn, at the end of the present month or the beginning of November, but the date will be fixed to suit the convenience of the Prince.

THE Burdett-Coutts Lodge of Freemasons, which was lately presented with a Bible by Lady Burdett-Coutts, has paid a compliment to Colonel Francis Burdett, on the expiration of his year of office as the first Worshipful Master of the lodge. The badge which has been presented to him by the officers and brethren of the lodge is an elaborately-designed and highly-finished jewel of gold of 18 carats, manufactured by Mr. George Kenning, of Little Britain. Its design is shown in our illustration.—*Illustrated London News*, Oct. 7.

THE following matter stands over:—“The Philosophy of Freemasonry;” “The State of Masonry in England from the Earliest Traditions to the Norman Conquest;” “The Fair Sex and Adoptive Masonry;” “The Morals of Masonry;” “The Royal Order of Scotland;” a letter from Heidelberg; Knights Templar Review at Baltimore; “Israelitish Origin of the Saxon Race;” Reports of Prov. Grand Lodges for Derbyshire and Cumberland and Westmorland; The Discoveries at Jerusalem; Interesting Discovery at the old Jewish Synagogue in Birmingham; Notes and Queries; Correspondence; Reports of Lodges 531, 1302, and 1330, Chapters 169 and 1086; &c.

BREAKFAST.—EPPS’S COCOA.—GRATEFUL AND COMFORTING.—“By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors’ bills.”—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—“JAMES EPPS & Co., Homœopathic Chemists, London.” Also, makers of Epps’s Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

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## Births, Marriages, and Deaths.

## BIRTH.

AMOS.—On August 22nd, at Callao, Peru, the wife of Henry C. Amos, Esq., of a son (still-born).

## Answers to Correspondents.

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

We have received a copy of a Lecture by Bro. the Rev. P. H. Newnham, Prov. Grand Chaplain, Dorset, and purpose making some extracts therefrom next week.

THE RITE OF MEMPHIS.—We have received a letter from a brother, signing himself "Sincerity," who denies the accuracy of a statement which we inserted last week respecting the Rite. He maintains that "Memphis" is recognised by the Grand Orient of France, although Bro. Thevenot, Grand Secretary of that body, has officially denied the recognition. We shall be glad to learn that the characters of Bro. Seymour and other heads of the Rite in America are as unsullied as "Sincerity" affirms—but this is beside the question as it stands. The point for us, as well as for all loyal English Masons, to consider is simply this: that the Rite of Memphis is the only so-called Masonic Rite which has incurred the denunciation of the Grand Lodge of England, and until that censure and prohibition be removed, we can neither support the Rite nor counsel any English brother, who has a respect for his obligation, to join or encourage it.

## The Freemason,

SATURDAY, OCTOBER 14, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## A CONTRAST.

WE have frequently had occasion to refer to the splendid organisation of American Masonic bodies, and have even incurred the

wrath of certain quidnuncs at home for the outspoken manner in which we have awarded the palm in this respect to our Transatlantic brethren. Fortunately the tidings of Lord Ripon's Masonic reception at Washington so strongly corroborated the estimate we had formed, that thoughtful English Masons are beginning to inquire whether our English system is all-perfection? whether the want of cohesion—nay, the ill-disguised hostility unhappily existing—between some of the branches of English Freemasonry, is worthy of our ancient reputation and renown, or consistent with the progressive tendencies of the age? In no other Grand Lodge in the world, save our own, would a man of shady antecedents—a man actually under the ban of suspension from two such widely-acknowledged Masonic Orders as the Knights Templar and the Ancient and Accepted Rite; in no other Masonic body, we repeat, would such a man have been allowed to pour forth, as far as the limited extent of his capacity would admit, a tirade of abuse and vituperation against influential Masonic degrees and respectable brethren. Yet, unhappily, it is too true that this disgusting exhibition took place at the last Quarterly Communication of the Grand Lodge of England.

Let us consider the case. For many years past a fair proportion of the gentlemen who receive the Craft and Royal Arch degrees in this country have entered what are here termed the "unrecognised" Orders, which, with the exception of the Mark Degree, are Christian in their traditions and ceremonials. So far from those unrecognised degrees being antagonistic to the Craft, they absolutely depend upon it for membership, and rise or fall with its fortunes. Nor do we find that the authorities of Grand Lodge, in former days, looked with a jealous eye upon the progress of the chivalric degrees. On the contrary, it is well-authenticated that some of these degrees were worked in England over eighty years ago, under charters expressly granted to the then Grand Treasurer, Bro. James Heseltine, the Grand Secretary, Bro. William White, and a clerk in the office of Grand Lodge, Bro. George William Sweetimbourg. Nor were the executive officials at that period the only representatives of the Grand Lodge of England in the "unrecognised" degrees, for even such mighty dignitaries as the Royal Grand Masters patronized the knightly assemblies, and promulgated Rosicrucian and Templar mysteries. The Duke of Sussex ate the forbidden fruit—his Secretary, William Henry White, son of the above-mentioned White, nibbled at it under his Royal Master's sanction, and even for some time after the Mason prince had been gathered to his fathers.

Now, these are facts which cannot be gainsayed, denied, glossed over, or erased from the page of our Masonic history; and, being facts, they make us blush for the intolerance which some—let us hope an insignificant minority—of the English Craft express towards their brethren of the so-

termed "higher grades." Far otherwise is it in the United States of America. There, where Masonry, like the light of Heaven, is found in every village, and spreads its canopy over every State—there, where our Institution has made unparalleled progress, is to be found, not only the greatest development of Templar Masonry, but the utmost good feeling and brotherly love, between all who "profess and call themselves" Masons.

The moment is opportune for comparison, inasmuch as the Knights Templar of the United States have just held their triennial Grand Encampment at Baltimore. How were they greeted by their brother Masons? Let Grand Master Latrobe's words sufficiently testify:

"In the name of the Ancient Free and Accepted Masons of Maryland, I bid you welcome to the State. As Grand Master of the Masons here, I place our Temple at your disposal. Not myself a member of your Order, I still know that, to become a Templar, one must *first* be a Mason; and in executing the office with which I have now been honoured, I feel that I am greeting Masons not less than Templars with words of kindness and regard."

Is not the feeling which dictated this welcome more in harmony with true Masonic principle than the narrow-mindedness which would have said to the Templars: "Away, pollute not our Temple with your presence—we do not acknowledge you as part of the great Masonic family; ye are as lepers—unclean and abhorrent to the sight of a true blue Mason!" Is it not better to evoke fraternal sentiments like those expressed in response by the Grand Commander, Sir Knight William Gardner Sewall?

"Your warm and fraternal greeting is most gratefully received by the Grand Encampment of the United States, and by the Knights Templar of the Union assembled in your city. As Templars, we recognise the Institution of Ancient Craft Masons as the foundation-stone upon which we have erected our Christian Temple. If this foundation is insecure, or uncertain, or if it should be withdrawn from beneath the structure, the Temple of Knighthood, which now safely and securely rests upon it, would topple over, and be buried in a general ruin. Your words of welcome cheer us. They show the deep sympathy which exists, and which, it is claimed, has existed for centuries, between the great Fraternity of Freemasonry and the Order which we represent. We have come up here from all the States, from the district and from the territories, not only as knights of our illustrious Order, but as citizens of the Republic, having a common interest in the perpetuity of our institutions of government, and in the preservation of a Union which, we trust, will be perpetual."

Now, the moral of all this may be gathered in a few sentences. As we intimated, some weeks since, when writing upon the introduction of the Cryptic Rite into England, there is really no specific recognition of the Royal Arch, the Knights Templar, or any other Masonic organization, by any of the Symbolic Grand Lodges in America. The degrees beyond Master Mason are known to be part and parcel of the system, and there the knowledge of the Craft Grand Body ends. But, in consequence of the friendly, the fraternal attitude of the Grand Lodges, all the other bodies support blue or symbolic Masonry with the

utmost zeal and affection. Suspend or expel a Master Mason, and forthwith a similar ostracism is decreed in the other grades to which he may belong. The work of the several degrees is carried on under the same roof in very many instances, and, in fact, provision is made in all the large Masonic Halls for the accommodation of the knightly orders. This is as it should be, and the time has surely arrived when, without seeking positive recognition, or sacrificing one jot of the independence which is their heritage, the heads of the unacknowledged degrees now worked in England might come to some understanding upon the subject with the heads of the Craft. It must be thoroughly settled that a brother who chooses to join any knightly order, such as the Red Cross or the Templar, or any rite or degree, like the Mark or the Rose Croix, is not to be subjected to the periodical paroxysms of rage of any bedlamerite who may choose to run amuck, like a hog in armour, against extraneous degrees, and to pour the torrent of his foul, though imbecile, anathemas upon the heads of honourable men. With such a Mason as the Earl of Carnarvon in the front, we shall look for a speedy solution of this problem, and we trust that the solution will be found to be in consonance with the toleration—not to say the mutual good feeling and amity—which should ever sway the minds of good men and true.

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

How many Past Master Masons are necessary to form a Past Master's Lodge, from the third degree, to impart the O.B. of Past Master, and instal him Master of it?

W. J.

[Three must be present.—ED. F.]

**THE ROYAL ORDER OF SCOTLAND.**

The letter by Bro. Hay, at page 614, is such a capital joke that comment upon it is not only unnecessary, but would be simply superfluous. I therefore content myself with thanking him for the trouble he has taken in recording the result of his *very valuable antiquarian and authentic researches!*

X. Y. Z.

The Freemasons, sprung originally from the wandering Masons of Como, in Lombardy, who visited town after town where their services were required, this confederation of *Magistri Comacini* did, in time, as work failed in their own country, visit other lands. Houses, or lodges, were established for their reception or aid, much as at the present day exist among the German travelling apprentices, only that, in a great measure, monasteries were their head-quarters and homes. As their expertness became known, their assistance was more widely sought, and few buildings of importance arose in the twelfth century which they had not assisted in constructing. The clergy were wealthy, the nobles generous, and the people zealous; so much so, that Hughes, Bishop of Rouen, writing in the year 1145, informs us that the inhabitants of Chartres were generally employed in casting materials for the construction of the cathedral at their own

expense; but skilled workmen were scarce, and it was from this society of Masons that the principal workmen were obtained. At the close of the thirteenth century, Edwin von Steinbach, the architect of Strasburg Cathedral, was elected head of the Freemasons in Germany, and was granted extensive privileges by the Emperor and the Pope. In the fifteenth century, Masonic Lodges existed in Alsace and Germany, which appear to have been regular schools for architecture and sculpture. In 1452, Dotzinger, of Strasburg, formed all the scattered German lodges into a national association; and in 1459 a general council was held at Ratisbon, where the rules of the society were definitely arranged, and the architects to Strasburg Cathedral chosen as perpetual Grand Masters. The extent and power of this German association was very great, but as the power of Freemasons rose with the rise of Gothic architecture, so with its fall they fell, and little now remains of them but a name.—*Digby Wyatt.*

**THE FOOTSTEPS OF MASONRY;**  
OR,  
*Freemasonry in relation to Authentic History.*

BY BRO. W. VINER BEDOLFE, M.D., S.D. 1329,  
*Hon. Sec. Sphinx Lodge of Instruction.*

Having been appointed S.D. in a Masonic lodge, and accepted the office of Hon. Secretary to a lodge of instruction, it has happened that brethren who I have conducted through their initiation have asked me for some concise information as to the origin and history of the Fraternity into which they had entered. With the view of being better enabled to reply to them, and for my own satisfaction, for I confess I knew little about it, I set to work to study the subject, and soon found myself possessed of a small collection of notes, gradually amassed, as the result. Hoping they may serve as a point of origin which others may develop more fully, I ask the favour of a few pages in THE FREEMASON.

I address them more particularly to my brethren initiated during the past year in the Sphinx Lodge, and to the younger members of the Sphinx Lodge of Instruction, with the hope that, unitedly, we may better work for the strengthening and supporting of that glorious fabric, founded on Brotherly Love, Relief, and Truth, which our predecessors, through long and varied vicissitudes, have handed down to us. For whatever modifications and additions it may have undergone, I believe it still (as when our royal founder first issued his edicts from his Curule chair) to be instinct, in the words of Shelley, with life, hope truth, and love:

"Life may change, but it may fly not;  
Hope may vanish, but can die not;  
Truth be veiled, but still it burneth;  
Love repulsed, yet it returneth;"

and Masonry is still unchanged.

The few chapters which I purpose publishing are not penned in any dogmatical spirit, but should be considered only as contributions towards the elucidation of the *history of Freemasonry—an endeavour to trace its footsteps along the pathway of time.*

In looking through the Masonic journals, and in general conversation with Freemasons, nothing is more evident than the vague ideas formed of its authenticity and antiquity. In fact, some persons, only looking at evidence within their own reach, believe it a mere modern invention, dating from the time of its so-called resuscitation in 1817. Others, again, peep about buried stones, relics of wild Indian tribes, to solve the mystery,

as if technical Freemasonry had its origin before the confusion of tongues, in pre-historic, or even geological eras.

But modern science, in inquiring into the history or properties of the subject of its investigation, does not content itself with external evidence; it examines the elements and materials which compose it, and logically deduces the conclusion. For as in a "cavern of bones," even of extinct animals, by taking the fragments and referring each to that epoch or era to which scientific experience demonstrates it to belong, so must be taken each remaining fragment of Freemasonry, and each remaining fragment be referred to its historic relations.

Let us, then, enquire—

Firstly. What eras the fragment to which our researches should be directed belong.

Secondly. What is the exact position each holds in relation to authentic history.

The eras to which the fragments belong may be thus arranged (but in order not to prejudge the question, I will leave the nomenclature in blank):—

- (A) The Ancient . . . . . period, in connection with
  - (a) Its municipal institutions.
  - (b) Its pagan institutions.
  - (c) Its philosophical institutions.
- (B) The latter . . . . . period, when . . . . . ideas present themselves.
- (C) The . . . . . period, when . . . . . traditions become added.
- (D) Its diffusion in the middle ages in western Europe, and its connection with modern ideas.

The consideration of its literature may also present an interesting subject.

The character and era of its kingly founder.

An eminent Mason, Bro. John Thomas, says, "It is my opinion that the present Freemasonry springs from an operative association," and a settled conviction from one so versed in our traditions, and who has so long meditated upon the subject, may, for practical purposes, be reasoned upon as a fact.

Professor Huxley remarks that, "Art is the elder sister of Science, and reached her maturity whilst Science was still in her leading-strings." In Freemasonry, both were evidently included, for it is difficult to determine the exact point where science begins and art ends in its composition.

Hence there is no doubt that in its higher degrees it has a relation to science and philosophy, and that our present Lectures are the analogue of some ancient moral and scientific teaching, whilst the first, or lower, degree was operative.

I think, then, we may take it for granted that it originated (and such, also, is the generally received opinion) in an architecturo-masonic association, or corporation; precisely, indeed, as our traditional history indicates.

That this association, or corporation, commenced in 1717, or even any modern era, as some seem to think, may at once be dismissed from consideration; for although Professor Owen asserts, in scientific language, that living beings arise whenever two sheets (of matter) come together, yet our common sense tells us that organized societies like ours are not the result of chance, but must have had an adequate origin and long infancy for their full but gradual development.

We must therefore look to antiquity.

We may now enquire—

Firstly. At what age Institutions governed like our own, well known and recognised as existing in ancient times, were founded.

Secondly. Are there any institutions which were founded at that epoch still in existence?

The answer is:—

- 1. That institutions founded at the epoch here



alluded to, and long cherished by the people amongst whom they were founded, still rule the world.

2. That customs founded at this same epoch, after various wanderings, have come down to our day.

In the next paper we will endeavour to illustrate and prove our argument.

#### THE FREEMASONS' LIFE-BOAT COMMITTEE.

The object for which this Committee was formed having been attained, a final meeting was held at the Railway Tavern, London-street, E.C., on the 5th inst. Bro. A. E. Harris occupied the chair. There were present: Bros. S. Davis (Hon. Treas.), E. Gottheil (Hon. Sec.), Mortlock, Emmett, Dairy, C. C. Taylor, and Gillard.

The minutes of the last meeting were read and confirmed.

The Hon. Secretary then submitted the following financial statement:—

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Printing, &c. ... ..	1	4	6
Sundry expenses incidental to the launch of the boat ... ..	1	15	0
	£432	13	6
Balance in the hands of Bro. S. Davis ...	16	9	6
	£449	3	0

The balance (£16 9s. 6d.) will be held by Bro. Davis, and handed over to the Treasurer of the committee which is now in process of being formed for the purpose of maintaining the life-boat.

Several of the members of the late committee have intimated their intention of giving their services to the new movement, and a meeting has been arranged to take place on a Tuesday during this month for the purpose of constituting the new committee, elect Chairman, Treasurer, and Secretary, frame by-laws, &c.

The business of the evening having been completed, the Chairman was about to close the proceedings, when

Bro. Mortlock said, that before separating, he wished to propose a vote of thanks to Brothers Harris, Davis and Gottheil, for their services. This was seconded by Bro. Emmett, and carried *nem. con.*

Bro. Harris then formally dissolved the committee, and the brethren separated with mutual congratulations that their labours have so successfully terminated.

#### CONSECRATION of the ROYAL ALBERT CHAPTER, No. 907.

The ceremony of consecrating this chapter took place on Wednesday, the 4th inst., at the White Hart Tavern, Abchurch-lane, Cannon-street, Comp. J. Brett, G.D.C., being the consecrating officer. After the ceremony, Comp. J. Smith was installed as Z., Comp. J. Farnfield as H., and Comp. the Rev. — Vaughan as J.

Comps. J. Brett, W. Watson, and J. Terry received votes of thanks and honorary memberships for their services in the consecration and installation ceremonies. Several members of Lodge 907 were proposed for exaltation on the 25th inst. On the business being concluded, the companions adjourned to banquet.

There were present during the evening, besides those named, Comps. W. Farnfield (P.Z. 5), W. Platt (P.Z. 19), W. Bilby (who officiated as Org.), T. Allsopp (25), F. Walters, E. Harris, W. Smeed, T. W. White, &c.

BOOTS of the Period at BLAKEY'S, Lime-street Liverpool (under the Alexandra Theatre).—[Advt.

#### PROVINCIAL GRAND LODGE OF WEST LANCASHIRE.

This large and important province held its annual meeting, by command of Sir Thomas George Fermor-Hesketh, Bart., M.P., R.W.P.G.M., at the Adelphi Hotel, Liverpool, on Wednesday, the 4th instant. For years the brethren within the West Lancashire province have increased both in numbers and influence, and a striking proof of this progress was afforded at this annual gathering. The attendance was by far the largest which has yet taken place, and the proceedings were unusually animated and interesting. The zeal and earnestness of the brethren were proved by the fact that the whole of the fifty-six lodges embraced in this division of the extensive province were represented, with three exceptions—the absentees being lodges Nos. 178, Wigan, for the second time; 950, Fleetwood; and 986, Croston—upon whom the usual penalties were imposed. The brethren numbered about 400, and in more than one instance the local lodges were represented by nearly twenty brethren. It was expected the Craft lodge would be opened about eleven o'clock, but fully an hour had elapsed after that time before the business of the day was commenced and the brethren had taken their seats.

Amongst the Masonic *notabilia* of the Grand and Provincial Grand Lodges present during the day were the following:—Bros. Sir Thomas George Fermor-Hesketh, Bart., M.P., R.W.P.G.M.; Lord Skelmersdale, W.D.P.G.M.; Hon. E. A. Stanley, P.S.G.W.; Brabner, as P.J.G.W.; Hamer, P.G.S.; White, P.J.G.D.; Alpass, P.G. Sec.; Wylie, P.G. Reg.; Ibbes, P.G.S.B.; Pickering, P.G. Purs.; Robert Wylie, P.G. Dir. of Cers.; Broadbridge, Rowson, Fowler, Johnson, and Sharrock, P.G. Stewards; Busher, P.G.S.B. of Eng.; Moore, G.S.B. of Eng.; Mott, P.P.G.S.D.; Bowes, P.P.G. Reg. Cumberland and Westmorland; Barker, P.G.T. of E.L.; Mawdsley, P.P.G. Reg.; Armstrong, P.P.J.G.D.; Laidlaw, P.P.G. Supt. of Works; Sherlock, P.P.G.R.; J. H. Johnston, P.P.G.S. Cheshire, W.M. 1350; F. Binckes, P.G.S.O. of Eng.; and W. A. Bowler, P.P.G.S.D. of Essex. Amongst the principals from the different lodges were: Bros. G. Turner, P.M. 86 and 823; J. Kelllett Smith, P.M. 249 and 1094; J. R. Goepel, P.M. 155 and 823; J. B. Robinson, P.M. 1013; Henry James, W.M. 203; Thos. Clarke, P.M. 594; W. Doyle, W.M. 724; W. Crane, P.M. 249 and 1299; T. Ashmore, P.M. 823; D. W. Winstanley, W.M. 1094; T. A. Lowe, P.M. 1013; H. Pearson, P.M. 594; Edwin Hughes, S.W. 249; R. Washington, 1094; Joseph Wood, 1094; T. K. Hughes, W.M. 1013; S. Lewis, S.W. 1013; J. Kenyon, J.W. 1013; Pickup, 1094; R. Denson, S.W. 1094; Brown, 241; J. Seller, W.M. 220; S. Haynes, P.M. 823; W. Richardson, W.M. 148; W. Woods, W.M. 1258; D. W. Finney, P.M. 148 and 1250; Jackson, 124; J. Pelham, W.M. 292; J. Platt, P.M. 613 and 1313; J. Holland, S.W. 823; J. Sillitoe, W.M. 605; J. C. Lunt, W.M. 1086; J. Banning, W.M. 343; J. Healing, P.M. 1264; R. Jones, W.M. 220; H. Nelson, W.M. 673; T. Clark, P.M. 673; E. Shaw, W.M. 680; C. H. Hill, W.M. 724; H. Pearson, W.M. 249; J. Lloyd, J.D. 249; E. T. Gee, W.M. 1021; M. Mawson, Sec. 1013; J. Pemberton, 249 and P.M. 1264; T. Dodgson, W.M. 995; W. Cottrell, S.D. 823; S. Cookson, P.M. 1182; R. Brown, J.D. 241; W. Archer, P.M. 1086; P. Pinnington, P.M. 249; H. Williams, P.M. 249 and 1264; J. W. Baker, W.M. 241; E. M. Sheldon, P.M. 1094; W. Hughes, W.M.

1013; J. Cobham, P.M. 241; R. H. D. Johnson, P.M. 1094; T. H. Hustwick, J.W. 292; G. R. Smith, Sec. 216; and J. B. Mackenzie, 349.

The Craft Lodge was opened in the first and raised to the third degree—Bros. Stoddart, No. 32, being W.M.; Richardson, 148, S.W.; James, 203, J.W.; R. Jones, 220, S.D.; and Baker, 241, J.D. After the lapse of some time, the Provincial Grand Officers entered the lodge-room and were received in due form and with appropriate music. The throne was then taken by the P.G.M., who proceeded at once to open his lodge with proper ceremonial and solemn prayer. "Behold how good" (an anthem of rare merit, by Bro. J. Skeaf, P.G.O., and well adapted for Masonic and other purposes, as it is arranged for male voices) was next sung by Bros. Haswell, Busfield, Evans, J. Jones, and T. J. Hughes, after which the business of the Grand Lodge was proceeded with.

The minutes of the preceding meeting and of the Committee of the Fund of Benevolence were read by the P.G. Sec., and unanimously confirmed.

Bro. Hamer, P.G. Treas., then presented his accounts, and stated that the balance now amounted to £1135 7s. 9d., of which £1000 was invested in the bank, and £135 7s. 9d. remained in his hands, which he should be happy to hand over to his successor as soon as he was appointed.

In accordance with previous notice, Bro. Hamer now resigned the position of P.G. Treasurer.

A vote of thanks was accorded to Bro. Hamer for the impartiality and integrity which had been shown by him during the many years he had held that office.

The lodge then proceeded to the election of P.G. Treas., and, after considerable discussion, a vote was taken, when Bro. Armstrong was declared duly elected P.G.T., and he briefly returned thanks for the honour conferred upon him.

It was agreed that the sum of twenty guineas be voted for the purpose of forming a nucleus for the presentation of a testimonial to Bro. Hamer, which might be added to by members of the Grand Lodge.

The R.W.P.G.M. next proceeded to invest the following Grand Officers for the ensuing year: Bros. the Rt. Hon. Lord Skelmersdale, W.D.P.G.M.; the Hon. F. Stanley, as P.G.S.W.; T. Wilson, P.G.J.W.; Rev. J. F. Goggin, P.G. Chap.; Thomas Wylie, P.G. Reg.; H. S. Alpass, P.G. Sec.; Robert Wylie, P.S.G.D.; James Pickering, P.J.G.D.; B. W. Rowson, P.G. Supt. of Works; G. Broadbridge, P.G.D.C.; J. W. J. Fowler, P.G.A.D.C.; R. Sharrock, P.G.S.B.; J. Skeaf, P.G. Org.; J. Boxendale, P.G. Purs.; Dr. Mercer Johnson, Captain of the Stewards; R. Robinson, J. W. Baker, G. De La Parelle, W. Doyle, J. Cocker, Stewards; W. Ball, G. Tyler; and P. Ball, A.G. Tyler.

The P.G. Sec. (Bro. Alpass) read the annual report, in which he congratulated the brethren on the progress and prosperity of Freemasonry in the province during the past year, which had been very satisfactory.

The report was unanimously confirmed.

Lord Skelmersdale, in accordance with his previously expressed intention, formally presented a set of very handsome silver consecration vessels, designed by Bro. Wylie, and executed by Messrs. Elkington.

Bro. R. H. D. Johnson said, as the brethren were doubtless aware, a Masonic lifeboat had recently been purchased and placed on a dangerous part of the coast, and the committee were now very anxious that sufficient funds should be procured for the maintenance of that lifeboat. The

Grand Lodge had given £50 for that purpose, and as a member of the committee he now asked the P.G. Lodge to aid in the same noble undertaking.

It was unanimously agreed that £20 be given for the maintenance of the lifeboat.

Bro. G. Turner said a new Masonic hall was about to be erected in the town, and as it was highly desirable that it should be made worthy of the province—at all events, worthy of Liverpool—and as funds were required for the purpose, he proposed that the sum of £250 be granted from the funds of the P.G. Lodge.

Bro. Healing seconded the motion.

Bro. Alpass thought it hardly worthy of the Masons in Liverpool that they should ask their country brethren to assist them in the erection of a new hall.

Bro. J. B. Robinson pointed out that half of the lodges—or nearly the half of the lodges—in the province met in Liverpool, and therefore he considered the motion a perfectly proper one.

Bro. Cobham said he desired to repudiate any sympathy with the motion which had just been made.

Several country brethren spoke strongly against the grant, and Bro. Turner subsequently withdrew his motion.

Bro. T. Wylie moved, and Bro. Mott seconded, a proposition, which was agreed to, that the sum of £30 be given to the old men and women's Institution in London, in order that the P.G. Treas., P.G.S.D., and P.G.J.D. might be made Life Governors.

The Grand Lodge was next resolved into a Court of Governors of the West Lancashire Masonic Educational Institution, when Bro. A. C. Mott, P.P.G.S.D. and P.P.G.S.W., Hon. Sec., read the minutes of the meetings during the year, and presented the report, which showed a very considerable increase of the funds of the Institution.

After the transaction of some business, the Provincial Grand Lodge was resumed, and afterwards closed in proper form.

#### THE BANQUET

took place in the evening in the splendid hall of the hotel, and about 130 brethren sat down, under the presidency of the R.W.P.G.M., who was supported on each side by a goodly array of his officers. The banquet was of a high-class character, and admirably served, thanks to the care and attention of Bro. Rudd, manager of the hotel, and the arrangements were carried out with much success by Bros. Broadbridge, P.G.D.C., Dr. M. Johnson, S.G.S., and his willing coadjutors. After refreshment,

The R.W.P.G.M. gave, in happy terms, the toasts of "The Queen," and "Bro. H.R.H. the Prince of Wales, M.W.P.G.M., the Princess of Wales, and the other members of the Royal Family."

Bro. the Hon. F. Stanley proposed "The Army, Navy, Militia, and Volunteers," which was responded to by Bro. Major Wilson. In the course of a lengthy speech, he referred to the efficiency and devotion of the volunteers, and spoke adversely of the provisions of the Army Regulation Bill, as likely to bring forward men who would be neither followed nor respected.

The combined toasts of "The Earl de Grey and Ripon, M.W.G.M.," and "The Earl of Carnarvon, M.W.D.G.M., and the other Officers of the Grand Lodge," were given by Sir Thomas Hesketh, who spoke of the invariable kindness, courtesy, and attention he had received from the G.M. in all his dealings with him. Very able assistance was rendered by Lord Carnarvon and the Grand Officers, upon whose zeal and application depended the welfare of the

Masonic body at large. At no time had Masonic interests been in better hands than now, and it would be difficult to find gentlemen who were more able and willing to discharge their duties.

The toast was responded to by Bro. Moore, G.S.B., who said the executive officers discharged their duties with zeal and ability, and the honorary officers attended the Grand Lodge with exemplary regularity. As a proof of his earnestness, he stated that he had probably travelled 4,500 miles to attend the duties of the Grand Lodge, and he hoped in future to be able to show the same devotion. (Applause.)

Bro. Major Wilson, P.G.J.W., then proposed the toast of "Lieutenant-Colonel Sir Thomas George Fermor-Hesketh, Bart., M.P., R.W.P.G.M.," and characterised it as the most important on the list. Their P.G.M., he said, deserved the love and esteem of every Mason in Lancashire, and referred to the immense amount of time he devoted to the interests of Masonry. They also respected him as their representative in Parliament, as he stood up manfully for Queen, Church, and State. (Hisses.) They did not want Republicanism; they must have a man who would stand up for their Constitution, especially in these days, when it was so often assailed. (Renewed expressions of disapprobation.) They must know how dangerous it was to tamper with the Constitution of the country, and when they found such a man as Sir Thomas—

Bro. Morgan: I must protest against this. This is not a political meeting, and these subjects ought to be discussed here.

The R.W.P.G.M.: I am sure Bro. Wilson will confine himself to the business of the meeting.

Bro. Wilson, in a few additional sentences, submitted the toast, which was received with great cordiality.

The R.W.P.G.M., in reply, said he highly esteemed the way in which the toast had been received, and he could only regret that two or three of the brethren had felt aggrieved at some remarks which had fallen from Major Wilson, who, he was sure, had no intention of wounding the feelings of any one. He (Sir Thomas) had always endeavoured to promote the welfare and extension of Masonry, without reference to party or creed, and without the slightest political bias. So long as the province of West Lancashire remained under his guidance—and he trusted it would remain so as long as he lived—(great cheering)—the great object of his mind would be to do his duty to the best of his ability.

"Lord Skelmersdale, W.D.P.G.M., and the P.G. Wardens" (proposed by the P.G.M.), was responded to by Bro. the Hon. F. Stanley, P.G.S.W., in the unavoidable absence of Lord Skelmersdale.

The remaining toasts on the list were "The Provincial Grand Masters of the Adjoining provinces," given by the P.G.J.W.; "The Provincial Grand Officers, Past and Present," given in a lengthy speech by Bro. F. Binckes, and acknowledged by Bro. Armstrong, P.P.J.G.D., the newly-elected P.G. Treas., who, in referring to the contest of that day, said he freed those who had proposed and supported the other candidates from any personal antagonism to him; "The W. L. Masonic Educational Institution," proposed by the P.S.G.W., and acknowledged by Bro. Brabner, P.P.S.G.W., hon. solicitor to the Institution; "The Worshipful Masters of the lodges in the Province," given by Bro. Alpass, P.G. Sec., who referred with satisfaction to the fact that not a single complaint had been made during the year as to the working of any of

the lodges. Bro. J. Skeaf, W.M. 216 and P.G.O., responded. The toast of "The P.G.O., the Musical Brethren, and the P.G. Stewards," proposed by Bro. R. Wylie, was acknowledged by Bros. Dr. Johnson, S.G.S., and Jones, P.M., "The Ladies," and "All Poor and Distressed Masons," were the remaining toasts.

The musical part of the evening's proceedings was of a specially interesting character, thanks to the excellent arrangements of Bro. J. Skeaf, P.G.O., assisted by Bros. Haswell, Busfield, Evans, D. Jones, P.M., J. Jones, T. J. Hughes, and Armstrong, P.P.J.G.D. and P.G. Treas.

#### PROVINCIAL GRAND LODGE OF STAFFORDSHIRE.

The annual Grand Lodge of Free and Accepted Masons for the province of Staffordshire was held in the Shire Hall, Stafford, on Tuesday. The attendance of brethren was more than ordinarily numerous, nearly 300 being present—the principal cause of this large gathering being the installation as Right Worshipful Grand Master of the province of the Right Hon. the Earl of Shrewsbury, who had been recently nominated to that distinguished position by the Marquis of Ripon, Grand Master of England.

The Provincial Grand Lodge was opened in the Grand Jury Room, about one o'clock, the Right Worshipful Bro. George Singleton Tudor, 236, Deputy-Provincial Grand Master, presiding. He was supported by the R.W.P.P.G.M. Lieut.-Colonel Vernon, the R.W.P.P.D.G.M. Foster Gough, LL.D.; the Rev. P.G. Chaplain J. Westbury, the Rev. P.P.G. Chaplain James Downes, Bro. W. Masefield, P.P.S.G.W. of Worcestershire, &c. The minutes of the last Prov. Grand Lodge were read by Bro. Cartwright, the P.G. Secretary, and the statement of accounts by Bro. W. Howells, the P.G. Treasurer, and adopted. Letters of apology were read from the Most Noble the Marquis of Ripon, Lord Combermere, Bro. Vine, the P.G. Treasurer of Worcestershire, and several other brethren.

Before vacating the presidential chair, which the D.P.G.M. has for several years filled to the entire satisfaction of his brethren, he feelingly acknowledged the kindness he had invariably received, and expressed the gratification he felt in giving way for their Grand Master nominate, the Earl of Shrewsbury, who, judging from what he had seen of him, would be largely instrumental in furthering Freemasonry in the province.

The R.W.P.P.G.M. Lieutenant-Colonel Vernon, who had been deputed by the Marquis of Ripon to perform the installation, in the absence of the D.G.M., the Earl of Carnarvon, then directed the R.W. Bro. George S. Tudor, the R.W. Bro. Foster Gough, several P.G. Masters, and four Stewards, to form a deputation to introduce the Grand Master nominate, who was received by the brethren standing, and saluted Masonically. The installation then took place, and the noble Earl was invested with the insignia of office, and subsequently took his seat in the chair of King Solomon, prayed being offered by the P.P.G. Chaplain, James Downes.

The noble Earl, who was again Masonically saluted, then thanked the brethren of the province for their cordial acceptance of himself on the nomination of the Grand Master of England. He could assure all present that he had not taken the office without considerable thought, and he would

endeavour, with their assistance, and under the direction of the great Architect of the Universe, to perform its onerous duties efficiently. He had already received from the Masters of lodges in the province very kind congratulations, and he intended to visit every lodge as the commencement of his duties, and to take an early opportunity of working himself up as a Master of a lodge. They would excuse him if he said what they wanted throughout the province was uniformity of action, so that when the P.G.M. visited a lodge he might find the working in each to be similar. He should seek the assistance of the Deputy Grand Master and of others, who took an interest in Masonry; and he could not conclude without expressing how much he was indebted to the Deputy Grand Master for the assistance he had rendered him. From the admirable manner in which the D.G.M. had performed the duties of the province, he (the P.G.M.) had wished him on that occasion to nominate the officers, but as he declined to do so, he should himself act on the Deputy Grand Master's recommendation in their appointment.

The R.W.P.G. Master then proceeded to the appointment of his officers, whom he invested with their respective collars and jewels, accompanying each with some felicitous remark indicative of the duty he would have to discharge. They were as follows: The Right Worshipful Bro. George Singleton Tudor, Deputy Provincial Grand Master; Senior Grand Warden P.M. Edwin Yates, 482; Junior Grand Warden, P.M. George Sargeant, 418; Grand Chaplain, the Rev. J. Westbury, 418; Assistant Grand Chaplain, the Rev. Thomas Henry, 347; Grand Registrar, W.M. J. Pilling, 726; Provincial Grand Secretary, P.P.S.G.W. William Cartwright, 460; Senior Grand Deacon, P.M. Robert Robinson, 624; Junior Grand Deacon, P.M. Wm. Bayless, 539; Superintendent of Works, M.P. Alfred Caddick, 662; Director of Ceremonies, P.M. Samuel Hill, 546; Assistant Director of Ceremonies, P.M. Wm. Allen, 966; Prov. Grand Sword Bearer, P.M. Wm. Bindley, 1060; Grand Organist, P.M. B. Barlow, 966; Grand Pursivant, P.M. John Warner, 460; Grand Standard Bearer, P.M. John Myatt, 98. On the nomination of the R.W.P.P.D.G. Master, Bro. Foster Gough, seconded by the R.W.P.P.D.G. Master, Lieut.-Colonel Vernon, P.P.S.G.W. Bro. William Howells, 347, was re-appointed Grand Treasurer, and P.M. H. Baggaley, 460, was re-appointed Tyler for the 35th time.

Amongst the brethren present, in addition to those already named, were Earl Ferrers, 779, P.G.J.W., Leicestershire; Frederick Binckes, P.G.S., of the Stewards Lodge of England, and Secretary of the Royal Masonic Institution for Boys; B. Brookes, P.M., Stourbridge, P.P.J.G.W.; Bro. Barstowe, P.M., P.P.G.S.W.; Bro. Westwood, P.M., P.P.G.J.W.; Tansley Witt, W.M. 173; a guest of the Earl of Shrewsbury; Chas. Matthews, 582, P.P.G.M.; Thomas Bragg, 74, P.P.G.S.D. Warwickshire; E. L. Bullock, 482, P.P.G.J.W.; George Spilsbury, P.M. 726, P.P.G.J.W.; Dr. J. D. Hewson, P.M. 726, P.P.G.J.D.; J. L. Warren, P.M. 726, P.P.G.R.; John Bodenham, 726, P.P.G.S.D.; H. Woodhouse, T. 726; F. A. Harrison, 1163, P.P.G.S.W.; James Rodgers, 418, P.P.G.J.D.; C. Newnham, 419, 526, P.P.G.S.W.; Henry Parker, 451, P.P.G.J.W.; Richard Mayger, 624, P.P.G.R.; Thomas Sneyd, 539, P.P.G.J.D.; J. Beaumont Piercy, 473, P.P.G.S. of Works; John Pursall, 1163, P.P.G.S.W.; S. Fenn, 473, P.P.G.S.W.; Charles Turner, P.M. 418, P.P.G.S.D.; W. R. Blair, P.M. 546, P.P.G.J.D.; C. F. Newman, P.M. 797, P.P.G.S.D.; Alfred Glover, 546, 460, P.P.G.S.W.; James F. Wileman, 546, P.P.G.J.D.; Charles Howard King, 460, P.P.G.J.D.; Wm.

Hargreaves, 460, P.P.G.S.W.; Clement Marsh, P.M., W.M. 460; Rev. R. Lomas Lowe, 726, P.P.G.C. Vancouver; George Baker, 451, P.P.G.S.W.; John Baker, 966, P.P.G.J.D.; J. S. Barber 1039, 794, P.P.G.R.; W. H. Folker, 451, P.P.G.R.; John Burrell, 546, P.P.A.D.C.; Ralph Dean, 98, P.P.G.A.D.C.; George Cooper, 456, P.P.G.P.; George Sargeant, 418, P.P.G.R.; W. H. Hales, P.M. 418, P.P.G.A.C.D.; Samuel Hyslop, P.M. 460, P.P.G.P.; G. M. Waring, W.M. 347, P.P.G.D.C.; S. Gibson, jun., 966, P.P.G.A.D.C.; Edwin Shargool, M.P. 726, P.P.G.O.; Thomas Mason, 460, P.P.G.O.; Edward Baguley, 419, P.P.G.P.; John Storer, P.M. 726, P.P.G.S.B.; W. Dibb, P.M. 726, P.P.G.S.B.; John Twiss, P.M. 480, P.P.G.O., Cheshire; G. Barlow, 533, P.G.O., Cheshire; Rev. W. Westall, 281, P.P.G.S.; E. A. Schuth, 482, P.P.G.S.B.; G. Blanshuall, 347, P.P.G.P.; J. Webberley, P.M. 546, P.P.G.P.; W. Shaw, 726, P.G.S.; F. Greatrex, 726, P.G.S.; George W. Hodgkinson, 726, P.G.S.; Sam. Yates, 726, P.G.S.; A. F. Whittome, 726, P.G.S.; H. Fairhead, 726, P.G.S.; E. T. Fernie, 726, P.G.S.; J. C. M'Clean, 1039, P.P.G.S.; W. Elkington, P.M. and T., 1039; Fred. Crabb, 1039; T. W. Crabb, J.D. 1039; John Warner, P.M. 469, 673; Charles Hickson, S. 460; George Barclay, I.G. 460; Thos. Bedmore, 439; Henry Bailey, I.G. 408; Edward Tildesley, P.M. 419; W. Allen, P.M. 966; J. C. Ball, P.M. 966; Lyons Wright, P.M. 419; Edwin Yates, P.M. 482; J. W. Whittome, P.M. 482; James Rider, W.M. 966; J. P. Denson, J.D. 966; G. Allen Smith, J.W. 966; James A. Deane, 966; John Barlow, 966; H. J. Johnson, 966; Thomas Tonkinson, W.M. 451; H. Smith, W.M. 1246; Chas. Round, P.M. 347; Thomas Stanford, S.W. 347; Thomas Powell, S.D. 347; James Senior, S.W. 726; Thomas Moore, S.D. 726; F. Dukes, S.W. 726; J. C. Marson, J.D. 726; J. T. Cox, S. 726; W. G. Gray, 726; M. Lewis Brown, 726; R. F. Stone, 726; Richard Heath, 726; J. C. Daniel, P.M. 418; Thomas Taylor, W.M. 418; Thos. Palmer, 418; John Beach, 347; Brabazon Wood Ellis, 451; Warwick Savage, S.W. 451; Taylor H. Tomkinson, J.W. 451; John Broomhall, P.M. 460; J. Walker, 460; H. Hyatt, 460; John Marshall, S.D. 460; W. Whitehouse, S.D. 347; W. M. Flewker, P.M. 526; Henry Lovatt, 526; G. Davids, 482; W. H. Darden, 347; Joseph Round, 347; J. Wilson 347; Charles E. Underhill, 347; Augustus Duckworth, 460; Adam Durant, 460; T. V. Cook, 419; W. H. Hayward, S.W. 887; Henry Stainsburgh, 1180; W. M. Glover, I.G. 419; T. B. Higginson, 419; Stephen J. Walker, S.W. 419; Joseph Plant, J.D. 419; R. H. Lowe, 419; H. Langman, 419; Thomas Hallows, S.W. 966; George Chell, 966; S. Nicklin, 347; Simeon Round, 543; J. T. Smith, 98; J. Prior, 1060; Richard Haynes, 460; J. Myatt, P.M. 98; J. H. Meredith, S.W. 624; Thomas Beach, 347; Thomas Harvey, C. 347; Benjamin Miller, 347; Richard Sudbury, 726; James Taylor, S.W. 696; Arthur Beddoe, I.G. 699; Thomas Hitchen, W.M. 696; Thomas Turner, 546; Frederick Mather, J.W. 696; W. Bayliss, P.M. 539; Richard Tooth, S.D. 637; T. Whittles, P.M. 966; T. H. Griffiths, 546; Jas. M. Darwin, 546; W. Bindley, P.M. 1060; P. Hodgson, 966; W. Bentley, S.D. 98; A. G. Irwin, S.W. 546; C. A. Pearce, 941; G. O. Cartwright, D.C. 560; J. Waterson, S.W. 482; T. Cook, jun., J.D. 1060; W. J. M'Neal, S.D. 546; T. Gilbert, J.W. 1016; S. Bennett, 98; W. C. Thomas, P.M. 539; W. R. Betteley, S.D. 482; W. H. Hammersley, I.G. 966; Samuel Hughes, 966, P.M. 726; J. G. Bakewell, W.M. 546; Benjamin Love, S.W. 539; Charles Drigg, W.M. 1037; Thomas Till, 546; J. Nixon, 546; H. Price, 482; S. Smith Dorsett, 539; T. Mount Humphries, 539; Thomas Rowley, 539; James Symons, W.M. 539; C. Bill, P.M. 539; F. S. Wright, W.M. 546; F. Garner, Tyler 347; W. Marshall, S.W. 1039; H. Burton, 1039; F. Turton, P.M. 526; James Hay, 456; W. Johnstone, 460; J. L. Gibbons, S.D. 1060; W. Footman, S.D. 353; R. Robinson, P.M. 624; John Upton, P.M. 624; E. Storey, W.M. 624; J. Barclay, 524; Arthur Barnes, 1039; John Owen, 1039; A. Shemmonds, 1039; Thomas Nicholls, 539; W. H. Poole, 482; F. Nicklin, 460; Arthur R.

Britten, P.M. 601; W. Colenso, T. 601; J. W. Thomas, P.M. 637; Jabez Smith, 637, 546; H. E. Morley, P.M. 637; R. Bindley, W.M. 1060; W. Snelson, S.W. 637; W. Jackson, J.W. 637; Thomas Brettell, S.W. 252; James Bunkle, 482; B. H. Brough, I.G. 546; C. B. Allerton, 546; James Norton, 1060; F. A. Ryles, W.M. 98; Thomas Redfern, S.W. 533; J. Jacobs, P.M. 482; H. G. Quilter, J.W. 1246; John Hutton, W.M. 1060, 473; James Rowley, 539; Joseph Waterhouse, 654; N. Noyce Sec., 726; T. L. Brough, P.S. 726; &c., &c.

Immediately after the appointment of officers, the Grand Lodge was adjourned, and the brethren, who were marshalled in proper order, walked in procession to St. Mary's Church, preceded by the P.G. Sword Bearer, the "Book of the Law" being carried, as usual, by four sons of Free and Accepted Masons. The noble edifice was filled throughout, and amongst the worshippers were the Countess of Shrewsbury and other members of his lordship's family. Prayers were read by the Rev. T. Henry, of St. Mark's Tipton, Assistant Grand Chaplain, and the Rev. Lomas Lowe, of Bradley; the first lesson by the Rev. W. Westall, of St. Paul's, Forebridge; and the second by the Rev. James Downes, of Stonnall, P.P.G.C. The sermon was preached by the Rev. J. Westbury, vicar of Hartshill, the P.G. Chaplain, from the 37th verse of the 37th Psalm, "Mark the perfect man, and behold the upright; for the end of that man is peace." It was described as an admirable discourse—brief, but full of weighty truth—entirely Masonic, whilst Christian duties were strongly enforced. Bro. Shargool, organist of St. Mary's, presided at the organ with its usual ability, and his selection was warmly commended by the noble P.G.M. at a subsequent part of the day. The collection amounted to £18 15s., and on the return of the brethren to the Grand Lodge this sum was made up to £21, and divided in the following manner:—To the rector of St. Mary's for the parochial schools, £5 5s.; to the Rev. J. Westbury for his schools at Hartshill, £5 5s.; and five guineas each to the funds of the Staffordshire General and North Staffordshire Infirmarys. These votes having been carried in the usual manner amongst Masons, and an acknowledgment offered by the Grand Master to the P.G. Chaplain for his sermon, the Grand Lodge was closed.

#### THE BANQUET.

was served at 4 o'clock in the Assembly Room of the Shire Hall, which had been tastefully decorated. The tables were admirably arranged for the convenience of the guests, 201 of whom were comfortably seated, the noble Earl, as R.W.P.G.M., occupying a seat in the centre, on the west side of the hall. The sumptuous character of the repast was considerably enhanced by a magnificent collection of choice fruits and flowers from the gardens of the noble President, which were arranged with much taste and to admirable advantage by Mr. Phipps, of Ingestre, his lordship's gardener. The dinner was served by Bro. James Senior, of the Swan and Vine Hotels, and it may be sufficient to say that every one was pleased and satisfied. His lordship was supported on the right by the R.W.D.G.M., Bro. Tudor, and the R.W.P.P.D.G.M., Dr. Foster Gough; and on the left by Bro. the Earl of Ferrers, and the R.W.P.P.G.M., Lieut.-Colonel Vernon, together with several of the principal past and present officers of the province. On the removal of the "creature comforts" which had been provided, *Non Nobis Dominie* was sung, Bros. Edmondson, of Stockport, and Dumville and Standen, of the Cathedral, Manchester; immediately after which the R.W.P.G. Master proposed "The health, the better health, of her Majesty the Queen," which was drunk standing, followed by the Masonic version of the National Anthem.



The R.W.P.G.M., the Earl of Shrewsbury, again rose and proposed "The health of P.G.M. his Royal Highness the Prince of Wales, the Princess of Wales, and the rest of the Royal Family." As regarded the Prince of Wales, his Royal Highness, he said, had proved himself a good Mason, while the Princess had endeared herself to every English heart. (The toast was very warmly received.)

The R.W.P.G.M., in proposing "The health of the M.W.G.M., the Marquis of Ripon," said he need hardly remind them as Masons that obedience and loyalty were due to the head of the Craft. They must all deeply regret the absence of the most noble and most worshipful Marquis, but knowing that a period of rest was necessary for him, as a member of the Government, after the long and arduous labours of the past Session, they would cordially excuse him. He had known the Marquis from childhood, and formed a cordial friendship with him, and the noble Marquis's nomination of him as their P.G.M. had caused him the greatest gratification. He believed that the M.W.G.M. was thoroughly permeated with the principles of Masonry—friendship, obedience, and fidelity—and the Craft ought to be indeed proud of having so eminent a man at their head. With the toast he would couple the name of the M.W.D.G.M. the Earl of Carnarvon, and the officers of Grand Lodge, including their respected brother, the R.W.P.P.G.M. Col. Vernon. (Loud applause.) The noble earl, he might say, was also a valued friend of his, and one of the proudest moments of his life was when he saw his patent bearing the signatures of his lordship and the Marquis of Ripon.

The toast was warmly drunk, and the R.W.P.P.G.M., Col. Vernon, on rising to respond, was received with enthusiastic cheering. He said the names of the M.W.G.M. and his Deputy were sacred, and no one could respond for them. On behalf of the officers of the Grand Lodge, he might say that no body of men were more anxious to perform their duties. Col. Vernon then proceeded, amid loud cheering, to propose "The health of the R.W.P.G.M., the Earl of Shrewsbury." They had all, he observed, seen how the P.G.M. worked the P.G.L. that day, and from his kindness of manner and his thorough grasp of detail, they must all have said to themselves, "Here is the man for us." (Hear, hear.) Before he became a Mason, their R.W. brother showed how thoroughly he was imbued with some of the best principles of the Craft—charity and philanthropy—and now that he had obtained high honours among them, his earnest desire was to prove himself worthy of them. (Applause.) The best interests of the Craft were now in good hands, and he trusted that their R.W.P.G.M. might long live to preside over them. (The toast was drunk with much enthusiasm.)

The R.W.P.G.M., the Earl of Shrewsbury, whose rising was the signal for a renewed burst of cheering, said he felt that that day was an important era in his existence. He had not accepted the responsible office of their P.G.M. without careful enquiry as to what were its duties, and whether with his other varied engagements he could efficiently discharge them. Having decided in the affirmative, he accepted, but with diffidence, the proud position which was offered him. In these days of work, if a man aspired to any commendation among his neighbours, he must be determined to live a life, not of pleasure and idleness, but of real hard work. (Hear, hear.) In the position he had by their kindness been placed, he trusted to be able to assist them in carrying out great and good works, and to show the world that Masonry was not a mere social club but a great power for good. (Loud applause.) He had made it his business to glance over the reports of many of their Masonic charities, and he believed that the Masonic School of Boys and that for Girls ranked among the grandest Institutions of the kingdom. (Renewed applause.) No community was so ready as Masons to stretch out a friendly hand to the widow and orphan, and he could not but regard as one of the safeguards of the Constitution of a free country like this, the existence of a society which, revering all that was

good and rejecting all that was bad, bound together its members in the ties of truth and fidelity. (Applause). After a few remarks on the importance of a feeling of unity between the various lodges, the P.G.M. went on to propose the health of the R.W.D.P.G.M., G. S. Tudor, of his services to the Craft he spoke in the highest terms, and who, he said, ought to have occupied the position which he (the P.G.M.) then held. From the moment, however, that he communicated with Bro. Tudor respecting his appointment, he had received nothing but the greatest kindness and courtesy, and the most valuable advice. Further alluding to a subject which he had mentioned in Grand Lodge, the R.W.P.G.M. reiterated his intention of visiting the various lodges, in company with the R.W.P.D.G.M., with the view of making himself thoroughly acquainted with the work of Masonry, and promoting uniformity of action. So far as lay with him, Masonry should not remain stagnant. (Loud applause). Alluding to the sermon preached at church by the P.G.C. Westbury, the R.W.P.G.M. observed that their rev. brother had said in twelve minutes what it would have taken some rev. gentlemen an hour to deliver. (Hear, hear.) In this brief but edifying and most true and honest discourse Bro. Westbury had fully set forth the principles of Masonry, and he should like to see the sermon in print, and a copy attached to the by-laws of every lodge. (Hear, hear.) (The health of the R.W.D.P.G.M. was then drunk with great cordiality.)

The R.W.P.D.G.M. Tudor, in acknowledging it, gave expression to the earnest desire to discharge his duties efficiently which had always actuated him, and his gratitude to them for their invariable kindness, and especially to P.G.S. Cartwright and the P.D.G.M.'s Dr. Gough and Dr. Burton for the invaluable advice they had from time to time given him.

Briefly, but happily, the P.D.G.M. then proposed the health of the P.P.G.M., Col. Vernon, under whose reign, he said, Freemasonry had flourished. Since then dark clouds had overshadowed them, but now they were scattered, and the sun was shining brightly upon them, but whether in adversity or prosperity, the Freemasons of Staffordshire would always entertain feelings of the greatest respect and regard for their R.W. Bro. Col. Vernon. (The toast was enthusiastically received.)

The R.W.P.P.G.M. Col. Vernon, in acknowledging the compliment, said they would allow him to say that he thought he deserved it. (Laughter and applause.) He had served the province faithfully and well, and their approbation was to him a full reward. He was glad to see that they had not forgotten the old man, and he could assure them that although he no longer lived among them, he still took the same honest and hearty interest in their welfare which he always did. (Loud applause.) He thought they would bear him witness that his rule, though firm, was not unkindly. (Hear, hear.) While it existed, he had as his right-hand men Bro. Ward, of Newcastle, Dr. Burton, and Dr. Gough, who rendered him invaluable assistance, and during his involuntary absences executed his orders with zeal and fidelity. It therefore gave him the greatest pleasure to propose their health. (Loud applause.)

The R.W.P.D.G.M., Dr. Foster Gough, in acknowledging the toast, assured the brethren that his partial retirement from the active duties of Masonry had been solely caused by the necessity of taking some relaxation, and that his desire to promote the best interests of the Craft continued as great as ever.

P.P.S.G.W. the P.G.S. Wm. Cartwright, in proposing the health of the P.G.C., J. Westbury, hoped that the happy brevity which had distinguished the rev. gentleman's sermon would be imitated by every minister of the Church of England. (Loud applause.)

P.G.C. Westbury briefly acknowledged the toast.

The R.W.D.P.G.M. Tudor proposed "The P.G.W. and Officers of P.G. Lodge," coupling with the toast the name of S.G.W. Bro. Yates, who, in acknowledging it, said the St. James's

Lodge, Handsworth, of which he was a member, had very properly viewed his nomination to the office of S.G.W. as an honour conferred upon them.

The R.W.G.M. the Earl of Shrewsbury proposed "The Visitors." He regretted the absence of several distinguished friends, who had been invited, but congratulated the company on the presence of Earl Ferrers, the G.M. of the Ivanhoe and Ashby-de-la-Zouch Lodge. He was sure that though one part of his noble friend's heart belonged to Leicestershire, the other belonged to Staffordshire. In addition to Earl Ferrers, the R.W.G.M. coupled with the toast the name of Bro. Witt, who, his lordship humorously stated, had been professionally engaged in auditing his accounts, and had enabled him to come to that banquet with a clear conscience.

Bro. Earl Ferrers and Bro. Witt briefly acknowledged the toast, the noble earl observing that though he was a Mason of Leicestershire he was proud to be a native of Staffordshire.

Bro. Bristow, of Worcester, also responded.

P.S. W. Yates proposed the health of the P.G.T. and the P.G.S., to the great value of whose services he bore warm testimony.

The toast was briefly acknowledged by P.G.T. Howells and P.G.S. Cartwright.

"The Masonic Charities" was given by P.J.W. G. Sargeant, and was acknowledged in an excellent speech by Bro. Binckes.

The R.W.D.P.G.M., Dr. Foster Gough, in a happy speech, proposed "The Ladies," which was acknowledged by Bro. J. C. Marson.

The R.W.P.G.M., the Earl of Shrewsbury, proposed "The Stewards," coupling with it the name of Bro. Joyce, to whose able services, he said, they were deeply indebted. His lordship also connected with the toast the name of Bro. Senior, of whose catering he deservedly spoke in high terms. At the same time he warmly thanked P.P.G.O. Shargool for the admirable manner in which he conducted the musical service at church.

Bro. Joyce having responded, Bro. Senior sang, in admirable style, "Beautiful Venice," and the Tyler's toast having been given by Wm. Dibb P.P.G.S.B., the brethren separated, after singing the National Anthem.

The musical performances were under the direction of Bro. Barlow, P.G. Organist, who was kindly assisted by Bro. Twiss, the W.P.P.G.O. of Cheshire.

## P o e t r y .

### L I G H T .

BY WILLIAM PITT PALMER.

[From the *Freemason*, St. Louis, U.S.A.]

[Pronounced by one of the most eminent critics in Europe to be the finest production of the same length in our language.]

From the quickened womb of the primal gloom,  
The sun rolled bleak and bare,  
Till I wove him a vest for his Ethiop breast,  
Of the threads of my golden hair:  
And when the broad tent of the firmament  
Arose on its airy bars,  
I pencilled the hue of the matchless blue  
And spangled it round the stars.

I painted the flowers of Eden bowers  
And their leaves of living green,  
And mine were the dyes in the sinless eyes  
Of Eden's virgin queen.  
And when the fiend's art on the trustful heart,  
Had fastened its mortal spell,  
In the silvery sphere of the first-born tear  
To the trembling earth I fell.

When the waves that burst o'er a world accursed  
Their work of wrath had sped,  
And the Ark's lone few, the tried and true,  
Came forth amongst the dead,  
With the wondrous gleams of my bridal beams  
I bade their terrors cease,  
As I wrote on the roll of the storm's dark scroll  
God's covenant of Peace.

Like a pall at rest on a senseless breast,  
Night's funeral shadow slept—  
When shepherd swains, on Bethlehem's plains,  
Their lonely vigils kept—  
When I flashed on their sight the heralds bright  
Of Heaven's redeeming plan,  
As they chanted the morn of a Saviour born—  
Joy, joy to the outcast man!

Equal favour I show to the lofty and low,  
On the just and unjust I descend;  
E'en the blind, whose vain spheres roll in darkness  
and tears,  
Feel my smile, the best smile of a friend;  
Nay, the flower of the waste by my love is embraced  
As the rose in the garden of kings,  
At the chrysalis bier of the worm I appear,  
And, lo! the gay butterfly wings.

The desolate Morn, like a mourner forlorn,  
Conceals all the pride of her charms,  
Till I bid the bright hours chase the night from her  
flowers  
And lead her young day to her arms!  
And when the gay rover seeks Eve for his lover  
And sinks to her balmy repose,  
I wrap the soft rest by the zephyr-fanned west,  
In curtains of amber and rose!

From my sentinel sleep by the night-dreaded deep  
I gaze with unslumbering eyes,  
When the cynosure star of the mariner  
Is blotted from out the skies!  
And guided by me through the merciless sea,  
Though sped by the hurricane's wing,  
His compassless, dark, lone, weltering bark  
To the haven home safely he brings.

I waken the flowers in their dew-spangled bowers,  
The birds in their chambers of green,  
And mountain and plain glow with beauty again,  
As they bask in the manual sheen.  
Or, if such the glad worth of my presence on earth,  
Though fretful and flecting the while,  
What glories must rest on the home of the blest,  
Ever bright with the Deity's smile!

#### METROPOLITAN MASONIC MEETINGS

For the Week ending October 21, 1871.

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

#### MONDAY, OCT. 16.

Quarterly Meeting Boys' School, Freemasons' Hall, at 12.  
Lodge 21, Emulation, Albion Tavern, Aldersgate-street.  
" 58, Felicity, London Tavern, Bishopsgate-street.  
" 185, Tranquillity,  
" 720, Panmure, Balham Hotel, Balham.  
" 862, Whittington, Anderton's Hotel, Fleet-street.  
" 901, City of London, Guildhall Coffee House.  
" 907, Royal Albert, Freemasons' Hall.  
" 1201, Eclectic, Freemasons' Hall.  
Strong Man Lodge of Instruction (45), Old Jerusalem  
Tavern, St. John's Gate, Clerkenwell, at 8; Bro.  
James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern,  
Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern-  
Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
St. James' Union Lodge of Instruction (180), Swan  
Tavern, Mount-street, Grosvenor-square, at 8.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-  
end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship  
Tavern, Mile End, at 7 for 8.  
Wellington Lodge of Instruction, White Swan Tavern,  
Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun  
Tavern, High-street, Wapping, at 7; Bro. T. Mortlock,  
Preceptor.

#### TUESDAY, OCT. 17.

Board of General Purposes, Freemasons' Hall, at 3.  
Lodge 73, Mount Lebanon, Bridge House Hotel,  
Southwark.  
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.  
" 435, Salisbury, 71, Dean-street, Soho.  
Chap. 11, Enoch, Freemasons' Hall.  
" 19, Mount Sinai, Anderton's Hotel, Fleet-street.  
" 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel,  
Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-  
park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-  
row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney,  
at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom  
Tavern, Winsley-street, Oxford-street, at 8; Bro.  
T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights  
of St. John's Tavern, St. John's-wood; Bro. F. G.  
Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel,  
Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Good-  
man's-yard, at 8.  
Florence Nightingale Lodge of Instruction, Masonic Hall,  
William-street, Woolwich, at 7.30.  
Prosperity Lodge of Instruction, Gladstone Tavern,  
Bishopsgate-street Within, at 7.30; Bro. Bolton (W.M.  
1227), Preceptor.

#### WEDNESDAY, OCT. 18.

General Committee Grand Chapter, at 3.  
Lodge of Benevolence, Freemasons' Hall, at 6.  
Lodge 30, United Mariners, George Htl., Aldermanbury.  
" 140, St George's, Trafalgar Hotel, Greenwich.  
" 174, Sincerity, Guildhall Tavern, Gresham-street.  
" 619, Beadon, Greyhound Hotel, Dulwich.  
" 700, Nelson, Masonic Hall, Woolwich.  
" 1044, New Wandsworth, Spread Eagle Tav., New  
Wandsworth.  
Chap. 217, Stability, Anderton's Hotel, Fleet-street.  
Pythagorean Lodge of Instruction (79), Prince of Orange,  
Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton  
Arms, Prince of Wales' Road, Kentish Town, at 8;  
Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-  
road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch  
Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-  
street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-  
road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the  
Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley,  
at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

#### THURSDAY, OCT. 19.

House Committee Girls' School, at 4.  
Lodge 49, Gihon, Guildhall Coffee House, Gresham-st.  
" 55, Constitutional, Terminus Hotel, Cannon-st.  
" 169, Temperance, White Swan Tavern, Deptford.  
" 179, Manchester, Anderton's Hotel, Fleet-street.  
" 181, Universal, Freemasons' Hall.  
" 733, Westbourne, Lord's Hotel, St. John's Wood.  
" 1139, South Norwood, South Norwood Hall.  
" 1287, Great Northern, Great Northern Htl., King's  
Cross.  
Chap. 79, Pythagorean, Ship Hotel, Greenwich.  
The R.A. Chapter of Improvement, Freemasons' Hall,  
at 7; Comp. Brett, Preceptor. Ceremony, illustra-  
tions of banners and ensigns, part sections.

Fidelity Lodge of Instruction (3), Goat and Compasses,  
Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern,  
Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes,  
Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern,  
Royal Hill Greenwich, at 8.

#### FRIDAY, OCT. 20.

House Committee Boys' School.  
Lodge 143, Middlesex, Albion Tavern, Aldersgate-street.  
" 813, New Concord, Rosemary Branch Tavern,  
Hoxton.  
" 975, Rose of Denmark, White Hart, Barnes.  
Unions Emulation Lodge of Improvement for M.M.'s,  
Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-  
street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl.,  
Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile  
end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33,  
Gresham-street, at 6; Bro. H. Muggerridge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air,  
street, Regent-street, at 8; Bro. Wm. Watson,  
Preceptor.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern,  
Brompton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edin-  
burgh, Shepherd's-lane, Brixton, at 7; Bro. J.  
Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion,  
Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern,  
Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-  
road, Deptford, at 8.  
Burdett Coutis Lodge of Instruction (1278), Approach  
Tavern, Approach-road, Victoria-park, at 7.30; Bro.  
John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of  
Orange, Greenwich-road, at 8; Comp. W. West  
Smith, Preceptor.

#### SATURDAY, OCT. 21.

Audit Committee Boys' School.  
Lodge 1297, West Kent, Forest Hill Hotel, Lewisham.  
" 1329, Sphinx, Stirling Castle Tavern, Church-st.,  
Camberwell.  
Star Lodge of Instruction (1275), Marquis of Granby,  
New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camber-  
well, at 7.30; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-  
street, at 8; Comp. Brett, Preceptor.

**SMALL-POX, FEVERS, AND SKIN DISEASES.**—  
The predisposition to is prevented by Lamplough's Pyretic  
Saline. Vitalising and invigorating, its effects are remark-  
able in their cure and prevention. Take it as directed.  
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Holborn-hill.—[Advt.]

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ditary diseases are never more likely to develop their  
existence and to display their intensity, than during the  
autumnal months. It should therefore be known that the  
tendency to particular ailments transmitted from parent to  
child exercises a wild influence in producing diseases  
remediable by these preparations. Few persons are free  
from hereditary predispositions; consumption, gout, and  
scrofulous disorders are from this cause ever present, and  
yearly rob us of our dearest treasures. Holloway's Oint-  
ment and Pills have the power of removing from the blood  
the morbid qualities in which lie the essence of all here-  
ditary diseases, and not only do they cleanse the blood, but  
purify every living tissue throughout the frame.—[Advt.]

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Reviews.

*Freemasonry; What it is not, and what it is.* By Bro. the Rev. P. H. NEWNHAM, M.A., Rector of Frome Vauchurch, P.P.G. Chaplain Dorset, &c. London: R. Spencer, Great Queen-street.

To the historian of the Lodge of Hengist, No. 195, we are again indebted for an interesting and suggestive contribution to Masonic literature. In common with the increasing number of intellectual men in our ranks, Bro. Newnham feels that the stereotyped platitudes put forth respecting the moral advantages of the Craft are not convincing proofs to intelligent minds of its utility and importance. Nevertheless, we are not prepared to agree with *all* the conclusions of the reverend author. Even on the principle that the man who causes a blade of grass to grow where none had previously existed, is a benefactor to his race, we hold that the good achieved by an institution like Freemasonry constitutes one of its chief titles to our regard, and, beyond question, greater good, and upon a more comprehensive scale, can be accomplished by organized and united action, than by the desultory efforts of individuals, however well intended. From the presence of certain archaisms in our ritual, as well as from some of the observances of Masonry, Bro. Newnham argues that "the true light in which we ought to regard these symbols is, that they are, so to speak, the original root-words of that one grand universal heart-language of aspiration, adoration, and worship, which God seems to have implanted, as a necessary instinct, in the bosom of man, His last and highest work;" and expresses the conviction, that "he is the true Mason *at heart* who attends his lodge *as a duty*; who comports himself, when in lodge, as one who is discharging a duty and who is assisting in the carrying on of a great work; and who, when the matter is brought before him, is ready to believe, and to rejoice in the belief, that this our Institution in an heirloom of God's handiwork in the hearts of our forefathers; that it embodies a summary of His scheme for the moral education of the world; that it has preserved, in a peculiar manner, the archives of the growth of religious thought in the human species." This is a really grand conception of the Masonic scheme, and deserves grave and thoughtful study. For practical purposes, however, we would advocate an earnest and thorough performance of the duties which press home to the heart and life of every sentient being, in preference, even, to the enunciation of the loftiest theories. We say not this to detract from the merits of Bro. Newnham's investigations, but merely to vindicate the teachings of the Order, and we trust that every brother will remember that one of its principal objects is to lessen the aggregate of human misery and vice. Bro. Newnham

does not, however, pursue vague theory, as his past career will abundantly testify, and the fact that this little work is published for the benefit of the Masonic Charities, is another proof of his sympathy with the practical aims of the Order.

We have great pleasure in welcoming as one of our exchanges a new and promising periodical — the *Freemason's Repository*, published at Providence, Rhode Island, and of which the first number has reached us. It is exceedingly rich in choice extracts, one of which so completely tallies with our own views, that we do not hesitate to "annex" it:—

"Masonry has a literature that has come down to us along the ages, gathering to itself, century by century, and year by year, still rarer gems of thought and science and knowledge, until to-day, in this advanced age of progression and learning, we can point to the literature of Masonry as not a whit behind the progressive wisdom of the nineteenth century. Were Masonry simply a charitable society, whose only attraction consists in well conferred degrees, is it to be supposed for an instant, that this alone would have presented attractions sufficient to bind to the Order the wise and learned men of the whole world and of every age? No! Were this all there was of Masonry it never could have withstood the ruthless current of time that has swept into oblivion systems, dynasties, and institutions, some of them as ancient as herself. It is because possessed of other virtues that it has come down to us hoary with age, in imperishable strength and silent grandeur, like the adamant foundations of earth itself. And this attractive virtue is to be found in its literature! The wise who have sought its shrine and penetrated its arcana, have been surprised at its fulness, the depth, the beauty of its science. The moral and religious have lingered with pleasurable emotions over the wealth of virtuous precept and example there taught. The philanthropist receives therefrom a stimulant to greater exertions for the amelioration of mankind. The scientific, the antiquarian and sage, who enter the temple of Masonic literature find there a rare and inexhaustible intellectual feast. To those, then, who have heretofore considered the acme of Masonry to consist in its charities and the polished workings of its degrees, we recommend that their intention be turned to its literature, as the *substance* of Masonry, while the workings of the lodge are but its *forms*. Read, and study it, then—it will ennoble and polish the man, and fit the mind as a living stone for a place in the great Temple of Souls.

'Literature—serene Philosophy—  
Effusive source of evidence and truth!  
Without thee what were unenlightened man?  
A savage, roaming through the woods and wilds,  
Rough clad, devoid of every finer art  
And elegance of life.'

We have also received *Loomis's Musical and Masonic Journal*, of New Haven, Connecticut, a well-written and very interesting magazine. We were somewhat amused, however, to find in the September number an article on "Freemasonry and Politics," which is cleverly compiled from one of our own on French Masonry, the disguise, although skillful, being still rather transparent. Need we add that we feel flattered, and hasten to assure our excellent friend Loomis that he is welcome to use our leaders in any manner that seemeth unto him best. We wish his periodical every success.

THE General Grand Conclave of Knights Templar of the United States met at Baltimore, Maryland, on the 19th ult., and subsequent days. Nearly five thousand delegates from the various State encampments and subordinate commanderies attended, and the scene was one of great interest to the citizens. The whole of the knights marched in review order through the streets, and great enthusiasm prevailed.

BREAKFAST.—EPSS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPSS & Co., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

PROVINCIAL GRAND LODGE OF DERBYSHIRE.

The annual meeting of the members of the Provincial Grand Lodge of Derbyshire was held in the Assembly Rooms, Derby, on Tuesday afternoon last week, but the attendance was considerably below the average. The lodge was opened in due form at two o'clock, by Bro. H. C. Okeover, D.P.G.M., prayer being offered by Bro. the Rev. A. A. Bagshawe, Vicar of Wormhill, Rural Dean of Buxton, and Provincial Grand Chaplain.

The minutes of the previous Grand Lodge (held at Ashborne) were read and confirmed. The Worshipful Masters of the Craft lodges in the province presented their reports, from which it appeared that Masonry is making steady progress. The report of the Masonic Hall Committee was read and confirmed. The importance of increased support being given to the charitable institutions of the Order was brought prominently before the members by the Prov. G. Chaplain, who made an earnest appeal for the Boys' School, Wood Green, London. After an interesting discussion, it was unanimously resolved, amidst considerable applause, that the Prov. Grand Lodge should make Bro. Okeover, D.P.G.M., a Vice-President of the Boys' School. It was also suggested that at the future meetings of the Prov. Grand Lodge the members should follow the example of other provinces, and attend Divine service at church, a collection to be made in aid of the Masonic Charities.

On the motion of Bro. H. Carson, P.P.G.J.W., seconded by Bro. Hewitt, P.P.G.S.W., Bro. Thomas Cox, P.P.G.S.W., was unanimously elected Prov. G. Treas. The D.P.G.M. then proceeded to appoint and invest the following brethren as his Grand Officers for the year ensuing: Bros. F. Campion, P.S.G.W.; S. Foulds, P.J.G.W.; Rev. A. A. Bagshaw, P.G.C.; T. Cox, P.G.T.; S. Taylor, P.G.R.; W. Naylor, P.G.S.; G. T. Wright, P.G.S.D.; R. A. Grundy, P.G.J.D.; G. H. Sheffield, P.G.S. of W.; R. R. Duke, P.G.D. of C.; T. R. Gee, P.A.G.D. of C.; R. S. Potts, P.G.S.B.; W. H. Marsden, P.G.O.; J. Worsnop, P.G.P.; P. Hammond, P.G.S.B.; T. Slinn, P.G.T. Stewards: Bros. T. Hall, E. Ward, F. H. Witton, J. H. Warner, J. W. Webster, J. M. Moore.

The lodge was closed at 3.30 in form, after solemn prayer.

The following, amongst others, were present at the Provincial Grand Lodge:—Bros. H. C. Okeover, as P.G.M.; T. Cox, as D.P.G.M.; A. Hillam, P.S.G.W.; R. Darwin, P.J.G.W.; Rev. A. A. Bagshaw, P.G.C.; Henry Turner, P.G.R.; William Naylor, P.G.S.; E. B. Knobel, P.S.G.D.; John Vertigans, P.G.A.D. of C.; Joseph Pegg, P.G.S.B.; W. H. Burton, P.G.P.; William Webb, P.G.S.B.; L. L. Simpson, P.G. Steward; T. L. Gentles, P.G. Steward; Thomas Slinn, Tyler; James Crossley, P.P.S.G.W.; Thomas Horsley, P.P.S.G.W.; Wm. M. Hewitt, P.P.S.G.W.; Hy. Carson, P.P.J.G.W.; J. Farnsworth, P.P.J.G.D.; F. Iliffe, P.P.G.D. of C.; W. Giles, P.P.G.S. of W.; R. Waite, P.P.G.S. of W.; J. H. Casson, P.P.G.O.; R. A. Grundy, W.M. 625; J. C. Gribble, W.M. 731; Samuel Taylor, W.M. 654; John Varley, P.M. 506; W. H. Marsden, 253; J. Allen, 1324; J. M. Moore, 1085; Charles Humphreys, 731; J. McAdam, 654; Edmund Grindred, 654; J. M. Ritchie, 731; Fitzherbert Wright, 1324; F. H. Witton, 731; J. C. Merry, 731; F. Campion, P.P.G.P.; G. T. Wright, P.M. 731; R. R. Duke, W.M. 1235; G. Haslehurst, W.M. 681; R. P. Cooke, W.M. 787; J.



Howell, W.M. 850; Philip Klitz, P.M. 1235; James Britton, P.M. 850; P. J. Hammond, 253; J. W. Fearn, S.W. 681; Edward Mills, 731; J. H. Warner, 731; Samuel Whitehead, 654; Joseph Hibbert, 654; J. R. Reed, 731; James Crossley, jun., 1324; James Jones, 731; H. M. Humphreys, 506; John Wood, 1324; G. H. Sheffield, 731; William Footman, 353; Frederick Turner, 1235; Rev. W. J. M. Ellison; W. Allen, P.M.; J. F. Baldock; &c.

The banquet was held at Bro. King's, Bell Hotel. Bro. T. Cox, P.G.R., presided, Bro. F. Champion, P.G.S.W., being in the vice-chair. The dinner was of a most *recherché* character. The usual loyal and Masonic toasts were given and duly responded to.

The Tyrian Craft Lodge was held at 11 o'clock in the forenoon, when Bro. T. Cox, P.G.R., was installed W.M. for the ensuing year, the ceremony being performed by Bro. F. Iliffe, the retiring W.M. Bro. Cox appointed the following as his officers: Bros. R. Waite, S.W.; C. F. Oding, J.W.; J. Bloor, Treas.; H. Marsden, Sec.; P. J. Hammond, S.D.; T. Hall, J.D.; E. Ward, I.G.; T. L. Gentles, Dir. of Cers.; and T. Slinn, Tyler. The Duke of Devonshire, as usual, sent a fat buck for the anniversary.

#### PROV. GRAND LODGE of CUMBERLAND and WESTMORLAND.

The annual meeting of the above Prov. Grand Lodge was held, by the kind permission of the Mayor, in the Town-hall, Kendal, on Friday, Oct. 6th, at eleven o'clock in the forenoon. Craft Lodge was opened in due form by Bro. C. Gardner Thompson, W.M. of the Union Lodge, No. 129, assisted by his officers, soon after which the Prov. Grand Director of Ceremonies, Bro. John Holme, warned the brethren of the approach of the R.W. Prov. Grand Master, the Right Hon. the Earl of Bective, *M.P.*, and the Prov. Grand Officers, whereupon his lordship entered the lodge, preceded by his officers past and present, and received the salutation due to his Masonic rank, as also did the W. Deputy Prov. G.M., Col. Whitwell, *M.P.*, R.W.G.W. of England. Grand Lodge was then opened, and the minutes of the preceding meeting at Whitehaven were read and confirmed, and a new code of by-laws for the government of the Prov. Grand Lodge was finally confirmed.

Amongst other business transacted, it was agreed to subscribe the sum of £5 from the Grand Lodge funds to the "Simpson Testimonial," which, it may be explained, consists of a new pulpit of Shap granite, to be presented by the Masons of the province to Bro. the Rev. James Simpson, vicar of Kirkby Stephen, who is now engaged in the restoration of the parish church of that place.

A similar sum was also voted to the testimonial in course of presentation to Bro. Binckes, the energetic Secretary of the Freemasons' Boys' School in London.

A vote of condolence was unanimously accorded to the Rev. Bro. James Simpson, P.S.G.W., on the death of his wife.

After some votes had been taken, and other business transacted, the R.W.P.G.M. proceeded to appoint and invest his officers for the ensuing year as follows: Bros. Capt. C. W. Braithwaite-Wilson, S.G.W.; John Holme, J.G.W.; Rev. W. Williams and Rev. R. Rutherford, G.C.'s; John Lemon, G. Treas.; Henry Cook, G. Reg.; Edward Busher, P.G.S.B. of England, G. Sec.; Wm. James, S.G.D.; James Robertson, J.G.D.; Henry Rauthmell, G. Dir. of Cers.; Dr. Henry, Asst. G. Dir. of Cers.; Titus Wilson, G. Supt. of Works; Edward Fearon, G.

Sword-bearer; Dr. Jones, G. Org.; Wm. Court, G. Purs.; and James Muncaster, G. Tyler. Bros. John Talbot (Kendal), E. G. Smith (Penrith), John Wood (Keswick), G. Brooker (Workington), James Porter (Wigton), and William Alsop (Whitehaven), G. Stewards.

At the conclusion of the business, the brethren were marshalled in processional order, and proceeded to the parish church, where prayers were read by the Rev. F. Scammell, the first lesson by the Rev. Bro. Cave, and the second lesson by the Rev. Bro. Williams. The anthems performed were two composed by the late Bro. Thos. Scarisbrick, organist of the parish church, for a similar Masonic meeting. The Archdeacon took for his text 2 Cor. 5, v. 1:—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

At the close of the service the brethren returned in reverse order to the Town-hall, and subsequently to Albert Buildings, where the whole of the brethren were entertained at a banquet of the most *recherché* description by the W.D.P.G.M., Colonel Whitwell, provided by Mr. Dawson, of the King's Arms Hotel. The chair was occupied by the G.M., the Earl of Bective, who was supported by the Venerable Archdeacon Cooper, Rev. F. Scammell, Rev. W. Dent, Longsleddale; Rev. A. C. Curwen, P.P.G. Chaplain, rector of Harrington; Rev. J. Graves, Underbarrow; Rev. E. Curwen, Grasmere; Rev. F. A. Cave Brown Cave, P.P.G.W. Oxfordshire; Rev. W. Williams, Cockermouth, and Rev. J. Rutherford, Newlands, P.G. Chaplains; Colonel Whitwell, P.D.P.G.M.; Dr. Greaves, P.D.G.M.; Capt. Mott, P.P.G.D. W. Lan.; John Holme, P.G.S.W.; Kearne, P.M. 241; Edward Busher, P.G.S.B. of England; John Bowes, P.P.G. Reg.; Garnett Braithwaite, P.P.G.W. Cams.; Capt. Gee, *C.B.*, &c., Lucknow; John Lemon, P.G. Treas.; Captain C. W. Baithwaite-Wilson, P.G.S.W.; Dr. Jones, Maryport; J. Rowlands, Brougham; Dr. Henry, Whitehaven; J. C. Greer, Belfast; Dr. Barber, Ulverston; Thomas Atkinson, P.P.G.P.; C. Gardner Thompson, P.P.G. Reg.; John Pearson, P.P.G.D.; Richard Robinson, P.P.G.D.; Kenworthy, P.P.G.W.; C. Morton, P.P.G.W.; Hayward, P.P.G.W.; Foster, Longtown, Stubbs, Silloth, Muncaster, Egremont, James Porter, Wigton; J. Robertson, E. Fearon, James Dodd, J. A. Wheatley, Thomas Lumb, M'Kelvey, Gaspey, Dr. Crosthwaite, and about 150 other brethren.

Grace before and after meat was said by the Prov. Grand Chaplain. On the removal of the cloth, the usual toasts were proposed and duly honoured.

#### PROVINCIAL GRAND LODGE OF N. & E. YORKSHIRE.

The Provincial Grand Lodge of the North and East Ridings of Yorkshire was held in the Victoria Rooms, Bridlington Quay, under the auspices of Londesborough Lodge, No. 734, on Wednesday, the 4th inst.

Present: W. Bro. J. P. Bell, D.P.G.M., as R.W.P.G.M., on the throne; W. Bros. Christopher Sykes, *M.P.*, P.S.P.G.W., as D.P. G.M.; J. Woodall Woodall, P.S.P.G.W., as S.P.G.W.; Samuel King, J.P.G.W.; Rev. H. V. Palmer, *M.A.*, as P.G. Chap.; Richard Welch Hollon, P.G. Treas.; G. C. Roberts, as P.G. Reg.; Michael C. Peck, P.G. Sec.; George Hardy, as S.P.G.D.; John Jones, J.P.G.D.; H. Thompson, as P.G.S. of Wks.; A. B. Brockwell, P.G.D. of C.; R. Davison, P.G. Sword-bearer; G. E. Harding, P.G.O.;

Bros. John Ward, P.G. Purst.; W. Johnson, P.G. Tyler; A. W. Ansell, Wm. Greathead, John W. Teale, *M.D.*, A. Scotchburn, T. C. Davidson, and J. Wilkinson, P.G. Stewards. Visitors: W. Bros. Bentley Shaw, P.G.D. of England and D.P.G.M. West Yorkshire; W. H. Porritt, P.G. Steward W. Yorkshire; W. E. Howlett, P.P.G.D.C. Lincolnshire; many P.P.G. Officers, the W.M.'s, P.M.'s, and Wardens of the various lodges in the province, &c., &c.

The Prov. G. Lodge having been opened in form and with solemn prayer, the P.G. Sec. read the minutes of previous P.G.L., which were confirmed.

Letters of apology for non-attendance were received from Bros. Sir H. Johnstone, Bart., *M.P.*, S.P.G.W.; Rev. J. S. Warman, P.G.C.; J. O. Surtees, P.G.R.; R. A. Marillier, P.G. Supt. of Works; and others.

The Prov. G. Secretary read the report of the Board of Benevolence, showing that the Board had that day voted £10 to a brother of the St. Germain's Lodge. It was recommended that the support of the province be given, and the votes of the brethren be solicited in behalf of Agnes Mary Wray, aged 8 years, of Burton Stather, whose late father was a member of two lodges in this province, a candidate for the Masonic Girls' School. The Prov. G. Treasurer's account showed a balance of £134 9s. 11d. in favour of the Fund of Benevolence. (The report was adopted and confirmed.)

The Prov. G. Treasurer then read his annual financial report, which was unanimously adopted.

A motion "That one guinea be annually subscribed by the Prov. G. Lodge to the Palestine Exploration Fund," was carried unanimously.

The various lodges in the province, all of which were represented, then communicated. The returns showed a total of 1345 subscribing members.

The Acting R.W. Prov. G. Master then appointed and invested the following Prov. Grand Officers for the ensuing year:—

W. Bros. H. Armitage, *M.D.*, (I.O. 1248), S.G.W.; H. Onslow Percy (1040), J.G.W.; Rev. H. V. Palmer, *M.A.*, (236), G.C.; R. W. Hollon (236), G. Treas. (re-elected); C. J. Todd (1010), G. Reg.; M. C. Peck (1040), G. Sec.; Harrison Groves (1244), S.G.D.; J. N. Scherling (250), J.G.D.; Wm. Tesseymann (57), G. Supt. of Works; A. Farmer (602), G.D.C.; J. S. Walton, *M.D.*, (1337), G. Sword-bearer; C. Willman (602), G.O.; Bros. J. Ward (236), G. Purst.; W. Johnson (57), G. Tyler. Six Prov. G. Stewards were directed to be nominated by the following lodges, viz.: The York, Minerva, Constitutional, Lion, Cleveland, and Zetland.

The Acting R.W. Prov. Grand Master read a portion of a letter which he had received from the R.W. Prov. Grand Master, the Earl of Zetland, in which his Lordship expressed his regret at not being able to be present at the meeting, on account of his late severe accident.

The Acting R.W. Prov. Grand Master then delivered a most instructive and interesting address, being a *resumé* of the condition of Masonry both at home and abroad. In the course of his remarks, which were listened to with great attention, he dwelt upon the great prosperity of the Order, and exhorted the brethren to be very careful, not only in their lodges, but outside, to sustain the high character of the Craft, and to be especially careful respecting the admission of candidates. He congratulated the province upon the continued harmony which existed amongst the various lodges, no case of complaint having been preferred during the past year. Middlesborough not

having been visited by the Prov. Grand Lodge since 1860, he should, with the concurrence of the R.W. Prov. Grand Master, appoint the meeting next year to be held there under the auspices of the North York Lodge.

The Prov. Grand Lodge was then closed in form, and with solemn prayer.

The annual banquet, at which the Acting R.W. Prov. Grand Master presided, was held the same evening, at the Britannia Hotel, when a large number of brethren dined; due honours to the Craft were observed, and true Masonic feeling prevailed.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Confidence Lodge, No. 193*, held a meeting at Anderton's Hotel, Fleet-street, on Monday, the 9th inst., Bro. Thomas, W.M. There was not any work, Banquet was partaken of. Visitors: F. Walters, P.M. 73, J. Stevens, P.M. 720, and Oliphant, 152. After banquet, Bro. J. Stevens, in a most pleasing manner, recited "The Mason's Vow."

*United Strength Lodge, No. 228*.—This old lodge met on Tuesday, the 10th inst., at the Old Jerusalem Tavern, Clerkenwell. The W.M., Bro. B. Robards, presided, supported by a fair muster of officers and brethren. The lodge was in mourning for the late Bro. Vivian, P.M. No work presented itself, and the lodge being duly closed, the brethren adjourned to banquet.

*Belgrave Lodge, No. 749*, met on Wednesday, the 11th inst., at Anderton's Hotel. After the lodge had been duly opened and the usual preliminary business transacted, Bro. Hester, the W.M., in an able manner initiated two gentlemen, passed one brother, and raised another. Bro. Parsons, S.W., was elected W.M. for the ensuing year, and Bro. Froude, P.M., was re-elected Treas. A five-guinea P.M.'s jewel was voted to Bro. Hester. After the business of the lodge had been duly brought to a conclusion, the brethren sat down to an excellent banquet. The visitors included Bro. G. Palmer, W.M. 11, Bro. H. Muggerridge, P.M. 192, Bro. F. Walters, P.M. 73, and others.

*Hornsey Lodge, No. 890*, held a meeting on the 6th inst., at Anderton's Hotel, Bro. T. Garner, W.M. No business was before the lodge. Banquet followed. Visitors: Bro. F. Walters, P.M. 73, Bro. Baddiley, 548, &c.

*Perfect Ashlar Lodge, No. 1178*.—This lodge met on Thursday, the 5th inst., at the Gregorian Arms, Bermondsey. Bro. J. W. Avery, P.M., installed Bro. G. J. Grace as W.M. The other officers are: Bros. Dudley, S.W.; Homesworth, J.W.; Ebsworth, P.M., Treas.; F. Walters, P.M., Sec.; Fudge, S.D.; Cox, J.D.; Deakin, I.G.; Ruse, D.C.; Avery, P.M., W.S.; Laing, P.M., Tyler. The usual jewel was voted to Bro. Green, I.P.M. Banquet followed.

*Macdonald Lodge, No. 1216*.—The first meeting of this lodge after the recess was held at Head Quarters of the 1st Surrey Rifle Corps, Camberwell, on Wednesday, the 11th inst., the W.M., Bro. S. H. Wagstaff, presiding, supported by Bros. James Stevens, I.P.M.; Waterall, S.W.; Bridges, J.W.; Dr. Cronin, Treas.; Curtis, Sec.; Messenger, S.D.; Hastie, J.D.; Larlham, I.G.; Hammond, W.S.; Carnell, C.S.; Kethro, Willis, Peall, Thos. Meggy, P.M.; &c., &c.; and visitors, Bros. J. Maddern (720), Dawson (173), Hubbard (679), Gompertz, &c. The lodge was opened in the three degrees, and Bro. Peall was raised to the degree of Master Mason. Subsequently, propositions for joining and initiation were taken, and the W.M. then formally handed to Bro. Stevens, I.P.M., a very handsomely engrossed copy of a resolution, previously passed in open lodge, expressive of the thanks of the lodge to that brother for services rendered as the originator and principal founder, and which, in addition to the superb P.M. jewel of the lodge, was voted to him on his leaving the chair in May last.—Bro. Stevens acknowledged in suitable terms the honour conferred upon him, and expressed his best wishes for the continued prosperity of the lodge.—A sum was voted from the charity fund in aid of a worthy distressed brother, which was supplemented by individual subscriptions. The lodge was then closed and adjourned for refreshment.

#### PROVINCIAL.

*LEICESTER.—St. John's Lodge, No. 279*.—The first meeting of the season was held at the Masonic Hall on the 4th instant. The occasion was one of exceptional interest from the fact that the son of the W.M., who had the day before attained his majority, was a candidate for initiation. About

ninety brethren were present, amongst whom, in addition to the W.M., Bro. Clement Stretton, were the R.W. Bro. W. Kelly, Prov. G.M.; Bros. L. A. Clarke, P.P.S.G.W.; Jos. Hames, P.P.G.T.; W. Weare, P.P.G.D.; and G. Brown, P.P.G.R., P.M.'s; E. J. Crow, P.G.O., S.W.; Dr. Pearce, P.G.P., J.W.; R. W. Widdowson, P.G. Steward; J. W. Smith, J.D.; J. Halford, I.G.; Rev. J. G. Packer, P.P.G.C.; T. Thorp, E. Gosling, J. M'Allister, J. Langham, and many other members of the lodge. Visitors: Bros. T. H. Johnston, P.M. 129, P.P.J.D. West and Cumb.; Jos. Cassidy, 145; H. E. Goodacre, P.M. 840; T. Barnard, Sec. 1130; several members of 523, including Bros. Sculthorpe, W.M., F. Goodyer, Rev. J. Spittal, P.P.S.G.W.'s, V. B. Smith, P.G.T., G. Toller, jun., P.G. Sec., A. M. Duff, P.P.G.D., Rev. Dr. Haycroft, P.G.C., S. S. Partridge, P.G.R., C. Johnson, P.P.S.G.W. Jersey, C. Spencer, Dr. Bolton, J. E. Hodges, W. Barfoot, Dr. Clifton, Luke Turner, E. Mace; &c., &c. The minutes of the last regular meeting and of two lodges of emergency having been confirmed, and the ballot for Mr. Clement Edwin Stretton proving unanimous in his favour, he was initiated in ancient form, the ceremony being performed by the Prov. G.M., assisted by the Prov. G. Sec. The charge was delivered by the W.M. Bro. C. Johnson presided at the organ, and the various chants arranged by him for this degree were given with great effect. A donation to the library by Bro. Bithray having been acknowledged, the Prov. G.M., as chairman of the Hall Committee, drew attention to the recent alterations in the Hall (noticed in our report of the last meeting of Lodge 523), and requested subscriptions to defray the expenses. In the course of the evening about £80 was collected, nearly £150 having thus been raised at the two first meetings of the season. Only £100 more is required to discharge all liabilities in connection with the alterations. After the lodge was closed, a banquet took place to which every member of the town lodges had received a special invitation from the W.M., who most handsomely took upon himself the whole cost of the entertainment. The usual loyal and Masonic toasts were given by the W.M., the Rev. Bros. J. Spittal and Dr. Haycroft both responding for "The Bishop, Clergy, and Ministers of all denominations." The Prov. G.M. proposed the health of the W.M., and afterwards, in due course, that of his son, both toasts being most heartily received. The evening was enlivened by songs from Bros. Atwood, Hunt, Deane, and others, Bro. Crow giving that of "The Final Toast," succeeded by the Tyler's Toast and the National Anthem. Thus ended one of the pleasantest meetings in the history of the lodge. It should be mentioned that the elegant appearance of the Hall was greatly enhanced by numerous plants and flowers dispersed over it, kindly lent for the occasion by Bro. Charlesworth.

*MARKET HARBOUROUGH.—St. Peter's Lodge, No. 1330*.—The brethren of this lodge met for the first time since the summer recess, at the Assembly-room, Three Swans' Hotel, on Friday, the 29th ult., under the presidency of the W.M., Bro. William Kelly, R.W. Prov. G.M. There were also present: Bros. the Rev. John F. Halford, J.W.; W. H. Marris, P.M., Sec.; J. H. Douglass, J.D.; T. Macaulay, M.R.C.S., I.G.; Freestone, Steward; Dixon, Org.; Dr. Grant, Lawrence, Whitehead, Shovelbottom, Healey, Plattford, and others. Visitors: Bros. Slater, of the Franklin Lodge, Boston, and Cleaver, of St. John's Lodge, Leicester. The lodge having been opened, and the minutes read and confirmed, a letter was read from Lady Halford, apologising for the absence of the S.W., Bro. Sir H. St. John Halford, Bart., on account of his being in Norway. The Treasurer, Bro. Waite, P.M., was prevented being present owing to serious illness, and the Chaplain, Senior Deacon, and others, by the tempestuous state of the weather. A ballot having been taken in his favour, Mr. John Wiggins, veterinary surgeon, of Market Harborough, was initiated, the musical part of the ceremony being conducted by Bro. Dixon on the harmonium. The lecture on the tracing-board and the charge were then given by the W.M. This being the concluding meeting of the first year of the lodge's existence, during which there have been nineteen candidates initiated, passed, and raised, and three brethren joined, a ballot took place for W.M. for the ensuing year. This resulted in the unanimous election of the S.W., Bro. Colonel Sir Henry St. John Halford, Bart., of Wistow Hall. Bro. Waite, P.M., was re-elected Treasurer. The Provincial Grand Master giving six of the lodges in rotation the privilege of nominating a Prov. Grand Steward annually, Bro. James Heger Douglass, solicitor (the first candidate initiated in the lodge), was chosen unanimously to that office for this lodge. It is worthy of remark that this young lodge possesses amongst its members two Provincial Grand Masters, viz., its present W.M., and Bro. the Right Hon. the Earl of Shrewsbury (a native of Gumley, in this neighbourhood), who has just been appointed to rule over the Craft in the province of Stafford. It also possesses the very handsome and costly set of furniture which

was formerly presented to the Lodge of Antiquity, by H.R.H. the late Duke of Sussex, when W.M. A candidate having been proposed, the lodge was closed, and the brethren adjourned to refreshment, and passed an hour or two very pleasantly.

*ALDERSHOT.—Aldershot Camp Lodge, No. 1331*.—The regular monthly meeting was held on Thursday, the 5th inst., the W.M., Bro. C. Carnegie, G.P. Hampshire, presiding, supported by Bros. J. Fenn, S.W.; Capt. Richardson, as J.W.; McKenzie, as S.D.; Anderson, as J.D.; R. White, Sec.; Capt. Coates (99th), as P.M.; Laverty, I.G.; Bennett, Tyler; &c. The chief business was the passing of Bros. Marversly, Horsford, and Orton. Bro. Fenn, S.W., was elected W.M. for the ensuing year; Bro. C. Carnegie was re-elected Treasurer, and Bro. Lucas was elected as Tyler. It was arranged that the installation and banquet should be held on the 2nd proximo. The sum of one guinea was voted to the "Aldershot Lodging Association for Soldiers married with leave," and the lodge was closed.

### MARK MASONRY.

*LEICESTER.—Fowke Lodge, No. 19*.—The regular meeting of this lodge was held at the Freemasons' Hall, on the 28th ultimo, Bro. Charles Johnson, the W.M., presiding. There also present: Bros. Wm. Kelly, P.G.M.; Duff, P.M.; Weare, S.W.; S. S. Partridge, 18°, J.W.; C. Stretton, Treas.; G. Toller, jun., 18°, S.O.; W. Sculthorpe, Sec.; C. A. Spencer, 18°; W. R. Bryan, C. S. Thomson, Geo. Santer, A. Sergeant, L. L. Atwood, &c. The candidates being unable to be present, the meeting was resolved into a Lodge of Instruction.

*GIBRALTAR.—Gibraltar Lodge, No. 43*.—This lodge held a meeting on the 6th inst., which was very numerously attended. Among the brethren present we noticed Bros. J. Balfour Cockburn, W.M.; Graham, S.W.; Donald, J.W.; Wall, M.O.; Hills, S.O.; Beck, J.O.; Lyon, Campbell, Andrews, Trenerry, Osment, Ashton, Clavesso, &c., and several visitors. After the minutes of the former meeting had been read and confirmed, and the Secretary, Bro. Brown, had submitted to the W.M. and brethren a statement of the financial position of the lodge, the W.M. notified that the chief business of the evening was to ballot for and, if approved, to advance Bro. Williamson (Lieut. 74th Highlanders), Hardy (Capt. 74th Highlanders), Farie (Lieut. 74th Highlanders), Lonsdale (Lieut. 74th Highlanders), Hymers, and Bensclum. The ballot having in each instance proved unanimously favourable, and the brethren being in attendance, they were duly advanced to the honourable degree of M.M.M., the ceremony being conducted by the W.M. in a clear, lucid, and impressive manner. The explanatory lecture was delegated to Bro. Graham, S.W., who performed that duty with his usual ability. The newly-advanced brethren having taken their seats, the W.M. notified the results of the half-yearly communication of Grand Lodge, held June 6, 1871, and recommended that the newly-instituted tracing-board should be obtained as soon as the finances of the lodge warranted the expense. The W.M. then added that, having placed himself in communication with Bro. Binckes, G.S., respecting the degree of Royal Ark Mariner, after a most courteous correspondence on the part of that officer of the G.L., a dispensation had been forwarded, enabling the Gibraltar Mark Lodge to work and confer this degree. No impediments would be thrown in the way of taking full advantage of this authority, and Bro. Balfour Cockburn expressed his earnest desire—a desire which he would use his utmost endeavours to realize—that the Gibraltar Mark Lodge should be one of the first colonial lodges to work and confer all the degrees which, since the recent events at head-quarters, it was so very desirable that every Mark Master Mason should possess.—At the conclusion of business, the brethren retired to refreshment, when, after the usual toasts, the Worshipful Master took the opportunity of saying a few parting words to Bro. Osment, a very old member of the lodge, who is on the point of quitting the station. Bro. Osment replied with much feeling.

*SOUTHAMPTON.—St. Andrew's Lodge, No. 63*.—The usual meeting of this lodge was held lately at the Masonic Hall, Southampton, for the election of W.M. for the ensuing year. The chair of Adoniram was filled by the present W.M., Bro. Abraham, assisted by several of his chief officers. Bro. Hickman, S.W. (A.P.G.D.C. of Craft), was elected W.M., and his election was received with great satisfaction. The installation meeting and banquet were fixed for St. Andrew's Day, the 30th November. A communication was made to the lodge that it was the wish of the Prov. G.M. of Mark Masonry of Hants and Berks (Bro. W. W. B. Beach, M.P.), to form and open a P.G. Lodge to meet the requirements of this degree, which is making such rapid progress in that part of the country, and a committee was appointed to confer with the Prov. G.M. thereon. The usual banquet followed.

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## Births, Marriages, and Deaths.

## DEATH.

YOUNG.—On the 15th instant, at his town residence in Buckingham Palace Road, Bro. Richard Young, Sheriff of London and Middlesex, Prov. G.W. Cambridgeshire, &c., aged 62 years.

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

## The Freemason,

SATURDAY, OCTOBER 21, 1871.

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE "OBSERVER" AND THE CRAFT.

IT is a great thing to be endowed with a superior mind, and to be enabled to survey from one's own peculiar altitude the weaknesses and follies of other less-favored mortals. Above all, it is refreshing to pour the vial of one's ridicule or wrath upon opinions, or men, or institutions concerning which we have but the slenderest knowledge, and especially delightful to obtain the character of profound wisdom by contemning what we cannot comprehend. Accepting, as we do most heartily, these dicta as truisms, we have to congratulate our contemporary, the *Observer*, upon the elysian felicity in which it has recently revelled—the legitimate and entrancing result of as blissful a state of ignorance respecting Freemasonry as it is possible for any human being to conceive. We quite envy the delicious sensation experienced by our Sunday friend, when, in addition to THE FREEMASON, Bro. Spencer's reprint of the old Masonic Constitutions, first became visible to the editorial eye. How the said eye must have sparkled with incipient joy we leave to abler historians to describe, contenting ourselves with a few cursory remarks upon the learned and impartial conclusions of our contemporary.

In the first place, the critic himself essays to answer the query with which he commences his article, "Freemasons and their Literature." What is it all about? To his high order of mind, it appears to be supreme idiotcy for "men to don aprons and bedizen themselves with ribbons and medals" in connection with their membership of the Craft. How far such a denunciation of decorations which are worn chiefly as symbols is justifiable, may be deemed a matter of opinion; but few will contest the point, that the argument, if applicable at all, holds equally good against the use of every decoration, device, or peculiar badge by which rank is denoted or station signified in the community at large. In his zeal against Freemasonry, however, the critic forgets that many other societies, such as the Oddfellows and United Friends, wear aprons and similar distinctive marks; and we have yet to learn that the practice is considered reprehensible by those who have given attention to the rise and progress of those very useful associations.

But the "literature" of Freemasonry is evidently the *bête noir* of our delectable reviewer. The "startling statements" of the Rev. Dr. Oliver as to the origin of the Craft are referred to with manifest gusto, and we are certainly free to confess at this point that the silly fables propagated about "Noah's Ark" and Adamite Masonry by some of the earlier Masonic authors are calculated to lower Masonry in the estimation of thinking men. Dismissing the reverend doctor as an incorrigible mystic, whose views are not universally accepted even by Masons, the *Observer* turns to THE FREEMASON for light, opining that "the brethren will not object to be judged by the flourishing periodical they support to-day." Now, as a test of the literary qualifications of the Craft, we consider this judgment unfair—as, although in many respects a class periodical may reflect the views of the class or body which it represents, it does not follow that those views are at all times expressed in the highest style of literary excellence, or with the eloquence which their importance may seem to demand. Nor do we think that the reviewer has wisely selected our esteemed Bro. Carpenter's articles on the "Lost Tribes" theory as samples of Masonic literature. Well-written and argumentative as those articles are, they in no sense represent Masonic theories on the subject, nor can they be identified with the ordinary stream of Masonic thought. Nevertheless, to men, like the Freemasons, who reverence the Scriptures, and treasure up ancient legends and Israelitish traditions, articles like those of Bro. Carpenter are peculiarly interesting, and, with all due deference to the *Observer*, by no means uninteresting. Passing on to recent discussions in this journal upon the comparative antiquity of Speculative Freemasonry, the reviewer's next "hit" is directed against our "leading columns," where he finds a description of the Thirtieth Degree of the Ancient and

Accepted Rite, which evidently appears to be beyond his comprehension. We can assure him, most penitently, that it was not written for his special enlightenment, but for the edification of certain of our readers—and their numbers are not a few—who desire information respecting every degree or rite purporting to be Masonic. And, strange as it may seem to our critic, we shall consider it our duty to pursue this branch of our vocation as a Masonic journalist, so long as inquirers exist in the land amongst the Philistines who "dress up to dine together." We need hardly remind so eminent an authority of the words of the old dramatist, "*Homo sum: humanum nihil a me alienum puto;*" and pause but to assure him that nothing which relates to, or which may tend to illustrate, the various rites of Freemasonry can be considered "foreign" by an earnest Masonic student.

With reference to Bro. Spencer's edition of the old Constitutions, the work cannot be expected to possess great interest for non-Masons, and we can quite understand our reviewer's feelings of disappointment if he had hoped to derive much mystical knowledge from its contents. The development of operative Masonry into the symbolic and speculative science which modern Masons practise, is in itself a subject by no means thoroughly comprehended by the learned, and doubtless it must appear terribly obscure to a superficial *Observer*.

We must, however, protest against the gratuitous assumption that Masons boast of their charity—the very contrary is the fact. It has been affirmed over and over again that Freemasonry is not a benefit society, and that no brother is permitted to hold out the faintest inducement of the kind to candidates for admission into the Order. If, however, the critic believes that no good can come out of Nazareth, we feel it would be a hopeless task to attempt his conversion. Fraternity, charity, and all the other concomitants of true Masonry are ignored by the sweep of his pen, and we are even subjected to the insulting pity of the *Observer*, whose reflections are saddened by the thought that "human beings can be found to maunder over and be interested in such abject nonsense." Notwithstanding this severe blow, we do not despair of the future of the Craft—convinced, as we are, that foundations which are based upon the holiest emotions of the human heart, can never be shaken or destroyed by the shafts of ridicule.

ON Wednesday evening Lord Derby distributed the prizes to the members of the 1st Lancashire Rifle Volunteers at Liverpool. The noble earl, in the course of an address on the subject of our national defences, spoke of the "needless panic of last winter," and said that perhaps the present danger was on the side of indifference and neglect. Looking abroad, the country was, he believed, at this moment as clear of foreign complications as it ever had been, or as any European State could be. The autumn campaign was, in his opinion, a wise step, and he hoped it would be continued yearly.

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ILLUSTRATIONS of the HISTORY  
of the CRAFT.

BY A MASONIC STUDENT.

## CHAPTER II.

I propose in this chapter to point out what I believe to be the only true foundation, on which the history of our Order can safely rest.

In a few words, I am anxious to advocate and uphold what may be called the Guild Theory.

In 1863 I made the following statement, in regard to the opinion I then ventured to intertain in respect of this much "vexata quæstio," and subsequent study and consideration have only tended to strengthen the conviction I then expressed, and which I had arrived at after some years of patient and careful inquiry.

"Freemasonry as we have it to-day, affected, no doubt, to a great extent by the preponderance of the Speculative element, has come down to us, I venture to believe, through a long succession of centuries, and may be most safely and satisfactorily traced through the operative guilds and Masonic sodalities of the middle and early ages, to Roman Collegia, to Grecian communities, and thence to Jewish and Tyrian Masons."\*

And it is this same view, substantially, of our Masonic Order, which I wish to bring now more formally before my brethren generally, because in it, and in it alone, I feel persuaded the true history of Freemasonry is to be found.

The more we study the whole question—difficult as it confessedly is in all its bearings—the more shall we be convinced, I feel confident, ere long, that no other theory can satisfy the exigencies of historical criticism on the one hand, or harmonise the confused traditions of Freemasonry on the other, but that which regards our Speculative Order to-day, as nothing more and nothing less, than the direct continuation and legitimate result of the olden system of operative sodalities.

Let it be granted that Freemasonry exists under an altered condition of things, and is to be found perhaps in a wider sphere than of old, when it was confined to the building societies of an operative brotherhood: yet, its normal state, from which our present Freemasonry has derived its life and history, was that of an operative Masonic guild.

Now it is a mistake to suppose, as some modern writers seem to do, that this explanation of our Masonic annals and progress is a novel one, of a comparatively very recent date and unknown to our earlier historians. It has been said, for instance, by our latest Masonic annalist, our learned German Bro. Dr. Findel, that the "first writer on the subject of Freemasonry who ventured to hint at the existence of an historical connection between the Fraternity of Freemasons, and that of the stonemasons was the Abbé Grandidier, a non-Mason," who wrote in 1779.†

But though I am quite willing to admit, that he is perhaps the first non-Masonic writer who openly argued for the distinct existence of a purely operative brotherhood, with signs and symbols, forms and teachings analogous to our own, yet we should never forget, that the assertion of a secret bond of union, of a similarity of symbolic teaching, of a continuity of organisation and existence, as between operative and speculative Freemasonry, is really as old as the time of Anderson and Preston.

Anderson, the first edition of whose "Constitutions of the Freemasons" was published in 1723, and Preston, whose first edition appeared in 1772, have based their entire history of the Order, though with differences of detail peculiar to each writer, as our Bro. Findel has himself admitted, "on a history of architecture taken from the legends of the guilds"

And though since their time the subject has been greatly elaborated by many able foreign writers on Freemasonry—to some extent by Bro. Laurie—and especially by German writers,‡ and though it may be true, that the terminology of

the operative guild theory has only of late years assumed its present development and position among Masonic writers, yet we are bound, as it appears to me, to accord in justice to Anderson and Preston, the credit of asserting and maintaining the true theory of the operative origin of Freemasonry.

A great deal of ridicule has been cast upon Anderson, especially, for the high-flown language in which he claims to carry up the antiquity of our Order to the earliest ages of the world, and for the free use he has undoubtedly made of even patriarchal names.

Yet it should be borne in mind, that he probably intended, after all, by such language, only to state paraphrastically the old teaching of the connection supposed to exist between Freemasonry and the primæval and later mysteries.\*

Accepting this view, that the early mysteries were the depositories of sacred truth, though by degrees debased and corrupted, Anderson with many others seems to have held that Freemasonry still retains in its carefully preserved inner teaching some traces of these earlier mysteries, and that it was in itself therefore as old as the patriarchs, and coeval with the first germs of civilisation among mankind!

It must, however, fairly be admitted, that he has unwisely claimed "nominatim" as patrons and members of our Order, many whose affiliation to Freemasonry could be only, at the best, but a legendary tradition, and that he has allowed the influence of this old and attractive theory to outweigh the more sober claims of historical evidence and practical accuracy.

Let us, however, return to the more immediate subject matter.

There are three views, apparently, of the guild theory, which merit our present and careful consideration:—

1. There is the view, for instance, of our learned German brother, Dr. Findel, to which we will give our first attention.

If we understand his words rightly in his very valuable and interesting History of Freemasonry, he accepts without reserve the guild theory, and looks upon our modern Order as the direct continuation, though somewhat developed and expanded by the revival of 1717, of the operative guilds.

He advocates distinctly and without doubt the operative origin of Freemasonry; and though it is not quite clear from his valuable work whether he accepts our modern ritual and organisation as identical in all respects with that of the operative Fraternity, yet he seems to do so, inasmuch as he more than once advocates the view I have often contended for—that the ritual and ceremonies and oral teaching and mystic symbolism of the purely operative lodges were to a great extent under the direction and approval of the monastic orders.

The great value of our learned brother's history to the Masonic student consists in this, that he so ably points out the real operative origin of Freemasonry; that he introduces with great clearness in support of his argument, the rules and regulations, the customs and traditions of the operative German Masons, clearly proving a similarity of usage and identity of symbols between them and our Speculative brotherhood to-day.

The peculiarity of Bro. Findel's view consists in this, that he assigns the origin of the Masonic Order, as an operative institution only, to the German "Steinmetzen," or stonemasons of the middle ages, and seems to fix on the beginning of the 11th century as the epoch when we have for the first time satisfactory evidence of their existence and proceedings and purpose.

And though it must be ever most interesting to all Freemasons, thus to be able to trace the history of the German operative "Bauhütten" or lodges, through several centuries, yet it would be, I venture to think, most unsafe, as it is in truth impossible to contend, or seriously for one moment to suppose, that Freemasonry could have thus sprung up all of a sudden in the history of the world—could with all its old legends and time-honoured traditions and myste-

rious symbolism, have been alone the product of the ingenuity and skill of German stonemasons, and transplanted from Germany to England.

Our learned brother's argument, that because he finds the legend of the "Four Crowned Martyrs" in our earliest known Masonic MS., and traces, as he thinks, of "Vehmic" usages in the Sloane MS. 3329\* therefore our English Freemasonry was introduced by German operative Masons, is, though ingenious and very creditable to his patriotic sympathies, utterly opposed to all the known facts of the case, and completely irreconcilable with the evidence of history, and the witness of our own English Masonic traditions.

No doubt Bro. Findel's theory is in itself a very interesting one, and in some respects an easy way of surmounting many of the difficulties and peculiarities of our Masonic annals. It may serve also to dispel some of the doubts and remove some of the objections of hostile criticism, but it does by no means clear the way perfectly for the Masonic or un-Masonic enquirer, and still leaves unaccounted for, on any safe and satisfactory authority, the origin, existence, progress, and perpetuation of one of the most remarkable institutions the world has ever seen.

To say nothing now of other patent objections to it, how are we to deal, if we accept it, with that very important subject of Masons' Marks?

Our learned brother E. W. Shaw contended some years back, and I have never seen any satisfactory reply to his assertions, that one great principle pervaded all the known Masons' marks in the world, namely, that they were outward symbols of an inner meaning or teaching.

From the almost innumerable fac-similes he had collected after many years' arduous labour, which I have myself seen, from all quarters of the world, he found the same unity of design and actual identity of form in all the remarks he had so carefully gathered together, whether they had been found on Egyptian pyramids or Roman walls, on Hindoo or on Mexican temples, on early or mediæval ecclesiastical buildings, on the stones of Tyre, on the very buildings of Jerusalem!

His argument, then, which always appeared to my mind irresistible, that we have in these Masons' marks a strong proof of the antiquity of our Order, and of its wide diffusion at a very early period, has recently received a striking confirmation by the underground discoveries of Bro. Lieut. Warren in the Holy City itself, who has brought to light the long-buried marks of Tyrian and Jewish Masons.

If, however, we accept our learned Bro. Findel's theory, we must surrender this valuable evidence of the great and real antiquity of Freemasonry.

Believing, then, in common with all who have had the opportunity of studying his most interesting work, that a debt of gratitude is owing to him for his careful and accurate investigations, and regarding his history as a most valuable aid and addition to Masonic literature in general, I still think that we cannot safely adopt his limited view of the antiquity of the Craft, the late origin he assigns to the operative guilds, or find in his skilfully-developed theory a satisfactory solution of the true and full history of Freemasonry.

2. There is a second view of the guild theory, which I may dismiss with a very short notice, for it is historically and archaeologically untenable.

It is that which asserts that the history of Speculative Masonry is to be entirely severed from that of the operative guilds, and that though the guilds existed, certainly they had little or nothing in common without our modern Order, and that the revival in 1717 was but the adaptation by Speculative Masons, without any warrant or natural connection of the phraseology, usages, and legends of the operative guilds.

In short, to repeat the Abbé Grandidier's words, Freemasonry as we have it to-day, in its inner speculative teaching and outer and formal organisation, is but the "servile imitation of an ancient and useful Fraternity of actual Masons."

But this very modern view of the history of the Craft, as far as I know or understand the

\* Oration before Pentalfa Lodge, Bradford, 1863.

† Findel's History of Freemasonry, p. 15.

‡ Vogel, Albrecht, Mossdorf, Schröder, Fessler, &amp;c.

\* Hutchinson, Lenoir, Clavel, Oliver, Faber, Authorlogia Hibernica.

\* It was my privilege to ask Bro. Findel's attention originally to this interesting MS.

arguments of its supporters, has so far nothing but crude hypothesis and intolerant assertion in its favour, and seems destined to land us as a Fraternity, ere long, again on the shore of a most unlearned and unreasoning exposition of our archæology, our usages, and our history.

If it be true, we may as well bring to an end at once those studies and investigations which of late years have been undertaken by so many able brethren, in order, from the unerring records of the past, to erect a lasting edifice standing on sure foundation, perfect in its parts and honourable to the builders, which shall be able to resist alike successfully the attacks of criticism, and offer a satisfactory and reasonable history to our brethren and the world of our ancient and beneficent Order.

3. But the third view remains for our consideration, namely, that our Freemasonry may be safely traced through the mediæval and early guilds, direct in the first instance to the Roman Collegia, and then even much further back, in harmony with our own ancient traditions. Bro. Dr. Findel puts the whole question most fairly, when admitting that a "certain connection existed" between the mediæval guilds and the Roman colleges, he goes on to ask, whether the former be a "direct continuation" of the latter—whether "there exists sufficient historical proof to justify the tracing back the Fraternity of Masons to the building corporation of Rome"?

And though he has thought well to answer both these questions in the negative, and to say that "attempts to trace the history of Freemasonry further back than the middle ages have been up to the present time most decided failures," I think he has allowed his preference of his own view to blind him somewhat to the result of the researches of those able brethren who advocate the connection between the mediæval guilds and the Roman Collegia, and that he has not given sufficient weight to the evidence which may be adduced in support of this larger theory of Masonic history.

It is impossible to hope to find to-day historical evidence of a perfect uniformity of ritual and ceremony, of customs and usages, in which some set so much store, between the present and the past. Indeed, if that be requisite, Bro. Findel's argument in respect of the German Steinmetzen utterly breaks down, for he himself admits that a "complete insight into the customs in use among the Fraternity of stonemasons into their origin and progress will most likely never be vouchsafed to us."\* Nevertheless he goes on to contend that they were the forefathers of modern German Speculative Masons, and in all essential particulars identical.

I would only adopt my learned brother's own admission and argument, and apply it to the view I am now advocating.

In common with those who maintain the same view of Masonic history,† I contend that the evidence we are already in possession of, to link us on to the building colleges of the Romans, and thence to Grecian communities and Egyptian mysteries is very clear and very striking, and cannot any longer be disputed or cavilled at.

There is a very great body of evidence, which requires to be carefully considered and respectfully treated, and cannot, as it ought not to be hastily dismissed, without due weight being given, to what may be incontestably proved, in favour of any favourite hypothesis or preconceived opinion of what the History of Freemasonry can safely be supposed to be.

That they are many difficulties in the way of a perfect development of this last theory, no one can deny, but they are not really greater than attend on Bro. Findel's more limited view, and such a difficulty, after the lapse of centuries, must be reasonably expected, as well as from the peculiar condition of the Masonic system! I hope, in the next chapter, to put before my brethren what is really the amount of reasonable evidence, or even any view at all of Masonic history, as regards the ancient building colleges and sodalities, up to the fall of the Roman Empire.

\* Findel, page 61.

† Rebold, Krause, Clavel, Lenning, Schauberg, Fallou, Dalloway, Hoop.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### "FREEMASONRY AND JUDAISM."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Bro. Buchan has done me the honour to bestow some time and labour upon the columns I have been permitted to contribute to *THE FREEMASON*, on the Israelites and Anglo-Saxons. Permit me to offer a preliminary remark on the mistake into which Bro. Buchan, W. B., and others have fallen, in referring to my papers under the title of Freemasonry and Judaism. I fear that after all the pains I have taken to point out and maintain the distinction between Jews and Israelites, an important one—though both the seed of Abraham—they lose sight of that distinction, as does a writer in the *Observer*, who supposes that I am desirous to prove that all Englishmen are Jews. I have no reason to be other than well satisfied with the tone and spirit in which Bro. Buchan comments upon what appears to him to be my errors. He has brought out two or three points on which we are heartily agreed—at all times a good work among brethren. He has also more fully than heretofore brought out some of the points on which we are at decided antagonism. Our points of agreement are, I am sorry to say, but few; they are enough, however, to enable us to stand upon the same platform, and cordially to take each other by the hand. He opens his letter by affirming that "It matters not whether we be Jew or Turk, Hindoo or Christian, Trinitarian or Unitarian, all are alike to Freemasonry, and justice to itself demands that within its pale all be put upon the level—agreeing to differ and differing to agree." That I accept as one of the fundamental principles of our common Craft; and I believe I hold it fast, and act consistently with it. Bro. Buchan's closing admonition is no less deserving our acceptance and observance than his opening proposition: "The path of duty lies in working while it is called to-day; or, as Ecclesiastes has it, 'Whosoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'" I agree with him, too, in feeling that "there is surely nothing unmanly, or unmasonic, in admitting that we are wiser to-day than we were yesterday"—provided always the fact is so. I regret that it is only in these two or three points in Bro. Buchan's letter that he and I are agreed. His philosophy appears to me to be as superficial and erroneous as is his biblical and historical reading; and in the expression of opinion there seems to me to be an exhibition of credulity not exceeded by what he attributes to those who, myself included, substitute idle dreams and the vagaries of the imagination for substantial truths. Bro. Buchan deals very tenderly with my errors and prejudices touching the Bible, which he attributes to the same cause that induced his own former errors in religion, from which he is now, as he feels, happily emancipated. He says, "instead of examining it (the Bible) in an impartial and thoroughly independent manner, we have been altogether guided, hitherto, by our early training and belief, thus getting only a one-sided view." This, he thinks, "is little creditable to either of us." Bro. B.'s investigations and thought have, he says, "led him up" to a departure from this thralldom; while I, alas! am still "cabin'd, cribb'd, confined, bound in" by the dreams and fables of childhood. But I cannot accept his apology for my errors and prejudices; for if he has been investigating and thinking, so have I; but while his investigations and thinkings on this subject have led him out of those errors in which he was entangled by early training and belief, my investigations and thinkings have led me out of what I had imbibed by early training into my present, and, according to Bro. B., erroneous views touching the Bible and what pertains to it. My early training gave me the same notions of the Bible as those now held by Bro. B., after his conversion. Whether I have, as he has, investigated in "an impartial and thoroughly inde-

pendent manner," I will not positively assert. I believe I have done so; at all events, that was what I desired; and I have endeavoured to give a reason for the faith that is within me, in the writing and publication of many hundreds of pages, forming some bulky volumes, on biblical literature, embracing the genuineness and authenticity of the books of the Bible; the integrity of the text; the value of the various readings found on a collation of ancient MSS. and early versions, &c. These investigations were for the satisfaction of my own mind; and the publication of their results has been in the hope of aiding others, who, like myself, had been led by such writers as those which the end of the eighteenth century produced, to think as Bro. B. now thinks, that "The Bible, as we now have it, is simply, in great measure, a mere collection of Hebrew pamphlets, full of interpolations and alterations of the works of the original authors . . . being full of mistakes, and one version full of mistranslations; while, also, many fables have crept into it." I should be sorry to think that Bro. B. has not "examined in an impartial and thoroughly independent manner" all the various branches of biblical studies, so as to be quite justified in pronouncing his judgment upon them. I will only say for myself, that fifty years of investigation have led me to conclusions the very opposite of those enunciated by Bro. B.; that I read history by a different light, and estimate the value of evidence upon principles different from those by which Bro. B. appears to be guided; so that, while he holds the Bible to be a mere collection of Hebrew pamphlets put together by whom, nobody knows, corrupted in the text, interpolated with fables, and inspired only as Shakespeare, Luther, Milton, Newton, Scott, Watt, Gladstone, and others, have been, I have evidence which I believe no amount of science, sophistry, criticism, ridicule, or Positivism can invalidate, that it is "The Book," full of sublime truths, Divine teachings, and marvellous prophecies, the progressive fulfilment of which is so plainly written on the page of history, that "he who runs may read;" and that he who, after comparing the pages of prophecy with the pages of history, can regard their agreement as only so many "resemblances," or casual coincidences, must have an amount of credulity by far exceeding what he fancies to prevail amongst believers in the Bible.

I have read a good many strange and fanciful things about the human soul, but it appears to me that Bro. Buchan has "capped the climax." He defines it to be (1) "the action of the brain," or (2) "human consciousness." As if action and the consciousness of action were one and the same thing; or (3) "a mere matter of cause and effect." The consciousness being, I presume, the effect of the cause; that is, "the acting of the human brain" originated by some self-generated power, which is, also, the seat of consciousness. Such teaching, it is to be supposed, is much more satisfactory, because more comprehensible and more in accordance with the lights of science than the Mosaic statement, that God the Creator breathed into the material body of man "the breath of lives, and he became a living soul."

I am obliged to Bro. B. for the correction of an error on page 436, where it reads that the Anglo-Saxons, like the ancient Hebrews, reckoned their day from evening to morning, instead of, from evening to evening. It is evidently a clerical error, as there is a reference to the passage, Lev. xxiii. 32, where the words are, "from even to even." It should be observed, however, that it was probably only the sacred day of the Hebrews which they thus reckoned.

I must decline, at present, though with all respect to those who differ from me, to discuss any isolated passages in my papers on Freemasonry and Israelitism. They will soon be brought to a close, and then will be the time for refutation and defence—if they be susceptible of it.

WILLIAM CARPENTER.

(To the Editor of *The Freemason*.)

DEAR SIR,—Would some learned brother Mason inform me, through the medium of your

valuable paper, the names of the several degrees, as practised in *English* Masonry up to the 33<sup>d</sup>? I fancy the English degrees are under the York Rite. I have made the enquiry from many old and generally well-informed Masons in my own neighbourhood, but, strange to say, not one of them can give me the desired information.

Please understand that I don't want the names of the 33 degrees under the "Ancient and Accepted Scotch Rite," those I have; what I want is, the names of the 33 *English* degrees.

Compliance with the above will greatly oblige  
Yours fraternally,  
W.M., R.A.

#### FREEMASONRY IN HEIDELBERG.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Perhaps some of your readers may be interested by a few words regarding the working of the M.M. degree at Heidelberg. I attended the lodge Rupprecht zu den 5 Rosen, by invitation from one of its members. The lodge itself is a large handsome building in the Byzantine style, and has not long been built; it was used as a hospital during the late war. The whole ceremony of the M.M. degree differs materially from ours. Of course I am precluded from mentioning various points in which the German ritual varies from our own, but such as I can refer to I will.

The lodge was held at 10 a.m. on Sunday. The S.W. and J.W. were *both* placed in the W. The three candidates were all raised together. The brethren kept on their hats during almost the whole of the ceremony. The lodge was not opened in the E.A. and then gradually raised to the M.M., but was at once opened for work in the latter degree. The candidates were in no wise prepared, as in our lodges.

There were other and greater differences in the manner of working, which I cannot more nearly refer to, but which made the ceremony entirely unlike that of our own lodges. The whole, however, was most excellently performed; the worthy W.M. went through his duty in a very impressive manner, and his officers (not always the case in our own lodges) knew their work thoroughly.

The lodge numbers nearly one hundred members, and the W.M. and brethren are always happy to see strange brethren at their meetings.

Yours fraternally,  
G. E. C.

#### PROVINCIAL GRAND CONCLAVE OF KNIGHTS TEMPLAR FOR DEVON.

A meeting of the above Grand Conclave was recently held at Plymouth. Present: V.E. Sir Knights Rev. J. Huyshe, M.A., P.G.C., and L. P. Metham, D.P.G.C.; E. Sir Kts. J. Sadler, 1st Capt.; J. Shanks, 2nd Capt.; I. Watts, Treas.; J. J. Clase, Chancellor; F. Codd, Vice-Chancellor; Hilley, 1st Expert; Austin, 2nd Expert; J. N. Blake, D. of C.; E. A. Davis, Asst. D. of C.; P. B. Clemens, Capt. of Lines; P. Holmes, 1st A.D.C.; Warren, Sword-br.; Gregory, Equerry; J. Rogers, Asst. Equerry; also Sir Knights Bird, Harvey, F. R. Tomes, H. F. Hearle, C. Godschalk, H. Bartlett, T. Hunt, J. Port, Coad, J. Secombe, J. B. Kerswill, J. E. Curteis, T. S. Bayly, J. O. Oxland, J. Montgomery, J. Matthews, J. R. Hicks, J. W. Keyworth, T. Dand, S. Jones, Robinson Rodd, &c.

The sum of twenty guineas was granted from the funds of the Prov. G. Encampment to the Fortescue Memorial Fund, five guineas to the Boys' School, and two guineas to the Masonic Bed in the Devonport Royal Albert Hospital.

The V.E. Prov. Grand Commander appointed the following Sir Knights as officers for the ensuing year:—J. P. Metham, D.P.G.C.; Colonel Elliott, G. Prior; Capt. Shanks, G. Sub Prior; Rev. J. Dickinson, G. Prelate; John Way, 1st Captain; H. Dubosc, 2nd Captain; J. J. Clase, G. Chancellor; F. Codd, G. Vice-Chancellor; Hambly, G. Treas.; J. R. Hicks, G. Almoner; Curteis, G. Registrar; Keyworth, 1st Expert; Dand, 2nd Expert; Passmore, 1st Capt. of Lines; Henry Bartlett, 2nd Capt. of Lines; Montgomery, Dir. of Cers.; Kerswill, Asst. Dir. of Cers.; Port, Herald; Coad, Standard-bearer; Hearle, Sword-bearer.

#### THE FAIR SEX AND ADOPTIVE MASONRY.

(Continued from page 389.)

ARTICLE IX.

The songs, appointed by the Eastern Star Order, possess some merit in a literary point of view, and, when efficiently rendered, must add very materially to the solemnity of the service prescribed. The compositions forming the repertoire of the Institution may be summarised thus: "The Lament," "Pious Devotion," "The Widow's Advent," "Sublime Prayer," "Inflexible Faith," "Immortal Home," "The Sister's Funeral," "The Sister's Grave," "Love and Light," "Come Home Early," "Good Night."

The restrictions as to the decorations that shall be worn by a sister are expounded in such a manner as to obviate all misunderstanding. They are as follows:—

"Ladies who receive the degrees of the Eastern Star are entitled to wear, as a decoration, any well-arranged device, emblematical of the Order, and they are earnestly advised to adopt some appropriate badge, particularly when travelling, because, in case of an accident, their claims to the protection of Masons (if any who may have received the degrees should be present) would be easily recognised. The pin or brooch, in the form of a five-pointed star, of gold, enamelled, or of precious coloured stones, may be worn, on all occasions, as a dress ornament. The scarf of silk ribbon, three inches wide, the five proper colours woven lengthwise through it, is most appropriate at Masonic festivals, where Masons appear in regalia. The scarf should be ornamented with three rosettes; one on the shoulder (flat, of red and blue-coloured ribbons), one on the breast (quilled, of blue, white, red, yellow, and green-coloured ribbons), one at the crossing (flat, of yellow and green-coloured ribbons); each rosette ornamented with a five-pointed gilt star in the centre—the ends of the scarf to be finished with coloured silk fringe. It is to be worn from right to left."

The certificate presented to each sister who has passed through the several degrees is addressed to members of the "mystic tie," and appeals for the extension of favour from the Craft to the lady in possession of the document. The formula is in this wise:—

"The Order of the Eastern Star.

"To all enlightened Free and Accepted Masons around the Globe, Greeting.—This is to certify that the bearer, \_\_\_\_\_, is Masonically vouched for to us as the (wife, sister, or daughter) of Brother \_\_\_\_\_, a Master Mason in good standing in \_\_\_\_\_ Lodge, No. \_\_\_\_\_, at \_\_\_\_\_.

"She has received under solemn pledges of honour, from one of the patrons of the Eastern Star, all the light of this Order, and she truly emulates the virtues of the immortal characters therein commemorated. So faithful and so true a lady deserves the favourable regards of Freemasons, whose principles she admires, and in whose benevolent work she is ready to co-operate. She is therefore recommended to the protection and fraternal respect of all Free and Accepted Masons, wherever dispersed.

"In testimony whereof we, the representatives of the National Order of the Eastern Star and of the State Branch of \_\_\_\_\_, have subscribed our names at \_\_\_\_\_, and caused the national seal to be affixed the \_\_\_\_\_ day of \_\_\_\_\_, A.D. \_\_\_\_\_.

"\_\_\_\_\_, National Patron.

(Seal.) "\_\_\_\_\_, National Treasurer.

"\_\_\_\_\_, National Secretary.

"*Virtus Omnia Probitate.*"

The Eastern Star Order has of late received some favour among the ladies in America, and has unquestionably wrought much good in the social condition of the country. The number of Master Masons associated with the Institution has not been divulged by the authorities, but it is, in many quarters, believed to be very limited in consequence of the lukewarm interest in its maintenance displayed by the regular Craft. If encouragement and support be not extended to the Society by the Fraternity generally, it may be reasonably predicted that the sisterly community will not be able to increase its sphere of action beyond the limits of the continent, and may, therefore (like many undertakings), even-

tually collapse after a lingering existence. It would, of course, be quite impossible for uninitiated members of "the mystic tie" to identify any lady connected with the Order, if they felt ever so disposed to award that protection and respect which the principles of the Sisterhood demand. The operations of the Institution are at present almost exclusively confined to the fair sex, and unless powerful aid is afforded by Free and Accepted Masons throughout the world, the intentions of the founder cannot be realised. There can be no doubt that the numerous platform women orators spread over the different States of the Union entertain no misgivings of the permanent success of the Order, because the sisterly community is viewed by them in the light of a precursor of the "independence," of women and the establishment of "rights" in civilised nations. This peculiar sect advocating woman's cause, as it is termed, must be credited with much persistency and aptitude in disclaiming against the supposed wrongs and oppression suffered from the opposite sex. It must, however, be acknowledged that, notwithstanding the noisy and foolish demonstrations incessantly paraded before the public, there are in different parts of the world millions of sensible women who view these scenes with great indifference, and who prefer to enjoy the confidence and goodwill of the sterner sex rather than waste time in frivolous behaviour that would surely disturb the serenity of the matrimonial firmament. It is hard to comprehend the meaning of these "rights." How may they be interpreted? Do they signify that women must be so exalted as to render man subservient for ever to her wishes, and that man must be deprived of the important trust given to him by the Creator? Do these "rights" imply that woman shall till the soil, and do every conceivable out-door labour, while man must remain contentedly at home, doing nothing for the maintenance of the household? If these questions are answered in the affirmative, then may it be said that such a revolution in the social aspect of the world would prove incalculably disastrous to the respect and esteem the sex has hitherto enjoyed from the "lords of creation." The writer is impelled by his own feelings to assert that mankind would deplore the change greater than any other worldly consideration, because woman would, by taking a foremost part in the rough business of life, become hardened in nature. The deprivation of the attributes of woman would be felt throughout the world, and it is difficult to imagine the evils that would be entailed upon succeeding generations if this loss were a reality. It is to be hoped that the disaffection now observed in various places will soon subside into oblivion. Let woman confine her attention to her home duties, and assiduously study to improve the condition of man, and she will assuredly sustain his admiration and ensure his lasting protection and sympathy. The words of Goldsmith and Matthew Henry are worthy of being produced in this column for the consideration of both sexes. The former author says: "The modest virgin, the prudent wife, and the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens. She who makes her husband and her children happy, who reclains the one from vice, and trains up the other to virtue, is a much greater character than ladies described in romance, whose whole occupation is to murder mankind with shafts from the quiver of their eyes." The latter-mentioned author is equally explicit in his views. He observes that "Woman was made out of the rib, taken from the side of a man; not out of his head, to rule him, but out of his side to be his equal, under his arm to be protected, and near his heart to be beloved." The present writer is impressed with the idea that woman can exercise great influence over the actions and dispositions of man, rendering the roughest nature tractable to her will. Shall one secret be divulged for the benefit of wives in general, and of those ladies who meditate marriage in particular? This proposition will possibly receive the ready assent of every fair reader, for what can be a more interesting theme than the proper management of a husband?

(To be concluded in our next.)



### LODGE OF BENEVOLENCE.

The monthly meeting of the Board of Benevolence was held at Freemasons' Hall, on Wednesday, the 18th inst., under the presidency of Bro. J. Numm, S.V.P., who was supported by Bro. J. Brett, J.V.P., as S.W.; J. Savage, as J.W.; J. Smith, F. Walters, H. Garrod, S. Gale, C. A. Cottebrunc, S. May, W. Mann, P. Kirke, W. C. Crick, C. P. Ward, G. Bolton, C. J. Hogg, E. H. Finney, and other brethren.

Grants were made to the following cases: The widow of Bro. S. A., of Lodge 344, Radcliffe Bridge, £20; Bro. W. R., 384, Bangor, £5; the widow of Bro. J. F., 153, Gibraltar, £10; the widow of Bro. J. D., 159, East Stonehouse, £10; Bro. A. G., 879, Peckham, £20; the infant child of late Bro. C. L. N. D., 957, London, £10; Bro. R. J. P. B., 548, Deptford, £30; Bro. C. J. P., 548, Deptford, £10; Bro. J. P., 59, London, £30; Bro. W. F., 239, Jamaica, £15; and Bro. W. H., 87, London, £15.

Four cases were deferred to the next meeting, and the lodge was closed.

**INSTRUCTION.**—The return visit of the Doric Lodge of Instruction to the United Pilgrims' Lodge of Instruction is fixed for the evening of Friday, the 27th inst., at six o'clock precisely, when fifteen members of the former lodge will work the Fifteen Sections, under the presidency of Bro. John Thomas, P.M., P.Z. 507, 720, 1239, &c., the Honorary Preceptor of the "United Pilgrims." The meeting will be held at the Duke of Edinburgh Tavern, Shepherd's-lane, Brixton. We strongly recommend such of our readers as are instructed in the spread of Masonic instruction to attend on the occasion, as they will have an opportunity to observe the great advantages to be derived from the interchange of visits which these lodges have originated. We are requested to notify that with a view to extend the usefulness of the United Pilgrims' Lodge of Instruction, its members have reduced the amount of introductory fees and subscriptions, and have made such other arrangements as will doubtless considerably increase their numbers and their ability to do good Masonic service in the south of London.

**AN OLD FREEMASON.**—Amongst the notabilities of Haworth is the oldest regular Freemason in England, viz., the venerable James Brown, P.M., who was duly initiated into the mysteries of the Order A.D. 1807, and is a member of the "Three Graces Lodge," Haworth, No. 408. He is now in his eighty-sixth year. During his lifetime he has seen much service both at home and abroad, for he was at Quebec engaged in the American war in 1814. He has been a strong, healthy, active man, and is at present in a stronger state of health and strength than most at his stage of life.

**DEATH OF AN OLD CUMBERLAND FREEMASON.**—We have to record the death of the oldest Freemason in the province of Cumberland and Westmorland, and one of the oldest, if not the oldest, in England. Bro. John Pearson, of Wigton, died on Saturday morning, 23rd ult., curiously enough on the very day he completed his eighty-sixth year. He was made a Freemason so long ago as the year 1805, at Neston, in Cheshire (Lodge No. 258). In the year 1807, Bro. Pearson removed to Wigton, and was one of the "three Johns" who established the Wigton St. John's Lodge, now 327—then 607—and the first warrant was granted to him and others. He was all his life an enthusiastic Mason, and attained to as high a position as is possible to any ordinary member of the Fraternity; in fact much higher than is usually attained. He was Provincial Grand Secretary. He gave the late Sir James Graham, P.G.M., his two higher degrees; and also assisted in advancing the late Admiral Graham. He gave the late Bro. Blair, P.G.M. for Lancashire, all his three degrees, and there were few Masonic ceremonies in the two counties which he did not take part in. He attended the anniversary meetings of his lodge for no fewer than fifty-six years, never missing one until the infirmities of age prevented him. Up to the day of his death his memory and faculties were quite clear, and he could recall even the most minute portion of the mystic ceremonies of the "ancient Craft." He was interred on Monday, 25th September, and his remains were attended to the grave by a large number of the brethren, many of the neighbouring towns being represented. The coffin was borne to the grave by some of the oldest members of the lodge, and a large number of his old friends attended the funeral.

### THEATRICAL.

**DRURY-LANE.**—The performances at this fashionable theatre commences with the laughable sketch, by Mr. J. Oxenden, entitled, "The Wrong Man in the Right Place," supported by the talented Vokes family. "Rebecca," from the pen of Mr. Andrew Halliday, is the drama, and for spectacular effect it has never been surpassed. "Number Six, Duke-street," a farce, is the concluding piece. The theatre is crowded every evening. The novelty likely to be produced at Christmas will, we hear, be founded on the old British legend of "King Arthur."

**ADELPHI.**—We need only remind our readers that "Notre Dame" has now reached over its 170th night, to show (as we predicted) what a glorious success it really is. "Down in a Balloon" commences, and "Buttons" finishes, the attractive programme of this popular theatre.

**VAUDEVILLE.**—The comedietta "Autumn Manœuvres," J. Albery's comedy, "Apple Blossoms," and H. J. Byron's extravaganza, "The Orange Tree and the Humble Bee," comprise the entertainments at this select theatre. The house is crowded every night, and we advise all to apply early for booking seats, so as to prevent disappointment.

We notice with pleasure that Bro. Samuel Adams announces his first complimentary benefit will take place at the Royal Music Hall (where he is manager), on next Wednesday, 25th instant.

BRO. W. HOLLAND is, we understand, to have the general management at the Royal Victoria Palace of Varieties, which is nearly completed. We cordially wish him every success.

It is with pleasure that we have heard of the proposal to erect a Provincial Grand Lodge for Dundee, under the designation of the "Provincial Grand Lodge for the Municipal Province of Dundee." The brethren have selected Bro. Lieut.-Col. Alison, for the proposed honour. Hitherto Dundee has been made the Provincial Grand Lodge of Forfarshire, and when we state that that Grand Body has not met for three years past, this step on the part of the lodges in Dundee is certainly necessary.

**AN EXCITING SCENE IN THE CITY.**—One of those accidents which sometimes take place in the City and cause such havoc and stoppage of business occurred last week in Gracechurch-street. About four o'clock a dray was being driven, when from some cause or other the horses suddenly became restive and unmanageable, and the dray with its ladder protruding behind was backed into the shop front of Bro. Kibble, jeweller, of No. 22, Gracechurch-street. The large plate-glass front was shattered to pieces and the valuable stock of watches, clocks, and jewellery scattered in the roadway. The accident happened near one of the shafts being driven for the main drainage—of which there are several in the street—and the kicking of the horses in their struggles to free themselves from the reins, which had become entangled with their legs, terrified the large crowd which, as a matter of course, soon collected. A number of the swell mob and light-fingered gentry—always on the alert for such accidents—were quickly on the spot, under the pretence of "assisting," and, of course, made the most of such an opportunity of helping themselves and confederates. Seeing how matters stood, the neighbours and a number of friends, under the direction of Inspector Harrison, of the City police, joined hands and formed a ring round the scene of the disaster, and thus quickly put an end to the practices of the light-fingered "helpers." The police rendered every assistance by stopping the carriage traffic at once, and it is mainly owing to their prompt exertions that much more valuable property did not go amissing. Several bushels of broken glass were picked up, and these have to be carefully looked through for diamonds and other precious stones, as well as pieces of gold, before the exact loss can be ascertained.

The following matter stands over:—"Freemasonry and Israelitism" (XXI.); "The Footsteps of Masonry"; "Israelitish Origin of the Anglo-Saxon Race"; "The Philosophy of Freemasonry"; "The state of Masonry in England from the earliest Traditions to the Norman Conquest"; "The Royal Order of Scotland and its Antiquity"; "Bro. Carpenter and Bro. Buchan"; "The Purple in West Lancashire"; Poetry, Notes and Queries, &c., &c. Reports of Craft Lodges 216, 1194, 1289, 1302, 1327; Mark Lodges 104 and 137 (consecration); Byzantine Red Cross Conclave; &c.

### METROPOLITAN MASONIC MEETINGS

For the Week ending October 28, 1871.

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

#### MONDAY, OCT. 23.

Lodge 28, Old King's Arms, Freemasons' Hall.  
 ,, 183, Unity, London Tavern, Bishopsgate-street.  
 ,, 902, Burgoyne, Anderton's Hotel, Fleet-street.  
 ,, 905, De Grey and Ripon, Great Ilford.  
 Chap. 25, Robert Burns, Freemasons' Hall.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern-Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 St. James' Union Lodge of Instruction (180), Swan Tavern, Mount-street, Grosvenor-square, at 8.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

#### TUESDAY, OCT. 24.

Lodge 14, Tuscan, Freemasons' Hall.  
 ,, 92, Moira, London Tavern, Bishopsgate-street.  
 ,, 145, Prudent Brethren, Freemasons' Hall.  
 ,, 186, Industry, Freemasons' Hall.  
 ,, 205, Israel.  
 ,, 1158, Southern Star, Montpelier Tav., Walworth.  
 ,, 1196, Urban, Old Jerusalem Tav., St. John's Gate, Clerkenwell.  
 Chap. 7, Royal York, Freemasons' Hall.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-street Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.

#### WEDNESDAY, OCT. 25.

Lodge 212, Euphrates, Masons' Hall, Masons'-avenue, Basinghall-street.  
 ,, 507, United Pilgrims, Horns Tavern, Kennington.  
 ,, 754, High Cross, Seven Sisters' Tav., Tottenham.  
 ,, 871, Royal Oak, White Swan Tavern, Deptford.  
 ,, 898, Temperance in the East, 6, Newby-place, Poplar.  
 ,, 1056, Victoria, Anderton's Hotel, Fleet-street.  
 Chap. 13, Union Waterloo, Masonic Hall, Woolwich.  
 ,, 753, Prince Frederick William, Knights of St. John Hotel, St. John's Wood.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

#### THURSDAY, OCT. 26.

General Committee Girls' School, Freemasons' Hall, at 4.  
 Lodge 22, Neptune, Guildhall Tavern, Gresham-street.  
 ,, 60, Peace and Harmony, London Tav., Bishopsgate-street.  
 ,, 65, Prosperity, Guildhall Coffee House, Gresham-street.  
 ,, 66, Grenadiers, Freemasons' Hall.  
 Chap. 29, St. Albans, Albion Hotel, Aldersgate-street.  
 ,, 73, Mount Lebanon, Bridge-house Hotel, Southwark.  
 ,, 177, Domestic, Anderton's Hotel, Fleet-street.  
 ,, 534, Polish National, Freemasons' Hall.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, History of Moses' Rod, and part sections.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Pannure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.

Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-rod; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, OCT. 27.

Lodge 569, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.  
 „ 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's Chap. 749, Belgrave, Anderton's Hotel, Fleet-street.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggerridge, Preceptor.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.  
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, OCT. 28.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7.30; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

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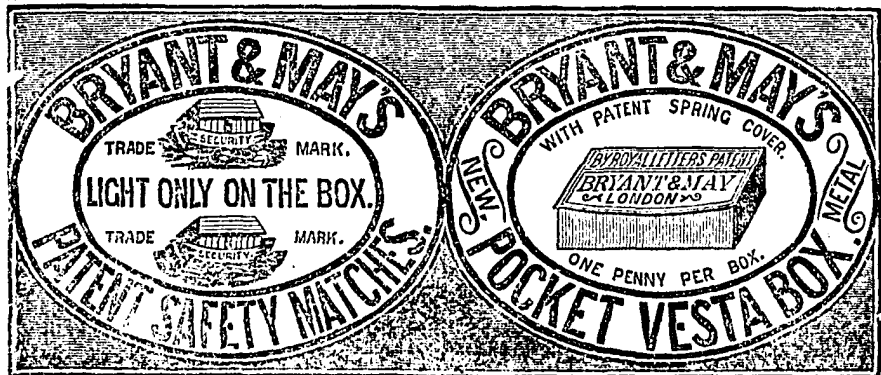
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## Reviews.

*The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland, &c.*; edited by the Rev. JOHN EDMUND COX, D.D., F.S.A., P.G. Chaplain, &c. London: Richard Spencer, Great Queen-street.

The judgment which this work has already elicited at the hands of certain literary critics—some of whom *may*, but most of whom assuredly *do not*, belong to the Masonic Order—is probably known to many of our readers, especially as we more than hinted at the fact in our last week's leader. The *Standard* has written fairly and sensibly upon it, albeit a vein of dry humour runs through the review; but the *Observer's* remarks are conceived in such bad taste as to render its criticism comparatively valueless. Now, we hold that Bro. Spencer has really conferred a boon upon the Masonic reading public by the publication of this work, and our thanks are due to him more particularly for the reprint of what we may now term the "Roberts' " Constitutions, the earliest printed copy of Masonic regulations extant, and which is, on good grounds, believed to be the only copy of the edition now in existence. These curious "Old Constitutions" possess a quaintly-written preface, and the traditional history of Masonry commences with the following invocation or prayer:

"The Almighty Father of Heaven, with the wisdom of the Glorious Son, thro' the goodness of the Holy Ghost, Three Persons in one Godhead, be with our beginning, and give us His grace so to govern our lives, that we may come to His bliss, that never shall have end. Amen."

(To be continued.)

*On the Advantages of Gas for Cooking and Heating*; by MAGNUS OHREN, A.I.C.E., Secretary of the Crystal Palace District Gas Company.

This pamphlet, which we have read carefully, is calculated to convince the most sceptical as to the saving to be effected from the use of gas for the purposes advocated by the author, whose well-known reputation as a scientific engineer stamps his opinions on the subject with a high value. In this instance, moreover, details and proofs are cited which render his positions impregnable, and entirely remove theories into the domain of facts.

## FREEMASONRY &amp; ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

## XXI.

Notwithstanding that I have occupied so much space in the columns of THE FREEMASON, in exhibiting what I consider some of the proofs to be found in history of the identity of the Gothic race, especially of its great Saxon branch, with the Ten Tribes of Israel, I have by no means exhausted them. There are other points of identity which will present themselves to the student, and which, if not so striking as those I have selected, are sufficiently so to suggest that proofs of Israel's identity with the Saxon race are to be found in great profusion in sacred scripture and profane history. If they are not proofs of the identity of the Saxons with "Israel," "Ephraim," or the "Ten Tribes" so long supposed lost, they exhibit a number of coincidences of the most extraordinary kind known in ancient or modern times. No believer in the history of the Hebrew race, from the call of Abraham to the overthrow of the kingdoms of Israel and Judah, and the final overthrow of the latter by the Romans, in the first century of the Christian era, can, I think, reconcile to himself the idea, that ten-twelfths of that people, who had been chosen by the Almighty to preserve, as in a sacred depository, the knowledge of His being and worship—when all the world had plunged into the darkness and licentiousness of idolatry—and whose preservation, restoration, and final and unparalleled glory, as a people, occupy so large a portion of the prophetic writings, were destined to be kept out of sight—"lost"—in no way employed in bringing about that emancipation, restoration, and universal dominion so emphatically and reiteratedly predicted of them, as to constitute, as it were, the central page of prophecy. The two tribes known as Judah, or the Jews, are not "lost," but are, and have been for nearly two thousand years, the witnesses, all over the world, of the truth of those terrible prophecies which foretold the punishment, dispersion, and affliction that should follow upon their persistent violation of the Law, and rejection of the Divine promises. With a conviction of their obligation to keep the Law, but unable to do so, as outcasts from their land, and destitute of an altar and of a sacrifice, Judah, or the Jews, wander abroad, sighing and praying for a return to the land of their forefathers. But while Judah is thus answering one of the great purposes of God, in testifying to the verity of the Word that was written so many ages ago, can it be believed that Israel, of whom it is written, "O, Israel, thou hast destroyed thyself, but in me is thine help, I will be thy king: where is any other that may save thee in all thy cities?" (Hosea xiii. 9, 10), and of whom, also, so many and such wonderful things are predicted, as to themselves and as to their relations with the nations—can it be believed that these were to be as a light put under a bushel, for the space of 2500 years, and then, in some miraculous way, to come forth as a numerous people—a great people, possessing the Islands—a people unto whom kings shall bow down, into whose lap the nations shall pour their riches, and at whose footstool they shall do homage? This is not the way in which the G.A.O.T.U. has been found, in past history, to govern the world. Progression seems to be the Divine law; and it is exhibited in nations as in indi-

viduals. Under the Divine guidance, men and nations prepare themselves to occupy the place and do the work which tend to the consummation of the Divine purpose in relation to the human race; and it is reasonable to believe, independently of all predictions pointing in that direction, that during the time the world and the church have been fancying the Ten Tribes to be "lost," or to have been found only in a few isolated spots in the East, living in small communities, in no way contributing towards the accomplishment of the Divine purpose, they have been instrumentally employed in effecting those great changes which, during the last 1500 years, or so—proceeding from the very regions into which Israel was carried captive, and having their foundation laid by the Gothic race, in the diffusion by them of those Divine truths which were revealed to their forefathers—have been progressively making "the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose," because "preparing a highway for our God." I thus now put the question upon a purely rational basis, apart from all prophetic intimations, in the hope that it may lead to such reflection, on the part of some who have followed me in these disquisitions, as will induce them to meditate more deeply on the wonderful harmony between the prophecies relating to Israel, after her captivity, and the history and character of the Saxon race, of which I venture to think I have given some glimpse. But there is one prophecy to which I cannot help referring, as it appears to me to be, more, perhaps, than any other, incompatible with the common notion of the disappearance of these tribes, until shortly before the time shall arrive for their restoration to their own land. In Isaiah lxi. 9-11, we read, "Their seed shall be known [or illustrious] among the nations, and their offspring among the people: all who see them shall acknowledge them, that they are a seed which the Lord hath blessed . . . . For as the earth pusheth forth her tender shoots, and as a garden maketh her seed to spring forth, so the Lord Jehovah shall cause righteousness and praise to spring forth in the presence of all the nations." It is thus that the people that have come of Israel are to become known, or illustrious, *as a people*, among, or in the midst of, the nations—not *as Israel*; for, as we have seen, they were for a time not to be known, or identified either by themselves or by others, although, as we now know, they have been all along doing Israel's work; or the work which it was predicted Israel should do. The meaning of the prophecy, I take it, is, that they are to be distinguished amongst the nations, as an extraordinary and a superior people whom the Lord hath blessed. They are to be a prosperous people—pre-eminently prosperous. And they are to be a people eminently religious, for they are to be clothed with "the mantle of righteousness, and with the garments of salvation" (ver. 10). They are thus to appear *as a nation*. The worship and service of God are to be identified with them; and the acknowledgment of Him as their Creator, Redeemer, and Governor, is to be nationally made, as is found to be the case, not only in England and her dependencies, but in all Saxon nations. This, as I have said, is not a people who are to break forth suddenly upon the world. They are progressively to become thus distinguished; their growth is to be gradual, and, like the seed which has sprung forth and arrived at maturity they are to cast their seed abroad, gradually widening the area they occupy. They are to "take root." "Israel shall

blossom and bud, and fill the face of the world with fruit" (Isaiah xxvii. 6). Nothing could more beautifully, or more expressively, depict the gradual mingling of Israel with the people, in all the regions of the earth, just as the Saxon race has been, and are being mingled. And it is through them that "the Lord God will cause righteousness and praise to spring forth before all the nations," as we see He is doing.

Wonderful, indeed, must the course of the Divine government appear to the diligent and reflecting student, as he traces it from the mission of Abraham, through the chequered history of Israel, if he even goes no further than the captivity of the Tribes by the Assyrians and Babylonians. To speak of nothing beyond the subject of which these papers purport to treat—the captivity of the chosen people, and their future, with the relation which one portion of them was to bear to the rest of mankind, and the blessings they were to be the means of conferring upon them—it may be unhesitatingly affirmed, that the captivity of the Tribes was, in itself, the instrument of incalculable benefit to the rest of the world. It brought them into contact with the Western races. In place of the *Shemitic* Assyrians, with whom Israel had to do at the close of the seventh century before Christ, and of the *Hamitic* Chaldeans, under whose power a portion of them were, during the first two generations of the sixth century, the Indo-Germanic (*Japhetic*) race of Persia now comes to the front. At the same time Grecian influence was beginning to make itself felt in Egypt, and Daniel made known the true God and exercised those wonderful powers which compelled an acknowledgment of His omniscience and omnipotence. That the Persians "bring about a purer conception of God, and introduce a purer code of morality," says Haneberg, "is not to be regarded as an isolated fact. There was felt among all civilised nations, about a generation before the appearing of Cyrus, a great intellectual awakening. That period was characterised, in Greece, by the first movements of the comprehensive philosophy of Pythagoras; in Bactria, by the rise of Buddha; in China, by that of Kong-fu-tse (Confucius) and Lao-tse. But nowhere was this movement carried out more systematically and successfully than among the Persians." Daniel was not a prophet of Israel, but of the nations; and, for becoming so, the position he occupied in the Babylonian and Medo-Persian courts peculiarly fitted him.

It is impossible to estimate the amount of true light and Divine knowledge which, through the prophet Daniel and his captive companions, who occupied so high a position in these courts of Babylon and Medo-Persia, was diffused, or how far they were the means of influencing the religion and morals of the nations around. But we know, as already said, that the outburst of light which thus occurred, and which, spreading, as it were, from that region in which the captive tribes originally had their place, was not a solitary instance of such an outburst from the midst of these chosen, wonderfully preserved, and wonderfully employed people. But this must form the subject of another paper.

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### ISRAELITISH ORIGIN OF THE ANGLLO-SAXON RACE.

Dr. Moore, in his "Lost Tribes and Saxons of the East and the West," says: "If we could but clearly demonstrate our unbroken descent as Englishmen from the house of Israel, and believe the Prophets, with what interest we should look upon the promises made to Israel, and try to read our destiny in the Bible!"

I read, weekly, with very great interest, Bro. Carpenter's papers, in "THE FREEMASON," on this subject. The fate of the lost ten tribes of Israel, after their deportation from Palestine by the Assyrians, is a subject which has puzzled the learned for many generations, but at no time has it excited so general and wide-spread an interest as within the last twenty or thirty years. In considering and discussing this highly-interesting subject, writers have been mainly anxious to force into prominence their own peculiar views and theories, and, in so doing, have been apt to overlook or ignore some very important points connected with the subject.

The fate of the lost ten tribes is a question to which I have given a good deal of attention, and I have ransacked libraries and have examined works ancient and modern, English, Irish, and foreign, to obtain crumbs of information on the subject. In the main, I agree pretty generally with Bro. Carpenter's conclusions, because, after a great deal of thought, I am unable to form a more reasonable theory than his. I, like he, take my stand on the Bible, and say such and such things are set forth by inspired penmen, such and such blessings have been promised. Where do we find in the history of the world a fulfilment, or partial fulfilment, of these prophecies and blessings pronounced by the prophets and patriarchs under Divine inspiration? I cannot help feeling that the Anglo-Saxon race, to a very great extent at least, answer to the description of the peoples that are to come from the Israelitish stock. Bro. Carpenter's papers on "Israelitism and Freemasonry," are by far the most logical that have come under my observation; but even he (as it appears to me) has missed one or two important points, to which I would wish to direct attention. Let us consider, in the first place, the condition of the Israelites at the time of their deportation by Shalmanezzer, and the difficulty, if not utter impossibility, of carrying away captive the *whole nation* (according to the generally-viewed opinion), and placing them in the cities of the Medes. We have no account of the actual number of the people of Israel at the time of their destruction as an independent nation, but, inasmuch as a very few years before their captivity (namely, in the time of Ahaz, King of Judah), they were powerful enough to bring a large army of fighting men into the field, and to inflict a loss of 120,000 men killed in battle on Judah, besides taking 200,000 women and children prisoners, it will be obvious that the numbers of the ten tribes under Hoshea, at the time of their captivity, could not reasonably be placed at less than a million men, women, and children. I do not lose sight of the fact that two tribes and a half had (twenty-five years before) been removed; but, after making ample allowance for losses by wars, disease, famine, and other causes, they must have numbered at least one million. Now, to transport such an immense body of people,

with all their impedimenta, a distance of from 800 to 1000 miles is a task, which would have been totally beyond the power of the Assyrians. There is no necessity, however, for us to assume that a migration on so gigantic a scale took place, although we must undoubtedly believe that the *flower of the nation* was carried away captive, and placed in the localities mentioned in Scripture. If, however, only a *portion* of the people were carried away and placed in the "cities of the Medes," it may be asked, what became of the rest? In the first place, it is clear from the Scripture narrative of events, long subsequent to the deportation of the ten tribes by Shalmanezzer, that a considerable number remained behind, as was the case in the Babylonish captivity of the Jews. It has generally been taken for granted that, when the Israelites were taken away, the land was left a howling wilderness, until the Assyrian monarch again populated it with people drawn from other parts of the empire. An attentive perusal of Scripture will, however, prove that this was not the fact, as we find that in the time of Josiah, 100 years after the Israelitish captivity, this King of Judah was having dealings with the inhabitants of the land of Israel, who, from the context, it is clear must have been of Hebrew extraction. The Israelites who were left behind no doubt became mixed up with the heathen immigrants who were sent by the Assyrian king to people the country, and for that reason in later times they were not considered by the Jews as true Israelites, and therefore the Jews would have no dealings with these Samaritans.

It must, moreover, be borne in mind that the Assyrian wars in Judea and Palestine generally, were not only sanguinary, but very long and tedious, lasting for years, and keeping the whole country in a chronic state of alarm and constant ferment. It must also be recollected that the Assyrians attacked the neighbouring countries of Tyre and Sidon, and, after many years of battles and sieges, ultimately conquered them. Now, these Phenicians being a maritime people, naturally made great use of their ships, both to obtain supplies of food, clothing, and other articles, and also to escape from their enemies. One cause of strife between the Assyrians and Phenicians was, that the latter helped the Israelites in their disputes and contests with Assyria. A similar cause of complaint arose from the Israelites helping the Phenicians against the common enemy. Nothing is more natural, therefore, than that both Israelites and Assyrians should be involved in one common ruin, and, therefore, that numbers of the former should escape in the ships of the latter. There is a tradition in Ireland that the aboriginal inhabitants of that country were descended from the Canaanites, or Phenicians, and if so, a communication between the two countries would be established and kept up, and no doubt migrations would take place from time to time. The probability, therefore, is great that, when Tyre was conquered by the Assyrians, many of the inhabitants, including many Israelites, would escape in ships and reach Ireland, for, although the distance appears to be great, the dangers, difficulties, and labour would be far less than going 1000 or 1200 miles to Media. Although the stories handed down by tradition must not always be taken as historically true, it is generally admitted that they usually have some foundation in fact, and therefore must not be unceremoniously rejected as idle fables, especially when the probabilities are strongly in favour of their truth, as is the case in the

present instance. In corroboration of the truth of the Phenician origin of the Irish people, we find several remarkable traces in the ancient Irish language, as well as remains of tombs, buildings, cromlechs, &c., which, there is every reason to believe, were of Phenician origin.

The Rev. F. Glover, *M.A.*, in a remarkable and deeply-interesting work, "England the remnant of Judah and the Israel of Ephraim," has entered very fully into this question, and undertakes to show, not only that there was an extensive emigration from Palestine to Ireland, but that, among others, the prophet Jeremiah went to that country, accompanied by some of the seed royal of Judah; and that from these immigrants are descended some of the ancient kings of Ireland (Meath), also the royal line of Scotland, and, consequently, the present royal family of Great Britain and Ireland. If, then, Bro. Carpenter and Mr. Glover are right (and I must confess that, so far as I have investigated the question, I see no reason to doubt it), we are in presence of the astounding facts: (1) that we, the English people, are the descendants of Ephraim, the possessors of the birthright, and (2) that we are under the sceptre of Judah.

In a future article, I will show how and why England, Scotland, and Ireland form one United Kingdom, and how all these nations are deeply interested in these matters.

### THE PHILOSOPHY OF FREEMASONRY.

#### INTRODUCTION.

Too much importance has been attached to the question of antiquity by writers upon Freemasonry; too little to its philosophy and teachings. Age cannot improve what is radically bad; youth cannot impair or diminish what is good. For many years I have wondered at the amount of wasted talent displayed in the columns of the Masonic press; wasted, because all the special pleading in the world cannot supply the absence of authentic documents or admitted facts. When, however, a question does arise regarding the antiquity of a lodge or order, certainly, there is every reason why the same should be thoroughly discussed, and a definite result obtained; but to occupy page after page of a paper with vain recriminations, assertions unsupported by credible authority, seems to be alike useless and to be deprecated. Moreover, does it not give a handle to our enemies, of whom the numbers are legion, to twit us with a pretence of glory which is vain, with a conduct-epistolary which is unfraternal, and with a history which some of us hold to be as false as it is absurd? There is truth in the words, "By your fruits are you known."

That there is no want of talent among the contributors to the Masonic press, especially in Britain, any one may perceive from a glance at the columns of THE FREEMASON. But is it utilized? Have the writers taken up subjects more germane to the feelings of the Craft at large than they could have done? Are there no other questions than antiquity, no other subjects than charters, to be discussed? To the present writer it seems that, instead of bread, we have been receiving stones; instead of a fish, a scorpion. Impatience of contradiction has hurried many estimable brethren into an unguardedness of expression, a warmth of language, much

to be deplored, and doubtless deeply regretted by the authors themselves. Knowing personally what it is to wage a paper warfare, to fight *a l'outrance* with skilful opponents, I have much to pardon in my antagonists, and still more pardon to ask from them. My motto henceforward will be, "to afford as much instruction to those brethren who may condescend to accompany me in my task as I am capable of giving; but to give offence to no one." The very title of my present series of papers declares my intention, for, to write upon philosophy philosophically, one must be cool; and to deal faithfully with a subject, one must bridle the temper, and curb the imagination. It has, furthermore, been a subject of consideration whether I should append my name to these papers, but, considering that they would derive little advantage from the same, if bad, and cannot receive any more force, if good, I sink it, and assume the anonymous. Should controversy arise, I shall adopt the line of conduct which I have indicated, certain that it will be followed by those who may enter the lists.

To write properly upon the philosophy of Freemasonry requires special qualities of mind, and a widely-extended knowledge of human nature. It properly ought to be the work of a Mason who, after serving the Craft faithfully during his best years, leaves his experience as a legacy to coming generations. Massinger writes:

"Tis proved in me, the curse of human frailty,  
Adding to our afflictions, makes us know  
What's good, and yet our violent passions force us  
To follow what is ill."

He, then, who, knowing what is good, has yet succumbed to the fatal black drop in our humanity; who has struggled for the world's honours, and found them after all bitterness and dead sea fruit, or who has stood calmly on the bank, and watched with an observing eye the surging tide of frail humanity speed past him, is the fit one to undertake the task. That I am fitted for the post I do not pretend—fitted, if from this pen a comprehensive view of the philosophy is to flow; but having sinned and suffered, having fallen and regained my feet, having seen something more of life than is gathered in the gardens of prosperity, then I may claim a lefthand right to initiate a new course of Masonic study, and if I succeed in drawing to the front pens more capable, I may claim, in the last words of the Roman plays, "clap your hands."

In the following papers, I shall deal neither with historical nor religious questions. I am perfectly content to take Freemasonry as I find it, and do not think that its teachings can be more pertinent, although its descent be proved from Adam, Noah, or Solomon. I shall take the broad principle of the Order, which admits of a belief in a Supreme Being and a future state, and which is antagonistic to that of Palladas, when he writes—

"Naked to earth I came, and to the earth naked  
shall I go;  
Why vainly do I labour, when my naked end I  
know."

To labour is the lot of man, as much a pleasure as it is a toil. The man who conscientiously performs an allotted task on earth, who keeps the golden rule of "doing to others as he would be done by," who acts up to the dictates of reason, and who has faith in the Great Creator, cannot have a "naked" end, in the Greek's sense of the word. Whether Jew, Mahomedan, Christian, or Deist, the faith that is in him must have its reward in the hereafter. Free-

masonry teaches this, and we have to view the subject as Freemasons.

Now, when Freemasonry has attained a position in the eyes of the world so prominent as to invite the thinking to solicit its advantages, and to call from the bigot abuse, it becomes the Craft in earnest to proceed to eradicate from amongst us those weeds of self-indulgence which have sprung up; to cultivate the true Masonic crop, and systematically work out a reform in our rendering of the ritual and ceremonies. Masons are wont to say that the genuine secrets are lost. Lost they are, but not irrecoverably. Nothing which is for the benefit of man ever becomes lost; a noble sentiment, like a fruitful plant, bears, in time, its fruit. Our secrets are still to be found in the lodges, still in the ritual, if we conduct the first in true Masonic fashion and study the latter by the *full* radiance of a Master Mason's light. Our lodges should be schools of learning, not banqueting halls, and our ceremonials something more than an introduction to a circle of good fellows. How often do we hear of some unfortunate wreck of humanity spoken of as being a victim to Freemasonry. The charge is false. Freemasonry can ruin no one, but the "adjournments" of Freemasonry may. I do not advocate total abstinence, nor am I in favour of driving conviviality from our midst; yet so long as conviviality is the sole chief end of Masons, I denounce it, and call upon the brethren at large to awake from this dream, and turn like men to the work in hand. It is absurd to suppose that our rituals were framed, our Society instituted, only to imitate the convivial societies of the last and its preceding century. Let us have our convivial meetings by all means, but let them be fewer in number, and secondary to the business of the lodge. Let our rituals be properly rendered, and our teachings receive more attention at the hands of the brethren, then we will find the members crowding to the lodges as to a welcome home. It will interest the old, while instructing the young.

Taking the second degree as a case in point, we find almost all important questions affecting the human race embraced. The liberal arts and sciences are wide enough subjects, surely, yet how little attention do Masons pay to them. Either Freemasonry is a gigantic farce, and Masons dupes to nonsensical forms, or it is a reality, which we are too careless or indifferent to pursue. Are our obligations of no effect to us as men of honour? Yet do we act up to them as we ought? No one of us does. I speak for myself—as yet I have looked upon the obligations as mere forms. Doubtless, I have kept them to the letter, but I have sadly failed in the spirit. Considering their solemnity, they deserve our most earnest attention, and we shall never view them as they ought to be viewed, till we give an ecclesiastical character to our lodges, and infuse a better spirit into our ceremonial. Dr. Oliver writes that some of his happiest hours were spent alone in the lodge room, and I feel convinced that all of us could say the same, were we to look upon our meetings in a more sacred light. "Where the holy name of God is invoked, no danger can ensue," and surely peace, fruition, and complete gain shelter under that powerful name. Let us, then, give earnest heed in the future that our present prosperity does not completely sap the foundations of the Masonic edifice, and, as with the mighty kingdoms of the past, end in ruin and a shameful fall.

ERROL.

(To be continued.)



## THE FOOTSTEPS OF MASONRY;

OR,

*Freemasonry in relation to Authentic History.*BY BRO. W. VINER BEDOLFE, M.D., S.D. 1329,  
Hon. Sec. Sphinx Lodge of Instruction.

(Continued from page 642.)

In our last paper we attempted to point out that Freemasonry (as represented indeed in our traditions, and also as the generally received opinion) originated in an Architecturo-Masonic institution, but that the grand characteristic of its existence, and which forms the bulwark that has preserved it from the destroying effects of time is to be found in the fact that in its formation and government it is essentially MUNICIPAL.

"Throughout the grand eras of time, nothing," says M. Guizôt, the great historian of civilization, "has ever seemed permanent, except municipal and Christian institutions." Now, Freemasonry is undoubtedly a municipal institution, in its form, government, and objects, and it is of great importance to our investigation that Blackstone, the celebrated author of the "Commentaries on the Laws of England," actually, yet unconsciously, describes the constitution of a Freemasons' municipal lodge, or corporation, and traces its rise and progress. His words are:—

"The honour of originating these municipal institutions belongs especially to the Romans. They were introduced by Numa Pompilius, their second, their wisest, and their greatest king, who finding, upon his succession to the throne, that the city was torn to pieces by two rival factions of Sabines and Romans, thought it a prudent and political measure to subdivide these two tribes into many smaller ones, and in which both could equally unite, by instituting separate bodies of every manual trade and profession," and amongst those especially mentioned are the Masons. "These bodies," continues Blackstone, "enjoyed, subsequently, great consideration from the civil law, in which they were called 'Universitates,' as forming one whole, or Collegia, Collegium [or lodge], in which the members were individually gathered together. They were also adopted by the canon law, and from them our spiritual corporations are derived."

This, then, is the unconscious evidence of our great legal authority.

Now, the maxim of the Roman law was, "tres faciunt collegium;" precisely equivalent to the Masonic dictum, "three rule (or form) a lodge." "Tribus" is the dative and ablative case of "tres" (three), hence the Master and his two Wardens were anciently called the "Tribunes," to whom they correspond.

"Corporations," continues Blackstone, "by the civil law, seem to have been created by the mere act and voluntary association of their members; provided such convention was not contrary to law, for then it was 'illicitum collegium'—an unlawful lodge.

I quote Blackstone to show, from an independent authority, how Municipal institutions actually commenced. We must now compare the actualities of Freemasonry with the habits, customs, and even signs, of that ancient people, and especially with the institutions of Numa, who, according to some authors, was nearly cotemporary with King Solomon—although actually about 250 years later. Now, Numa, the great and religious king of Rome, chief founder of its eternal institutions, became second king A.U.C. 38, or A.C. 715 (about 250 years subsequent to the reign of King Solomon), by general acclamation of the people, and reigned in peace and prosperity 43 years, for during his entire reign the temple of Janus was closed. At that time the people still retained the asperity and ruggedness of the troublous times of Romulus, "and judging," says Plutarch, "that hard bodies, and such as are not easily mingled so long as they remain in their gross bulk, are best united by being beaten to powder and then incorporated together, he (Numa) determined to distribute the whole people into many lesser divisions. That distribution was made according to the several

arts or trades, as of masons, goldsmiths, braziers, potters, &c., and as of other artificers, who were all formed into companies, to each of which were appointed their several halls, courts, and ceremonies of religion."

Here, then, in the words of Plutarch, we have our present condition clearly defined. Reference to these collegia, or lodges, is frequent in the Roman writers. Livy and Tacitus both refer to them; Cicero speaks of the Merchant Lodges, "Collegia mercatorum," and of the judicial decisions of the masters, "Collegii sententiæ pronuntiant," and although "Collegisse juvat" may not have had the meaning sometimes facetiously given to it, and prove Horace a lodge-fellow, or Mason, yet his satirical reference to certain lodges in his second satire, "Collegia ambulaburum, pharmacopolæ, mendici, balatrones," that is, the lodges of musicians, drug-sellers, begging priests, &c., points out how extensively lodges of different kinds existed, since we have them all in history, and how deeply these institutions were engrafted in the Roman mind.

The Grand Lodge, in those days, was styled the "Universitas," and the affiliated bodies "Collegia," whence the French word "Loge," and the English word Lodge, are derived, the names being synonymous. Hence, also are doubtless derived our Masonic "lodges."

Guizôt relates that Roman corporate bodies and institutions existed in Roman Gaul (Province, France), in unbroken succession, as late as the 11th and 12th centuries, and while that most celebrated institution of Numa, viz., the "Pontifex maximus," not only retains his splendour and dignity, but even the very name at that period conferred upon his predecessor, it is not other than a strictly logical conclusion that our Masonic Institution may be the analogue of those created by him—there is a moral certainty that they are identical.

Having thus endeavoured to point out the period when societies so analagous to our own were founded amongst the ancient Romans, let us now see how far our present principles of Brotherly Love, Relief, and Truth agree with the expressed principles of our Royal Founder.

"My dispositions," said Numa, when offered the crown, "are these—an extraordinary love of retirement and of quiet studies; a strong deeply-rooted love of peace, which has always grown up with me, and a delight in the society of such men as assemble only for the worship of the gods, or for the sake of friendly conversation, and employ the rest of their time in their respective occupations."

These will be recognised as precisely our principles, after 2500 years.

Now, Numa was also said to have communed with the Muses, an emblematical expression for his love of the liberal arts and sciences, so especially described to us as the object of the second degree. One of his celestial visitors he particularly recommended to his friends under the name of "Silence," and whom we, his followers, still profess deeply to reverence even at this interval of time.

Such were the practices inculcated by Numa, and such are, or ought to be, the practices of every Mason still. Such were the characters he impressed upon the lodges he formed (for he appointed even the mode of conduct, we are especially told, to his colleges), nor could a better description be given of what Freemasonry professes to be at the present day. It is the actual thing.

I do not desire to place too much stress on resemblances which, taken separately, might be deemed casual or accidental, but as my first object is to identify the peculiarities of our government, principles, and practice, with the government, principles, and practice of societies existing at that epoch, in order to prove the identity of two bodies we must first prove their existence.

In considering further the identity of Masonic doctrines with those of Numa, we may mention the traditional one of respect for holy-days, and considered by some a proof of the Israelitish

origin of Freemasonry. Let us see the teachings on this subject of our royal Roman founder. He did not, indeed, recognise the Jewish sabbath, but "strictly commanded that on Holy-days set apart for religious worship, the people should apply their meditations to religion as a business of the greatest moment, and that the streets should be free from noise and all obstructions, so that no disturbance might be given to the holy ceremony."

It might be objected that such injunctions could not leave behind them permanent impressions. To this I reply, that it was Numa who first established our present Holidays, and he named them "Dies feriæ"; but when the merchant on Change, or the clerk at the bank, speaks of the "Ferial days," he may not think that he refers to an institution founded by our Royal Master, and coeval with the origin of Freemasonry.

I mention the foregoing to show how long-lived have been the institutions founded by Numa, how vast their influence on the human race. Is it, therefore, wonderful that our own peculiar institution should still exist?

In our next we shall continue this identification.

## THE FAIR SEX AND ADOPTIVE MASONRY.

ARTICLE IX.

(Concluded from page 657.)

Woman, it must be confessed, is in possession of many artifices peculiar to her nature. These artifices, when skilfully applied, ensure the greatest possible harmony in the domestic circle. Man, as a breadwinner, is subjected, in his daily labour, to innumerable vexations and annoyances, and being burdened with many cares, naturally looks forward to the time when he shall return to his domicile to receive that comfort and tenderness for which his heart truly yearns. Now, the faithful counsellor and presiding genius of his household, with the quick perception so characteristic of her nature, can easily discern on his brow the troubled state of his feelings, and can allay the agitation by the strategy with which she is gifted, viz.: by wisely abstaining from giving utterance to any censorious language, which would surely aggravate the case; using gentle and persuasive tones, and assuming a cheerful but unobtrusive bearing towards him during his temporary distress. It is astonishing how these tactics chase away the dark cloud gathered on his countenance, and how quickly they excite the pleasantest emotions on the part of the husband. These observations clearly point out the basis of peace in a home, and may safely challenge denial from cynical minds. Every well-disposed man inwardly appreciates the kind considerations shown by his wife when he is in a disturbed mood occasioned by a heartless and calculating world, and will not be slow to reward her in some way for her praiseworthy forbearance. Let woman ever remember the phrase, that "a soft answer turneth away wrath," and she will profit by the adoption of the principle in all her associations with the opposite sex. But this is a digression.

The writer has heretofore offered no comment upon the introduction of the Eastern Star Order into Great Britain, but has confined his observations to the organization, &c., of the Institution. He now purposes to propound as briefly as possible his own views concerning this subject, which has, undoubtedly, created much interest in different quarters. Having carefully considered the question, he is convinced that the establishment of a similar Order in this country would prove to society an innovation highly prejudicial to the domesticity characterising the nation. Indeed, he should regard it a duty to oppose any system which has a tendency to influence his countrywomen to show a disregard for home ties and affections. In this opinion he thinks he has the sympathy and support from all intelligent English matrons, who regard the duties imposed upon them by society as being essential to the realization of the greatest possible felicity in the business of life. The love instinctively felt by

all British people for home sanctities is proverbial, and may well excite curiosity and comment from every other nation. In no other part of the globe is home so greatly cherished and venerated as in the United Kingdom, and this circumstance goes a great way to explain the cause of England's power and greatness. May the affection displayed by all classes for domestic interests ever be maintained in its integrity!

The habits and customs of American society would not be tolerated here, simply because they are, in the main, extremely offensive to good taste. Every one, who has a due regard for the moral code, will consider the Eastern Star Order peculiar to the exigencies of the American people.

The information communicated by Dr. Wheeldon, of Buffalo, at a debate of the Dialectical Society, a short time since, indicates the present aspect of public morals in the New World. He said that "the morality in the central and other parts of America is such that he should be sorry to see anything approaching to it in this country. Divorce was perfectly free there, and women had sometimes children by several husbands." Bearing in mind these facts, which are too palpable to admit of any doubt, the reader will probably see the urgent necessity for organising a tribunal having for its object the reformation of this state of affairs, and the inculcation of moral doctrines among citizens in general. The Eastern Star Order is calculated to lesson the evils known to exist in American territory, but its presence in Great Britain is not essential to the present social condition of the people.

In conclusion, the writer begs most respectfully to tender to the proprietary of this journal his cordial thanks for their liberality and courtesy in reserving so much space for his disquisition upon the subject of Female Adoptive Masonry, with which a large majority of members of the Craft in the United Kingdom has for a long time been imperfectly acquainted.

C. S.

#### THE MORALS OF MASONRY.— ADDRESSED TO LADIES.

BY F. J. ADAMS, M.D.

I know many of your gentle bosoms heave with some little apprehension of your husbands, your brothers, your affianced, perhaps, becoming Freemasons, as if some impenetrable mystery would henceforward veil them from our gaze, into which it would be all in vain to seek a solution. Cease, ye fair flowers of the creation; cease for the future to have any vague doubts or fears upon this subject; listen to the truth-telling assertions of a Mason of some experience, who has seen its noble work in other lands, under various forms of government, and where many languages are spoken, yet he has ever found the prevailing principle to be that, which ye, fair ones, so beautifully embody—"Love." In a Freemason he has ever found a brother, and in his heart a home, genial and warm, from the chilling influence of the cold world without. Weary and friendless he may journey along; he arrives in a large and populous town, or, it may be, some out-of-the-way, obscure locality; no eye to smile on him, no friendly hand to greet him, no welcome to cheer his exile; he inquires, and meets a brother; "seek and ye shall find," they soon recognize each other, and, whether many or few, all their hearts are open to him, and he is no longer a stranger, but with those of his own household. Wherever the principles of our beloved Order are carried out, and men act worthily of their profession, the cup of love always brims over, and the selfish ties of human nature are released.

Oh! it would do your loving hearts good could you but witness the friendly recognition one brother meets from another after he has proved himself to be such.

Sectarian prejudices are quite unknown in Masonry, the Jew and the Gentile lose their distinctiveness, and are one heart as well as hand—brothers under one common Father, who, in His Word, has said: "Love thy neighbour as thyself."

But, ladies, ye may perhaps ask why all this mystery about it? Ah! let me tell you, ye hear ten times more about the mysteries of Masons than they themselves are acquainted with; for strange tales are often told about them, always without foundation or regard to truth. We have no mysteries beyond such tokens as are necessary to prevent us from being imposed upon by strangers; and if ye knew them all, they would scarcely gratify you. We are a band of Brotherhood, formed to carry out our leading principle of "Brotherly love, relief and truth," irrespective of whatever a man may be, provided he be honest, free-born, and of good report. There is nothing in Masonry opposed to the Bible—which we call the "first great Light"—nor is there anything antagonistic to the religious prejudices of any man. As Masons, we recognize no political parties; and if I were a hot Tory, and my brother a hot Democrat, outside Masonry, within the pale of the Order we know nothing of such distinctions, because *love* cements our union, and love worketh no ill to his neighbour, and love is the fulfilling of the law. Masonry beautifully chisels down the rough angularities of our nature, and is admirably calculated to develop our higher social, and better faculties. If a man acts up to the spirit of Masonry, he must necessarily become a better citizen, a better husband and father of a family, and, ladies, what most assuredly you will not object to, a more devoted and admiring lover:

"We're true and sincere, and just to the fair,  
Who will trust us on any occasion;  
No mortal can more the ladies adore  
Than a free and accepted Mason."

The principles of Masonry are drawn from the Bible; its practices are sanctioned by it, and its discipline is most salutary and corrective. There are, it is true, bad Masons, and bad men who are Masons; and the same may be said of church members—and among even the twelve Apostles, one was a traitor, but in the principles and workings of the Craft, there is everything to make a man better than it found him.

#### THE DISCOVERIES AT JERUSALEM.

Mount Moriah has been found to be a sharp crag or ridge, with so little space on the top as scarcely to afford room for a temple of small dimensions. On all sides it fell off rapidly and very steeply, except from northwest to southeast, the direction in which the ridge ran. The area on the summit was enlarged by walls built along the declivities, the outside walls deep down the valleys, from 100 to 150 feet below the area on which the temple buildings stood. One hundred feet again below this lay the original bed of the brook Kidron. The foundations of the temple, therefore, were 250 feet above the deep defiles around. This area, originally built by Solomon and enlarged by Herod, still exists, running on the south along the valley of Hinnom 1,000 feet and along the Kidron 1,500 feet.

This inclosure was originally covered with splendid edifices. First were the porticos or covered walks, built along the outer walls, and overlooking the Kidron and Hinnom. They were magnificent structures, resembling the nave and aisles of Gothic cathedrals. The middle walk, or nave, was 45 feet broad, and the two aisles 30 feet. The aisles were 50 feet high, and the nave, rising like a cleve-story between the two, was more than 100 feet high. Add now terrace-walls to the height of the porticos, and we have a solid and continuous wall of Masonry 250 feet high. But these were only the outer buildings of the temple area. The porticos opened inwardly upon a court paved with marble, and open to the sky. Steps led up to a second court. Beyond this again, through beautiful gateways, was a third, and rising above them all was a fourth, in which stood the temple proper, ascending story above story, and said to have been 100 or even 150 feet high. These horizontal measurements have been verified. Of course we cannot vouch for the correctness of the reputed height of these immense structures. We have the less reason, however, to doubt the last, as we have established the first. If one looked upon Mount Moriah from the Mount of

Olives opposite, coming round the brow of Olivet on the way from Bethany, as our Lord did when beholding the city, it must have been a sight which, for architectural beauty and grandeur, perhaps, has never been equalled, certainly not surpassed. It was an artificial mountain from the deep ravines below, wall, column, roof, pinnacle, culminating in the temple within and above all, and probably measuring between 500 and 600 feet.

The palace of Solomon, too, added to the impressiveness of the sight. It is settled by recent discoveries that this pile of buildings was on the southeast corner of the area, joining on the House of the Lord above, and extending below to the King's gardens, where the two valleys met and "the waters of Siloam go softly." All these buildings, porticos, columns, pinnacles, altar and temple have perished. "Not one stone remains upon another which has not been thrown down." The area alone remains, and the massive sub-structure that for three thousand years have been sleeping in their courses. The preservation has been due to the ruin. Buildings so vast have toppled down the slopes of the Moiah that the original defiles and valleys have been almost obliterated. What had been regarded as the original surface has been found to be debris from 70 to 90 feet deep.

With pickaxe and shovel British explorers have been down to the original foundations. Fallen columns have been met with and avoided or a way blasted through them. The cinders of burnt Jerusalem have been cut through and turned up to the light—rich molds deposited by the treasures of Jewish pride. The seal of Haggai, in ancient Hebrew characters, was picked up out of the siftings of this deposit. The first courses of stones deposited by Phœnician builders, have been reached, lying on the living rock. At the southwest corner of the area, debris has accumulated to a depth of not less than 125 feet—the accumulation of ages, made up of the ruins of successive Jerusalems; and here some of the most interesting discoveries have been made. Here is the famous arch of Robinson, shown now to be an arch, as he conjectured, by the discovery of the pier upon which the first span rested. It is the remains of a bridge which crossed the valley on arches, and connected Mount Moriah with the mountain opposite—the modern Zion. It is the skewback or abutment that slopes to receive the end of the arch. Three courses remain. The stones are five or six feet thick, and 20 or 25 feet. The valley here is 350 feet wide, and this must have been the length of the bridge connecting the temple with the royal palace on the other side.

AN election for a Sheriff took place on Friday, the 20th inst., at the Guildhall, under the presidency of the Right Hon. the Lord Mayor, who was supported by the Senior Sheriff, Bro. F. W. Truscott (P.G.S.), the aldermen, law officers, and a numerous attendance of the livery. T. Chambers, Esq., Deputy Recorder, announced that they had assembled to elect a sheriff in the room of the late lamented Bro. Jones (whose death we recorded last week). Mr. Jones proposed, and Mr. H. Spicer seconded, John Bennett, Esq., citizen and spectacle-maker, for the office, and that gentleman being declared elected, was duly sworn in, as also was Bro. Thomas. Beard (P.M. Temple Lodge) as Under-Sheriff. The latter brother has, by an event unprecedented, been Under-Sheriff three times in one year—first, by Bro. Jones, the retiring Sheriff, afterwards by the late Sheriff, and then appointed by the newly-elected Sheriff.

ROOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Advt.]

HOLLOWAY'S PILLS.—Weakness and Debility.—Unless the blood be kept in a pure state, the constitution must be weakened, and disease supervene. These wonderful Pills possess the power of neutralising, and removing all contaminations of the blood and system generally. They quietly but certainly overcome all obstructions tending to produce ill health, and institute regular actions in organs that are faulty from derangement or debility. They improve the appetite, and thoroughly invigorate the digestive apparatus. Holloway's Pills have long been known to be the surest preventives of liver complaints, dreadful dropsies, spasms, colic, constipation, and many other diseases always hovering round the feeble and infirm.—[Advt.]

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## NOTICE TO SUBSCRIBERS.

The Office of THE FREEMASON is now transferred to 198, FLEET STREET, E.C. All communications for the Editor or Publisher should therefore be forwarded to that address.

## Births, Marriages, and Deaths.

## DEATH.

ROGERS.—On the 11th instant, at Watford, Bro. Thomas Rogers, P.P.G. Treasurer of Herts, &c., aged 84.

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

## The Freemason,

SATURDAY, OCTOBER 28, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price of THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## HELP FOR CHICAGO.

THE tremendous conflagration at Chicago is one of those catastrophes which awake a universal thrill of interest and terror in the human breast. Calamities like fire and sword and pestilence, have in all ages wrought ruin and destruction upon the earth, but there are degrees of desolation; and man has seldom had to mourn such havoc as has recently befallen the young but magnificent city of the West, which was so justly esteemed the pride of the great American Republic. It is true that some disasters have occasioned greater loss of life than the burning of Chicago—as when Pompeii and Herculaneum were overwhelmed by the fiery flood, or when Lisbon reeled and tottered in the giant grip of a deadly earthquake. These were, indeed, terrible events—scarcely paralleled in the history of the world. Still, the only fitting comparison of the wide-spread misery caused by the Chicago conflagration is to be found in a misfortune of similar nature and extent, and, happily, as yet, the annals of mankind afford us but one example—in the fire of London of 1666, which, for magnitude, can be likened to the rapid ruin that has overwhelmed Chicago. No wonder, then, that our hearts are stirred to

their inmost cores with emotions of mingled pity and amazement. No wonder that true men in every land—and not least of all, in this land of ours—are stretching forth their arms across the Atlantic in practical sympathy with their afflicted brethren. From the patrician pound, to the plebeian penny from the extremes of wealth and of poverty, in the British islands, help is being freely offered to the homeless and foodless citizens who, though far away, are the descendants of our own kith and kin. Already, much has been done to assist them, and yet the stream of benevolence has but begun to flow—of that we feel assured, because the occasion is a great and a sad one, and English liberality is not wont to flag until substantial and permanent aid has been given to the distressed. We have, therefore, no misgiving that the free-will offering of our countrymen will not be worthy of themselves, or of the sacred cause of charity to which it is dedicated; but there is one section of our countrymen whose views we are proud to represent—a section not inconsiderable in numbers, in wealth, or in influence—a body, whose principles peculiarly inculcate noble deeds—in a word, we desire to see the Masonic Craft identified with the movement for the relief of Chicago. It is not solely on the ground that Freemasonry has greatly flourished in the State of Illinois, although it is worth noting that more than six hundred lodges and forty thousand Masons were on the roll of the State Grand Lodge when it held its last communication in the doomed city. It is not, however, simply for this reason we hold that the Grand Lodge of England should contribute to the relief fund; but upon the more comprehensive ground of a Mason's susceptibility and ready response to the cry of affliction, wherever and whenever it may be heard. We gave to the Patriotic Fund, good—to the Indian Mutiny Fund, good—to the Lancashire Relief Fund, good—each time a thousand pounds. Latterly, we have subscribed to the Peruvian Earthquake Fund, and in aid of the Sick and Wounded in War. We quote these instances, not boastfully or vaingloriously, but merely as precedents by which to shape our course, now that a greater, a more dire calamity has befallen our friends in America. Still, although we advocate the extension of aid to *all* who have suffered in the Chicago catastrophe, we hope that some special effort will be made to reinstate the Masonic lodges of the city in something approaching their former prosperity.

Not many weeks ago we had the pleasure of meeting Bro. Bailey, the editor of the *Voice of Masonry*, an influential magazine published in Chicago, and he assured us that Freemasonry was worked to perfection in that city. Little, then, did he dream that the splendid edifices and spacious streets, which he described to us so graphically, were so soon to be consumed and reduced to ashes. It will, however, be some consolation to the unfortunate citizens to know that the appalling scourge which has

swept away their homes has awakened feelings of regret and compassion throughout the civilised globe—sentiments, too, that have ripened into practical deeds, the true test of genuine emotion.

The Freemasons of England must bear their part in this noble work; they must be prepared to vindicate the credit of the Order by a substantial donation, irrespective of their own private subscriptions to the relief fund. Recent events have brought us into closer communion with the American Craft—an interchange of compliments has taken place—a vow of mutual friendship has been recorded. Let us now waft across the Atlantic something more than courtesies—a tangible evidence of sympathy—a kindly offering of our goodwill. Then will be realised, indeed, what we faintly foreshadowed upon hearing of our Grand Master's reception at Washington—observations which have evoked so friendly a response in the breasts of several eminent American brethren, that we cannot better close this article than by quoting one of many, culled from Dr. "Mackey's National Freemason," where, in allusion to the meeting of English and American Masons in the Masonic Temple, he remarks that it "is already producing the happiest results, in securing a warmer and kindlier social feeling between the peoples of the two countries. We need no better evidence of this than the following extract from an editorial in the London FREEMASON, the leading organ of the English Craft, which we gladly transfer to our pages: 'We feel satisfied that the English Craft will treasure within its heart of hearts the many kind and beautiful expressions of fraternity and fellowship on the part of our American brethren, which we have now placed on record. May the union of the two nations be perpetual; may their march be ever in the van of progress and civilisation; their victories those of peace; their rivalry but a friendly emulation in the arts that tend to increase the comforts and happiness of the human race. That our ancient science of Freemasonry can contribute to so blissful a result none but the veriest sceptic can doubt, and that it *will*, may be fairly predicted from the cordial relations which are now established between British and American Craftsmen.'

Are we not bound to fulfil *our* part?

## GRAND LODGE OF QUEBEC.

The Grand Lodge of Quebec held its second Annual Communication on the 27th and 28th ult., at Montreal, and we rejoice to learn that the differences between that body and the Grand Lodge of Canada are likely to be settled at an early date.

M.W. Brother John H. Graham, *L.L.D.*, of Richmond, was unanimously re-elected Grand Master, and R.W. Brother John H. Isaacson, of Montreal, Grand Secretary.

The proposed terms of settlement of the difficulties with the Grand Lodge of Canada were not acceptable to the Grand Lodge of Quebec, but instructions were passed to enable all *regular* G.L. of Canada lodges in Quebec honourably and constitutionally to join the G.L. of Quebec.



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

THE ROYAL ORDER OF SCOTLAND AND ITS ANTIQUITY (p. 599).

THE FREEMASON of September 23, 1871, contains another letter on the question of the antiquity of the Royal Order of Scotland, in reply to mine, which appeared in THE FREEMASON of September 16th, 1871. "X. Y. Z." rejects "with disdain," as he is pleased to say, my offer to give him all the information he can desire, and to adduce satisfactory proofs of the existence of this Order long before the establishment of the Grand Lodge of Scotland in 1736, because I stipulate, as a necessary condition of so doing, that he shall come forward openly, giving his name, that it may be known if he is really a Mason in good standing, to whose view Masonic documents, not proper to be laid before the general public, may, with propriety, be admitted. I adhere, however, to my offer, but still on the same terms on which it was made, and this, I think, will appear to most readers of THE FREEMASON to be all that can reasonably be expected of me. "X. Y. Z." seems to think it a strong point against me that, whilst finding fault with him for writing anonymously, I write anonymously myself. He fails to observe how entirely different the case is. In what I wrote, I merely gave what I believe, and still believe, to be a true account of the Royal Order of Scotland and its history. In so doing, I made no imputation against any man or body of men. "X. Y. Z.," not content with expressing doubt of the sufficiency of the evidence as to the antiquity and origin of the Royal Order, did not scruple, in his first letter on this subject, to impute to the members of the Royal Order, both of the present and of former times, wilful imposition and falsehood, accusing them of putting forth for the Order a claim to respect on the ground of antiquity, which they knew to be unfounded. He who makes such accusations is not entitled to do it anonymously, but is bound to come openly forward and accept the responsibility which is involved in the making of them. It was on account of the grave character of the charges brought against the members of the Royal Order by "X. Y. Z." that I said he was liable to prosecution for libel. He has ventured to defame the character of every member of the Order; and the disdain which he now expresses may well be regarded with contempt. An honourable man ought surely to be ready either to express deep regret for having hastily written and sent to the press assertions of so injurious a kind as those of "X. Y. Z." were, or to stand forward and maintain their truth. Anonymously to accuse an individual of wilfully imposing upon the public is always deemed a serious matter. Is it less so when the accusation affects a whole body of men, all of them in good esteem as members of society—and not only touches the reputation of the living, but of the dead, of all who have belonged to the Royal Order for more than 100 years? "X. Y. Z.," indeed, now seeks to screen himself by saying—after pleasantly and elegantly remarking that I may light my pipe with my libel—that, "as to the members of the Royal Order believing in its pretensions, they may very possibly do so, at least generally; but if they do so on an imaginary or false foundation, that only shows their credulity." Here, however, he really makes the case worse instead of better; for his qualifying

clause, "at least generally," leaves it to be inferred that he regards some of the members of the Royal Order as guilty of wilful deception and falsehood.

As for the references which "X. Y. Z." makes to authority, I care nothing for them. As for Findel, his work is, from beginning to end, evidently that of one who has a particular theory to maintain, who enters upon his subject with a foregone conclusion, to which everything must be accommodated, not that of an unbiassed and impartial inquirer into the facts of history.

I thank Bro. Randolph Hay for the support he gives me in his letter in THE FREEMASON of September 30th.

I will not again reply, until such time as "X. Y. Z." gives up his name as a proof of good faith in his own assertions.

AN EDINBURGH MEMBER OF THE ROYAL ORDER OF SCOTLAND.

#### THE TWENTY-THIRD PSALM.

The subjoined eccentric translation of the 23d Psalm is by a distinguished doctor of divinity, who used to employ his leisure hours in making similar free translations of the Bible:—

"Deity is my pastor. I shall not be indigent.

"He causeth me to recumb on verdant lawns. He conducteth me beside the unrippled liquidities.

"He reinstateth my spirit; he conducteth me in the avenues of rectitude, from the celebrity of his appellations.

"Indubitably, though I prambulate the glen of the sepulchral dormitories, I shall not be perturbed by appalling catastrophes; thy crook and thy wand insinuate delectation.

"Thou positest a refection for me in the midst of inimitable scrutations; thou perfumest my locks with oderiferous unguents; my chalice exuberates; unquestionably, benignity and commiseration shall continue all the denturnity of totality, and I will eternalise my habitance in the metropolis of nature."

#### FREEMASONRY AND UNITARIANISM.

The philosophy of Freemasonry and the doctrines of Unitarianism, proper, have so many things in common, that the two are almost identical. Both believe in God as the Great Architect of the Universe, while belief in the universal fatherhood of God and the universal brotherhood of man are necessary adjuncts. Both aim at universality, and in their own spheres. What is to hinder both from being universal? I know of nothing, unless it be faithlessness to the truth. W. P. B.

#### FRATRES ROSICRUCIANÆ SOCIETATIS IN ANGLIA.

The quarterly meeting of the Metropolitan College was held on the 12th instant, at the Freemasons' Tavern, when the following fratres were present: Col. F. Burdett, Hon. V.P.; J. Brett, M.G.; R. W. Little, P.M.G.; C. H. Rogers-Harrison, D.M.G.; H. G. Buss, T.G.; W. R. Woodman, M.D., S.G.; W. B. Hambly, J. Weaver, W. Carpenter, and E. Stanton Jones, Ancients; W. J. Ferguson, T.B.; G. Kenning, M.; E. H. Finney, A.S.; S. H. Rowley, Past S.G.; J. Willing, jun.; Major E. H. Finney, D. M. Dewar, F. H. Gottlieb, J. S. Banning, S. Rosenthal, W. Roebuck, T. W. White, J. Boyd, and P. Burdett Yeoman. Frater Gilbert occupied his position as Acolyte.

The mystic circle was duly formed, after which the minutes were read and confirmed.

Ballots were then taken for several aspirants to the grade of Zelator, and the following being

in attendance, were severally introduced, and having passed the required tests, received as fratres of the Brotherhood: Captain Arthur B. Donnithorne, James Lewis Thomas, Moses Mawson, and Joseph B. Robinson—the last two brethren being admitted on behalf of the college at Manchester.

The balance-sheet for the past year was then read, and showed a handsome balance in the Treasurer-General's hands.

The circle was then dissolved, and the fratres separated.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

BRO. CARPENTER AND BRO. BUCHAN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am not at all anxious to take part in the controversy which has arisen between the two above-named brethren, as, not only do I think such controversies most useless and hurtful in themselves, but utterly unsuited to the pages of THE FREEMASON.

I feel bound, however, as an old Chaplain of our Order, to protest against the tone and tendency of Bro. Buchan's ill-judging communications, especially of that one which appears in your pages of October 14th. I cannot conceive anything more likely to shock the minds of all right-thinking Masons, or to do more harm to those without our Order, than such a discussion, conducted in such a spirit, and, above all, the utterly irreverent and reckless manner in which Bro. Buchan thinks well to treat the most cherished sympathies and the most sacred convictions of the vast majority of his brethren.

As for any large number of Freemasons holding the same mournful views, as Bro. Buchan seems to intimate, I feel convinced that such an idea is an entire delusion. I know the Order, from long experience, pretty well, and I make bold to say that the overwhelming majority of Freemasons would utterly repudiate such opinions, and would join "ex animo" in the protest I venture to make on their behalf and my own, to-day.

Much, no doubt, will be said by Bro. Buchan as to the right of free discussion, and his undoubted privilege, as a Freemason, in this free country, to state his opinions openly and fully. But I venture to think that there must, after all, be a reasonable limit to this abstract right, and that it cannot be fitting, at any rate, that in your pages Bro. Buchan should abuse the well-known toleration and liberty of our Order. He is not, surely, warranted, as a brother of our kindly brotherhood, in advancing propositions and hazarding statements which, he well knows, must hurt deeply the feelings and shock the earnest belief of thousands of his brethren. If Bro. Buchan really holds the views he does not hesitate to propound, I venture to think and to say, that he had better keep them to himself, as such topics ought not to be made matters of controversy among Freemasons, or be ostentatiously promulgated in a journal like yours, which is intended for the information, improvement, and edification of the Universal Brotherhood. From the pages of THE FREEMASON, I repeat, and I know the great majority of your readers will concur with me, all political and religious discussions should be carefully excluded, and nothing should there appear which, in any way, would tend to foment that "odium theologium," which has already done so much mischief in the world.

Hoping that I may never be compelled to read again such irrelevant and ill-timed assertions, which will deeply pain very many besides myself,

I am, dear Sir and Brother,

Fraternally yours,

AN OLD CHAPLAIN OF OUR ORDER.

THE PURPLE IN WEST LANCASHIRE.

(To the Editor of the Freemason.)

SIR AND BROTHER,—Another year has passed since I addressed you on this subject, and the provincial grand honours, notwithstanding a

strong expression of feeling throughout West Lancashire to the contrary, have been again distributed in the same extraordinary way which has characterised the proceedings of the P.G.L. for many years past. Brethren who were unable to retire, at least for a time, with past rank, instead of postponing their elevation a little, until a few deserving brethren of the fifty-six lodges in the province had stood a chance, have either retained office, or, with indecent haste, sought re-appointment to a higher grade. I do not attach the least blame to Sir Thomas Hesketh, the R.W.P.G.M., in this matter, but to the "wire-pullers," as they are now called, who lend themselves to this exclusive system. The close contest for the office of Treasurer, from which Bro. Hamer very considerably and gracefully retired, and which the candidate run by the P.G.L. officers only gained by a majority of six votes, must have demonstrated clearly how keenly the brethren felt the attempt to snatch this one privilege of election from them. The new Treasurer had already past rank; the popular candidate was a good, well-qualified, and energetic Mason of twenty years' standing, but the time had not arrived for him to be allowed to enter the charmed circle.

It is thus, sir, that brethren with Masonic enthusiasm and ability are treated in West Lancashire. Instead of being readily seized hold of, developed, and utilized, they are left out in the cold until, chilled below zero, their love for the Craft becomes frozen by the indifference of a knot of determined office-seekers, who, relying upon the influence of a father or friend in the P.G.L., see none so worthy as themselves for distinction.

I am, Sir and Brother, yours fraternally,  
P.M.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Any one of your readers not present at the meeting of the Provincial Grand Lodge of West Lancashire would fancy that that meeting was (with one notable exception) characterized by brotherly love, peace, and harmony. Such, however, I am sorry to say, was not the case.

From what took place on that occasion, it is very evident that there is a deep and widespread dissatisfaction at some of the practices of the Grand Lodge, and especially in the appointment of officers, as was evinced by the proceedings in connection with the election of Treasurer. That office, as most brethren are aware, is an elective office, and the only one in which the brethren have a share in selecting.

At the meeting of the P.G. Lodge in 1870 Bro. James Hamer, who had held the office for ten years with credit to himself and benefit to the Craft, intimated his intention of resigning at the next annual Grand Lodge meeting.

Considerable interest was created amongst the brethren for some months past as to who should be appointed to that office; and when it was found that a P.G. Lodge officer, who already wore the purple, was about to be nominated by the Grand Lodge, some of the brethren felt that there were many very worthy Masons of position, and who had not been Grand Lodge officers, in whom the office of Treasurer might be safely reposed.

Bro. Thomas Armstrong was proposed by Lord Skelmersdale, seconded by the Hon. F. Stanley. Bro. George Turner was proposed by Bro. E. Hughes, and seconded by Bro. Goepel. All brethren not entitled to vote were then requested to leave the room. The voting was then commenced by the members of the Grand Lodge voting "to a man" for Bro. Armstrong. The votes of the representatives of the lodges were then taken, and at the close it was found that there were seventy-six for Bro. Armstrong, and seventy for Bro. Turner.

Now, if we deduct twenty-nine votes of the Grand Lodge officers, we have seventy votes of the lodge representatives for Bro. Turner, and forty-seven for Bro. Armstrong, clearly proving that Bro. Turner was the elected of "the people" by a majority of twenty-three votes.

Such a result cannot fail to speak volumes to men in "high places," and I do really think that

the brethren might be left to their own choice in the only officer they have the power to select.

Some of the other appointments appear to be quite as objectionable to the brethren as on a former occasion. Many of those appointed lately not having been able to give even the three Craft degrees; whilst they who have done the work for them are left out in the cold. I should suggest that the P.G.M. would take the appointments into his own hands, and so do away with the dissatisfaction which at present exists.

Yours fraternally,  
A P.M. & P.Z.

#### MASONS' MARKS.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—On page 655 of your last number, I find "A Masonic Student" alludes to innumerable *fac-similes* of masons' marks collected from all quarters of the world by Bro. E. W. Shaw. I shall be glad to know whether this interesting collection has ever been published? At the same time, perhaps you will allow me to draw attention to what I have always thought to be the earliest printed communications on the subject of masons' marks—namely, the two memoirs by George Godwin, *F.R.S., F.S.A.*, read before the Society of Antiquaries in December, 1841, and February, 1843. These, with five quarto plates, containing over 150 marks from ancient buildings in England, France, and Germany, were printed in the "Archæologia," vol. xxx. Mr. Godwin has since read a paper at the Royal Institute of British Architects on the same subject, and if any of your readers wish, they can find this printed in vol. xxvii. of *The Builder*, with two pages showing a vast number of masons' marks from various parts of the world. Those of my brethren who are interested in "an inner meaning or teaching," of which these marks are thought by many to be the outward symbols, I would refer to four papers, signed "John E. Dove," in the vol. of *The Builder* for 1863. I have ventured to offer these few remarks, believing the subject to be as interesting to most Craft and Mark Masons as it is to

Yours fraternally,  
J. F. C., P.M. 957.

#### AN APPEAL FOR CHICAGO.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—You will well remember, on the occasion of the Quarterly Communication in June last, the M.W.G.M., who had just returned to England, in his address to Grand Lodge, spoke in the very highest terms of the reception that he had received, not only from the Masonic Body, but also from every class of society in the United States; and, at the same time, expressed a hope that the Masons of England would not fail to reciprocate that kindness, when opportunity offered. That time has now arrived; the American people are suffering under a visitation which is probably the most horrible calamity in history. Chicago, the capital of the Western States, a city containing more than 300,000 inhabitants, has been, in the short space of three days, more than half consumed, and tens of thousands of its inhabitants are literally perishing for lack of food and other necessaries. Gigantic efforts are being made here and throughout the whole continent to meet immediate requirements; but, with the winter fast approaching, it must be evident that something beyond the mere necessaries of life will be required. The extent of the losses cannot yet be ascertained, but are variously estimated from 150 or 300 millions of dollars.

The Masons of America are bestirring themselves (while I write a meeting of the Grand Lodge of New York is being held), and I feel certain that the brethren in England will gladly hail the opportunity of assisting in that cause, which, "ever lovely in itself, is the brightest ornament that can adorn the Masonic profession," and at the same time show that they hold in some veneration the wishes of their G.M., and are ever ready to repay tenfold any courtesy or kindness shown to him.

Yours faithfully and fraternally,  
A LONDON P.M.  
New York, Oct. 10th, 1871.

#### GRAND CHAPTER OF ENGLAND.

The following is the report of the Committee of General Purposes, which will be read at the Grand Chapter Convocation on Wednesday next:—

The Committee of General Purposes beg to report that they have examined the accounts from the 19th July, 1871, to the 17th October, 1871, both inclusive, which they find to be as follows:—

To balance 19th July ... ..	£357	4	11
„ subsequent receipts... ..	161	4	6
	£518	9	5

By disbursements during the			
quarter ... ..	£122	13	10
„ Balance ... ..	395	15	7
	£518	9	5

which balance is in the hands of Messrs. Willis, Percival and Co., bankers of the Grand Treasurer.

The Committee have likewise to report that they have received the following petitions:—

1st. From Comps. John Middleton as Z., John Laybourn as H., Thomas Williams as J., and eight others, for a chapter to be attached to the Isca Lodge, No. 683, Newport, to be called "The St. Woolo's Chapter," and to meet at the Masonic Hall, Newport, Monmouthshire.

2nd. From Comps. Theodore Cooke, *M.A.*, as Z., William Henry Hussey as H., Henry Lees Smith as J., and six others, for a chapter to be attached to the Lodge Orion in the West, No. 415, Poona, to be called "The Chapter Orion in the West," and to meet at the Masonic Hall, Poona, East Indies.

3rd. From Comps. Henry Hover Lock as Z., John Mackintosh as H., William George Murray as J., and six others, for a chapter to be attached to Lodge Star of Orissa, No. 1106, Cuttack, to be called "The Fiducia Chapter," and to meet at Cuttack, East Indies.

4th. From Comps. John Pursall as Z., Alfred Emanuel Fridlander as H., George Septimus Phillips as J., and six others, for a chapter to be attached to the Trinity Lodge, No. 245, Coventry, to be called "The Trinity Chapter," and to meet at the Castle Hotel, Coventry, Warwickshire.

5th. From Comps. George Kenning as Z., Ebenezer Roberts as H., Edward King as J., and seven others, for a chapter to be attached to the Lion and Lamb Lodge, No. 192, London, to be called "The Lion and Lamb Chapter," and to meet at the City Terminus Hotel, Cannon-street, London.

The foregoing petitions being in all respects regular, the Committee recommend that the prayers thereof be respectively granted.

The Committee have also received a petition from Comps. Edward James Morris as Z., Chas. Bath as H., George Browne Brock as J., and twenty-one others, for a chapter to be attached to the Talbot Lodge, No. 1323, Swansea, to be called "The Talbot Chapter," and to meet at the Masonic Rooms, Swansea, Glamorganshire.

This petition is regular in form and is very strongly recommended by the Grand Superintendent of the Province, but inasmuch as Grand Chapter at its last meeting expressed an opinion on the subject of granting charters for chapters to be attached to lodges which had been but recently established, the Committee—although this appears to be a very exceptional case—prefer to remit the consideration of the subject entirely to the wisdom of Grand Chapter.

The Committee beg to call the attention of Grand Chapter to the fact of a charter for a chapter having been granted to be attached to the Tynwald Lodge, No. 1242, Douglas, Isle of Man, in May, 1870, which grant was confirmed at the following meeting in August. The petitioners, however, having failed to take up the charter,

the Committee recommend Grand Chapter—now that fifteen months had elapsed since the grant was made—to annul the charter.

The Committee have also to submit to Grand Chapter an appeal from Comp. W. George Laws Z., of the De Sussex chapter, No. 406, Newcastle-on-Tyne, against a decision of the Grand Superintendent for Northumberland, on a complaint made to him by certain Comps. of the chapter, that it had been removed from its former place of meeting before the minutes of the chapter agreeing to that removal had been confirmed.

The following notice of motion has been given by E. Comp. the Rev. John Huyshe, Grand Superintendent for Devon:—"To strike out the 'except in the Colonies,' page 16, Art. 8, of the Royal Arch regulations, and to add the following words at the end of the article:—"But this regulation is not to apply to the Colonies, where Comps., not having served a subordinate office, if otherwise qualified, shall be eligible to be elected to a Principal chair, and were a regularly installed Master of a lodge under a Foreign Constitution shall also be eligible to be so elected."

(Signed)

W. PULTENEY SCOTT, President.

Freemasons' Hall, London, W.C.,  
18th October, 1871.

#### CONSECRATION of a MARK MASTERS' LODGE at HUDDERSFIELD.

Friday, the 13th inst., was the day appointed for consecrating the Truth Lodge of Mark Masters, No. 137, at Huddersfield, West Yorkshire, the first Mark lodge since the inauguration of the Provincial Grand Lodge. Shortly after 3 p.m. a Lodge of Mark Masters was opened, and then the P.G.M.M., Bro. T. Perkinson, accompanied by nearly all his P.G. Officers, entered the room. The following are the names of those who attended: Bros. John Wordsworth, D.P.G.M.; Matthews, P.S.G.W.; Allison, P.J.G.W.; Roberts, P.G.M.O.; Firth, P.G.S.O.; Hartley, P.G.J.O.; Normanton, P.G. Treas.; Burgess, P.G. Reg.; Cooke, P.G. Sec.; Bennett, P.G.S.D.; Schofield, P.G.J.D.; Horsfall, P.G. Ins. of Works; Armitage, P.G. Dir. of Cers.; Wilkinson, P.G. Asst. Dir. of Cers.; Hoybroyd, P.G. Sword-bearer; Oakden, P.G. Standard-bearer; Whitaker, Sykes, Loble, and Crossly, P.G. Stewards; and Greenwood, P.G. Tyler.

The usual salutations having been gone through in due form, Bro. Higgins, the W.M.-designate, explained the reasons why they had petitioned for a warrant, and the advantages which, they hoped, would accrue therefrom to Mark Masonry.

Bro. Cooke then read the warrants, and the members expressed their approval of the officers named therein.

Bro. Roberts next gave an oration on Mark Masonry, after which the P.G.M.M. proceeded to consecrate and dedicate the Truth Lodge according to ancient usage and custom.

Bro. Wordsworth, D.P.G.M., then undertook the next business, that of installing Bro. Thomas Sellers Higgins as the first W.M. of the lodge, which being over, the brethren were re-admitted and saluted the W.M. with the honours due to his rank. The W.M. then invested some of his officers, the remainder being left over till next meeting: Bros. Jackson, S.W.; John Burgess, J.W.; Marshall, M.O.; Williamson, S.O.; and Thomas Burgess, J.O.

The P.G. Officers then retired, four candidates were balloted for and accepted, and three subsequently advanced, after which the lodge was closed, and the brethren adjourned to supper.

The cloth having been withdrawn, the usual loyal and Masonic toasts were given and responded to; but, owing to many brethren having to go away by train, this part of the business had to be done very briefly. From remarks made by some of the visitors as to the working of the newly-invested officers, there is every probability of this lodge becoming one of the best-worked lodges in West Yorkshire.

#### INTERESTING DISCOVERY AT THE OLD JEWISH SYNAGOGUE, BIRMINGHAM.

After the erection of the Hebrew new synagogue at Singers' Hill, Birmingham, the old place of worship of the Jews, in Severn-street, was purchased by the Athol Lodge of Freemasons, and by it converted into a place of meeting for the members of that section of the Order. Recently, certain alterations and additions have been made to the building, and, in sinking the foundations for a newbanqueting hall, the memorial stone of the old temple was discovered. Fitted to this stone was a brass plate, bearing the following inscription in Hebrew:—

"This plate was placed here by the hands of the most respected Mordecai, the son of Solomon, in this town, on the 8th day of Sivan, in the year 5569 A.M., and the five principal men who were occupied in raising this building were David, the son of Solomon, president; Judah, the son of Coleman, treasurer; Solomon, the son of Mordecai; Jacob, the son of Samuel; and Moses, the son of Lyon—A.M. 5566.

The Christian date of the ceremonies would be 1809, or 62 years ago. At that time the Jews were a small body in Birmingham; now they number 5,000. A second brass plate, bearing date 5,609—40 years later—was also found during the alterations.

At a meeting of the Athol Lodge, held recently, Bro. Michael Davis, W.M., presiding, it was resolved to present the memorial plate to the Hebrew congregation, by whom it will no doubt be carefully preserved as an interesting historical relic. At the same time the lodge laid the memorial stone of the new building, the extension part of which consists of a reception room, banqueting hall, and tyler's house. The brethren having assembled in open lodge, and all the customary ceremonies having being performed, Bro. Thos. Bragg, P.M. and P.P.G.S.D., delivered a short address on the ancient institution of Freemasonry; after which he was presented by Bro. Muggleton, P.M., with a handsome silver trowel, suitably engraved. The architect, Bro. T. Naden, produced the plans; the contractor, Bro. J. Moffatt, handed the mallet; and Bro. Bragg, assisted by the W.M., Bro. Michael Davis, then laid the stone according to ancient custom. In the cavity of the stone was placed a glass bottle, containing a description of the events connected with the ownership and extension of the building by the Athol Lodge; also some coins, a newspaper, and a copy of the old plates commemorating the erection of the building by the Hebrew congregation. The stone was then lowered, and, having been tested by the W.M., Bro. M. Davis, Bro. Bragg declared the stone well and truly laid. The W.M., Bro. Davis, delivered a short address. Corn, oil, and wine were sprinkled on the stone, and prayer having being offered, the ceremony closed. On the stone is engraved the following:—"This stone, to commemorate the extension of the building, was laid by Bro. Thomas Bragg, P.M. and P.P.G.S.D., assisted by the W.M., Bro. M. Davis, October 4th, 1871.

When the buildings are completed, the members of the Athol Lodge will be able to congratulate themselves on having a hall suited in every way for Masonic purposes.

ROYALTY AT THE OLYMPIC.—The Olympic Theatre was, on Monday night, honoured by the Prince and Princess of Wales and the Duke of Edinburgh and their suite. The Royal party appeared highly pleased with "The Woman in White," and Mr. Vining ("Count Fosco") was called into the box, and warmly complimented upon his conception and performance of the character.

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

#### SCOTLAND.

##### DUNDEE.

We have great pleasure in noting the rapid advancement of Lodge Broughty Castle (No. 486), Broughty Ferry. The name of Broughty Ferry must be familiar to many who enjoy a "dip" in the cool waters. It is a flourishing collection of palatial residences, rather than a village, and is the nearest and most-favoured "outing" for the Dundonians. Beside being an attraction to no end of summer residents and bathers, it has a steady, active, and well-to-do community of its own, who change not at the voice of the cuckoo, but who thrive by the changes of others. Some years ago, a few gentlemen resident there, applied for, and got, a charter from the Grand Lodge of Scotland, for the "purposes of Masonry." Bro. Robert Kid was selected as the first Master, and he conducted the business of the infant lodge (as he does his own) with such ability, assiduity, and discretion that a large addition to the membership was quickly made, of those who are calculated to uphold the honour and dignity of our ancient institution. After between two and three years' active attention to lodge matters, Bro. Kid vacated the chair in favour of Bro. James Scott, builder, who has since conducted himself and the lodge in a manner affording the utmost satisfaction to every brother. Till now, the lodge meetings were held in the Victoria Hotel, but, comfortable and convenient as the Masonic rooms of that hotel are, the desire which prevailed amongst the brethren of having a "biggin o' their ain" took shape, and has resulted in the opening of a neat and suitable Hall, which has been obtained on a lease and at a very moderate rent. The opening dinner took place on Tuesday evening se'nnight, the R.W.M., Bro. Scott, occupying the chair, supported by the Past and Deputy Masters, &c. There were also present as visitors, Kelt (R.W.M. 49), Rogers (R.W.M. 225), McFarlane, Langlands, Robertson, and Hutchison, from Dundee; as well as a very full attendance of the "Broughty Castle." The usual toasts were duly honoured, some excellent songs were given at intervals during the evening, and the utmost goodwill and happiness pervaded the meeting.

In virtue of a special dispensation granted by Supreme Chapter, the members of Union Royal Arch Chapter, No. 6, held their annual meeting on the 25th ult., at the Newport Hotel, Fife (Bro. David Dickson's.) Comp. James Berry occupied the chair, having on his right Comp. Colonel Alison, P.Z., and on his left Comp. Alexander Kelt, Z.-elect. After an excellent dinner the companions formed themselves into a Lodge of Mark Masons. Comp. Berry then called the lodge from labour to refreshment, and gave the usual loyal and other toasts. In proposing the toast of "Continued Success to the Union Chapter," Comp. Berry referred at considerable length to his connection with the chapter—its present position as being one of the first working chapters in Scotland, and the pleasure he had had in occupying the First Principal's chair during the past year. Being called from refreshment to labour, the Mark Lodge was duly closed. The chapter was then duly formed and opened, when the following were elected office-bearers for the ensuing year, namely: Comp. Alexander Kelt, P.Z.; John Logic, P.H.; George F. Roger, P.J.; James Berry, Past P.Z.; James Robertson, Scribe E.; James Dunne, Scribe N.; Wm. F. Longmuir, Treas.; Wm. McFarland 1st Soj.; James Langlands, 2nd Soj.; Frank Whitehurst, 3rd Soj.; James Reid and James Baird, Janitors; Comps. Alison, Todd and Smyth, members of the committee. Proxy First Principal representing chapter at Supreme Chapter meetings, Comp. James Berry, 11, Shore-terrace, Dundee, he chapter was thereafter duly closed, and after spending another hour in harmony the companions returned to Dundee.

##### PARTICK.

The annual meeting of the Partick Royal Arch Chapter, No. 113, for the election and installation of office-bearers, was held on Friday evening, 22nd ult., when the following companions were elected and duly installed: Thomas Halket, M.E.Z.; Alex. Campbell, H.; William Christie, J.; Wm. White, S.E.; John Bain, S.N.; David Stevenson, Treas.; Robert Anderson, 1st Soj.; B. H. Remmers, 2nd Soj.; John Dawson, 3rd Soj.; and William Latimer, Janitor. The installation ceremonies were performed in a very able and eloquent manner by Comp. James Crabbe, M.E.Z. 50. The chapter having been duly closed, the companions and friends adjourned to an excellent banquet.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]



## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Mount Lebanon Lodge, No. 73.*—This justly-celebrated old lodge commenced its session meetings on Tuesday, the 17th inst., at the Bridge House Hotel, Southwark. Bro. Loewenstark, W.M., presided, supported by Bros. G. Free, S.W.; G. J. Grace, J.V.; E. Harris, P.M., Treas. and acting Sec.; A. L. Dussek, J.D.; J. S. Gomme, I.G.; I. Wilkins, D.C.; J. H. Butten, W.S.; F. Walters, P.M.; T. J. Sabine, P.M.; D. Rose, P.M.; F. H. Ebsworth, P.M.; and a large number of members were present. Mr. T. S. Hill was initiated, the work being well rendered. The following brethren were elected Stewards for 1872 to represent the lodge: Bros. Loewenstark, for Benevolent Institution; G. Free, for Boys' School; and E. Harris, for Girls' School. Notices of motion for altering by-laws and other important business were given, when the lodge was closed, banquet following. Visitors: Bros. E. Walter, 87; Crutchley, 177; Dawson, J.W. 211; Richmond, 890; W. Batchelor, 1178; and M. D. Loewenstark, 1300.

*Whittington Lodge, No. 862.*—This lodge resumed its meetings for the season on Monday, the 16th, at Anderton's Hotel, the following brethren being in attendance: Bros. S. S. Davis, W.M.; J. Salsbury, S.W.; W. J. H. Jones, J.W.; R. W. Little, Sec.; J. Brett, P.G. Purs., W.S.; D. J. Davis, P.M.; W. Hurlstone, P.M.; J. Weaver, P.M.; B. Seeleg, I.G.; T. Kingston, D.C.; H. R. Haley, C. Bergmann, C. Walker, E. Kern, G. C. Pritchard, T. Voight, and C. Steiner. Visitors: Bros. D. Morrin, P.M.; H. C. Levander, P.M.; and other brethren. The only ceremony performed was the raising, Bro. Choyce being the recipient of the third degree. The elections for the ensuing year were then held, with the following result: Bros. Salsbury, W.M.; Quilty, P.M., Treas.; Gilbert, Tyler; Weaver, P.M., Treas. Benevolent Fund; Davis, P.M., and Hurlstone, Trustees Benevolent Fund; Walker, Whitehead, and Bergmann, Auditors. A five-guinea jewel was voted to the retiring Master, Bro. Davis, for his efficient services in that capacity, and after the transaction of some formal business, the lodge was closed. An excellent banquet followed, under the superintendence of Bro. Smith, of the hotel, and the usual toasts were given and duly honoured.

## PROVINCIAL.

*Bournemouth.—Lodge of Hengist, No. 195.*—The winter session of this lodge was inaugurated on Thursday, the 28th ult. There being no ceremony to be worked this evening, notice had been given that the W.M. would deliver an original lecture, entitled "Fossil Religion;" and, despite of the unfavourable weather, there was a large gathering of brethren present.—After the usual routine business had been despatched, the W.M. (Bro. the Rev. P. H. Newnham, P.P.G.C. Dorset, P.G.C. Hants, &c.) introduced his subject by saying that he proposed to offer to the brethren some thoughts which, in his opinion, would enable them to give a satisfactory reply to that question which we were so often called upon to face, either as asked in our own minds, or by our non-initiated friends—namely, What is the real use of Freemasonry? Passing over, for the time, the more or less equivocal reasons which were often adduced for our attachment to our Craft, there was assuredly one reason which, if rightly apprehended, would place Freemasonry in a very high position in the opinions of all thinking men. Freemasonry had preserved to us the invaluable relics of the religious systems of the primæval races of mankind; and, thus, the true study of its symbols was a science, capable of being studied according to a method similar to that preserved in Geology. For, just as in the latter the examination of fragments of bone and shell enabled us to reconstruct the world of bygone ages, so, in Freemasonry, the study of the mass of fragmentary symbols and allegories (which are nowhere else found in anything like mutual connection) enabled us to trace out the history of the steps by which God has been pleased to elaborate the religious idea in His human creatures. Thus, Freemasonry was emphatically a cabinet of religious fossils. The lecturer then proceeded to classify the principal symbols and ceremonies used in the lodge, tracing them all back to the religious practices of other countries, and to dates which were from one to at least three thousand years anterior to Christ. He showed that the original worship of the sun as the source of life, with its early modification of phallic worship, and the later semi-astronomical, semi-moral mysteries, was the source whence nearly all our Masonic symbols and rites had flowed. Many of these rites and symbols were known to the wonderful religious body popularly called the "Druids," who worked ceremonies on which the modern Master's degree

was founded, probably several centuries before Christ; and as the Druids were not extinct in England in Canute's reign, and the worship of the phallic circles and stones was found on the Continent much later still, it was at least possible, if not probable, that the earliest known compilers of the Masonic doggel (say about A.D. 1400) had been more or less influenced or instructed by these sources. However this might be, there was no mistake but that Freemasonry, studied in this point of view, brought before us the grandest idea of God—inasmuch as it showed Him to us as a Father, who, in the darkness of the past, had steadily been educating His children according to one definite plan or system, teaching them finally to recover the lost Word, and to know the one I AM. The lecture, which was extempore, occupied an hour in delivery; and notwithstanding its length, was listened to with great interest by the brethren assembled.—After its close, some interesting remarks were made, and questions asked; and after a vote of thanks to the lecturer, the lodge was closed.

*LIVERPOOL.—Harmonic Lodge, No. 216.*—The brethren of this old and highly-prosperous lodge, which has the distinguished honour of being the most ancient, with two exceptions, in Liverpool, were summoned to attend its duties at the Adelphi Hotel, Liverpool, on Thursday, the 12th inst., and the W.M.'s instructions were responded to by a large body of his subjects. The meeting was especially interesting from the fact that the attendance of "purpled" visitors was greater than any which has been seen at a private lodge meeting in Liverpool for some time. The officers of the P.G.L. of West Lancashire present during the evening were: Bros. G. F. Goggin, P.G. Chaplain; T. Wylie, P.G. Reg.; H. S. Alpass, P.G. Sec.; J. Hamer, P.P.G. Treas.; A. C. Mott, P.P.G.S.D. and Sec. to the W.L. Masonic E.I.; and J. Pickering, P.G.J.D. Amongst the other visitors were: Bros. A. J. Friedberger, Milwaukee, Aurora Lodge, No. 30; S. Forrest, P.M. 241; W. Nash, 823; P. B. Gee, S.W. 1264; Richards, J. B. MacKenzie, 349; &c. Bro. J. Skeaf, W.M. of the lodge, presided during the evening, the other officers of No. 216 present being Bros. J. McKune, P.M.; W. Laidlaw, Treas.; George Rigby Smith, Sec.; J. Jones, S.W.; J. Beesley, J.W.; John Turner, S.D.; W. B. Lennie, I.G. After the lodge had been opened in due form and with solemn prayer, the minutes of the previous meeting were read and approved. Messrs. W. Skinner were then initiated into the sublime mysteries of the Order by the W.M. in a strikingly effective manner, the charge being also given, by the S.W., with great impressiveness. The lodge was then raised to the second degree, when Bros. H. W. Ardran and W. Beadle, having proved their efficiency as E.A.'s, were passed to the honourable positions of F.C.'s. Bro. S. Forrest brought before the brethren the case of a highly-deserving widow and family of a deceased Freemason, and the sum of £5 was unanimously voted for her relief. The brethren were afterwards called from labour to an excellent banquet, served in the large dining hall of the hotel, Bro. J. Skeaf, W.M. presiding. After the removal of the cloth, the W.M. gave in brief but pointed terms the toast of "The Queen," "The Prince and Princess of Wales and the rest of the Royal Family," and the "Marquis of Ripon, M.W.G.M., and the Right Hon. the Earl of Carnarvon, M.W.D.G.M.," both of whom, he said, reflected the highest credit upon the exalted positions they held in the Masonic, as well as legislative body.—In giving the health of "Bro. Sir T. G. Fermor-Hesketh, Bart., M.P., R.W.P.G.M. of W.L.," Bro. Skeaf referred in eulogistic terms to the manner in which Sir Thomas performed the duties of his office, and the courtesy which marked all his dealings with the brethren of the different lodges within the province.—Bro. the Rev. J. F. Goggin, P.G.C., responded to the toast, remarking that he did so with great diffidence as that was the first opportunity which had been afforded to him of replying to the toast since his appointment to the office of P.G.C. He was truly delighted to hear the name of their P.G.M. so well received by the brethren of No. 216. As one brought into daily and almost hourly contact with Sir Thomas, as squire of his (the speaker's) parish, he could speak of his kindness and generosity with some confidence, and as an instance of his liberality he referred to the fact that when, a short time ago, £150 or £200 was wanted for defraying a debt in connection with the parish, Sir Thomas immediately gave him a cheque for the amount. (Applause.) He has no hesitation in stating that within the last twelve months, the P.G.M. had given for charities and various good objects no less than from £2000 to £3000. (Cheers.) He mentioned this because his charities might otherwise be hidden, and to show that a man could not be a good Mason without being a good husband, good brother, and good friend. (Applause.)—In proposing the health of "Bro. Lord Skelmersdale, R.W.D.P.G.M.," Bro. Skeaf referred to the valuable present of silver consecration vessels which his lordship had recently made to the P.G.L., and the zeal with which he performed

his duties.—Bro. Alpass, P.G. Sec., in responding to the toast, spoke of the appropriate and acceptable gift made by the D.P.G.M., and referred to the progress which had been made within the province. The lodges had increased from thirty to fifty-six, but he hid not think their zeal had increased in proportion. About a dozen years ago, when there was not half the number of Masons, they managed to get a piece of land; and now, when they were endeavouring to erect a building on it, they had great difficulty in raising the money, but he hoped the erection of the new hall would speedily be carried to a successful issue. In the purchase of that land No. 216 played a very leading part, and he trusted the brethren would occupy the same honourable position in connection with the building. "The W.L. Masonic Educational Institution," proposed by the W.M., was acknowledged by Bro. A. C. Mott, the Sec.; and "The Newly-initiated Brethren" by Bros. Francis and Skinner. "The Visiting Brethren," also given by the W.M., was acknowledged by Bro. Friedberger, who said he had travelled thousands and thousand of miles and had arrived in Liverpool without knowing any one; but no sooner had he proved himself a Mason, than he had been received with great cordiality and true brotherly kindness. He considered Masonry something higher than a mere scheme of benevolence, or it would not have existed so long and prospered so greatly; and he concluded by passing a glowing eulogium upon the M.W.G.M. of England, who had left his mark upon American Masonry during his recent visit.—The toast was also acknowledged by Bros. Pickering, Richards, Gee, S. Forrest, Nash, and MacKenzie.—"To all poor and distressed Masons" was the last toast. During the evening, harmony was greatly promoted by the vocal efforts of Bros. J. Busfield (who sang Felicien David's "Over the Rolling Sea" and "Stay with me" in splendid style), J. Jones, S.W.; Williams, Lennie, Forrest, and MacKenzie. The accompaniments were played with the finest taste by the W.M., whose generosity went far to made the meeting a pleasant one.

*TWICKENHAM.—Villiers' Lodge, No. 1194.*—The installation meeting of this lodge was held at the Grotto Hotel, Twickenham, where the lodge has removed from Isleworth. The following brethren, amongst others, were present: Bros. Dodd, W.M.; Hy. Allman, S.W.; E. T. Osbaldeston, J.W.; R. W. Little, Sec.; F. J. Lancaster, S.D.; T. Smale, J.D.; W. Harvey, E. H. Dalby, T. Cubitt, T. L. Green, G. L. Ridge, T. A. Woodbridge, Thomas Verity, John Verity, C. G. Stawson, W. S. Plimsaul. Visitors: Bro. J. Smeed, 946, Prov. G.A.D.C. Middlesex, and E. Worthington, P.M. 857. The lodge was duly opened by the W.M., and the minutes read and confirmed. The lodge was then opened in the second degree, and the W.M.-elect, Bro. Allman, was presented for installation, and the first part of the ceremony performed. Bro. Plimsaul, the candidate for the second degree, having arrived, was duly passed. The lodge was then opened in the third degree, and the ceremony of installation proceeded with, Bro. Allman being duly installed W.M., according to ancient custom, by Bro. Dodd, the out-going Master. The R.W. Prov. G. Master was then announced, and a deputation was sent out to escort him into the lodge. Bro. Allman appointed his officers as follows: Bros. E. T. Osbaldeston, S.W.; F. J. Lancaster, J.W.; W. Dodd, Sec.; T. Smale, S.D.; W. Harvey, I.G.; Thomas L. Green, D.C.; John Gilbert, re-appointed Tyler. The other offices were left open, as the brethren were not in attendance. The address to the W.M. was given by the Installing Master, that to the Wardens by Bro. Smale, and the last by Bro. Penhalebury. It was proposed by Bro. Cubitt, and seconded by Bro. Lancaster, that a jewel and collar of the value of £6 6s. be presented to the I.P.M., Bro. Dodd. Carried unanimously. It was proposed by the W.M., and seconded by Bro. Cubitt, that Bro. Little, P.M., Prov. G. Sec., be elected an honorary member, he having declined to be re-appointed Secretary, in consequence of his time being so fully occupied. Carried unanimously. The brethren were unanimous in their desire to see Bro. Little as often as possible, as they feel that he is, indeed, the father of the lodge, though not a P.M., he having declined that honour in favour of Bro. Clark, the first Master. The lodge was then closed, and the brethren partook of an excellent banquet, provided by the hostess, the widow of the lamented Bro. Bendy, and the usual toasts were given, with all the honours.

*ROCK FERRY, CHESHIRE.—Rock Lodge, No. 1289.*—On Friday, 13th inst., this lodge held its usual meeting at the Albert Rooms, Rock Ferry, and was well attended by members and visitors, amongst the latter being Bros. C. F. Matier, S.G.W. Aberdeen; Thomas Platt, P.P.J.G.D. of Cheshire, P.M. 537; Tysilio Johnson, P.M. 1013; Lieuts. Miller, R.N., and Turner, R.M.L.I. of H.M.S. "Resistance;" Charles Sayer, 477; E. L. Grundy, &c., &c. The officers present were: Bros. Moore,

S.W. ; Lewis, J.W. ; Stevenson, P.G.S.B. Cheshire, Treas. ; P. J. Pearson, S.D. ; and F. L. Bolton, Sec. The usual routine of business over, Mr. Eugene Wigdahl was balloted for, elected, and duly initiated by the W.M., Bro. Edward Friend. Bro. Turner, Lieut. R.M.L.I., of Lodge 1205, Stonehouse, was regularly raised to the sublime degree of a Master Mason. It was resolved that the lodge meet in future at the Rock Ferry Hotel. The lodge having been closed in due form, the brethren adjourned to the Rock Ferry Hotel for supper, which was ably served by Mr. Taylor, the proprietor. The cloth having been removed, the usual loyal and Masonic toasts were given and responded to, also "The Health of the Newly-initiated Brother" and "The Visitors," the latter being eloquently acknowledged by Bro. Matier.—Bro. Moore, S.W., in returning thanks for the toast of "The Officers," alluded to the two years now nearly passed since the lodge first sprung into existence. He said he could only account for its comparative want of success by the very bad accommodation for its meetings, which was proved by a sudden influx of members when a new place of meeting was arranged. He could say this, that although the Rock Lodge had not been prosperous, it was not for want of exertion on the part of the W.M. and others who had assisted in forming it, and now those exertions were about to be rewarded. And he laid particular stress upon one fact—namely, that, through all the trials of the lodge, the brethren had remained united, and worked together in harmony.—In the course of the evening Bro. Cooke enlivened the proceedings greatly by recitation, and several good songs were sung before the Tyler's toast brought a very pleasant evening to a close.

HALIFAX, WEST YORKSHIRE.—*De Warren Lodge, No. 1302.*—An emergency meeting of this lodge was held on Saturday, the 7th inst., it having been called for the purpose of enabling Bro. F. Whitaker, P.M., P.J.G.D., to present to the lodge a large oil painting of the respected Tyler, Bro. John Greenwood, P.M., to be hung in the lodge-room. The lodge was opened soon after six by the W.M., Bro. W. H. D. Horsfall, and there was a good attendance of the officers and members, with a few visitors, including the painter of the portrait, Bro. Siddall, of Douglas, Isle of Man. After the presentation had taken place, the lodge was closed, and the brethren adjourned to supper. The cloth having been withdrawn, and the usual loyal and Masonic toasts given, "The Health of Bro. F. Whitaker" was proposed by the W.M., who alluded to the various means Bro. Whitaker had taken to further the interests of the several charitable institutions of the Craft in every way, and gracefully referred to the handsome present he had just made to the lodge, as, in addition to the portrait, he had also generously been at the expense of Bro. Greenwood's fortnight's sojourn in the Isle of Man, to give sittings to the artist.—Bro. F. Whitaker, in responding to the toast, mentioned that the artist and Bro. Greenwood were both in their 70th year, a fact which rendered the painting (itself a work of art) all the more valuable.—Bro. Firth, I.P.M., then proposed "The Health of Bro. Greenwood," and spoke in glowing terms of the respect in which that brother was held, not only by the members of the De Warren, but also in the various lodges in the neighbourhood, where he was the acting Tyler.—Bro. Greenwood, in reply, remarked that he was made a Mason in 1822, and had continued a subscribing member of his mother lodge ever since. He had always endeavoured to discharge his duties to the utmost of his ability, and was never so happy as when in the company of Masons. He especially thanked Bro. Whitaker for his kindness towards him, and said he felt deeply thankful to all his brethren for the good feeling which had been so frequently shown to him.—Bro. F. Whitaker then proposed "The Health of the Artist, Bro. Siddall," who suitably responded. Several other toasts followed, and a happy evening was brought to a close by singing the National Anthem.

WALTHAM NEWTOWN, HERTS.—*King Harold Lodge, No. 1327.*—The installation meeting of this lodge took place on the 17th inst., at the Britannia, Waltham Newtown, Herts. Present: Bros. West, P.M., P.G.S.D., the W.M. ; W. C. Barnes, jun., J.W., W.M.-elect ; Parker, S.W. ; Terry, P.M., &c. ; Watkins, P.M. 1076 ; Lacey, P.M. 174 ; Barwick, Treas. ; Reilly, Sec. ; Young, S.D. ; Evans, J.D. ; Gilbert, I.G. ; Auber, Austin, Calvert, A. Clements, G. Clements, Copeland, Cox, Driver, Etherington, Eversfield, Fisher, Hodges, Holmes, Kent, Mooney, Noyes, Purvis, Sheldon, Skinner, Smith, Tydeman, members. Visitors: Bros. Hodges, P.G.S.W. ; Bruce, P.P.J.D. ; Tustin, P.G.—; Carter, P.G. Supt. of Works, Herts ; Forsyth, W.M. 869 ; W. C. Barnes, S.W. 869 ; Bilby, P.M., &c., Org. ; Gaskell, W.M. 1076 ; Ashdown, S.W. 1076 ; Brown, J.W. 1076 ; Henderson, P.M., Sec. 1076 ; Smith, P.M. 403 ; Perry, M'Gee, Burrell, Crotarz, and Mann. The lodge was opened in due form, with solemn prayer, and Bros. Auber and Tydeman were raised.

Bro. West, in a most impressive manner, installed Bro. W. C. Barnes, jun., as W.M. for the ensuing year. The appointment of officers then took place, as follows: Bros. Parker re-appointed S.W. ; Young, J.W. ; Reilly, Sec. ; Berwick, Treas. ; Evans, S.D. ; Gilbert, J.D. ; Auber, Org. ; Etherington, I.G. ; and Allison, Tyler. Mr. William Martin Creed was initiated. P.M. Terry presented on behalf of the lodge, a splendid P.M.'s jewel to Bro. West, the I.P.M., on his retirement from office, also, by subscription, a suit of clothing for a P.G.S.D. Bro. Terry, in his usual happy way, dilated on the many valuable services rendered by Bro. West during the first year of the King Harold, and Bro. West returned thanks in a most feeling manner. This concluded the business of the evening, and the lodge was closed in perfect harmony, with solemn prayer, when the brethren retired to a splendid banquet, provided by the worthy host, Bro. Sheldon. The usual loyal and Masonic toasts were duly drunk and responded to. Bros. Dr. Hodges and Bruce responded on behalf of the P.G. Officers of Herts in most eloquent terms. The band of the 41st Middlesex Volunteers, under the able direction of Bro. Etherington, played several selections during the evening.

### MARK MASONRY.

#### METROPOLITAN.

*Macdonald Mark Lodge, No. 104.*—A meeting of this lodge was held on Saturday evening, the 14th inst., at the Head-quarters of the First Surrey Rifle Volunteer Corps, Brunswick-road, Camberwell, and although scantily attended, was highly interesting from the great ability which was displayed by all the officers in the working of the different portions of the ritual. There was but one candidate for advancement, who came forward, but the ceremony was, nevertheless, given with the care and accuracy which the attendance of a large number of brethren usually encourages the officers to display, and the excellence of the working was the more commendable as the Master and his officers came direct to their body from a heavy march-out, which delayed the opening of the lodge an hour beyond the appointed time. Bro. Eugene Cronin, M.D., W.M., presided, and afterwards filled the posts of Chaplain and M.O., while Bro. James Stevens P.G.O., P.M., advanced Bro. Arthur Southam, to this ancient and honourable degree, Bro. T. Meggy P.G.O., P.M., the while occupying the S.W. chair, and Bro. C. Hammerton the J.W., Bro. W. Worrell presiding at the organ, Bro. Robert Berridge taking the J.D.'s office, Bro. C. T. Dean, I.G., and Bro. Moody, D.C., at the conclusion of the ceremony, Bro. T. Meggy presented the report of the Audit Committee, which was most satisfactory, and showed with what economy and prudence the affairs of this young lodge had been conducted. Bro. James Stevens proposed that a guinea be given by the lodge and placed on the list of subscriptions to the Binckes' Testimonial, as the Macdonald Lodge was much indebted to that brother for his exertions on its behalf, but as Bro. Meggy, in seconding the motion, thought the lodge could afford a couple of guineas for the object, Bro. Stevens amended his motion in that particular, and the brethren unanimously passed it for the larger amount. Bro. Stevens then proposed that a guinea be given out of the Charity Fund of the lodge to the Masonic Boys' School. Bro. Moody seconded the proposition and the brethren adopted it. Thereupon, Bro. Meggy handed the guinea to Bro. Stevens, who obtained the W.M.'s permission to sign and use the proxy obtained by this subscription for Croydon's case at the election on the following Monday. After such a full amount of work for a few brethren to have performed, the W.M. closed the lodge with the usual pleasant musical accompaniment, and entertained the members and a visitor at an agreeable little supper. As time ran very short to enable the brethren to comply with the lodge rule that the Tyler's toast shall be given by eleven o'clock, the speeches were cut down to a delightful brevity, and not a single song was sung, though Bro. Stevens gave the recitation of "A Mason's Vows," which he acquired from the American brethren who lately visited us. The whole of the speeches were comprised in the following few words: The W.M.: Brethren, I propose the first toast, "The Ruler of the Realm and the Ruler of Mark Masonry."—Bro. James Stevens P.M.: Brethren, there will be only this toast that I am now about to propose, and another, this evening. I give you "The health of the W.M.," hoping that he will have a good year of office, and a much better attendance of the brethren during the remainder of his term than he has had this evening. We are all very much indebted to him for accepting and holding the office of Master; but I do not know that I need detain you at this time of the evening by descanting at any great length on his good qualities. You all know his merits, and I ask you as an acknow-

ledgment of them to drink his health. (Cheers.)—The W.M.: Bro. Stevens and brethren, I thank you very much for the cordial way in which you have proposed and drank my health. I think I owe a little apology to the lodge for not attempting the working of the ceremony of advancement. I knew I could not do it perfectly, and I thought it better that I should let those who could, work it out. I knew I could not work it as Bro. Stevens could, and I preferred that our newly-advanced brother should have a fair opportunity of witnessing the impressiveness of the degree. With the work of Bro. Stevens, and the support given him by the officers, I have every reason to be pleased, and I think our candidate must confess that we work very satisfactorily.—The W.M.: Brethren, we have one toast that we cannot disturb this evening, and that is "The health of the Advancee." When we looked at our summonses we thought we should have had several advancements, but we were disappointed, as they did not attend. On that account we owe all the more honour and praise to that one who has ventured so far, and come up. I am sure we shall find him a most worthy brother. He comes from an eminent lodge, the Royal Clarence, Brighton, and I know he will be an ornament to our Mark Lodge here, and that we shall soon have him in office. (Applause.)—Bro. Southam: W.M. and brethren. I thank you sincerely for the manner in which you have drunk my health, and for the manner I have been received in your lodge this evening. I have had great pleasure in what I have seen, and I have no doubt that I shall derive both pleasure and instruction from my intercourse with you. I feel very great pleasure, indeed, in the consciousness that I have taken the Mark degree, and I return my sincere thanks to you, especially to our W.M. and Bro. Stevens, who has introduced me to this lodge, for your favour. It was a great kindness on his part, a kindness which has also been repeated by all the brethren who have received me. (Cheers.) The Tyler's toast was then given and honoured and the brethren separated. The meeting of this lodge on the 12th of August last, was honoured by the presence of Col. Burdett, Prov. G.M. of Middlesex and Surrey, and that brother expressed his approval on that occasion of the general working of the lodge, and also of the working of the ceremony of advancement. This was recorded on the minutes which were read at the opening of the lodge at the last meeting; and the same minutes also recorded a letter received from the Percy Lodge, conveying the thanks of the brethren to the members of the Macdonald Lodge for the assistance they rendered at the constitution of the province of Middlesex and Surrey.

### ORDERS OF CHIVALRY.

#### RED CROSS OF CONSTANTINE.

##### PROVINCIAL.

LEICESTER.—*Byzantine Conclave, No. 44.*—The first regular assembly of this conclave, for the present season, was held at Freemasons' Hall, Leicester, on the 11th inst. The chair of C. was occupied by the M.P.S., the Ill. Sir Kt. W. Kelly, Int.-Gen. Leicestershire and Rutland, who was supported by E. and P. Sir Kts. Toller, 18°, Hon. P.S., and the Rev. Dr. Haycroft, Hon. P.S., H.P. ; Sir Kts. Sculthorpe, Treas. ; Partridge, 18°, Recorder ; Duncomb, S.B. ; Deane, Herald ; Comp. Bembridge, Sentinel ; and other Sir Knights. Visitors: E. Sir Kt. G. S. Phillips, 18°, V.E., and Sir Kt. W. T. Belcher, Mus. Bac. Oxon., Org., both of the Rose of Sharon Conclave, No. 19, Birmingham. The conclave having been opened, the M.P.S. announced that the M. Ill. Sov., the Earl of Bective, having been pleased to appoint Sir Kt. the Earl of Ferrers a member of the Senate, with the rank of Grand Herald, and Sir Kt. the Rev. Dr. Haycroft to be one of the seventeen Knights Grand Cross, who are not members of the Senate, he (the M.P.S.) had received an authority from the Most Ill. Sov. to confer the grades of Viceroy and Sovereign on those Sir Knights. Sir Kt. Earl Ferrers was unavoidably absent, but Sir Kt. the Rev. Dr. Haycroft being in attendance, a College of Viceroys, and afterwards a Senate of Sovereigns was opened, and those grades duly conferred, the former ceremony being performed by Sir Kt. Toller, Hon. P.S. and S.G., as V.E., assisted by Sir Kt. Phillips as H.P., and the latter by the M.P.S. The ballot was taken for three candidates, one of whom, Bro. E. Wood, of No. 523, Leicester, being present, and having been duly elected, was installed as a Knight Companion of the Order, by the M.P.S. Sir Kt. the Rev. Dr. Haycroft, H.P., delivered the charge in a most impressive manner. After an alteration had been made in the by-laws, and some other business transacted, the conclave was closed, and the Sir Knights adjourned to the refectory. The ceremony of installation was rendered with the advantage of Sir Kt. W. T. Belcher's able assistance as musical conductor.

## INSTRUCTION.

BRO. HENRY MUGGERIDGE, P.M. 192 and 725, Preceptor of the Stability Lodge of Instruction, &c., will give a lecture in the first degree, at the Strong Man Lodge of Instruction, No. 45, Old Jerusalem Tavern, St. John's Gate, Clerkenwell, on Monday next, 30th instant.

THE Panmure Lodge of Instruction, No. 720, is held every Thursday evening, at 7 o'clock from October to March, and at 7.30 from April to September. Bro. John Thomas is the Preceptor, and brethren are invited to attend.

THE St. James's Union Lodge, No. 180, has removed its place of meeting to the Horse and Groom Tavern, Winsley-street (opposite the Pantheon), Oxford-street, where it now meets every Monday evening at 8 o'clock. Bro. J. R. Stacey, a P.M. of the mother lodge, and who is well known for his careful and correct working, is the Preceptor. His appointment, and the removal of the lodge to a more central position, have given great satisfaction, and will doubtless bring a large accession of new members to this lodge of instruction.

HARTLEPOOL, DURHAM.—During the summer months of this year the members of the St. Helen's Lodge of Instruction, No. 531, Hartlepool, have been holding regular meetings on the third Thursday in the month, under the preceptorship of Bro. J. J. Armstrong, I.P.M. They have been conducted with that good feeling which ought ever to characterise Freemasonry, and many of the younger members of the lodge who have availed themselves of this opportunity have given ample proofs of the benefit they have received. On Thursday evening the 28th inst., their conclusion was celebrated by an excellent banquet at Bro. C. Humble's, Cleveland Hotel, Bro. J. J. Armstrong presiding, the vice-chair being occupied by Bro. Hunter, S.W. After the usual loyal and Masonic toasts, Bro. S. Armstrong, P.M., proposed "The St. Helen's Lodge of Instruction," in suitable terms, and it was responded to by Bro. T. Turnbull (who has acted as Secretary) in a neat speech. Bro. S. N. Sidney (artist) took this opportunity of presenting Bro. T. Turnbull with an excellent photograph of our worthy Bro. J. J. Armstrong, surrounded by a frame of remarkable beauty. It was admired by all the brethren present, and Bro. Turnbull, in very feeling terms, thanked Bro. Sidney for the gift, and complimented him on its selection. The remainder of the evening was rendered enjoyable by contributions of harmony from Bros. J. J. Armstrong, J. Hunter, T. Forbes, J. Tucker, and T. J. Johnson. The visiting brethren were Bros. Haigh (Truth), Wm. Sadler (Harbour of Refuge), Sidney, Abrahams, and Harris (St. John's), and Davis. This is the first year lodges of instruction have been held in connection with St. Helen's, but having met with good support, it has been determined to continue them next year.

METROPOLITAN MASONIC MEETINGS  
For the Week ending November 4, 1871.

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

## MONDAY, OCT. 30.

Lodge 79, Pythagorean, Ship Tavern, Greenwich.  
,, 531, British Oak, the Hall, Beaumont-square, Mile End.

Chap. 188, Joppa, Albion Tavern, Aldersgate-street.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, OCT. 31.

Lodge 141, Faith, Anderton's Hotel, Fleet-street.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Wilhin, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

## WEDNESDAY, NOV. 1.

GRAND CHAPTER, at 7.  
Lodge 511, Zetland, Anderton's Hotel, Fleet-street.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Landus, Preceptor.

## THURSDAY, NOV. 2.

Lodge 27, Egyptian, Anderton's Hotel, Fleet-street.  
,, 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.  
,, 136, Good Report, Terminus Hotel, Cannon-street.  
,, 192, Lion and Lamb, Terminus Hotel, Cannon-st.  
,, 227, Ionic, Ship & Turtle Tav., Leadenhall-st.  
,, 231, St. Andrew's, Freemasons' Hall.

Lodge 538, La Tolerance, Freemasons' Hall.  
,, 554, Yarborough, Green Dragon, Stepney.  
,, 822, Victoria Rifles, Freemasons' Hall.  
,, 1155, Exceisior, Sydney Arms, Lewisham-road.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Work 12 clauses of four sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

## FRIDAY, OCT. 27.

Lodge 706, Florence Nightingale, Masonic Hall, William-street, Woolwich.  
,, 890, Hornsey, Anderton's Hotel, Fleet-street.  
,, 1305, St. Marylebone, Eyre Arms Tavern, St. John's Wood.  
Chap. 3, Fidelity, London Tavern, Bishopsgate-street.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggeridge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brampton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Burdett Count's Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

## SATURDAY, OCT. 28.

General Committee Boys' School, Freemasons' Hall, at 4.  
Lodge 142, St. Thomas's,  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7.30; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

The following matter stands over:—"The Future of Freemasonry in Ireland," and other articles; reports of Prov. G. Lodge of Durham, Lodges 145, 183, 576, 597, 1056, 1276, 1326; Chapters 422 and 1194; Prov. Grand Mark Lodge Lancashire (S.C.), Bon Accord Mark Lodge, Prudence K.T. Encampment; &c.

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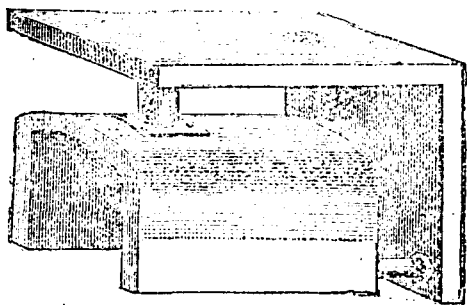
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**THE RETURN VISIT OF THE DORIC LODGE OF INSTRUCTION TO THE UNITED PILGRIMS.**

The success of the new movement for encouraging the interchange of visits between lodges of instruction was put beyond a doubt on Friday evening last week, at Brixton, when a gathering of brethren from every district around London put it beyond the power of the "United Pilgrims" to afford accommodation, and proved the anticipation they had formed of a "strong muster" to be very weak, indeed, in proportion to the result. We were sorry to notice that so many brethren were unable to gain admission to the lodge-room, but it was quite unavoidable, the room being positively crowded by those present, amongst whom we observed the following: Bros. Barnes, Rugg, Johnston, Appleby, Berry, Verry, Yetton, Scurr, Morrison, Chadwick, Musto, Cundick, Bowron, Mortlock, Austin, Middleton, Price, Wintle, Barnes (jun.), Grant, &c., all of the Doric Lodge; John Thomas, James Stevens, Poore, Larlham, Hodges, Welsford, Ross, Southam, Stolz, Pulsford, H. Martin, V. Bedolfe, Timewell, J. Noke, J. Wright, Withall, Bye, Griffin, Goddard, Maddern, Moody, &c., of the United Pilgrims; Wagstaff, W.M. 1216; Trusler, Lane, and Pulman, of No. 720; Swallow, Royal Union; Catherwood, 55; Gompertz, 869; Newton, 766; Silk, 508; Haywood, Williams, and Catchpole, of No. 1306; Pinder, 15; Bliss, 73; Roy, 1003; Sayers, 1349; Linsey, 1000; Staten, 1207; J. Hayward (Vitruvian), Kiddy, and others whose names we were unable to ascertain.

The United Pilgrims' Lodge of Instruction having been opened by Bro. John Thomas, P.M., and Preceptor, the brethren of the Doric Lodge were received and took their places in the western half of the lodge-room, their Secretary and Preceptor, Bro. Thos. Barnes, occupying the Senior Warden's Chair.

The business of the meeting was then proceeded with, the whole of the Fifteen Sections being worked in most admirable style by the following "Doric" brethren, viz.: First Lecture, section 1st, Bro. Rugg; 2nd, Bro. Johnson; 3rd, Bro. Appleby; 4th, Bro. Berry; 5th, Bro. Verrey; 6th, Bro. Yetton; 7th, Bro. Scurr; second lecture, section 1st, Bro. Morrison; 2nd, Bro. Chadwick; 3rd, Bro. Musto; 4th, Bro. Cundick; 5th, Bro. Bowron; third lecture, section 1st, Bro. Mortlock; 2nd, Bro. Austin; 3rd, Bro. Barnes.

The most earnest attention was paid to the several brethren who thus elucidated the beautiful teachings of the sublime Craft, and unanimous expressions of satisfaction rewarded their respective efforts. A short interval for rest and refreshment was taken between the first and second lectures, and at the conclusion of the work, the thanks of the United Pilgrims' Lodge were voted to the "Doric" brethren. The Fifteen Section-workers were elected honorary members of the United Pilgrims' Lodge, and eleven of the visitors were also elected members. On the lodge being closed the brethren adjourned to a supper provided by the United Pilgrims, who entertained their guests in most hospitable style, hearty greetings being exchanged between the two lodges, and wishes expressed that the good work they had commenced might be continued to the advantage of Freemasonry generally throughout the metropolis.

A more interesting meeting of brethren we have never before attended, and we trust that similar opportunities may occur to spread the benefits of Masonic instruction far and wide. The United Pilgrims' and the Doric Lodges have our best wishes for the permanent success of their most commendable endeavours.

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ILLUSTRATIONS of the HISTORY of the CRAFT.

By a MASONIC STUDENT.

CHAPTER III.

I propose in the present chapter to call attention to the evidences which may be adduced relative to the existence of Masonic guilds, or sodalities, up to the fall of the Roman Empire.

In 1863, I thus stated the general proposition in words which I venture to repeat to-day: "One thing is plain from history, that, from the earliest period of civilized life in the world, architecture has been considered almost as a sacred art. In Egypt, Greece, and Rome, the colleges of architects and the sodalities of Masons were recognized by the State and cherished by the priests. For as architecture, by its very symbolism, by the buildings it reared, the temples it adorned, by the objects of nature it sought to delineate in the ornamentation it employed, as ministering both to utility and beauty, had ever an inner and mystical teaching, it is not at all surprising that, from the very first, the builders of the world seemed to have thrown around their outward occupation and associated companies, the attractive if serious conditions, of initiatory probation and secret organization while they carefully guarded both their principles of art, and their ritual of observance, their secrets and their mysteries, from the sight and knowledge of the outer world."

But what, then, is the actual evidence we are able to put forward, in support of this enlarged view of our Masonic history?

To answer this fully, let us examine, seriatim, the remarkable and interesting details of Egyptian, Grecian, Tyrian, Jewish, and Roman Masonry, which archæological enquiry has collected, and careful study and research have substantiated and approved. To begin with Egypt.

All writers seem to agree in this, however different on other points (Clavel, Schauberg, Heldmann, Krause), that the priests, as a general rule, directed all the works of architecture, and taught the art in secret.

They were, as we know, a caste, or close corporation, admitting none into their Order but those who were their relatives, except their kings, and some of the greater princes, whom they elected honorary members.

The temples and pyramids were built by designs traced along by the priests, and there seems little reason to doubt that they initiated all who were permitted to labour in the sacred work of architecture into a secret brotherhood!

Of their mysteries, we now know but very little, having only scattered hints to guide us, alike in early heathen and Christian writers, but the great central hall of the pyramids, and the inner room of the temples were, we have reason to believe, employed for the purposes of secret reception and trying probation. Many of the implements and special emblems of Masonry still adorn the walls of Egyptian tombs and temples, especially the tombs of the inspectors of the quarries of Silsilis at Syéne, and it is impossible to suppose that the use of them is fortuitous or meaningless.

It has been before pointed out, that the Masons' marks on the pyramids and temples, whether made by Jewish or Egyptian hands, are identical with those of the mediæval guilds, as well as with those of Roman and Tyrian workmen. When, then, we remember to-day, that the Egyptians were the oldest and greatest builders in the world, and that they distinctly communicated their principles of art and sodalities of architecture, to the three greatest building nations of antiquity—the Grecians, the Tyrians, and the Etruscans—though we must perforce be content, after this lapse of time, with general and probable evidence of the fact, rather than precise and particular proof, we need not hesitate to assert or accept the statement, that the building corporations of later times may be traced back, satisfactorily, to the early associations of Egyptian builders, which the priests had contrived to invest with the solemn character of an impenetrable secrecy and a mysterious lore.

When we turn to Greece, if the evidence be still not all we could wish for, the light seems gradually growing clearer.

That the sumptuous temples in which ancient Greece abounded, were the works of architects in combination with a Fraternity of Masons *κοινωνία*, no reasonable doubt can be entertained, says Dallaway, in his History of Architecture.

Other writers (Thiersch, Schauberg) have said that the priests of Dionysius, having devoted themselves to architectural pursuits, established, about one thousand years before the Christian era, a society of builders, in Asia Minor, who are styled by ancient writers the Fraternity of Dionysian architects, unto which society was exclusively confined the privilege of erecting temples and other public buildings.

Now, there is a considerable amount of striking evidence, which has been collected, in support of the previous statements.

For though it may no doubt be contended successfully, that the Greeks were at a very early period divided into handicraft corporations, yet it is also clearly demonstrable that the society of architects, or community, of builders, enjoyed great privileges, and stood higher than all the others in social importance.

Whether we call them *το κοινον ο εργαρια*, whether we accept the account of the Dionysian architects, or that of the Dædalidæ (Oliver, Mackey, Clavel), deriving their name from Dædalus, the famous artist and builder of Crete, there is so much identity between the general organization and particular customs of these building lyceums, and our modern Freemasonry, that we are led to the inevitable conclusion, that these Grecian building communities were the forerunners of the Roman collegia, and thereby linked on to these mediæval guilds, from which we ourselves clearly and continuously descend.

There are decrees still extant ("Antiquitates Asiaticæ," of Chandler, Chishull) conferring the special honours of these communities on members and non-members, and so striking is the similarity between their customs and ours, that one writer declares, the organization of the building sodality in Teos, 300 years before Christ, offers a striking resemblance to that of the Freemasons at the close of the 18th century (Clavel).

These communities had a secret and distinct organization; they called each other *παιτροφεξ*, or brethren, they had words and signs of recognition, and were divided into separate communities or lodges, which had local titles, as *αιωνον των ατταλις των*, community of Attalus, *αιωνον της ακινου συμμαχιας*, community of the division of Echinus (Clavel, "Antiquities of Ionia").

Their presidents and officers were elected annually, and persons non-operative were made patrons and honorary members.

In the exercise of charity the more opulent were sacredly bound to provide for the exigencies of the poorer brethren.

We have also the fact that priests were attached specially to these communities, as we hear of *Κρατινος ιερης των τεχνιτων*, Cratinos, priest of the builders or artificers.

They employed in their ceremonial observances many of the symbols which are still found among Freemasons, particularly, says Schauberg, the cubical stone, and the smooth and rough ashlar, and their signs of recognition enabled them to distinguish one another "in the dark as well as in the light" (Mackey), and united the "members scattered over India, Persia, and Syria, into one common brotherhood."

Bro. Findel has said (Findel's History, pp. 25 and 26), that all that has been stated has only "confirmed anew, what it must be conceded no one doubted, that these institutions and confederations resembled those of the Freemasons," and has "furnished fresh material for a more perfect recognition of this, and has shown that everywhere certain tokens are to be met with, the counterparts of which may be found in Freemasonry," yet "it is very evident, that the borrowing and appropriation of these is something nearer the truth than the reception of the improbable presumption of a propagation of some mystic order or other."

And he goes on to say, if "Freemasonry were really a continuation of these ancient confederacies, we must of necessity know more of their method of instructing, and their internal arrangements, than the rest of mankind, which is by no means the case."

But in saying this, Bro. Findel begs the whole question, as regards what is the real origin and meaning of our Masonic symbolism and teaching, and oral traditions.

As regards "their method of instruction," the principles of their operative system have no doubt passed out of memory, as have also the principles of the masters of the mediæval guilds.

But as no one can safely question, and Bro. Findel does not himself, the existence of the mediæval guilds, or their identity with our modern Order, though all traces of those plans and their system of procedure have long since perished utterly, and are practically altogether unknown, so I do not think we can fairly question, on account of the absence of such special and convincing testimony, the general identity of the Grecian with the later building societies, or the clear continuation of the same great order in the world.

All that we can expect to do to-day, is to trace, so far as we are permitted by the change of times and conditions, the general similarity in the usage of certain well-known forms and common symbols, and, so far as is possible, to educe, from contemporary or later historians, some few scattered hints of their technical system or mystical teaching.

Though there is no doubt some difficulty as regards both the Tyrian and Jewish Masons, I do not think that it is insuperable. The Phœnicians were, as all readers of history know, great builders, though all their wondrous works have perished utterly from the earth, and Tyre is as if she had never been.

There is also no doubt that, for all their principles of art-knowledge, their building designs, as well as their building sodalities, they were indebted to the old and wonderful land of Egypt.

It has often struck writers, whether Masonic or not, how very difficult it is to account, on ordinary grounds, for the union of the Tyrian and Jewish workmen at the building of the First Temple at Jerusalem. Knowing the repugnance of the Jews themselves to foreigners, and the



direct prohibition of contact with unbelievers, especially in sacred works, there seems no *à priori* objection to the unchanging tradition of our Order, that Tyrian and Jewish Masons were bound together by one common organization, and were members of one comprehensive operative brotherhood.

If it be true that they had all found a common origin in the building societies of Egypt, and that all the operative sodalities of the world were members of the one same great confederation, under the attractive condition of secrecy in art and primæval truth, we should find, I think, a satisfactory solution of the whole question.

And as the unity and eternity of God, the immortality of the soul, the accountability of man, were the great secrets of the mysteries, until they were overlaid by superstition and debased, and with the building societies in all countries the mysteries of the time and locality were in some form or other bound up, we find here a link of union, a bond of fellowship, which would naturally cement together, associate together, Tyrian and Jewish masons in so great and so good a work as building the Temple at Jerusalem.

There is no doubt, also, a leading objection to the theory of an actual confraternity of Jewish Masons, with secrets and mysteries, from the well-known fact that all the Gentile mysteries and *απορρητα* were prohibited apparently to the Jewish people.

Yet, we cannot, on the other hand, explain it as we will, get over the fact that Tyrian and Jewish workmen assisted in the elevation of the great Sanctuary of the Hebrew race at Jerusalem, and Captain Warren's researches have proved, among other things, not only that our Masonic traditions however, seemingly strange, sometimes, to us to-day, are not *à priori*, either improbable or impossible, and that a remarkable unity existed between the workmen, whether Tyrians or Hebrews, alike, in the quality of the work they executed, all governed by one great design, as in the marks, common to both, and understood by each nationality, still marked in colours as perfect as if only painted yesterday, in subterranean passages, and wondrous crypts and hidden halls beneath the existing city.

It has always struck Masonic students as a very remarkable fact, that the traditions and history of our Order, as well as our carefully-preserved ceremonies and ritual, have such an Hebrew colouring and character.

Whence has this arisen?

Some have contended that the Jewish confraternity have substituted a veritable history for the figurative teachings of the earlier mysteries, while others have asserted that the Jewish element and teaching were absorbed by the building colleges at Rome, and that thenceforth there was interwoven with all their oral ritual and ancient observance the characteristic tradition of Hiram, the great architect of the first Temple, which would entirely harmonise with the aim and sympathies of the building sodalities as they gradually became entirely Christian.

Be this as it may, the undying testimony of our traditions links on Freemasonry to the Temple at Jerusalem, and we cannot discard it without shaking the very foundation on which Freemasonry rests.

One thing is, indeed, most clear: that the marks of the Jewish, as well as the Tyrian, Masons are the same with those of later times; that they are evidently all belonging to the same great family, and are identical with the usages and customs of the operative order everywhere.

Some of our most cherished Masonic symbols, we may well remember, are purely Jewish, such as the Pentalpha and the double triangle, or Solomon's seal.

And despite the hasty and unreasoning assertions of some modern writers, I see as yet no cause whatever to doubt the truth or reject the authority of the Hebrew legends of our Order.

There is some evidence to show that there was attached to the Temple a secret order called Chasidim or Hasidim, whose special object was "to preserve it from injury and decay," though whether they were attached to other religious buildings is not clear.

It is said by some that this fraternity arose during the captivity at Babylon; by others, that it sprung up soon after the Restoration. It has even been contended that they were the precursors of the Essenes, and they have been even termed, "The Knights of the Temple of Jerusalem."

There is in the "Grand Bibliotheque" (Rue Richelieu, at Paris), a very curious book, which treats of the Knights of the Maccabæan chivalry, and alludes to their duty in defence of the Temple.

But I am not prepared to say that I have seen, so far, any evidence of Bro. Mackey's statement, that "they were, in fact, the conservators of Masonry among the Jews, and deposited it with their successors, the Essenes, who brought it down beyond the time of Christ."

Some writers contend, as I have just said, that from the Chasidim sprang the Essenes—a remarkable sect of the Jews, from whom some Masonic writers have of late asserted that Freemasonry is altogether derived.

From Josephus and other sources we gain the following particulars, which are striking to Freemasons:—

On initiation, at the close of the probation and his novitiate, the candidate was presented with a garment. He was required to take an oath\* not to divulge the secrets with which he was entrusted, and was then made acquainted with the customary words and signs of recognition.

He was afterwards instructed in the traditional teachings of the Order, and devoted himself, with his brethren, to the "acquisition of knowledge and the dispensation of charity." There seem to have been degrees among them, and they are said to have been divided.

And though I cannot shut my eyes to the remarkable similarity between the customs of the Essenes and those of Freemasonry, like Krause, I believe the safest course, on historical grounds, is to endeavour to trace the origin and continuation of Freemasonry to the building corporations of the past.

I must leave for another chapter the history of the Roman sodalities.

\* Krause has, however, said that though there is in truth a strong resemblance between the constitution and symbols in Freemasonry and the sect called the Essenes, whoever should give this as a reason for asserting that the Essenes had been incorporated with the Society of Freemasons would greatly err by coming too hastily to such a conclusion.

(To be continued.)

LIGHT, DELICATE, PALE SHERRIES.—A great and beneficial change has already taken place in the habits of our upper and middle classes by the more extended introduction of a variety of light wines of varied and unimpeachable dietetic value. The reduction of the wine duties has been a great boon, as not only has it had the effect of doubling the consumption of wine within the short space of ten years, but it has made light wine—what it should undoubtedly be—an article of daily and ordinary consumption, and far less liable to be taken in excess than when wine was a highly-stimulating and costly luxury. At the present time the facilities for obtaining cheap and wholesome wines and other stimulants, bearing the guarantee of large and respectable dealers, in almost every town and village, is an advantage which deserves to be kept in view. Cheap wine has no doubt a certain amount of prejudice yet to overcome, and the medical man may do much in assisting to dispel this. Cheapness in wine does not necessarily argue a deficiency in stimulating and nourishing qualities, still less unwholesomeness. In our issue of January last we touched upon the article Sherry, and drew attention to the important place occupied by Spain as a wine-producing country. Since that time we have continued to use opportunities of testing and comparing the relative qualities and prices of various Sherries offered for sale, and have been especially struck by some light, delicate, pale Sherries obtained from the Messrs. W. & A. Gilbey. We think it due to the commercial enterprise, and a fair recognition of the undoubted benefit which this firm has conferred upon medical patients in the introduction of sound wholesome wines at moderate prices, to say that some of these Sherries approach nearer to our idea of what a good, generous, stimulating wine should be than anything we have seen for some time past, while the price places them within the reach of all when required for medicinal and dietetic purposes. —*British Medical Journal.*

## THE PHILOSOPHY OF FREEMASONRY.

(Continued from page 665.)

### CHAPTER FIRST.

#### LIBERTY—EQUALITY—FRATERNITY.

Liberty, Equality, and Fraternity are three grand words; trump cards in the hands of the skilful adventurer, but very apt to cut the fingers of the tyro. They are three words, good in themselves, but which have been made the tools of the predatory, and political adventurer. Like platonic love, they are apt to change their characters, and from being virtues degenerate into vices. No fault of theirs, but because humanity is frail, and the slime of the serpent's track causes the footpath of life to be slippery. A good many philanthropic individuals who go about the platforms, calling men's attention to wrongs with which they were previously unacquainted, offer in these three words an universal panacea, forgetting that man is a progressive animal, and that he must creep before he goes. Some of these wiseacres, with a stock of brass which would furnish forth a brazier's shop, hesitate not a moment in giving a definition of things, sacred or profane, crudely conceived, vulgarly uttered, and constantly wrong. Setting up for philanthropists, and devoted to the welfare of others, they have no time to look into their own private matters. They are fatally ignorant of the old Greek's advice, "Know thyself," and of them may be said, in the words of Palladas:

"Wilt thou, poor earthworm, measure land and sea,  
And know not first: the measure of thyself?  
Put up thy puny instruments upon the shelf;  
Know thine own measure first, and then im-  
mensity."

We have had a few of these pretenders in Freemasonry, who unfortunately have left their signmanual amongst us, such as Cagliostro and Co., the adepts of Egyptian mummary, a jargon of commingled nonsense, pretence and lies, that our wonder is equally divided between the success of the swindler and the gullibility of the dupe.

"Liberty," exclaimed Madame Roland, as she went to the guillotine, "how many crimes are committed in thy name." Human nature often mistakes licence for liberty, forgetting that the river, to be useful, must be retained within its boundaries, otherwise, by overflowing, fields will be inundated and property destroyed. A Freemason can claim liberty, liberty of thought and action, so long as these are kept within the bounds of accepted moral limits, and where they do not encroach upon the freedom of others, No one has the liberty of subverting the liberty of another, for, then, liberty degenerates into licence. Were no limits placed to our liberal wishes, the world would degenerate into anarchy. "The last resort of a blackguard," says Dr. Johnson, "is patriotism;" and when we hear a cry from some forty-horse-power-lunged orator, we like to know a little of his past history before we confide in him as our deliverer. Landmarks are not to be removed at the bidding of every charlatan, and we decline to throw down our shield of protection, till

we have time to look at the one offered in its place. We often hear some youthful aspirant to Masonic honours, whose education has been very much neglected, come forth with some farrago of nonsense relative to the duties of Freemasons. He has the liberty of doing so. We grant him the liberty freely; but when he asks us to remove our safeguards, and those landmarks which have guided the Order for so many years, we in turn take the liberty of declining till we have maturely considered the question. Liberty, to a Mason, means the uncontrolled right to inquire into our mysteries, to analyse them, to work with the points of the compass extended loyally, for his own and the Craft's profit, but not to use one point as a weapon of offence, where-with, by a crafty blow, he may bring confusion upon the Craft. We confess to a dislike to all those who strain at the "unco quid," forgetting that man is fallible, and with their overbearing liberty of action, calling brethren who have lapsed into mortal error before the Masonic tribunals, and invoking all the terrors of the law to punish the delinquent.

Liberty is a sacred privilege of a Mason, the right to reason with the faculties, which God has given him, so that his less gifted brethren may be benefited by the result of his inquiries. He has the liberty of expressing his opinions freely in lodge, and when characterized by wisdom and justice, he is an object of estimation, and a guide worthy of following. But when he expresses himself in a selfish, narrow-visioned fashion, with a mind cast in a trivial groove, every noble and large-souled sentiment absent, we grant him the very poor privilege of doing so, but we decline to be of his following. A Mason ought to be liberal, although just in all things, liberal of his counsels and liberal in his conceptions of these; liberal of his purse, liberal of his inquiries into the characters of those he relieves; liberal in all these qualities which raise a man in the scale of virtue, in the roll of honour, but chary of aught which may tend to subvert the pillars of truth and justice.

Liberty has had its dupes, although not to the same number as equality. A fine sounding name is equality. "All men are free and equal," cried the Yankee slave-owner, and then added this forcible explanation, "and every man has a perfect right to wallop his nigger." Equality on earth is a dream, a myth, a falsity. Are men born of an equal stature, of equal rank, or of equal talents? Nature has flatly contradicted this, and life daily proves its falseness. A father acquires wealth by prudence and talent, which he leaves to a foolish son, who squanders all in riot and debauchery, dying a beggar, and indebted to charity for the very boards which form his coffin. If every man was equal, the world be unbearable. There would cease to be any cause for exertion, every pursuit would cease, education would become neglected, every generous impulse destroyed. A more dangerous fallacy never was palmed upon a confiding public than this same equality, and those who cram this down the people's throats are just those very ones who would make stepping-stones of their dupes' necks to gain power, and destroy their bait of equality.

Masonic Equality is well defined, and there can neither be cavil nor mistake about

it. All Masons in the bosom of the lodge are equal, and no one can claim by position in the world a superiority over his brethren there. It must be admitted that this is not always followed amongst us, and that we find the rank has its influence, and that men of position are found to fill our highest offices. But, as we have said, human nature is frail, and a title has a sounding effect. Yet, with very few instances, we have no cause to grumble at our honours being so conferred. These brethren have served their apprenticeships, worked as Fellow Crafts, and as Master Masons may claim their positions, not as a special right belonging to their worldly rank, but to the fact that they are free of the Craft on all points. England and Ireland are pretty free from crowding their lists of Grand officials with noble names, and commoners find the honours pretty plentiful for them. Equality means a mixture of all classes appearing at the same board, and if twenty commoners find themselves at the table, they cannot complain of the presence of one lord.

Every Mason can aspire to office in his lodge. From Inner Guard to Master the honours are open to him, upon his showing his fitness to wear them. Thus far are all Masons equal, but as men have not all the same talents, it follows as a matter of course that those endowed with large understandings, and extended experience of life, must hold a higher position among the brethren. Such men show themselves prominently by virtue of these qualities, just as Saul showed himself among the people taller by the head. In all ages, and among all nations, there required to be leaders, just as we find the Press now-a-days the leader of public opinion, or the forcible exponent of the same. Men of a feeble order of mind, of a vacillating disposition, naturally look for guidance and support to those of a strong and more steadfast, and it is thus that we find amongst us brethren standing prominently before the eyes of the Craft, not that they have thereby risen above the equality of Freemasons, but the equality of Freemason looks to them for protection and support. ERROL.

(To be continued.)

#### GRAND CHAPTER OF ENGLAND.

The Quarterly Convocation of Grand Chapter was held on Wednesday evening, at Freemasons' Hall. Comp. the Rev. John Huyshe took the Z. chair, Comp. Dr. Hamilton the H., and Comp. S. Rawson the J. Comp. W. Pulteney Scott was present as N., and Comp. John Hervey, E. Comps. Snell, Benjamin Head, Talbot, H. Browse, T. Fenn, Joshua Nunn, W. Ough, Jas. Stevens, F. Binckes, H. Muggeridge, Joseph Smith, James Brett, James L. Thomas, H. G. Buss, F. Walters, M. A. Loewenstark, George Neal, Hyde Pullen, R. Spencer, John Savage, John Boyd, H. Massey, and many others, were also present.

The G.S.E. having read the minutes of last Grand Chapter, the same were unanimously adopted, and the accounts, showing a balance of £395 15s. 7d. in the hands of Grand Treasurer, were taken as read, and passed *nem. con.*

Warrants were then unanimously granted to the Isca Lodge, No. 683, Newport, to be called "The St. Woolo's Chapter," and to meet at the Masonic Hall, Newport, Monmouthshire; to the Lodge Orion in the West, No. 415, Poona, to be called "The Chapter Orion in the West," and to meet at the Masonic Hall, Poona, East Indies; to Lodge Star of Orissa, No. 1106, Cuttack, to

be called "The Fiducia Chapter," and to meet at Cuttack, East Indies; to the Trinity Lodge, No. 254, Coventry, to be called "The Trinity Chapter," and to meet at the Castle Hotel, Coventry, Warwickshire; and to the Lion and Lamb Lodge, No. 192, London, to be called "The Lion and Lamb Chapter," and to meet at the City Terminus Hotel, Cannon-street, London.

On the petition from Comps. Edward James Morris as Z., Chas. Bath as H., George Browne Brock as J., and twenty-one others, for a chapter to be attached to the Talbot Lodge, No. 1323, Swansea, to be called "The Talbot Chapter," and to meet at the Masonic Rooms, Swansea, Glamorganshire,

Comp. W. Pulteney Scott rose, and said this was a very extreme case, and the Committee would not have recommended it to Grand Chapter, had they not felt it to be necessary to be consistent in their dealings with applicants for charters. There were two lodges and two chapters in Swansea, and from circumstances that had arisen, it was desirable that one party should terminate its connection with the other. A very considerable portion of the lodges and chapters had formed a new chapter, and there were as many as ten Past Principals and a great number of old R.A. Masons ready to join the new chapter. They had, therefore, petitioned for a charter for the Talbot Chapter; and the Committee, feeling that they had before recommended the refusal of warrants to lodges which had only been established twelve months, felt the inconsistency of submitting this case to Grand Chapter's consideration, but relied only on the very exceptional circumstances of the present instance as their justification for doing so.

Comp. Talbot explained that the new lodge in Swansea was presided over by the best working Masons in the kingdom, and had amply fulfilled the expectations that had been entertained of it. The chapter was one of the best in the province. It numbered seventy members, and it was quite necessary that a second chapter should be formed to supplement the work of the first. The same companions had now taken the lead in petitioning for the Talbot Chapter. They were twenty-one in number; there were eleven P.M.'s of lodges, and eight or nine Past Principals of chapters. It was with the firm conviction of the necessity for the new chapter that he recommended the granting of the warrant.

Comps. Walters, Joseph Smith, Dr. Hamilton, and Savage supported the recommendation, and the charter was then granted.

The charter which was formerly granted to the Tynwald Lodge was annulled, the companions not having taken it up within fifteen months of its being granted. Grand Chapter then proceeded with the consideration of an appeal by Comp. Laws, from a decision of the Grand Superintendent for Northumberland on a complaint of the removal of the place of meeting of No. 406 before the minutes of the chapter agreeing to the removal had been confirmed. After considerable discussion, Grand Chapter affirmed the decision of the Grand Superintendent, and dismissed the appeal.

An alteration was made in the 8th article of the Royal Arch Regulations, and the Grand Chapter was thereupon closed.

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## The Freemason,

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## THE CROWN PRINCE OF PRUSSIA ON MASONIC KNOWLEDGE.

## THE FIRST DEGREE,

OUR attention has been directed, by a valued correspondent, to a remarkable passage in the Masonic oration delivered by the Crown Prince of Prussia at the recent centenary celebration of the Grand Lodge of Germany at Berlin, and we are requested to express our views thereon.

The Prince is reported to have said that "All knowledge in Masonry was contained in the first degree," and added that, "if this truth became a reality, it would remove the suspicion that the higher degrees taught anything but St. John's (or, as we in England term it, 'Craft') Masonry." At first sight, these axioms appear to lead to contradictory conclusions, and to involve a certain amount of inconsistency. It will be necessary, therefore, to place on record some of the reasons which, to our mind, justify the observations of our illustrious brother, even if they do not corroborate his ideas to the fullest extent. It will be generally admitted that the lessons imparted to a candidate in the first degree are of exceeding significance and importance; but that point is not the question at issue. What we have to consider is simply this: Does the symbolism of the degree bear such an interpretation as to warrant the somewhat startling assertions, that "all knowledge in Masonry" is con-

veyed to an Entered Apprentice, and that the higher degrees merely confirm and illustrate—so to speak—the teachings of the Craft? Now, to understand these theories in all their ramifications, we must bear in mind that the object and design of all the ancient mysteries—in fact, the grand aim of initiation in the primitive ages—was to introduce the neophyte into a new sphere; to make him, as it were, a being apart from the uninitiated world, a partaker in loftier hopes and diviner aspirations than those which swayed the vulgar herd. How far this design is preserved in Freemasonry, we shall now proceed to examine and explain. A lodge of Masons—whether it be opened in the first or the third degree—is an epitome of the world; but of the world divested of its cares, its sorrows, its ambitions, and its hates. The symbols of the lodge are in harmony with this conception. Thus, the sun, bright ruler of the day—whose beneficent influence is felt throughout the realms of nature—finds an appropriate representative in a Masonic lodge. The moon, "refulgent lamp of night," although shining with reflected splendour, is also a conspicuous emblem; and from these luminaries, we are taught to advance to the type of "intellectual light," and to endeavour to attain that illumination of heart and spirit which the child of Truth inherits and enjoys. In the ancient Grecian mysteries, similar symbols were employed, and the office of torch-bearer, or light-giver, was one of the most honourable in the secret rites of Eleusis. The Entered Apprentice Freemason is thus brought out of figurative darkness into light or knowledge, and therefore one of the greatest lessons of life is made familiar to his mind. Even as the giant oak is evolved from the tiny but potential acorn, so, from the foundation of the first degree, springs a superstructure of wisdom and morality. In this sense, "all knowledge" may truly be said to be comprised in the primary grade of Freemasonry. But a further investigation will convince all who believe in revelation, that the truths of Freemasonry are based upon the Sacred Volume; and we need scarcely add that this knowledge is at once conveyed to the initiate. He is told that his faith is to be guided and governed by the unerring laws laid down in the code of inspiration; he is directed to look beyond the illusions of sense to the never-fading glories of eternity. And although these great lessons are again forcibly inculcated in the third degree, nothing can surpass the simple sublimity of a creed which is embodied in the words, "Faith, Hope, and Charity." In the first degree, the candidate is dedicated, or set apart from the outer world; he receives the seal of Freemasonry, and is clothed with the badge of a Mason, which is a token of innocence and purity. From the most primitive times, a white garment has ever been deemed a sign of regeneration. In the early days of Rome, candidates for civic offices arrayed themselves in white robes as emblems of their

tegrity, and hence the very term "candidate" is derived from the Latin word, *candidus*, which signifies "white." But the newly-made Mason's instruction does not terminate here; the three great principles of the Fraternity into which he has been admitted are also communicated and explained—"Brotherly Love, Relief, and Truth," at once the foundation and apex of the moral temple of Freemasonry. Upon the nature of the ceremonies by which these grand principles are enforced it is not our province to expatiate; but we may observe that when performed with earnestness and dignity, the initiatory rites of the Order are calculated to produce a lasting impression upon the mind of any thinking man.

In thus tracing the figurative career of an Apprentice Freemason, we learn that he enters a new world, into which the baser passions of life should never penetrate; that his conduct should be influenced by faith, stimulated by hope, and adorned by heaven-born charity. May it not, therefore, be said, with some truth, that he who can comprehend these things knows enough, and that further developments or degrees in Freemasonry merely amplify or elaborate the teachings of the first degree?

In a future article, we shall endeavour to reconcile the seeming inconsistency of advancing to higher grades, when the first step leads so far. Let us, in the meanwhile, counsel our readers to study the ritual and symbolism of Apprentice Freemasonry, and to consider its relations with the succeeding degrees, whether they be the Master Mason's, the Royal Arch, or the Christian orders. Viewed as a series, we believe that all these degrees will be found to be based upon one central idea, from whence radiate varying interpretations. The subject is undoubtedly an important one, and the remarks of our royal German brother being evidently the result of careful thought, may well engage our attention, especially as there is every reason to believe that an impartial investigation of the claims of the several Masonic degrees, now so extensively practised, will but strengthen our admiration of the first great bond which associated us with the Sons of Light.

THE Annual General Communication of the Prov. Grand Lodge of Leicestershire and Rutland, will be held at Loughborough, on Friday, 24th day of November instant, under the auspices of the Howe and Charnwood Lodge, No. 1007.

RED CROSS OF CONSTANTINE.—We are informed that the Right Hon. Lord Skelmersdale, Past Grand Warden of England, and seven other brethren, were admitted into the Red Cross Order in the Liverpool Conclave, No. 55, on Wednesday, the 1st inst.

ROSCRUCEAN ORDER.—By dispensation from the Manchester, Liverpool, and Northern Counties College, the Right Hon. Lord Skelmersdale, Deputy Prov. G.M. West Lancashire, was, after passing the required tests, initiated into this Order by the Suffragan, Frater Captain Turner (VII.), at the Adelphi Hotel, Liverpool, on Wednesday, the 1st inst., and admitted to the grade of Zelator. Fratres Smith, Treasurer-General; Goepel, Fourth Ancient; Robinson, C. of N.; Mawson, Herald; Clark, Torch-bearer; and others, being also present.



## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of The Freemason.)

SIR AND BROTHER,—At our lodge (Phoenix St. Ann, 1235), held on the 26th October, the distress and losses of our Masonic brethren at Chicago were deeply deplored. We entered into a subscription for their relief, and have, through myself as Prov. G.C. of Derbyshire, made the general wish known, that, under this awful calamity, something should be done for them in addition to what we are sure will be done by Grand Lodge.

Would you kindly forward this good cause in every way you can, according to Masonic usage.

Believe me, Sir and Brother,

Your constant reader,

AUGUSTUS A. BAGSHAW.

Wormhill Vicarage, Buxton,

Oct. 30, 1871.

## "FREEMASONRY &amp; UNITARIANISM."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—We are strictly enjoined, in order to prevent dissension, to refrain from religious discussion in connection with Freemasonry. In the spirit of that injunction, permit me to suggest that you should avoid the insertion of such articles as that which appeared in the last number of your journal asserting an identity of religious opinion between a sect known as "Unitarians" and Freemasons. Such an announcement in a journal read by many non-Masons, is not only calculated to create unfounded alarm, but also to give grave offence to the majority of Freemasons who see in our ceremonies and symbols, especially in those of the R.A., a signification of a totally opposite nature.

Yours, fraternally,

THO. FENN.

14, Bedford-square, W.C.

[We cordially endorse our correspondent's remarks. With Unitarianism, as a religious dogma, the teachings of Freemasonry have nothing whatever to do, and had we believed that Bro. Buchan meant to assert an identity between them, his objectionable observations would not have been inserted.—ED. F.]

## THE PURPLE IN WEST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I was present at the last meeting of the Prov. Grand Lodge of West Lancashire, and I have read the letters, under the above heading, in your last issue.

Bro. Turner's friends acted without due consideration of the importance of the subject they took in hand. I influenced at least seven votes in favour of Bro. Armstrong; but if Bro. Turner's proposer had stated the reasons why they brought him out, those votes would most assuredly have been given in favour of the principle, and against Bro. Armstrong.

Prior to the next annual meeting let the friends of candidates for the Prov. G. Treasurership send a circular to each lodge in the province, and success will be sure.

Fraternally yours,

ANOTHER P.M.

(To the Editor of The Freemason.)

SIR,—The two letters on this subject in your last issue evidently do not emanate from the same source, therefore I would reply to "A P.M. & P.Z.," and say that if there were any deficiency of "brotherly love, peace and harmony" at the late Prov. G.L. meeting, it was not caused by the very gentlemanly conduct of the unsuccessful candidate for the P.G. Treasurership, who polled seventy votes (including his own, and all obtained without canvassing his friends for months previous to the meeting), his conduct being all that could possibly be desired—but how the galled jade did wince!

Your correspondent has strong grounds for feeling aggrieved at the conduct of the Prov. G.

officers in voting "to a man" for Bro. Armstrong. True they have votes as P.M.'s of their respective lodges, but it is well known that the wearing of the purple entirely deprives a brother of all power of discrimination and the ability to see anything good in those who do not wear it.

How the P.G. officers could vote against Bro. Turner is a mystery. Had they but known, as I do, his extreme worthiness and modesty (and none of his pledged supporters left the room rather than vote against his competitor) matters might have been very different.

If an Armstrong is to be put in competition for, and appointed to, the only elective office in the P.G. Lodge, against such a man as Brother Turner, it is quite evident to the meanest intellect that "a change in the manner of appointing the other Prov. G. officers is very necessary," and those in high places ought to take note of it at once.

Only look, brethren, at what the able and enthusiastic Bro. Turner has done for Masonry in the last 20 years, and you will agree with me, that he, of all men, should be our R.W. Prov. G.M.; and he will be, if the case is properly represented in London. Then, the current of Masonry in this province will be Turner'd into a (Lowe) channel, which it has not been Hughes'd to of late, and no brother shall be Goepel'd to take the purple against his own wish and that of the Prov. G. Master, as is frequently the case at present.

Yours, &c.,

DI. CRAN. KIN.

## COMPLIMENT to RETIRING VOLUNTEER BRETHREN.

On Saturday evening, the 21st of October, a complimentary dinner was given by the non-commissioned officers and sappers of the 1st Lancashire Engineer Volunteers at the George Hotel, Dale-street, Liverpool, to Bros. Major R. B. Mulliner and Capt. Henry Newman, on their retirement from the corps. The chair was occupied by Colour-Sergt. Handley, and amongst the guests were Lieut.-Col. Ellison, Major Bousfield, Capt. Ward, Barry, Boggs, and Owens, Viscount d'Aragon, Bros. G. Dyke, Richard Morley, J. T. Macbeth, W. Chapple, J. B. MacKenzie, &c.

In the course of the evening, beautifully-illuminated and handsomely-framed addresses were presented to Bros. Mulliner and Newman, which contained expressions of profound regret for the loss which the corps was about to sustain by the retirement of two such efficient and zealous officers, a cordial recognition of their services, and assurances of high esteem and affectionate remembrance.

The Chairman, in presenting the addresses, said both gentlemen had been about eight years in the corps. Major Mulliner was a most excellent officer, and the members of the corps had a deep sense of his kindness and generosity towards them. Captain Newman was also an officer of great ability, and had endeared himself, not only to the members of E company, which he commanded, but to every man in the regiment. During his connection with the corps, he had attended, on an average, upwards of fifty drills a year, and they all felt pride and pleasure when he was on parade.

Lieut.-Colonel Ellison also expressed regret at losing their services, and said nothing would give him greater pleasure than if both gentlemen would cancel their resignations and resume their red coats.

Major Mulliner and Capt. Newman returned thanks in feeling terms, and expressed their gratitude, not only for the addresses, but for the invariable kindness they had received from every one during their connection with the 1st L.E.V.

It was stated during the evening that both gentlemen would remain honorary members of the corps.

A number of toasts were proposed, and a pleasant evening was greatly enlivened by a number of songs and recitations.

BOOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Advt.]

## PROVINCIAL GRAND LODGE OF DURHAM.

This Provincial Grand Lodge met at the Borough Hall, Stockton-on-Tees. It was the largest gathering of the Fraternity which has for some time been in this province, and the reception given by the Stockton brethren far exceeded that of any previous meeting. The spacious hall being especially adapted for such a demonstration, and the introduction of the vocal music, we believe for the first time since the lodge was held in this town six years ago, together with the presence of a Provincial Grand Organist at the instrument—a thing of rare occurrence of late—all tended to increase the pleasure of the brethren who had travelled from all parts of the country to hear of the success of the Craft in the province, dispense their funds to charitable objects, and discuss questions for the good of Freemasonry in general.

The Fund Committee met at the Borough Hall at twelve, under the presidency of Bro. Joseph Dodds, M.P. They recommended grants to local petitioners amounting to £25, 25 guineas to the Royal Masonic Institution for Boys', and the like amount to the Girls' School, also £25 to the Royal Benevolent Institution for aged Freemasons, and the same sum to the Widows' Institution.

The Provincial Lodge was opened in due form at half-past two, Bro. John Fawcett, R.W.P.G.M., in the chair, Bro. Jos. Dodds, as S.G.W., and Bro. James Groves, J.G.W. On the dais we observed: Bros. the Rev. G. P. Wilkinson, Rev. Edmund Hutchinson, Rev. John Cundell, Rev. G. R. Bulman, Rev. Chas. Dale Trotter, Victor Williamson, P.G.W. Eng.; A. Knowles, Wm. Best, J. E. MacNay, A. Farmer, J. P. Morrell, C. Jackson, M. Cadle, Wm. Nelson, J. G. Thompson, John Settle, H. Thompson, C. Willman, G. J. Wilson, H. Faber, H. Groves, Thos. Nelson, Stokoe, John Morrell, B. Bolton, &c., &c.

The minutes of the Provincial Grand Lodge, held at Bishop Auckland last year, were read and confirmed. The Treasurer's accounts were read, showing the balance in the Treasurer's hands to be £544. After paying the before-mentioned grants, it was recommended, as heretofore, to fund £150 in Consols, thus bringing that fund up to £2,000, which is invested at 3 or 3½ per cent. The adoption of the accounts being moved and seconded, the roll of lodges was called, when very gratifying reports were presented.

Apologies were tendered for the absence of the Earl of Durham, W.M., of the Lambton Lodge, and Earl Vane, W.M., of the Fawcett Lodge.

The re-election of the Treasurer was moved by Bro. Joseph Dodds, and seconded by Bro. G. J. Wilson.

The R.W.P.G.M. then appointed and invested his officers for the following year: Bro. Sir Hedworth Williamson, D.P.G.M., who was prevented being present through having to attend an important meeting at Newcastle; Bros. Dodd, S.G.W.; C. Rowlandson, J.G.W.; C. D. Trotter, P.G. Chap.; Cooke, S.G.C.; Watson, J.G.D.; Joseph Morrell, P.G. Supt. of Works; Skelton, P.G.S.B.; John Trotter, P.G. Reg.; Walker, P.G. Org.; Dixon, P.G. Purst. Stewards—Bros. Pearson, Phoenix Lodge; Hebborn, Granby Lodge; Wells, Fawcett Lodge; Cross, Williamson Lodge; Dickinson, St. Bede's Lodge; Railton, Barnard Lodge.

The lodge was then closed in due form, and many of the brethren adjourned to dinner at the Freemasons' Hall.

**PROV. GRAND MARK LODGE OF LANCASHIRE. (S.C.)**

The annual meeting of this Provincial Grand Mark Lodge was held at Freemasons' Hall, Bolton, on 21st October, 1871, by command of the Rev. Prov. G.M. The St. John's Mark Lodge, No. 2, was opened at three o'clock, and shortly afterwards the Prov. Grand Lodge was announced, and was received and saluted by the brethren according to custom. The P.G. Lodge was then opened in ample form by R.W. Bro. Entwisle, P.G.M.M., assisted by R.W. Bro. C. F. Matier, D.P.G.M.M., V.W. Bros. Brockbank, P.G.S.W., Mitchell, P.G.J.W., and the other officers, many of whom had travelled long distances to be present. The first business was the submission of the minutes of last Prov. Grand Lodge, held in Manchester, for confirmation, which being done, Bros. Newton and Harwood presented the audit of the Treasurer's account, which was found correct.

Bro. George Galloway was then unanimously re-elected Treasurer, and Bro. Dawson, Tyler, and the Prov. G.M.M., proceeded to appoint and invest the following officers:—Bros. G. Parker Brockbank, P.G.S.W.; John Mitchell, P.G.J.W.; J. P. Platt, P.G.M.O.; Capt. Hunter, P.G.S.O.; Wm. Foster, P.G.J.O.; George Galloway, P.G. Treas.; J. W. Taylor, P.G. Sec.; Wm. Wayne, P.G. Reg.; Rev. E. A. Lang, P.G. Chap.; Col. Birchall, P.G. Supt. of Works; Wm. H. Hopkins, Dir. of Cers.; Whittaker, Asst. Dir. of Cers.; D. Stansfield, P.G.S.D.; Harwood, P.G.J.D.; W. G. Turner, P.G.S.B.; Edward Friend, P.G.T.K.; H. T. Robberds, P.G. Org.; Wm. Dawson, Tyler.

These brethren, having been duly proclaimed and saluted, returned thanks for their several appointments. An apology was presented from Bro. Capt. Hunter, R.W. Prov. G.M. Aberdeenshire East (Craft), Prov. G.S.O., who was detained on Masonic business in his province. An exceedingly interesting account of the formation of the Prov. Grand Mark Lodge was read by J. W. Taylor, P.G. Sec., and was inserted in the records. The general business for the good of the province having been finished, the Prov. Grand Lodge was then closed in due form with solemn prayer, and the officers retired in procession, marshalled by Bro. Hopkins, P.G. Dir. of Cers. The St. John's Mark Lodge, No. 2, was then closed by Bro. T. Morris, P.N.T. acting R.W.M., assisted by the officers.

At five o'clock, the brethren sat down to dinner in the board-room, presided over by Rev. Bro. Entwisle, P.G.M.M., supported, right and left, by his officers. At the conclusion of the banquet, the brethren returned to the lodge-room, and after the door was tyed, proceeded to honour the customary loyal and Masonic toasts, which were proposed from the chair.

The toast of "The S.G.R.A. Chapter of Scotland," was responded to by Bro. C. F. Matier, D. Prov. G.M.M. and P.H. 38, Fraserburgh.

"The Prov. Grand Lodges of East and West Lancashire, Cheshire, North Wales, Cumberland and Westmorland," was responded to by Bros. Col. Birchall, P.P.G.J.W. W. Lancashire, I. P. Platt, P.P.G.J.W. Cheshire, H. Bulley, P.P.G.W. Cheshire, W. Foster (Maryport), and several others whose names we were unable to catch.

The next toast was "The Health of the P.G.M.M.," and was proposed by the D.P.G.M.M., who referred at some length to the long and arduous services of Bro. Entwisle to the cause of the Mark degree, and to the graceful recognition thereof by the Supreme Chapter of Scotland, in appointing that R.W. brother as one of their delegates to the conference recently held in London. Bro. Matier also called attention to the fact, that the Prov. Grand Lodge was really a District Grand Lodge, as Bro. Entwisle ruled over the entire counties of Lancashire, Cheshire, Staffordshire, North Wales, and Cumberland and Westmorland. The speaker also congratulated the Prov. G.M.M. on the large accession of members to the organization during the past year, and referred to the fact, that several new lodges were in progress of formation, and one old one was about to be resuscitated.

These splendid results had been produced by the unremitting attention of the P.G.M.M., and he (Bro. Matier) had much pleasure in calling on the brethren to drink a bumper to his health.

The P.G.M.M. then rose to reply, and was received with loud and continued applause. R.W.D. Prov. G.M.M. and brethren, permit me to express my deep feeling at this mark of your approbation, and the pleasure I feel at the undoubted success of our past year, the first of our new organization. You are all familiar with the events that preceded the formation of the St. John's Lodge, No. 2, and with those that more immediately followed its establishment. For some fourteen years the Mark lodges on the roll of the Supreme Chapter of Scotland acted as private lodges, with more or less success, but had no governing body nearer than Edinburgh, as no charters had for some years been granted, until the coming of Bro. Matier to Manchester, when he and several members of the St. John's Lodge, obtained one to work the St. Andrew's Lodge, No. 22, which was consecrated by myself. This gave a great impetus to this degree, and brethren in all parts of the country were led to seek for advancement under the auspices of Scotland. Several new lodges obtained charters, among which I may mention the Lodge Barrow-in-Farress, the St. David's, Llandudno, and the True Friendship, Maryport. My patent as Prov. G.M.M., was also granted. All the lodges of the Scottish Constitution have been well worked, and I must give great credit to the masters past masters and officers for their energy. The Supreme Chapter of Scotland having the well-being of the degree at heart, and being exceedingly anxious to see the degree placed on a proper footing in England, acceded to the request of the Grand Mark Lodge of England, and in conjunction with representatives from the G.L. of Scotland, and G.C. of Ireland, met in conference in Freemasons' Hall, London. To this conference I had the honour to be a delegate on the part of the Supreme Chapter of Scotland, but, as I dare say you have all seen the published report of the proceedings, I shall not refer to them at length, further than to say that it has been agreed on by the Supreme Chapter of Scotland to again ask the Grand Chapter of England to assume the management of those degrees which in every other country are worked under a Royal Arch Chapter, or failing this, to recognise some Grand Body in England, to whom the superintendance of these degrees shall be committed. This message to the Grand Chapter of England will be delivered at the next meeting in November, and should that body decline to adopt either of the courses I have mentioned, the Supreme Chapters of Scotland and Ireland will then consider the propriety of according recognition to a body in England to govern those degrees. I do not think, however, that this body will be the present body, styling itself the Grand Lodge of Mark Masters, but a new body, established on a footing more firmly based, and formed by a union of all the contending jurisdictions, and which will be in authority over all these degrees called side degrees, such as the Royal Ark Mariner, Knight of the Sword, Knight of the East and West, &c. Some of these according to the system obtaining in all other countries, are only conferred on R.A. Masons, but the present G.M.M. wishes to work them under the G.M.L., and confer them on Mark Masters, thus in effect putting the greater in subjection to the less. This is one objection to recognition of the G.L. of M.M., and the Supreme Chapter deprecates acknowledging any new Grand Masonic Body in England, if it can possibly be avoided, for two reasons: 1st, because such body exists in no other country; and, 2nd, because were such a body to be recognised it would doubtless become so numerically strong as to even affect prejudicially the Grand Lodge and Chapter of England. Brethren, I thank you heartily for the honour you have done me, and trust for still greater success in the coming year.

The P.G.M.M., then proposed the next toast, "The health of the Deputy Prov. G.M.M. Bro. C. Fitzgerald Matier," and, in a most eulogistic speech, mentioned the many services of Bro. Matier, which he had rendered most ungrudg-

ingly. He had never called on him in vain, but had always found him prompt and ready to fulfil any duty he might be entrusted with.

The D.P.G.M.M. briefly replied, and assured the brethren of his unabated zeal and sincere desire to do all in his power to promote the interests of Mark Masonry, and this P.G. Lodge.

Bro. Brockbank, P.G.S.W., and Bro. Platt, P.G.M.O., replied for the officers, and Bros. P. W. Mills (Birkenhead), P.P.G.O., and Dr. Allison (Barrow-in-Furness), P.P.G.D., for the retiring officers.

The toast of "Prosperity to the Mark Lodges in the District and Province," was coupled with the name of Bro. W. Foster, P.G.J.O., and R.W.M.-designate of the True Friendship Lodge, Maryport, who, after a long and eloquent speech, concluded by hoping for the speedy advent of the day when all Masons should be brethren, not only in name, but also in very deed and truth.

The D.P.G.M.M. proposed "The Visitors," which was responded to by Bro. Henry Bulley, P.R.W.M. No 5, who said that, although from his very intimate connection with other orders of Masonry, he was not an active member of the Mark Degree, still his sympathies were entirely with it, and with the Scottish Constitution.

A hearty vote of thanks was passed to the Stewards (for which Bro. Rutter responded), and also to the St. John's Lodge for the handsome manner in which they had entertained the Prov. G. Lodge.

The Tyler's toast brought a delightful evening to a close about 9.30.

We may also mention that several charming songs were rendered in an excellent manner by Bros. Mitchell, Newton, Pratt, Hignett, and Dawson; and that Bro. W. H. Hopkins ably discharged the duties of Director of Ceremonies, and proved himself no unworthy successor to the lamented Bro. Whyatt, who was suddenly cut off in the prime of life a few months ago.

Among the brethren present we observed: Bros. T. Entwisle, P.G.M.M.; C. F. Matier, D.P.G.M.M.; Brockbank, 1st G. Capt. Eng., P.G.S.W.; Mitchell, P.G.J.W.; J. P. Platt, P.G.M.O.; W. P. Mills, P.P.G.O.; W. Foster, P.P.J.O.; Rev. E. A. Lang, P.G. Chap.; Taylor, P.G. Sec.; Galloway, P.G. Treas.; William Wayne, P.G. Reg.; Stansfield, P.G.S.D.; Harwood, P.G.J.D.; Dr. Allison, P.P.G.D.; Ambler, P.P.G.D.; Turner, P.G.S.B.; Friend, P.G.T.K.; Henry Bulley, P.M.; William Bulley, P.M.; T. E. Hignett, W. H. Pratt, P.P.G. Steward; Lieut-Col. Birchall, P.G.I. of W.; Newton, Thomas Morris, Bailey, Orton, &c.

**Reports of Masonic Meetings.**

**THE CRAFT.**

**METROPOLITAN.**

*Prudent Brethren Lodge, No. 145.*—This lodge held its first meeting this season at Freemasons' Hall, Great Queen-street, on Tuesday se'nnight, under the presidency of Bro. Walter, W.M. There were also present: Bros. Moore, I.P.M.; John Boyd, P.M. and Treas.; G. States, Sec.; about thirty other members of the lodge, and ten visitors, including Bros. Dr. Ward and C. A. Long, who kindly assisted the W.M. by filling the offices of S.W. and J.D. in the absence of Bros. Last and Bull. The brethren appeared in deep Masonic mourning for the late Bro. William Carter, an old and distinguished Past Master of the lodge, whose loss appeared to be very deeply felt by the members generally, but perhaps more particularly by the Past Masters, who each made some observations upon the gap made in their ranks, not too full at any time. It was unanimously resolved that the heartfelt regret of the lodge should be recorded upon the minutes as a mark of respect to the memory of their late esteemed brother. The business of the lodge consisted of the three ceremonies, which were very ably worked by the W.M., the election of a joining member, and a candidate for initiation at next meeting. The lodge was closed in due form, and the brethren retired to a plain supper, after which the usual toasts were given and responded to. Bro. John Boyd, in returning thanks for the Grand Officers, alluded very feelingly to the deep loss he had personally sustained by the death of their lamented brother, and how much he regretted appearing before them for the first time as a Grand Officer, with his badge covered with crape.

The brethren were visibly affected by the remarks made, and at the conclusion of a very eloquent address, they drank to the memory of Bro. Carter in solemn silence, and adjourned at an early hour.

**Lodge of Unity, No. 183.**—This old lodge met at the London Tavern, Bishopsgate-street, on Monday, the 23rd ult., for the first time after the recess. The W.M., Bro. H. Wadling, presided, supported by Bros. Jabez Garrett, S.W.; R. H. Groombridge, J.W.; Speth, P.M. and Treas.; Rev. D. Shaboe, P.M., G.C. Middlesex, Chaplain; E. Collins, J.D.; Spencer, I.G.; C. W. Todd, Tayler, and Thompson, P.M.'s; and other brethren. Visitors: Bros. H. Podmore, P.G. Purst. Surrey, and Hall, 1347. After the lodge was duly opened, Bro. Shaboe was appointed Secretary, in the room of Bro. F.V. Doggett, deceased. In a very impressive manner, Bro. C. W. Todd proposed, and Bro. Tayler seconded, a vote of condolence and sympathy with the family of the late Secretary, Bro. Doggett, who was one of the oldest and most respected members of the lodge. There being no further business, the lodge was closed, and the brethren adjourned to an excellent banquet, the usual loyal and Masonic toasts being proposed by the W.M. The harmony of the evening was much enlivened by the songs of Bros. Todd, Tayler, and others. The rendering of "Life is a River" by Bro. Todd, and "The old Elm Tree" by Bro. Tayler were especially excellent and much applauded.

**Victoria Lodge, No. 1056.**—This lodge met at Anderton's Hotel, Fleet-street, on the 25th ultimo. Present: Bros. Ulysses Latreille, W.M. (presiding); Alfred Robbins, S.W.; Wm. Ashby, J.W.; Wm. Wrenn, P.M., Treasurer; A. A. Pendlebury, P.M., Sec.; F. Y. Latreille and Geo. Roberts, P.M.'s; J. Martin, S.D.; Hy. Wainwright, J.D.; G. H. Harwood, G. Collier, W. G. White, H. Allen, T. Maggs, P. Quelch, D. H. McGregor, H. F. Atter, A. B. Parker, T. W. Skelton, J. E. Hastings, J. R. C. Tisen, John Winder, Wm. Perrin, J. C. Henry, C. Gall, W. G. Durrant, H. Marsh, William Brown; visitors, Bros. David Steers (late 25), Wm. Roach (49), Francis Hill (49), John Bulmer (174), T. E. Hardy (W.M. 538), Owen Fitzgibbon (1374), Thos. Wolstenholme (55), R. Campbell Chanter (1159), A. Wadson (1228). The following business was performed: Bros. Peter Quelch and Henry Allen were raised, Messrs. Edward H. Williams and Thomas Duncombe Eagles were duly initiated, and the lodge was duly closed. After the banquet, the usual toasts were responded to, and the evening passed away very agreeably, enlivened by the vocal harmony of several brethren.

#### PROVINCIAL.

**IPSWICH.—British Union Lodge, No. 114.**—The usual monthly meeting of this old-established lodge was held at the Masonic Hall, Ipswich, on the 26th ult. The agenda paper comprised an initiation and the working of the sections of the first degree. Present: Bros. P. Cornell, W.M.; Dr. E. F. Long, S.W.; Dr. Beaumont, J.W.; C. Schulen, Treas.; W. Spalding, P.M., Sec.; C. J. Meadows, S.D.; N. Tracey, P.M., as J.D.; S. Wright, I.G.; G. Spalding, Tyler; Rev. E. J. Lockwood, D.P.G.M.; A. J. Barber, I.P.M.; E. Holmes, P.A.D.C.; E. Hayward, P.P.A.G.S.; W. Bobby, H. Neeve, F. Gull, and H. G. Moore, P.M.'s. Visitors, Bros. Golding, W.M. 225; Davy, P.M. 225, P.P.S.G.D.; Woods, Gower, Tracey (P.P.S.G.W.), King (P.M.), and Gammon, 376; Freeman, P.G. Treas., 516; George, 726; Creswell, J.W. 959; Rev. R. N. Sanderson, P.P.G.C., W.M. 959; J. Calloway, 959. The lodge was opened in due form; minutes of last lodge were read and confirmed; and a petition from Bro. Parke, aged 92, was presented, and signed by the W.M. and most of the brethren present. The ballot was then taken for Mr. A. Moore, Clerk in Holy Orders, as a candidate for initiation, and proved unanimous in his favour. The candidate not being in attendance, the working of the sections in the first degree was proceeded with, Bro. N. Tracey, P.M., being the Preceptor, assisted by the W.M., the Rev. R. N. Sanderson, and W. Bobby. So ably was the working carried out, that a vote of thanks to the several brethren was ordered to be recorded on the minutes of the lodge. A motion was then made as to an united Lodge of Instruction, combining the four lodges of the town, which, after argument, was deferred till the next meeting, the representatives of the lodges agreeing to bring the subject before their respective lodges. The lodge was then duly closed, and the brethren retired to a neat banquet, served in Bro. G. Spalding's usual good taste. The loyal, Masonic, and personal toasts, interspersed with song and sentiment, brought a pleasant meeting to a close just before high twelve.

**LEICESTER.—John of Gaunt Lodge, No. 523.**—A regular meeting of this lodge was held at Freemason's Hall, Leicester, on Thursday, the 19th ult., and was numerously attended. The W.M., Bro. Wm. Sculthorpe, presided, and nearly all the officers were in their places. Bros. W. Kelly, R.W.P.G.M., Toller and Smith, P.M.'s, and the following visitors were also present, viz., Bros. C. Stretton (W.M.),

Worthington, and Attwood, of 279, and Bro. White, of Ballymena, Ireland. The minutes having been read and confirmed, a ballot was taken for Bro. J. H. Johnston as a joining member, and for Mr. George Staynes as a candidate for initiation, who were both unanimously elected. Bro. Tibbets was duly passed by the W.M., and Bros. Young and Taylor were raised to the third degree, the impressiveness of the ceremony being much enhanced by the musical accompaniments on the organ by Bro. Charles Johnson. The W.M. announced that at the recent election of applicants for admission into the Royal Masonic Institution for Boys, the local candidate, Alfred Nutt, had been successful. The lodge was then closed and the brethren proceeded to refreshment.

**STOWMARKET.—Phoenix Lodge, No. 576.**—At the monthly meeting on Friday, the 20th ult., there were present: Bros. J. W. Sheridan, P.G.R., I.P.M., Acting W.M.; G. S. Golding, P.G.S.B., W.M. 225, S.W.; F. Warner, J.W.; G. Ransom, P.M.; S. H. Wright, P.P.G.D., P.M.; &c., &c. Visitors: Bros. Emra Holmes, P.G.A.D.C., P.M. 531, 114; C. Schulen, P.P.G.D.C., P.M. 114; and Philip Cornell, P.G.J.D., W.M. 114. After the usual business, the Acting W.M. called upon Bro. Emra Holmes to deliver his lecture, as announced in the summons, entitled "Random Notes on Freemasonry;" and, as was to be expected from so erudite a brother, it proved—as the W.M., in proposing a vote of thanks for Bro. Holmes' instructive and interesting lecture, justly remarked—there was not one word in it the brethren would not endorse, one point at which they were at issue. He particularly approved of the remarks made as to appointments in Grand Lodge, and it was only at a recent Mark Lodge the Prov. G. Secretary for Suffolk was complaining of the very thing to which Bro. Holmes alluded—the great difficulty experienced by provincial Masons in gaining appointments in Grand Lodge. Bro. Golding seconded the proposition, and spoke of Bro. Holmes as the most enthusiastic Mason he had ever met with. A vote of thanks was unanimously accorded to Bro. Holmes, and ordered to be recorded on the minutes. The lodge being closed in due form, the brethren adjourned to refreshment, and after the usual Masonic toasts had been honoured, separated, delighted at having spent so enjoyable an evening, combining, as all lodges ought to do, valuable information and instruction with pleasure. The W.M. of the British Union Lodge, No. 114, Ipswich, announced that Bro. Emra Holmes had kindly consented to repeat his lecture in that lodge at a very early meeting. [We have received a copy of Bro. Holmes' very interesting lecture, and regret our space precludes its insertion, at least for the present.]

**HOLYHEAD.—St. Cybi Lodge (late Hibernia), No. 597.**—A regular meeting of the above lodge was held in the lodge-room, Marine Hotel, on the 2nd ult. There were present: Bros. John Peters, W.M.; J. Lloyd Griffith, S.W.; William Lewis, J.W.; Owen R. Ellis, Secretary; John Ellis, S.D.; Dr. Owen Williams, J.D.; Rev. O. Williams Jones, Chap.; William Evans, Steward; James Lloyd, I.G.; Samuel Hughes, Tyler; and a fair muster of the brethren. The lodge having been opened, the opening ode sung, and the minutes of last meeting read and confirmed, the W.M. called upon the Secretary to read the confirmation of the revised by-laws, which had been received from the R.W. Prov. G.M., Sir Watkin W. Wynn, together with his sanction to have the name of the lodge changed from that of "Hibernia" to the "Lodge of St. Cybi;" also a letter from the G.S., Bro. John Hervey, stating that the lodge had been duly registered in the Grand Lodge books, under its new name of St. Cybi. The W.M. then said he had much pleasure in declaring that the Lodge of St. Cybi was duly opened, which declaration was received with general satisfaction. After this, the ballot was taken round for the following gentlemen as candidates for initiation, viz.: Messrs. William Ankers, Richard Jones, Robert Parry, Stephen Dyer, and David Davies; also for Bro. J. Hughes, of Hesketh Lodge, No. 950, and Bro. F. Bapty, W.M. of the Lodge of Israel, No. 126, Ireland, as joining members. The result proved favourable in each case. Accordingly, the above-named candidates were regularly initiated, the ceremony being most ably performed by the W.M. and his colleagues. Bros. Henry Evans and John Hughes were advanced to the degree of Master Masons, the solemnity of the service, accompanied with suitable music, rendering the whole performance very impressive. The W.M. proceeded to lodge business, and Bro. J. L. Griffith, S.W., called upon the Secretary to show the design for a seal, which he had been requested to make for the use of the lodge, from the image of St. Cybi above the church door. It was produced accordingly, and after due inspection, was unanimously adopted, a vote of thanks being passed to that official for the pains he had taken in the matter. After receiving propositions and compliments, the W.M. closed the lodge

in perfect peace, harmony, and concord. — A Lodge of Emergency was held in the lodge-room, Marine Hotel, on the 6th ult., for the purpose of passing Bros. William Jones and James Knowles Morris. Most of the officers were present, and a good few of the members. After opening the lodge, and going through the usual preliminaries, the two brethren above-named were advanced to the degree of F.C. Freemasonry. The lodge was then reduced, and closed in due form.

**LIVERPOOL.—Walton Lodge, No. 1086.**—The regular meeting of this lodge was held at the Masonic Hall, Kirkdale, on the 18th October. Present: Bros. Joseph C. Lunt, W.M.; R. Abraham, S.W.; J. P. McArthur, J.W.; J. Grimes, S.D.; H. Hughes, J.D.; C. McEwen, I.G.; J. Ellis, Steward; J. L. Parry, Org.; Mott, P.P.S.G.D.; William Archer, P.M., Treas.; John Lunt and James Goodacre, P.M.'s; and a large attendance of members. Visitors: Bros. Hamer, P.P.G. Treas.; Baker, P.G.S., W.M. 241; Horbury, P.M. 605, W.M. 1325; Pemberton, P.M. 1264; Wells, J.W. 580; &c. The minutes of the last regular meeting were read and confirmed, when the ballot was taken for Mr. R. H. Houldin, which proved unanimous in his favour, and he being in attendance, was most ably and impressively initiated by the W.M. The lodge was then closed, and the brethren adjourned to the banquet, which was presided over by the W.M., who proposed the usual loyal and Masonic toasts. The visiting brethren vied with each other in praising the excellent working they had witnessed. The pleasures of the evening were very agreeably enhanced by the singing of Bros. Mott, Baker, Mabrick, and Wells. The brethren separated highly satisfied with all the arrangements made for their comfort. — An emergency meeting was held on Tuesday, the 24th ult., for arrears of business, when Bros. Rogers, Thomas, and Shandley were passed to the degree of F.C., and Bro. John Walker raised to the sublime degree of M.M.

**OAKHAM, RUTLAND.—Vale Catmoss Lodge, No. 1265.**—This lodge held its usual monthly meeting on Wednesday, Oct. 25th, this being the day appointed for the election of W.M., Bro. Duncombe, P.G.A.D.C. for Norths. and Hunts., the S.W., was duly elected. Visitors: Bros. Rev. William Langley, P.M. 50 and 1130, P.P.G.S.W.; Rev. W. K. Robinson, P.M. 1130, P.P.G. Chaplain; Douglas, P.M. 1130, P.P.G.S.D.; Orford, P.M. 466, P.P.G.S.W. for Norths. and Hunts. The lodge was soon afterwards closed, and the brethren partook of refreshment, after which the usual loyal and Masonic toasts were duly honoured.

**SEACOMBE, CHESHIRE.—Warren Lodge, No. 1276.**—A meeting of this lodge was held in the lodge-room, Stanley Arms' Hotel, Seacombe, on the 17th October, for the purpose of installing Bro. Thomas Somerville Jones, the W.M.-elect. There was a large attendance of members and visitors, amongst the latter being: Bros. Henry Bulley, P.P.G.J.W.; J. P. Platt, P.P.G.J.W.; J. S. Hamer, P.P.G.T. W. Lan.; William Bulley, P.P.G.J.D.; Thomas Platt, P.P.G.J.D.; J. T. Lea, P.G. Supt. of Works; H. Williams, P.M. 249; H. Davies, P.M. 605; J. Pemberton, P.M. 1264; C. H. Hill, P.M. 1276, W.M. 724, 321; E. Hignett, W.M. 537; J. F. Jones, W.M. 1276; with other well-known Masons. The minutes of the previous lodge having been confirmed, a ballot was then taken for Dr. Bell, a candidate for initiation, who was accepted and duly initiated by Bro. J. F. Jones, the W.M. Bro. T. S. Jones, the W.M.-elect, was duly installed as W.M. by Bro. William Bulley in a most impressive manner. Bro. Jones then proceeded to invest as his officers: Bros. J. F. Jones, I.P.M.; Holt, S.W.; Earp, J.W.; Ward, Sec.; Ridehalgh, S.D.; Pennington, J.D.; Taylor, I.G.; McKay, Looney, Cato, and Price, Stewards; and Mills, Tyler. The Auditors' report showed a considerable balance in hand, thus proving the lodge to be in a sound and healthy condition. The W.M., in the name of the lodge, and in very flattering terms, presented a Past Master's jewel to Bro. James F. Jones, I.P.M., for his valuable services to the lodge during the past year, for which he returned thanks in suitable terms. The lodge was then closed down in due form and perfect harmony by the W.M., and the brethren adjourned to the house of Bro. Stokes, the Seacombe Hotel, where they sat down to a sumptuous banquet, after which the usual loyal and Masonic toasts were given.

**HAMPTON.—Lebanon Lodge, No. 1326.**—On the 19th ult., this prosperous lodge held its regular meeting at the Lion Hotel, Hampton. Bro. J. T. Moss, I.P.M. and Treasurer (who had come from Margate purposely to initiate several personal friends he had proposed), by desire of the W.M., Bro. Samuel Wickens, opened the lodge. The minutes of the last regular and several emergency meetings were read and confirmed, after which the dispensation, granted by the Prov. G.M., Bro. Col. Burdett, under very special circumstances, and authorising the initiation of more than five candidates at this meeting, was read. Bro. John Hayward (946) was then



admitted as a joining member, and ballots, taken separately, resulted unanimously in favour of the admission into Freemasonry of Messrs. G. W. Solly, G. Jones, J. Wells, H. Livett, A. Brown, E. Werner, and Linton. The first five named gentlemen, being present, were accordingly initiated by Bro. Moss, who also gave the charge and the lecture, all being done in a faultless manner. The chair was then assumed by the W.M., Bro. Wickens (whom we are happy to congratulate on being once more at his post after his late severe accident), and Bros. E. Fleet, J. McRitchie, W. Bell (1275), and E. S. Lane (1275), were severally introduced and passed to the second degree. Bro. F. Walters, P.M. and Sec., then took the chair and raised Bros. H. Stevens, C. S. Simpson, J. Fox (1275), and E. Townsend (1275) to the third degree. Apologies (for the most part on account of ill-health) were received from Messrs. E. Werner, Lindon, T. Wallis, G. Wood, and Bell, candidates for initiation, regretting their inability to attend. Bro. Wickens presided for the remainder of the evening. Some joining members and candidates for initiation having been proposed for the next meeting, the lodge was closed, after four hours' work. The brethren afterwards partook of a very good banquet, followed by some excellent speeches in the proposing, and responding to, the customary toasts. The visitors were Bros. J. Chynswith (J.D. 4, 33), J. T. H. Moss (169), F. Holmes (196), T. Vesper (P.M. 554), R. J. Elsam (S.D. 201), Trotter (1044), E. Townshend, J. Fox, W. Bell, and E. S. Lane (1275), &c.

### ROYAL ARCH.

#### PROVINCIAL.

**LEICESTER.**—*Chapter of Fortitude, No. 279.*—A regular convocation was held at the Masonic Hall, on the 26th ult. The business included the installation of Comp. G. H. Hodges as 1st Principal, which ceremony was ably performed by the Prov. G. Supt., Comp. W. Kelly, assisted by the following P.Z.'s: Rev. J. Spittal, George Bankart, and W. Weare. There were present, in addition to those above-named: Comps. G. Toller, jun., H.; C. Stretton, E.; S. S. Partridge, N.; E. J. Crow, P. Soj.; and others. An apology for unavoidable absence was received from the Rev. C. J. Smith, J. After the minutes of the last chapter had been read and confirmed, a ballot was taken for two candidates, which proved favourable. Of the six candidates on the list, two only were present, namely: Sir H. St. John Halford, W.M. 1330, and F. J. Smith, 523, both of whom were exalted in due form, the ceremony being efficiently performed by the M.E.Z., assisted by Comp. Toller, who also delivered the symbolical lecture and explanation of the signs, the historical lecture and remainder of the mystical lecture being given by the P.G. Supt. Bro. Crow, for the first time, very ably performed the duties of P. Soj. The officers for the year were invested as above, and after a candidate for exaltation had been proposed, the chapter was closed in due form. It is much to be regretted that the meetings of this—probably the finest and most impressive of all Masonic degrees—have of late been so poorly attended. The chapter numbers upwards of seventy subscribing members, but the attendance seldom exceeds one-sixth of that number. We believe that the Prov. Grand Chapter, which has been in abeyance for some years, will be shortly reconstituted, and that the Prov. G. Supt., Comp. W. Kelly, will be so mally installed in his office. This event, which will doubtless bring together most of the R.A. Masons of the province, anxious to do honour to one to whose unwearied exertions it may be said, that R.A. Masonry in this province owes its continued existence, will, we trust, at the same time, be the means of diffusing a more general and lasting interest in this degree.

**GAINSBOROUGH.**—*All Saints' Chapter, No. 422.*—A convocation of this chapter took place, for the first time, in the new Masonic Hall, Market-place, Gainsborough, on Monday, the 16th ult., under the presidency of the M.E. Comp. James Frederick Spurr, Z.; John Hawksworth, H.; and John Loughton, J. The minutes having been confirmed, Bros. Pigott and Swallow, of the Alcholve Lodge, Brigg, were exalted to the Holy Royal Arch. Bro. Robinson, Org. 422, was elected for exaltation. The election of officers then took place, when Comp. Spurr, at the request of all the companions present, accepted the office of 1st Principal for the third year. Comp. John Moxon was elected H., and Comp. Thomas Hugh Oldman, J. There were also present: Comps. Robbs, Goodman, Dr. Hamlin, Bladen, Kirk, Howlett, Howsham, Box (Janitor), and visiting Comp. Nelson, Oliver Chapter. The chapter was then closed in due form, at 9 o'clock.

**LIVERPOOL.**—*Walton Chapter, No. 1086.*—The regular meeting of this chapter was held at the Masonic Hall, Kirkdale, on the 6th ult. The following companions were present: John Lunt,

M.E.Z.; Thomas Chesworth, H.; Joseph C. Lunt, J.; William Sephton, S.E.; De la Perelle, S.N.; William Archer, P.Z., Prov. G.S., Treas.; and John Horbury, P.Z. Visitor: Comp. J. W. Baker, H. 241. The minutes of the last meeting were read and confirmed, and Comp. Bush was elected a joining member. Bro. Pyer, who had been previously elected, was exalted to the supreme degree of R.A., the duties of P.S. being performed by Comp. Baker in a very able manner. This was the first meeting since the installation of Principals, and all the officers performed the duties of their several offices in a very efficient manner, which augurs well for the success of the chapter. Bro. Wells, J.W. 580, was proposed as a candidate for exaltation. The labours of the evening being ended, the chapter was closed in due form.

**TWICKENHAM.**—*Royal Middlesex Chapter, No. 1194.*—This young chapter met at the Grotto Hotel, on Saturday, the 21st ult., when, in the absence of Col. Burdett, M.E.Z., Comp. R. Wentworth Little, P.Z., S.E., presided, supported by Comps. W. Roebuck, C.E., H.; G. Cattell, J.; W. Dodd, S.N.; G. Kenning, P.S.; A. C. Morton, 1st A.S.; H. W. Hunt, 2nd A.S.; Major E. H. Finney, D.C.; H. Parker, Org.; J. Coutts, P.Z. 177 and 382; and H. C. Levander, Z. 76, P.Z. 720, a visitor. The chapter having been duly opened, Bro. Arthur B. Donithorne, I.G. 1293 (Captain 2nd Lanark Militia), was regularly exalted into Royal Arch Masonry, the ceremony being rendered by the Principals and officers in a faultless manner. The elections for the ensuing year resulted unanimously as follows: Comps. Roebuck, Z.; Cattell, H.; Dodd, J.; Little, E.; Kenning, N.; Horsley, Treas.; Morton, P.S.; and Gilbert, Janitor. Comps. Dodd, Hunt, and Finney were chosen as Auditors. The chapter was then closed, and the companions sat down to an excellent banquet, after which the usual loyal and R.A. toasts were given, and the companions separated.

### MARK MASONRY.

#### METROPOLITAN.

*Bon Accord Lodge.*—A convocation of this lodge was held at the Freemasons' Tavern, Great Queen-street, on Wednesday, the 18th ult. Present: R.W. Bro. Magnus Ohren, G.M.O., W.M.; Bros. Walter Richardson, W.M.-elect; Frederick Binckes, Sec.; Henry Empson, Treas.; Richard Spencer, S.W.; William Sugg, J.W.; Bros. Haig, Jennings, and several other brethren. Visitors: Bros. Hyde Pullen and Major Smith, the latter from India. Bro. David Hodge (33) was balloted for and unanimously accepted as a joining member, and Bro. Frederick Williams (452) was advanced. The W.M. was then installed, and appointed and invested his officers. The sum of £2 2s. was voted to the Binckes' Testimonial Fund. A sum was voted from the Charity Fund for an old and distressed member, the vote being supplemented by a private subscription at the banquet, which followed.

#### PROVINCIAL.

**RAMSGATE.**—*Holmesdale Lodge, No. 129.*—This lodge met at the Royal Hotel, Ramsgate, on Thursday the 26th ult. In consequence of the inability of Bro. George Neall, the W.M., to attend on that occasion, his duties were discharged, by special request, by the V.W. Bro. James Stevens, P.M. 104, W.M. 139, and P.G.O., who was supported by Bros. L. Finch, S.W.; Henry Wootton, as J.W.; T. H. G. Snowden, M.O.; J. L. Ellerm, S.O.; J. J. Darley, J.O.; Rev. G. W. Sicklemore, Chap.; B. Z. Hiscocks, Sec. and Reg.; J. D. Clarke, S.D.; G. Walker, J.D.; R. Mitchel, I.G.; G. Meager, Tyler; &c. The lodge having been opened in due form, ballots were taken for Bro. John W. Deveaux as joining member, and for Bros. G. Miles and J. W. Smith, of the Craft Lodge 1209, as candidates for advancement, and were respectively declared clear. Bros. Miles and Smith were then introduced, and duly advanced to the respective degrees of Mark Man and Mark Master, the ceremony being performed in accordance with that used in the lodges with which Bros. T. Meggy and Stevens, Past Grand Overseers, are connected, and which has received the approval of the W. Grand Mark Master. Propositions for future advancements were received, and the thanks of the lodge having been voted to Bro. Stevens for his attendance from London, and performance of the duties of the chair, the lodge was closed in ancient form and adjourned.

### ORDERS OF CHIVALRY.

#### KNIGHTS TEMPLAR.

**IPSWICH.**—*Prudence Encampment.*—The quarterly conclave of this encampment was held on Wednesday, the 25th ult. Present: Sir Kts. W. O. Chambers, E.C.; Rev. R. N. Sanderson, 30°, D.P.G.C. Suffolk and Cambridge; W. S. Golding, 1st Capt.; Dr. Mills, P.E.C.; J. Pitcher, P.E.C.;

C. Davy, P.E.C.; G. S. Findley, P.E.C.; Emra Holmes, 31°, 2nd G. Capt. of Lines, P.G. Reg. Suffolk and Cambridge; Dr. Beaumont, R.M., 2nd Capt.; P. Cornell, S. B. King, J. Franks, R. G. Wood, R.E.; M. A. Smith, &c. This being the annual meeting for the election of E.C., the majority of votes were recorded in favour of Sir Kt. Emra Holmes, Sir Kt. Golding generously retiring in his favour. There being no other business, the brethren retired for refreshment, and an agreeable evening was spent.

### METROPOLITAN MASONIC MEETINGS

For the Week ending November 11, 1871.

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

#### MONDAY, NOV. 6.

Lodge 12, Fortitude and Old Cumberland, Ship & Turtle Tavern, Leadenhall-street.  
 " 16, Royal Alpha, Willis's Rooms, St. James's.  
 " 25, Robert Burns, Freemasons' Hall.  
 " 72, Royal Jubilee, Anderton's Hotel, Fleet-street.  
 " 83, United Lodge of Prudence, Albion Hotel, Aldersgate-street.  
 " 90, St. John's,  
 " 144, St. Luke's, Pier Hotel, Chelsea.  
 " 171, Amity, Ship Hotel, Greenwich.  
 " 188, Joppa, Albion Tav., Aldersgate-street.  
 " 256, Unions, Freemasons' Hall.  
 " 1319, Asaph, Freemasons' Hall.  
 Mark Lodge, Panmure (139), Balham Hotel, Balham.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

#### TUESDAY, NOV. 7.

Colonial Board, Freemasons' Hall, at 3.  
 Lodge 7, Royal York, Freemasons' Hall.  
 " 9, Albion, Freemasons' Hall.  
 " 18, Old Dundee, London Tav., Bishopsgate-st.  
 " 101, Temple, Ship & Turtle Tav., Leadenhall-st.  
 " 172, Old Concord, Freemasons' Hall.  
 " 217, Stability, Anderton's Hotel, Fleet-street.  
 " 765, St. James's, Market Tavern, New Westons-street, Bermondsey.  
 " 1257, Grosvenor, Victoria Railway Station.  
 " 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
 " 1261, Golden Rule, Great Western Htl., Paddington.  
 " 1298, Royal Standard, Marquess Tav., Canonbury.  
 Chap. 169, Temperance, White Swan, Deptford.  
 " 507, United Pilgrims, Horns Tavern, Kennington.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Wilkin, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
 St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

#### WEDNESDAY, NOV. 8.

Committee R. M. Benevolent Institution, at 3.  
 Lodge 3, Fidelity, Freemasons' Hall.  
 " 11, Enoch, Freemasons' Hall.  
 " 13, Union Waterloo, Masonic Hall, Woolwich.  
 " 15, Kent, Guildhall Coffee House, Gresham-st.  
 " 87, Vitruvian, White Hart Hotel, College-street, Lambeth.  
 " 147, Justice, White Swan Tavern, Deptford.  
 " 238, Pilgrim, Ship and Turtle, Leadenhall-street.  
 " 749, Belgrave, Anderton's Hotel, Fleet-street.  
 " 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.  
 " 820, Lily of Richmond, Greyhound, Richmond.  
 " 1017, Montefiore, Freemasons' Hall.

„ 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
 „ 1228, Beacontree, private rooms, Leytonstone.  
 „ 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.  
 Chap. 1260, Hervey, Walham Green.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

THURSDAY, NOV. 9.

Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.  
 „ 91, Regularity, Freemasons' Hall.  
 „ 206, Friendship, Ship and Turtle, Leadenhall-st.  
 „ 263, Bank of England,  
 „ 534, Polish National, Freemasons' Hall.  
 „ 657, Canonbury,  
 „ 860, Dalhousie, Anderton's Hotel, Fleet-street.  
 „ 1076, Capper, Marine Hotel, Victoria Docks, West Ham.  
 „ 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.  
 „ 1321, Emblematic, Tulse Hill Hotel, Tulse Hill.  
 Chap. 554, Yarborough, Green Dragon, Stepney.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanation of R.A. Jewel and Solids, part sections.  
 Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Pannure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

FRIDAY, NOV. 10.

Lodge 33, Britannic, Freemasons' Hall.  
 „ 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.  
 „ 157, Bedford, Freemasons' Hall.  
 „ 177, Domatic, Anderton's Hotel, Fleet-street.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Mugeridge, Preceptor.  
 Robert Burns Lodge of Instruction, Union Tavern, Air street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.  
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.

Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

SATURDAY, NOV. 11.

Lodge 108, London, Freemasons' Hall.  
 „ 173, Phoenix, Freemasons' Hall.  
 „ 1328, Granite, Freemasons' Hall.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7.30; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

THE following reports will appear next week : Lodges 606 and 710, and Red Cross Conclaves 8 and 55.

*Pomeroy's Democrat* notes the safe arrival home of Bros. Jackson H. Chase, C. H. Thompson, and John J. Martin, on the 11th Sept.

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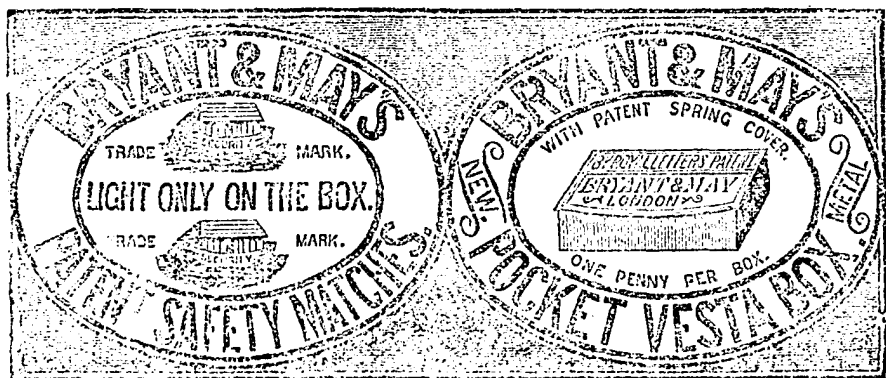
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THE FUTURE OF FREEMASONRY IN IRELAND.

FIRST ARTICLE.

Our esteemed Bro. W. J. Hughan has aided materially, in his various contributions to THE FREEMASON, those who are disposed to attain to some knowledge as to the past of Freemasonry in this country. The past throws some light on the present, and it might be useful, both to ourselves here, and to the Craft at large, if some effort at divining the probable future of the Order in Ireland were now made, seeing that we are fast approaching a crisis, on the issue of which will very much depend the well-being and prosperity of our "Ancient and Honourable Society."

I therefore purpose bringing before my brethren here, and also under the notice of our English and foreign brethren, who have no small interest in the position and prospects of Irish Masonry, a few thoughts and suggestions that can be taken for whatever they may be worth. I make no pretensions to superior wisdom, and dogmatism is one of the last things I would wish to be guilty of in such matters; but I have given the subject a good deal of attention, and I believe that in much that I have to say I express, not merely my own views and convictions, but also those of many other brethren, whose opinion, collectively, will have more weight when the various matters in question come to be "fought out."

I think the time has come when it is imperatively necessary to speak out, plainly and fearlessly. I think there are dangers threatening the usefulness and influence of our Society, which those who love its principles and submit to its teachings should, if possible, lend a hand to avert. So, at the risk of my being possibly thought egotistical and presumptuous, I propose to consider some of the tendencies and consequences of the influences that are brought to bear on Freemasonry in Ireland, and to suggest what, to my mind, appears to be, perhaps, the only course calculated to save our Order from future injury and final disintegration and decay.

In approaching the consideration of the subject, I would wish to avoid any transgression of the laws of the Order, as proclaimed in Ireland. I believe I have always kept "within due bounds," and I trust I always shall submit cheerfully to any rules and regulations laid down by the Grand Lodge for the government of those under its authority, even though I might, in some cases, be disposed to question their wisdom

or expediency. I am not unmindful of the fact that one of the rules of our "Ahiman Rezon" prohibits the publication of Masonic intelligence here, and, going still further, forbids "comment" on, or "reference" to, certain Masonic proceedings; but I consider that that rule does not apply to articles such as I propose to contribute to THE FREEMASON, and in explanation of that view I give the rule as it at present stands: "Rule 33. The transactions or proceedings which shall occur at any meeting of the Grand Lodge, or of any private lodge, or of any Masonic committee, or any comment thereon, or reference thereto, shall not be printed or published without the permission of the Grand Lodge, or of the Grand Master, or of the Deputy Grand Master."

I think it is quite clear that this rule applies only to the publishing "the transactions or proceedings" of lodges, or committees, and to comments on, or references to, such "transactions or proceedings." It cannot be intended to place under a tyrannical restriction all contributions to Masonic literature dealing with general principles, or exposing and attacking abuses or corruptions in any branch of the great Masonic body of which the Grand Lodge of Ireland is the governing power of a section, and I do think that a full and free discussion of such general principles, legitimately conducted, with careful avoidance of any unwise trespassing on the "secrets and mysteries" of the Craft, is useful to the order at large, and well calculated to repress the tendency to abuse or corruption, if it exists, and to uproot it, should it unfortunately have become to any extent developed. Holding that view, I have not applied for "the permission of the Grand Lodge, or of the Grand Master, or the Deputy Grand Master," to sanction the articles I propose to pen; but as I have no desire to shelter myself, if mistaken, behind a *nom de plume*, I append my signature, and am, of course, amenable to the judgment of the Grand Lodge.

The present is a peculiarly favourable time for us to look about us, and see what we have been doing, and what we are about to do. A new edition of our "Ahiman Rezon" is in course of preparation, and from the time when it shall take effect, "all other general laws and rules, whether contained in the 'Ahiman Rezon' hitherto published, or in the Grand Lodge Books, shall be considered to be abolished, except as regards any proceeding of the Grand Lodge hitherto taken." We are, therefore, as regards our rules, practically in the position of a new society about to adopt regulations for its government, and we should be very careful to adopt such regulations as shall be most in accordance with the spirit of Freemasonry, and most calculated to develop and extend its principles and influence.

Much of the cohesiveness of Irish Masonry may be attributed to the prestige attaching to the name of our universally-respected and beloved Grand Master, whose wisdom and sound judgment have largely contributed to the present prosperous condition of our Order. But when he shall have passed from amongst us, and his more than half a century of guidance shall be for the Craft in Ireland but a proud memory, when the sceptre passes into, possibly, less able or less trusted hands, it is difficult to predicate what course events may take. It is for us now, while his hand is still on the helm, so to arrange our rules and settle our position, that we can look forward with confidence to the future, knowing that, as the principles on which Freemasonry is

founded are unchangeable and eternal, if we make our rules in accordance with those principles, our Society has nothing to fear from within or from without. But if we depart in any particular from those principles, if we perpetuate in the future any mistakes or perversions of the present or the past, we must expect that those mistakes and perversions will, in due time, bear bitter fruit. If we sow the wind, we may expect to reap the whirlwind. The adoption of our new laws has been, for a season, postponed, and we cannot do better, both as individuals and as lodges, than thoroughly sift and examine them, see their meaning and bearing, and be prepared to discuss them fully when the proper time arrives. If a reasonably large number of lodges, after due deliberation, were united in their views as to the advisability of either expunging certain existing statutes, or of adding others conducive to the well-being of the Craft, an influence would be brought to bear on those who are technically the framers of the rules which they could not well resist, and much otherwise necessary unpleasant discussion in Grand Lodge might be avoided. What is wanted by those who wish to reform certain existing defects and disfigurements is proper organisation. Organisation exists amongst those who have, from their standpoint, an interest in maintaining "things as they are." It is true that such organisation is rather felt than seen; but it is well understood that, when required, brethren holding particular views come down in force to Grand Lodge, and until such action is met by a counter-system on the part of those who differ with them, it is almost hopeless to expect any great improvement in the matter. The apathy of the Past Masters of the various lodges is the principal difficulty with which those who would gladly help to inaugurate a better state of affairs than now exists, have to contend. Unfortunately, very many brethren, when they have attained to the honour of the chair, seem to think that, as no further honours are to be conferred upon them, their duty of attendance is relaxed or ceases, and if they do not drop out of actual membership, they no longer take that active interest in Masonic affairs which should actuate every member of the Craft. There is a rule which debar from the privileges of membership of the Grand Lodge all Past Masters who do not take out a P.M. certificate, the fee for which, being only 5s., can hardly be considered the cause why so few comparatively qualify themselves for taking their proper place among the legislators of the Order. It is a matter of regret to earnest Masons who prize their rights and privileges in the Order, to see the practical indifference with which those rights and privileges seem to be regarded by others, and an effort should at once be made to arouse those apathetic brethren to a proper sense of their duty to themselves and to the Society. I would suggest that some of the lodges should, during the interval between the present time and the beginning of the discussion of the laws in May next, hold special meetings for their consideration, and invite the brethren of other lodges to meet them, and take part in such consideration.

By this means a wide spread understanding of the new rules and their probable effects would be secured, and possibly a common course of action might be arranged. It would be most desirable that the country lodges should also be roused to a full investigation into the subject. They will be under the rules when passed, and they have nearly as great an interest as those in the

Dublin district in seeing that those rules are for the *general* good, and that they are really consistent in every respect with the great principles on which our Order is based. There are elements in our present constitution which, if injudiciously handled, or unduly ignored, may, at no distant date, lead to weakness and misunderstanding, if not actual disruption, and it would be but wise to give due weight to the opinions of our country brethren, some of whom are perhaps rather dissatisfied at what they consider the centralizing policy of our present laws.

And I see no reason why our English brethren should not give us the light of their experience, either as a guide, or a warning. Freemasonry is cosmopolitan. We are all members of one great family, and while we may, as individuals, prefer our own country to any other, as Freemasons we know, or should know, no distinctions. The "Right Hand of Fellowship," gives a universal grasp, and while we are fully competent to make rules for our own government, we would be glad to have the ideas of those not under that government, who might be supposed to be in some respects more impartial judges of the matter than we ourselves. We have already to thank Bro. Hughan for an article on our proposed new laws. I hope he will return to the subject, and that he and others will help to show that, without intrusion on our right of "self-government," our English brethren sympathise with us, and will give their moral weight to redress grievances, and reform abuses, if such exist.

There is at present a tendency on the part of some of our Irish Masons, to place themselves "en rapport" with portions of the English system. Many of us are members of English Orders, and as some of the new rules are framed directly to sever our connection with those Orders, and to place under a ban those who join them, our English and Scotch brethren are to some extent personally interested in the matter, and should help to secure for us the same individual liberty of action which they enjoy themselves.

Having thus "cleared the way," to some extent, for the consideration of the subject, I propose in my next article to enter more particularly into the special subject, and to deal more in detail with the fallacy which underlies much of the conception that undoubtedly prevails, as to the connection between the so-called "high grades" and Ancient "Craft Masonry."

JOSEPH H. WOODWORTH,  
P.M. Commercial Lodge, No. 245.  
Dublin, 24th October, 1861.

THE Annual General Communication of the Prov. Grand Lodge of Leicestershire and Rutland, will be held at Loughborough, on Friday, 24th day of November instant, under the auspices of the Howe and Charnwood Lodge, No. 1007.

ERRATA.—The following errata in the third chapter of "Illustrations of the History of the Craft" must kindly be corrected by our readers: φρατορες for ψιτορες, κοινοι for αοινοι, αταλιστων for αταλις των, κοινοι again for αοινοι, Εχινοι for αχινοι, and ιερεις for ιερνς, all on page 679; Kasidim for Hasidim, Grande for Grand, and Rue de Richelieu for Rue Richelieu, on page 680.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homœopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

### THE RITE OF MEMPHIS.

We extract the following articles upon the Rite of Memphis from *Pomeroy's New York Democrat*, which render further comment from us superfluous:—

#### THE SPURIOUS RITE OF MEMPHIS.

Whenever we could, without going out of our way, warn all regular Masons from connecting themselves with the bogus and swindling Rite of Memphis, we have done so. Its fosterers in America have been charlatans, mountebanks, and speculators in Masonry, devoid of social or Masonic position.

One of the lieutenants of that speculating mountebank, ex-playactor, costumer, and dealer in tow wigs, H. J. Seymour, of New York (impudently styling himself Sov. Grand Master for the United States)—named Calvin C. Burt, formerly of New Jersey, but sent to propagate the Rite in the West, as agent for the Masonic impostor, Seymour, who stands expelled from the A. A. Rite, for gross unmasonic conduct towards that Rite—has come to grief.

According to the Jackson *Daily Patriot*, of September 6, he was indicted for *forgery and suspended from the Bar*. He was also indicted for *arson*, but escaped owing to a disagreement of the jury. He was indicted and convicted of *larceny* in the Washtenaw Circuit Court, Mich. The verdict of the jury was as follows: "The people of the State of Michigan v. Calvin C. Burt. Indictment for larceny. In this case the jury, after having heard the proofs and allegations of the parties, the arguments of counsel, and the charge of the court, retired from the bar thereof, under the charge of D. D. Fitzgerald, an officer of the court, duly sworn for that purpose, to consider of their verdict to be given; and after being absent a short time returned into court, and say upon their oath that they find the said Calvin C. Burt guilty in manner and form as the people in their indictment in this case charged."

And yet this man, who left New Jersey characterless, went to the West as the agent of Seymour, *par nobile fratrum*, and disseminated the bogus affair, seducing by his plausible manner, and bold and impudent assumption, many worthy men to connect themselves with the unclean thing. A revolution, however, is taking place, and intelligent and respectable Masons, who had been duped, are renouncing and denouncing it, as will be found from the following, which we find in *Our Mutual Friend*:—

"We clip the following advertisement from the *Detroit Post*, and reprint for the benefit of whom it may concern:

"MASONIC NOTICE.—Egyptian Masonic Rite of Memphis. We, the undersigned members of the Sovereign Sanctuary of the E.M.R. of M., sitting in the Valley of Detroit, in and for the two hemispheres, in solemn conclave assembled, did on this the 26th day of August, A.L. 5871, A.D. 1871, dissolve the E.M.R. of M., and do hereby renounce and denounce the aforesaid rite, and declare that we will hold no Masonic communication with any person or persons, body or bodies, claiming to be members of the aforesaid rite, or any other Rite of Memphis.

A. H. ALLEN, S.G.W.  
THOS. FRARY, S.G.W.  
FRED. PROPER, J.G.W.  
J. S. BOWMAN, G.S.  
ORIN B. CARPENTER, G.T.  
JOHN FAIR, G.P.  
GEO. H. THOMAS, G.E.G."

#### THE MEMPHIS SWINDLE IN ENGLAND.—A SKETCH OF HYAM, SEYMOUR'S AGENT.

On the 16th September last, in the Masonic Department of *Pomeroy's Democrat*, we gave an account of how one of Harry J. Seymour's pupils in the bastard and spurious, so-called Rite of Memphis, and subsequently his agent for the sale of the 95 degrees of the unclean thing in the West—that being the number before Seymour's expulsion from the Ancient Accepted Scottish Rite, December 14, 1865; but which that ex-playactor, costumer, and wig-maker subsequently reduced to 33, calling it the Ancient and Primitive Rite—came to grief; for Mr.

Calvin C. Burt, as we then stated, was indicted for *forgery*, and *suspended from the bar*; indicted for *arson*, but escaped, owing to a disagreement of the jury; and indicted for *larceny*, and *convicted* at the Washtenaw Circuit Court, Michigan. It is true that Burt separated from the original owner of the Memphis swindle, and set up business on his own account, in 1867, or thereabouts, in Chicago, Ills., styling himself "Grand Master 96°," but this was only following in the footsteps of his former patron, who now magniloquently styles himself Sov. G. Master for the U.S. of America.

We are now called upon by brethren of the highest distinction in England to give them "*particulars of B. D. Hyam*, who has been deputed by Harry Seymour to establish the A. and P. (Ancient and Primitive) Rite over there—said rite being the Memphis reduced to 33°." We shall do so, and clearly establish the fact that this new agent of the man Seymour is as infamous, as a Mason, as the *convict* Burt.

A reference to the printed journal of proceedings, G. Lodge of California, page 196, shows that B. D. Hyam was on the 8th May, 1852, elected Grand Master. On the 24th of July following, a Special Communication of Grand Lodge was called by the Deputy Grand Master, Rt. Wor. Charles M. Ratcliff, to be holden in San Francisco, August 17 following, which brother, in his circular, said: "This call of the Grand Lodge is occasioned by certain extraordinary proceedings of the M.W. B. D. Hyam, Grand Master of Masons in this State, which deeply and vitally affect the Institution of Freemasonry, and it is therefore especially desired that every member may be present."

The Grand Lodge accordingly assembled in Special Communication on the day named, when, after organizing, the G. Lodge adjourned till next morning, when it re-assembled.

A complaint from California Lodge No. 1 was then presented, in which Bro. B. D. Hyam was charged with "tyranny over and malice toward individual lodges, and his wanton abuse of the great power and trust reposed in him." Also, that he had made Masons of rejected candidates and others in the vicinity of lodges, without notifying the lodges, and "received and retained the fees therefor."

This complaint was referred to Special Committee, and from their report we extract the following. It is to be found on pages 217, 218, 219, 220, and 221 of the Journal of Proceedings, Grand Lodge of California:—

"Your committee, appointed to take under consideration the complaints made by California Lodge No. 1 against the conduct of the M.W. Grand Master, B. D. Hyam, respectfully report that they have patiently and carefully examined all the facts and authorities in relation thereto, of which they could obtain possession. Their duty has required considerable attention and labour, which they have performed to the best of their ability, and with a due sense of the importance of the subject and of their own responsibility. The case is one of so remarkable a character that no express provision appears to have been made to meet it, owing doubtless to the fact that the supposition was never entertained of its coming within the range of possibility. The complaint involves, to a lamentable extent, the reputation of a brother who has been exalted to the highest honours that the Fraternity can bestow, and is of so serious a nature as to demand the most prompt and decisive action.

"The absence of the Grand Master from this investigation was a source of regret to the committee. Knowing, as he did, that the Grand Lodge was about to assemble for the express purpose of considering his Masonic conduct, they could not but wonder that he should depart from the State, the more especially as he had been earnestly solicited by a large convention of the brethren to remain. Offences so grave as those with which he is charged should not have been treated so lightly, nor should the desire of the brethren who had so recently elevated him to power have been thus scorned or disregarded. Still, all proper allowance was made on that score, and the case of the Grand Master has been considered with as much delicacy as though he

were present at the discussion. Indeed, the committee have manifested more concern for his reputation than himself appears to have entertained, and under all the circumstances, he can have no reasonable ground to complain of the result."

Besides other imputations that have been presented to the committee's notice injurious to the Masonic standing of the Grand Master, the following allegations are embraced in the complaint of California Lodge No. 1:—

"1. That Grand Master B. D. Hyam, on the night of the 25th of June last, assembled several Master Masons in a house not devoted to Masonic uses, and there conferred the three degrees of Masonry upon an individual who had been duly rejected as a candidate on the third day of the same month in California Lodge No. 1, in the presence of the Grand Master, and that those degrees were given purposely in a covert manner, and in a spirit of malice towards the lodge in which the candidate had been so rejected.

"2. That the Grand Master, on another occasion, in a similar manner, conferred the Masonic degrees upon a candidate who had been rejected in Mountain Shade Lodge, No. 18, receiving a fee of 100 dols. therefor.

"3. That on another occasion, in the near vicinity of working lodges, the Grand Master, in known opposition to the desires of the Fraternity, and without any good reason, much less necessity for so doing, made Masons at will, receiving fees for the work, and appropriating them to his own use.

"4. That the Grand Master has entered a working lodge as a visitor, interfered with its proceedings, refused to obey the gavel when called to order, and to treat the Master with the respect due to his office, used language unworthy a brother, and otherwise conducted in an unmasonic manner."

Such is a brief synopsis of the offences of the Grand Master, of which complaint is made. The evidences of their truth are conclusive. The facts were substantially admitted by the party accused. At the convention above named, the Grand Master confessed to having acted injudiciously in regard to the rejected candidate of California Lodge, and could furnish no excuse by which to justify his conduct. On being assured that he had lost the confidence of the Fraternity in the State, and solicited to discontinue the further exercise of the powers he so strangely abused, he refused in such terms as to indicate a disregard for the opinions of his brethren, or the prosperity of the Institution of which he had been made the head. He persisted that, though his acts might tend to evil, he could do no wrong for which he could be held responsible; for, by virtue of his office, he had the power and the right to perform such acts as he might deem proper. He had obtained the impression, which he pertinaciously maintained, that, as Grand Master, he was superior to all Masonic authority—that his will was above all law—that in him was vested the discretion and power to make and break Masons, and create and destroy lodges at will—that he could not be shaken from his high position—and that to himself alone was he accountable.

The ancient Romans had no law by which to punish fratricide, they not supposing it possible that a man would be so vile as to commit a crime so terrible. But when a case occurred, a law was made for the occasion. So with our ancient Brotherhood. They never supposed it possible that a Grand Master could, to any extent, abuse his high prerogatives. But the case has transpired, and it now becomes the brethren everywhere to look well to the matter, and guard by proper and effectual means against its repetition. If there are no proscribed limits to the powers of the Grand Master, there should be, and they cannot be too soon adopted. If there is no law that holds the Grand Master accountable for unworthy actions, it is high time that one should be established.

That our present Grand Master has shamefully abused the powers of his office; that he has employed that office for unworthy purposes;

that he has exhibited an inexcusable indifference toward the consequence of his unmasonic acts; that he has wilfully violated the spirit of our Grand Lodge Constitution; that he has appropriated to his own use money that was never contemplated being employed for any other than Masonic uses; that he has conducted himself with impropriety at a lodge meeting; that he has treated his brethren with unmerited contempt; that he has done all this and more, deserving of reprehension, there is no room for any one conversant with the facts to doubt. And, we repeat, if there is no precedent or law by which we can reach such flagrant acts, it is proper that one should now be made.

The Committee thus concluded their report, which was received and concurred in, and the resolutions separately adopted:—

"It is the deliberate opinion of the Committee that it is of the utmost importance to the well-being of Masonry that Grand Master Hyam should retire from the responsible station he so unhappily fills; and that he may be induced so to do, we offer for your consideration the following resolutions:

"Resolved—That Grand Master B. D. Hyam has, since his elevation to the office of Grand Master, been guilty of conduct unbecoming his high station, and tending materially to disturb the harmony and prosperity of the Fraternity within his jurisdiction, and has therefore merited the unqualified reprehension of this Grand Lodge.

"Resolved—That upon his return to this State, from which he is now temporarily absent, Grand Master Hyam be requested to permit the Right Worshipful Deputy Grand Master to discharge the functions of Grand Master during the remainder of the present Masonic year.

"Resolved—That the Grand Lodge request each lodge under its jurisdiction to appoint a committee to notify Grand Master Hyam of the proceedings of this Convocation, and to induce him to comply with the terms of the foregoing resolutions."

But B. D. Hyam absented himself from California. When he committed these crimes, there were neither railroads nor telegraphs, as now. He arrived in the city of New York before the news of his misdeeds were known. He pretended to have urgent business at Washington—where he said he had only to reach to obtain ample means—and as Grand Master, borrowed on his Masonic honour, for a few days, 100 dols. from the Grand Lodge of New York, 100 dols. from Bro. John W. Simons, of this city, and 10 dols. from the writer of this, neither of which sums, nor any part thereof, has ever been paid back.

Such is the man whom the speculator in Memphis humbuggery, Seymour, has sent to England, to induce those of the English Craft (who may be fools enough) to part with their pounds, shillings, and pence. *Hyam can now be judged as well as the convicted Burt.* We have fairly given his record. He is just such an instrument as his employer always works with, and each is worthy of the other. The English Craft will govern themselves accordingly.

THE Sphinx Lodge of Instruction held its semi-annual meeting, for the working of the Fifteen Sections, on Saturday, Oct. 28th. Bro. Thomas, P.M., Preceptor of the lodge, presided, and the following brethren worked the sections: Bros. Dawson, Larlham, Wingham, Cohen, Noke, Thomas, Stevens, Bedolfe, and Worthington.

HOLLOWAY'S OINTMENT AND PILLS.—Scrofula, Skin Diseases.—In no disease is more early or constant vigilance required than in the treatment of scrofula; early curative measures save great risks and much unnecessary suffering. The nurse or parent must meet the first approach of the foe, or his defeat will be difficult. Enlarged glands about the neck, flying pains through the limbs, and irritable skin, warns us of the presence of this hereditary malady, and not a moment should be lost in the employment of Holloway's anti-scorbutic remedies, to throw out from the blood at once the morbid cause of all future disfigurements; these wonderful remedies leave the system pure and vigorous, so thoroughly do they banish the poison.—[Advt.]

GRAND LODGE OF SCOTLAND.

The Quarterly Communication of the Grand Lodge of Scotland was held on Monday, 6th inst., in Freemasons' Hall, George-street, Edinburgh. In the absence of the M.W. G. Master, the Earl of Rosslyn, the meeting was presided over by W. Mann, the Senior Grand Warden, supported by Lord Lindsay, Prov. Grand Master of Aberdeenshire (West); Col. Campbell of Blythswood, Prov. Grand Master of Renfrewshire (East); J. C. Abbott, Acting Senior Grand Warden; and others.

After the transaction of the usual routine business, the nomination of Grand Office-bearers and Grand Stewards for the ensuing year was proceeded with, when the following were elected: The Right Hon. the Earl of Rosslyn, M.W. Grand Master; the Right Hon. the Earl of Dalhousie, K.T., R.W. Past Grand Master; Sir Michael Shaw Stewart, Bart., R.W. Depute Grand Master; Henry Inglis of Torsonce, R.W. Substitute Grand Master; Col. A. C. Campbell of Blytheswood, R.W. Senior Grand Warden; the Right Hon. Lord Erskine, R.W. Junior Grand Warden; Samuel Hay, R.W. Grand Treasurer; Alex. J. Stewart, R.W. Grand Secretary; John Lauric, R.W. Grand Clerk; the Rev. D. Arnott, D.D., and the Rev. V. G. Faithfull, M.A., V.W. Grand Chaplains; Wm. Officer, V.W. Senior Grand Deacon; Major W. H. Ramsay, V.W. Junior Grand Deacon; David Bryce, W. Architect; A. Hay, W. Grand Jeweller; John Coghill, W. Grand Director of Ceremonies; D. Robertson, W. Grand Bible-bearer; James Ballantine, Grand Bard; the Right Hon. Lord Roschill, Grand Sword-bearer; C. W. M. Muller, Grand Director of Music; R. Davidson, Grand Organist; M. Mackenzie, Chief Grand Marshal; A. T. Apthorpe, Grand Marshal; W. M. Bryce, Grand Tyler; and James Baikie, Outer Guard.

Charters were granted for new lodges—"Maryhill," Glasgow; "Star of Central China," Hankow; "Thorn Tree," Thorliebank; and "Peabody," New South Wales. The dormant lodge, "St. Anthony," Inverary, was reponed upon Grand Lodge Roll.

The arrangements for the festival of St. Andrew were remitted to the Board of Grand Stewards.

Several motions were postponed to next Quarterly Communication.

FRATERNAL COMPLIMENTS FROM THE UNITED STATES.

"HONOURS JUSTLY PAID.—Lafayette Royal Arch Chapter, No. 5, of the City of Washington, at a recent convocation, elected as life members the Marquis of Ripon (late Earl de Grey), Grand Principal Z. of the Grand Chapter of England; Lord Tenterden, Principal Z. of the Chapter of Iris, London; Sir John A. Macdonald, of the Grand Chapter of Canada; and William James Hughan, the distinguished Masonic Historian. Life membership in Lafayette Chapter may be considered of some value, as the chapter is very chary in the bestowal of that honour, it having been hitherto granted to only three persons: Bros. Albert Pike, Albert G. Mackey, and Ben Perley Poore."—*National Freemason*, Oct., 1871.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan., 1869.—To P. D. & Son."



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## The Freemason,

SATURDAY, NOVEMBER 11, 1871.

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## THE SECOND DEGREE.

IN resuming the consideration of the subject which we broached last week, let us take as a starting-point the theory, that the second degree teaches a Mason to apply the knowledge that he acquired in the first grade. A Fellow-Craft's attention is directed to the truths of science, and by every symbol in the lodge he is enjoined to cultivate his intellectual faculties, and to improve the talents with which he may be endowed. He is expected to explore the mysteries of nature, to sound the depths of philosophy, and, above all, to exemplify in his conduct the strictest principles of morality and virtue.

We may, therefore, contend that the second degree practically enforces the lessons taught in the first; and, in fact, it may be observed that the aim of every succeeding degree in Freemasonry is to shed additional light, if possible, upon the foundational tenets of the Order. But, apart from its moral value, the Fellow-Craft's degree possesses a special interest to every Masonic student, because it contains the first reference to the science of Geometry, with which Operative Masonry has so long been connected. It is well known that our ancient brethren were as frequently called Geometricians as Masons, and the importance of the science was so universally recognised, that no man who was ignorant of geometry could claim to be considered learned. Among the great philosophers of

old who cultivated this useful art, the name of Pythagoras is one of the most conspicuous, although it is also true that many Pythagorean doctrines were unfolded through the medium of numbers. Thus: One, the monad, was the emblem of God, without beginning and without end—the central fire, or point within the circle. Being indivisible, it also denoted love, friendship, and peace. The number Two represented darkness, or the evil principle; it was a symbol of misfortune—hence, the second month of the year was, in ancient times, dedicated to the infernal deity, and the second day of that month to the memory of the dead. Three was the mystical number in the system of Pythagoras, and signified harmony or perfection. It likewise appears to have been venerated as a sacred numeral in most of the Pagan mysteries. In the rites of Mithras, for instance, we find the three intelligences, and in the Indian rites, the trinity of Brahma, Vishnu, and Seeva. The Druids entertained a high respect for this number, composing even their religious chants in triplets. As to Freemasonry, it has been well remarked that the number three pervades the whole ritual. There are three degrees of ancient Craft Masonry, three chief officers of a lodge, three lights, three supports, three ornaments, three principles, three working tools, three principal orders of architecture, and other coincidences too numerous to specify. Four was the Divine number, because it referred to the Deity, and was considered the image of God. The Tetragrammaton of the Hebrews and the Tetractys of the Greeks bear evidence to this fact, and Iamblichus relates that Pythagoras obligated every aspirant to the higher mysteries upon this sacred figure, expressed by ten jods in the form of a triangle. In the school of Pythagoras, Five represented light, and his disciples adopted the five-pointed star as an emblem of health (at a later period the Kabbalists used this sign as a talisman), the name of God being placed on each of its points and also in the centre. Six was called the Symbol of Justice, because it was the first perfect number; Masonically, it alludes to the six days of the creation of the world. The numeral Seven was held in high estimation; the Pythagoreans called it a venerable number, because it referred to the completion of the work of creation, and was made up of two perfect figures, the triangle and the square. References to this number are almost countless, so a few examples must suffice. There were seven planets, and seven pleiades; seven altars burnt continually before the image of the God Mithras. The Goths had seven deities, from whose names are derived the day of the week. The Arabians reckoned seven holy temples, the Persians had seven caverns through which the candidate for the mysteries was required to pass, and Plato taught that the soul of the world was generated out of the number seven. In Scripture, we find that seven persons

accompanied Noah into the ark. The walls of Jericho were invested seven days by seven priests, bearing seven rams' horns. Abraham pleaded seven times for the wicked cities of the plain. Jacob served seven years for Rachel, and also another seven years. King Solomon was seven years building the Temple, which he dedicated in the seventh month, and the festival lasted seven days. The ordinances of Israel abound with similar references. Unleavened bread was to be eaten by the people seven days, and every seventh year was appointed as a year of rest. In Freemasonry, the number seven is highly important, inasmuch as a perfect lodge of the brethren must consist of seven regularly-made Masons, without whose presence no candidate can be legally admitted into the Craft, although five may hold a Fellow-Craft's lodge. The number Eight was esteemed as the first cube, and was considered an emblem of friendship and prudence. Nine was called the finished number, or symbol of perfection, in allusion to the nine months required for the development of a human being before birth. Nine is a sacred number in Freemasonry, and bears a peculiar significance in the Royal Arch and the high degrees. Ten was denominated heaven, or the consummation of all things—it being constituted by the union of One, the monad, or active principle; Two, the duad, or passive principle; Three, the triad, or world, proceeding from their union; and Four, the sacred tetractys. The number ten, therefore, contained all the numerical and harmonic relations of the Pythagorean theory.

The second degree directs our attention to these instructive subjects, and, hence, the true Craftsman is expected to make a daily advance in knowledge and science. But the greatest lesson of all awaits him in the degree of a Master Mason, when the veil of life is temporarily lifted, and his soul is brought into communion with itself, and face to face with the shadows and darkness that encompass the grave. The mysterious teachings of the third degree are in accord with the most sublime teachings of revelation, and deserve the closest study and attention; but we must defer our remarks thereon to a future occasion.

## Mulum in Parbo, or Masonic Notes and Queries.

## MASONIC PUBLICATIONS.

We have reason to believe that Brother Woodford, Rector of Swillington, P.G.C., will soon publish the Masonic M.S. from the volume of Sloane MSS. 3329, with a preface, and a fac-simile of the MS. The fac-simile will be taken by the new process, and will give a most accurate specimen alike of the handwriting and the archaic MS.

We hope to be able to announce further particulars in our next number.

## QUESTIONS FOR CONSIDERATION.

Has not the time arrived for a revision, or modernization, of our Ritual, to free it

from its present absurdities and Johnsonian verbosity, and to bring it into accordance with the spirit of the nineteenth century?

Has not the time arrived for stopping the publication of the unauthorized, and too complete Rituals with which this country and the United States are so abundantly supplied?

Can this be done in any other way than by Grand Lodge following the example of Scandinavia and Germany, and sanctioning the printing of a Ritual (omitting the secrets)?

Is there any other way of securing "uniformity of working"?

Could not the time now spent in orally acquiring the Ritual be devoted to better purposes?

Does not the having to do so prevent many able men from filling our chairs?

Is it not more impressive to hear the Ritual decently read, than hesitatingly and badly delivered, as is so often the case?

LL. W. LONGSTAFF, 18, P.M. 1010,  
P.G.W. N & E. Yorks.

#### MASONIC PUNISHMENT.

Obedience to constituted authority is one of the first duties which is impressed upon the mind of the candidate, and hence he who transgresses the laws of the land under which he lives, violates the teachings of the Order, and is for this cause justly liable to Masonic punishment.

CHALMERS I. PATON.

#### FREEMASONRY IN CUMBERLAND 70 AND 80 YEARS AGO.

The following is from the *Cumberland Packet* of January 1, 1788:—"We hear from Kendal, that on Thursday last (being St. John's Day) Sir Michael le Fleming, Bart., and a number of other gentlemen, members of the most ancient and honoured society of Free Masons, dined at the White Lion, in that town; when several constitutional and other toasts were drunk, and the day spent in the most convivial and harmonious manner."

The following is from the *Carlisle Journal* of January 11, 1800:—"On St. John's Day, the Union Lodge of Freemasons in Kendal walked in procession to St. George's Chapel, where a sermon was preached by the Rev. Thomas Airey, Curate of Selside, from 1st Peter, 2nd ch., 17th verse, 'Honour all men, love the brotherhood.' The gentlemen afterwards dined at the Coffee-house."

[We believe the Rev. Thomas Airey was grandfather to the present estimable and energetic Prov. G. Sec. for Cumberland and Westmorland, Bro. Edward Busher, P.M., P.Z., P.P.S.G.W., and P.G.S.B. of England.—ED. F.]

#### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Will you kindly oblige by answering in your next issue the following question:—

A and B are initiated in the same lodge—A in 1850, B in 1851. A and B are appointed officers. B succeeds in becoming W.M. a year before A, and A is his successor, and both are now the senior P.M.'s of the lodge.

Question: "Which takes precedence as Installing Master, if the W.M. is incapable of performing that duty?"

Yours fraternally,  
A & B.

November 8th, 1871.

#### THE PURPLE IN WEST LANCASHIRE. (To the Editor of *The Freemason*.)

SIR AND BROTHER,—Your report of the last Provincial meeting omits the fact that (as stated in the local papers) the Prov. Grand Secretary "gave notice that at the next meeting he should bring up the Resolutions of the Prov. G. Lodge during the last twenty years, with a view to their being passed as By-Laws for the government of the province;" and that (evidently acting upon this announced intention) a brother gave notice of motion somewhat as follows:—That a Return of all Provincial Grand Lodge appointments made in this province during the last twenty years, showing the names and descriptions of the brethren appointed, with their rank and the numbers of the lodges to which they respectively belonged, be also laid before this Provincial Grand Lodge, together with a return of all lodges now in the province and the number of subscribing brethren in each.

This notice the Provincial Grand Secretary declared he would not receive or enter on the minutes, although the information asked for can be extracted from the minute-book at the same time as the resolutions referred to in his own notice.

The Prov. G. Secretary also reported "a letter from Bro. McIntyre, Grand Registrar, requesting that the propriety of altering the boundaries of this and the neighbouring provinces should be taken into consideration, and expressed his (the Prov. G. Sec.'s) opinion, that those attempts should be resisted, and that he had accordingly replied to Bro. McIntyre's letter, stating that the boundary was already defined, and that he could not see that any better boundary could be suggested, and would not, therefore, make any proposal as to its alteration." Certain brethren deeming this a matter rather for the consideration of the Prov. Grand Lodge than for the absolute decision of the Prov. G. Sec., one of them gave notice of motion to the following effect: "That this Prov. G. Lodge is of opinion, that the time has arrived for this province to be divided into two provinces, to be called 'North Lancashire' and 'West Lancashire,' and that the boundaries between this and adjoining provinces be taken into consideration and mutually adjusted." This notice the Prov. G. Sec. also refused to receive or to enter on the minutes, declaring both notices illegal.

These notices of motion, and the manner in which they were treated by the Prov. G. Sec., convey, without further remark (for the present, at all events), a fair guide to the general opinion entertained of the present advisers of the Prov. Grand Master. Yours fraternally,  
Southport, 2nd Nov., 1871. ARGUS.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—The letters in your last issue, from "Another P.M." and "Di. Cran. Kin." (the latter, I presume, one of the recently-initiated Japanese brethren) need some reply.

As to the former, it would have been well had he thought a little ere he attempted to influence seven votes in favour of the successful candidate for the office of Prov. Grand Treasurer. The reasons for Brother Turner's nomination were thoroughly explained and debated by a large number of the members of Prov. Grand Lodge, and it was most earnestly asserted that, although no man could be more highly esteemed or held in greater respect by Bro. Turner's friends than Bro. Armstrong, it was intended by this movement—the only means in our power—to express our disapprobation with the appointments made in Prov. Grand Lodge of brethren who, year after year, receive rank, to the exclusion of many of whom it has been openly stated by some of "the party," "We care not what work they do, so long as we are here they shan't enter." On these grounds, and these alone, the opposition to Bro. Armstrong—already a Past Prov. G.L. officer of some years' standing—was carried out.

So long as brethren find that years of service and good work fail to entitle them to the just and proper reward of their labours, so long will this protest—only just made, in an open and formal manner—against a system that is fast carrying

the Prov. Grand Lodge of West Lancashire into disrepute, be repeated.

A large majority of the brethren in Liverpool have expressed their determination to support a petition to the Grand Lodge of England for authority to form a new province, to be called "South Lancashire," and it has been decided to carry this out, as it is generally believed, if the power be continued in the hands of the present purple-holding obstructives to advancement, the direct results must follow.

Let the purple brethren weigh this matter in their minds, and recommend those "Wily" ones who have the ear of the ornamental Masons of the Provincial Grand Lodge to advise a speedy change, lest they be "Allpassed" into another province.

The writer of the second letter is easily disposed of. Take heed, good Di Crankin; attend your club less frequently, or we may yet have to inscribe upon a tablet to your memory:—

Whist, O Brother!  
Kind fortune frown'd upon the ponderous Lanky;  
In an evil hour  
He trumped his partner's trick,  
And died Cranky.

Fraternally yours,  
ONE OF THE "MARK'D."

#### MASONIC LITERATURE.

There are among our readers, we believe, a goodly number of Free and Accepted Masons, to whom some information about the current literature of the Craft will prove interesting. Cromwell has its "Kilwinning Lodge of Freemasons," Bro. J. A. Preshaw being the W.M. It is matter for regret that we have not also a Masonic Hall in the town; but perhaps the proposed new Athenæum may be so constructed as to serve the purpose of a Masonic Lodge-room better than the present arrangement.

We have before us a couple of copies of a weekly journal published in London, styled *THE FREEMASON*, which is devoted to the publication of all matters connected with the Craft, and is duly recognised and authorised by the Right Hons. the Earl de Grey and Ripon, K.G., the M.W. Grand Master of England; the Earl of Zetland, K.T., M.W. Past Grand Master; the Earl of Rosslyn, the M.W. Grand Master Mason of Scotland; and the Grand Masters of many Foreign Grand Lodges. This weekly journal is exceedingly well got up, and is full of matter of the deepest interest to every member of the Brotherhood. It boasts a circulation of nearly half-a-million per annum. The subscription is 12s. a year (post free), payable in advance.

In America, too, Masonic journalism appears to flourish. At Springfield, Illinois, a monthly journal is published, styled *The Masonic Trowel*, which has a circulation of 20,000 monthly. The largest Masonic monthly in the world is published at St. Louis, Missouri, the editor being Bro. G. F. Gourley, Grand Secretary and Recorder of the four Grand Bodies of that State.

For many years Masonry has found a modest place in periodical literature; but it is only recently that the brethren have taken up the pen with a vigour almost equal to that with which they have for ages handled the mystic trowel. Of course the published literature of the Craft is not allowed to go beyond certain well-defined limits; the secrets of Masonry must not be divulged in any printed form. Judging from the samples we have before us, the conductors of *THE FREEMASON* are fully alive to their duty; and the interests of the Craft will be considerably advanced by their labours. We have not space for any lengthy extracts; but the articles are conceived in excellent spirit, and rendered with discriminating taste. The great hope and endeavour of the true Mason is to make the world a temple fit for the dwelling-place of the G.A.O.T.U. Masonic mysteries and lore we may not here enter upon; but we feel justified in commending *THE FREEMASON* to the attention of members of the Craft in New Zealand and the adjacent Colonies.—*The Cromwell Argus*, Cromwell, Otago, N.Z.

BOOTS of the Period at BLAKEY'S, Lime-street, Liverpool (under the Alexandra Theatre).—[Advt.]

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Lion and Lamb Lodge, No. 192.*—The second regular meeting of this old lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 2nd instant, Bro. George Kenning, W.M. and P.G.D. Middlesex, in the chair, ably assisted by his officers: Bros. F. Trott, J.W.; W. Goodyer, P.M., Treas.; J. G. Marsh, P.M., P.G.P. Middlesex, Sec.; George Abbott, S.D.; A. J. Dickinson, J.D.; Geo. Newman, I.G.; Thomas Cohu, D.C.; and E. King, P.M., Steward. The lodge having been opened in the first and second degrees, Bros. R. G. Putnam and J. Cook, being present, were duly passed to the degree of F.C. The lodge was then resumed in the first degree. The following gentlemen having been unanimously elected by ballot—viz., Messrs. W. J. Davis, F. Jacksons, J. G. Rollins, Henry Abbott, and F. Scott—were regularly initiated into the mysteries of this ancient Order. The ceremonies of passing and initiation were worked by the W.M., Bro. Kenning, in a most efficient manner. The Secretary introduced to the notice of the lodge the proposed testimonial to Bro. Binckes, in acknowledgment of his eminent services in connection with the Boys' School, to which fund the lodge voted the sum of two guineas; and we are glad to notice that the appeal from the Secretary of the Royal Benevolent Institution was not disregarded, the W.M. undertaking to represent the lodge in serving the office of Steward at the forthcoming festival. Amongst the brethren present, we noticed: Bros. E. Roberts, P.M.; J. G. Chillingworth, R. G. Dixon, W. Baker, R. E. Bright, S. Haynes, T. Fisher, E. Taylor, J. McKiernan, H. Davis, W. Putnam, George Parker, A. F. Iselton, J. B. Clements, W. Donne, C. Arkell, S. Lucas, A. C. Payne, B. Marsland, and J. Glinnan. The business on the agenda paper of the lodge having been disposed of, the lodge was closed in due form, and adjourned to its next regular meeting in December. The brethren then sat down to a sumptuous banquet in the pillar-room, which was well served in Bro. Spencer's usual good style, and gave general satisfaction. The W.M. proposed the usual loyal and Masonic toasts, which were received in the most hearty manner, and ably responded to. The visitors present—viz., Bros. S. Rosenthal, P.M. 92; T. Knott, W.M. 1314; R. H. Williams, S.W. 1314; L. Cotterell, J.W. 173; W. Worrell, J.W. 766; J. Roberts, 193; J. Bance, S.D. 574; and A. Todd, 574—expressed themselves highly gratified with the genial reception and the hospitality given to them, for which this lodge is particularly famed. After having spent a very pleasant evening, the Tyler's toast brought the proceedings to a close at a very early hour.

## PROVINCIAL.

*DEVONPORT.—Lodge Friendship, No. 202.*—This lodge having reached the 100th year of its existence, the event was celebrated by a banquet at the Oddfellows' Hall, Devonport. Previous to the banquet, the brethren met at the lodge, which was opened in due form by the W.M., Bro. J. Purse. On the entry of the R.W. Prov. G.M., the Rev. John Huyshe, the D.P.G.M., Bro. L. P. Metham, &c., Bro. Purse ten to the Prov. G.M. the chair.—The Prov. G.M. said he did not assume the gavel on this occasion because he thought their W.M. was unable to govern the lodge, but for a particular purpose—because he felt that the occasion of their now assembling was one of the most important that could occur in a man's lifetime, and certainly one that no one present would see again. They had come there to celebrate the centenary of their existence. They had arrived at a very considerable number of brethren, and they held a very high position in the province as supporters of the charities, and as being well-conducted Masons. Their lodge was one of the best in the district, and he considered it one of the highest. He congratulated them on having attained to a hundred years. How very great must be the difference between the first meeting of the lodge and their present meeting. When the lodge was first instituted, no doubt, the numbers they had were few, and they well knew that the charities of the Order were in abeyance, and that Masons did not practise that universal benevolence and charity which they now did. They stood forth now as an institution of fraternity, no longer laughed at by people, but looked up to by all who are not Masons, and greatly respected by all who are. It was impossible for a man to be a true Mason and to have in his heart the principles which ought to be in the heart of every Freemason, without glorying in that Order to which it was his privilege to belong. He was probably the oldest Mason there, having been one almost fifty years, and he could safely look back through that long vista and say he never regretted the moment when he was made a Freemason, for he owed to it some of the greatest friendships he had made in this world, which he hoped he should take with him into the Grand Lodge

above. If they went on in the same glorious progress they had hitherto done, he could assure them, in their case also they would look back with gratification to the day when they were made Masons. Let them be able to say that the poor brother never held out his hand but he received a welcome and relief. The P.G.M. then thanked them for the attention with which they had listened to him, and returned the gavel to the W.M. amidst loud applause.—The W.M., after saying a few words, proceeded to close the lodge, and the brethren adjourned to the Oddfellows' Hall, where, with visitors and all, 105 sat down to the banquet, supplied by Bro. Hawton, of Devonport. After the banquet, the usual toasts were heartily honoured and some capital speeches made, the whole proceedings being carried out to the complete satisfaction of all.

*LEICESTER.—St. John's Lodge, No. 279.*—A regular meeting was held at the Freemasons' Hall, on Wednesday, the 1st instant. Present: Bros. C. Stretton, W.M. (presiding); E. J. Crow, Prov. G.O., S.W.; Widdowson, Sec.; J. W. Smith, J.D.; J. Halford, I.G.; Gosling, Weare (P.M.), Shuttlewood, Blankley, Matts, Wilkinson, Barfoot (523), Deane (1007), Toller (P.M. 523), Sculthorpe (W.M. 523), C. Johnson (P.M. 523), Rev. W. T. Fry (523), and a number of other brethren. The R.W. Prov. G.M., Bro. Kelly, was also present, and by desire of the W.M. assisted in the ceremonies, which consisted of passing Bros. H. T. Kirby and C. E. Stretton. An apology for unavoidable absence was received from Bro. Dr. Pearce, J.W., and a letter from Bro. Roper, requesting his name might be removed from the list of subscribing members, was read. A letter was also read from the R.W. Prov. G.M., announcing his appointment of the Right Hon. the Earl Ferrers, of Staunton Harrold, in this county, as his Deputy Provincial Grand Master for Leicestershire and Rutland. The W.M. informed the brethren that the next Provincial Grand Lodge would be held at Loughborough on the 24th instant. Bro. Captain P. P. Goodchild was unanimously recommended for the office of Prov. Grand Steward. Three gentlemen were proposed as candidates for initiation. The lodge was then closed in due form, and the brethren proceeded to refreshment.

*CARNARVON.—Segontium Lodge, No. 606.*—A meeting was held on the 26th ultimo, at the Royal Hotel. Amongst the brethren present were: R. A. Jones, W.M.; R. Humphreys, P.G.S.B., S.W.; G. G. Bradbury, J.W.; J. W. Poole, S.D.; W. Hamer, J.D.; T. H. Nicolls, I.G.; W. D. Potter, P.M.; T. C. Roden, P.M., P.P.S.G.W.; W. Bulkeley Hughes, M.P., P.P.S.G.W.; J. R. Paynter, R. R. Williams, Hugh Thomas, John Pugh, J. B. Morgan, J. T. O. Richards, T. Thomas, R. Rowlands, T. S. Nicholls, T. G. Cowell, George Owen, L. H. Aronson, Ed. Humphreys; visitors, Wm. Y. Hardy (P.M. 384), H. Morgan (525, China), W. H. Carter (P.M. 897), W. Robinson (S.D. 384), M. Dyer (P.M. 284, 111), J. Owen (P.M. 384), Walter F. Hooper (P.M. 1198, Madras). The lodge was opened in due form, after which the ballot was taken for the following gentlemen: Chas. Rees, John Thomas, Robert Williams, and Wm. G. Owen, all of Carnarvon, who were unanimously elected. Messrs. Wm. Paynter, Chas. H. Rees, and Wm. G. Owen, were duly initiated. Bro. Robert Humphreys, S.W., P.G.S.B., was installed by P.M. Bro. Roden, P.P.G.S.W. It is needless to say that Bro. Roden performed this important ceremony in his useful and impressive manner. After the new W.M. had been regularly installed, saluted, and greeted according to ancient custom, he proceeded to invest the officers for the ensuing year as follows: Bros. J. W. Poole, S.W.; G. C. Bradbury, J.W.; Webb, Treas.; C. Foulkes, Sec.; T. H. Nicholls, S.D.; J. T. O. Richards, J.D.; Wm. Hayden, Org.; T. S. Nicholls, I.G.; and Bros. G. Owen, and John Lloyd, Stewards. The report of the audit committee was read, showing that the funds of the lodge were in a very flourishing condition. Hearty good wishes having been given from Lodges 384, 524, 1113, 1198, the lodge was closed. A very large number of the brethren then adjourned to a sumptuous banquet, provided in a most liberal and costly manner by Bro. Ed. Humphreys.

*TOTNES.—Pleiades Lodge, No. 710.*—The annual meeting was held at the Masonic Rooms, on Thursday, October 26th. Noon was the time named for commencing business, but it was half an hour later before the chair was taken by Bro. William Cuming, W.M., who opened the lodge, assisted by Bros. A. B. Niner, S.W.; Stafford, J.W.; Rev. J. Powning, Chap.; Presswell, Sec.; Pridham, I.P.M.; De Schmid, S.D.; Maye, acting as I.G.; Taylor, Org.; Past Masters Watson (Treas.), J. Heath, Marks, Dr. Hopkins, with many members of the lodge and visitors from Torquay, Paignton, Kingsbridge, &c. At a later period of the day many others arrived, among them Past Masters Owen, Oliver, Rev. R. Bowden, G. Heath. The minutes of the previous meeting were read and confirmed. The Secretary read the Treasurer's accounts, which showed a balance of upwards of £40 in favour of the lodge,

besides arrears of dues, and also laid before the members the report of the Audit Committee. As in the latter several subjects were alluded to which appeared likely to cause much discussion not interesting to visitors, nor desirable in their presence, it was decided to postpone the consideration of it till the next meeting. Bro. Crocker was unanimously re-elected as Tyler, and Bro. Seale was admitted by ballot as a joining member. The lodge was opened in the second degree. Bro. Dr. Hopkins, P.P.G.S.W. for Warwickshire, having been deputed to officiate as Installing Master, took the chair. Bro. A. B. Niner was presented to him as W.M.-elect by the W.M. and the Chaplain, who, from a thorough knowledge of him as having been his instructor in early life, and from subsequent opportunities of watching his career spoke in high terms of his conduct and qualifications. The Installing Master, as his instructor in Masonic observances and rituals from the time of his admission to the rank of M.M., supplemented these remarks by testimony as to his zeal, ability and success in acquiring the requisite knowledge, by which he had rendered himself capable of performing the ceremonies of the three degrees, and congratulated him on his preferment. The preliminary forms having been gone through, the obligation of W.M.-elect was administered. The retiring W.M. then resumed his chair and opened the lodge in the third degree, after which all except the P.M.'s retired from the room. A Board of Installed Masters was constituted in due form, when Bro. Niner was re-admitted and regularly installed as W.M. by Bro. Dr. Hopkins. Bro. Cuming was invested as I.P.M., and the Board was formally closed. The Master Masons, Fellow Crafts, and Entered Apprentices, successively entered and took part in the salutations and procession which preceded the proclamations. The actual ceremony was concluded by the presentation to the W.M. of the charter, the Book of Constitutions, and the By-laws. The following were appointed and invested: Bros. Stafford, S.W.; Presswell, J.W.; Rev. J. Powning, Chap.; Maye, Sec.; Watson, Treas.; Westhead, S.D.; Goodridge, J.D.; Fowle, Dir. Cer.; Taylor, Org.; Drennan, I.G.; Scale and Middleton, Stewards; Croker, Tyler.—The Installing Master gave a special address to the brother who on that day vacated the eastern chair, thus: "Worshipful Immediate P.M. Cuming, before I proceed to the customary charges to the new officers, permit me to address a few special words to you. At this time last year you doubtless congratulated yourself on the attainment of the summit of a laudable Masonic ambition, and laid your plans for the year now expired, accompanied with resolutions as to the course you should pursue, and with a determination to earn the approval of your brethren on this day by the fulfilment of the pledges then given. When you were initiated into Freemasonry, you were charged to become 'an ornament to our Society.' Can any of us doubt that your conduct in the subordinate Masonic offices, as well as your demeanour to the outer world, entitled you to be considered as such? I am sure that I shall be supported by the brethren in giving a negative reply. When you were placed in the chair of King Solomon, you said that you were able and willing to fulfil the duties devolving upon him, and entered into a solemn obligation faithfully to perform them; and further, the Installing Master invoked the aid of the G.A.O.T.U. to enable you so to act as to satisfy your own conscience and to be of advantage to the lodge. There cannot be one among us who has witnessed your efforts but must acknowledge that the highest aspirations of yourself and your brethren, for ability and success on your part, have been realized to the full extent. It is under such an impression that I venture to congratulate you on becoming one of the permanent rulers in the Craft, by the occupation of the seat in which you have just been placed, and which you have so well earned. A good idea of the character of a lodge may generally be formed from the array of Past Masters regularly present in its assemblies. It remains therefore only to remind you of what too many fail in—an estimation of the importance of a continuance of efforts on behalf of our Order, by regular attendance and assistance to those who will succeed you in the first chair of the lodge. Should you carry out this obligation in the spirit you have manifested as to all others, you cannot fail to close your Masonic career, let us hope many years hence, with a consciousness of satisfaction to yourself and of having conferred benefit on the Fraternity in general. In conclusion, allow me to illustrate, Masonically, the jewel you are now entitled to wear as an emblem of your office, containing the 47th proposition of the first book of Euclid, the discovery of which is attributed to Pythagoras, and is said to have extorted from him the joyful exclamation, Eureka, I have found it. After the explanation of the jewel just referred to, the Installing Master gave the customary charges to the W.M., the Wardens, and the brethren of the lodge.—Bro. Dr. Hopkins gave notice of two propositions, with a view to obtain a more regular payment of subscriptions, for consideration at the next



meeting. The lodge was closed at 2 p.m. After an interval of an hour and a half, those who had been present at the ceremony, and others, reassembled at the Seven Stars Hotel to partake of the annual banquet. The arrangements were very complete, a programme which had been prepared was strictly adhered to, the usual Masonic toasts were duly honoured, and the proceedings, which passed off with great *éclat*, terminated at about 8 o'clock, the party breaking up early owing to the exigencies of trains.

MARKET HARBOURGH.—*St. Peter's Lodge, No. 1130.*—The first annual Festival of this flourishing young lodge was held at the Assembly-room, Three Swans Hotel, on Friday, the 27th ult., the W.M., Bro. Wm. Kelly, R.W.P.G.M., in the chair. There were also present: Bros. Col. Sir Henry St. John Halford, Bart., S.W. and W.M.-elect; Rev. John F. Halford, M.A., J.W.; Rev. A. A. O'Neill (P.P.G.C. East Lancashire), Chaplain; W. H. Marris, P.M. and P.P.G.S.D., Secretary; F. Kemp, S.D.; J. H. Douglass, J.D.; T. Macaulay, M.R.C.S., I.G.; J. E. Dixon, Org.; H. Freestone, Steward; E. Clarke, Tyler; and Albert Pell, M.P., Rev. F. M. Beaumont, M.A., Dr. Grant, E. Fuller, J. Shovelbottom, J. Gibbs, J. Whitehead, J. Newton, jun., Joseph J. Harrison, Healy, Lewin, Lawrence, Wiggins, &c. Visitors: Rev. T. M. N. Owen, Chap., and Dobson, J.W., 455; T. Miller, W.M., and T. Butcher, Sec., 737; J. Mason Moore, 1085, P.G. Steward Derbyshire; George Toller, jun., P.G. Sec.; Dr. Clifton, J. Halford, and S. Cleaver, Leicester. Apologies for absence were received from the D.P.G.M. for Norths. and Hunts. (a frequent visitor of the lodge), and other brethren. Great regret was expressed at the absence, owing to sudden and dangerous illness, of the zealous and active Treasurer of the lodge, Bro. Robt. Waite, P.M. On the completion of the preliminary business, and a ballot having resulted in his favour, Mr. Willoughby Frederick Ellis, of Market Harborough, was duly initiated by the W.M., the musical chants, &c., being conducted by Bro. Dixon on the harmonium. Bro. Sir Henry St. John Halford, Bart., was duly installed by his predecessor according to ancient custom. R.W. Bro. Kelly, "as a slight memento of his official connection with the lodge as its first W.M. and P.M.," presented a silver jewel of office for the P.M., which was accepted with thanks. The W.M. then appointed and invested the following brethren as the officers for the ensuing year, viz., Wm. Kelly, Prov. G.M., P.M.; Rev. J. F. Halford, P.G.C., S.W.; F. Kemp, J.W.; Rev. Francis Morton Beaumont, Chaplain; James H. Douglass, Secretary; Thomas Macaulay, S.D.; Frederick Grant, J.D.; Jas. Edward Dixon, Org.; Edward Fuller and H. Freestone, Stewards; Joseph James Harrison, I.G.; E. Clarke, Tyler. Thanks for his services in the chair were voted to, and acknowledged by, Bro. Kelly, who (the printed abstract of the lodge accounts having been taken as read) proposed a vote of thanks to P.M.'s Waite and Marris for their services as Treasurer and Secretary, which was responded to by Bro. Marris, an earnest hope being expressed by both brethren for the speedy restoration to health of Bro. Waite. Thanks were also accorded to the P.G. Sec., Bro. Toller, P.M. 523, for his valuable aid in the duties of the lodge for the past year, and which that worthy brother suitably acknowledged. On the lodge being closed, about forty brethren sat down to an elegant banquet, the newly-installed W.M., Bro. Sir Henry Halford, of course, presiding, and by whom a plentiful supply of game and champagne was contributed. The usual loyal and Masonic toasts were duly honoured, the healths of the P.G.M. and the W.M. being most cordially received. The toast of "The Right Rev. B: o. the Bishop of the Diocese and the Clergy of all Denominations in the Province," was ably proposed by Bro. Pell and wittily responded to by Bro. the Rev. T. M. N. Owen. The Tyler's toast brought a very pleasant *réunion* to a close at an early hour.

HAMPTON.—*Burdett Lodge, No. 1293.*—This lodge met at the Mitre Hotel, Hampton Court, on Saturday, the 28th ult. Bro. R. Wentworth Little, W.M., presided, supported by Bros. R. Kenyon, S.W.; George Kenning, J.W.; H. G. Buss, P.M., Treas.; W. H. Hubbard, P.M., Sec.; Major H. W. Palmer, S.D.; Capt. A. B. Donnithorne, I.G.; J. Self, M.D.; S. Rosenthal, D. R. Adams, R. Boncey, and E. Baxter, P.M.'s; H. Phythian, J. W. Sanders, J. W. Wiles, and other brethren, including Bros. Marsh and Walters as visitors. The only business was the elections for the ensuing year, which resulted unanimously as follows: Bros. Kenyon, W.M.; Little, Treas.; and Gilbert, Tyler. When the lodge was closed, the brethren sat down to a first-rate banquet, and passed a very agreeable evening together.

#### ROYAL ARCH.

##### METROPOLITAN.

*Caveac Chapter, No. 176.*—The installation meeting of this chapter was held on Thursday, the 2nd inst., at the Guildhall Tavern, Gresham-street, City.

The chapter was opened by Comps. P. A. Nairne, Z., P. Browne, H., and M. Scott, J., assisted by Comps. F. Walters, P.Z. and Treas., R. W. Little, P.Z., &c. The minutes of the previous meeting were read and confirmed, and the report of the Audit Committee, which showed that a good balance was in the hands of the Treasurer, was received and adopted. A ballot proved unanimous in favor of the admission of Bro. Louis Beek (205), who was duly exalted. Comp. F. Walters then installed Comp. Pemble Brown, Z., and Comp. Montagu Scott, H. The installation of Comp. R. S. Foreman as J. was deferred owing to his unavoidable absence. The other officers appointed and invested were Comps. F. Walters (5th time), Treasurer; T. Quhampton, S.E.; J. Hills, S.N.; J. C. Hall, P.S.; W. Holland, 1st A.S.; W. A. Hinde, 2nd A.S.; F. H. R. Godsell, D.C.; W. D. Barnett, W.S.; C. J. Speight, Janitor. The newly-installed M.E.Z. then, on behalf of the chapter, presented his predecessor with a splendid gold P.Z. jewel (a fine specimen of design and workmanship of Comp. Geo. Kenning), which was duly acknowledged by Comp. Nairne. A vote of thanks was passed to Comp. Walters, as Treasurer and Installing Principal, and the chapter was closed, the companions adjourning to banquet.

*Domestic Chapter No. 177.*—This old chapter met on Thursday the 25th ult., at Anderton's Hotel, Fleet-street, under the presidency of the M.E.Z. Comp. W. J. Gilbert, and among other companions present were G. Wilson, H.; T. Cubitt, J.; H. G. Buss, P.Z., Treas.; R. W. Little, P.Z., S.E.; W. Carpenter, T. A. Adams, C. A. Cottebrune, J. Brett, E. Sisson, and C. B. Payne, P.Z.'s; J. R. Foulger, S.N.; J. W. Barrett, P. Soj.; A. T. Hayward and M. Scott, Asst. Soj.'s; J. Weaver, Org.; G. Bolton, J. G. Webb. Bro. Amos Treadwell of the Domestic Lodge, was duly exalted into Royal Arch Masonry, and the chapter was then closed. A banquet followed the work of the chapter, and the evening was most enjoyably spent by all present.

#### PROVINCIAL.

EASTBOURNE.—*Hartington Chapter, No. 916.*—The first regular meeting of this chapter was held at the Sussex Hotel, Eastbourne, on Wednesday, the 1st inst., at five o'clock. The chapter was opened in regular form, and the minutes of last meeting read and confirmed. Five candidates then presented themselves for exaltation, the ceremony being performed by Comp. Dr. Cunningham, Z., assisted by all his officers, who were almost perfect in the work. The by-laws having been agreed upon, the chapter was closed in solemn form, and adjourned till the first Wednesday in February. The companions afterwards sat down to a well-provided supper, at which they had the pleasure of seeing several distinguished visitors, who expressed themselves well satisfied at their instruction in chapter and entertainment afterwards.

#### MARK MASONRY.

*Pannure Lodge, No. 139.*—This newly-established lodge held its second meeting on Monday evening, the 6th inst., at the Balham Hotel, Balham, when were present the V.W. Bro. James Stevens, P.G.O., P.M. 104, W.M.; W. Bro. John Thomas, P.M., Prov. Grand Sword-bearer, Middlesex and Surrey, S.W.; W. Bro. Henry F. Huntley, Prov. Grand Standard-bearer, Middlesex and Surrey, J.W.; Bros. H. F. Hodges, M.O., Sec.; R. Huntley, S.O.; George Lilley, J.O.; Payne, S.D.; Maddern, J.D.; G. T. Smith, I.G.; Hellendean, Steward; and several members, together with W. Bro. S. Rosenthal, P.M., P.G.D.C.; W. Bro. Dr. Eugene Cronin, G.D., W.M. 104; and Bro. A. Southam, 104, visitors. The minutes of the consecration meeting having been read and confirmed the names of several brethren desiring advancement were mentioned, and the ceremony was then rehearsed by the W.M. and his officers, in order to secure a proper performance of their respective duties at the ensuing meeting when, after usual ballot, the proposed brethren will be duly advanced. The W.M. delivered the explanatory lecture of the degree, and exemplified to the brethren its application to their respective duties as officers. A most instructive and agreeable evening was spent in this manner, and its good result will doubtless be experienced in the perfect working of the lodge when it next meets to induct candidates for the degree.

#### ORDERS OF CHIVALRY.

##### RED CROSS OF CONSTANTINE.

JERSEY.—*Concord Conclave, No. 8.*—The annual assembly of this conclave was held at the Masonic Temple, on Tuesday, the 24th of October. The conclave was opened in solemn form by B. Sir Kt. P. W. Benham, P.S., in the unavoidable absence of the M.P.S., assisted by Sir Kts. Col. Malet de Carteret, Int. Gen. for the division of Jersey; Ed. D. Le Couteur, V.E.; Joseph Gregg, S.G.; Ed. M. Lott, H.P.; A. Schmitt, Rec.; J. Oatley, P.; A. J.

Boullier, H.; J. Blampied, Treas.; &c. After the confirmation of the minutes, the circular convening the conclave was read. Sir Kt. Comp. Lucas, of Conclave No. 7, was balloted for as a joining member, and unanimously admitted. The officers for the ensuing year were then elected as follows: Sir Kts. E. D. Le Couteur, M.P.S.; Ed. M. Lott, V.E.; Joseph Gregg, H.P.; John Oatley, S.G.; D. Le Geyt, I.G.; A. Schmitt, Rec.; John Blampied, Treas.; A. J. Boullier, P.; W. H. Long, Standard-bearer; Lucas, H.; and G. Rogers, Sec. The M.P.S.-acting opened a College of Viceroy's of the Order, when Sir Kts. Col. Ed. C. Malet de Carteret and Ed. M. Lott, V.E.-elect, were admitted to the Priestly Order. A Senate of Prince Masons and Sovereigns of the Order was then opened by the M.P.S., assisted by the Recorder, who enthroned the E. Sir Kts. Malet de Carteret and Ed. D. Le Couteur, M.P.S.-elect of the conclave, in the chair of C. The ceremony throughout was performed in a solemn and impressive manner. The members were admitted, and saluted their new chiefs. The M.P.S. then invested the elected Sir Knights in their respective offices. The M.P.S. now informed the conclave that the M. Ill. the G. Sov. was pleased to appoint the Ill. Sir Kt. Col. E. C. Malet de Carteret to the post of Intendant-General for the division of Jersey, at the same time requesting the Recorder to proceed with the ceremony of his installation as such. The Ill. Sir Kt. Malet de Carteret was then presented to the Installing Officer by Sir Kt. Benham, who caused the commission nominating him to that exalted post to be read. The Recorder, after having expressed, in the name of the conclave, the unanimous and cordial ratification of the appointment, performed the ceremony of installing and obligating the Intendant-General in due form. He was then proclaimed as such for the division of Jersey, and saluted accordingly. It was moved by the Recorder, seconded by the Intendant-General, and resolved by acclamation, "That a most cordial vote of grateful thanks be recorded in the minutes to E. Sir Kt. P. W. Benham, P. Sov., in recognition of the valuable and graceful services he has rendered to this conclave, not only in faithfully and religiously discharging his onerous duties thereof as M.P.S. for three consecutive years, but also for the energy and untired exertions he has displayed during that period to promote the harmonious prosperity of the conclave, as well as to preserve the prestige and dignity of the Order." The conclave was closed in love and perfect harmony.

LIVERPOOL.—*Liverpool Conclave, No. 55.*—By order of the M.P.S., Gen. Sir Kt. J. Kelleit Smith, the Sir Knight companions of the Liverpool Conclave, No. 55, of the Masonic Order of Knights of Rome and of the Red Cross of Constantine, were summoned to attend an assembly of the conclave at the Adelphi Hotel, Lime-street, on Thursday, the 26th ult. The enthusiasm shown at the first meeting of the conclave was again displayed at the second by the attendance of a great number of Sir Knights. Gen. Sir Kt. J. K. Smith, M.P.S., occupied the chair of C., and amongst those who answered to the roll-call were: Ill. Sir G. Turner, Int.-Gen. West Lancashire; Sir Kts. J. R. Goepel, V.E.; J. B. Robinson, S.G.; H. M. Molyneux, J.G.; R. Washington, H.P.; J. Wood, Treas.; H. James, Recorder; T. Clark, Prefect; E. Hughes, Orator; J. Skeaf, Organist; W. Crane, Herald; H. Nelson, S.S.; P. Ball, Sentinel; Moses Mawson, D.C.; G. H. Wilson, A. Pickup, W. Doyle, J. B. Mackenzie, R. Brown, H. Scott, J. Lloyd, J. E. Jackson, A. Jarvis, J. J. Rose, J. S. Robertson, I. W. Robinson, S. Hague, &c. Invitations had been sent to the Int.-Gens. for neighbouring provinces, but business engagements prevented them from being present, and Sir Kt. C. F. Matier, P. Sov. of the Palatine Conclave, No. 50, Manchester, was the only visitor present. The Right Hon. Lord Skelmersdale was on the list of approved candidates for installation, but his lordship had sent a most brotherly note to the M.P.S. regretting his unavoidable absence, in consequence of his attending the funeral of a niece. Lord Lindsay was also on the list for joining, but he also was absent. The conclave having been opened with solemn ceremonial and according to ancient custom, the Recorder read the minutes of the previous assembly, which were approved. Out of the sixteen approved candidates, the following six brethren presented themselves for installation, and, after the ballot, were duly installed: S. Johnson, L. Archdeacon, G. D. Urquhart, G. H. Turner, Cron, and McDowell. The conclave was subsequently closed in peace and harmony, after which banquet was served, to which about thirty Sir Knights sat down. The M.P.S. gave the toasts of "The Queen and Royal Family" and "The Earl Bective, M.I.G.S., and the Officers of the Grand Conclave," which were duly honoured. Ill. Sir Kt. Turner proposed "Sir Kt. T. N. Williams and Grand Officers of the College of Viceroy's," which was acknowledged by Sir Kts. Goepel and Matier. —The M.P.S. said he had great pleasure in giving "The Health of their Intendant-General, Sir Kt. Turner," and he was certain the toast would be

received with the greatest cordiality. It was certain they could not be presided over by a better man, and he had used his best efforts to bring the conclave into its present position. While regretting the absence of Lord Skelmersdale, and sympathising with him in the circumstances which kept him away, the M.P.S. expressed his conviction that his lordship would soon be amongst them for installation. He could hardly speak too highly of the work which Sir Kt. Turner had done on behalf of the conclave, and, therefore, he was sure the toast would be honoured as it deserved to be.—Int.-Gen. Sir Kt. Turner, in responding, said that so long as he had the good opinion of his fellow-men, he would feel satisfied; and he was very proud of the success which had attended that conclave. He would not say that he wished to die in harness, or keep his office as long as his health continued, because he thought that those who were deserving should have a share of the honours; but he would endeavour to do his best for the conclave while he held his present position. They were perfectly aware that he was a defeated candidate, but in allowing himself to be nominated for the office of P.G. Treas., he wished to establish a principle, and that was, that the only elective office in the hands of the brethren should be filled by them, and not by the votes of a self-elected body, who dictated as to who should fill certain offices. He wished it to go forth that he did not think the P.G.M. so liable for this state of things as those who advised him wrongly. In a large province like West Lancashire changes should frequently be made in the officers, and there were many who desired and hoped for better things. He was sure the brethren would succeed in their efforts in this respect if they went about it in a proper and Masonic spirit. He held no man in higher esteem than Bro. Armstrong—(hear, hear)—but as he had been in the G.L. for many years, he ought to give place to others not similarly honoured. He did not wish to say anything uncharitable about those who opposed him, but he must protest against the manner in which his Masonic position had been attacked by them, a position which he was prepared to maintain.—“The M.P.S.’s Health” was proposed by Sir Kt. Turner, and acknowledged in eloquent terms, and after a number of other toasts, the Sir Knights adjourned.

#### METROPOLITAN MASONIC MEETINGS

For the Week ending November 18, 1871.

**MONDAY, NOV. 13.**  
Lodge 59, Royal Naval, Freemasons’ Hall.  
,, 193, Confidence, Anderton’s Hotel, Fleet-street.  
,, 222, St. Andrew’s, London Tav., Bishopsgate-st.  
Chap. 22, Mount Zion, Guildhall Tavern, Gresham-st.  
,, 720, Panmure, Horns Tavern, Kennington.  
Mark Lodge, Panmure (139), Balham Hotel, Balham.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John’s Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
St. James’ Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.

Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

#### TUESDAY, NOV. 14.

Lodge 46, Old Union,  
Lodge 96, Burlington, Albion Tav., Aldersgate-street.  
,, 166, Union, London Tavern, Bishopsgate-street.  
,, 180, St. James’s Union, Freemasons’ Hall.  
,, 198, Percy, Ship and Turtle Tav., Leadenhall-st.  
,, 211, St. Michael’s, Albion Tavern, Aldersgate-st.  
,, 228, United Strength, Old Jerusalem Tavern, St. John’s Gate, Clerkenwell.  
,, 235, Nine Muses, Clarendon Hotel, New Bond-st.  
,, 548, Wellington, White Swan, Deptford.  
,, 917, Cosmopolitan, Terminus Hotel, Cannon-st.  
,, 933, Doric, Anderton’s Hotel, Fleet-street.  
Red + Conclave, Plantagenet, No. 2, Caledonian Hotel, Robert-street, Adelphi.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John’s Tavern, St. John’s-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman’s-yard, at 8.  
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John’s Wood, at 8; Bro. T. A. Adams, Preceptor.

#### WEDNESDAY, NOV. 15.

Grand Stewards’ Lodge, Freemasons’ Hall.  
Lodge 30, United Mariners, George Hill, Aldermanbury.  
,, 140, St. George’s, Trafalgar Hotel, Greenwich.  
,, 174, Sincerity, Guildhall Tavern, Gresham-street.  
,, 190, Oak, Freemasons’ Hall.  
,, 700, Nelson, Masonic Hall, Woolwich.  
,, 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.  
,, 1150, Buckingham and Chandos, Freemasons’ Hall.  
Chap. 217, Stability, Anderton’s Hotel, Fleet-street.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales’ Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7.30.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

#### THURSDAY, NOV. 16.

Lodge 23, Globe, Freemasons’ Hall.  
,, 49, Gihon, Guildhall Coffee House, Gresham-st.  
,, 55, Constitutional, Terminus Hotel, Cannon-st.  
,, 63, St. Mary’s, Freemasons’ Hall.

Lodge 169, Temperance, White Swan Tavern, Deptford.  
,, 179, Manchester, Anderton’s Hotel, Fleet-street.  
,, 181, Universal, Freemasons’ Hall.  
,, 733, Westbourne, Lord’s Hotel, St. John’s Wood.  
,, 1139, South Norwood, South Norwood Hall.  
,, 1278, Burdett Coutts, Approach Tavern, Approach-road, Victoria-park.  
,, 1287, Great Northern, Great Northern Htl., King’s Cross.

The R.A. Chapter of Improvement, Freemasons’ Hall, at 7; Comp. Brett, Preceptor. Ceremony, illustration of Banners and Ensigns, and part sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers’ Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners’ Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George’s Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.

#### FRIDAY, NOV. 17.

House Committee Boys’ School.  
Lodge 143, Middlesex, Albion Tavern, Aldersgate-street.  
,, 201, Jordan, Freemasons’ Hall.  
,, 813, New Concord, Rosemary Branch Tavern, Hoxton.  
,, 975, Rose of Denmark, White Hart, Barnes.  
,, 1118, University, Freemasons’ Hall.  
Chap. 92, Moira, London Tavern, Bishopsgate-street.  
Unions Emulation Lodge of Improvement for M.M.’s, Freemasons’ Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl. Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Mugeridge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales’ Road, N.W., at 8.  
St. Luke’s Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims’ Lodge of Instruction, Duke of Edinburgh, Shepherd’s-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James’ Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

#### SATURDAY, NOV. 18.

Lodge 715, Panmure, Terminus Hotel, Cannon-street.  
,, 1297, West Kent, Forest Hill Hotel, Lewisham.  
,, 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. J. Comb, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7.30; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

REPORTS OF LODGES 511, 597, 959, 1134, 1319, 1331, will appear in our next.

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Reviews.

*The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons of England and Ireland, &c.*; edited by the Rev. JOHN EDMUND COX, D.D., F.S.A.; P.G. Chaplain, &c. London: Richard Spencer, Great Queen-street.

(Continued from page 663.)

The usual traditional account of the origin of Masonry is given at page 4, &c., as follows:—

You ask me how this Science was invented; my Answer is this, That before the General Deluge, which is commonly called Noah's Flood, there was a Man called Lamech, as you may read in the Fourth Chapter of Genesis, who had two Wives, the one called Ada, the other Zilla; by Ada he begat two Sons, Jabal and Tubal, and a Daughter called Naamah. These four children found the beginning of all Crafts: Jabal found out Geometry, and he divided Flocks of Sheep, and Lambs; he first built a House of Stone and Timber. Tubal found out Musick; Tubal found out the Smith's Trade or Craft, also of gold, Silver, Copper, Iron and Steel; Naamah found out the Craft of Weaving. And these Children knew that GOD would take Vengeance for Sins, either by Fire or Water, wherefore they did write these Sciences, that they had found, on two Pillars of Stone, that they might be found after that GOD had taken Vengeance; the one was Marble, that would not burn, the other was Latrass, that would not drown in Water; so that the one would be preserved, and not consumed, if GOD would any People should live upon the Earth. It resteth now to tell you how these Stones were found, whereon the said Sciences were written, after the said Deluge: It so pleased God Almighty, that the Great Hermarmes, whose Son Lunie was, who was the son of Sem, who was the Son of Noah. The said Hermarmes was afterwards called Hermes, the Father of Lunie, he found one of the two Pillars of Stone. He found these Sciences written thereon, and taught them to other Men. And at the Tower of Babylon, Masonry was much made on; for the King of Babylon, who was Nemorth, was a Mason, and serv'd the Science; and when the City of Ninevah, and other Cities of the East, should be built, Nemorth sent thither Threescore Masons, at the Desire of the King of Ninevah; and when they went forth, he gave them a Charge after this manner, That they should be true one to another, and love one another, that he might have Worship by them in sending them to his Cozen

the King. He also gave them Charge concerning their Science; and then it was the first time that any Mason had Charge of his Work. Also Abraham, and Sarah his Wife, went into Egypt, and taught the Egyptians the Seven Liberal Sciences; and he had an ingenious Schollar called Euclydes, who perfectly learned the said Liberal Sciences.

It happen'd in his Days, the Lords and States of the Realm had so many Sons unlawfully begotten by other Men's Wives, that the land was burthen'd with them, having small Means to maintain them withal; the King understanding thereof, caused a Parliament to be called or summoned for Redress, but being so Numberless that no Good could be done with them, he caused Proclamation to be made through the Realm, that if any Man could devise any Course how to maintain them, to inform the King, and he should be well rewarded; whereupon Euclydes came to the King, and said thus, My noble Sovereign, if I may have the Order of Government of those Lords Sons, I will teach them the Seven Liberal Sciences, whereby they may live honestly like Gentlemen, provided that you will grant me Power over them by virtue of your Dominion; which was immediately effected, and there Euclydes gave them these Admonitions following:

- I. To be true to their King.
- II. To be true to the Master they serve.
- III. To be true, and love one another.
- IV. Not to miscall one another, &c.
- V. To do their Work so duly, that they may deserve their Wages at their Master's Hands.
- VI. To ordain the wisest of them Master of the rest of the Work.
- VII. To have such reasonable Wages, that the Workman may live honestly, and with Credit.
- VIII. To come and assemble together in the Year, to take Council in their Craft how they may work best to serve their Lord and Master, for his Profit, and their own Credit, and to correct such as have offended.

Note, That Masonry was heretofore term'd Geometry, and sithence the Children of Israel came to the Land of Bethest, which is now called Emens, in the Country of Jerusalem, where they began a Temple, which is now called the Temple of Jerusalem: And King David loved Masons well and cherish'd them, for he gave them good Payment, and gave them a Charge, as Euclydes had given them before in Egypt, and further, as hereafter followeth; and after the Decease of King David, Solomon his Son finished the Temple that his Father had began; he sent for Masons of divers Nations, to the Number of Four and Twenty Thousand of which number Four Thousand were elected and created Masters and Governors of the Work. And there was a King of another Region or Country, called Iiram, who loved well King Solomon, and he gave him Timber for the Work; and he had a Son called Amon, and he was Master of Geometry, and he was chief Master of all his Masons, of Carving-Work, and of all other Work of Masonry that belong'd to the Temple, as appears by the Bible in Lib. Regum Chap. 4. And King Solomon confirmed all Things concerning Masons, that David his Father had given in Charge; and then Masons did travel divers Countries, some to augment their Knowledge in the said Art, and to instruct others.

And it happen'd that a curious Mason named Memongreus, that had been at the building of Solomon's Temple, came into France, and taught the Science of Masonry to the Frenchmen; and there was a King of France called Carolus Martel, who loved greatly Masonry, who sent for the said Memongreus, and learned of him the said Sciences, and became one of the Fraternity; and thereupon began great Works, and liberally did pay his Workmen: He confirm'd unto them a large Charter, and was yearly present at their Assembly, which was a great Honour and Encouragement unto them; and thus came the Science into France.

The Knowledge of Masonry was unknown in England until St. Alban came thither, who instructed the King in the said Science of Masonry, and also in Divinity, who was a Pagan: He

walled the Town now called St. Alban; he became in high Favour with the King, insomuch that he was Knighted, and made the King's Chief Steward, and the Realm was governed by him under the said King. He greatly cherished and loved Masons and truly paid them their Wages Weekly, which was 3s. 6d. the Week. He also purchased for them a Charter from the King to hold a General Assembly and Council Yearly. He made many Masons, and gave them such a Charge as is hereafter declared.

It happen'd presently after the Martyrdom of St. Alban, who is truly term'd England's Proto-Martyr, that a certain King invaded the Land, and destroy'd most of the Natives by Fire and Sword, that the Science of Masonry was much decay'd, until the Reign of King Athelston, which some write Adleston, who brought the Land to Peace and Rest, from the insulting Danes. He began to build Monasteries, built many Abbies, and other Religious Houses, as also Castles and divers Fortresses for Defence of his Realm. He loved Masons more than his Father; he greatly study'd Geometry, and sent into many Lands for Men expert in the Science. He gave them a very large Charter, to hold a Yearly Assembly, and Power to correct Offenders in the said Science; and the King himself caused a General Assembly of all Masons in his Realm, at York, and there made many Masons, and gave them a deep Charge for Observation of all such Articles as belonged unto Masonry, and delivered them the said Charter to keep; and when this Assembly was gathered together, he caused a Cry to be made, that if any of them had any Writing that did concern Masonry, or could inform the King of any Thing or Matter that was wanting in the said Charge already delivered, that they or he should shew them to the King, or recite them to him; and there were some in French, some in Greek, and some in English, and other Languages, whereupon the King caused a Book to be made, which declared how the Science was first invented, and the Utility thereof, which Book he commanded to be read, and plainly declared, when any Man was to be made a Mason that he might fully understand what Articles, Rules and Orders he was obliged to observe; and from that time unto this Day Masonry hath been much respected and preserved, and divers new Articles have been added to the said Charge, by good Advice and Consent of the Masters and Fellows.

(To be continued.)

*The Educational Places of Amusement in London.* James Hogg & Son, York-street, Covent-garden.

This little work is one of the few which agreeably blend instruction with pastime, and no one can regret the time spent in its perusal. Nearly every object of interest in or near the metropolis—nearly every exhibition, museum, picture gallery, or famous public building—is noticed, more or less; and the work is embellished with twenty-four engravings of the principal sights. As a specimen, we extract the following condensed account of St. John's Gate—a site, which is almost as interesting to the Freemason as to the antiquarian:—

“That little valley must have been a delightfully rural spot, with its numerous springs of sparkling water, its tiny dells and fairy glades, mantled in glittering verdure. When the Valley of the Fleet was really outside of London it was wont to be a place of great resort upon holiday occasions; it was there the city clerks (gentlemen in holy orders) amused the innocent cockneys by acting sacred plays, near the well from which the district takes its name. Many a picturesque group of human beings must have giving life and variety to the landscape in this valley during the reign of the sturdy Tudors, when the ‘lords of creation’ were swells in doublets and trunk hose, and the ‘girls of the period’ made charming by being decked out in farthingales, furbelows, whalebone cases, and stiff-starched collars!

“There have been many change: in the social



## FREEMASONRY &amp; ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. &amp; P.Z. 177.

XXII.

I feel much indebted to an anonymous brother, who, at page 664 of THE FREEMASON of 28th October, has favoured us with his thoughts on "The Israelitish Origin of the Anglo-Saxon Race." On a subject so interesting and important, and which, as he observes, "has puzzled the learned for many generations," every contribution intended for its elucidation should be received with thankfulness, and be read and studied with care. I am, of course, gratified to learn that one who has not only given a good deal of attention to the subject, but who has also ransacked libraries and examined works, ancient and modern, to obtain information thereon, should, in great measure, adopt my conclusions, which have been worked out without the important aids of which he has had the opportunity of availing himself, not any of them having been within my reach while writing the papers on "Freemasonry and Israelitism." I have, no doubt, missed many important points in the inquiry, both because I have been unable to give the time necessary to the full discussion of the subject, and because I have, all along, felt that I was occupying a very large space in THE FREEMASON, which might reasonably have been claimed by others. But I had not overlooked the point on which our brother has dwelt in his very interesting paper; that is, the completeness of the deportation of the Israelitish nation by their Assyrian conquerors. That point presented itself to my mind at a very early stage of the inquiry, and I made some progress in collecting the data for estimating the numbers occupying the land at the time of the final conquest of Samaria. For the reasons already adverted to, however, I put them aside, and assumed what I ought, perhaps, to have attempted to prove. The same reasons compel me to abstain from making the attempt now; but a few words on the subject may not be without their use, and I interrupt the regular course of investigation to offer them here.

Our brother, taking, as I do, "his stand on the Bible," will permit me to call his attention to the fact, that, not only is the national captivity of Israel—that is, such a deportation of the people as should extinguish the nation, as a nation—threatened as the consequence of their prolonged disobedience to the requirements of the Divine law, and their addiction to the foul practices of idolatry, but it is also attested by the pen of the sacred historians. When the wife of Jereboam went to consult the prophet Ahijah, as to what should befall the child and hope of the king, the old prophet, looking forward to the time when the Divine judgment should fall on Israel, for going after and making "other gods and molten images," and casting their covenant God "behind their back," uttered, under Divine inspiration, as the sequel shows, this terrible threat: "The Lord shall smite Israel, as a reed is shaken in the water; and

He shall root up Israel out of this good land, which He gave to their fathers; and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger" (1 Kings xiv. 15, 16). No chosen words could, I think, more explicitly declare the deportation, not of "the flower of the land" only, but of the nation itself. It would not be necessary that every individual should be carried away, to justify the interpretation I put upon these words. But it would be necessary that so large a proportion of the nation should be rooted up and carried off, as should utterly extinguish it, as a nation. With this the language used by the writer of the second Book of Kings fully agrees, for, after describing the enormities of which the people were guilty, "selling themselves to do evil in the sight of the Lord," he says, "Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left, but the tribe of Judah only. . . . And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had removed Israel out of His sight, as he had said by all his servants, the prophets. So was Israel carried away out of their own land into Assyria, unto this day" (chap. xvii. 18-22). It has been pertinently observed, that the words, "unto this day," lead to the conclusion, that this portion of the history was not drawn up until some considerable time after the destruction of the kingdom of Samaria—a conjecture which seems fully confirmed by the last verse in the chapter, which thus describes the conduct of the heathen colonists of Samaria: "Lo, these nations feared the Lord, and served their graven images, both their children and their children's children; as did their fathers, so did they unto this day" (ver. 41). If we take the time of three generations, literally, the statement was probably written in the reign of Josiah; but if, as is likely, the phrase is used only to summarily describe several generations, it is probable that this portion of history was compiled after the return from the captivity, and not later than the days of Ezra and Nehemiah. If so, we have a biblical testimony, says a writer in the Journal of Sacred Literature (vol. 1, p. 202), later than the return from the Babylonian captivity, to the important fact, that captive and exiled Israel still resided, as a distinct and separate body from Judah and Benjamin, in the remote lands in which their fathers had been located by their Assyrian conquerors. It is to be observed, too, that this was the Jewish historical tradition, long after the close of the Scripture canon, for Josephus, in the eleventh book of his Jewish History, written about A.D. 93, says, with reference to the return from captivity of those who came back with Zerubbabel: "The entire body of the people of Israel (the ten tribes) remained in that country (beyond the Euphrates); wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an immense multitude, not to be estimated by numbers." This shows, at least, the probability of the opinion, that the Jewish historical tradition concerning the removal of the ten tribes beyond the Euphrates, and their continuance in those eastern regions, as a separate and distinct people from Judah and Benjamin, had remained unchanged from the day in which the latter portion of the seventeenth chapter of the 2nd Book of Kings was penned, even unto the time of the Christian era; or I might bring it down to the fourth century, by quoting Jerome, who says, in his notes on

fashions of the civilised world since Edward I. and his lovely bride Eleanor found a quiet retreat in the Priory of St. John; and the old systems which regulate the affairs of men and nations have been frequently revolutionised since Wat Tyler and his undisciplined band of patriots made the Priory pass through the ordeal of their insurrectionary fires in 1381. St. John's Gate was not erected to be a mere ornament to the Priory, like the lodge to a gentleman's hall; its great strength and large proportions were well calculated to enable it to resist a powerful besieging party. As time wore on and the 'muscular Christianity' of the Knights Templars had become unfashionable, and the Priory, as a religious institution, had ceased to exist, the good old gate was left to battle against time and the innovations of a restless people.

"About the middle of the last century Mr. Cave, the printer and publisher of the *Gentleman's Magazine*, carried on his business in the apartments of the gate, three of which are of considerable size. After that great egotist and literary autocrat Dr. Johnson came to London, he found occasional employment at the gate. For some time after coming to town we have reason to believe that he had a hard struggle to keep soul and body together; and, though he suffered much for the importunities of his stomach, his false notions of manly independence were often the means of keeping his dental machinery out of healthy employment. Mr. Cave, who was said to have been a man of kindly feeling, had occasionally some difficulty in getting the surly self-willed doctor to take the goods the gods had sent him in the shape of food. While at the gate, the doctor's life was not all gloom after his old schoolfellow Garrick came to town, though they were both struggling for a living; they spent many happy hours together, and as the world with its blank and prizes was all before them, they frequently found comfort in speculating upon their chances in the great lottery of life. It was in one of the rooms of the gate that Garrick submitted his dramatic powers to the critical judgment of his friend. We believe that it was during the time the doctor was engaged in writing for the *Gentleman's Magazine* that he became acquainted with Goldsmith.

"The first number of the *Gentleman's Magazine* was published in 1731. How long Mr. Cave continued in business at St. John's Gate we have not learnt; but when he removed, another change in the character of the business carried on there took place. The gate-house at the present time, and beyond the memory of the 'oldest inhabitant,' has been a licensed place of refreshment.

"The late Mr. Benjamin Foster, who occupied the gatehouse during several years, was a man of considerable talent, and had a decided taste for ancient lore. While acting in the capacity of landlord, he compiled a very interesting history of the gate and the Knights of St. John of Jerusalem. This work is both tastefully and artistically illustrated. He had copies of these illustrations handsomely framed in chronological order, and hung round the walls of his public-room, and to these were added valuable drawings and the portraits of many eminent men who were contemporary with the ponderous lexicographer. In this room, too, there is a plain, wood-bottomed armchair, which is still retained as a relic of the doctor.

"St. John's Gate is not only a landmark between civilisations of a very dissimilar character, but it remains a living memorial of a society whose name and fame hold no small space in the pages of the world's history. The gate is now kept by a son-in-law of the late Mr. Foster. He is also a man of antiquarian tastes, and has done much to decorate the house with souvenirs of the past. To people with archaeological predilections the interior of the building will afford no ordinary treat; there is certainly no other house in London in which a stranger will find himself surrounded with so many associations of the past history of both the Knights of St. John and their once magnificent and richly-endowed Priory."

Altogether, we can safely commend this book as one of the best literary shilling's worth we have seen for a very long time.

Hosea, "The ten tribes inhabit, at this day, the cities and mountains of the Medes." But it is not only in the Book of Kings, and in Josephus and Jerome, that we thus read of the deportation of the ten tribes, as of the deportation of *the whole kingdom*. Jeremiah thus describes the desolating character of the predicted judgment that was coming upon Judah: "And I will cast you out of my sight, as I have cast out *all your brethren; even the whole seed of Ephraim*" (Jer. vii. 15). I might refer to other passages in the historical books, in confirmation of the total extinction of the nation, by the deportation of the people, but it is not necessary to do so. The passages I have quoted are so free from ambiguity, and seem so plainly to set forth the total deportation of Israel, that no one who takes his stand on the Bible, and gives to language its proper force and meaning, can resist, as it appears to me, the conclusion I have suggested. *The difficulty which presents itself in the way of this theory is "the transportation of such an immense body of people, with all their impedimenta, a distance of from 800 to 1000 miles."* But what shall be said of the invasions of Egypt by Cambyses and Xerxes?

I cannot help thinking, however, that the numbers of Israel assumed to have been carried away at the final overthrow of the kingdom have been greatly over-estimated. A reference is made to the number of men slain, and of women and children taken captive, by Pekah, king of Israel, in a war with Ahaz, king of Judah, only a few years before the captivity. But that furnishes no reliable data, I think, for estimating the numerical strength of the kingdom of Israel. When we call to mind the facts, that for the long space of 200 years, or more, the kingdom had been incessantly involved in internal and external feuds and wars, in some of which famine added numerous victims to those of the sword, Samaria having been once reduced to so dire a condition that women were, as in the subsequent siege of Jerusalem, reduced to the almost inconceivable condition of eating their own children; and that it had been, during all that time, in a condition of growing degeneracy, the people becoming more and more effeminate; and not only thus, therefore, reduced in number by wars, insurrections, and deterioration of character, but by the sacrificing of their young children, which they evidently did, in large numbers, in their idolatrous rites, we can hardly avoid the conclusion, that the number of the slain and captives of Judah which are stated to have fallen and been led away by Pekah, requires some correction. Nor is this a solitary instance in which such correction seems called for. There are several passages in which errors in numbers present themselves in our present text. Thus, 50,070 persons are said to have been smitten by the Lord in the small town of Bethshemesh (1 Sam. vii. 19), because they had profanely looked into the ark of the Lord; a thing, one might say, impossible to have been done by so large a number, in so short a space of time, even if they were to be found in the place. In the book of Judges (xii. 6) we read, that 42,000 men of Ephraim were slain by the Gileadites; and (1 Sam. xiii. 5.) that the Philistines had 30,000 chariots of war; and so, in this narrative of the wars between Israel and Judah, Pekah is said to have slain, in one day, 120,000 valiant men of Judah, and to have taken prisoners 200,000 women and children (2 Chron. xxviii. 6-8). Surely, we need not hesitate to say that each of these several numbers is incredible, as are others that might be referred to. But

this is only what might be expected, if the Hebrew numerals were employed, the similarity of some of them being so great that nothing is more likely than that transcribers should, occasionally, have fallen into error, by substituting one for another. But the fact is, that we do not know what mode of notation was employed by the Israelites, or other Oriental peoples. Nothing, in truth, is more perplexing than this question of *numbers*, in both sacred and profane history. In my large edition of Calmet's Dictionary, I have dealt with the subject at some length, availing myself of the very ingenious investigations and conjectures of Charles Taylor, as advanced and elaborately illustrated in his "Fragments." But whatever the numbers of Israel in the time of Ahaz were, it appears to me almost beyond reasonable doubt that they were comparatively few in the reign of Hoshea, when Samaria was taken, and the remainder of the people carried away. The country had been so far over-run and desolated by Pul and Tiglath-Pilezer, and so much further depopulated by internal wars and the calamities attendant upon such occurrences—a considerable portion of the people, too, having been already transported to Assyria, while many others probably took refuge in the cities of Judah, and many more had taken their departure for more distant places—that, when, in the first year of the good Hezekiah's reign, he had made preparations for celebrating a great passover, and sent invitations to the Israelites to unite with Judah and Benjamin in the solemn festival, he did so in these words: "Turn again unto the Lord, and He will return to *the remnant of you that are escaped out of the hands of the kings of Assyria*" (2 Chronicles xxx. 6). This, be it remembered, was *before* the final invasion of the land by Shalmaneser, so that the "remnant" consisted of those who had survived the desolating invasions of Pul and Tiglath-Pilezer, and other subsequent and unrecorded inroads. And it was this very "remnant" which, before the lapse of many years, was to be slain or carried captive by the army which finally captured the kingdom of Samaria. Now, if *before* the invasion of Shalmaneser, and in the first year of Hezekiah, the Israelites who had survived the desolations and captivities of Pul and Tiglath-Pilezer were regarded as a "remnant" only, the scattered few who, in the sixth year of Hezekiah, survived the capture of Samaria, and the final overthrow of the kingdom of the ten tribes, and who still remained in the land, were only the scanty *remnant of that "remnant."* Precisely the same conclusion is to be drawn from the fact of heathen colonists having been sent into Samaria, by the Assyrians, *instead* of the children of Israel (2 Kings xvii. 24), nor less from the fact, that, even after these foreigners were sent to colonise the land, it was so scantily peopled that wild beasts multiplied and slew many of them (2 Kings xvii. 25).

But although I thus think that the number of people whom Shalmaneser found in Israel, at the time he laid siege to Samaria—or, rather, whom Sargon, who appears to have finally taken it, found there—was not so great as to have presented any insuperable difficulty in the carrying of them to Media, I do not, as I have already intimated, reject our anonymous Brother's conjecture, that, in addition to such of Israel as remained in Judah on going up to celebrate Hezekiah's passover, and those who took refuge there on the approach of the army of Shalmaneser, others escaped by means of the ships of the Phœnicians, that people being involved in one common

ruin with the Israelites. Some of these, probably, as the Rev. F. Glover conjectures, reached Ireland, and there settled down, giving birth to some of the ancient kings of that country. The whole subject is full of interest, and it may be hoped that the desire now being manifested to elucidate it will bring to light such facts as may place beyond all reasonable doubt our Israelitish origin. I await, with pleasurable anticipation, the further communications of our Brother, as a valuable contribution towards it.

## THE PHILOSOPHY OF FREE-MASONRY.

### CHAPTER FIRST.

#### LIBERTY—EQUALITY—FRATERNITY.

(Continued from page 680.)

Fraternity appeals at once to the sympathies of man. All men, as children of the dust, are brothers; brothers, whether born in the purple or hodden grey, subjects of the same ills that flesh is heir to, victims to the same vicissitudes of fortune. Disease spares not the noble in his castle; passes not the peasant in his humble cot. Nature confers her gifts to no particular section of society. Her brightest children have sprung from the ranks of the people. In fact, all great leaders of the world, all initiators of new thoughts, have no noble origin to boast of. When flatterers thought, by a pretended noble pedigree, to win the favour of the great Napoleon, he simply laughed at their folly, and while honours were conferred on the whilome almost-forgotten holy Napoleon, he remarked that the order of things had been reversed, and that the sinner had benefited the saint. Watt, Newton, and Stephenson were of the people. Nelson was no noble. Tell could boast of no blazoning. Among the ancient nations we find the same law in force. Mahomet founded a new religion by the sole power of his native genius, and empires were called into existence by men whose origin was obscure and common-place. So despotic is nature, that we seldom see a clever son succeed a clever father, and seldom that two of the same family rise to eminence. There are exceptions to this, as to every other rule; but these exceptions only prove it. The brotherhood of mankind has been universally accepted, and societies have been formed wherein the sacred name has been consecrated. Even among the savage nations, brother is a word of honour bestowed upon the stranger, a symbol of a wide-spread relationship and of a common origin.

In Freemasonry, the word has a sacred and peculiar meaning. A participant in the mysteries is taken from the profane, and becomes one of the elect. He becomes to us of a nearer and dearer tie. Our interests are bound up in his. His fortunes and misfortunes become ours. We mourn with him in his sorrows, and rejoice with him in his joys. Our ears are open to the voice of his supplications, our hearts melt at his tale of sorrow, and our hands open to

relieve his wants. In sympathy, in charitable relief, as Freemasons, we can claim a pre-eminence over other societies, for, while rules curb these, and certain qualifications are necessary before the applicant can be provided for, the poor brother has only to present himself at our doors to find immediate assistance. In relief, there is no question of Freemasons neglecting their duties; but there is something else wanted to make our claim to brotherhood perfect.

It would be a work of supererogation to point out that many brethren are in needy circumstances, that there are many brethren who systematically live upon the Craft; but it is also true that there are many brethren who, by accidents of fortune, are compelled to seek assistance, who would rather, by employment, earn money wherewith to provide for their wants. Now, this is a point in which, as yet, no steps have been taken. Money, in thousands of pounds, can be easily raised for Freemason charitable purposes, but are there not many Masons who would rather die than accept of such pecuniary assistance, and yet who would gladly accept the hand offered to procure them the means of earning their own livelihood. Money is, at best, but a temporary relief. It often acts as a temptation to the recipient to abandon labour altogether, and the trade is one easy to learn, to start in the world as a Masonic cadger. We have many boards of relief. Why not add to these one of employment? A brother could then accept of relief, distinctly understanding that from his earnings the sum advanced him should be returned. In this manner the money subscribed for charitable purposes would be of more utility, and many brethren would be prevented descending into the lower and abject scale of beggars, while the feelings of others would be spared the sting of receiving charity.

Freemasonry also extends the hand to those who wish to retrieve their positions. Man is fallible, and he who sayeth he standeth should take peculiar heed that he do not fall. We are told upon the authority of the Great Teacher, that our brother should be forgiven, although he sin against us for the seventy-and-seventh time. Man, generally, is an unforgiving animal, but, as Freemasons, mercy should overrule all our actions. As brethren, we should strive to reclaim the erring, and to lead back to the principles of rectitude those who may have strayed from the path.

#### ERROL.

"AND so ye have taken the teetotal pledge, have ye?" said one Irishman to another. "Indeed I have, and am not ashamed of it either." "And did not Paul tell Timothy to take a little wine for his stomach?" "So he did; but then, my name is not Timothy, and there's nothing the matter with my stomach, bedad."

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## ILLUSTRATIONS of the HISTORY of the CRAFT.

BY A MASONIC STUDENT.

### CHAPTER IV.

Whether or no the Roman guilds were so arranged by Numa Pompilius, or Servius Tullius, matters very little, but there is no doubt that, from a very early epoch, the artificers of Rome were formed into guilds, or corporations—"collegia, sodalitates." One statement of the historians deserves our notice: that the original members of the Building Collegia were Greeks.

From a comparison and careful collation of authorities, we are warranted in thus summing up the Roman evidences:—

The lodges, or "maceriæ," were held in secluded rooms or buildings exclusively appropriated to the purpose, and most of the lodges had schools attached to them for the instruction of the apprentices and inferior workmen.

These lodges had their regular meetings and peculiar ceremonies, generally monthly. Their proceedings took place in secret. They met, we are told, to admit new members, to regulate the affairs of the college, and unfold their teaching in art and science. The members took an oath mutually to assist each other, and indigent members received relief during their lives, and at their death were buried at the expense of the "arca communis," or common chest. Three members formed a collegium; hence the saying, "Tres faciunt collegium," an adage entirely in accordance with our own Masonic traditions and usages.

They kept a register of their members, some of which are still extant (Schauberg, Krause, Lenning), and these members were known to each other by signs and words.

They also paid monthly contributions. The members of these colleges were exempted "a muneribus publicis" and "immunes" from taxes and service to the municipalities and the state. Hence, probably, the real origin of the word Free-Mason.

According to Vitruvius, the College of Architects admitted none into their mystery but their own children and relatives, though they elected, from time to time, honorary members, as "patroni perpetui," or "honorati, ad lecti honorati," and even ladies were admitted as "honoratæ matroux"—honorary members and patrons.

The names of their officers are preserved on many inscriptions (Gruter, Spon, Orelli). Their masters were called magistri "præfecti," or quinquennales, as elected for five years; their wardens, decuriones; their elders, seniores; secretaries, scribæ; priests, sacerdotes collegii; keepers of the archives, tabularii; messengers, erantistas; serving brethren, viatores, or servos; and flag-bearers, signiferos.

The members were called "fratres" (a corrupt Latin word for brethren), and collegiati, or collegæ, and sometimes "sodales."

One inscription still declares that the collegium commemorated yearly its foundation, "diem natalem," by a feast for the members at the common cost—a custom not altogether unknown to the present members of our excellent Order.

As regards their ritual and mystical teaching, nothing has so far been discovered, or has survived, but many emblems have been found on the tombs of Roman Masons, members of these collegia, which are clearly identical with our own. There, may still be seen, as well as on tessellated floors and mural paintings, the square and compasses, the gavel and plumb-rule, the sprig of acacia, and five-pointed star.

Guitere, in his remarkable work, preserves some most wonderful epitaphs and inscriptions. On one, for instance, though unhappily mutilated, we have recorded many names of members of the collegium—its "præfecti" and "quinquennales," its "honorati," and its "scribæ." On another, we have a list of "patroni," of "quinquennales perpetui," of "quinquennales," and a long list of members, "ad lecti." One epitaph

records that the person has been "bis electus quinquennalis," and another that he has been "ter electus," whilst there are constant mention of "quinquennales," or "præfecti perpetui," as well as "patroni perpetui."

A Greek *κοινωνία* of builders, so late as the time of the Emperors, records its existence at Rome, and we hear, more than once, of the "marmoræ sodales."

As far as can now be made out, the full name of the collegium of builders was "Collegium Fabrorum." Some writers think that they were also sometimes called "Dendropæri," while others have alluded to the frequent epitaphs of the "tignariorum centonariorum"; but, on the whole, the evidence seems to preponderate in favour of the simpler appellation, "Collegium Fabrorum."

That such corporations existed amongst the Roman municipalities in Italy and Gaul, Germany and Britain, up to the fall of the Roman empire, seems to admit of not the slightest doubt, and may be proved in a variety of ways.

In one of the famous Pliny's (Plinii Epistolæ, Gesneri Annot. Lib. x., Epistle xl.iii.) letters to the Emperor Trajan, there is an interesting proof, if proof were wanting, of the existence and importance and secret organisation of such an order, and, incidentally, of the custom of admitting honorary members even then:—

"Plinius Trajano Imperatori.

"Tu Domine despice, au instituendum putes, collegium Fabrorum, duataxat hominum 150; ego attendam ne quis nisi Faber recipiatur, neve jure concessio in aliud utatur."

The Emperor refuses the request, and alleges as a reason, "sed meminiverimus provinciam istam, et præcipiæ eas civitates, ab ejus modi factionibus esse vexatas."

A remarkable witness, surely, to the power and actual customs and usages of such secret confraternities!

That these collegia came over into England may be proved from monumental evidence.

There is still extant in Chichester the oldest, so far, Roman inscription known, which is a tablet declaring that the "collegium Fabrorum" in this country "had erected a temple to Neptune and Minerva." This is the first proof, so far, of associated artificers in England.

Later proof is, however, supplied by Musgrave's learned work ("Julii Vitalis Epitaphium," &c. Guil. Musgrave, 1711) of such a sodality in this country.

In Sir F. Palgrave's interesting work, the "History of the Anglo-Saxons," referring to the Roman occupation of this country, we find the following most striking and apposite passage:—

"Each city, or 'municipium,' contained various colleges or companies, or guilds of trades and artificers, and if I were a Freemason, which I am not, I should, perhaps, be able to ascertain whether the Lodge of Antiquity at York is, as the members of the Craft say, a real scion from the noble stock, existing through so many changes."

Here, however, I must stop to-day, and hope to resume this interesting subject in Chapter V.

We learn that the Provincial Grand Master of Leicestershire and Rutland, Brother Kelly, has appointed Bro. the Right Hon. the Earl Ferrers, P.M. of No. 779, to the office of Deputy Grand Master of the Province, and that his lordship will be installed at the Annual General Communication of the Provincial Grand Lodge, to be held at Loughborough, on Friday, the 24th inst.

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THE FOOTSTEPS OF MASONRY;  
OR,  
Freemasonry in relation to Authentic History.

By BRO. W. VINER BEDOLFE, M.D., J.W. 1329,  
Hon. Sec. Sphinx Lodge of Instruction.

(Continued from page 666.)

The chief object we have hitherto endeavoured to point out is, that Masonry is essentially a "Municipal" Institution; and in further allusion to our "cavern of bones," we may remark that this fact constitutes the "backbone" fragment on which, as on a foundation, the "basis and superstructure" of our argument rests.

I can well recollect when, a youthful geologist, I found in the "clayey grounds," or lias formations, near Clifton, my first copper-encrusted "vertebra." Almost instantly I had compared my newly-found treasure with a fish vertebra, on the one hand, and, on the other, with a mammiferous one. It was at once clear I had found a reptile vertebra of the Saurian kind, and the animal, in all its conditions, was at once created to my apprehension.

Now, as one chief division of animals is into "backbone and spineless" (or, "vertebrate and invertebrate"), so one chief division of civil societies and institutions has been into municipal and patriarchal.

This point of genuine affinity once ascertained, the entire family relations are established, and its history and conditions of existence at once determined. In all its relations, Masonry is identified with "municipality."

We have also further pointed out, that (1st) municipal institutions are essentially Roman, and (2nd) that institutions of this kind, and customs founded by the great and wise King Numa, still exist.

It is further to be remarked, and constantly borne in mind, that, being a municipal society, it is essentially a "human," in contrast to a "Divine" institution, and that, in its higher or speculative character, it is *philosophical, and not religious*. It is, in fact, on this basis that its practical utility rests, and its recognition of the especial unity of philosophic ideas common to all mankind which ensures its universality.

It was on the model of this municipal system that the Abbé Sieyès founded his Imperial Republic for the first Napoleon—viz., that the lower grades should elect the highest officer, the highest officer, in turn, nominate the inferior ones; and this continues the mode of election in our lodges.

Our object in the present chapter is to continue the investigation and study of the minor fragments, and show, one by one, the analogy of our present principles and practice with those of the ancient municipal institutions. And in order to explain the signification of the more familiar actions and symbols, we may first inquire to what philosophic sect Numa belonged.

Since the time when fabled Prometheus stole celestial fire to animate the hearts of mortals, men have belonged to one sect or other of philosophy. Now, the doctrines of Numa resembled those subsequently taught by Pythagoras, and by whom he regulated his life and actions. In fact, Numa was both a learned man and founder of institutions—at once the Moses and Lycurgus of his people.

"These doctrines supposed that the Supreme Being was not an object of sense, or capable of any suffering or infirmity, but was incorruptible and invisible, to be comprehended only by the mind;" and Numa forbade the Romans to represent the Deity in the form of man or beast.

Hence, Masons believe in one God, who created all things, and by whom all things exist. To this Supreme Being all our lodges are consecrated, and they are, in fact, traditionally considered as proper places for the exercise of certain devotional ceremonies, as, for example, being placed due east and west, ceremonial prayers and vows may be offered therein.

CONSECRATION OF LODGES.

Probably, no ceremony of Freemasonry may be looked upon as more ancient than that

solemnity with which a lodge is consecrated. It must be ancient or very modern indeed, for ignorance could not have invented it. Corn, oil, and salt were used in the ancient consecrations, and carried in procession by going round the building, precisely as is adopted now in the consecration of a Masonic lodge.

It is a law of institutions, as of nature, that everything, whether of good or evil, should bear the impress of its Creator, and the use of these substances and the mode of consecrating are identical with the inculcations of Numa.

The Pythagorean precept was, "No sacrifice shall be performed without meal;" and Numa forbid them to be celebrated by a cruel effusion of blood, but that they should consist chiefly of flour, oil, and libations of wine, such being (says Plutarch) chief proofs of His universal bounty to all; and Numa's laws, as further stated, by Pliny, expressly declare "that the Gods shall be worshipped with these things"—"puge et salsa molâ"—with fruits and unleavened bread.

Customs last long, for the Romanists (who still give to the consecrated bread the same name, mass, or "mola," as did the first Pontifex Maximus) make the consecrated wafer in the same manner as Æneasis said to have done, when, in his descent into hell, he bribed Cerberus with a cake made of honey, oil, and flour. "Melle soporatam, et medicatis frugibus offam, objecit"—Virgil, Lib. 6, 420.

Here, then, in the consecration of our lodges to the Deity, we do what Numa expressly instituted, and we do it in the same way, as custom and tradition has handed down, even to the present day. Had King Solomon directed such a consecration, he would have appointed burnt offerings; but our lodges are consecrated in accordance with the laws of Numa.

THE SYMBOL OF THE CENTRE.

A very important object in connection with Masonic ceremonial, worship, and working is the symbol of the centre: That "sacred symbol in the centre of the building which alludes to the G.G. of the U." We have also an older form "burnt to ashes in the centre," evidently alluding to "fire." It is a term which greatly puzzles young Freemasons.

As before stated, the philosophy of Numa resembled that of Pythagoras. Now, Pythagoras distinctly and clearly taught the doctrine of the roundness of the earth, and of its motion round a "centre," afterwards worked out by Copernicus.

Among the numerous temples built by Numa, was the Temple of Vesta, and which he intended for the reception of the sacred symbol "fire." It was first in the form of a vast globe—not to represent the figure of the earth, but the frame of the universe—in the centre of which the Pythagoreans suppose to exist the "sacred fire" emblematical of "God," the "Grand Geometrician of the Universe," for the Pythagoreans, says Plutarch, hold that "the earth has a circular motion around the 'central fire,'" and there is no evidence to the contrary but that the reference to this in our second degree dates from this early epoch.

It was also the opinion of Plato that the earth was placed at a distance from the "centre," for that, being a principal place, was reserved for some more noble and refined Being.

Here, then, is the explanation of the Masonic "centre." Our older, and, no doubt, more correct form, has the sentence, "burnt to ashes in the centre, and when that centre is supposed to be a fire, it gives the phrase a still stronger meaning, for it is fire that purifies. It may also allude to the worship of Baal; but would an Israelite have taught such doctrine or instituted such forms?

THE TRIANGLE.

It was to keep this "symbolic fire" burning in the Temple that Numa instituted the "collegium or lodge" of vestal virgins, and it, no doubt, has left a characteristic mark in Masonry; for, should this fire have been extinguished, it was necessary to renew it by obtaining a pure and unpolluted flame from the sun.

This, Plutarch says, "they kindle by means of such a parabolic figure, or instrument, as is formed by the revolution of a rectangular triangle,

and by means of such the rays of the sun were reflected to a focus." Hence a triangle may be considered emblematic by that Divine Fire, the Deity, which enlightens and enlivens the world, as emblematically does the W.M. the lodge, and which emblem the Perfect or Past Master still carries.

"THE SITUATION OF THE W.M. IN THE EAST, AND WHY OUR LODGES ARE SO SITUATED."

In all times peculiar dignity, sanctity, or both, have been attributed to the east, and, consequently, the "effigies" or image of the Deity was placed at the east end of the Temple, the priest being stationed in front, as in Romish churches, and probably if the triangle occupied its ancient position as emblematic of the "Triune God," to whom our Masonic ceremonial worship is paid, it should be placed above and behind the W.M.

The immediate reason, however, why our W.M. is seated in the east is this, that in the Roman Basilicæ, or halls of justice, the judge presided at the east end, the people sitting around the hall. On the sides were arranged small "convenient rooms adjoining the lodge," and much as they now exist, under the name of "chapels," in Romish churches.

The Basilicæ now signifies the cathedral church of the bishop, who thus (as did the ancient Roman judge) gives sentence "from his official seat," or "ex cathedra."

The "east end" having thus been the seat of honour in the ancient Roman institutions, tradition has evidently handed the custom down to our lodges of the present day.

My object in continuing this identification of the "fragments" is to show that all we do, say, or even think, has its prototype in Roman institutions, and which will become more special and striking as we proceed.

OUR LODGES ARE OPENED AND CLOSED WITH RELIGIOUS WORSHIP.

Now, we are distinctly told by Plutarch that, in establishing his "collegia," or lodges, Numa gave to each forms of religious worship.

In the municipal (and other) institutions of Rome, the "Magister," or Master, presiding sat in his curule chair, as above stated, at the east end, and before opening and closing his court, offered prayers, and if a candidate was to be proposed, addressed the people; but Livy, the authority for this fact, does not mention the prayer.

At the period here mentioned, the distinction between priest and laic was not so definite as it is now. The Vestal Virgin put off her sacred character when forty years of age, resuming her civil character, and priests were appointed by the civil power, for, in Cicero's oration for Milo, Milo is represented as going on a certain day to Lanuvium to appoint a priest. Hence, a layman could officiate.

We are also informed that, before transacting any public business whatever, the Romans performed religious worship, and all institutions, from the Senate downwards, were always opened with solemn prayer, according to a set form; and as this custom continues unchanged in our lodges unto the present day, may not our prayers be based upon the old ones? Whether they are so, or not, the custom is identical.

As an illustration, and to show the spirit of our great and royal founder in his religious and social habits, I cannot do better than quote the words of his chief historian: "In Numa's reign every one applied himself to industry, to the quiet education of his children, and, above all, to the worship of God. Festivals, social banquets, mutual benevolence, kind entertainments of friends, visiting, and conversing freely without fear or jealousy, became the practice in all Italy."

Can we, then, wonder that an Institution formed in such an age, and by such a founder, should still exist, and, existing, retain some vestige of that sacred fire which illumined its birth. What life could better illustrate our principles of Faith, Hope, Charity, Brotherly Love, Relief and Truth, than the life of our royal founder?

In our next we shall continue the investigation.

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KLEIN.—On the 6th instant, at No. 47, Princes-street, Leicester, in the 84th year of his age, Bro. John Frederick Klein, of Dusseldorf, and formerly of Finsbury-square, London; a P.M. of the Emulation Lodge, 21, a Past Grand Steward, &c.

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

## The Freemason,

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## MASONIC HISTORIANS.

No. IV.

## FREDERICK DALCHO, M.D.

THE following is the title-page of the volume from which we have made quotations in evidence of the character of Dr. Dalcho's works: "Orations of the Illustrious Brother Frederick Dalcho, Esq., M.D. Reprinted by permission of the author, under the sanction of the Ill. the College of Knights K.H. and the original Chapter of Prince Masons of Ireland. Dublin: Printed by John King, Westmoreland-street, 1808"

(pages iv., 33, and 103; title-page copper-plate engraving). The first of these orations was delivered by Dr. Dalcho in the "Sublime Grand Lodge of South Carolina, in Charleston, on the 21st March, A.D. 1803, before the members of that lodge, the Symbolic Grand Lodge of Free and Accepted Masons, and a considerable number of visiting brethren." The author was an Inspector-General under the "Ancient and Accepted Rite," and was favourably known early in this century as a defender and supporter of the *Hautes Grades*, and the *second* was addressed to the same body subsequently. An appendix is likewise inserted.

So much by way of explanation! Now for the work itself. The author observes, "I am of opinion that the ancient Society of Free and Accepted Masons was never a body of architects; that is, they were not originally embodied for the purposes of building, but were associated for moral and religious purposes" (p. 11, part 1st). It is rather strange that the earliest documents known relating to the Craft connect the Fraternity with "*building*," and all we know of historical Freemasonry induces us to believe that the Society was founded for operative purposes, although, undoubtedly, they were also "associated for moral and religious purposes," as their charges abundantly prove.

In accordance with the fanciful notions on Freemasonry with which the author favoured his audience at Charleston, we are not surprised to find the following: "The term mason is derived from the Greek, and, literally, means a member of a religious sect. . . . The reason of the term *Free* being prefixed is probably derived from the Crusades, in which every man engaged in the expedition must have been born *free*, and under no vassalage or subjection. The term *Accepted* is derived from the indulgence granted by the Pope to all those who would confess their sins and join in the enterprise for the recovery of the Holy Land. . . . This subject is well understood by those brethren who have received the 20th degree" (p. 12). We can only add, *if so*, then save us from the degree, and from accepting such an origin for Freemasonry!

The learned doctor, when descanting on the objects of Freemasonry, is more at home, and, evidently, is better suited to be a moral philosopher than a historian. He says: "To cultivate peace and goodwill towards men, to improve the general condition of mankind, and to worship the only true and living God in fervency and truth, are among the indispensable obligations of Freemasons." His advice to the Fraternity as respects their conduct, habits, pursuits, friendships, aims, and future life, is, indeed, valuable, and as he endeavours to promote everything that would tend to maintain the "key-stone of our mystical fabric—charity," however much we may disagree with him respecting the origin of the Fraternity, we will cheerfully acknowledge the purity of

his motives, the power of his eloquence, and the excellence of his morality. He asks: "What sight can be more acceptable in the eyes of God, whom we adore—what object more gratifying to the feelings of humanity—than an extensive society of benevolent men, established for the great purposes of relieving the distresses of their fellow-creatures; of softening the sorrows of the widowed heart, and of offering protection and support to the helpless orphan; rocking in the cradle of poverty and woe; of breaking asunder the iron bands of the prisoner, and cheering his sight with the blaze of the noontide sun; of exchanging the cell of his loathsome dungeon for the possession of liberty, that choicest blessing in heaven's gift; and, in short, established for the purpose of confirming man in his worship of the Deity, and of offering, to the ripening youth of our country, a living example of virtue, science, and benevolence. Such, my respectable brethren, are the purposes for which the societies of Freemasons were founded, and such are the principles which should govern the professors of the mystic science." He also observes, truly: "That our associations are not attended with the happy advantages I have here described is attributable, not to the profession, but to the professors. We have it in our power to become everything that is great and good; but, unfortunately, many, I fear, when their curiosity is gratified by initiation, think everything is attained, and give themselves no further concern than that of *procuring the decorations of the Order*. Pleased with the sounding title of Free and Accepted Mason, they neglect to study those sublime and important truths which form its basis, and remain as ignorant of the principles of the Order, and the derivation of the symbols, as if they had never been initiated." This was true in 1803, and it is equally true *now*. Dr. Dalcho declares, "the brethren of the three first degrees are called *Blue Masons*, from the colour of their decorations; and *Symbolic Masons*, from the persuasion that their mysteries are, at this time, preparatory to the superior degrees." The former statement is true, but the latter is most erroneous, as the three degrees were symbolic long before the institution of the "superior degrees." After questioning some of the circumstances narrated in our lectures, and exposing their error, as also recommending an alteration in the ritual, to secure uniformity in connection with accuracy, he remarks: "The road to truth, particularly with subjects connected with antiquity, is generally choked with fable and error, which we must remove, by application and perseverance, before we can promise to ourselves any satisfaction in our progress. Because a story has been related in one way for an hundred years past, is not, alone, sufficient to stamp it with truth; it must carry, on the face of it, the appearance of probability, and if it is a subject which can be tried by the evidence of authentic history, and by just reasoning from established

*data*, it will never be received by an enlightened mind on the *ipse dixit* of any one."

After such a sensible view of historical research in Freemasonry, we feel disappointed in finding so much of precept and so little of example. Dr. Dalcho says: "It is a source of infinite satisfaction to us that we are enabled, in the *sublime degrees*, to arrive at the knowledge of the original system, and there to view, with unceasing delight, the development of those circumstances on which symbolic Masonry was established" (page 39, part 2). That this is acting contrary to the principles he himself has laid down as the rule to be followed in studying Masonry, must be evident to all who have examined the subject. How absurd to suppose that the degrees in question (which were manufactured years after symbolic Masonry) actually enable its votaries to "arrive at the knowledge of the original system." Craft Masonry knows no superior in its own sphere, and beyond its pale, ancient Freemasonry is not to be found—so that the folly of expecting more light as to its history from extraneous sources, than from its own records, must be plain to all. We do not deny the excellence of the "sublime degrees," and are ready at once, in many respects, to admit their superiority, but, Masonically, our faith begins and ends with the "Craft." Dr. Dalcho, we think, makes a great mistake in supposing Craft Masonry to have been instituted as preliminary to initiation into the philosophical, chivalric, and religious degrees. The author considers that, "The peculiar manner in which the three first or blue degrees are given, as well as the matter of them, clearly evince them to be merely symbols of the superior or sublime degrees. They were formed as the test of the character and capacity of the initiated, before they should be admitted to the knowledge of the more important mysteries." We can only admit the truth of the foregoing by acknowledging that the brethren who, in A.D. 1717 (and for a few years afterwards), divided Freemasonry into degrees, and enlarged its ceremonies, &c., *knew not their object in so doing*, and were in ignorance as to what Masonry was then, or before that period; and that it has been reserved for some members of the Society, *about a century later*, to discover what really were the motives that actuated the early members of the Fraternity! Dr. Dalcho actually states that, from authentic records of the Ancient and Accepted Rite, the "sublime and ineffable degrees of Masonry were established in Scotland, France, and Prussia immediately after the first Crusade." He also declares, "They fell into neglect until the year 5748 (A.D. 1744), when a nobleman from Scotland visited France, and re-established the Lodge of Perfection in Bordeaux" (page 58, part 2). These statements are contrary to fact. No degrees of Masonry were known until after the Revival of 1717, and the "hautes grades" came into existence subsequent to this period. The probability is, the year 1744,

referred to by Dr. Dalcho, witnessed their birth. Dr. Dalcho's faith is something extraordinary, as may be gathered from the following, which concludes his notes: "The sublime degrees are the same at this moment (A.D. 1803), as they were at the time of their first formation. Not the *smallest alteration or addition* has been made to them. The same principles and the same ceremonies are everywhere observed; and, as we know from our archives, they have existed for many hundreds of years in their *original state*." Without investigating this wonderful assertion, we may just refer to the author's own observations in the preceding page: "All the sublime degrees were established before the year 1776. . . . *One only has been established since*, on the 1st of May, 1786." This sounds like *addition*, any way. He then mentions that no provision was made for the appointment of a successor to the Grand Commander, and the "upper councils and chapters could not be opened without his presence. . . . The King of Prussia, being conscious of this, established the 33rd degree." If we mistake not, this was an alteration in the Constitutions; but we will not dwell on this point, as we would rather conclude our sketch of this distinguished Mason by quoting his own eloquent words on our Order: "An Institution which recommends submission to the laws of our country, adoration to the Supreme God of nature, universal benevolence, and every virtue which can endear us to each other, which conveys instruction to the mind, and expels rancour, hatred, envy, and every unruly passion, and binds all its followers in the bond of goodwill, is certainly worthy of praise and encouragement." Such is the Society of Free and Accepted Masons.

WILLIAM JAMES HUGHAN.

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

#### QUESTIONS FOR CONSIDERATION.

I have read, with deep regret, Bro. Longstaff's suggestions for a printed ritual, which I am very sorry to see again propounded, especially by a brother of some standing and ability, as I believe that they are fraught with the greatest amount of practical evil to the Craft at large.

It is the peculiar and distinguishing characteristic of our English Freemasonry that its ritual and ceremonies have ever been, and are still, "oral," handed down by faithful brethren, who received them from others, equally true and trusty in their time and generation. I feel persuaded, from long study of our Masonic ritual, that nothing would more tend to destroy its life and interest than a dull and leaden uniformity, and reduce it to the lower level of the printed ritual of some modern benefit society, than the proposal to do away with its oral character; while, at the same time, it would preclude the Masonic archæologist from deriving, as he does to-day, from them, any little discrepancies of ritual, to which Bro. Longstaff seems so much to object—powerful arguments in favour of the real antiquity of our time-honoured and

carefully-preserved ceremonies and mysteries.

I must also venture to make my humble protest against the disparaging terms in which Bro. Longstaff speaks of the ritual itself.

I have most carefully studied, for many years, our own ritual and that of other "jurisdictions," and I have no hesitation in saying that I know of no other ritual which can, for a moment, be compared with our English ritual, either for propriety of language, or felicity of expression. He is, indeed, a bold man who ventures to characterise it as marked by many "absurdities and Johnsonian verbiages," and any attempt, I make bold to say, to modernise it, or adapt it to the "improved" (?) taste of the present day can only result in the utter destruction of its genuine antiquity, its solemn reality, its perfect harmony, and its prevailing excellency.

I have no sympathy with those "able men," of whom Bro. Longstaff speaks, and whose real existence I somewhat venture to doubt, who will not give time or trouble to master the work of those offices to which they aspire. If they grudge the labour and the pains necessary to qualify them for the discharge of their allotted duties, our "chairs," as our Order, are well quit of them, and it is the fault of any lodge which allows any of its officers to deliver, as Bro. Longstaff complains, the appointed ritual "peculiarly," or "badly."

The change in our system in this respect advocated by Bro. Longstaff would only tend to afford a premium to idleness, ignorance, and incapacity, and would check the zeal and deaden the energies of numbers of young, active, and intelligent Masons.

From what I know of our Order, I feel sure that such a proposition will be steadfastly resisted and rejected by a very large majority, as in itself unwise, uncalled-for, very objectionable, and most prejudicial to the present and future welfare of our Order.

A MASONIC STUDENT.

I read, with some regret, in THE FREEMASON of the 11th inst., the suggestions of Bro. L. W. Longstaff in favour of a printed Masonic ritual. I am aware, in the language of Preston, that "it is a weakness in human nature that men are generally more charmed with novelty than with the intrinsic value of things," but I certainly did not expect to find, in a Mason of such earnestness and cultivation as Bro. Longstaff, an advocate for that which, I consider, is both detrimental to the social and intellectual status of our Order. Whoever takes an office in a Masonic lodge should, undoubtedly, possess the advantages of a well-cultivated mind and retentive memory; and as Masonry particularly inculcates the improvement of the mental faculties, I think everything which has an opposite tendency should be strenuously opposed. The committal of the ritual, or a part of it, to memory requires no inconsiderable mental exertion, while the beautiful precepts of it, thus impressed upon the mind, seldom fail to have a highly-beneficial effect. I am a member of a few literary and other societies, and, for a young man, have had some experience with regard to the formulas of initiatory requirements; but I must say I never met with any ceremony more really beautiful, or more sublimely impressive, than the one on my initiation into the mysteries of our ancient and honourable art; but I am bound to admit that the reverence with which I regarded that ceremony would



have been, to a certain extent, decreased had the ritual taken place as suggested by Bro. Longstaff.

As to the time having arrived for stopping the publication of unauthorised rituals, I think an effort should have been made to do this long ago; but the difficulty is, how to do it effectually. There is no law to prevent the publication of spurious Masonic works, and as long as capital can be thus made, a certain class of printers and publishers will always be found to circulate the catch-penny trash with which, I am sorry to say, we are now almost inundated; and to remedy which the Grand Lodge is completely powerless.

I cannot see that an authorised printed ritual would tend to secure "uniformity of working." The lodge to which I have the honour to belong (the Humber, No. 57) is particularly fortunate in this respect, which I attribute to the efficiency and intelligence of the officers, and the strictly Masonic behaviour of the brethren; and I think, in any lodge, that this alone can secure so important a desideratum as "uniformity of working."

Bro. Longstaff inquires if the time now spent in orally acquiring the ritual could not be devoted to better purposes? I think not, and for this reason, that the oral acquisition of the ritual constitutes an important part of a Mason's preliminary education, and more firmly fixes upon his mind those inspiring principles which he may afterwards be called upon to elucidate to others. Neither, as I believe, that having to do so, prevents many able men from filling our chairs. Should any person be either incompetent or unwilling to learn the ritual, or so much thereof as appertains to the proper discharge of the duties of any office he may have to fulfill, I do not think he should be considered, in a Masonic sense, an "able man."

It is certainly more impressive to hear the ritual decently read, than hesitatingly and badly delivered; but, as a rule, it is easier, by far, to deliver well than read impressively, and there are many men who could deliver a charge very creditably, who, if they were called upon to read it, would make it almost unintelligible.

In conclusion, let us always endeavour to keep the insidious and the uninitiated from prying into the secrets of our Order; let us, in strict accordance with its teachings, observe an inviolate secrecy with regard to all relating to its mysteries. Let us remember that all who wish to teach must submit to learn; and, in the language of a skilled brother, "if we depart, in any particular form, from the principles on which Freemasonry is founded; if we perpetuate in the future any mistakes or perversions of the present or the past, we must expect that those mistakes and perversions will, in due time, bear bitter fruit. If we sow the wind, we must expect to reap the whirlwind."

A YOUNG MASON.

Bro. Longstaff proposes in his questions the revision of the Rituals and their printing. I am afraid the brother is entering upon an impracticable task. The revision of the Rituals was proposed by Bro. Adam Thomson, P.M. Lodge St. John's Galashiels, to Grand Lodge of Scotland in 1865. By it the matter was referred to Grand Committee, who appointed a sub-Committee to report. This sub-Committee never met, but one of its members (Bro. William Hay) stated that he saw no reason to entertain the question. This did for it. True, in 1865, a clique predominated, which at a future time received a stunning blow, from

which it is slowly recovering, and which, unless means are taken the clique will again resume its supremacy. This clique is opposed to everything but *pure Freemasonry*, which in Scotland takes the form of mountain dew, with hot water and a piece of sugar in it. I cordially sympathize with Bro. Longstaff in his scheme. The American brethren have published authorised Rituals of all Masonic degrees, and we should do the same, but I am afraid that the worthy Brother is entering upon a subject which will bring down upon his head all the petty and narrow minds who love the letter, and hate the soul, of Freemasonry.

RANDOLF HAY.

#### FREEMASONRY AND UNITARIANISM.

By turning back to page 683, it will be seen that I spoke of the "*Philosophy of Freemasonry*." I would not wish to see Freemasonry and Unitarianism identical, only it is my opinion that Unitarian Freemasons have just as good a right to have their views expounded in THE FREEMASON as Christians—if references to one sect are to be kept out, so ought all to be. Another point is, that brethren ought to understand that a Masonic paper and a Masonic lodge are two distinct things, as are the functions of a Masonic editor and a Masonic W.M. What might be wrong in a lodge, is perfectly allowable in a Masonic paper.

W. P. B.

#### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### "MERIT AND ABILITY."

(To the Editor of The Freemason.)

SIR AND BROTHER,—As the good old landmarks of the Craft, Merit and Ability, do not seem fully recognised in some provinces, and promotion is regulated more by favour and influence than zeal and knowledge, I would suggest for discussion in your columns the subject of establishing, in connection with every P.G. Lodge, an examining Board. The examiners should test every brother presenting himself (voluntarily, of course) as to his acquaintance with the history, principles, practices, usages, ritual, constitutions, charities, and, in fact, the whole scheme of Freemasonry. No brother should be elected W.M. unless he is thoroughly up in the duties of the office. As an indication of proficiency, the brother who comes up to the standard should be entitled to wear a jewel, so that, if visiting a lodge, the brethren, seeing his qualification, might invite him to lecture or assist in the ceremonies, as the case might be. The jewel might bear upon it the words "Merit and Ability," and have bars upon the ribbon, with "Lecturer," or "Installing Master," or "Instructor," or all three, according to the degree of proficiency attained. R.W. Prov. Grand Masters would then be able to select their officers *sans peur et sans reproche*. It is a sorry spectacle, indeed, to witness a P.G. officer exhibit his ignorance in giving a degree or opening a lodge. The P.G.L. of Cumberland and Westmorland does the next best thing to examining the brethren. It sends a deputation periodically to each lodge, to observe and report upon its working, a proceeding which is worthy of the imitation of other provinces.

I remain, Sir and Brother, yours fraternally,  
P.M.

#### THE PURPLE IN WEST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Will you allow me space for a few lines in reply to your correspondent "One of the Mark'd"? He says, "the reasons for Brother Turner's nomination were thoroughly explained." This is quite true, but he ought to have added, "when Bro. Turner himself spoke, after the ballot was taken." This was the mistake. Had Bro. Turner's proposer or seconder "*thoroughly explained*," the result would most assuredly have been the election of Bro. Turner as P.G.T.

Yours fraternally,

Nov. 11, 1871.

ANOTHER P.M.

(To the Editor of The Freemason.)

SIR,—You will not be surprised to learn that the *purple fever* is very rife in this province. "Another P.M." has opened his mouth, put his foot into it, and communicated to the World that he "influenced at least seven votes in favour of Bro. Armstrong." What a mighty effort, and yet he lives!

Well, wonderful things are done, even in Masonry; but it would, indeed, be wonderful to find that some P.M.'s had in them more of the true spirit of Masonry. I suppose the next thing to be suggested by "Another P.M." will be a little quiet *bribery*. If this be tried—why, then, "success will be sure."

Doubtless I am very ignorant—many P.M.'s are—but I can tell "Another P.M.," that "if Bro. Turner's proposer had stated the reasons why they brought him out," (a proceeding not sufficiently straightforward to be acted upon), the Prov. Grand Secretary would have had to record a much larger number of votes in favour of Bro. Armstrong.

Yours, &c.,

DI. CRAN. KIN.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—It is difficult to tell whether your correspondent, "Di. Cran. Kin," in reply to "A P.M. and P.Z.," intends to be funnily sarcastic, or indignant; but I have good reason to think that he is one of those who have personal cause for feeling annoyed at the fact, that a great number of the brethren of West Lancashire, having become *wily*, are determined not to let *all pass* unchallenged that a small clique of three or four might do or say, and have the firmness to expose some of the abuses which ought long ago to have been *laid low*, and who now feel sufficiently *strong* in the *arm* and head to point out to them the *perilous* position to which they are steering themselves and the P.G.L. of West Lancashire. They may, ere long, require the aid of a *broad bridge* to carry them clear of the *sharrocks* and shoals which are ahead.

Bro. Armstrong's victory must be very gratifying to him, when he finds that it was won so easily, it being inferred that it was not necessary to his success that his friends should visit Prescott, St. Helen's, Ormskirk, Southport, &c., &c. It is, however, a fact that they did; and many promises of support were obtained from four to six months prior to the election of Treasurer.

With regard to the manner of appointing Prov. Grand Officers, does "Di. Cran. Kin" deny the fact that those appointments have been given (with very few exceptions) to the worst working Masons in the province, many of them never having attempted to give the second and third degrees in a Craft lodge, and, in one or two instances, not even the first?

I would only further remark, that Bro. Turner is quite able to answer (if needs be) any of the silly inferences of "Di. Cran. Kin."

Yours fraternally,

A P.M. & P.Z.

Liverpool, 7th November, 1871.

(To the Editor of The Freemason.)

SIR,—I am sure all right-thinking Masons must deprecate the unkindly feeling that is now

showing itself amongst the brethren of West Lancashire on the score of the Prov. G. Lodge appointments, and doubtless think, with me, that it is a great pity the disappointed ones can't rest without letting their vexation be seen of all men, and making ill-natured remarks and spiteful insinuations against their more fortunate brethren.

Whether the appointments of the Prov. Grand Master give satisfaction or not, is one thing; the right of any brother to challenge them is another. Your correspondents seem to lose sight of the fact, that the number of offices for each yearly distribution is extremely small when compared to the number of brethren in the province; and further than this, they seem to forget that the bestowal of them is in the hands of the P.G.M. absolutely, and however partially they may be awarded, no one has a right to challenge his prerogative. He might bestow them all on his relatives, had he a sufficient number, and we could only grin and bear it, though the interests of the Craft would certainly suffer. My object in writing this is not to uphold the present system of appointments, but simply to remind the grumblers that they are not going the right way to get an alteration.

Perhaps I might suggest, as a means of lessening the dissatisfaction that undoubtedly exists:—1st, Let it be understood, as I think it seems to be at present, that every year a certain number of vacancies are to be filled, they need not necessarily be always the same offices; and, secondly, that the Prov. G.M. communicate, through the Prov. G. Sec., with the W.M.'s of the province, or, in a very large province like this, with those in a certain district, taking the others in rotation, asking if they have any worthy brother they wish to recommend for Prov. Grand honours; the Prov. G.M. at the same time retaining his veto. I know one province where this is the rule and has given satisfaction. Such a plan would, I think, make the appointments more equally distributed and remove any idea of partiality. I can quite enter into the feelings of some of the older and experienced Masons at seeing their juniors promoted before them—sometimes, not one step and done with, but year after year, and each time a little higher. Now, I have the privilege of acquaintance with several members of the Prov. Grand Lodge, some of whom have got into that august body, apparently, for no other reason than that they are their fathers' sons, but once in they have shown what sort of stuff they are made of; and even if favoritism and partiality have entered into the appointments of our Prov. G. officers, I can assert, from my own knowledge, that the greater part do their work well and truly in lodge, in committee-room, in charity business, and in other ways, and I should very much question whether those who express their dissatisfaction so loudly would do anything like the same amount of work, but rather think they would rest content with the onerous duties of sporting the purple on all likely and unlikely occasions.

And now a word with "Di. Cran. Kin." How he could write such a letter I don't know; surely he could not have been present at the last Prov. G. Lodge. He speaks of the "very gentlemanly conduct of the unsuccessful candidate for the Prov. G. Treasurership," and of his "extreme worthiness and modesty"! Of the former of the two last attributes I have no doubt whatever, and of the other I can only say that I thought he looked uncomfortable under the eulogium of his belligerent proposer; but of the gentlemanly conduct, I think there must be some mistake, as the candidate's speech, made in returning thanks for those votes recorded in his favour, showed he had not much of the gentlemanly spirit in him, and brought upon his head the severest rebuke it has ever been my lot to hear from our usually placid Prov. Grand Master. The other three brethren whose names are introduced in "Di. Cran. Kin's" letter, doubtless feel much aggrieved by the weakly puns of your correspondent, as otherwise their names and recollections might have subsided into their usual obscurity. Lastly, I would add, that a reform in the distribution of Prov. Grand honours will not be obtained by blustering talk and threatening notices.

I am, Sir, yours fraternally,  
FIDELIS.

"THE FAIR SEX AND ADOPTIVE MASONRY."

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—I am afraid the soil of England is not likely to prove exactly congenial to this "Eastern Star Order, and, so far as I can judge, we need not be at all sorry at it. It appears to me that our wives, sisters, and daughters are more at home looking after household affairs—darnin' stockings, or whatever happens to be necessary—than holding forth at meetings of any Eastern Star. As expressed at page 657, "The modest virgin, the prudent wife, and the careful matron are much more serviceable in life than petticoated philosophers, blustering heroines, or virago queens." Modesty is a tender plant, yet none the less beautiful upon that account, but I can hardly fancy the air of a pseudo female-masonic lodge the best place to rear it. Everything in its own place is a very good axiom, and the proper place, in my opinion, for the female who wishes to be truly loved and respected is outside all such concerns. Some of them may be well conducted for a time, but the danger is too great, as in the hands of designing parties they might be gradually transformed into mere temples of Venus—"revivals" of some ancient, but anything than woman-elevating, rites or customs of our eastern predecessors. *Requiescat in pace.*

I am yours fraternally,  
W. P. BUCHAN.

P o e t r y .

"OUR NAUTICAL BROTHER."

BY WILLIAM BERNARD.

Dedicated by permission to Bro. William Tesseyman, W.M. of the Humber Lodge, Hull.

Here's a toast! Fill your glasses, 'tis one I hold dear,  
Let revelry settle before it,  
E'en Bacchus himself, were that jolly god here,  
Would ponder in thoughtfulness o'er it.  
Then fill to the brim,  
As we thus honour him,  
Through wandering oft from his Mother,  
Yet comes back to find  
That a welcome most kind  
We have all for a Nautical Brother.

The works of The Great Architect he has seen  
In calmness and in a commotion,  
And often, perchance, in the danger has been  
Of strife on the angry ocean;  
But putting his trust,  
As a good Mason must,  
In the Master whose aid cannot fail him,  
He never despairs,  
But courageously dares  
Whatever in life may assail him.  
Then fill, &c.

We'll pledge him to-night, whether absent or near,  
And hope that he always may find  
A Lodge in the heart of each Mason sincere,  
And the goodwill of all humankind;  
For when ploughing the waves,  
Which he nobly braves,  
For England, for home, and for beauty,  
He carries our art  
To a far distant part,  
And its precepts of love, truth, and duty.  
Then fill, &c.

The widow and orphan in him never fail  
For charity hearty and willing,  
For so gen'ous is he, as he lists to their tale,  
That he'll give e'en his very last shilling.  
He's worthy the toast,  
Though of it we ne'er boast,  
For flattery we one and all smother,  
So let's drink to-night,  
With unclouded delight,  
"The Health of our Nautical Brother."  
Then fill, &c.

THE "FREEMASON" LIFE BOAT MAINTENANCE COMMITTEE

A meeting, to constitute the committee whose object will be to collect subscriptions towards maintaining the "Freemason" life-boat stationed at North Berwick, was held at the Railway Tavern, London-street, E.C., on Tuesday, the 7th inst. Bro. A. E. Harris, P.M. 141; was voted in the chair. There were present: Bros. Chas. Lacy, P.M. 174; J. Gillard, 180; N. Gluckstein, 141, P.M. 51, P.P.G.S.W. Essex; E. Gottheil, P.M. 141; P. Davis, 141. Bro. S. Davis was prevented from being present on account of indisposition, but a letter was read, in which he expressed his willingness to serve on the committee. The committee was formally constituted, and it was resolved that the officers of the former committee should retain respectively their former positions. The following brethren have signified their assent to be members of committee: the R.W. Bro. J. R. Stebbing, P.G.D. England, P.D.G.M. Hampshire; R.W. Little, P.M. 975, 1293, 862, 1194, 1319, P.Z. 177, 975, P.G.S. Middlesex; John Boyd, P.M. 145, 534, P.Z. 177, 975, A.G.P.; John Coutts, P.M. 27, 1310, P.Z. 177, 382, A.G.P.; R. H. D. Johnson, P.M. 249, 1049; H. M. Levy, P.M. 188; E. Grant, 228, 742, Hon. Mem. 435. It was also resolved that the committee meet on the first Tuesday in the months of November, February, May, and August, and that each member pay the sum of five shillings per annum towards the fund.

The following subscriptions were announced:

	£	s.	d.	
Bro. Geo. Kenning, W.M. 192, J.W. 1293, P.G.D. Middlesex	...	1	1	0
Brethren of St. Chads Lodge, 1129	...	1	10	0
Great Northern Lodge, 1272	...	1	6	0
Great Northern Lodge, 1287	...	1	1	0
Bro. J. Gillard, 180 (annual)	...	0	5	0
Treasurer's balance of former fund	16	10	0	
Total	21	13	0	

After a vote of thanks to Bro. Harris, the meeting was adjourned.

The cost of maintaining the boat is £50 per annum, and the committee appeal to the brethren to second them in their efforts to collect the required amount, to the payment of which the former committee have pledged themselves.

SCOTLAND.

GLASGOW.

The Thistle and Rose Lodge, No. 73, met on Tuesday, when the R.W.M., Bro. G. M'Donald, passed and raised Bro. George Swanson. Bro. Mathew Micklejohn, of the Rutherglen Royal Arch Chapter, was then affiliated by Bro. T. Stewart, the I.P.M., and arrangements were made for the annual meeting of the lodge.

The Caledonian Unity Royal Arch Chapter met at their hall, Buchanan-street, on the 9th inst., when the chairs were filled by Comps. Gilchrist, Z.; G. M'Donald, H.; and G. W. Wheeler, J.; with Comps. M. Figdon, 1st Soj.; G. M. Leod, Scribe E.; and T. Findler, Scribe N. Bros. Joseph Etileston, Harris, Silverstone, and William Berwick were then advanced to the Mark and Chair degrees, and at the request of Comp. Singleton, Z., and H. Matison, H., of the Shamrock and Thistle Chapter, No. 37, the same degrees were then given to Bro. John F. Watson, on behalf of that chapter. Comp. Balfour, P.Z. 73, imparted the Chair degree, both the ceremonies being rendered in a very impressive manner.

DR. FRANKLIN says that "time is money." This may account for the fact that persons, when in most need of money, ask for time.

### THE PURPLE IN WEST LANCA-SHIRE.

The following circular has been forwarded to the lodges of West Lancashire:—

Ulverston, 1st Nov., 1871.

Worshipful Sir and Brother,—Having noticed for some years past the way in which Prov. Grand honours have been distributed in West Lancashire, I have, with the advice of several experienced brethren, the honour to draw your attention to the accompanying memorial to the R.W.P.G.M.

If your lodge approves of it, I would suggest that you instruct your Secretary to *write* out the memorial, and forward it, signed by yourself and Wardens, on behalf of your lodge, to the R.W.P.G.M., stating at the same time any *special* cause of grievance you may have.

I remain, Worshipful Sir and Brother,

Yours truly and fraternally,

HENRY BARBER, M.D., P.M. No. 995.

*To the Right Worshipful Sir Thomas George Fermor-Hesketh, Bart., M.P., Prov. Grand Master of West Lancashire.*

"We the undersigned, being Master Masons of this province, beg respectfully to draw your attention, Right Worshipful Sir, to the mode of appointment of Prov. Grand Officers in this province of late years, feeling sure that the matter requires only to be brought under your immediate notice to receive that attention which we know is always most readily granted to questions affecting the honour and welfare of the Craft.

"We desire more particularly to refer to the fact that many Prov. Grand Officers who have attained positions enabling them to retire with grace and dignity on past rank, are year after year re-appointed, to the exclusion and neglect of many deserving, energetic, and enthusiastic Masons in the province, who have been led to believe that these honours would be conferred according to merit and ability, and that time and diligence would enable them to participate in them. We therefore respectfully suggest that, in order not to lose the valuable services to Masonry of these earnest brethren, as well as to keep up a spirit of emulation, and to encourage them that do well, you will, Right Worshipful Sir, consider the desirability of distributing the Prov. Grand honours more generally over the province, and in accordance with the great principle of our Order already quoted.

"With every feeling of respect and fraternal regard,

We have the honour to remain,

Right Worshipful Sir,

Yours obediently," &c. &c.

We have pleasure in announcing that Earl Percy, M.P., Prov. Grand Master for Northumberland, has consented to preside at the Annual Festival of the Royal Benevolent Institution, on the 31st January next.

"My brethren," said Swift, in a sermon, "there are three sorts of pride: of birth, of riches, of talents. I shall not speak of the latter, none of *you* being liable to that abominable vice."

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by my physician as '*past cure*.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and is now strong and healthy.—JOHN WINSTANLEY, 10, Whittle-st., L'pool, Jan. 1869.—To P. D. & Son."

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*The Britannic Lodge, No. 33.*—This highly-distinguished lodge met at Freemasons' Hall on Friday, the 10th instant, when Bro. J. Glaisher, F.R.S., W.M., presided over a very numerous assemblage of the brethren, amongst whom were Bros. Magnus Ohren, S.W.; F. G. Finch, J.W.; G. L. Crombie, P.G.D., P.M. and Treas.; T. A. Chubb, Sec.; E. Eachus, S. D.; J. Chynoweth, J. D.; F. Pendred I.G.; Past Masters A. G. Church, H. Bridges, P.G.S.B., R. Galloway, J. Strapp, J. S. Peirce, F. W. Shields; Bros. G. N. Strawbridge, C. Horsley, E. Burke, J. Davis, C. Pawley, T. Spencer, D. Hodge, A. Hodge, W. T. Sugg, J. Church, H. Rowland, T. D. Parker, J. N. Sharp, E. Palmer, H. Finlay, J. B. Paddon, J. W. Wright and F. Williams. Among the many visitors present were Bros. Æ. J. McIntyre, G. Registrar; J. Hervey, G. Sec.; B. Baker, P.G.D.; S. Edwards, and R. W. Little, P.M. The lodge having been duly opened and ballots taken, the W.M. proceeded to initiate separately five gentlemen, Messrs. E. Strouts, H. Kent, A. J. Dudgeon, W. L. Dudgeon, and G. T. Huntley. The work was done in such admirable style by all the officers as to elicit the highest commendations from the Past Master and visitors. Bro. Magnus Ohren then proposed, and Bro. J. Chynoweth, J.D., seconded "That the sum of two Guineas be voted to the Binckes Testimonial, and the proposal was carried unanimously. The W.M. then called for three stewards to represent the lodge at the forthcoming festivals of the Masonic Charities, when his appeal was at once responded to by the J.W. and two other brethren, who undertook the important duties appertaining to those offices. The lodge was then closed, and about 80 brethren sat down to the banquet, which was provided by the Freemasons' Tavern Company. Grace was sung by the professional brethren engaged, and who were under the leadership of Bro. G. Titus Carter, P.M. 382. After the cloth was cleared, the W.M. proposed the usual loyal toasts, and in announcing the healths of the D.G.M. and the Grand Officers, alluded to the distinguished services of those present, Bros. McIntyre, Hervey, Baker, Crombie and Bridges, the two last named being members of the lodge. Bro. McIntyre, G.R. responded in a very eloquent speech, in which he congratulated the old "Britannic" on the proud position it continued to maintain in the Craft, and also congratulated the five gentlemen initiated during the evening on their good fortune in having been admitted into a Lodge of such prestige and importance. Bro. Hervey, G.S., returned thanks for the visitors, and Bro. Magnus Ohren, S.W., for the officers. In the course of the evening several songs and glees were sung in excellent style by the professionals, and the whole proceedings were conducted in a manner calculated to sustain, if not to enhance the ancient reputation of the lodge.

*Lodge of Faith, No. 141.*—This justly-celebrated old lodge held its installation on Tuesday, Oct. 31st. The lodge was opened by Bro. J. Speed, W.M., who was supported by Bros. C. C. Taylor, S.W. and W.M.-elect; J. A. Green, J.W.; J. W. Carter, P.M. and Treasurer; T. Anslow, P.M., Secretary; A. Themans, S.D.; Catmauer, J.D.; Kennett, I.G.; W. Stuart, E. Hopwood, E. Gottheil, and W. Power, P.M.'s; &c. The minutes of the previous meeting were read and confirmed. The W.M. raised Bros. Hyman, Downey, Houseman, and Berg to the third degree. Bro. E. Gottheil, P.M., then took the chair, raised Bro. Wigel to the third degree, and passed Bro. Challis, Levy, and Nathan to the second degree. He then, in the presence of twenty Installed Masters, installed Bro. Taylor as the W.M. for the ensuing year, who appointed and invested as his officers the following: Bros. J. Speed, I.P.M.; J. A. Green, S.W.; A. Themans, J.W.; J. W. Carter, P.M. and Treasurer; T. Anslow, P.M., Secretary; Kennett, S.D.; Waygood, J.D.; M. Davis, I.G.; Mallett, W.S.; Scott, D.C.; Longstaff, Tyler. The ceremony of installation was given in an impressive and correct manner. Bro. C. C. Taylor, W.M. at once gave proofs of his proficiency, by the admirable manner in which he initiated Messrs. Covington, Mead, and R. Ellis into Freemasonry. All business being ended the lodge was closed. Nearly eighty brethren sat down to an admirable banquet provided by Bro. Clemow in his usual first-class style, and served up under the able superintendence of Bro. Smith, whose courteous manner and anxiety to please have so deservedly made him popular with all who attend at this hotel. All the usual toasts were proposed and responded to, and Bros. L. Davis and T. Mortlock sang some of their best songs. Amongst a long list of visitors we noticed Bros. F. Walters (P.M. 73), L. Davis (73), J. Terry (P.M. 228), S. Bayfield (P.M. 1158),

T. Mortlock (P.M. 186), C. A. Smith (W.M. 795), J. Stack (834), H. M. Levy (P.M. 188), D. Posener (1227), J. Frankford (188), R. Snare (228), W. Lotham (P.M. 382), E. Holland (144), J. Fordham (554), De Camer (92), Goodyer (P.M. 192), G. De Maid (1328), W. Heart (93), and others whose names we were unable to ascertain.

*Zetland Lodge, No. 511.*—This numerous and still-increasing lodge met at Bro. Clemow's (Anderson's Hotel), Fleet-street, on the 1st inst. Bro. H. J. Birch, W.M., in the chair, supported by P.M.'s Andrews, Barfield, Schofield, and Copus, about sixty of the members of the lodge, and visitors Bros. Worthington (W.M. 834), Mann (W.M. 144), Lines (P.M. 834), Slack (P.M. 834), Adamson (P.M. 834), Thompson (P.M. 834), Bryatt (J.W. 834), Lamborn (P.M. 40), Willis (P.M. 157), Lacy (P.M. 174), Birch (P.M. 144), Cornellison (P.M. 89), Walker (P.M. 902), &c. Two brethren were raised to the third degree, and one was passed to the second degree, by the W.M. in his usual good style. Bro. Birch then installed as his successor Bro. George Reed, which beautiful ceremony he rendered in the most perfect manner. The new Master then initiated four candidates in an admirable manner. The following brethren were invested as officers for the ensuing year, viz.: Bros. Horstead, S.W.; Game, J.W.; Barfield, P.M., Treas.; Andrew, P.M., Hon. Sec.; Pardoe, S.D.; Russell, I.G.; Whittick and Gottfried, Stewards; and Schofield, P.M., D.C. Nearly eighty brethren then sat down to an excellent banquet, and the visitors expressed their strong admiration of the working of the lodge generally, especially in the installation ceremony. In the course of the banquet Bro. Reed, W.M., presented Bro. Birch, I.P.M.; with a P.M.'s jewel, unanimously voted to him by the lodge. Five new candidates were proposed.

*Lodge of Asaph, No. 1319.*—On Monday week this lodge met at Freemasons' Hall, and the W.M., Bro. E. Stanton Jones, installed Bro. Charles Cooté as Master of the lodge for the ensuing year. The ceremony was performed in splendid style, and Bro. Jones received the congratulations of the brethren on resuming his seat. Bro. Cooté appointed as his officers: Bros. J. M. Chamberlin, S.W.; James Weaver, J.W.; C. Cooté, jun., Treas.; Frewin, S.D.; C. S. Gekyll, J.D.; W. A. Tinney, I.G.; W. H. Stephens, D.C.; and W. H. Cremer, W.S. These appointments seemed to give great satisfaction to the brethren of the lodge, as each brother was greeted with great applause on his being invested by the W.M. A vote of thanks was passed to Bro. James Weaver for the pains and trouble he had taken in performing the duties of Secretary of the lodge, and a similar compliment was paid to Bro. Tinney for writing the bye-laws. Resignations were received from Bros. Jas. Thorne and Dearle, and the names of two gentlemen were given in for initiation at next meeting. The brethren then adjourned to an admirable banquet, supplied by the Freemasons' Tavern and its manager, Mr. Francatelli, and at the conclusion of the repast the usual toasts were faithfully honoured, and a massive tennessee P.M. jewel was presented to Bro. E. Stanton Jones. The W.M. in the course of the evening announced that the voluntary subscriptions to the Lodge of Asaph Benevolent Fund amounted to over £20, and that Bro. Starkey of Conduit-street, had most generously presented the lodge with a handsome sword. Bro. J. Honey and Walter Joyce treated the brethren to songs and recitations, and the meeting was one of the most delightful that Masonry could afford. There were present during the evening: Bros. E. Stanton Jones, P.M.; C. Cooté, W.M.; J. M. Chamberlin, S.W.; James Weaver, J.W.; E. Frewin, C. Cooté, jun.; C. S. Jekyll, W. A. Tinney, Frederic Ledger, P.M.; T. A. Adams, P.G.P.; G. Compton, H. J. Tinney, John Read, P.M.; W. Graves, H. Snyders, J. Horton, J. Egerton, J. Baker, W. H. Weston, E. Terry, E. Swanborough, W. H. Stephens, J. Honey, C. B. Wright, J. Starkey, W. H. Cremer, G. Horton, J. M. Ball, T. Gough, J. Perry, W. T. Wrighton, C. Harper, L. Silberberg, A. J. Phasesy, T. Edgar, H. Reynolds, H. Snelling, W. Easton, G. Snelling, R. H. Maldon (J.D. 382), T. Smith (75), Wybert Reeve (200), S. J. Reynold (S.W. 101), J. B. Buckstone (157), Walter Joyce (1158), J. Rumford (S.W. 90), and H. Massey (P.M. 619).

##### PROVINCIAL.

*HOLYHEAD.—Lodge of St. Cybi, No. 597.*—A regular meeting of this lodge was held on the 6th inst., at the lodge-room, Marine Hotel. There were present: Bros. John Peters, W.M.; J. L. Griffith, S.W.; William Lewis, J.W.; Owen R. Ellis, Sec. John Ellis, S.D.; Dr. O. Williams, J.D.; Rev. O. W. Jones, Chap.; Evan Evens, Steward; James Lloyd, I.G.; Samuel Hughes, Tyler; visiting Bro. H. Williams, P.M. 249, 1264, 1276; and a very fair gathering of the brethren. The principal business of the evening was the initiation of Mr. John Jones. Bro. J. Clark was elected as a rejoining member. There being one of the candidates for passing not in attendance in due time, the lodge was raised to the



third degree, for the purpose of further advancing Bros. Jones and Morris, which was done accordingly, the imposing and solemn ceremony being conducted with propriety, accuracy, and all due solemnity, by the W.M. and his officers. Bros. Ankers, Jones, Dyer, and Parry were then passed. The W.M., after receiving propositions and congratulations from the brethren, closed the lodge, and the labour of this happy and harmonious evening terminated by singing the closing ode. The brethren then adjourned to refreshment.

IPSWICH.—*Prince of Wales' Lodge, No. 959.*—The members of this lodge held their annual banquet in their hall on the 6th inst., under the presidency of their worthy W.M., Bro. the Rev. R. N. Sanderson. The usual routine business having been disposed of, a ballot was taken for a gentleman proposed for initiation at the previous meeting, who was duly accepted; but, as he was not present, the brethren passed the time, till called to refreshment, by working the first two sections. Two candidates were proposed for initiation, and four or five brethren of distant lodges as joining members. The charity box having been passed round, the lodge was closed, and the brethren, numbering about thirty, sat down to a *vécheré* dinner, after which the usual loyal and Masonic toasts were given, special enthusiasm being shown by the brethren to the toast of "His Royal Highness the Prince of Wales, Past Grand Master, and a member of this Lodge." Bro. Dorling, P.P.G. Sec. Suffolk, proposed "The Health of the W.M." in his usual happy style.—Bro. Sanderson returned thanks, in which he expressed his gratitude to the brethren for this oft-repeated mark of their confidence, and observed how very pleased he was to see, sitting in a line on his right, the Masters of the three other lodges of the town, which, he said, argued well for Masonry in this town; and he hoped that it would not be the only time such an event would occur.—"The Health of the Visitors" was received most heartily, and was responded to by the respective Masters of the lodges represented. Amongst the visitors were the W. Bro. Lucia, P.G. Sec. Suffolk, as well as two foreign brethren, who, during the evening, expressed the great pleasure they had experienced by being allowed to meet the Ipswich brethren. At high twelve the brethren finished a most enjoyable evening, which passed off to the satisfaction of all who were present.

CANTERBURY.—*St. Augustine Lodge, No. 972.*—On Monday last this lodge held an annual meeting to install a new W.M. and appoint new officers for the year. The gathering, which took place in the Madrigal Room adjoining the Theatre and Guildhall Hotel, was numerously attended by members of the lodge and visitors, among the latter being the following P.G. officers and P.M.'s: Delmar, Coppin, and Pont, 31; Finch, 1209; Darby, 429; Admanson, 1208; Wilson, 199; Pensfold, 1274; and Griggs, 133. The W.M. of the lodge was also joined by P.M.'s Ellenor, Blake, and Beer, 972. The ceremony of installing S.W. Pierce was ably performed by Bro. Ellenor, and the officers for the ensuing year appointed as follows: W. J. White, S.W.; G. Pilcher, J.W.; F. Walker, S.D.; A. Cannon, J.D.; R. Shaxby, I.G.; and Harnett, Hon. T. The actual working having terminated in a most satisfactory manner, the brethren, to the number of forty-seven, sat down to a sumptuous banquet provided by Bro. Shaxby and Mr. Henry Shaxby, and presided over by the newly-installed W.M. The usual loyal toasts having been given and responded to in due Masonic form, "The health of the Prov. Grand Officers" was submitted by the W.M.—Bro. Admanson, in acknowledging the compliment, referred to the progress Masonry had made in the county of Kent since Lord Holmesdale had held the office of Prov. G.M., and to the very active services rendered by Bro. Dobson, D.P.G.M.—Bro. Wilson, in responding to the toast of "The Visitors," said it was a matter of great interest for brethren from other lodges to visit that of St. Augustine, and they were pleased to see it hold so high a position. Everything connected with the lodge was conducted in the strictest manner, and great credit was due to the W.M., who had just vacated that post, for the way in which he had brought about so great a degree of efficiency.—The I.P.M., Bro. Green, next gave "The Health of the W.M.," and, in doing so, expressed his conviction that Bro. Pierce would be as efficient in the discharge of his new duties as he had proved himself to be in those appertaining to the office of S.W.—The W.M., having acknowledged the toast, Bro. Beer proposed "The Health of the I.P.M., Bro. Green." He said the Lodge of St. Augustine owed much of its present prosperity to the energy exhibited in its favour by the subject of the toast.—Bro. Green, in responding to the toast, observed that the secret of his success was in the fact of his receiving so large a share of the cordiality and good feeling of his brethren, and if this were extended to the new W.M., he had every confidence that the lodge of St. Augustine would prosper more during the next year

than it had in the one just ended.—Bro. Finch, in submitting "The Health of the Installing Officer" of that day, alluded to the considerable ability Bro. Ellenor had displayed in the discharge of his very arduous duties, and complimented the lodge on having so valuable and kind an instructor as one of their members.—Bro. Ellenor having briefly replied, the W.M. proposed "The Officers."—Bro. White, S.W., in responding, paid a deserved compliment to those members in Lodge 31 who had rendered their assistance in founding and helping Lodge 972, and took the opportunity of thanking, in the name of the lodge, Bros. Delmar and Pont for their especial kindness.—Bro. Pont replied, by saying that he had taken great interest in the lodge at, and since, its formation, and the sincere wish of himself and others connected with No. 31 was, that it should continue to prosper.—The interesting proceedings were rendered more enjoyable by music and singing, executed by members of the Order, and the company broke up at a reasonable hour, after having participated in one of the most successful gatherings that has yet fallen to the lot of St. Augustine's Lodge.

JERSEY.—*Prince of Wales' Lodge, No. 1003.*—The anniversary meeting of this well-worked and prosperous lodge took place on Thursday evening, Nov. 9th, at the Masonic Temple. Bro. G. Grigg, W.M., presided, being supported by Bros. A. J. Bouillier, Prov. Grand Org., S.W.; G. J. Renouf, P.M., as J.W.; G. Walden, I.P.M.; P. W. Benham, P.M., P.G. Treas.; J. Blampied, Sec.; John Pallot, Asst. Sec.; William Adams, P.M. 244; G. Rogers, P.M.; Ed. Gilley, S.D.; L. Pitcher, I.G.; &c. There was a very numerous attendance of members and visitors on this occasion, among whom were Bros. A. Smith, P.P.S.G.W.; John Thos. du Jardin, P.P.S.G.W.; Ed. Lott, P.J.G.W.; T. Collett, P.M. 135, P.P.S.G.D.; Joseph Gregg, W.M. 590; John Oatley, W.M. 958; O. Dodge, W.M. 245; W. H. Long, P.M. 958; Ph. Blampied, D.C. 245; Bennett, S.W. 244; &c. The lodge having been duly opened, the minutes of the previous meeting were read and confirmed. The W.M. requested Bro. P. W. Benham (the father of the lodge) to kindly undertake the duties of Installing Master. Bro. A. J. Bouillier was presented to the officiating Master as W.M.-elect by the W.M. and I.P.M., and was installed as W.M. of Prince of Wales' Lodge according to ancient custom. This interesting and impressive ceremony was worked with great accuracy and effect, amidst a large assemblage of P.M.'s (fourteen in number). The W.M. appointed his officers as follows: Bros. John Pallot, S.W.; L. Pitcher, J.W.; P. W. Benham, P.M., Treas.; John Blampied, Sec.; Ed. Gilley, S.D.; Francis Bois, J.D.; W. T. Tucker, I.G.; R. Mutton, D.C.; and William Toms, Tyler, and they were invested and addressed by the Installing Master, in his peculiar and graceful style of excellence. The Treasurer's accounts for the past year showed the satisfactory financial position of the lodge. It was then unanimously resolved: "That a most cordial vote of thanks be recorded in the minutes to Bros. G. Grigg, I.P.M., P. W. Benham, Treas., John Blampied, Sec., and John Pallot, Asst. Sec., for the untiring zeal, fidelity, and devoted exertions they have displayed in fostering the interests of the lodge." No other business offering, the lodge was closed. The brethren then adjourned to the banqueting-room, and sixty-seven sat down to an excellent dinner. The evening was spent in a very pleasant and harmonious manner.

EAST LANCASHIRE.—*Newall Lodge, No. 1134.*—Seldom has it been our good fortune to witness a more interesting ceremony than that which took place on Monday se'nnight, in connection with this lodge, at the Masonic Rooms, Salford, the occasion being the festival of St. John and the installation of the Worshipful Master-elect, Bro. J. L. Barrett, and the ceremony was performed with full musical accompaniments, which rendered it exceedingly pleasing and effective. The lodge was opened in the first degree, when the beautiful ode, "Hail, Eternal, whose aid," &c., was sung by the choir. The lodge was opened in the second degree, when the W.M.-elect was presented in due form by the I.P.M., Bro. S. Thompson, the choir chanting, "I will lift up mine eyes," &c., and whilst the candidate was saluting the Volume of the Sacred Law, "Keep thy tongue," &c. The lodge was opened in the third degree, and afterwards as a Board of Installed Masters, when Bro. P.M. Hankinson proceeded, in a most effective manner, to install the W.M. The lodge was closed down in the several degrees, and the working tools, &c., were presented by Bro. J. W. Petty, P.J.G.D. E.L.; the officers invested by the I.P.M., Bro. Thompson, assisted by Bros. Beresford, P.M. 104; and the charges given: In the East, by Bro. Barker, P.P.G.S. E.L., the choir singing, "The Lord is thy keeper," &c.; in the West, by Bro. J. E. Gillman, W.M. 1345, the choir singing, "I will wash my hands in innocency," &c.; and in the South, by Bro. J. L. Hine, P.P.G.S.W., the choir chanting the anthem, "Be-

hold, how good and pleasant," &c. The lodge was closed in due form by the W.M., the choir and brethren heartily singing, "Now the evening shadows closing," &c. The brethren then adjourned to a most excellent banquet, after which the usual loyal and Masonic toasts were proposed and received in the most hearty manner. The musical arrangements were suggested by, and carried out under the control of, Bro. Hankinson, P.M., to whom great credit is due for their careful selection. One very pleasing circumstance in connection with this lodge is, that one-half of the funds is devoted to charitable purposes, while the other is retained for working expenses.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.*—The installation meeting of this lodge was held on Thursday, 2nd Nov., in the Royal Hotel. The chair of K.S. was occupied by Bro. C. Carnegie, P.M., G. Purs. Hants., who was supported by the following officers: Bros. J. Fenn, S.W.; Captain Richardson, R.E., as J.W.; Mayer, as S.D.; Summers, as J.D.; Laverty, I.G.; Bennett, Tyler; White, Sec.; and Osmond, P.M. There were more than forty brethren present, including Bros. R. Eve, P.S.G.W. Hants, W.M. 723; C. C. Gold, Sec. 723; and several other visitors. The lodge was opened in form, and the minutes of the last meeting were read and confirmed. The report of the Committee of Reference was also read and confirmed. It stated that the Treasurer's accounts had been audited, and that there was a balance of £44 to the credit of the lodge. The W.M. brought the case of the widow of an Irish brother before the lodge, and £4 13s. was contributed for her benefit. A ballot was then taken for Bro. Clisham, No. 697, as a joining member, which proved unanimous in his favour. Bro. J. Fenn, the W.M.-elect, was duly installed as W.M. by Bro. C. Carnegie, P.M. Bro. Fenn then proceeded to invest as his officers: Bros. C. Carnegie, I.P.M. and Treas.; Captain Richardson, S.W.; M'Kenzie, J.W.; Anderson, S.D.; Laverty, J.D.; Bennett, I.G.; White, Sec.; Lucas, Tyler; Mayer and Summers, members of Committee of Reference. Proposed by Bro. Summers, seconded by Bro. Captain Richardson, "That a silver tea service be presented to Bro. C. Carnegie, P.M., in recognition of his valuable services in the establishment of the lodge." Carried unanimously. Bros. Hanley, Denison, and Wyatt, of the Cavalry Brigade, were proposed as joining members. The lodge was then closed, and the brethren sat down to an excellent banquet, served *à la Russe*, after which the usual Masonic toasts were given, and a happy evening was spent. Bro. Eve, P.S.G.W. Hants, responded for the P.G. officers and the visiting brethren. In returning thanks for his health, Bro. Carnegie stated that, though the lodge was only a year old, it numbered sixty-four members; there had been twenty initiations during the year, and forty brethren had joined; and the funds were in a very prosperous state. The harmony of the evening was supplemented by the songs of Bros. Eve, White, &c.

#### MARK MASONSRY.

##### METROPOLITAN.

*St. Marks' Lodge, No. 1.*—This lodge met at Masons' Hall Tavern, Masons'-avenue, on Monday, the 6th inst., under the presidency of the W.M., Rev. W. B. Church, M.A., who was supported by Bros. Cubitt, S.W., Past Masters Levander and Marsh, and a large number of brethren. The lodge having been opened, ballots were taken for two joining members, Rev. Dr. Earnest Brette and Capt. G. Turner, also for several candidates for advancement, of whom the following being in attendance were regularly advanced to the degrees of Mark Man and Mark Master: Bros. H. B. Hodges, M.D., W.M. 403, Prov. S.G. Warden Herts; T. H. Edmands, W.M. 8, Past Grand Steward; W. R. Woodman, M.D., P.M. 66, P.Z. 33; C. P. Wyman, Lodge 403, Prov. G.O. Herts; C. Cook, No. 13; and Wm. Bays, No. 88. After the ceremony the lodge was closed, and the brethren sat down to supper, and enjoyed themselves most thoroughly, all being pleased to witness the continued prosperity of this old Mark Lodge. Several candidates were proposed for the next meeting, and the members anticipate a great future. On the following evening several companions were admitted into the Cryptic Rite, at the same house, amongst whom were Capt. A. Stewart, G. Turner, Dr. Woodman, T. W. White, J. D. Larsen, C.E., and E. H. Finney.

##### PROVINCIAL.

EXETER.—*St. George's Lodge, No. 15.*—This lodge met at the Masonic Hall, Exeter, on Thursday, 2nd inst. Present: Bro. John Way, W.M.; Easton, S.W.; Pasmore, J.W.; Samuel Jones, Chap.; Alfred Bodley, Sec.; W. Hugo, S.D.; C. Adams, Senior Steward; James Gregory, Tyler; William Cann and T. J. Brownridge, P.M.'s; Dr. Hy. Hopkins, P.M. 26 and 74, P. Mk. G.W. of Eng.; Southcott, Myers, Parkhouse, Yelland, Dand, Gould, and Whidborne. The lodge was opened,

and the last minutes read and confirmed. Bro. William Easton, the W.M.-elect, was then installed in ancient form by Dr. Hy. Hopkins, after which the following brethren were chosen and inducted to the several offices, viz.: Bros. John Way, I.P.M.; W. S. Pasmore, S.W.; Samuel Jones, J.W.; Alfred Bodley, Chap.; Rd. Southcott, Treas.; Charles Adams, Sec.; Walter Hugo, Reg.; John Moats, S.D.; Hy. Hooper, J.D.; J. Tucker, Master of Cers.; James Mills, Org.; Joseph H. Warren, Senior Steward; Fredk. D. Myers, Junior Steward; and James Gregory, Tyler. Seven candidates were afterwards advanced, viz.: Bros. Sharland, Featherstone, Linscott, Body, England, Thomas, and Carter. One candidate was proposed. The lodge was then closed, and the brethren retired for refreshment.

LANCASHIRE.—*Lancashire Lodge, No. 65.*—The annual meeting of this lodge was held on Monday, the 6th inst., at the Masonic Hall, Hope-street, Liverpool, for the purpose of installing for the W.M. for the ensuing year, and also for the appointment and investiture of officers. The Right Hon. Lord Skelmersdale, G.S.W. of England, P.G.S.W. of Lancashire, was the retiring W.M., but his lordship sent a letter apologizing for absence on account of the illness of two of his children. While expressing regret at his absence on the last day of his tenure of office, he did so especially as he wished to thank the brethren personally for their great kindness in having allowed him to fill the office of W.M. in the lodge during the past year. He hoped, however, to have an opportunity of doing so at some future time, and concluded by wishing success to the W.M.-elect and prosperity to the lodge.—The lodge was duly opened about four o'clock by Bro. Peter Miller Larsen, D.W.M., who was supported by an excellent attendance of P.M.'s, officers, and other brethren. The minutes of last meeting and lodge of emergency were read by Bro. J. Wood, Hon. Sec., and unanimously confirmed. Bro. Thos. Clark, the W.M.-elect, was then introduced by Bros. J. R. Goepel, and Dr. J. K. Smith, and efficiently installed by the D.W.M. The newly-chaired W.M. afterwards appointed and invested the following officers for the ensuing year: Bros. Thos. Ashmore, S.W.; J. Taylor, J.W.; H. Nelson, M.O.; John Halton, S.O.; W. Doyle, J.O.; W. Shorbis, Chap.; J. R. Goepel, P.M., P.G.S.O., and P.G.S.O. of Lancashire, as Treasurer for the sixth year; Jos. Wood, Sec.; G. Turner, Reg. of Marks; J. C. Lunt, S.D.; M. Mawson, J.D.; J. Kelleit Smith, P.M., as D.C.; R. Brown, Steward; J. E. Jackson, I.G.; and P. Ball, Tyler. The P.M.'s present were Bros. Hamer, Goepel, May, Smith, Lunt, and J. B. Robinson, and Bro. J. Banning was present as a visitor from Lodge No. 60, Carlisle. The newly-installed Master then proceeded with the ceremony of the advancement of Bros. J. T. Parkinson, J. R. Ellison, and P. F. Buck to the sublime degree of M.M. Masons, and a brother was subsequently proposed for advancement at the next lodge meeting.—The Treasurer next read his annual statement, from which it appeared there were fifty-three members at the beginning of the year, thirteen had joined during that period, and twenty-nine had been advanced, making a total of ninety-five members. Against that, five members had resigned, one had died, besides eight non-subscribing members, and thirteen suspensions for non-payment of subscriptions, leaving about seventy brethren actually on the roll.—The fifth annual financial statement submitted by Bro. Goepel gave a full and interesting account of the income and expenditure, showing the funds were in a healthy state, as the lodge began the year with a balance of over £100.—In moving the adoption of the Treasurer's report, Bro. Hill; senior auditor, passed a high eulogium upon the manner in which the accounts had been kept and the admirable style in which the annual statement had been prepared by Bro. Goepel, thereby making the auditors' duties of the most easy and pleasant character.—The report was unanimously adopted and cordial votes of thanks were passed to the Treasurer and auditors (Bros. Hill and Taylor) for their valuable labours.—The lodge was then closed in due form, and the brethren retired to an excellent banquet prepared by Bro. P. Ball and an able staff of assistants. Upwards of fifty brethren sat down, and after the repast the usual loyal and Masonic toasts were proposed and responded to in the most hearty spirit. In the course of the evening, the utmost sympathy was expressed for Bro. Lord Skelmersdale, I.P.M. of the lodge, in connection with his family affliction, and the general tone of remarks showed that his lordship was highly respected and greatly esteemed by all the brethren in the province. After spending a very pleasant evening, the brethren adjourned at a seasonable hour.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Vyre's Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

## ORDERS OF CHIVALRY.

## RED CROSS OF CONSTANTINE.

## METROPOLITAN.

*Roman Eagle Conclave, No. 6.*—This conclave assembled at Anderton's Hotel, Fleet-street, on Saturday, the 28th ultimo. The M.P.S., Dr. C. H. Rogers-Harrison, G. Herald, presided, supported by Sir Kts. Rev. W. B. Church, M.A., Viceroy; W. F. N. Quilty, P.S., Treas.; H. C. Levander, P.S.; and about twenty members. Bro. Lieut. Wm. Paice, of the Egyptian Lodge, No. 27, was installed a Knight of the Order, after which the elections for the ensuing year were held, and resulted unanimously in favour of the Rev. W. B. Church as M.P.S.; J. Read, as V.: W. F. N. Quilty, P.S., Treas.; and J. Gilbert, Sentinel. The conclave was then closed.

## PROVINCIAL.

LIVERPOOL.—*Liverpool Conclave, No. 55.*—At an emergency meeting of this chapter, held at the Adelphi Hotel, Liverpool, on Wednesday evening, the 1st inst., the Right Hon. Lord Skelmersdale, Deputy Prov. G.M., was installed a Knight Companion of the Order, by E. Sir Kt. Smith, M.P.S., and was afterwards invested by Ill. Sir Kt. Captain Turner, Int.-Gen. for West Lancashire, with the rank of Past Sovereign. Another candidate (Bro. Humphrey) being present, was also installed.

THE Provincial Grand Lodge of Norfolk will be held at the Town Hall, King's Lynn, on Saturday, the 25th inst. The Prince of Wales has signified his intention of being present

## METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, November 24, 1871.

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

## SATURDAY, NOV. 18.

Lodge 715, Panmure, Terminus Hotel, Cannon-street.  
 " 1297, West Kent, Forest Hill Hotel, Lewisham.  
 " 1329, Sphinx, Stirling Castle Tavern, Church-st., Camberwell.  
 Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dille, Preceptor.  
 Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
 Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

## MONDAY, NOV. 20.

Lodge 8, British, Freemasons' Hall.  
 " 21, Emulation, Albion Tavern, Aldersgate-street.  
 " 58, Felicity, London Tavern, Bishopsgate-street.  
 " 135, Tranquillity,  
 " 720, Panmure, Balham Hotel, Balham.  
 " 862, Whittington, Anderton's Hotel, Fleet-street.  
 " 901, City of London, Guildhall Coffee House.  
 " 1201, Eclectic, Freemasons' Hall.  
 Chap. 12, Prudence, Ship & Turtle Tav., Leadenhall-st.  
 Strong Man Lodge of Instruction (15), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gotheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, NOV. 21.

Board of General Purposes, Freemasons' Hall, at 3.  
 Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.  
 " 95, Eastern Star, Ship and Turtle, Leadenhall-st.  
 " 162, Cadogan, Freemasons' Hall.  
 " 165, Honour and Generosity, London Tavern, Bishopsgate-street.  
 " 194, St Paul's, Terminus Hotel, Cannon-street.  
 " 435, Salisbury, 71, Dean-street, Soho.  
 " 704, Camden, York and Albany, Regent's-park.  
 " 857, St. Mark's, Duke of Edinburgh Tav., Brixton.  
 Chap. 19, Mount Sinai, Anderton's Hotel, Fleet-street.  
 " 186, Industry, Freemasons' Hall.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Varborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
 St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

## WEDNESDAY, NOV. 22.

General Committee of Grand Lodge, and Lodge of Benevolence, at 6 precisely.  
 Lodge 2, Antiquity, Freemasons' Hall.  
 " 212, Euphrates, Masons' Hall, Masons' Avenue, Basinghall-street.  
 " 507, United Pilgrims, Horns Tavern, Kennington.  
 " 754, High Cross, Seven Sisters Tav., Tottenham.  
 " 871, Royal Oak, White Swan Tav., Deptford.  
 " 1056, Victoria, Anderton's Hotel, Fleet-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
 Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
 New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
 Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
 Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
 Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
 Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

## THURSDAY, NOV. 23.

House Committee Girls' School.  
 Lodge 34, Mount Moriah, Freemasons' Hall.  
 " 65, Prosperity, Guildhall Coffee House, Gresham-street.  
 " 66, Grenadiers, Freemasons' Hall.  
 " 763, William Preston, Clarendon Hotel, Anerley.  
 " 858, South Middlesex, Beaufort House, Fulham.  
 Chap. 5, St. George's, Freemasons' Hall.  
 " 73, Mount Lebanon, Bridge-house Hotel, Southwark.  
 " 177, Domestic, Anderton's Hotel, Fleet-street.  
 " 657, Canonbury, Masons' Arms, Masons'-avenue, Basinghall-street.  
 " 834, Andrew, Royal Sussex Hotel, Hammersmith.  
 The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, History of Moses' Rod, and part sections.  
 Fidelity Lodge of Instruction (3), Goat and Compasses Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
 Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
 Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
 United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
 St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
 Chigwell Lodge of Instruction, Back-faced Stag Hotel, Buckhurst Hill, at 7.30.

## FRIDAY, NOV. 24.

Lodge 197, Jerusalem, Freemasons' Hall.  
 " 59, Fitzroy, Head Quarters Hon. Artillery Company, Finsbury.  
 " 861, Finsbury, Jolly Anglers, Bath-st., St. Luke's.  
 Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
 Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
 Belgrave Lodge of Instruction, Duke of Wellington Htl., Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
 Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
 Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggeridge, Preceptor.  
 Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.  
 Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
 St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
 United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
 Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
 St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
 Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
 Burdett Coult's Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
 Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West-Smith, Preceptor.

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FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XXIII.

One of the most remarkable traits in the character of the Israelites was their propensity to start aside from the ordinances and worship prescribed by the Mosaic Law, and adopt, or mix with them, the vicious and debasing rites of idolatry. The repeated chastisements to which they were subjected, declaredly on account of these forbidden practices, and the repeated miracles by which the authority of the Mosaic system was attested, ceased, after short intervals, to impress their minds; and, again and again, they lapsed into this sin of idolatry. In the very midst of the solemn covenant into which they were entering with the one true and only God, at Mount Sinai, where they had been overwhelmed by the awful manifestations of the Divine presence, they insisted upon Aaron's making a god which might go before them in the wilderness. This golden calf, or ox, of Aaron, in imitation of the Egyptian god Apis, was followed by numerous aberrations from the true worship, as was exemplified in the adoption, for a time, of the abominations of Baal Peor, and others similar to them. But it is to the apostacy of Solomon that we must chiefly refer the almost universal prevalence of idolatrous rites united with the worship of the true God. As the Misses Rothschild write, "The decline of Solomon's reign was a melancholy foreshadowing of the subsequent decline of the Hebrew nation. . . . He took many wives, a thousand, we are told, idolatrous maidens of Moab, Ammon, and Edom, of Canaan and Phœnicia, and they infested Jerusalem with their own superstitions. The pure faith of the Hebrew king and his people was sullied. Instead of the one service in the Temple, offered to the one true God, Solomon bowed down before the most hideous idols. He tolerated the licentious worship of Astarte; he burnt incense to Chemosh, the god of the Moabites; and he sanctioned the detestable rites of Milcom and Moloch, the deities of the Ammonites, in whose honour children were burnt" (Hist. and Lit. of the Israelites). Israel exceeded Judah, after the

division of the kingdom, in their propensity to thus mingle the true and the false—to sully and debase the pure worship of their covenant God by the foul, cruel, and polluting rites of idolatry. But almost throughout the two kingdoms the abominations prevailed, and Ezekiel was commanded thus to address himself to Israel, after they had been delivered into the hands of the Assyrians: "Thus they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths, for when they had slain their children to their idols, then they came, the same day, into my sanctuary, to profane it; and, lo! this have they done in the midst of mine house" (chap. xxiii. 38, 39). Nor were they, as Judah were, cured of their propensity to this profane mixing of holy and unholy things. They continued in their idolatrous course, notwithstanding the terrible judgments to which it had already subjected them, for as the same prophet testifies, more than 130 years after their deportation into Assyria: "Thus saith the Lord . . . I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (ch. xxxvi. 22, 23).

"Ephraim (Israel) had joined himself to idols." The people lost the knowledge of the true God, who had brought them out of the land of Egypt, and made them a peculiar people. And, as in all such cases, they departed further and further from the "old ways" of truth and righteousness, and became more deeply immersed in superstition and vice. The idolatry of the Saxons was of a very gross form, but there was in it much which, we can hardly doubt, was founded upon imperfect traditions of their old faith and worship; of which, indeed, they preserved some striking points. The Saxons are described as having been acquainted with the doctrine of one Supreme Deity, the author of everything that exists; the Eternal, the Living, the Awful Being; the Searcher into all hidden things; the Being that never changes; who lives and governs during the ages, directing everything that is high or that is low. Once they esteemed it impious to make any visible representation of this great Being, or to imagine that he could be confined within the walls of a temple. Their change in this respect is said to have arisen in consequence of having received a mighty conqueror from the East, as their god in human nature, correspondent to the expectation of Israel, with regard to their Messiah. The name of this supposed deliverer was Odin or Woden. He was esteemed the great dispenser of happiness to his followers, and of destruction to his enemies; and when he was removed from amongst them, they placed his image in their most holy place, on a raised dais—a kind of ark, as in imitation of that at Jerusalem, where, between the cherubim, the Divine Presence manifested itself. They placed, near Woden, the image of his wife, Frigga; and between the two, the image of Thor; outward of these three, by the side of Woden, was the image of Tuesco, and by the side of Frigga, Seater, or Saturn; and outward of Tuesco, a representation of the moon; and outward of Saturn, an image of the sun. These gods, it may be remarked, are those with which Israel had been threatened, the sun and moon, and gods which their fathers had not known. Before the ark, in the holy place, in which their idols were placed, stood an altar on which the holy-fire con-

tinually burned, and near it a vase for receiving the blood of the victims, and a brush for sprinkling it upon the people; thus reminding us of the Mosaic system of sacrifice and atonement. They had generally a temple for the whole nation, in which twelve priests served, having under their charge the religious concerns of the whole people, and being presided over by a high priest. In addition, they had their rural worship, which was generally in groves, as was the practice of Israel in its early history.

This commingling of truth and error, this union of the old Hebrew ceremonies with the worship of idols, in the ceremonies of which were bloody rites and horrible cruelties, was one of the remarkable traits in the Saxon race, as we have seen it to have been in ancient Israel. But like as it was during their location in Assyria, Babylonia, and Media, the light at length burst forth. At the very time when Christianity had become overlaid with formalism and superstition, and Mahomedanism had been making rapid strides in the world, the Anglo-Saxons were converted from their idolatry, embraced Christianity, and ultimately became, and have continued to be, its most constant and efficient teachers, and foremost champions. "The Christians of the seventh century," says Gibbon, "had insensibly relapsed into a semblance of Paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, and saints, and angels, the objects of popular veneration; and the Colliridian heretics, who flourished in the fruitful soil of Arabia, invested the Virgin Mary with the name and honours of a goddess. Each of the Oriental sects was eager to confess that all, except themselves, deserved the reproach of idolatry and polytheism." The forms and objects of idolatry were diversified; but they spread themselves abroad, and had again cast their blighting influence over the greater part of the earth.

At this juncture, a man came forth from the peninsula of Arabia, and, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity. Increasing myriads acknowledged Mahomet as their king and prophet, so that, as Gibbon observes, "a hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic ocean, over the various and distant provinces which may be comprised under the names of Persia, Syria, Egypt, Africa, and Spain." Commencing with the promulgation of a creed which asserted the glorious truth of the unity of God, enforced the worship and adoration of this infinite and eternal Being, without form or similitude, present to our most secret thoughts, existing by the necessity of His own nature, and deriving from Himself all moral and intellectual perfection, he inculcated a morality much purer than anything he found about him. But Mahomedanism at length became a mass of degrading superstition, composed of the most heterogenous materials, debasing alike to the souls and bodies of men. Mahomedanism and the Papacy dominated the world.

Near the end of the sixth century, Pope Gregory, having set his heart upon the conversion of the Anglo-Saxons, sent Augustine, a Roman monk, on a religious mission to England, and he, by adroitly adapting the doctrines and discipline of the Church



to the superstitious notions and practices of the Anglo-Saxons, succeeded in converting Ethelbert; and the Christian faith was at length formally adopted in the Heptarchy. The fruit produced, however, answered to the corrupt source whence it was derived. "As," says Hume, "the Saxons received the doctrine through the corrupted channel of Rome, it carried along with it a great mixture of credulity and superstition, equally destructive to the understanding and to the morals: the reverence towards saints and relics seems to have almost supplanted the adoration of the Supreme Being; monastic observances were esteemed more meritorious than the active virtues; the knowledge of natural causes was neglected from the universal belief of miraculous interpositions and judgments; bounty to the Church atoned for every violence against society; and the remorse for cruelty, murder, treachery, assassination, and the more robust vices, were appeased, not by amendment of life, but by penances, servility to the monks, and an abject devotion." The Papacy gradually exalted itself above all human power, and its pretensions were generally submitted to by the southern kingdoms of Europe. But neither by the Anglo-Saxons nor by the Normans—another branch of this great Saxon family—was the supremacy of the Pope acknowledged, without sundry and important limitations, though Rome struggled hard and long to bring them to submission. Such was the superstitious attachment to the Papacy, however, that "pilgrimages to Rome," as the historian remarks, "were represented as the most meritorious acts of devotion. Not only noblemen and ladies of rank undertook this tedious journey, but kings themselves, abdicating their crowns, sought for a secure passport to heaven at the feet of the Roman Pontiff; new relics, perpetually sent from that endless mint of superstition, and magnified by lying miracles, invented in convents, operated on the astonished minds of the multitude." Pope Alexander, who had assisted the Norman William to achieve the conquest of England, imagined that he might prevail upon him to break the spiritual, as the civil, independence of the Anglo-Saxons; but all his adroit schemes to bring this about failed. The arbitrary sway of the king retained the church as well as the laity in great subjection. No one might be acknowledged as Pope, unless the king had himself previously received him; and all ecclesiastical canons, in whatever synod voted, were required to be laid before him, to be ratified by his authority. No Bull or Letter from Rome could be legally produced, until it had received the same sanction; and none of his ministers or barons, whatever their offences, could be subjected to spiritual censure, until he had himself given his sanction to their excommunication. The bold, ambitious, and unscrupulous Hildebrand (Pope Gregory VII.), after deposing emperors and kings, and asserting his right of the investiture of bishops, abbots, and other spiritual dignitaries, and extending his usurpations over almost the whole of Europe, resolved to try his strength with the king of England. But he found more than his match, for William not only refused to do homage to Rome, but, as if in defiance, forbade the Bishops to attend a General Council which the pontiff had summoned. The barons were not less resolute in their opposition to the papacy than was the king. They extended and confirmed the civil and political rights of the people, by restricting the powers of the clergy; and their arrogant champion, Thomas à Beckett, was himself humbled,

after a fierce conflict, being compelled to accept and sign the famous Constitutions of Clarendon, which had been voted in a general council of barons and prelates. These Constitutions provided, that no one holding under the Crown should be excommunicated, or have his lands put under an interdict, without the king's consent; that, appeals in spiritual causes should not be carried to Rome; that, none should be accused in spiritual courts, except by legal and reputable promoters and witnesses; and that, ecclesiastics accused of any crime should be tried in civil courts. At length, however, the pusillanimous John, who had seized the crown on the death of Richard the Lion-hearted, succumbed to the papacy. He did homage to the Pope's legate, with all the humiliating rites which the feudal law required of vassals before their liege lord and superior; and agreed to pay a tribute, for England and Ireland, of 1000 marks of silver a year. England thus became a fief of the church of Rome, and its king a vassal of the Holy See. Out of this baseness of the usurper, however, came the great charter of English liberty. The barons, disgusted with John's submission to Rome, made common cause with the people, and the king was reduced to such extremities that he was compelled to hold a conference at Runnymede, where, after a debate of some days, Magna Charta, which secured important rights for every order of men in the kingdom was signed and sealed. Rome, of course, resisted; the charter was annulled by the Pope, and revoked by the king. The people, however, would not submit to the papal yoke, and, after many severe and sanguinary struggles, they triumphed. The Anglo-Saxons instinctively hated despotism, whether secular or ecclesiastical, and could not be long held in its fetters, by king or pontiff. But neither emperors, popes, nor kings, who have clothed themselves with despotic power, are easily deprived of it, or induced to circumscribe its exercise. To yield ever so little is felt to be incompatible with the foundation on which it rests, and they hold it with a tenacity like that with which they cling to life. The papacy was not wholly beaten, though greatly discomfited, for a time, by the sturdy resistance of the English barons and people. The great charter was often violated by kings and nobles, and the papacy was not behind-hand in its encroachments. Every now and then, however, kings, nobles, and popes were checked in their wilfulness. "Though often violated," says Hume, "this famous charter was still claimed by nobility and people, and rather acquired than lost authority from the frequent assaults on it, in several ages, by regal and arbitrary power." Sometimes it was king and pope against the people; sometimes it was the pope against king and people; and sometimes barons and people against pope and king. Occasionally the conflict was long and fierce; the victory sometimes inclining to this side, and sometimes to that.

THE Provincial Grand Lodge of Norfolk will be held at the Town Hall, King's Lynn, on Saturday, the 25th inst. The Prince of Wales has signified his intention of being present

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

## THE PHILOSOPHY OF FREEMASONRY.

### CHAPTER SECOND.

#### ASSOCIATION.

Freemasonry is an Association for the propagation of morals and learning, both of which purposes seem to be overlooked. It is not a class association, but embraces all ranks of society, from the king on the throne to the artisan in the workshop. It differs in one respect: it does not accept the known murderer, thief, or beggar on the dunghill. It assumes that all initiates are men of good character and of fair education, but it strangely overlooks the necessity of having its members retain their fair fame and improve their intellects. We, unfortunately, have had murderers in our midst; we are not unfamiliar in these days with thieves and swindlers, and a crying evil is the increase of Masonic beggars—that is, those who make a profession of it, and live upon the brethren, and who must be considered apart from other brethren, who, from accidents of fortune, are unwillingly compelled to seek assistance at the hands of the members of the Order. In this respect, all societies of standing have a charitable fund for the relief of indigent members; but it has been for Freemasonry to find its funds principally a prey to the unworthy. This is a disease for which easily a remedy could be found, and deserves attention at the hands of the Brotherhood.

Among the ancients, the mysteries of Eleusis and the Egyptian mysteries required no exalted rank to recommend the initiate for reception. The chiefs looked to internal qualifications, not to external. They had learned that monarchies had their ebb, as well as their flow, riches could take to themselves wings, and, as a philosopher aptly said, they called no man happy till he died. They said with Theognis:

"For riches neither do I wish nor pray; my lot  
To live on little, and to know of evil naught."

The riches of the mind they alone looked after. A father might leave his son riches, who would squander them in riot and debauchery; but the father could not impart to the child those talents by which the riches had been acquired. The immortals bestowed the mind upon man; the man of wisdom was, therefore, not a child of the earth, but of heaven, and became, after death, a demigod. The Romish Church, which has borrowed so much from the ancient mythology, has also borrowed this freedom from class selection of priests, and have, in place of the demigods, produced a calendar of saints. It is not to be wondered at, the influence of the priesthood, either in the days of Egypt, Greece, or Rome, ancient and modern, when we know it comprised the acutest intellects of the age. Wars have little lasting influence upon man, and among the eternal lessons of history, we find that they leave little that is permanent upon the face of the earth itself, and their traces are speedily eradicated by the flow-

ers of peace. You will in vain seek to find on the fields of Marathon, Cannæ, Waterloo, marks of the terrible slaughters.

The man of peace, the thoughtful student, on the other hand, leaves works behind him which benefit future ages. The printing press, the steam engine, the telegraph—things won by no bloodshed, no monarch's hungry grasping after conquest—live when the empires of Macedon, Carthage, and Rome survive but on the page of history. The best monument to a conqueror would be the bones and skulls of his battles' victims, built in the form of a catafalque, with a statue of a fiend, on the top, grinning at human credulity. Popular applause, such is the mind of man, follows the conqueror in a wider stream than the defender of liberty, although the light which shines around him is that of a consuming fire. How much of this is due to historians we cannot say, who are ever loud in praise of a victory, but seldom count its cost, and, as Hallam writes, they "have in general more indulgence for splendid crimes than for the weakness of virtue." But nature, which ever resents an outrage, leaves little but the name to a conqueror; a future age undoes the fruits of his conquests, and the world, by a law heaven-sent, restores the balance of power. No country acquired by bloodshed is incorporated in perpetuity with the conqueror. A day comes when the conquered remember the past—when the hour and the man arrive with freedom. Where are the fruits of the great Napoleon's victories? Not his conquests live in France, but the offspring of his peaceful hours, his code of laws. I say again nature resents an outrage, and repairs it; but for the works of the good and peaceful, she cherishes them for the benefit of future generations. War never brings wealth to a nation, but a debt of revenge.

Lucian, in one of his exquisite epigrams, writes :

"True wealth is of the soul, all other things  
Play more on pain's than on our pleasure's strings."

And so arbitrary is this law, that a virtuous man, although possessed of little genius, may, by his simple example, confer blessings upon mankind, where a vicious man, with all the splendour of genius, would bring destruction. Freemasonry, then, looks to the wealth of the soul, and not to the transitory gifts of rank or fortune. There cannot be a doubt that the Revival, Reconstruction, or Institution—I use all terms, so that none may cavil—of Freemasonry during the last century, was meant by its promoters, who, very likely, did foresee the stride the Society would take, as a medium whereby the thinking men of all nations, creeds, and opinions might fuse in a homogenous whole, interchange opinions, and, in quiet discussion, review their differences of thought. That Freemasonry is at present the best association for such a purpose, all must admit. But this intention was soon overlooked, perhaps misunderstood, by the members, who could not see that conviviality was solely a means towards the end, and not the end, by which men might become better acquainted, and so be enabled to form a friendship which would bridge over all differences existing between them in the outer world. I must confess that it would be more pleasing to see a little learning displayed in our lodges, and something more than the parrot-like repetition of the rituals, which requires but memory and a good pronunciation to make a fool a bright Freemason. If we must have our initiates educated men, we should insist upon them continuing their education. The great and good Sir Isaac Newton con-

fessed that, after all, he knew but little, and had been like a child gathering pebbles on the seashore, unconscious of the marvels which lay beyond. Are we not, too, in our lodges gathering pebbles? and are we not still unconscious of the marvels which lie beyond?

One decided proof that the Association of Freemasonry is for good, may be seen in its present existence. The numbers of initiates steadily increases, new lodges are being formed, and a greater interest displayed by the members in affairs Masonic. This widely-extended sweep of Freemasonry over the globe, gives it a power and influence for good, which members, looking to their several Grand Lodges and nationalities fail to perceive to the full. A Parliament of Freemasons, consisting of members of all Grand Lodges should meet once a year to to consider matters of importance affecting the Order, and to interchange, personally, those fraternal greetings, which lose so much, and are really so meaningless upon paper. What is wanted is, a more lively connection between the governing bodies, and something more than the mere honorary custom of appointing representatives. By this means the usefulness of Freemasonry would be extended, and the brotherhood really be as one family.

As presently constituted, what are the purposes of a Masonic Association? To get some men prominent places, who could not otherwise aspire to honours? headless and brainless peers, and dumb members of Parliament? Or is it an association for the benefit of hotel-keepers, and the swelling of doctor's bills? Is it an association for the spread of falsehood and error, for the propagation of historical fables, and manifest lies? Is it a society for the destruction of truth, and the crowning of an edifice of forgery by a caricature of charity? All these statements have been made, with what truth or want of truth, or part of truth, I leave the reader to judge. But this, undoubtedly, is the object of the Association, judged by its laws, and its philosophy: to reward the deserving. The names which Freemasonry points to, such as Pythagoras and Locke, are not those of drivelling idiots, or uneducated men, nor are they those of nobles. The buildings which Freemasons claim by their predecessors to have erected, such as Cologne cathedral and Melrose Abbey, are not works of small minds, nor meagre intellects. But where are we to look for the Pythagoras and Locke among the Freemasons of the day, or where are we to find the Cologne cathedral and the Melrose Abbey, operatively or speculatively, among Masonic modern works? An association must, to be useful, be progressive; it is not by a blind adherence to the letter that it can survive. Manners and customs change, society changes with them, and any association which does not keep pace with them, speedily falls a victim to the onward march of time. I have said that we are flourishing, but we must have some fruits with the flourishing. We must openly show to the world that there is something more than dram-drinking in our midst; that our jewels are not for ornament, but for use; and that as those who went before us in times past, left their mark upon the age, so we do the same, in gathering together into one family the good and learned of all climes and of all creeds, showing an association where political and religious antagonists may find a truce ground, and a time for peace. Peace may be said to be the true secret of Freemasonry, and, in my eyes, is more her characteristic than even charity.

ERROL.

MASONIC CURIOSITIES.

We present the following Certificates, in conclusion of our series of "Masonic Curiosities," as it is our intention in the future to send, as time permits, contributions towards "A MASONIC SCRAP-BOOK," which will be more of a general character, and embrace many matters which, though of value, could not be classed under the title of *curiosities*. The first of the series will, in all probability, be devoted to "Petitions for Membership," which system is so admirably worked in the United States, and which lately a well-known contributor to THE FREEMASON (Bro. Mackenzie) alluded to in these pages.

The Certificates are in the possession of a dear Masonic friend of mine, of Philadelphia, U.S., and the brother to whom they originally belonged was his great-grandfather. The family has been in great repute, Masonically, for more than a century, and the present representative is on the eve of being installed as chief of the Royal Arch Masons in Pennsylvania. We wish him much joy on his appointment, and as successful a term of office as he deserves.

WILLIAM JAMES HUGHAN.

COPIES OF CERTIFICATES.

[CRAFT, A.D. 1783.]

"Lodge No. 210, A.Y.M.

"WE, the Master and Wardens of Lodge No. 210, Ancient York Masons, held in the City of New York in North America.

Do certify, that the bearer hereof, our well-beloved Brother, Issace Reed, is a regular Master Mason of Lodge No. 210, Ancient York Masons, and has during his continuance with us, always behaved himself as becometh an honest and faithful Brother, and as such we recommend him to all worthy Brethren, wheresoever Providence may order his lot. Given under our hands, and seal of our Lodge, No. 210, this Twentieth day of September, One Thousand Seven Hundred and Eighty-three, and of Masonry 5783.

FREDRICK GUION, Master.  
GEORGE CUMMINGS, S.W.  
ANDREW MORRIS, J.W.

NATHANIEL TAYLOR."

[The form of the above Certificate is printed and on thick parchment; the seal is attached to a ribbon of Blue (light) and Orange colours, and is fastened on the margin of the parchment. Seal of sealing-wax.]

The forms cannot be preserved, so we have not attempted fac-similes.

[ROYAL ARCH, A.D. 1783.]

"WE, the High Priest, &c., &c., &c., of the Grand Chapter of Royal Arch Super Excellent Masons held under the sanction of Lodge (No. 535).

Do hereby certify, declare and attest, that the bearer, our faithful, true, and well-beloved Brother, Isaac Reed, past Master of said Lodge, was by us initiated into that sublime Degree of a Royal Arch Super-Excellent Mason, he having, with due Honour and Justice to the Royal Community, supported the amazing Tryals of Skill and Valour attending his admission, and as such we recommend him to all true and faithful Brethren of the Royal Community. Given under our hands and seal of our Grand Chapter, on Long Island, 20th July, in the year of our Lord 1783, and of Royal Arch Super Excellent Masonry 3283.

JEREMIAH WRIGHT, H.P.  
JARAD BETTS, R.A.C.  
WM. SMITH, 1st G.M.  
ALEX. FAIRCHILD, 2nd G.M.  
ROGER COOPER, 3rd G.M.

WM. COLLIER, Scribe."

[This Certificate is written, and the seal is of sealing-wax, in a good state of preservation, fastened by a Crimson ribbon to the margin. Device on seal: Arch with keystone in centre, sun on right

side, moon on left; over the whole the "all-seeing eye," surrounded by legend of name of lodge.]

[RED CROSS, A.D. 1783.]

"WE, the King, &c., &c., &c., of the Grand Assembly of Knights of the Red Cross, held under the sanction of Warrent (No. 535), on the Register of Ireland.

*Do hereby certify, declare and attest,* that our true and well-beloved Brother, Sir Isaac Reed, was by us duded a Knight of that most Honorable Degree of a Knight of the Red Cross, which having with due Honor and Justice supported the amazing Tryals attending his admission, and as such we recommend him to all Brothers Knights of the Red Cross on the face of the Globe.

Given under our hands and seal of our Grand Assembly, on Long Island, this 25th August, 1783.

MATT. SMITH, K.  
DANL. BEAUSON, C.G.  
WM. COLLIER, Gr.

[This Certificate is also written, and bears the same seal as the chapter certificate. The seal is very imperfect, and is attached to a light Green ribbon.]

### EARLY ENGLISH MASONRY.

[We have received the following article from a Brother residing at Fremantle, Western Australia, and although it contains nothing new upon the subject, we insert it, with the view of encouraging our brethren in distant parts to express their views upon the origin and history of the Craft.]

#### CHAPTER THE FIRST.

##### *The state of Masonry in England from the earliest Tradition to the Norman Conquest.*

History is silent how long the posterity of Japhet in the north and west of Europe had lost the original fine skill that they brought from the plains of Shinar; or how the knowledge thereof first came to the British Isles, the most early histories of our country being so interlarded with fables, and perplexed with contrarities, that authors consent not where to begin, how to go on, or where to end, that the parts of it may, with any tolerable colour of truth, hang together. But certain it is, that the first inhabitants of this island must have brought with them no small knowledge of masonry, as there are the strongest reasons to believe they were not the meanest proficients in the art of navigation, and the one was without doubt as necessary for them as the other. There are yet in being some remains of very admirable skill in architecture, much earlier than the Romans, but now so defaced by villainous hands and the ruin of time, that from the rude remains thereof it is hard to determine what might have been their original use, or in what skilful manner they might have been designed, or how far we may presume to fix the name of barbarous and rude on what is infinitely beyond the contrivance of any modern invention, as the means of performing those great works were perhaps lost soon after the age of those very barbarians who performed them. The Druids in Britain had many of the usages of Masonry amongst them, probably gathered from the Magians. They believed in the immortality and transmigration of souls from the one body to another; held their assemblies in woods and groves, or under wide-spreading oaks, which was also the practice of the patriarchs; what they taught was committed to memory, and not on any account allowed to be written; they determined all causes, ecclesiastical and civil; taught philosophy, astrology, politics, rites and ceremonies, and poetry; and in song set forth the heroic deeds of great men for the imitation of posterity.

The Trojan race of Britains built many towns, especially E. Bank, commended for B.C. 1030. a very great builder, from whom we have the cities of York and Edinburgh; his successor built Canterbury, Winchester, and Shaftesbury, with many temples to Apollo, Diana, &c.

Bladud is asserted to have been educated at Athens, and from thence returning a great mathematician and architect, brought four philosophers with him, whom he placed at Stamford, having made that town a kind of University. He also built Bath, and produced the hot waters there, committing the the conservation thereof to Minerva. But presuming to fly with artificial wings, he fell from Apollo's Temple in Tranovant (now St. Paul's, London), and so ended his days.

Upon the introduction of the Romans, arts and sciences flourished apace. The famous wall from Solway to Berwick, with many towns and castles, were built in a regular manner, and courts of justice and temples began to rise in splendour. But, afterwards, bloody wars breaking out between the conquerors and conquered, threw all into confusion again; for from the beginning, it has been the fate of Masons and Masonry to suffer by wars, and ever transcendently to flourish in the glorious and happy days of peace.

The noble sciences of geometry and architecture suffered great decay, till the reign of Caransius, who having shaken off the Roman yoke, contrived by all means to render his person and government acceptable to the people, by encouraging all worthy arts, together with the Craft of Masonry, particularly at Verulam, where Albanus, a worthy knight, was steward of his household and overseer of his works. Geometry was then taught to most workmen concerned in building. This Albanus was afterwards converted to the Christian faith by the preaching of Amphibalus, of Gaerlean, who hearing of his worthy deeds and great fame, came to him, and accomplished his conversion. St. Alban was the first who suffered martyrdom for the Christian religion in Britain. The old Constitutions affirm, and the old English Masons as firmly believe it, that Caransius employed St. Alban to "environ the city of Verulam with a stone wall, and to build him a fine palace; for which the British king made St. Alban the Steward of his Household, and chief ruler of the realm. . . St. Alban also loved Masons well and cherished them much, and he made their pay right good, viz., two shillings per week, and three pence to their cheer; whereas before that time, through all the land, a Mason had but a penny a day and his meat. He also obtained of the king a charter for the Freemasons for to hold a general Council, and give it the name of Assembly, and was thereat himself as Grand Master, and helped to make Masons, and give them good charges and regulations."

Soon after, Constantine the Great, born in Britain, succeeded, and partitioned South Britain into provinces. During his reign the Christian religion flourished, Britons enjoyed peace and plenty, and old Roman Masonry once more appeared in many stately and curious buildings. In him expired the Roman vassalage, which had subsisted above 400 years. But too soon was this dawning of glorious days eclipsed by most cruel and bloody wars; for Gratian, who was a Briton by birth and education, so tyrannised over his countrymen, that in a short space he was slain. And now, being destitute of a leader, the Irish, Scots, and Picts broke in upon them, civic dissensions raged, and nothing but famine, blood, and desolation was before their eyes. The noble and goodly structures were everywhere demolished, and the liberal arts despised and forgotten. The Anglo-Saxons were all rough, ignorant heathens, and, despising everything but war, gave the finishing stroke to all the remains of ancient learning that their brother savages had accidentally left undemolished; affecting only their own barbarous manner of life, till some pious teachers from Wales and Scotland converted many to the Christian faith, but none of their kings, till the monk Augustine baptised Ethelbert, king of Kent, and in a few years after, all the kings of the Heptarchy were converted. Then churches, monasteries, palaces, and beautiful mansions, were built; and although they too late lamented the ignorant and destructive conduct of their

forefathers, yet they knew not how to construct the old architecture; but being zealous to the utmost of what they knew, followed the Gothic style in building many palaces, castles, fortified cities, and cathedral churches. This required many masons, who formed themselves into lodges, by direction of foreigners who came over to help them.

These Saxon lodges continued to improve till Kenerd, king of Mercia and general monarch, sent to Charles Martel, the Right Worshipful Grand Master of France, the father of king Pepin, who had been educated by Bro. Nimus Crecus. Martel sent some expert Masons to teach the Saxons those laws and usages of the Craft that had been preserved from the havock of the Goths. But not the Augustan style, for that was buried in its own ruins in the west. The clergy now studied geometry and architecture, such as it was, because the noble and wealthy, the kings and queens, thought it meritorious to build churches and other pious foundations, where many of them led a recluse life and ended their days. These holy houses, or monasteries, were under the direction of the clergy, where the lodges were usually held.

Egbert, the first king of all England, fortified his seaports; and Alfred the Great increased the navy, fortified and rebuilt many towns, and founded the University of Oxford. He had about him the best architects, was the best king of England, employed the fellow-craft wholly in brick and stone, and died illustrious in the year 900.

Edward, his successor, left Masonry to the deputy king of Mercia, but afterwards placed his learned brother, Ethelward, at the head of the Fraternity, and founded the University of Cambridge, that had been long a nursery of the learned.

Athelstan ascended the throne, and, at first, left the Craft to the care of his active and valiant brother, Edwin, called in some works his son. But in all the old Constitutions it is thus set forth, viz.: That though the ancient records of the Brotherhood in England were many of them destroyed, or lost, in the wars of the Saxons and Danes, yet King Athelstan, the grandson of Alfred the Great, a mighty architect, the first anointed king of England, and who translated the Holy Bible into the Saxon tongue, when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the lodges, preserved since the Roman times, who also prevailed with the king to improve the Constitutions of the English lodges according to the foreign model, and to increase the wages of working masons. That the said king's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honourable principles whereon it is founded, purchased a free charter of his father for the Masons to have a connection amongst themselves, as it was anciently expressed; or a freedom and power to regulate themselves, to amend what might happen amiss within the Craft, and to hold a yearly Communication and General Assembly. That, accordingly, Prince Edwin summoned all the Masons in the realm to meet him in a Congregation at York, in June, A.D. 926, who came and composed General, or Grand Lodge, of which he was Grand Master, and having brought with them all the writings and records of the Craft extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitutions and Charges of an English lodge, made a law to preserve the same in all time coming, and ordained good pay for the working Masons.

But good Prince Edwin died before the king, to the great grief of the Fraternity, though his memory is honourably mentioned in all the old Constitutions, and will ever be revered in our lodges. Much more might here be said of this worthy prince, but

A.D. 920.

A.D. 924.

A.D. 930.

A.D. 938.



that shall be reserved for another part of this history.

The succeeding Saxon and Danish kings continued to employ the Craft, in rebuilding Glastonbury, and building and rebuilding many religious houses. In the reign of Canute, arts and sciences flourished; Leofrick the wealthy Earl of Coventry, at the head of the Freemasons, built the Abbey of Coventry, and the king built Westminster Abbey, though not as it now stands.

### LODGE OF BENEVOLENCE.

The monthly meeting was held at Freemasons' Hall, on Wednesday, the 22nd inst. Bro. Clabon, the President, presided, supported by Bros. Nunn, S.V.P.; Brett, J.V.P.; R. W. Stewart, J.G.D.; J. Savage, P.G.D.; J. Smith, P.G.P.; J. Boyd, A.G.P.; F. Binckes, S. May, S. Gale, C. A. Cottebrune, Pierce Egan, H. Garrod, P. Kirke, F. Walters, Major Finney, W. H. Coulton, C. P. Ward, J. W. Halsey, and a considerable number of other brethren.

The Board of Masters was first opened, and the agenda for next Grand Lodge read, after which the lodge was formed, and all the grants awaiting confirmation were then passed.

The following fresh grants were made or recommended: Bros. A. J. R. R., Lodge 151, £5; J. H. C., 898, £15; R. W. S., 861, £20; H. P. (Irish), £10; H. C. S., 134, £100; G. P. (Scotch), £10; G. O. R., 729, £10; W. Y. A., 359, £20; A. H. (Scotch), £5; the widow of B. T., 673, £20; E. J., 284, £30; J. W. W., 1161, £20; the widow of L. S., 231, £30; A. R. B., 240, £10; the widow of T. E. N., 236, £20; the widow of W. R. S., 106, £30; the widow of S. S. U., 199, £15; W. H. M., 189, £20; the widow of A. G., 349, £20; and J. H., 80, £20.

The remaining three cases were deferred to the next meeting, and the lodge was closed.

### CONSECRATION OF THE EARL OF ZETLAND LODGE, No. 1364.

This new lodge was ushered into existence on Saturday, the 18th inst., when a large number of brethren assembled to do honour to the occasion, and we have certainly never seen the arrangements for a consecration better carried out than they were by the spirited founders of the Earl of Zetland Lodge. The proceedings commenced about half-past three o'clock—the meeting being held at St. Thomas' Hall, St. Thomas' road, Hackney—when a procession was formed, under the direction of Bro. R. Wentworth Little, P.M., Prov. G. Sec. Middlesex, who officiated as Director of the Ceremonies. The procession then entered the lodge-room, music being played by the excellent choir, which consisted of Bro. Henry Thomas, as Director, and Bros. Hunt, McDavitt, Hubbard, and Limpus. The Consecrating Master, Bro. Jas. Brett, P.M., Past Grand Pursuivant, then took his seat, and nominated Bros. John Hervey, Grand Secretary, and H. G. Buss, P.M., Prov. G. Treas. Middlesex, to act as Wardens; Bro. R. A. Wright, P.M., P. Prov. G. D. Herts., undertaking the duties of Inner Guard.

The lodge was then duly opened in the three degrees, and the Presiding Officer commenced the proceedings with prayer. The D.C. addressed the Presiding Officer, who desired the Acting Secretary to read the petition and warrant, after which the Presiding Officer inquired if the brethren still approved of the officers named in the warrant. An affirmative response being given, Bro. Brett then delivered an oration, which was followed by the choir rendering the anthem "I have surely built thee a house" (Boyce) in splendid style. The D.C. presented the new Master to the Presiding Officer, and the brethren of the new lodge were arranged on each side of

the lodge-board. Then came the first portion of the dedication prayer. Sanctus: "Glory be to Thee, O Lord," by the musical brethren. The brethren turned to the East, when the Presiding Officer gave the invocation. The lodge-board was uncovered, and the W.M. and Wardens carried corn, wine, and oil three times round the lodge during solemn music. The Consecrating Master took the censor three times round the lodge during solemn music, and then delivered the second portion of the dedication prayer. Bro. Brett dedicated and constituted the lodge, and a second anthem was sung, the patriarchal benediction concluding the ceremony of consecration, which was conducted throughout, not only in a faultless manner as regards the ritual itself, but with that impressiveness and dignity which ought, at all times, to characterise Masonic ceremonies.

The W.M.-designate, Bro. W. Bristo, P.M. 860, was then presented for installation, a duty which devolved upon Bro. W. B. Heath, P.M. 198, P.P.S.G.W. Herts., who performed it in a most efficient manner—about twenty-five P.M.'s witnessing the working of this solemn rite. Upon the re-admission of the brethren the usual salutes were given, after which the W.M. invested his officers as follows: Bros. R. Bateman, as P.M. (acting); Louis A. Leins, S.W.; Wm. Talbot King, J.W.; R. A. Wright, P.M., Treas.; J. L. Fysh, Sec.; G. A. Rean, S.D.; B. Peart, J.D.; and H. T. Lowe, I.G. The latter brother being unable to be present, was invested by proxy. Bro. Heath then delivered the usual addresses to the officers and brethren.

The W.M. proposed that, in estimation of the services rendered to the lodge during the ceremonies of consecration and installation by the following brethren, they be enrolled as honorary members of the Earl of Zetland Lodge: Bros. J. Brett, W. B. Heath, J. Hervey, H. G. Buss, and R. W. Little, and the motion was seconded and carried by acclamation. Bros. Brett and Heath, on behalf of the new members, gracefully acknowledged the compliment. A large number of propositions for joining members and initiates were then received, after which the lodge was closed.

It having been arranged to hold the inaugural banquet at the Cannon-street Hotel, about eighteen vehicles were provided to convey the brethren to the city, and, on arriving at the hotel, a magnificent dinner awaited them. Grace having been sung by the musical brethren, full justice was done to the repast, and upon the cloth being cleared, the W.M. proposed the Sovereign of the realm, coupled with the Craft, a toast which was warmly received and followed by the National Anthem.

Bro. Bristo then proposed "The Marquis of Ripon, G.M.," followed by "The Healths of H.R.H. the Prince of Wales, P.G.M., the Earl of Zetland, P.G.M., the Earl of Carnarvon, D.G.M., and the rest of the Grand Officers," with especial mention of the names of Bros. Hervey, G. Sec., and Brett, P.G. Purs., who were present, and had rendered such important services that day. The toast was welcomed with great cheering, and when the applause had subsided,

Bro. Hervey responded, and in the course of his speech alluded to the connection of the lodge with the name of Lord Zetland, who had for so many years presided over the destinies of the Craft. He also passed a high eulogium upon the ability with which the Deputy Grand Master had fulfilled the onerous duties of the Grand Master during Lord Ripon's absence from England in the service of the State. Bro. Hervey concluded by proposing "The Health of the W. Master," whose good qualities as a man and a Mason were so well known to all present, and with that toast he coupled "Prosperity to the Earl of Zetland Lodge."

Bro. Bristo returned thanks in a very appropriate speech, expressing his gratification at being placed in the chair of the lodge, and echoing the hope that it would be a great success. He then proposed "The Health of the Consecrating Master, Bro. Brett" (cheers), and alluded to the rich treat which had been afforded to the brethren by the truly-perfect working of that accomplished

Mason. The lodge owed Bro. Brett a deep debt of gratitude for his kind assistance, and would never forget the splendid style in which he had conducted the ceremonies.

Bro. Brett, P.G.P., on rising to reply, was again cordially applauded. He expressed himself as being highly sensible of the honour conferred upon him by the enthusiastic greeting of the brethren, and said he felt both pride and pleasure at having officiated as Consecrating Master upon so auspicious an occasion.

Bro. Little said he was commissioned by the W.M. to propose the next toast, "The Founders of the Earl of Zetland Lodge," and, in doing so, referred to the energy and perseverance displayed by those brethren in all the arrangements connected with the new lodge, and which had resulted in such a triumphant success. He congratulated them on the honourable name they bore, as it was that of a nobleman who, both as a man and a Mason, was *sans peur et sans reproche*. Although somewhat invidious to select one where all worked so well and worthily, he must couple with the toast the name of Bro. Bateman, P.M., who had been chosen to act as I.P.M. for the year, while special mention should also be made of the untiring exertions of Bros. Wright and Fysh to promote the success of the meeting and the comfort of the brethren. (Loud cheering.)

The toast was drunk with all the honours, and Bro. Bateman responded briefly but effectively.

"The Visitors" was next proposed, the toast being coupled with the name of Bro. Hill, W.M. of the Eastern Star Lodge, No. 95, by whom the petition for the new lodge was recommended.

Bro. Heath's health was then given as Installing Master, and was also warmly greeted, after which the officers returned thanks *seriatim* for a similar compliment accorded to them, and, with the Tyler's toast, the proceedings terminated, a most charming evening having been enjoyed by all.

We cannot omit to mention that the musical brethren sang several excellent songs, duets, and glees, interspersed between the toasts, and received well-merited applause. In fact, superlative praise is due to the founders and all concerned for the entire arrangements.

Besides those already named, the following brethren were present at the consecration and banquet: Bros. D. Forbes, W.M. 65; G. S. Ayres, P.M. 95; P. J. Ferdinando, 13; J. Bellerby, P.M. 65; C. B. Barnet, W.M. 19; C. F. Lilley, 12; G. Townsend, P.M. 821; S. L. Rastrick, P.M. 342, P.P.G.W. Hants.; T. J. Barnes, P.M. 933; C. Hastelow, P.M. 101; R. J. Chillingworth, W.M. 1228; E. Frost, 1306; J. Pinder, 15; E. Wright, 76; W. Bristo, sen., 860; John W. Tripe, *M.D.*, P.M. 902; R. T. Hill, W.M. 95; F. Allen, 860; C. Glassborord, 504; W. Ovey, P.M. 198, P.P.G.S.W. Herts.; James Green, Sec. 107; W. H. Kingsford, P.M. 46, P.G. Steward; T. H. Dalton, 15; T. Keene, 141; A. Hubbard, W.M. 813; J. L. Mather, P.M. 65; J. Sandham, P.M. 65; C. Daniel, P.M. 65; E. Watkins, 1227; J. Appleby, 174; H. Dalwood, 860; D. Posener, 1227; W. Davitt, 813; W. H. Hunt, 813; R. Limpus, 8; C. B. Payne, 27; H. Thomas, 1196; W. C. Barnes, 869; and T. T. Taylor, 101.

We regret having to announce that our illustrious Brother H.R.H. the Prince of Wales, Past Grand Master, is seriously indisposed, the symptoms being those of typhoid fever.

A CONCLAVE of the Red Cross of Constantine has been formed at Brownsville, Nebraska, United States of America. The Order is expected to spread very rapidly in the territory of the American Republic, where it is much liked and appreciated.

DUNDEE.—We understand the Right Hon. the Earl of Dalhousie, Prov. G.M. for Forfarshire, is to open a Grand Lodge in Broughty Ferry, on Monday, the 27th inst., at two o'clock, for the purpose of consecrating the Lodge "Broughty Castle," No. 486. A full notice of the proceedings will appear in THE FREEMASON of that week.

## NOTICE.

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## Births, Marriages, and Deaths.

## BIRTHS

MARTYN.—On the 13th inst., at Long Melford Rectory, Suffolk, the wife of the Rev. Charles J. Martyn, Past Grand Chaplain of England, of a daughter.

WALTERS.—On the 20th inst., at 372, New-cross-road, Deptford, Kent, the wife of Bro. Frederick Walters, P.M. 73, &c., of a daughter.

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

## The Freemason,

SATURDAY, NOVEMBER 25, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

The price THE FREEMASON is Twopence per week; annual subscription, 10s. (payable in advance).

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The Editor will pay careful attention to all MSS. entrusted to him but cannot undertake to return them unless accompanied by postage stamps.

## THE THIRD DEGREE.

IT has been well said, that "the natural work of Masonry is practical life," and every degree in the Order illustrates this profound, though not sufficiently-appreciated, truth. The ceremonies of the Craft are not merely ceremonies; they are types of higher and grander mysteries, and teach with eloquence, unsurpassed by any human code, the duties that man owes to his Creator, and to his fellow-creatures. Our great moralist, Johnson, has left us an allegory, conceived in the true Masonic spirit, in his recital of the journey of Obidah, the son of Abensina—a comparison of human life to the journey of a day. He tells us, that the traveller started "early in the morning, and pursued his journey through the plains of Hindostan, with fresh hope," "incited by desire," Obidah "walked swiftly forward." "Thus he went on till the sun approached its meridian, and the increasing heat preyed upon his strength," till, tempted by the coolness of a shady grove, he left the beaten track, and wasted in objectless wanderings the precious time at his disposal. But darkness soon

approached, and the foolish traveller was fain to retrace his steps, while the "winds roared, and the torrents tumbled from the hills." Finally, however, he finds a place of shelter and refuge in the cottage of a hermit, by whom he is entertained, and to whom he relates the occurrences of his journey. The hermit bids him remember, that life itself is but the journey of a day. "We rise in the morning of youth, full of vigour and full of expectation; we set forward with spirit and hope, with gaiety and with diligence, and travel on awhile in the straight road of piety, towards the mansions of rest." The moralist then dwells upon the deviations of man from the paths of virtue, but extracts the pleasing consolation that "reformation is never hopeless, nor sincere endeavours ever unassisted; that the wanderer may at length return, after all his errors; and that he who implores strength and courage from above, shall find danger and difficulty give way before him."

In like manner, the three degrees of Craft Masonry are typical of human life; beginning as neophytes, we gradually unfold the greater mysteries, and the grade of a Master Mason, as we have previously remarked, brings us face to face with the very shadows and darkness of the grave. In all the ancient mysteries, the candidates were plunged in profound gloom before their admission to the light, and beyond doubt, the doctrine of the resurrection is plainly symbolised in all those primitive rites. Thus the aspirant was placed within the Pastos, or bed of darkness, where he remained for three days and nights. This, we are told, was the figurative death of the mysteries, or the descent into Hades. When delivered from this confinement, the candidates were considered "regenerate," or restored to life. Nor could any man fill the office of priest until he had endured the seclusion and silence of the darkened Pastos. After this probation, he was led into the chambers of divine light, and permitted to participate in the sacred labours of the initiated. In this way, the doctrine that death leads to a higher life was forcibly inculcated. We can but glance at the solemn bearings of this subject upon the third degree. No Master Mason can, however, fail to recognise the sublime and inspiring lessons of the ordeal through which he has passed; nor hesitate to pronounce the finished scheme of Masonry, as revealed in the third degree, perfect in all its parts, and honourable to its founders or originators. The legend of Hiram is but the framework of the picture, which embodies and preserves the central idea of man's resurrection from the tomb—although every incident of the tradition teaches important lessons, and is in keeping with the grandeur of the subject. In the words of the poet, it is "not to the grave" that we "descend to contemplate," "the spirit is not there," but, looking beyond the grave, we adore the Lord of Life, who can trample the King of Terrors beneath his feet, and raise us to an immortality of peace

and glory. By the inculcation of these truths, Freemasonry does not become a religious—or, more correctly speaking, a sectarian—system, although, doubtless, its elevated doctrines coincide with many of the dogmas of revealed religion. But Freemasonry can reach hearts which might otherwise be closed to the reception of wisdom, and, by insensible degrees, lead them to respect virtue, love morality, and maintain the highest principles of beneficence and charity. Viewing Freemasonry in this aspect, nothing human can surpass it, and the badge of a Mason may truly be regarded as the type of a universal brotherhood. We are far from asserting that all who have entered our sanctum are worthy of the privilege—light is abhorrent to some minds, and concord an abomination to the sons of strife. But this is no argument against the worth and utility of the Masonic Institution; in every system, in every association of men, traitors have appeared, and we cannot hope to escape the inevitable. The shrine and the altar have alike been desecrated by the ministration of knaves, and the mosaic pavement is, unhappily, not free from their unhallowed footsteps. Let us all strive, however, to accomplish in our several stations the true aims of Masonry: the extension of knowledge, and the communication of happiness to every deserving object under heaven.

## ROSICRUCIAN SOCIETY OF ENGLAND.

THE UNITED COLLEGE OF MANCHESTER LIVERPOOL, & NORTHERN COUNTIES.

A meeting of this united Provincial College was held at the Bush Hotel, Manchester, on Saturday, the 28th ult. The M—C— was formed at four o'clock by the Chief Adept, assisted by the R.W. Suffragan, first, second, and fourth Ancients, the Sec. General, C. of N., &c., &c. The grade of Zelator was conferred on Bros. Goepel and Clark, and Br. Goepel was then elevated to the degree of Practices, or 4°.

The following officers were appointed:—Fratres George Turner, Suffragan, 7°; Jos. Kellet Smith, Treas.-General, 6°; Yarker, Sec.-Genl., 6°; Rev. J. N. Parteo, Celebrant, 1°; Entwisle, 1st Ancient, 5°; J. D. Moore, 2nd Ancient, 1°; Lord Skelmersdale, 3rd Ancient, 1°; Goepel, 4th Ancient, 4°; Wayne, Precentor, 2°; Robinson, C. of N., 1°; Clark, Torch-bearer, 1°; and Mawson, Herald, 1°.

An exceedingly interesting paper, on the objects of research of the Society, and its sublime teachings, was read by the Chief Adept, and a hearty vote of thanks was accorded to him by the unanimous voice of the Fratres.

The following aspirants were then nominated:—The Right Hon. the Lord Skelmersdale, Harry Bateman, Esq., and Capt. Hunter, of Glencarse, Aberdeenshire.

The M—C— was then dissolved in due form, and the members adjourned to refreshment.

The object of the Society being of a purely literary character, and connected with the mysterious sect of the Rosicrucians of the middle ages, demand support from all who are interested in this branch of occult science.

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

#### "THE FREEMASON."

Some of the Fraternity have lately been regretting the fact of THE FREEMASON occasionally being smaller in size. Well, I regret the circumstance with them, but what have they done to improve matters? I have made it a point to introduce it to the brethren in lodges, and found that many have gladly subscribed, through their booksellers, not having before known that there was such a publication.

If each subscriber obtained one subscriber more for the *new year*, instead of the paper being lessened in size, we should, no doubt, induce the proprietor to afford us four pages more for articles relating to the history of our beloved Order. The members of lodges might also induce the W.M. to subscribe for the paper, and introduce it to brethren at the meetings. This would be much better than closing directly the minutes are read, because of "no business." 333°.

#### APEX.

A very beautiful jewel, ascribed by the owner to "Apex," has just been shown to me, and, if for no other reason, its artistic peculiarities may interest some.

A globe of crystal, bisected by an accurately-curved line, one half being pure white and the other blue, is girded by a golden zone, about half an inch broad, enamelled blood-red, and divided into 49 degrees, in every seven of which is represented a grey bird. The zone is at right angles to the plane of the curved line.

Springing from the opposite sides of this zone are two golden rods, which unite a little above the crystal globe, in the manner of an astronomical parallax. At this point appears an eye, from which are nine radii. The continuation of the parallax is abruptly terminated by a cross bar, thus forming an equilateral triangle, which serves to attach the jewel to a crimson, gold, and white ribbon of a design really indescribable. Suffice it to say, that it is like no other ribbon, and is covered with Sanskrit characters.

Can you, or any of your readers, explain the symbolism of the design, and to whom the jewel originally belonged?

#### QUERCUS.

The writer has been much interested in the recent disputes regarding the S.G.C., and he has come to the deliberate conclusion, that the S.G.C. ought to be supported.

It is a *fait accompli*, and represents an *existing* government, therefore anything urged against it is treason. If this Masonic government is supported by the *majority* of members of the higher degrees, the minority must give way. The question is not one of argument. The power of S.G.C. is matter of fact, and, as a *recognised power*, it must be supported loyally. CONVERT.

#### "QUESTIONS FOR CONSIDERATION."

Leaving the desirability of *again* revising our ritual as a question more or less of opinion, I will, for a moment, confine myself to making a few remarks on the desirability of our having an *authorised* printed version of it.

As matters of fact, I maintain:—

Firstly, that we have had in circulation for more than a century—certainly, ever since 1724 (when was published "The Grand Mystery, &c.")—a plentiful supply of incomplete, incorrect, and faulty rituals,

which have been used, more or less clandestinely, to a much larger extent than many appear to be aware of.

Secondly, that the only effectual means of preventing what all Masons admit to be their objectionable continuance, is to make it worth no one's while to print them. As long as there is a demand for them, somebody will print them, especially if he can make a larger proportionate profit than by printing any other book; but the moment a *proper* authorised ritual can be bought, no one will buy a faulty one at any price.

Thirdly, that the adoption of the course I propose by the Grand Lodges of Scandinavia and Germany—the most truly Masonic countries of the world—has *not* tended "to afford a premium to idleness, ignorance, and incapacity," and has not checked "the zeal," or deadened "the energies of numbers of young, active, and intelligent Masons;" nor has it proved "unwise, uncalled-for, very objectionable, and most prejudicial to the welfare of our Order."

I prefer appealing to a few facts than to a multitude of crude ideas, and am prepared to be met with objections from those who, no doubt, love the letter better than they comprehend the spirit, of Freemasonry.

Not liking anonymous "Notes and Queries," I again sign myself,

L. L. W. LONGSTAFF.

In replying to Bro. Longstaff's "inquiries," I answered a portion thereof as if it had been upon the question of *proficiency*, instead of uniformity of working, an error which arose in consequence of my letter having been written during the late hours of the evening, when I was unable to give that time and attention to my "copy" which the important nature of the subject required.

A YOUNG MASON.

BRO. C. E. AMOS.—Our agricultural friends will be glad to know that the services of our countryman, Bro. C. E. Amos, are as highly appreciated abroad as at home, he being a "fondateur" de la Société des Agriculteurs de France, and an Honorary Member of the Royal Academy of Agriculture of Sweden since 1862. In August last, when acting as a president of a jury (Class Agriculture) at the International Exhibition held at Gothenburg, his explanations and assistance enabled the jurors to work a dynamometer which had been in the country some years, unused, and the results were so satisfactory that at the request of the jury he was presented with the gold medal. The King of Sweden has also been pleased to confer upon Bro. Amos an order of knighthood. We have seen the very handsome "insignia" and we insert a copy of the brevet: "We, Charles, by the grace of God, King of Sweden and Norway, the Goths and the Vandals, make known: That, whereas the meritorious accomplishments by which the consulting engineer to the Royal Agricultural Society of England, Charles Amos, has at all times distinguished himself, have come to our knowledge, we have as a token of our royal grace and favour hereby appointed him, Charles Amos, to be a knight of our Order of Wasa, of which we ourselves are the Grand Master, of which all whom it concerns take notice. In further confirmation we have had this signed by our Chancellor of the Order, and impressed with the zeal of our Order of the Seraphim, at Gothenburg, in an Extraordinary Chapter of the Order, 9th August, 1871. Signed, G. A. SPARRE, Chancellor of the Order, K. Wachtmeister." Bro. Amos acted as consulting engineer to the Royal Agricultural Society of England for twenty-three years, and on his retirement in the beginning of this year, his late partners, Messrs. Eastons, Amos, and Anderson were elected his successors, he still remaining a member of the council, and holding the sinecure position of honorary consulting engineer to the society.—*The Wisbech Advertiser*.—[Bro. Amos is a P.M. of the 410, Ewell, and a Past Provincial Grand Officer for Surrey.]

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### MASONIC PRIVILEGES.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I am not aware how far liberty of speech and custom are permitted south of the Tweed, but as these stand in jeopardy north of it, I take the opportunity of bringing the proceedings of last meeting of the Provincial Grand Lodge of Glasgow before your readers.

I dare say, all of them have heard of the Malcolm Cannore Charter, which is now consigned by all, with the exception of the Lodge St. John, 3<sup>2</sup>, S.C., to the tomb of impudent forgeries. Foremost amongst the denouncers of this document Bro. Buchan holds a place, and for this reason does not stand in peculiar good odour with the brethren of his mother lodge, the 3<sup>2</sup> aforesaid. Lately, 3<sup>2</sup> attempted to extort certain privileges from Grand Lodge upon the misstatement of the genuineness of this charter, a charter which, by the way, does not belong to them, and which Grand Lodge has systematically ignored.

The matter came before a Quarterly Communication of G. Lodge, when Bro. Baird, the R.W.M., was snubbed, and Bro. Buchan, who took him in task for making statements not in accordance with truth, received the approbation of Grand Lodge. Here, one would have imagined, the matter would have ended; but Bro. Baird, finding the Supreme Tribunal indifferent, or rather averse to his voice, resolved to have it out with Bro. Buchan, on his own dunghill. Hurrying home to Glasgow, he summoned the Lodge St. John together, and, after sundry proceedings, suspended Bro. Buchan for five years! for unmasonic language towards him in Grand Lodge!! Now, one would reasonably suppose that the *venue* would have been Grand Lodge, wherein to try such a question, the alleged offence being committed within its walls, and in the presence of the Grand Master, and that Bro. Baird should then and there have called Bro. Buchan to order. Bro. Buchan appealed first to Grand Lodge, and, by its direction, to the Provincial Grand Lodge, against the sentence of suspension. Here is, first, the liberty of speech denied Bro. Buchan, for it must be remembered that he spoke not as a member of 3<sup>2</sup>, but as a proxy representing another lodge, and in the interests of his constituents.

The matter came before the Provincial Grand Committee, and Bro. Wallace, P.G.S.D., moved the reversal of the suspension, when Bro. Barrow, the Prov. Dep. G.M., discovered, for the first time, that Bro. Wallace had neither seat nor vote in this Committee, although Bro. Wallace, who was the instigator of the creation of that body, had sat and voted on it from its commencement; but, as a brother very naively remarked, it was the first time Bro. Wallace had differed from Bro. Barrow. The whole affair came up before the Provincial Grand Lodge, when the appearance of Bro. Barrow was characterized by an absence of Masonic dignity and courtesy, and which only the tact, urbanity, and forbearance of the Provincial Grand Master, prevented from calling from the indignant brethren something more than a protest. Now, Bro. Wallace's name is a household word in the West of Scotland. In Grand Lodge he is listened to with a respect which his rectitude of purpose, hatred of humbug and shuffling, and desire to keep pure the stream of Freemasonry demand. For Bro. Barrow, with all due deference, we never heard his name coupled with much that was for the benefit of Freemasonry, save as the holder of some honorary office, while Bro. Wallace's services are at all times at the disposal of the Craft.

By use and wont, from the creation of the Provincial Grand Committee, the Senior and Junior Deacons are members of it, and every Mason knows, or ought to know, that Freemasonry has written laws, and also *unwritten*; and so little ground had Bro. Barrow to cavil at, that, in the minutes of the Provincial Grand



Lodge, not a member's name, not even his own was mentioned as belonging to the committee, use and want determining the matter.

Bro. Buchan was re-instated in his Masonic privileges, and the Provincial Grand Master, with whom we cannot sufficiently sympathise, and whose conduct in the chair, under the peculiar circumstances, showed him the right man in the right place, promised to consider the whole matter with regard to the Constitution of Provincial Grand Committee. The Provincial Grand Master hinted that a change might be expected in the office-bearers, and we confess that no widespread desolation would be cast over the province of Glasgow were Bro. Barrow's name to become a thing of the Past.

It becomes a serious matter, and should receive an immediate check, any attempt to infringe upon the liberty of Freemasons, and to call in the powers of a daughter lodge to punish a brother for language used in, and with the approbation of, Grand Lodge; and any attempt to destroy the unwritten laws of Freemasonry likewise demand immediate challenge.

Yours fraternally,  
A GLASGOW F.M.

#### THE PURPLE IN WEST LANCASHIRE.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Amongst the many beautiful characteristics of Masonry, I believe "Unity"—unity in its extended sense, practically and theoretically—takes a very prominent position; and yet I find our brethren in West Lancashire actually wrangling and squabbling amongst themselves concerning the election of a P.G.T. Personalities have been freely indulged in, and in one or two instances the entire character of the communications has been anything but Masonic. Do let our brethren, by all means, terminate a correspondence which ought never to have been commenced. We, as Masons, pride ourselves upon the even tenour of our ways in all relating to our art, and the sooner oblivion buries in forgetfulness that which exposes our petty jealousies, and equally petty animosities, the better it will be for us as consistent Masons, and for the protection of our Order against the attacks of those whose cherished hope is to find us defenceless.

Yours fraternally,  
A YOUNG MASON.

Hull.

(To the Editor of The Freemason.)

DEAR SIR,—The epidemic of the purple fever in West Lancashire is of a much more serious character than was at first suspected, and is producing very extraordinary symptoms in those affected. Your correspondent "Argus," for example, shows how some suffer, for he actually inverts the order in which the facts that he draws attention to occurred; not to suit his own purpose, of course, but from severe obliquity of mental vision, the result of a serious attack of the fever, and he ought at once to change his *nom de plume*.

As to the letter from "One of the Mark'd," I would remark that your correspondent will greatly benefit his cause by slandering those who do not agree with his views, and it is eminently Masonic so to do. Then, with regard to himself, should his Masonic ability equal his poetical genius, he will certainly be appointed *Grand Poet Laureate* (with a garland of leeks for his emblem of office) in the *Province of South Lancashire*, unless he dies of the fever (which is not unlikely) before our very clever young Masons succeed in getting the "new province" created.

Would not our enthusiastic young brethren show them wisdom by emigrating to the Isle of Man? Masonry requires stirring up there, judging from the last "Grand Chapter" report.

I am, yours, &c.,  
DI. CRAN. KIN.

(To the Editor of The Freemason.)

SIR,—Freemasonry is too solemn a subject to trifle with. If brethren have complaints to make, why not act as the West Lancashire lodges are now doing, and write to the R.W.P.G.M., as I

have read they have done, page 712. The spirit shown by many brethren is unworthy of our three great principles, B.L., R., and Tr., which should never be lost sight of. If "Di. Cran. Kin.," and others of a similar mind, fully appreciated their O.B., they would in their private chamber feel rather ashamed. On behalf of the Craft in general, I, for one, most strongly protest against persons attacking their brethren, unless they have the boldness to attach either their name to their letter, or the office and position, with number, they hold in a Craft lodge; and I think, Sir, you would be justified in refusing to insert such letters, except such as "Fidelis," page 711.

Believe me, dear Sir, yours faithfully,  
AUGUSTUS A. BAGSHAW,  
Chap. 1235, Prov. G.C. Derbyshire.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—In your last issue "Di. Cran. Kin." has managed to hit the right nail on the head. He says: "I suppose the next thing to be suggested by 'Another P.M.' will be a little quiet bribery. If this be tried, why, then, success will be sure." Certainly, it will, Brother "Di.," who should know that better than yourself and your party. It has been tried; you've tried it well, and found it answer, and, no doubt, you will try it again. Don't you know one of your leaders is trying it on, even at this early period of the Masonic year? Have you not a brother—one high in authority—busily engaged going from lodge to lodge, attempting to reply to the circular of Bro. Barber, P.M. 995, by blandly informing the members that "an entire change will be made in the P.G.L. officers next year, and your lodge (this, remember, to every one of them) will be most favourably considered? What is this but a little quiet bribery? Good "Cran. Kin.," pray leave letter-writing to public journals alone; you are not equal to it. Your forte is "chanting;" stick to that—it's a good prop to lean on, and will always assure you a seat at the festive board of every lodge in the province. Do so, and, in the words of Le Sage, "I wish you all sorts of prosperity, with a little more taste."

"Fidelis," a P.G.L. officer, by the way, tells us the P.G.M. "might bestow all his appointments upon his relatives, and we could only grin and bear it." Well, I fancy there are a few Masons in Liverpool, and in other parts of the province, too, who, by their united action, will very shortly convince our "faithful" brother we *can* do a little more, and that without "blustering talk or threatening notices." So long as we have the Public Instructor to appeal to—that organ so often and so heartily anathemised by "the party," we have no fear of ultimately obtaining redress for our grievances; we hold, he "Who rules o'er freemen, should himself be free," and we desire that our P.G.M. should be freed from his present advisers—brethren who have heaped all this difficulty upon his shoulders—as speedily as possible.

For years, the abuses now complained of have been tamely borne. The remonstrances of friends of worthy men—many of them the very life and soul of Craft Masonry in this province—have been ignored, and these worthy men themselves even snubbed most grossly. This has been carried on until we have had perfectly legal notices of motion pooh-poohed, and refused insertion upon the pages of the minute book; the letters of the Grand Registrar of England read only to be sneered at; the Provincial Grand Registrar called to order by a brother for openly canvassing in lodge a Treasurer illegally and improperly elected by open voting and not by ballot, to serve party purposes, by putting the screw upon the wavering wearers of the purple; and a political speech of an outrageously personal character, permitted from one of the chairs. Until our P.G.M. might well exclaim, with Pitt: "A long train of these practices has, at length, unwillingly convinced me that there is something behind the throne greater than the throne itself."

The very argument of Brother "Fidelis" that the number of offices for annual distribution is so exceedingly small when compared with the

number of brethren in the province, is one of the strongest in favour of a division of that province. Another argument may be used when the proper time arrives—if it be necessary. It is sincerely hoped it never will. If the means suggested by our brother for remedying the evil were followed, satisfaction would reign supreme; but no one better than "Fidelis" himself knows his idea will never receive the slightest consideration. But, pray, what is the "stuff" he speaks of, that their "fathers' sons" have shown they are made of? Echo answers, "puff."

Bro. Turner, too, is attacked by this guileless youth as not having "much gentlemanly spirit in him;" but if an open, manly, and straightforward bearing, a fearless advocacy of his brethren's rights and privileges, is considered ungentlemanly—and we have to judge from the exhibition of official temper at the last meeting of the P.G. Lodge—it is not in that august body he will be taught better manners.

As for the three brethren referred to as "doubtless feeling that they cannot subside into their usual obscurity," let me remark, as a member of the same lodge as themselves, they are not very likely to retire from the present agitation so long as they are assisted in their task by the multitude—and there is a multitude—seeking Masonic reform in this province. Upon reading such letters as those in your paper, emanating, as they are known to do, from P.G. Lodge officers, let each of them remember the lines—

"He that wrestles with us strengthens our nerves  
and sharpens our skill;  
Our antagonist is our helper."

Yours fraternally,  
ONE OF THE MARK'D.

Nov. 22, 1871.

[Having given ample play to opinions on both sides of this question, we must now close the subject.—Ed. F.]

#### THE COMPLETION OF ST. PAUL'S CATHEDRAL.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—One has seen so many appeals in the public papers for money to complete the noble fabric dedicated to the apostle who first introduced Christianity into our country, that it seems a great disgrace upon the people of London—and, indeed, of the whole country—that such appeals should be needed. It may, indeed, be admitted that the present century has seen the restoration of nearly all our cathedrals, and that the public have raised immense sums during that period for the purpose of church building and restoration, and the present incomplete and desolate-looking state of our metropolitan cathedral may be attributed to a variety of causes—amongst others, to the want of life and earnest love of work too unhappily the rule amongst the cathedral staff for so many years, and also to the immense migration of citizens to the suburbs. However, it is to be hoped the work of completion may soon be begun in earnest, and that the funds will flow in fast in answer to the appeals.

In the meantime, is it not in the power of the Craft to do something to help forward the noble work? More especially, as the building is said to have been "begun and ended" by Freemasons, as recorded among the "Remarkable Occurrences in Masonry" in the Masonic Calendar. Thus: "St. Paul's begun by Freemasons, 1675;" "St. Paul's completed by Freemasons, 1710." I hardly see how Masons can have completed a work, which, I am certain, the architect, Bro. Sir Christopher Wren, would say was anything but complete, according to the design conceived by him.

I think if the Lodge of Antiquity, of which Bro. Sir Christopher Wren was the Master, and which formerly met at the Goose and Gridiron in St. Paul's Churchyard, were to set the ball rolling by subscribing to the fund, it would be rapidly followed by every lodge in the kingdom. I am sure our esteemed Grand Superintendent of Works would act as Treasurer to the fund, and it is not too much to hope that the Grand Lodge

may contribute something when the debt has been paid off our own Hall. By-the-bye, I have been told that the Grand Lodge is in possession of the trowel used in laying the foundation stone of the cathedral.

Apologising for occupying so much of your valuable space,

I am, yours fraternally,  
Nov. 18, 1871. P.M.

### A DAY AT THE EARLSWOOD ASYLUM, RED HILL, SURREY.

BY BRO. J. C. PARKINSON, P.M. 181, P.Z. 259.

Idiocy cannot be defined. Weak organizations, mental and physical; faculties unbalanced even when abnormally developed; an incapacity for the every-day duties of life; and a childishness which instruction and tender guidance may modify but can never remove, are the characteristics of the idiots and imbeciles assembled at the Earlswood Asylum. But many of the weaknesses and defects of its inmates are shared in a greater or less degree by the outside world, and one of the most startling conclusions to be drawn from a quiet day spent with these unfortunates, is the narrowness of the border-line between idiocy and what vain man calls sense. If the most stupid of one's acquaintances and friends were selected on the one hand, and the most intelligent of the idiots picked out on the other, an astute jury would be puzzled to decide which were the most capable of taking care of themselves, which the least likely to be injurious to the community. For our own part, we should have little hesitation, in many cases, in giving the palm to the idiots, for reasons which will be apparent to any one who visits the Earlswood Asylum on an off day, when the turmoil of galas and festivals is not, and when the ordinary routine of its home life can be observed. This noble Institution is not sufficiently known. *Travellers by the Brighton railway are attracted by the sight by a palatial building near Red Hill, and perhaps read its uses from an adjacent board.* On certain red-letter days, the friends of and subscribers to the Asylum make merry in its grounds, and the inmates rejoice over Punch and Judy or the fancy fair; and from time to time it is visited by the representatives of the press, and accounts are published of what the idiots said and did, and how they looked at a representation of private theatricals, or during an amateur concert got up for their amusement. But these occasions are purely exceptional, and the ordinary inner life of this remarkable place is as little known as that of a man who conceals a secret pride, or ambition, or scorn, beneath a frivolous or jocular exterior, and the result is that scant justice is occasionally done to its remedial discipline, to its scrupulous internal economy, and to the broad spirit of charity in which its good is worked.

We have recently spent an entire day at Earlswood, making our visit without warning, and at a time when special preparation was out of the question, and a plain record of our experience may possibly help to remove some erroneous theories respecting idiots. There is nothing unpleasant to be seen. Painful it must always be to behold those afflicted mentally or bodily; but, after a close personal investigation, we have no hesitation in affirming that one-half the popular traditions and beliefs concerning idiots are unfounded and unjust. Earlswood is a wonderful corrective to these, for it is an eminently happy place. The helpless gibbering wretch, loathsome to others, and a torment to himself; the scarcely human object, to be passed by with a shudder, and forgotten as speedily as possible; the shrieks, and groans, and cries we associate with the idiot of the past, are none of them to be seen or heard. In their place is a happy, united family, proud of its occupations, attached to its instructors and friends, harmonious in its relations, and quiet and peaceful in its life. You have to constantly ask which are inmates and which attendants, as you progress through the house and grounds. On inspecting the substantial block of workshops which have been built

and opened within the last few years, and in which various industrial occupations are in full progress, you are amazed at the intelligence and skill displayed. Mats and hearthrugs are being made in one department. Frames run down the centre of the room, in each of which an idiot is busy. One deftly weaves cocoa-nut fibre into substantial matting; another converts coloured wool into a gay appendage for the fire-place; while, all round the room, figures are seated sorting, combing, or picking the material out of which these articles are made. A watchful attendant and trade-teacher is instructing, and now and then gently admonishing; and the lack-lustre eyes brighten, and the heavy countenances grow less soulless, as kind words pass, and questions and answers are exchanged. A general air of mental weakness and stupidity is over them all. They laugh consumedly at trifles, have little self-control, are obtuse in catching your meaning, and sometimes seem perversely obstinate in refusing to understand. But who has not suffered from these very deficiencies in his acquaintances outside? The idiots, moreover, are in certain respects better citizens than some stupid people we have read of. They do their work bravely, find no pleasure in afflicting pain, or in annoying each other, and are not without a sense of humour. For example, when a stout man of five-and-twenty leaves his mat-frame, to steal behind you on tip-toe, and tickle with his fat forefinger the palm of the hand you hold behind your back, the other idiots laugh delightedly to see you rouse from your meditations with a jump; while the perpetrator of the joke nods his broad good-humoured face, like a grotesque Chinese monster, and grins at your surprise. Some of them babble incoherently, but all are harmless, and all full of enjoyment in their simple way. A very low average of intelligence, stimulated into usefulness and consequent happiness by circumstances judiciously arranged to meet this end, is your verdict as you leave the mat-room. The historical idiot is in one of the adjoining chambers, busy at work upon his handicraft. This man is a curiosity. Though utterly incapable of acting rationally, he has a prodigious memory, and can and does answer recondite questions in history with extreme exactitude. He is delighted to attract notice, and favoured us with abstracts of the lives of Julius Cæsar, Henry VII., Charles II., and Queen Elizabeth, all given without hesitation, and with a gabbling volubility which suggested a piece of rather clumsy mechanism just wound up and uttering sounds by steam. Learning that he had been busying himself with astronomy, we inquired after the planets Saturn and Jupiter, to be forthwith overwhelmed with a torrent of scientific terms, and an intimate description of the rings of the one and the moons of the other. The chief confusion perceptible in this idiot's answers was a tendency to describe Julius Cæsar as Jupiter, with facetious allusions to his moons, and to dwell upon the twenty-three wounds inflicted on the planet, which caused his death, "as every one who's read Roman history knows." This, we are assured, was fun. He knew that he was talking nonsense, and did it to see how far he could hoax his interlocutor; but he could, if encouraged, have answered questions in history by the hour, giving each name and date correctly, and without faltering once. Where is the line separating this idiot from the sane? He is unfit for the daily business of life—so are many learned men; he is incapable of taking care of himself, or of observing the simplest rules of prudence and common sense—so have been some of the most brilliant geniuses, so are thousands of the commonplace. It was curious to see the interest taken in his talk by the other inmates. They evidently looked up to and admired him as an ornament to society, but regretted, while they were diverted at, his want of ballast. We have seen "agreeable rattles" and dining-out wits, known to be impecunious, regarded in precisely the same spirit by the substantial but dull people they have amused. There is no malice nor cunning in idiots. There are exceptional examples in which this rule has seemed to fall through, one or two of which we shall mention presently; but a good temper which is incapable

of resentment, dull perceptions, combined with childish amusements and beliefs, are the characteristics brought out by the admirable discipline of Earlswood. There is great merriment as we go through the boot-making room. The row of boat cleaners in red flannel jackets and black aprons, like Lord Shaftesbury's shoeblack brigade, are hard at it with brush and blacking pot. The menders, sewers, and welters, are all doing useful work, under the superintendence of the master tradesman; and many a pluck at the coat tails, and constant offers to shake hands, and efforts to provoke our smiles, testified to the supreme contentment of them all. The different trades carried on in this imposing block of buildings have each rooms set apart; and inmates are drafted off according to any mechanical taste they may have developed. Basket-making, mattress-making, unpicking and renewing; the tailor's shop, where the male dresses are made, being cut out by the master tailor and sewn by the idiots; the laundry, where idiots are interspersed with attendants, and rendering yeomen's service in the carrying of linen and other useful tasks; the carpenter's shop, where furniture is being made, and where one inmate proudly shows us a row of invalid chairs he has manufactured himself, and another displays the treasures of a tool-chest he has just completed; the school, where a spelling-lesson is being carried on, and where the letters forming the word "magnificent" are transposed mentally by idiots, and the other words to be made out of it written out at their bidding by the master standing at the black board with chalk in hand; the lower schools, where writing is being slowly acquired, and where the formation of letters is practised by aid of bits of wood constructed for the purpose, are all visited in turn. Everywhere there is good temper, and dimmed or partial intelligence. Bearded men talk like little children, while many of the children cannot talk at all. But it is impossible not to be struck with the exceptionally developed faculties of many of those we see. One youth has the gift of mental arithmetic, and adds sums together, and multiplies three figures by three figures, giving the product with lightning rapidity. Another and older man is a humorist, whose bent is peculiar. He cannot read, but, if given a newspaper, will pretend to read paragraphs from it which sound marvellously real. Out of the advertisement page of the *Daily News* he read three railway accidents, each with separate characteristics, and all with a specific number of lives lost, and a closely particularized variety of injury to life and limb; two fires, with some appreciative praise from "we" on the gallant conduct of the firemen (names and numbers given); some suicides, with the age, appearance, and disposition of the self-murderers minutely described; and a variety of general intelligence of a less exciting kind. Each imaginary paragraph was read off without a pause, and all sounded real enough, save when the burlesque element was introduced purposely, as when "the coroner's jury having considered the case very carefully found him guilty of an interrogation." This man had lost an eye, and there was something irresistibly comic in the way he fixed his solitary orb on those he read to. He was obviously poking fun, even when most obsequiously pretending to amuse. A patient with a genius for mechanics is, however, the most singularly gifted of the inmates. He has constructed a model of a man-of-war, and an allegorical vessel which was exhibited at the Paris Exhibition in 1862, both exquisitely finished; and he is now busy upon a carefully proportioned model of the *Great Eastern*. He worships mechanical and scientific knowledge, as a simple incident served to show. It chanced that a gentleman, who was visiting the asylum at the same time as ourselves, had been engaged in the manufacture of the existing Atlantic cables, and it was very touching to see the reverential admiration with which this visitor was watched by the idiot when the fact was told. Following him with his eyes whenever he moved, and addressing all his explanations to him exclusively, the poor fellow seemed like an intelligent savage, seeking to learn more of the mysteries of science and civilization. This man is an admirable carpenter, and works so many hours a day for the

asylum, using the remainder of his time in the designing and manufacture of his models. Elementary treatises on geometry and naval architecture lie on the table of his private workshop, plans and drawings adorn its walls, and ingenious devices for symbolizing his ideas are to be seen in the carved frames and other articles with which his place abounds. His face is intelligent, his manner eager, but chastened by self-respect. Yet this man is as incapable of exercising the commonest faculties, out of his special calling, as any idiot of them all, and employed his mechanical genius in laying a trap for a former physician to the asylum, which might have injured him for life. The doctor had offended him, and a huge and heavy block of wood was so arranged over the doorway that the first person entering would bring it down upon his head. The arrangements were completed just before an anticipated visit was paid. The calculation of cause and effect was complete, the means taken to ensure a given result were carefully planned and executed, and it was only by the narrowest chance that the intended victim escaped. The only other instance of spite we became acquainted with during our round was in an idiot who has a weakness for funerals, and who keeps a close mental record of all the deaths occurring in the house. This poor fellow expressed great anxiety to follow a man to the grave against whom he has a real or fancied grievance, adding that he would kick his coffin with pleasure—a sentiment reminding one strongly of the vindictive hatred to be sometimes found among the disappointed sane.

By the time we have gone carefully through the workshops and schools, noting everywhere the same kindly discipline and the same happy expression on the faces of the inmates, the dinner hour is at hand, and we hurry to the kitchen. Here are several of the idiot friends we have already made. They have put on brown holland suits over their other attire, and are doing brave work in weighing, carving, and apportioning out the meat, vegetables, and pudding for the approaching meal. Each man and youth seems to know his duty, and no coercion, or even instruction, is required. By an admirable system of book-keeping, to which we have done full justice during our inspection of the stores—vast shops, where all the articles of dress and food and household necessaries are kept and given out for the use of the establishment—every ounce of meat is rigidly accounted for. It says something for the self-control to be acquired even by witless creatures, that among those engaged in the kitchen nothing is ever missed; and that, though naturally hungry in the half-hour before dinner, in which they are occupied with cooked meat, they never pick or pilfer, but are content to wait the regular hour. There are three degrees of diet, each ample for its purpose. The patients on what is termed ordinary diet have four ounces of cooked meat, eight ounces of potatoes, two ounces green vegetables, and six ounces of pudding; those on full diet have an extra ounce of cooked meat and two ounces more pudding; while those on middle diet have each quantity slightly reduced. Boiled and roast beef and mutton, Yorkshire puddings, treacle pudding, rice pudding, and bread puddings, form the staple of food. Everything is of the best quality, and when, after an interval, we return to the dining hall, the inmates of both sexes are busily at work. The girls sit on one side the room and the men and youths at the other, while an attendant stands at the head of each table to give advice and see that due order is observed. All the idiots have knives and forks, which they never misuse, and though some eat voraciously, and seem to bolt their food, there is nothing repulsive even here. For the class named, minced meat and mashed potatoes are provided, so that the injury from defective mastication may be as slight as possible. The historical idiot has his food mashed for him at his own request, and is humorously indignant at the quantity of fat his portion includes, calling up the steward who is with us, and inveighing against his management with a vigorous indignation which reminded one strongly of a cantankerous gourmand at a club. On the day before, this same idiot asked

the doctor, "Is thy servant a dog that he should eat this thing?" and even now he seems half amused at his own energy of denunciation. The dinner portions we have seen cut up and weighed are wheeled in from the kitchen—which is only divided from the dining hall by a door—on large hand-waggon constructed for the purpose. They have all been placed in a heated air cupboard since they were divided and put on their several plates, and, at the invitation of the inmate who had tickled our hand, we taste his portion, and find it not only tender and succulent, but admirably hot. We should mention that grace is sung before the food arrives, the idiots joining their voices together most melodiously, and that, though the common drink is water, beer is served in certain cases for which it has been prescribed.

All this time other dinners are being eaten by other patients in other portions of the house. The food is identical in quality and cooking; but the manner of its serving is slightly different. The Earlswood inmates may be divided into three classes—those who are elected on the charity, and who pay nothing; those whose friends can partly pay their cost, and who are admitted at a commuted rate fixed by the board of management; and those who are the children of prosperous parents, who are able and willing to pay the full sum charged. Some of the latter are what are called "associated cases," others have private sitting-rooms of their own, and an attendant to themselves. Accordingly a dinner table is laid for ten or twelve, or for one, as the case may be, and serviettes, water-bottles, castors, salt-cellars, and all the little paraphernalia of the meal, are supplied. It is part of the education of the patients to learn to use these properly, and to behave in a seemly fashion while helping themselves. The young children, too, boys and girls, dine in nurseries set apart for them; and it was one of the most affecting experiences of the day to see the long row of infant faces, many of them pretty, and even beautiful, and all well-behaved, and to know that they formed a class apart, and that their maturity would never be lightened by the ordinary enjoyments of human life.

After dinner, the inmates walked and played in the spacious grounds on which the Asylum stands, and which are, thanks to the prescience of its founders, its own property. From seven to eight miles of artificial walks—all made by the inmates—can be traversed without once going out of the estate. It was amusing to watch the lads and men on the swings and at football. Idiots as they are, they swing and kick boldly without ever happening an accident, and never was either sport more thoroughly enjoyed or more heartily played. To send one of the footballs plump into the little knot formed by the doctor, the steward, and the two strangers looking on, was considered the height of humour, and the laughter was long and loud when one of the inmates, stronger and more daring than the rest, sent the great leathern globe whizzing past ears and heads which were busily guarding against playful assaults from another quarter.

The dormitories, where each of the little girl's beds have a doll reclining on its pillow, and waiting its owner's bedtime; the infirmary, where one poor damsel is dying from the effects of an epileptic seizure to which she had succumbed, while apparently well and happy that morning; the kitchen and flower gardens, where inmates are busy, and in the former of which some parsnips have been stocked by idiot hands in such a way as to be a marvel of artistic design; and the farmyard, where the cows are being milked by the patients, and the routine of country life gone through, are all seen in turn. We could multiply indefinitely examples of the interesting and puzzling cases we met with, from the idiot carrier who drives his donkey-cart down to the railway station daily, and brings all parcels safely back, to the idiot postman who conveys all letters to and from the post without a single error. In the course of the day at Earlswood you become acquainted with many things not previously included in your philosophy; and your observations form one long testimony to the admirable system in vogue there, and to the deep benefits conferred upon the most afflicted section of

society by the founder of the Asylum, the well-known philanthropist, Dr. Andrew Reed. When this good man first founded that home for idiots at Highgate-hill, which was the forerunner of the present establishment at Earlswood, the scene at the first gathering of inmates was sufficient to discourage the stoutest heart. "It was," we read, "a period of distraction, disorder, and noise of the most unnatural character. Some had defective sight; most had no power of articulation; many were lame in limb or muscle; and all were of weak or perverted mind. Some had been spoiled, some neglected, some ill-used. Some were clamorous without speech, and rebellious without mind; some were sullen and perverse, and some unconscious and inert. Some were constantly making involuntary noises from nervous irritation, and others hid themselves in corners from the face of man as from the face of an enemy. Windows were smashed, wainscoting broken, boundaries defied, and the spirit of lawlessness was triumphant. It seemed to me as though nothing less than the accommodation of a prison would meet the wants of such a family. Some who witnessed the scene retired from it in disgust and others in despair." Contrast this horribly repulsive scene with the beautiful calm and loving discipline of the life at the Earlswood home; and the weight of national gratitude felt to be due to the memory of Dr. Reed cannot be easily overstated. The Asylum, as managed now under the board, of which Mr. Abbiss is the presiding genius, and under the professional care of Dr. Grabham, its resident physician, may be visited by the most sensitive without either fear or pain; the strongest feeling being that of wonder and shame that the unfailing laws of love and kindness should have been left untried upon the poor idiot until Dr. Reed took the matter up.

In conclusion, it is but right to name the extreme economy with which this beautiful place is managed. The clothing of the inmates is, like the food, of the best quality, but, by special contracts for last year's fashions, the material forming it is purchased on the most advantageous terms from a well-known London tradesman; and, according to the last report of the Commissioners of Lunacy, the weekly cost per patient per head is infinitely less than would be supposed possible by those who have seen the comforts and luxuries of the place. Thirteen shillings and fivepence is the sum per head given in the Blue-book, against £1 6s. 2d. per head at Bethlehem Hospital, and £1 19s. 4¼d. at the Manchester Royal Lunatic Asylum.

The Commissioners add a note, too, to their mention of Earlswood, stating that a considerable part of its expenditure, is due to the large proportion of attendants required for helpless children, and for educational purposes and trade teaching. But Earlswood must be seen to be appreciated. Its charity is of the broadest, for it lends a helping hand to those who can partly pay for the accommodation of an afflicted child, without affixing to them the brand of pauperism. This is perhaps the wisest and the kindest of the many wise and kind rules adopted by the management, and results in procuring a home for many an afflicted creature whose struggling parents would otherwise be cut off from help, and who are utterly unable to provide adequately for their poor son or daughter at home. But, we repeat, Earlswood should be visited freely, and without the faintest anticipation of aught shocking or repulsive. Indeed, the impressions it leaves behind are respect and liking for the kindly idiots, and a shrewd suspicion that lower moral natures may be found among the weak and selfish of the sane.

**HOLLOWAY'S PILLS.**—Any dyspeptic sufferer, aware of the purifying, regulating, and gently aperient powers of these Pills, should permit no one to cloud his judgment or to warp his course. With a box of Holloway's Pills, and attention to its accompanying "Directions," he may feel thoroughly satisfied that he can safely and effectually release himself from his miseries without impairing his appetite or distressing his digestion. By aiding natural nutrition this excellent medicine raises the bodily strength to its extreme limits, and banishes a thousand annoying forms of nervous complaints. An occasional resort to Holloway's remedy will prove highly salutary to all persons, whether well or ill, whose digestion is slow or imperfect, usually evidenced by weariness, listlessness and dispondency.—[Advt.]



## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Mount Lebanon Lodge, No. 73.*—The meeting of this old lodge was held on Tuesday, 21st inst., at Bridge House Hotel, Southwark, Bro. M. E. Loewenstark, W.M., presided. There were present: Bros. G. Free, S.W.; G. J. Grace, J.W.; E. Harris, P.M., Treas. and Sec.; A. L. Dussek, S.D.; S. Harman, J.D.; Gomme, I.G.; T. Wilkins, D.C.; F. Walters, P.M.; H. Moore, P.M.; F. H. Ebsworth, P.M.; T. J. Sabine, P.M.; H. Keeble, Rayden, and a large number of brethren. The only work that presented itself, was passing Bro. Hill to the second degree. A six-guinea P.M. jewel was voted to Bro. M. A. Loewenstark, W.M., for his efficient services rendered to the lodge. Several candidates for initiation were proposed, and the lodge was closed.

*Rose of Denmark Lodge, No. 975.*—This installation meeting of this lodge was held at the White Hart, Barnes, Surrey, on Friday, the 17th inst., Bro. C. A. Smith, W.M., after passing Bros. Mullins, Jackson, and Edmonds, and raising Bro. Hinton, installed his successor, Bro. W. H. Barnard, in capital style, and afterwards delivered the three addresses with remarkable fluency and effect. The officers invested were Bros. S. H. Stephens, S.W.; J. H. Tyler, J.W.; Rev. J. S. Darvell, Chap.; G. T. Noyce, P.M., Treas.; R. W. Little, P.M., Sec.; H. N. Hewett, S.D.; W. Bell, J.D.; J. Ayles, I.G.; S. Farrell, W.S. The new Master then initiated two gentlemen into the Order in a very correct and impressive manner, after which the lodge was closed, and the brethren sat down to a banquet comprising all the good things of the season. All the loyal and Masonic toasts were duly proposed and honoured, and the new Master proved himself a worthy successor of Bro. Smith, whose services to the lodge were rewarded during the evening with a splendid P.M.'s jewel, for which the sum of ten guineas had been voted from the funds. There were about forty-five brethren present, including several visitors, Bros. L. Stean, P.M., and F. G. Baker, P.M., being amongst the latter. After a pleasant evening the Tyler's toast gave the signal for retiring from the festive scene.

*Copper Lodge, No. 1076.*—This lodge held its annual meeting at the Marine Hotel, Victoria Docks, on Thursday, 9th inst. Bro. Joseph Gaskell, W.M., presided, supported by his officers and P.M.'s. After the minutes of the former meeting were read and confirmed, four candidates were duly initiated. Bro. Charles Ashdown, W.M.-elect, was presented to Bro. P. M. Sisley to receive the benefit of installation, which ceremony was proceeded with. A Board of Installed Masters was formed, and Bro. Charles Ashdown, W.M.-elect, was then installed, according to ancient custom, by Bro. P. M. Sisley, who also delivered the usual addresses. The W.M. then appointed the following brethren as his officers for the ensuing year: Bros. W. Brown, S.W.; B. Brayshaw, J.W.; John Henderson, P.M., as Sec.; A. Knox, S.D.; Priestley, J.D.; W. W. Moot, I.G.; John Martin, W.S.; Rhill, D.C.; B. G. Park, Treas. (re-elected); and Allison, Tyler. They were invested by the Installing Master, Bro. Sisley, to whom a vote of thanks was recorded. The lodge was closed, and the brethren adjourned to partake of an excellent banquet, provided by Bro. Oad, to which upwards of 100 sat down. After the cloth was withdrawn, the usual loyal and Masonic toasts were given and responded to, and a very happy evening was spent. Amongst the visitors present we noticed the following: The W.M. of Lodge No. 13; the W.M. and S.W. of No. 700; the W.M. of No. 212; the S.W. and J.W. of No. 1327; with several other brethren.

*Perfect Ashlar Lodge, No. 1178.*—An emergency meeting of this lodge was held on Monday, the 20th inst., at the Gregorian Arms' Tavern, Bermondsey. Bro. G. J. Grace, W.M., opened the lodge. There were present: Bros. J. W. Dudley, S.W.; J. H. Harmsworth, J.W.; F. H. Ebsworth, P.M., Treas.; F. Walters, P.M., Sec.; J. A. Axtell, as S.D.; T. W. Cox, J.D.; C. Deakin, I.G.; J. Green, I.P.M.; W. May, A. Lewis, J. Hyde, G. Drapper, G. Mabbs, J. Wootton, G. Free, &c. The visitors were Bros. C. J. Bass (79), E. Mallet (141), B. J. Cole (871), C. Sargeant (700), A. Overton (1309), &c. Ballots, taken separately, were declared to be unanimously in favour of the admission of Messrs. W. J. Barber, W. Hayes, T. Pindar, J. Walter, and J. G. Tanyer. W. J. Barber, J. G. Tanyer, and W. Hayes being in attendance, were introduced separately, and duly initiated. The W.M. performed the work in an able manner. The lodge was then closed.

## PROVINCIAL.

*STOCKPORT.*—*St. John's Lodge No. 104.*—This lodge held its ordinary monthly meeting on Monday last week, at the Old Admiral, Middle Hilgate.

The fact of Lord de Tabley, R.W. Prov. G.M. Cheshire, having signified his intention to visit the Lodge on this occasion, rendered the meeting more than usually interesting, and there was a large attendance of brethren from Stockport and the neighbourhood. His lordship was accompanied by the following provincial officers; Bros. J. A. Birch, P.P.G.S.D.; Henry Howard, P.P.G.D.; Major Wilkinson, P.G.S.D., and D. Smith, P.G.J.D. The lodge was opened at five o'clock, the W.M.'s chair being occupied by Bro. Sykes, this being the concluding meeting of his term of office. He was supported by the following P.M.'s of the lodge; Bros. Jackson, Berresford, Backhouse, and Bidder; and by the following officers: Bros. Goodacre, S.W.; Pepper, J.W.; Wakefield, Secretary; Moore, Treasurer; Collier, Organist; Greenwood, S.D.; Finch, J.D.; Whittaker, I.G.; Cooke and Kelsall, Stewards. Shortly after the opening of the Lodge, the attendance of the R.W.P.G.M., Lord de Tabley, was announced, and permission having been granted for his admission, his lordship entered the lodge in company with his provincial officers, and was saluted by the brethren in the distinctive manner peculiar to his high Masonic rank. The business of the meeting was resumed, and Messrs. Isaac Housley, of Stalybridge, and W. S. Foster, of Manchester, were initiated in due form. Bro. the Rev. J. Crennell, P.M., was by the unanimous vote of the lodge elected an honorary member, several of the brethren speaking in terms of high praise of the services he had rendered the Craft generally and more especially in the Stockport lodges. The election of the W.M. for the ensuing year was then proceeded with, and the choice fell by almost unanimous consent upon Bro. Goodacre, S.W. Bro. Moore was re-elected Treasurer; and the W.M.-elect, having expressed his acknowledgments for the honour conferred upon him, and greetings having been received from various sister lodges, the R.W.P.G.M. retired after the customary salutation, and the lodge was closed in due form. The brethren then adjourned to refreshment, and, after discussing a sumptuous repast, provided by Bro. Raynor, "mine host" at the Old Admiral, the W.M. gave the usual loyal toasts, which were drunk with enthusiasm. The W.M. next gave the health of the M.W.G.M., the Marquis of Ripon, and that of the M.W.D.G.M., the Earl of Carnarvon. (The toasts were heartily received and duly honoured.)—The W.M. said the next toast he had to propose was what he might justly term the toast of the evening. It was a toast that he was proud indeed to have the honour of proposing on the present occasion, when they were honoured by the presence of their Right Worshipful Provincial Grand Master. (Applause.) He took his lordship's visit not only as a personal compliment to himself, for which he could not but feel extremely gratified, but also as a still greater compliment to the Lodge of St. John, and he was sure the members would show by the hearty manner in which they received the toast, how much they appreciated his lordship's kindness in visiting them that evening. (Hear, hear.) He had much pleasure in giving them the health of Lord de Tabley, the Right Worshipful Provincial Grand Master of Cheshire. (The toast was drunk with the greatest enthusiasm, the brethren saluting his lordship with "twenty and one" and three ringing cheers.)—The R.W.P.G.M., in responding, said he thanked the brethren from the bottom of his heart for the very fraternal and affectionate way in which they had been good enough to drink his health. His first duty was to express to the Worshipful Master of the Lodge his apologies for his remissness—being an honorary member of St. John's—for not having attended the lodge for such a length of time. He could plead as an excuse the many calls upon his time, and the many duties he had to perform both as Provincial Grand Master of Cheshire and otherwise. The last occasion on which he visited St. John's Lodge they elected him an honorary member of it, and presented him with a jewel which he greatly prized. The recollection of that day was quite as fresh and green as ever in his memory. Times had changed, and circumstances were altered since the day, exactly six years ago, that he last visited St. John's Lodge, and he need not tell them how happy he was to receive the same warm welcome as he received on the occasion of his last visit. He still saw around him many of the old faces which he then saw. It was a source of much pleasure to him to see their faces again, and to see their numbers recruited and added to by so many other congenial spirits. It was an illustration of the immutability of the principles of Freemasonry, to find that the same feelings which animated the lodge at that time animated it still. He found the same hearty welcome, the same fraternal greeting, the same harmonious working, and the same zeal in promoting the great cause of charity on which their order was founded. (Hear, hear.) He was very glad to find the working of the lodge in such admirable order. The P.W.M. had discharged his duties in a manner that must have

commended itself to the admiration of his provincial officers, and there was every likelihood of his finding a worthy successor in the W.M.-elect. (Hear, hear.) He could only say to the lodge "Go on and prosper." The lodge of St. John had prospered to a remarkable degree. He found it one of the most numerous lodges in his province. He would only repeat a caution which he hoped they would not take amiss,—it was a caution he had repeated to many lodges, and one it was essential to give. It was that they would be careful not to be led away by mere numbers, but in the selection of their initiates to have regard to their correct moral bearing outside the lodge. (Hear, hear.) These injunctions were set forth in a letter that had been addressed to the various lodges in the country, by the late Grand Master of England, Lord Zetland. (Hear, hear.) And he commended that letter to the earnest consideration of the many Past Masters and other officers he saw before him. Let them enquire particularly into the character of the candidates for the order, and they would support the credit and status of Masonry more by so doing, and by exercising a sound discretion in the admission of candidates, than by the mere fact of having large numbers initiated in their lodges. (Hear, hear.) He felt it his duty to make these remarks, inasmuch as he knew how strong a temptation it was to a W.M. to initiate as many candidates as he could during his term of office. He thanked the brethren for the kind way in which they had drunk his health, and the Stockport brethren generally, for the way in which they had gathered round him in that ancient town. (Hear, hear.) He trusted that when he next visited the Lodge of St. John, he might still find it prospering. He was especially glad to note that the lodge had continued to support the charities of the order. Charity was the greatest ornament in the Masonic crown. (Hear, hear.) He exhorted them to stand fast to the principles of their order, to abide by the ancient landmarks of brotherly love, relief, and truth, and by so doing they would sustain and keep their order in the high state it now is. (Hear, hear.) He begged to drink their good healths, and to return thanks for the manner in which they had drunk his own.—The W.M. proposed, as the next toast the healths of the D.P.G.M., the Right Hon. G. Cornwall Legh, and the rest of the Provincial Officers. (The toast was drunk with "three times seven.")—Bro. Henry Howard responded, and expressed a hope that at some future time Lord de Tabley would favour some of the other Stockport Lodges with a visit, in order that they might have some wholesome incentive to exertion, and that they might show they were not behindhand in the workings of Masonry.—Lord de Tabley proposed the health of the W.M. in eulogistic terms. The toast was heartily received, and suitably responded to.—Bro. Goodacre, S.W., gave the toast of the visiting brethren, which was responded to by Bro. Major Wilkinson, P.G.S.D., and Bro. D. Smith, P.G.J.D.—Other toasts followed, including "The Masonic Charities," "The Past Masters of the Lodge," &c. The evening's enjoyment was considerably enhanced by some capital songs, and the able performances of Bro. Collier on the pianoforte. Amongst the visiting brethren were Bro. Matthews (W.M. 993), Bro. Abbey (P.M. 993), Bro. Guttridge (P.M. 1005), and Bro. Provis (P.M. 104). We should not omit to state that Bro. Berresford, P.M., discharged the all-important duties of D.C. throughout the evening with his accustomed felicity and success.

*BROMLEY, KENT.*—*Acacia Lodge, No. 1314.*—This flourishing lodge, met at the Bell Hotel, on Tuesday, the 14th inst., Bro. Thomas Knott, W.M., presided, supported by Bros. R. H. Williams, S.W.; S. Wells, J.W.; E. Coste, P.M., Secretary; A. Avery, I.P.M.; W. T. Manger, S.D.; W. Seaman, J.D.; F. Deering, I.G.; J. Avery, W.S.; W. Wyer, D.C. The lodge was opened in the three degrees and Bros. Boden and Kingstone were raised to the sublime degree of M.M. by the W.M. in a very impressive manner, the lodge was then closed. The brethren sat down to a very excellent banquet, served in Bro. Sutton's usual good style. The W.M. proposed the usual loyal and Masonic toasts, which were heartily received and ably responded to. The evening was enlivened by the very excellent singing of Bros. Deering, Manly, Searle, Smith, and others. The visitors present were Bros. G. A. Smith, W.M. Beadon Lodge, 619, W. Green, S.W. Harrow Lodge, 1310, Turner, Rl. Albert Lodge, Child, Jubilee Lodge, 72, Balfour, Justice, 147, who expressed their approbation in very flattering terms on the working of the lodge, and the hearty welcome they had received from the brethren present. The Tylers toast brought this pleasant meeting to a close.

The following reports stand over till next week:—Craft Lodges 523, 650, 1182, 1326, 1327, 1331, 1365; Chapters 278 and 1051; Mark Lodge 43; the Ipswich Royal Plantagenet Encampment of Knights Templar; and the Domestic Lodge of Instruction, No. 177 (anniversary supper).

## ROYAL ARCH.

## METROPOLITAN.

*Andrew Chapter, No. 834.*—The installation meeting of this chapter was held at the Royal Sussex Hotel, Hammersmith, on Tuesday, the 16th inst. In consequence of the lamented illness of Comp. Andrew, P.Z., and at the special request of the members, Comp. R. Wentworth Little, P.Z., attended for the purpose of installing the Principals. The chapter was opened at seven o'clock, and a ballot was taken for Comp. Barfield, P.Z. 19, as a joining member, after which a conclave of Installed Principals was formed, and Comp. S. Millis regularly installed as J., Comps. J. Slack and J. Thompson being successively installed as H. and Z. respectively. The companions were then readmitted, when Comp. Bean was invested as S.N., Read, P.S.; Worthington and Bryett, Assts.; Cole, D.C. A vote of thanks was unanimously passed to Comp. Little for his kind attendance on the occasion, and the chapter was closed. At the excellent banquet which followed, Comp. R. S. Lines the I.P.Z., was presided with a P.Z.'s jewel in recognition of his able services in the chair. The usual toasts were given, and received with great cordiality, the only damper upon the evening's enjoyment being the absence of Comp. Andrew, the respected Preceptor and S.E., whose indisposition was regretted by the M.E.Z., and several of the speakers during the proceedings. Among other companions present were Comps. W. Hardy, P.Z.; Barfield, P.Z.; W. Game, and J. Roach.

## ORDERS OF CHIVALRY.

## KNIGHTS TEMPLAR.

*WOOLWICH.—Kemp's Tyule Encampment.*—This encampment met at the Masonic Hall, William Street, Woolwich, on the 17th inst., under the presidency of Sir Kt. T. Harrison, E.C. There being no business for the encampment, the Provincial Grand Conclave of Kent was then opened by V.E. Sir Kt. Colonel H. Clerk, 33°, P.G. Commander, who appointed his officers as follows: Captain W. F. P. Dadson, D.P.G.C.; J. Forrester, Prior; J. J. Forrester, Prelate; T. Harrison, 1st Capt.; T. W. Board, 2nd Capt.; G. Kenning, Chancellor; G. W. Taylor, Treasurer; T. H. Edmonds, Expert; J. W. Figg, D.C.; and J. Henderson, Equerry. The P.G. Conclave was then closed, and the encampment resumed and adjourned, when the Knights sat down to a banquet. There were several visitors present, including V. E. Sir Kt. Capt. N. G. Phillips, 33°, P.G.C. Suffolk and Cambridge, and Sir Kt. Hyde Pullen, 33°.

## METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, December 1, 1871.

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

## SATURDAY, NOV. 25.

Red Cross Conclave, Rose and Lily, Gosden's, Masons'-avenue, Basinghall-street.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.  
South-Eastern Masonic Charitable Association, New Cross Branch.

## MONDAY, NOV. 27.

Lodge 4, Royal Somerset House and Inverness, Freemasons' Hall.  
,, 26, Castle of Harmony, Willis's, St. James's.  
,, 28, Old King's Arms, Freemasons' Hall.  
,, 79, Pythagorean, Ship Hotel, Greenwich.  
,, 183, Unity, London Tavern, Bishopsgate-street.  
,, 831, British Oak, Bank of Friendship Tavern, Baneroff-place, Mile End.  
,, 902, Burgoyne, Anderson's Hotel, Fleet-street.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Morlock, Preceptor.

## TUESDAY, NOV. 28.

Lodge 14, Tuscan, Freemasons' Hall.

Lodge 92, Moira, London Tavern, Bishopsgate-street.  
,, 141, Faith, Anderson's Hotel, Fleet-street.  
,, 145, Prudent Brethren, Freemasons' Hall.  
,, 186, Industry, Freemasons' Hall.  
,, 205, Israel,  
,, 259, Prince of Wales, Willis's Rooms, St. James's.  
,, 1158, Southern Star, Montpelier Tav., Walworth.  
,, 1196, Urban, Old Jerusalem Tav., St. John's Gate, Clerkenwell.  
Chap. 21, Cyrus, Ship and Turtle Tav., Leadenhall-st.  
,, 180, St. James's, Union, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cotterburne, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

## WEDNESDAY, NOV. 29.

Lodge 898, Temperance in the East, 6, Newby-place, Poplar.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

## THURSDAY, NOV. 30.

General Committee Girls' School, Freemasons' Hall, at 4.  
Lodge 22, Neptune, Guildhall Tavern, Gresham-street.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, and part sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Pannure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

## FRIDAY, DEC. 1.

Lodge 706, Florence Nightingale, Masonic Hall, William-street, Woolwich.  
,, 890, Hornsey, Anderson's Hotel, Fleet-street.  
,, 1275, Star, Marquis of Granby, New Cross-road.  
,, 1305, St. Marylebone, Eyre Arms Tavern, St. John's Wood.  
Chap. 8, British, Freemasons' Hall.  
,, 259, Prince of Wales, Willis's Rooms, St. James's.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl. Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggerridge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.

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

THE CITY DIRECTORY.—Messrs. W. H. and L. Collingridge, of the *City Press*, announce for publication, in December, *The City of London Directory*. It is stated that this work will be compiled from original sources of information, and will comprise many new features of considerable importance. According to the prospectus, the information respecting the Corporation of London, all parochial and official matters, the banking and trading interest, &c., will be singularly complete and accurate.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

## Advertisements.

Royal Benevolent Institution for Aged Freemasons or their Widows.

ELECTION, MAY, 1872.

THE favour of your Votes and Interest is earnestly solicited on behalf of

WILLIAM ALLISON,  
AGED 62 YEARS.

He has been a Mason 27 years, having been initiated into the Barton Lodge, No. 733, in Hamilton, Canada West, in 1844; Exalted in the Royal Arch Chapter, No. 733, in 1845; Joined the Union Waterloo Lodge, No. 13, in 1848. Became a Knight Templar in 1856. He suffered a considerable time from disease of the throat, rendering it necessary for him, thirteen years ago, to undergo an operation; the result of which and old age unfits him to contribute anything towards his own support. He is entirely dependent on the small sum he receives from three Lodges and one Chapter as their Tyler. He was formerly in good circumstances, having been a Foreman in a Boot and Shoemakers' Warehouse, in Canada.

The case is strongly recommended by

Bro. the Right Worshipful FREDERICK PARTISON, P.G. Warden; 57½ Old Broad-street, E.C.  
+ G. BOLTON, P.M., 169, 147, 1155, P.Z. 169; Russell-street, Rotherhithe.  
+ C. COUPLAND, P.M. 913, A.S. No. 13 Chapter; Burrage-road, Plumstead, S.E.  
+ SAMUEL MAY, P.M., P.G.S., 23, 101, 780, 87, 1185, 'Grand Stewards' Lodge, V.P.  
+ EDWARD ARNOULIN, P.S.W., No. 12, 172; St. John's-street, Clerkenwell.  
+ C. W. ASHDOWN, S.W. 1076; Lime Villa, Gurney-road, Stratford, E.  
+ F. T. P. BIRTS, 13, P.M. 829; Powis-street, Woolwich.  
+ G. B. DAVIS, W.M. 13; Wellington-street, Woolwich.  
+ J. DELLAGANE, P.J.W., No. 12, 172; St. John's-street.  
+ C. A. ELLIS, P.M. and W.M., No. 913; 19, Vicarage Park, Plumstead.  
+ JOHN GRAYDON, P.M. 13 and 913, P.Z. and M.E.Z. 13 Chapter, P.P.S.G.D. Kent; Royal Arsenal, Woolwich.  
+ W. J. GRAHAM, W.M. 700; Albion-terrace, Charlton.  
+ J. HENDERSON, P.M. 13, 829, 913, 1107, P.Z. 13; 33, Eleanor-road, Woolwich.  
+ MCKERNAN, 192, 1288; 62, St. John's-square, Clerkenwell.  
+ KNIGHT, W.M. 1107, J.W. 913, P.G.S. Kent.  
+ GEORGE KENNING (V.P.), W.M. 192, J.W. 1293; P.G.D. Middlesex; Upper Sydenham, S.E.  
+ S. H. PAIN, S.W. 913, 1107; Artillery-place, Woolwich.  
+ PICKING, P.M. 13, and 1227, 1076; 28, Victoria-grove, South Homsey.  
+ J. ROWLAND, P.M. 700.  
+ C. J. SUTTON, P.M. 55 and 1107, P.P.G.A.D.C. Kent; 268, City-road.  
+ EDWARD WEST, W.M. 1327, P.M. 1076, S.G.D., Herts.; North Woolwich.

Gentlemen against whose name † appears will be thankful to receive proxies on behalf of William Allison, 44, William Street, Woolwich

Boys and Girls' Proxies will be gladly received for the purpose of exchange at Bro. W. Francis', No. 8, Red Lion-square, London; Bro. Ed. West, North Woolwich; and Bro. Kenning, Little Britain, London.

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THE FUTURE OF FREEMASONRY IN IRELAND.

SECOND ARTICLE.

Much has been said and much has been written concerning the origin of the Masonic Order, as we find it in our day. It is not my present purpose to enter at all into that branch of the subject. We may, I think, fairly assume that Freemasonry, or something very similar to it, has existed from "time immemorial," and whether it was originally exclusively operative in its character, or not, is beside the present question. The Freemasonry of our day is, at all events, purely speculative, and it is only on such comparatively rare occasions as the laying of foundation-stones and such-like ceremonies, that any official connection between it and the operative associations from which it probably sprung is publicly asserted. Looking at it as it exists, we recognise a system probably as perfect as any merely human organisation can be, binding in its "mystic tie" all classes, all countries, and all creeds; teaching mankind the same practical lesson that Paul proclaimed to the Athenians of his day, that God "hath made of one blood all nations of men," and inculcating its lessons of "peace, love, and harmony" in every locality where the foot of man finds a resting-place. Like other great organisations, it has met with much persecution, at various times and in many lands, and the usual effect of persecution has been found in the increased energy, zeal, and devotedness of its disciples. Those days are, happily, past. Our lines have fallen in pleasant places, and our grand old Order now holds a high position in the esteem of those whose good report is valuable, and wields an influence second to no other human organisation in the world. True, it has its enemies. It has been said, and said wisely, that a man who has no enemies is good for very little; and, probably, the same truism applies with increased force to a system. There are those who ignorantly misunderstand, and there are those who willfully misrepresent, our organisation; but as long as we keep intact the principles that have made our Order what it is, we can afford to pity the one class, and to despise the other class of our assail-

ants. It is universally admitted that the Masonic Order has now attained to a position unprecedented in its annals; and when we come to ask, what may this fact be attributed to? I think the answer will be found in the prominence with which two special "doctrines" are presented, and in the faithfulness with which Masonic theory on those doctrines is worked out in Masonic practice.

Those two points are, *unlimited tolerance* as to religious opinions, and *perfect equality* as regards the standing of our members. The importance of those two "platforms," at the present day, can hardly be over-stated. Thinking men differ widely in their estimates of truth, and the honestest thinkers will come to very different conclusions when religion is the subject of their investigations. The "isms" that cling around, and frequently disfigure and obscure, the truth of God's revelation, divide men more effectually and widely than the physical barriers that map out the globe; and a Society which, while almost a religious one in its precepts and teaching, requires no religious test of its initiates but the recognition of a Supreme Being, affords a suitable arena where honest men of all phases of faith and forms of belief, can meet without compromise of principle, and with the certainty that no word will be spoken and no act done which need hurt the most sensitive as to religious matters. Again, a Society which, within its borders, ignores class distinctions and social differences, and takes men for what they are intrinsically worth, is in striking contrast to the usual practices of the world, and presents a haven where men meet their social superiors as men and as brethren, and sink for a time the false advantages which the "accidents" of birth or fortune endow them with elsewhere. In those two principles will be found, I think, the key to our success as an Institution, and just as we keep to, or diverge from, the standard which they establish, may we expect to find our Order prosperous and influential, or languishing and weakening in its influence on our common humanity.

Looking at the Masonic system as it is established in Ireland, we find within it, coupled with much that is good and wholesome, the elements of future disunion and disruption. Not content with the universal "three degrees" of Ancient Craft Masonry, and the crowning revelations of the Royal Arch Degree, an attempt has been made to initiate another rite, by compounding a system nominally of thirty-three degrees, while the redeeming quality of the rite so initiated has been deliberately put aside by the introduction of the Templar Order as a portion of the degrees, thereby requiring all aspirants to make a profession of the Christian faith as a necessary prelude to their advancement. In the "Ancient and Accepted Rite" no such profession is necessary, and in its culminating degree of the thirty-three degrees it is provided that, of the nine members composing it in each country, five, at least, must hold the Christian faith, thus rendering it possible for those not Christians to attain to its highest honours. I do not now speak of the incongruity of conferring degrees which, in their constitution, are essentially Christian on those who may be enemies of that creed, nor of the absurd and illogical subterfuge by which the exponents of the A. and A. Rite attempt to reconcile the teachings of such degrees as that of the Rose Croix with the tenets of unchristian faith; but they have, at all events, endeavoured to preserve one of the attributes of true Masonry, by

keeping open the "high degrees" free from a religious "test," as applied to those who seek them. Here, the error lies in a different direction. Recognising the fact that those "higher degrees" are Christian in their character, membership of the Templar Order is required as a preliminary to their reception, while the additional fact is concealed or lost sight of, that those degrees are actually a part of the Templar system, and should, in common honesty, be placed under the control of that Christian organisation. As, however, something was necessary to give the appearance of completeness to the composite rite established here, the "ne plus ultra" of the A. and A. Rite was imported and placed at the head of an arrangement with which it has no connection, the result being, as a whole, ludicrously inconsistent and utterly dissimilar to anything Masonic existing elsewhere.

Nor is the departure from true Masonic principle, by the imposition of a religious barrier to the advancement of members, the only direction in which Irish Freemasonry, as usually recognised, has deviated from the proper standard. The aristocratic element, so antagonistic to true Masonry, and so repugnant to its teachings, has so permeated what are called the high degrees in this country as to render them nearly, if not quite, worthless as rewards of Masonic worth. A line has been drawn beyond which it has become almost impossible for those not occupying a certain social position, or not connected in some way with certain parties, to pass, no matter what may be their worth as "working" Masons. There can, of course, be no objection to brethren forming themselves into associations as exclusive as the members please, provided they do not hold out the banner of Masonry as a cover to proceedings opposed to its principles and irreconcilable with its practice; but when degrees which are not Masonic are blended into a system of Masonry, and held forth to young Masons, and to the outside world, as a connected series of Masonic steps constituting a complete rite of thirty-three degrees, it is time for those who know better to bestir themselves and to do what they can to preserve, intact, genuine Freemasonry.

True, Masonry is, perhaps, the purest form of "Republicanism," and the very title of a "Prince Mason" is utterly inconsistent with its simplicity and the equality which is one of its vital principles. But in Masonry, as outside it, high pretensions and loud assertions go a long way to compensate for the want of argument and the absence of reasonable proofs, and, as a consequence, the possessors of those so-called "higher degrees" have not only almost persuaded others, but have, I think, to a great extent, almost persuaded themselves, that they are the natural leaders of the Order, and, as such, are entitled to assume a position and influence in Grand Lodge to which they have not the shadow of a claim. If we look back on various Masonic proceedings within the last few years, and estimate to what extent our occasional strifes and differences are referable, directly or indirectly, to the connection with Masonry of the "high degrees," we may be able to see the danger that awaits us in the future from the same exciting cause, and may also see the necessity of averting the danger by cutting off, at once and for ever, its cause.

It is not necessary just now to go very fully into the origin of the "high grades" and their connection with Freemasonry. The readers of THE FREEMASON have been instructed on that subject, perhaps, almost



"ad nauseam," and we in Ireland are not, by any means, as ignorant of the matter as we were some short time since. Briefly stated, it would appear that some time towards the middle of last century various brethren, not satisfied with the simplicity of Ancient Craft Masonry, invented and arranged certain orders of a Christian character, and attached them to lodges and other bodies then in existence. The Order of Knights Templar appears to have been, or to have become, the governing body of certain of those degrees, notably of the Rose Croix and Kadosh, and under the Templar warrants those rites were worked and those degrees conferred. There would appear to have been some connection between the Rose Croix and Kadosh and the Templar degree, analogous to that which practically exists between the Mark (as worked here), the Past Master's, and the third degree of Blue Masonry; for, as the Mark Degree is conferred as a matter of course on all Master Masons of good standing and reputation, and the Past Master's Degree accompanies election to the chair of a lodge, so all High Knights Templar of good report seem to have been entitled to the Rose Croix on application and recommendation, and the Kadosh seems to have constituted what may be considered a Past Eminent Commander's Degree. Formerly, any three Templars in possession of the Rose Croix Degree had power to confer it, and the oldest Prince Masons' chapter in Dublin, of which we have proper information, namely, the "Kilwinning," acted on this principle, not holding or requiring any warrant. About the year 1800, the various rites and degrees appear to have been systematized by certain brethren in Charleston, America, and a Rite of thirty-three degrees was concocted, and called the "Ancient and Accepted Scottish Rite," the thirty-three degrees being boldly put forward as having been instituted by Frederick the Great, for the purpose of continuing the ruling power previously invested in him as an individual.

The work referred to by Bro. Hughan, in the article on Fredk. Dalcho (No. 141 of THE FREEMASON) is a very curious one, and throws a good deal of light on the probable origin of the thirty-three degrees of the A. and A. Rite, of which he may be considered the "apostle." According to Dalcho's theory, as embodied in his "orations," the three degrees of symbolic Masonry are preparatory only, and instituted "as the test of the character and capacity of the initiated, before they should be admitted to the knowledge of the more important mysteries." His theory supposes that the "sublime degrees" contain the real secrets and mysteries of Ancient Freemasonry, a proposition so plainly opposed to historical facts that it is quite unnecessary to waste time by stopping to refute it. The request to Bro. Dalcho "for fifty copies of his most excellent orations," or for "his permission to reprint the same," is in the form of a communication, bearing date Sept. 6, 1806, "from the original chapter of Prince Masons" to "the members of the *Illustrious College of Heredon*, Knights of K.H. of Ireland, assembled in ample form," when said request was unanimously approved of. The orations were accordingly reprinted, bearing as a motto, "Magna est veritas, et provalebit," a selection somewhat "cool" when their tendency and object is taken into consideration.

To go no further than this "authorised" document, it is indisputable, on the face of it, that a Prince Masons' chapter and a college of Knights K.H. were in full work-

ing order in Dublin before the present century, and as the warrant of constitution for establishing a Supreme Council of the 33° for Ireland was obtained from Charleston only in 1824, that chapter and college must have held from some source antecedent to the invention of the thirty-three degrees.

Even supposing, "for argument sake," that the statement of the original institution of the thirty-three degrees was historically correct, it is plain that the existence of a power in Masonry which claims authority over *all* the degrees, the members of which "call up" their friends when vacancies occur, and are irresponsible to those whom they profess to govern, and from whom they receive large fees and contributions, is opposed to the spirit of the Order and inimical to its welfare and prosperity. The theory of Dalcho naturally assumes the right of government of all the degrees to the governing body of the "sublime" degrees, which idea is, in addition, fully set out in a note at page 55, where he states: "Although the sublime Masons have not, in this country, initiated any into the blue degrees, yet their counsels possess the indefeasible right of granting warrants for that purpose. It is common on the continent of Europe, and may be the case here, should circumstances render the exercise of this power necessary." Taking this claim in connection with the allusion at page 59, to certain "secret constitutions," it may be questioned whether the existence of such a degree is consistent with the dignity and independence of Grand Lodge. There seems to have been a considerable capability of "yielding to the pressure of circumstances" in the constitution of the high grades, and that, even at the early date in their history at which the Dalcho reprint was issued, they were antagonistic to the Irish system, is shown at page 84, where, after a number of asterisks, we learn that, "the passages of the original which follow, have been omitted in this edition, not being conformable to the Masonic Constitution, as established in Ireland."

The glaring inconsistency in the adoption in the Irish system of the thirty-three degrees of the A. and A. Rite, in connection with the older working which required Templar qualifications in candidates for the "high" degrees, is still further illustrated by the fact that not one of the degrees of the A. and A. Rite, inferior to the Rose Croix, which forms the 18° of that Rite, is practised in this country, the degree of "Knight of the East and West," or 17°, being hardly an exception, although a degree so named is conferred under Templar warrants; and of the degrees superior to the Rose Croix, the 28° (Knight of the Sun), 30° (Knights K.H.), 31° (Grand Inspector Inquisitor Commander), 32° (Princes of the Royal Secret), and 33° (Sovereign Grand Inspector General), are alone worked.

JOSEPH H. WOODWORTH,  
P.M. Commercial Lodge 245.

Dublin, 22nd Nov., 1871.

HOLLOWAY'S PILLS.—Palpitation of the Heart is frequently, not only felt, but heard, prevents sleep, and begets the utmost dread of impending suffocation. These Pills are particularly recommended for removing this affection, because they strengthen the nervous and debilitated, who are much more liable to this malady than other persons. Holloway's Pills so improve the digestion, increase the action of the liver, and give activity to the bowels, that giddiness, headache, and nau-*ea* depart as the palpitation diminishes, and the sufferer at once experiences the most indescribable relief from anxiety. Holloway's Pills form the best alternative and aperient in all cases of convalescence from fevers, inflammations, neuralgia, and all chronic diseases which have impoverished the blood and brain.—[Advt.]

PROV. GRAND LODGE OF LEICESTERSHIRE AND RUTLAND.

The Annual General Communication was held at Loughborough, on Friday, 24th November, under the auspices of the Howe and Charnwood Lodge, No. 1007, and was attended by about eighty brethren of the several lodges in the province.

The Craft lodge was opened at the Town Hall at 12.45 p.m., and after the confirmation of the minutes of the previous meeting, the R.W.P.G.M., Bro. W. Kelly, and the Prov. Grand Lodge was received in the customary manner. The P.G.M. having been saluted with grand honours, proceeded to open the Grand Lodge in due form.

Amongst those present were: Bros. the Rev. W. Langley, P.P.S.G.W., as D.P.G.M.; W. G. Palmer, S.G.W.; J. H. Johnston, P.P.G.W. Cumb., as J.G.W.; Revds. Dr. Haycroft and John Halford, G. Chaps.; W. B. Smith, G. Treas.; S. S. Partridge, G. Reg.; G. Toller, jun., G. Sec.; R. W. Widdowson, F. J. Baines, and W. G. Palmer (jun.), G. Stewards; H. Deane and C. Stretton, P.P.G. Reg.'s; S. Love, W. Wear, A. M. Duff, and T. H. Buzzard, P.P.G.D.'s; J. J. Fast, P.P.G. Supt. of Wks.; T. Thorpe, P.P.G. Dir. of Cers.; E. Gosling, P.P.G. Purs.; T. Cox, P.G. Treas. Derbyshire; J. M. Moore, P.P.G. Steward Derbyshire; F. Binckes, P.G. Steward of England, Sec. R.M.I. Boys; S. W. Cloves, *M.P.*, 484; Captains P. P. Goodchild and R. H. Burnaby, 279; J. C. Duncomb, P.G.A. Dir. of Cers. Norths. and Hunts.; Revds. P. H. Phelp, 50, and J. Freeman, 1007; Albert Pell, *M.P.*; J. H. Douglas, Sec. 1330; and many others. Representatives from every lodge in the province answered to the roll-call.

Several letters of apology for absence having been noticed, the minutes of the previous meeting were read and confirmed.

The Rev. W. Langley, Acting D.P.G.M., in referring to the loss sustained by the death of Bro. W. Pettifor, P.P.S.G.W.—whose name had occurred on the minutes—then moved a resolution expressive of the sympathy of the lodge with the widow in her bereavement, which was seconded by Bro. A. M. Duff, P.P.G.D. The P.G.M., in putting the resolution, spoke in very high terms of the deceased, and of the estimation in which he was held by the brethren of the province. (Carried unanimously.)

A letter was read from the Dowager Countess Howe, in reply to a resolution of the P.G. Lodge on the death of her husband, the late esteemed P.G.M., thanking the lodge for the sympathy expressed in the resolution, and expressing approval of the proposal to place a stained-glass window in the memorial church about to be erected to the memory of the late Earl. On the motion of the Rev. W. Langley, Acting D.P.G.M., seconded by the Rev. John Halford, P.G. Chap., the letter was ordered to be entered on the minutes.

The patent of appointment of the Right Hon. the Earl Ferrers, as D.P.G.M., was read, but his lordship was prevented from attending for installation by sudden and severe indisposition.

The report of the Committee of General Purposes was read, congratulating the lodge on the favourable state of the G. Treasurer's account, and also on the steady and gratifying progress of Masonry throughout the province, and especially of the junior lodge, No. 1330, Market Harboro', consecrated at the last meeting of the P.G. Lodge, and which now numbers thirty-three subscribing

members. Referring to the Leicester lodges, the report says that the question of a new lodge would probably soon have to be entertained, owing to the great increase in numbers of both lodges, there being only two lodges now to a population of 95,000, the same number that existed fifteen years ago, when the population was less than half that number. The success of the candidate of the province, Alfred Nutt, at the recent election for the Boys' School, was noticed, and a summary of the sources from whence the votes were received was given. The report concludes with a well-merited acknowledgment of the untiring exertions of the Prov. G. Master to secure the success of the candidate.

Bro. the Rev. Dr. Haycroft, P.G. Chap., approved of the proposal to establish a new lodge in Leicester, and referred, in terms of high commendation, to those brethren to whose assistance the success of the candidate for the Boys' School was due. He moved: "That the report read be adopted, and that the best thanks of the P.G. Lodge are due, and are hereby tendered, to Bros. Augustus Smith (R.W.P.G.M. Cornwall), Sir F. M. Williams (J.G.W. England and D.P.G.M. Cornwall), Col. Machen (D.P.G.M. Warwickshire), John Symonds, William J. Hughan, and all those brethren who, by their votes, contributed to the success of the candidate of this province at the recent election of the R.M.I. for Boys."

The resolution was seconded by Bro. C. Stretton, P.P.G. Reg., and carried unanimously.

The P.G. Master drew attention to a discrepancy in the returns of lodges, and explained that the difference arose that some lodges had not returned members whose subscriptions were more than two years in arrears, but that the actual number of initiations and joinings exceeded that of last year.

Bros. L. A. Clarke, P.P.S.G.W.; and C. Stretton, P.P.G. Reg., were elected members of the Hall Committee, on the motion of Bro. the Rev. W. Langley, P.P.S.G.W., seconded by Bro. Widdowson, P.G. Steward.

Bro. H. Deane, P.P.G.R., was then installed by the P.G.M. as W.M. of No. 1007, in the presence of a large number of P.M.'s, and having been saluted in the several degrees, he invested his officers for the year, after which the P.G. Lodge was resumed.

The Treasurer's accounts having been passed, Bro. Stretton moved that Bro. W. B. Smith be re-elected Treasurer, which was seconded by Bro. J. J. Fast, P.P.G. Supt. of Works, and carried unanimously, with thanks for his past services.

The P.G.M. moved a vote of thanks to the P.G. Sec. for his services, which was seconded by Bro. Smith, P.G. Treas., and carried unanimously.

Bro. Toller having briefly replied, the following were invested as P.G. officers for the ensuing year: Bros. Sir H. St. John Halford, Bart., S.G.W.; H. Deane, J.G.W.; Revds. J. Halford, M.A., and P. H. Phelp, M.A., G. Chaps.; W. B. Smith, G. Treas.; A. Pell, M.P., G. Reg.; G. Toller, jun., G. Sec.; W. Sculthorpe, S.G.D.; J. C. Duncombe, J.G.D.; J. M. McAllister, G. Supt. of Wks.; C. H. Capp, G. Dir. of Cers.; L. L. Atwood, Asst. G. Dir. of Cers.; C. P. Newcombe, G. Sword-bearer; C. L. Ferneley, G. Org.; F. J. Baines, G. Purs.; R. W. Widdowson, Asst. G. Purs.; Capt. Goodchild (279), E. Mace (523), J. J. F. Scott (1007), F. Barnard (Sec. 1130), W. Berridge (1265), and J. H. Douglas (Sec. 1330), G. Stewards; and C. Bembridge (279), Tyler.

It should be mentioned that Bro. M. McAllister, P.G. Supt. of Works, was presented by the Leicester Masonic Hall Committee with a complete suit of Prov. clothing and jewel, in recognition of his gratuitous services at the recent improvements of that building.

A new state sword for the lodge was ordered to be purchased.

Bro. Binckes, at the request of the P.G.M., gave an interesting account of the method of education pursued at the Boys' School, after which the P.G. Lodge was closed in due form.

The banquet took place at the Bull's Head Hotel, and was attended by about seventy brethren. Several interesting speeches were delivered, especially one by the Rev. J. Halford, in response to the toast of "Bishop, Clergy, and Ministers of all Denominations," proposed by Bro. A. Pell, M.P. The rev. brother, in a most forcible and eloquent speech, said that, if the clergy generally knew Masonry better, they would the more highly esteem its principles; he believed that there was in a Masonic lodge a more thorough appreciation of a great Christian principle than anywhere else—viz., the universal brotherhood of mankind—and the result was, that Masons, as a rule, better carried that principle, not only in, but out of the lodge.

The length to which this report has extended must preclude any further notice of the various addresses; but it will be sufficient to say that the anniversary was, throughout, a great success, and thoroughly enjoyed by those present.

#### PROVINCIAL GRAND LODGE OF NORFOLK.

[FROM OUR OWN CORRESPONDENT.]

The Grand Lodge of the province of Norfolk, convened to be holden in Lynn on Saturday last, the 25th November, was necessarily deprived of much of its anticipated interest by the absence, through the deeply-regretted illness, of H.R.H. the Prince of Wales, P.G.M. of England. His announced purpose of attending the lodge had not only been hailed with rejoicing by the brethren of Norfolk, and the adjacent counties, but many resident in somewhat distant provinces were eager to avail themselves of the opportunity of paying respect to his Royal Highness in his Masonic character. The publication throughout the kingdom of the contents of the bulletins issued from Sandringham on Thursday and Friday informed those brethren how very unlikely it was that the Prince could leave home on the occasion; and it is probable that some hundreds of members of the Craft were thereby induced to change their intention of journeying to Lynn. It was a great disappointment; and the inconvenience of the day on which the lodge was holden (it being market day at Lynn, Wisbech, Norwich, and Spalding) further tended to the prejudice of the gathering. The probability of having to remain away from home over Sunday, no doubt induced many from the south and west to absent themselves, who would gladly have been present had there been any train available between five o'clock on Saturday afternoon and 7.40 on Monday morning. But notwithstanding these adverse circum-

stances, the convocation was a very successful one; and not less than 200 brethren were present in Grand Lodge, including some from London, Cambridge, Peterborough, Hull, and, we believe, more distant places.

The use of the ancient Guildhall of Lynn with its adjoining suite of apartments, had been placed by the Mayor at the disposal of the Prov. Grand Lodge; and on Friday the Director of Ceremonies of the province (the well-known and esteemed Bro. Mason, of Norwich), arrived in Lynn with his assistants and the magnificent furniture and regalia of the lodge, and the necessary preparations were made for the ceremonies of the following day. The Guildhall formed an excellent and appropriate lodge-room; the justice-room adjoining was appropriated as the vestibule; and a two noble assembly rooms together formed the banqueting chamber.

The lodge was summoned for two o'clock in the afternoon, and shortly after that time the Very Worshipful the Deputy Prov. Grand Master, the Hon. F. Walpole, M.P., (in the absence, from age and infirmity, of the venerable Prov. Grand Master, Bro. Benjamin Bond Cabbell), with his Prov. Grand Wardens, Bros. A. Evans Lombe and A. Palmer, took their seats; the other officers arranged themselves in their respective situations, and the brethren, under the banners of the several lodges of the province, thirteen in number. The opening ceremonies were then performed, the Deputy Prov. G. M. was duly saluted, the roll called over, and a hymn was solemnly sung by the whole body of Masons present, the Prov. Grand Organist (Bro. G. Brittan) performing the accompaniment.

The minutes of the preceding lodge and the report of the Board of Finance were then read and confirmed, grants of money were voted to poor and distressed brethren, and other business was transacted. The V. W. Deputy Prov. G. M. appointed the following Prov. Grand Officers for the ensuing year, and invested with their insignia those of them who were present, or, in the case of the few absentees, the brethren who undertook the duties for them *pro hac vice*: Bros. Lord Suffield, S.W.; T. Baker, J.W.; C. E. Bignold, Reg.; Rev. W. Lake Onslow, Chap.; Howes, Supt. of Works; A. M. F. Morgan, Sec.; J. Barwell, Treas.; G. L. Coleman, S.D.; G. S. Woodwork, J.D.; H. J. Mason, D.C.; J. B. Quinton, Asst. D.C.; G. Brittan, Org.; Beeston, Purs.; Asker, Ayris, Abram and Gambling, Stewards; Major Duff and the Rev. J. P. Deacon, Extra Deacons; Capron Smith, Major Penrice, G. W. F. Loftus, W. A. T. Amhurst, Hastings Parker and Sir F. Boileau, Extra Stewards; Stevens, Sword-bearer; Scott, Banner-bearer; R. Gunn, Tyler.

At half-past three o'clock, the lodge was adjourned, and a procession was formed from the Guildhall to St. Margaret's Church, to attend divine service. A dense crowd of spectators lined each side of the narrow space through which the brethren walked from the hall to the west door of the church, and a very numerous congregation already occupied those parts of the sacred edifice which had not been reserved for the Fraternity.

The service was choral and was exceedingly well and heartily performed, the several choirs of the town combining to lead the musical portions. The opening voluntary was performed by the Prov. G. Organist, and the remainder of the service was accompanied by Mr. Reddie. The psalms and *Cantate Domine* were sung to single chants from the Cheadle tune book, and the *Deus*

*Miserere* to a double chant from Ouseley's psalter. The hymns were from *Ancient and Modern*, the first being the Old Hundreth Psalm (old version) and the second (during the offertory) the hymn on Almsgiving, No. 372. The anthem has from Psalm cxxxiii: "Behold how good and joyful a thing it is, brethren, to dwell together in unity," &c. The first portion of the prayers was read by Bro. the Rev. T. Peacey, curate in charge of St. Margaret's parish, and the second portion by Bro. the Rev. Arthur Holmes, Senior Fellow of Clare College, Past Prov. Grand Chaplain of Cambridge-shire. The first lesson was read by Bro. the Rev. C. J. Martyn, Rector of Melford, Past Grand Chaplain of England; and the second by Bro. the Rev. Dr. White, headmaster of Lynn Grammar School, and J.D. Lodge 107. It had been announced that the Prov. Grand Chaplain of Norfolk, Bro. the Rev. W. Lake Onslow (rector of Sandringham and private Chaplain to H.R.H. the Prince of Wales) would preach the sermon, but he was unhappily confined to his home by a rather severe attack of illness of some days' duration. In his absence the duty was undertaken by Bro. the Rev. H. H. Bridgwater, vicar of Snettisham and Past Chaplain of Lodge 107; who preached an eloquent and impressive sermon from Nehemiah, iv. 17, 18: "Every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me." The offertory after the sermon was collected by several members of the Order, and amounted to £16 10s. 7d., in aid of the funds of the West Norfolk and Lynn Hospital. The benediction having been pronounced, the brethren returned in procession to the lodge-room.

The V.W.D.P. Grand Master, other business having been concluded, tendered the thanks of the Prov. Grand Lodge and the brethren for the use of the Town Hall, to the Mayor, at the same time expressing much gratification at seeing him present as a member of the Craft. He also offered their thanks to the incumbent of St. Margaret's for placing the church at their service. He added that he could not sit down without moving a vote of condolence to the Prince and Princess of Wales upon the illness of his Royal Highness, and expressing the prayer of the brethren that he might speedily recover and that he would long live to shed the lustre of his high station upon the Craft. (The resolution was telegraphed to Sandringham and a suitable reply received in the course of the evening.)

The Rev. J. C. Rust, Past Prov. Grand Chaplain, moved a vote of thanks to Bro. Bridgwater for his admirable sermon, remarking that if there was one portion in it more practical than another, it was that wherein the rev. brother sent forth the great principles on which the Institution of Freemasonry is based, and which, if thoroughly acted upon, would render it an ornament not to this country alone, but to the whole world.

The D.P. Grand Master said he was quite sure that he might add to the remarks of Bro. Rust a request on behalf of the P.G. Lodge that the eloquent sermon they had just heard should be printed as it could not fail to advance the interests of the Order.

The resolutions were adopted by acclamation; and the P.G. Lodge was closed in due form.

At five o'clock the brethren, to the number of 160, reassembled at

## THE BANQUET,

which was served in the Assembly-room by Bro. S. N. Marshal, of the Globe and Duke's Head Hotels, with his accustomed efficiency.

Bro. the Hon. F. Walpole, Deputy Prov. G.M., presided, and was supported by the following brethren: Major Penrice, P.G.S.; Inns, D.P.G.M. of Norths. and Hunts.; Rev. H. H. Bridgwater, P.G. Chap.; J. D. Thew, Mayor of Lynn; Capt. Bignold, P.G. Reg.; Rev. T. White, J.D.; Binckes, Sec. of R.M. Boys' School; A. M. F. Morgan, P.G. Sec.; Lockwood, D.P.G.M. Suffolk; Rev. A. Holmes, P.P.G.C. Cambs.; Thorley, Ex-Mayor of Lynn; H. L'Estrange, P.P.G.R.; Golding, P.G.S.D. Suffolk; Loftus, P.P.G.J.W.; Strathern, P.P.G.J.W. Suffolk; S. D. Palmer, P.P.G.R.; M. B. Bircham, P.P.G.R.; W. H. Lucia, P.G.S. Suffolk; H. Barwell, P.P.G.S.D.; G. F. Deacon, P.P.G.J.D.; R. Whitwell, P.P.G.J.D.; H. Youngman, P.P.G.J.W.; J. D. Dunsford, P.P.G.R.; C. E. Bignold, P.G.R.; G. L. Colman, P.G.S.D.; Watkinson, Judd, Woodward, Vise and others (Spalding), &c., &c.

The Vice-chairs were filled by Bro. H. Evans Lombe, P.P.G.S.W.; and Sir F. Boileau, P.G.S.

The band of the King's Lynn Rifle Corps performed in the adjoining hall during the dinner; and at intervals between the subsequent speeches, appropriate music was delightfully sung by Bros. Smith, Minns, Thouless and Offord, of Norwich, Bro. Brittan accompanying at the pianoforte. The ceremonial attending the reception of the toasts was ably conducted by Bro. H. J. Mason, Prov. D.G.C.

The President, in due course, rose to propose the first toast, of the health of the Queen, which was instantly received with an outburst of loyal cheering. He said: It is a toast that ever has been, and ever will be in the future, by every man who deserves the name of Briton, received as you have just received it. It would be attaching too great importance to them were I to notice the small and vulgar scandals that have recently been uttered against our beloved Sovereign. (Renewed cheering.) Those utterances come from men who, failing to be eminent, endeavour to make themselves notorious. (Hear, hear.) I will give you "The health of Her Most Gracious Majesty," and couple with it in our time-honoured toast "The Queen and the Craft." (The toast was drunk with the greatest possible enthusiasm, the brethren rising *en masse* and cheering again and again with intense energy for several minutes.)

The Masonic version of the National Anthem was then sung by Bros. Minns, Smith and Thouless, all present joining in the chorus, and afterwards in renewed volleys of cheering.

The President then said: The next toast I have the honour to give you is one which hardly requires any words from me after the enthusiastic way in which you received the former toast. It is that of H.R.H. the Prince of Wales, the eldest son of that mother whose health you have so loyally received. (Loud cheers.) And what a noble answer was the way in which you have drunk that toast to the attack that is being made against our Queen and our glorious Constitution. (Cheers.) Do not we all appreciate the happiness of the country we have lived in when we look around us? Look at France, are we going in for the same experiment here? ("No, no!" and tremendous cheering.) I think we may well say of our Constitution in the words of that song that has been so beautifully sung, referring to our brotherhood—

"Wisdom in thee we find,  
Beauty and strength combined."

(Cheers.) When first I was asked to call the Grand Lodge together at Lynn, it was a great pleasure to do so, for Lynn has very many pleasant reminiscences for me (Cheers, and a laugh.) I forgive my enemies in Lynn most heartily (hear, hear); and I was very pleased and proud to come to Lynn. And really, the fact is, it is such a nice town, it is almost impossible to get away from it. (Laughter and cheers.) We therefore thought that, being near the residence of H.R.H. the Prince of Wales, we would invite him to the lodge. H.R.H. at once accepted the invitation, and gave us one of the earliest days he possibly could. At Sandringham the other day he spoke warmly of his anxiety to be here to-night; and I am sure amongst the causes of regret in his illness, not one of the least will be in his being unable to be present with us. (Hear, hear.) I am sure we all wish him to be speedily restored to his full strength and full health (hear, hear); because nobody has a harder task set before him in the course of life than His Royal Highness. The time has gone by when the world would be content with "*Rois fainéants*." We look for labour and honest labour from every man, whatever his rank in life (applause); and we have a right to demand it from the Prince of Wales in return for the loyalty and devotion we offer him. (Cheers.) We regret deeply his absence from our gathering, and it was taken away half the joy from us; in fact it has turned what would have been a fair summer's day into a cold winter's drizzle. However, we will drink his health in his absence as if he were present; and we will acknowledge how proud we are that the son of the Queen should become a Mason, like so many of his loyal relatives. (Loud and prolonged cheers.)

Bro. Minns sung "God Bless the Prince of Wales," the brethren all joining in chorus.

The Mayor of Lynn was received with loud cheering on rising to propose the next toast. Referring to the adage that a good apprentice makes a good Master, he rose readily to the call of the V.W.D. Prov. G. Master to propose the next toast, viz., "The Health of the M.W. the Grand Master, the Marquis of Ripon, and the Officers of the Grand Lodge of England." With that toast he would couple the name of a gentleman present that evening, who took very great interest in one of the most important institutions connected with the Order, viz., the Royal Masonic School for Boys. (Cheers.) Knowing that education was one of the great questions of the day, they would all agree with him that a gentleman who devoted his time and attention to the education of the sons of Masons deserved the thanks of the Order in a most especial manner. He was, therefore, very happy to couple the health of Bro. Binckes with the toast he had proposed. (Loud cheers.)

Bro. Binckes responded in an eloquent speech.

Bro. Inns, D. Prov. G.M., proposed the next toast—the health of one who, if he had been able, would have occupied the position of the present worthy chairman. However pleased he was to see their highly-esteemed Bro. Walpole in that position, he was sure it would have been a greater pleasure to have met their Prov. G.M., inasmuch as for many years he had been recognised as one of the greatest patrons of charity, not only in the province, but in the United Kingdom. (Loud cheers.) Wherever charities were to be



supported, there Bro. Bond Cabbell was to be found. (Renewed cheers.) It was nearly twenty-seven years since he (Bro. Inns) was in the town of Lynn, but he had a lively remembrance of the friendship he then enjoyed. Having come from the west and travelled due east, he had obtained the satisfactory knowledge that their D. Prov. G.M. had discharged his duties in a very able manner—(cheers)—and he now had the pleasing duty of proposing "The Health of the R.W. Prov. G.M.," sincerely hoping that his heart might continue to grow warm, and these springs of charity might continue to flow bountifully so long as he was permitted to remain on the surface of this globe. (The toast was drunk with Masonic honours.)

Bro. Major Penrice then proposed the health of their excellent brother in the chair, the V.W. Deputy Provincial Grand Master. (Loud and prolonged cheers.) No Mason in this province was better known and esteemed, and no man ever performed his duties in a more courteous and successful manner. (Immense cheering.)

The V.W.D. Prov. G.M., who was received with renewed cheers, said that many years as he had worked in Masonry, and that he had had the pleasure of holding his present office, it had been to him annually a recurring season of great satisfaction at the way in which his labours were received. Annual meetings, at his time of life, were not altogether pleasant. There was something in them that showed that what was only one "tick" of the pendulum of time, was the passing of a great space in a man's life. But they were there to celebrate the beginning of a new year—not the falling of an old one, and to congratulate Masonry on being still vigorous and flourishing in the province. He thanked the Masons of Norfolk again and again for assembling there in such numbers, in spite of the disappointment they had received. But they felt that he who only worked at his Craft in fine weather, and when a Prince was coming, was a very poor Mason, indeed. (Loud cheers.) They wanted those to be Masons who not only would retain the ancient landmarks of the Order, but who knew where those ancient landmarks were; men who would not only be ornamental, but who would be useful; who would work at the Craft, and understand the Craft, in the admirable way which had been set forth by their worthy and rev. Chaplain that day. (Applause.)

Bro. A. M. F. Morgan, Prov. G. Sec., proposed, "Prosperity to the ancient borough of Lynn, and coupled with that the health of their newly-initiated brother in Masonry, the much respected Mayor of this town."

The Mayor returned thanks.

The other toasts were: "The Provincial Grand Chaplain," responded to by Bro. the Rev. H. H. Bridgwater; "The Provincial Grand Officers," coupled with the name of Bro. Evans Lombe; "The Visitors;" "The Grand Officers and Brethren of the Neighbouring Provinces," to which Bro. Inns, D.P.G.M. of Northamptonshire, Bro. Rev. A. Holmes, Prov. G. C. Cambridge, and Bro. Watkinson, of Spalding, responded; and a few other toasts concluded the happy and harmonious gathering.

#### PROV. GRAND MARK LODGE OF NORTHUMBERLAND & DURHAM.

The first annual meeting of the Prov. Grand Lodge of Mark Master Masons for Northum-

berland and Durham was held, under the banner of the Eclectic Lodge, No. 39, in Freemasons' Hall, West Hartlepool, on Tuesday, the 21st ultimo.

Present: The Right Hon. the Earl Percy, M.P., D.G.M.M.M., Prov. Gd. Master; Bros. Anthony Clapham, D. Prov. G.M.; S. Gourlay, M.D., Prov. G.S.W.; W. W. Brunton, G.J.W.; W. Foulsham, G.J.O.; the Rev. Canon Tristram, LL.D., G. Chaplain; Jno. Stokoe, G. Treasurer; Thomas Whitwell, G. Reg.; T. Y. Strachan, G. Sec.; Wm. Brignall, jun., G.S.D.; J. Ridsdale, G.J.D.; E. Hudson, G.D.C.; W. Coxon, G.I.G.; the W. Masters of all the lodges in the province, and a number of Past Masters, Wardens, and Overseers, and, by permission, the brethren of various lodges.

A Lodge of Instruction was held at half-past two o'clock, by the W.M. of the Eclectic Lodge, assisted by his officers, and the ceremony of advancement was gone through by them in a highly creditable manner.

The R.W. Prov. G. Master then opened the Provincial Grand Lodge, assisted by his officers as above.

After the minutes of previous meetings had been read, the Committee of General Purposes' report was read, which showed that three new lodges had been formed and constituted during the year, viz., the Percy (122), at Stockton-on-Tees; the Union (124), at Sunderland; and the Hotspur (135), at Alnwick. Satisfactory reports were given of the progress of Mark Masonry in the new province, by the W.M.'s of the several lodges, the number of members being 194. The financial statement was also very satisfactory.

The R.W. Prov. G.M. invested the following Provincial Grand officers for the ensuing year: Bros. A. Clapham D.P.G.M.; B. Levy, G.S.W.; H. G. Faber, G.J.W.; J. W. Cameron, G.M.O.; R. B. Harpley, G.S.O.; R. B. Reid, G.J.O.; Rev. J. Milner, G.C.; John Stokoe, G. Treas.; R. F. Cork, M.D., G. Reg.; T. Y. Strahan, G. Sec.; C. P'Anson, G.S.D.; J. B. Watt, G.J.D.; Hubert Law, G.I.W.; G. T. Pearson, G.D.C.; R. Giesecke, G.O.; E. T. Turnbull, G.I.G.

After some other routine business, the Prov. Grand Lodge was closed, and the brethren adjourned to the Royal Hotel, where dinner was served.

The R.W. Prov. G.M. presided, the usual loyal and Masonic toasts were drunk, and the brethren spent a very enjoyable evening.

#### THE INDEPENDENT ORDER OF GOOD TEMPLARS.

The Order is a Teetotal Freemasonry, binding its members in a bond of brotherhood, with the one common object of carrying on a crusade against intemperance, like the Knights Templar of old against the Saracens who desecrated the Holy Sepulchre. These latter in their day went forth to battle for the Cross against its greatest enemy; the Good Templars of the present day are animated with the same fire, and seek by moral and spiritual, instead of carnal weapons, to annihilate strong drink, the modern foe to all Christian progress. The Order is not a sick club or benefit society, like the Rechabites or Sons of Temperance, nor does it in any way seek to supplant these, but rather to strengthen and aid them, its main objects being to afford a protection to all those who sign the temperance pledge, to enlist them in the noble army of teetotalers, and find them work to do for the benefit of their fellow-men.

The Order had its origin in New York in 1851, where it spread with much rapidity, its usefulness becoming more and more apparent with its increase in strength. It was one of the first, if not the first, institution in America, to break down the wall of partition between bond and free, admitting to its ranks white and negro on terms of perfect equality. The Order now forms a temperance army in the United States and Canada of over 300,000 strong.

Birmingham has the honour of being the first

town in Great Britain to open a Lodge of Good Templars, and in July, 1870, the Grand Lodge of England was formed there, now numbering over 300 lodges, with more than 20,000 members.

In Scotland, the Order has prospered to a most remarkable extent. The first lodge was formed in Glasgow, August 12th, 1869, and in two years Scotland can boast of 600 lodges, and over 60,000 members.

In many districts of Scotland, notably Glasgow, the Lothians, and Tweedside, the Order has worked with almost miraculous success, and its efforts have told greatly in the reduction of crime, misery, and social degradation in thousands of Scotch households.

The lodges meet weekly for business and social intercourse. Men and women are admitted to the Order on equal terms, and both are eligible for its lowest and highest offices. The benefit of these weekly social meetings cannot be over-rated. If a poor drunkard is reclaimed, and signs the temperance pledge, he is brought to the lodge meeting, initiated, and introduced to a number of men and women bound solemnly to help, cheer, and encourage him in the good and holy resolution he has formed.

A moment's reflection will tell every friend of the temperance movement that the Good Templars' Lodge thus supplies a want which has been felt sorely ever since teetotalism had a beginning.

It is a source of constant disappointment and grief to all who are actively engaged in the temperance movement, that such a large proportion of those who sign the pledge at our various meetings, after a while fall away into their old habits; and there can be but little doubt that the reason of this is, that nothing has been done hitherto to educate such people in temperance principles, or hold out to them in loving sympathy a helping hand in the struggle they have to go through with their old enemy, the appetite for drink. This missing link is well filled by the Order of Good Templars. Every member is known personally to all his fellow-members; a watchful eye is kept on all recruits; absentees from the lodge meetings are duly visited, and if any give way to old propensities, means are used to bring the wanderer back to the fold. The history of the Order can point triumphantly to its success in this most important and difficult department of temperance work, for the violation of pledges has not amounted to more than 5 per cent. of its members.

The conditions of membership are simple: persons of either sex over sixteen years of age are admitted, if they believe in the existence of God as the Ruler and Governor of all things, and are willing to take the temperance pledge for life, and labour in the temperance cause.

The Order is what is called a "Secret Society," and yet it has no secrets. Its platform, principles, constitution, and laws are open to the inspection of all the world; all that is kept secret are the grips, signs, and passwords, by which alone members may recognise each other, and gain admission to the lodges; these are an obvious necessity, and will at once appear so to any thoughtful person. We rejoice to see that Good Templarism is finding favour with Bristol teetotalers; there are already in the city twelve lodges, numbering over 800 members. We heartily commend the movement, and shall be glad to aid its development and progress in our pages, as occasion may serve.—*Western Temperance Herald*, Nov., 1871.

THE Right Hon. Lord Leigh, Prov. Grand Master of Warwickshire will lay the foundation-stone of the new out-patient department of the Queen's Hospital, Birmingham, on Monday next, December 4th, with Masonic rites.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Adv.]

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J.D.—If there be no other lodge in the neighbourhood, the Tyler may subscribe to the lodge in which he was initiated, but he cannot hold any other office than that of Tyler.

J.W.—1. Certainly not. 2. As an officer of the lodge, he should wear the collar and jewel with which he was invested by the W.M.

## The Freemason,

SATURDAY, DECEMBER 2, 1871.

THE FREEMASON is published on Saturday Mornings in time for the early trains.

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## "A BODY WITHOUT A HEAD."

THAT but little resemblance exists between the Freemasonry practised in England and other countries, and the nondescript medley which usurps that name in France, is a fact but too well known to Masonic observers in both hemispheres; and, unhappily, our French brethren seem determined to widen the gulf which thus practically separates them from all true and faithful supporters of the ancient landmarks of the Craft. It is, at all times, a melancholy thing to note the gradual perversion of a noble intent to base and unhallowed ends—even as it is sad to see the shadows of darkness gradually envelope and destroy the brilliant hues of a summer sky. But indignation somewhat mingles with our sorrow when we reflect that French Masons have done, and are still doing, all they can to stain the glories of the Royal Art, to banish its proud traditions from their midst, and to erect upon the ruins of the Masonic edifice a structure built up of vanity and buttressed by falsehood and shame. In a word, the introduction of political questions into the lodges in France, and the constant discussions resulting therefrom, have slowly but

surely sapped the foundations of the Masonic Institution in that land of grandiloquent ideas. The principles of 1789, and the relative merits of dynastic or anarchical sway, are common topics of debate in French lodges; in fact, the business of the "Orator"—an officer, by-the-bye, unknown in our English matter-of-fact assemblies—seems to be mainly to keep the brethren well posted in the politics of the day, and to pour forth a stream of pompous verbiage upon certain grand occasions, his stock phrases being "Liberty, Equality, and Fraternity."

No stronger evidence of this divergence from the neutral path prescribed to all members of the Craft can be found than in the recent proceedings of the Grand Orient of France in General Assembly convened. The delegates present had scarcely verified their respective representative powers, when a certain Brother Laterrade appealed to the Assembly to hail the anniversary of the overthrow of the empire with a "triple battery" of acclamation, and in the course of his speech, pronounced a Republican form of government to be the only "true, desirable, and logical" system of rule. Bro. Maricot replied, and objected to any demonstration of joy being made while so large a portion of France was occupied by the foreigner, but Brother Rousselle combated this argument by asserting that the Grand Orient ought to rejoice in the date of the 4th September, because it was the anniversary of a day when liberty was restored to the nation. Several voices, however, protested at this juncture, and Bro. Simon, of Paris, very sensibly demurred to the political tone of the discussion, and insisted that every brother should maintain his essentially Masonic character in the meetings of the Order, and we are glad to say that this wise counsel was supported by Bro. Ratier, who said, with emphasis: "Here, we are Freemasons, and nothing but Freemasons." Eventually, the Assembly passed to the order of the day; or, as we should say, "shelved" Bro. Laterrade's motion, which, however, ought never to have been broached, much less entertained in any body calling itself Masonic. As a further example of the manner in which political ideas pervade the French Masonic mind, a curious incident, which occurred at the second *séance* of the Grand Orient, may be quoted. The President having made the usual inquiry as to the exclusion of the profane from the meeting, and the Wardens having responded affirmatively, Bro. Rousselle, of Bordeaux, challenged the accuracy of the response, and affirmed that *mouchards*, or spies, were present, and that these men reported everything that transpired to the police. Bro. Ducarre hoped that such was not the case, especially as the right of all present to attend had been verified—therefore, it would not be wise to act with undue haste, or upon a simple supposition. Bro. André Rousselle, who represented a lodge in Algeria, said that the fact was undoubted, and that for twelve years or more an unworthy brother present

had acted as a spy, and furnished reports of his visits to various lodges, day by day, to the police authorities. Upon this, the name of the *mouchard* was loudly demanded, and Bro. Rousselle finished his denunciation by naming the *misérable*, when there were loud cries for his immediate ejection. The President implored the Assembly to be calm, and when quiet was restored, the unfortunate police agent was ordered to explain, or to quit immediately the hall of the Grand Orient. In the sequel, he was obliged to do both; for, notwithstanding his protestations of innocence, the bare admission of his connection with the police sufficed to ensure his being requested to retire, which he had the good sense to do, without provoking any further hostile manifestations.

The Assembly then proceeded to business, and we may note, *en passant*, that the nomination as Wardens of Bros. Stieffel, delegate from the Lodge "Les Frères réunis," of Strasburg, and Thiault, Venerable of the Lodge "Tolérance et Fraternité," of Belfort, elicited tremendous applause, and deservedly so, because both those towns made a most heroic defence, and covered themselves with glory during the late war. Patriotism we do not object to, but our *bête noir* is politics in a Masonic lodge. The report of a committee was then read, and will it be credited that the members gravely recommended that the office of Grand Master should be abolished! and, still stranger to say, after a lively and exhaustive debate, this monstrous recommendation was approved and decreed! Bro. Ferdeuil made a capital, and, to our mind, a conclusive oration, in favour of retaining the Grand Mastership—reminding the brethren that the post was elective and temporary, and that the Assembly could always displace an inefficient chief by one more worthy of the station. But the very idea of having a "Master" was evidently repugnant to the free and enlightened Republicans present, who doubtless viewed the government of the Craft as they would a political machine, and resolved to mould it to their own purposes. In this, we believe, they have forgotten that the world contains many Masonic Grand Lodges, and many hundreds and thousands of Masons, besides those who affect the lambskin in France; and they need to be reminded that the landmarks of the Institution are not to be removed at the caprice or studied resolve of any body or section of the Order. In thus setting at defiance public Masonic opinion throughout the Universe, they are simply drifting into Anti-masonry, and the sooner they avow themselves open foes to the ancient principles of Freemasonry the better it will be for the weal of the Craft in general.

"The suppression of the Grand Mastership marks the close of the monarchical era in Freemasonry." Such, in effect, were the words used by the Orator of the Grand Orient in commendation of the recent ill-judged proceedings of that body, and

accepting those words in their literal sense, we can only assure our French brethren that their example is not likely to be followed by other Grand Lodges, and that the result of their violation of our most cherished landmarks will be excommunication from the Craft Universal. French Masons are already tabooed by half a million brethren in America, in consequence of the foolish invasion of state jurisdiction in Louisiana, which was countenanced by the Grand Orient in spite of the indignant protests of the Masonic governing bodies in the United States.

We would therefore address a solemn warning to the authorities of the Craft in France, not to persevere in the mistaken and suicidal policy which of late has seemed to dictate their acts. We implore them to retrace their steps, and to seek again the legitimate paths of Freemasonry, from which they have so sadly strayed. The objects of the Masonic Institution are not to be achieved by descending into the arena of political strife, and as the reputation of our Order is at stake, every true Mason will watch with anxiety the future course of the Brotherhood in France.

WE have much pleasure in culling from the Proceedings of the Grand Chapter of New Hampshire, U.S., the following appreciative notice of one of our valued contributors. We find that the article in question was written to Comp. Dr. Mason, for the Grand Chapter of the District of Columbia, Comp. Hughan being the only one who responded to the fraternal communication and queries of Dr. Mason, out of the many in Great Britain who were invited to inform American brethren of British Freemasonry.

"We cannot pass through this review without calling attention to the very valuable paper prepared, at Comp. Mason's request, by Comp. William James Hughan, of Truro, England, upon capitular Freemasonry in England, Scotland and Ireland. Comp. Hughan is one of the most accomplished Masonic writers in the world, and has contributed much to the education and enlightenment of the Fraternity, and he has conferred a great favour upon the Order by the preparation of this article."

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

One of the Constitutions directs that no business save that stated on the circular can be transacted at a lodge of emergency. Is it not therefore inconsistent for the W.M. to make the usual enquiries before closing? [No well-informed Master would do so.—ED. F.]

Is there not a similar inconsistency when a regular meeting ceases refreshment and returns to labour? [We do not see the inconsistency in this instance.—ED. F.]

CHESHIRE.

#### WHAT FREEMASONRY IS.

Freemasonry is the foundation of a speculative science upon an operative art, and the symbolical use and explanation of the terms of that art for purposes of religious or moral teaching.

CHALMERS I. PATON.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—As a member of a flourishing colonial chapter, I have had many opportunities of witnessing the difficulty of obtaining companions properly qualified for a Principal chair, and the more or less objectionable practice of a re-election or a shuffle of existing Principals has not unfrequently been necessitated. The warmest thanks of all colonial chapters are consequently due to E. Comp. the Rev. John Huyshe for the motion he brought forward at the last Quarterly Convocation of Grand Chapter, and which, from your report of the proceedings, appears to have been carried. So important is this change, that I would beg to suggest that an official notice of the alteration made in the 8th article of the R.A. Regulations be communicated with as little delay as possible to all colonial chapters.

I am, dear Sir and Brother,

Yours fraternally,

J. BALFOUR COCKBURN,  
Z. Calpean R.A. Chapter.

Gibraltar, 17 November, 1871.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Six months have now elapsed since the representatives of various jurisdictions interested in the Mark Degree assembled in conference, for the purpose of endeavouring to arrange terms and conditions by which the Degree should be placed on a thoroughly sound and satisfactory footing in this country. From the published proceedings of that "conference," it will have been seen how exhaustive was the discussion, so far as regards the Degree itself, and what grounds we had for confidence in a speedy solution of the differences and difficulties in the way of a union between conflicting authorities.

To our surprise, no official communication of the result of the deliberations of the Grand Lodge, or Grand Chapter, of Scotland has been received, and all the information we have is from the report of a meeting of the Prov. Grand Mark Lodge of Lancashire (S.C.) The Prov. Grand Master is there represented as saying: "It has been agreed on by the Supreme Chapter of Scotland to again ask the Grand Chapter of England to assume the management of those degrees which, in every other country, are worked under a Royal Arch chapter, or, failing this, to recognise some Grand Body in England, to whom the superintendence of those degrees shall be committed. This message to the Grand Chapter of England will be delivered at the meeting in November, and should that body decline to adopt either of the courses I have mentioned, the Supreme Chapters of Scotland and Ireland will then consider the propriety of according recognition to a body in England to govern those degrees. I do not think, however, that this body will be the present body styling itself the 'Grand Lodge of Mark Masters,' but a new body, established on a footing more firmly based, and formed by a union of all the contending jurisdictions, and which will be in authority over all those degrees called side degrees, such as the Royal Ark Mariner, Knight of the Sword, Knight of the East and West, &c. Some of these, according to the system obtaining in all other countries, are only conferred on R.A. Masons, but the present G.M.M.M. wishes to work them under the Grand Mark Lodge, and to confer them on Mark Masters—thus, in effect, putting the greater in subjection to the less. This is one objection to recognition of the G.L. of M.M., and the Supreme Chapter deprecates acknowledging any new Grand Body in England, if it can be possibly avoided, for two reasons:—1st. Because such body exists in no other country. 2nd. Because, were such a body to be recognised, it would doubtless become so numerically strong as to even affect prejudicially the Grand Lodge and Chapter of England."

To this statement of the present views and

feelings of the Grand Chapter of Scotland—coming from such a source, and in the absence of direct official information—I presume that a certain amount of authority must be attached.

In the first place, however, as a matter of fact, no mention of any communication having been received either from the Grand Chapter of Scotland, or that of Ireland, was made at the Quarterly Convocation of the Grand Chapter of England, on the 1st inst.

2nd. Should a communication of the nature alluded to in the statement as given above be received by the Grand Chapter of England, there cannot be a doubt that the reply would be a direct negative.

3rd. The alternative is then confessed to be "to recognise some Grand Body in England, to whom the superintendence of (certain) degrees shall be committed," accompanied with the expression of opinion that such body will "not be the present body styling itself the Grand Lodge of Mark Masters, but a new body, established on a footing more firmly based, and formed by a union of all the contending jurisdictions, &c."

Granting that the Grand Chapter of Scotland is prepared to recognise a Supreme Body in England as head of the Mark and other degrees, how will it attempt to reconcile its "deprecation to acknowledge ANY new Grand Masonic Body in England if it can possibly be avoided," with its readiness to acknowledge a new body fashioned after its own wishes. Such creation, by recognition, of a new body, can not only "possibly," but most easily, be avoided by negotiating with an already existing body; and to ignore a *de facto*, for the purpose of setting up a new organisation, is not strong evidence in favour of the consistency of the Grand Chapter of Scotland, in its expressed desire not to encourage the multiplication of Masonic jurisdictions.

The same argument will reply to the oft-repeated objection of the Grand Chapter of Scotland to this Grand Lodge—that it is an "anomaly"—no similar supreme governing body being to be found elsewhere, while it does not hesitate to establish what is certainly not to be found elsewhere than in England—a Provincial Grand Mark Lodge, as we have under the Grand Chapter of Scotland, professing to rule the Mark Degree in Lancashire and adjoining districts.

Again, how a "more firmly-established" body than this Grand Lodge, with its 141 lodges, can be found or formed, I am at a loss to imagine. But this question has long since been settled to the satisfaction of every dispassionate and unprejudiced inquirer, as well as to that of the other "non-recognised" supreme jurisdictions in this country, and I must decline to occupy your space by any further attempt to confirm confirmation.

The "statement" continues, that the contemplated new body is "to be formed by a union of all the contending jurisdictions." Although this Grand Lodge has made great sacrifices, and used large efforts, to avoid contention, I may presume that it would be included in this category. On this head, I would simply ask if it be seriously imagined for a moment that this Grand Lodge could consent to absorption, with 141 lodges on its roll, and with 5,560 members on its register?

As regards the other degrees to which reference is made, and the objection urged against the G.M.M.M., as "wishing to work them under this Grand Lodge, and to confer them on Mark Master Masons—thus, in effect, putting the greater in subjection to the less," all that need be said is, that the subject was made a conversational one after the formal proceedings of the conference had closed, and that the desire expressed by the M.W.G.M.M.M. was, that in the event of union being happily effected, some plan might be devised, in concert with the authorities of the Grand Chapter of Scotland, by which certain degrees conferred in R.A. chapters not under English jurisdiction, might be conferred on Mark Master Masons, by a body to be hereafter organised, so as to render them fully qualified for the R.A. degrees in foreign or colonial chapters, which at present they were not. Details were left for further consideration.



This plan has now been carried out under the authority of the G.C. of New York, and a supreme body organised, superior to, but allied with, the G.L. of Mark Masters.

The fear expressed in the second reason against recognition of this G. Lodge—viz., "that it might affect prejudicially the G. Lodge and G. Chapter of England"—I forbear from characterising, merely remarking that, in the first place, it reflects more than unfavourably on the value attached to solemn obligations by the members of this Grand Lodge, all of whom are loyal members, and a large proportion of them Grand, or Provincial Grand, dignitaries, or office-bearers in some way or other, in the Grand Lodge of England; and, in the next place, that any such fear must be equally well founded in connection with the new Mark body proposed to be organized, as with this G. Lodge.

While anxious now, as ever, for the peaceful and happy reconciliation of differences existing only to be deplored, I have thought it but due to the members of this Grand Lodge that the remarks of the Prov. Grand Master of Scottish Mark Masonry in Lancashire should not pass unnoticed.

I am, dear Sir and Brother,  
Yours faithfully and fraternally,  
FREDERICK BINCKES,  
Grand Secretary.

London, 28th Nov., 1871.

#### CONSECRATION OF A LODGE IN NEW ZEALAND.

The interesting ceremony of consecrating the Prince of Wales Lodge, No. 1338, took place on the 28th of September, at the Masonic Hotel, Auckland, under the authority of a warrant from the G.M. of the Grand Lodge of England. Bro. Fitzgibbon, P.M. of the Waitemata Lodge, and W.M. of the Lodge of Light, at the Thames, was the presiding W.M. He was assisted by Bro. Leers, P.M. of the lodge at Port Chalmers and of the Waitemata Lodge; Bro. Jenkins, P.M. of 252, and P.P.G.D.C. Berks and Bucks; and Bro. the Rev. Haywood, Chaplain 689 (E.C.), and under the sanction of Bro. Hayward, W.M. of the Waitemata Lodge, 689 (E.C.) The opening ceremonies were attended to by Bros. G. P. Pierce, P.G.M. (I.C.); Beveridge, D.P.G.M. (S.C.); the Rev. Dr. Kidd, W.M. Lodge Ara; Rees, W.M. United Service Lodge, J. Hay, W.M. St. Andrew's Lodge; Goldsboro', Stephenson, Doull, Brock, and several other P.M.'s, and brethren of other lodges. The lodge being duly opened, constituted, and consecrated, Bro. Diethelm was duly installed W.M., and appointed his officers as follows: Bros. Leers, acting P.M.; W. H. Kissling, S.W.; F. H. Ibbetson, J.W.; R. J. Morressey, Sec.; John Cowan, J.D.; J. A. Lyell, I.G. Bro. Heaphy was unanimously elected Treasurer, and Bro. C. Porter, Tyler. The brethren then retired, and shortly after nine o'clock sat down to a banquet provided by Bro. Host Avey in his well-known style. The following toasts were then given:—Bro. W. M. Diethelm proposed "The Queen and the Craft, Bro. the Prince of Wales, and the rest of the Royal Family," followed by "The Most Worshipful the Grand Master of Masons of England, the Right Honorable the Marquis of Ripon." The toast was received with the usual honours, and responded to by Bro. Jenkins in suitable terms.—Bro. S. W. Kissling then gave "The Most Worshipful the Grand Masters of Ireland and Scotland, the Duke of Leinster and the Earl of Rosslyn, including the names of Bro. Pierce, Prov. G.M. of the Irish Lodges, and Bro. Beveridge, D.P.G.M. of the Scotch Lodges."—The toast was drunk with Macduff honours.—Bros. Pierce and Beveridge returned thanks, and in doing so wished the new lodge every success.—Bro. Leers gave the next toast, "The Installing Master," which was received with Masonic honours.—Bro. Fitzgibbon returned thanks, and said he felt much flattered at the praise which had been lavished upon him.—The toast of the evening, "The W.M.," was then proposed by Bro. Fitzgibbon. He said he felt proud that this toast had been placed in his hands. He had

known Bro. Diethelm ever since he was initiated, and he was pleased to say he had never met a more enthusiastic, sincere, and thoroughly upright Mason. (Hear, hear.) He would say many things to his credit if he were not present.—Bro. Diethelm returned his sincere thanks, and in doing so said he was fully aware of the honourable position in which he had that evening been placed. It would be his constant endeavour, so long as he filled the chair, to discharge the various duties of his office in a manner creditable to himself and for the benefit of the Craft. It would also be his aim, as W.M. of the Prince of Wales Lodge, to carry out the true principle of Masonry, being that of brotherly love. He then addressed a few words to the officers of the lodge, and returned his sincere thanks to the Installing Master.—Bro. Heaphy proposed "The Acting P.M.," after which Bro. Morressey, in a very able speech, gave "The Sister Lodges," which was responded to by Bros. Hayward, Kidd, Rees, Hay, Fitzgibbon, and Beveridge.—The "Visiting Brethren" was next given by Bro. Ibbetson, who coupled the name of Bro. Jenkins, thanking him for the very able assistance rendered during the evening as Director of Ceremonies.—Bro. Hayward proposed "The Newly-installed Officers," which was neatly responded to by Bro. Kissling.—In the absence of the S.D., Bro. Doull proposed "The Masonic Charities," after which Bro. Dargaville gave "The Ladies." The toast was humorously responded to by Bro. J. Cruickshank.—Bro. Porter proposed "Poor and Distressed Brethren," which was duly responded to.

During the evening the proceedings were enlivened by Bro. Rees playing several Masonic selections on the harmonium. Thus ended one of the most imposing Masonic ceremonies that has taken place in this city for a lengthened period.

#### CONSECRATION OF A LODGE AT CHIPPING SODBURY.

The Tyndall Lodge, No. 1363, was consecrated at the Town-hall, Chipping Sodbury, and proved in that neighbourhood much of a gala occasion. Many of the houses were gaily decorated with flags, and lines of the same were stretched across the top of the principal thoroughfare; whilst during the day the church bells rang out merry peals. During the early part of the day numbers of the brethren from adjoining towns visited the ancient church of Sodbury, and were evidently much delighted with the numerous signs of antiquity and evidences of ancient Masonry which they found around them.

At one o'clock the ceremony of consecration commenced, the handsome lodge-room being well filled. The Very Worshipful D.P.G.M., Bro. George Frederick Newmarch, performed the ceremony, and there were present the following Masonic brethren: Bros. Robert Fendick, P.G.S.W. Bristol; Frederick G. Powell, P.P.G.P. Bristol; E. S. Joseph, W.M. 493; Wm. Waites, P.G.S.D.; Samuel Short, P.P.S.G.D. Bristol; C. R. Davey, P.P.G.C.; H. H. Hartley, John Trenfield, W. E. Hadow, P.G.C.; E. W. Trinder, P.G.S.; Osborne Dauncey, P.P.G.S.D.; J. J. Dutton, W.M. 855; Llew. White, P.P.G.S.D.; Octavius Long, P.M. 270; Joseph Bennett, W.M. 270; W. C. Jarrett, P.P.G.S.D. Bristol; &c.

The installation of Bro. G. Rennie Powell as W.M. having been fulfilled, he proceeded to appoint the following officers: Bros. S. Davis, S.W.; F. G. Vizard, J.W.; J. D. B. Trenfield, Sec.; J. Handy, S.D.; Daniel Besley, J.D.; E. O. Limbrick, I.G.

The brethren, to the number of between fifty and sixty, then walked in procession to the George Hotel, where a capital banquet, served up by the proprietor, Bro. W. Higgs, was done the fullest justice to. The *post-prandial* proceedings at Masonic banquets are always "tiled," but we may state that brotherly love prevailed, and that a truly happy evening was spent.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

#### CONSECRATION OF A ROSE CROIX CHAPTER AT NEWPORT.

The ceremony of consecrating the Ivor Hael Chapter, Rose Croix, 18°, took place on Tuesday, last week, at the Masonic-hall, Newport, when a large number of the brethren attended. The suite of rooms, which constitute, perhaps, the most magnificent temple of Masonry on this side of the Severn, has been newly decorated at an expense commensurate with the importance of the occasion and the dignity of the Order; indeed, it was universally admitted that the brother who undertook the delicate task had acquitted himself well. The colours were all in harmony, and the embellishments did infinite credit to the mind that conceived and the hand that executed them. Not the least effective part of the display was the banners of the Knights, ranged round the room, whilst the profusion of roses, to say nothing of the splendour under the grand canopy in the East, made it look like Fairy-land. Thanks to the great interest taken in the Chapter by Capt. Shadwell H. Clerke, the appointments on Tuesday left nothing to be desired. Bro. Clerke worked most assiduously and secured a splendid success.

A Rose Croix Chapter having been duly opened under the auspices of the Supreme Grand Council, by S.G.I.G. Hyde Pullen, and officers *pro tem.* having been appointed, the M.P.S.G.C., Charles John Vigne, proceeded with the ceremony of consecration. This having been performed with great solemnity, the S.G.I.G. Pullen was requested to instal the illustrious Bro. Captain Shadwell H. Clerke as First Sovereign of the Ivor Hael Chapter. The next duty was to install the candidates whose names had previously been submitted to the Chapter. They were not fewer than twenty in number. It was a ceremony where gorgeousness and glitter of gold, alternated with solid and substantial teaching of moral truth, and the pointing out of the great landmarks of the Christian Religion. Finally, the "Third Point" was given, and the Chapter closed.

The following were the appointments: The Rev. A. L. Willett, B.A., Prelate; S. G. Homfray, First General; E. J. Morris, Second General; L. A. Homfray, Grand Marshal; D. Williams, Raphael; R. S. Roper, Captain of the Guard; W. H. W. Homfray, Recorder and Treasurer; R. J. Chambers, Herald; D. Borsessa, Outer Guard.

The brethren (about fifty) afterwards dined at the King's Head Hotel, where Host Gretton distinguished himself by the excellent repast he put on the table. In accordance with the traditions of the Order no toasts were proposed, save and except the health of Her Most Gracious Majesty, and that of the M.W.S., Capt. Clerke, the first by the M.W.S., and the second by the M.P.S.G.C., Vigne.

The company at the dinner included—M.W.T. Capt. S. Clerke, in the chair; Bros. Vigne, Capt. Philips, L. A. Homfray, Gen. Doherty, Colonel Lyne, Montagu, Thomas Jovitt, Colonel Hill, Charles Bath, Capt. Pearson, H. M. Kennard, Chas. Simpson, S. G. Homfray, Thos. Williams, Lord, J. M. Shum (Treas.), H. W. Williams, F. H. Bladon, George Hoskins, R. C. Chambers, G. W. Jones, Edward F. Daniel, J. W. Jones, Hyde Pullen, R. S. Roper, Capt. Phayre, Col. Ford, E. T. Payne, Chas. Homfray, J. S. Starkey, Rev. A. L. Willett, Wickey Homfray, W. E. Reeves, A. Stones, James Goodal, E. Daniel, F. Tulloch, &c.

#### CONSECRATION OF A K.T. ENCAMP- MENT AT NEWPORT.

The Gwent Encampment of Knights Templar was consecrated on Wednesday se'night at Newport. The warrant from the Grand Master was accompanied by a "Letter Demissary" from the V.E. the Grand Chancellor of the Order (Sir Patrick Colquhoun), authorising the V.E. Past Prov. Grand Commander, Captain S. H. Clerke, to form and consecrate a Conclave, under the above title, in the Province of Monmouthshire. There was a brilliant assemblage of Knights, amongst those present being: V.E. Sir Kt. C. J. Vigne,

P.G.C. Dorset; V.E. Sir Kt. Capt. N. G. Philips, P.G.C. Suffolk and Cambridge; V.E. Sir Kt. Capt. Shadwell-Clerke, P.P.G.C. West Indies; E. Sir Kt. J. M. P. Montagu, P.G. Capt. Eng.; E. Sir Kt. Capt. A. T. Perkins, P.G. Capt. Eng.; E. Sir Kt. Major-Gen. H. Doherty, C.B., P.G. Capt. Eng.; E. Sir Kt. J. F. Starkey, P.G., D.C. Eng.; E. Sir Kt. Capt. G. A. Phayre, R.N., P.G. A.D.C., Eng.; E. Sir Kt. E. T. Payne, P.G.S.B. Eng.; E. Sir Kt. J. South, P.E.C., Palestine; E. Sir Kt. T. Jowitt, P.E.C., Yorkshire; E. Sir Kt. H. Robinson, E.C., Palestine; and the following Sir Knights: Col. C. Lyne, H. M. Kennard, H. Hellyer, S. G. Homfray, L. A. Homfray, W. H. W. Homfray, W. Pickford, Geo. Fothergill, Capt. J. R. Pearson, Wm. Watkins, Col. E. S. Hill, Wm. Williams, H. E. Horner, &c., &c.

The Sir Knights having assembled in the hall, an intimation was received that the V.E. Consecrating Sir Knight, accompanied by the other P.G. Commanders were without. The celebrated arch of steel was formed, and they were received with due honours. The V.E. Capt. Clerke here ascended the throne, and appointed his officers *ad interim*. He then most ably performed the rites of consecration, formally enrolling the Gwent Encampment under the banners of the Order in England and Wales. The Grand Master's warrant designating Sir Knight Col. Chas. Lyne as first E.C. was read. The brethren below the chair were requested to withdraw whilst the E.C. was placed on the throne. Upon their re-admission, they saluted the E.C., and the Herald proclaimed him in due form. Then he appointed and invested the officers for the ensuing year as follow: Sir Kts. the Rev. S. Fox, M.A., Prelate; H. M. Kennard, First Captain; H. Hellyer, Second Captain; W. Pickford, Registrar and Treasurer; Capt. S. G. Hornfray, Expert; W. Watkins, Almoner; Capt. J. R. Pearson, Capt. of Lines; L. A. Homfray and W. H. W. Homfray, Standard-bearers; Geo. Fothergill, Organist; D. Williams and J. R. Randall, Heralds; W. Williams and W. Nettal, A.D.C.'s; Frater Henry Fletcher, Equerry.

At the request of the Eminent Commander, the V.E.P. Capt. Clerke, undertook the duty of installing those companions whose names had been already recorded. There were seven in attendance. This duty was performed in a most able and impressive manner. Col. Lyne now resumed the throne, and proposed a vote of thanks to the Very Eminent Sir Knights and Officers who had attended the encampment that day. It was received with acclamation. The V.E.P.G.C. Capt. Clerke, again taking the chair, the encampment was closed according to ancient custom.

The Sir Knights adjourned to the King's Head Hotel, where about thirty sat down to a capital dinner—toast, song, and sentiment being freely indulged in.

### INSTRUCTION.

#### ANNIVERSARY SUPPER OF THE DOMATIC LODGE, No. 177.

On Tuesday evening, Nov. 14th, the anniversary celebration supper of the above-named flourishing Lodge of Instruction took place at the Palmerston Arms' Tavern, Grosvenor-park, Camberwell, and was attended by some of the best working Masons and instructors in the Craft, amongst whom were Bro. John Thomas, P.M. of numerous lodges and Preceptor of this lodge; Bro. James Stevens, P.M. and Sec. of the United Pilgrims' Lodge of Instruction; and several others. There were also present: Bros. Wingham, S.W. of the Robert Burns' Lodge; H. Thompson, P.M. Domatic and Southern Star Lodges; Brinton, Sphinx; Headon, Sec. Great Northern Lodge; Bonts, Domatic; J. Wright, Southern Star; Hines, Royal Jubilee Lodge; Larlham, Macdonald Lodge; Poore, Panmure; Ellis, Southern Star; Macdonald, Aldershot Lodge; Vernon, New Concord; Lay, Great Northern; Ross, Macdonald Lodge; and many others. Bro. J. Speed, P.M. of the Faith Lodge, presided.

The supper was provided by Bro. Marshall, the worthy host, which was bountiful and of excellent quality, and gave the highest satisfaction—there

not being a dissentient voice to the splendid fare set before them.

The repast having been done ample justice to, and the cloth removed,

The Chairman said, as that was a meeting for the purpose of enjoyment, rather than of a formal nature, he should dispense with the customary toasts, and should at once give them the toast of the evening, which was, "Success to the Domatic Lodge of Instruction." He said that, since its resuscitation, it had been eminently successful, and now numbered amongst its members some of the best working Masons of the Craft. (The toast was drunk most enthusiastically.)

Several songs having been sung,

Bro. John Thomas, P.M. and Preceptor of the lodge, said he had a pleasing duty to perform, and one that, he was sure, the brethren would be very sorry if it were omitted, and that was, to propose "The Health of Bro. Speed," their worthy President, who had always shown an interest in the Domatic Lodge of Instruction, and most obligingly took the chair on the present occasion. (The toast was very cordially received, and with all due honours.)

Bro. Speed, in reply, thanked the brethren for that mark of their favour, and expressed his readiness, at all times, to do anything in his power to promote the prosperity of the lodge.

Other songs having been sung, and some choice pieces of music been performed by Bro. Wingham, jun., on the harmonium,

Bro. H. Thompson, P.M. and Secretary, said he must, for a few minutes, interrupt the musical performances by proposing a toast which, he was sure, the brethren would receive with pleasure and great cordiality, as it was "The Health of Bro. John Thomas, the esteemed Preceptor of the Lodge." Without his aid, the brethren would not have the benefit of a most able instructor, and without him, he (Bro. Thompson) hardly knew how they would get on in working their different ceremonies and lectures. He felt assured that the brethren appreciated his services, and would award him the praise which was so justly due to him. He was at all times willing to give them instruction, and many had profited by it, and, he was sure, they would all have pleasure in joining with him in drinking "The Health of Bro. Thomas, the esteemed Preceptor of the Lodge." (The toast was enthusiastically received, followed by Masonic honours.)

Bro. J. Thomas very briefly replied, thanking Bro. Thompson for the kind manner in which he had spoken of him, and the brethren for the very cordial way they had received the toast which he had proposed. He could assure them that it was a pleasure to him to attend that lodge as its Preceptor, and although there were many others among its members able to give instruction, they always gave way to him, which he looked upon as a great honour. He attended several lodges of instruction, but he looked upon the Domatic Lodge as the most important of the number, and he was gratified to witness its great prosperity; and, in conclusion, thanked the brethren for the kind manner in which they had drunk his health.

Bro. James Stevens then gave, with great judgment, a recitation on the duties and obligations of Freemasonry, which elicited loud applause.

Bro. Vernon sung, in exquisite style, Moore's beautiful ballad of "The Meeting of the Waters," which was loudly applauded.

Bro. James Stevens then asked the brethren to charge their glasses with bumpers for the toast which, by the W. Master's permission, he had the honour to propose. He said the lodge had been resuscitated, and was going on most prosperously, and for that pleasing result they were mainly indebted to their worthy Bro. Thompson, who laboured hard to bring it about. He was almost constant in his attendance to perform his duties as Secretary, and the urbanity which he invariably displayed to all, entitled him to their respect and regard. He hoped and trusted that Bro. Thompson might be spared for many years to come amongst them, and to receive those renewed marks of the feelings of the brethren and the regard they entertained for

him. He called upon them, with all cordiality, to drink to "The Health of Bro. Thompson, P.M. and the worthy Secretary of the Lodge. (The toast was cordially received.)

Song by Bro. Speed—"Here's to the Oak."

Bro. H. Thompson, P.M. and Secretary, said he thanked Bro. Stevens for the many kind things he had said of him in regard to the resuscitation of the lodge; but, at the same time, in doing so, he had been greatly assisted by Bro. Stevens, although he, with great modesty, had kept all that to himself. However, he (Bro. Thompson) now put the brethren in possession of that fact in perfect confidence, and in doing so, he was quite sure it would go no further. It was true he had taken some part in the resuscitation of the lodge, which appeared as if it had been permanently consigned to the tomb, and, to all appearance, could be expected to be revived only with the Greek Kalends; but, by his own exertions and with a little assistance, it had been reanimated and reinvigorated, and he trusted, in the words of the song they had recently heard, that, like the old oak tree, it would live and flourish when 300 years were gone, but he was afraid that not many of those then present would live to see that event. (A laugh.) As it was, he could not deny Bro. Stevens the meed of praise which was so justly due to him, although he had said nothing about it himself. He (Bro. Thompson) was happy to see that glorious meeting, and trusted that at their next annual celebration every one he then addressed might be present at it, and with them as many friends as they could bring, and then it would be a pleasing retrospect to look back at their present happy meeting. He thanked them most sincerely for the honour they had done him, and assured them of his earnest desire to do everything in his power to promote the prosperity of the lodge.

Some other toasts and songs followed, and a truly happy meeting was brought to a close. We cannot conclude this notice without making special mention of the splendid performances of Bro. Wingham, jun., on the harmonium, and a number of songs by Bro. Vernon.

### GRAND MARK LODGE.

The following business will be brought before the Grand Lodge of Mark Master Masons of England and Wales, &c., at the half-yearly meeting announced to be held at Freemasons' Tavern on Tuesday next.

#### AGENDA.

- 1.—Read and confirm minutes of Grand Lodge of 6th of June.
- 2.—The M.W.G.M.M.M. will communicate to Grand Lodge the recognition of this Grand Lodge by the Grand Chapter of Iowa, U.S.A., and the arrangements for the exchange of Representatives.
- 3.—Nomination of M.W.G.M.M.M.
- 4.—Reception of Report of General Board, in which are the following recommendations, each requiring special motion for adoption by Grand Lodge:—
  - (1). Abolition of qualification of W.M. of a Craft lodge as necessary for a candidate for the office of W.M. of a lodge of Mark Masters.
  - (2). Recognition of Dep. Prov. Grand Masters as Grand officers, with seats on the dais, during their absolute tenure of office as such.
  - (3). That ten guineas be contributed from the funds of Grand Lodge to the "Binckes Testimonial."
- 5.—Presentation of jewels to Chairman and Stewards of Mark Benevolent Fund Festival in July last.

SMALL-POX, FEVERS, AND SKIN DISEASES.—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill.—[Advt.]

## Reports of Masonic Meetings.

## THE CRAFT.

## METROPOLITAN.

*Lodge of Industry, No. 186.*—The regular meeting of this lodge was held on Tuesday, the 28th ult., at the Freemasons' Hall. Bro. Tallent, W.M., initiated four gentlemen. Bro. Noehmer, S.W., was elected W.M. for the ensuing year; Bro. Lake, P.M., was re-elected Treasurer; and Bro. Woodstock, P.M., re-elected Tyler. A five-guinea P.M.'s jewel was then voted to the retiring W.M., and ten guineas to the Carpenter Testimonial Fund. There was a full attendance of members and several visitors were present. Banquet followed. The future meetings of this lodge will be held at Bro. Gosden's, Masons' Hall Tavern, Masons'-avenue, City.

*Lion and Lamb Lodge, No. 192.*—An emergency meeting of this lodge was held at the City Terminus Hotel, Cannon-street, on Thursday, the 23rd ult., Bro. George Kenning, P.G.D. Middlesex, W.M., in the chair, supported by Bros. J. J. Harris, S.W.; F. Trott, J.W.; W. Goodyer, P.M., Treas.; J. G. Marsh, P.G.P. Middlesex, P.M., Sec.; Geo. Abbott, S.D.; Geo. Newman, I.G.; T. Cohe, D.C.; and E. King and E. Roberts, P.M.'s. The lodge having been duly opened in the first, second, and third degrees, Bros. W. Cotter and W. Ramsey were raised by the W.M. to the sublime degree of M.M. The lodge then proceeded to read and revise the by-laws, for which purpose this meeting was more especially convened. The business having been disposed of, the lodge was closed and the brethren adjourned to a slight refreshment. Amongst the other brethren present were Bros. J. Kent, Charles Arkell, R. E. Bright, S. Haynes, T. Fisher, and E. Jones. The meeting separated at an early hour.

*Fitzroy Lodge, No. 569.*—This lodge met on Friday, the 24th ult., at the headquarters of the Honourable Artillery Company. Bro. P. Y. Gowland, W.M., presided, and in his usual correct, impressive, and earnest manner, initiated two gentlemen, and passed a brother, the candidates being introduced separately. The S.W., Bro. Long, was then elected W.M.; Bro. P. Mathews, P.M., was re-elected Treasurer; and Bro. Hoare, P.G.S., P.M., re-elected Tyler. A ten-guinea P.M.'s jewel was unanimously voted to Bro. P. Y. Gowland, W.M., for his two years' service in the chair. It was resolved that the honorary membership of the lodge be offered to H.R.H. the Prince of Wales, P.G.M., the Colonel of the Honourable Artillery Company, and a committee was formed to carry it out. This idea originated with the W.M., and received the unanimous approval of the lodge. Four candidates were proposed for initiation, and the lodge was then closed. An emergency meeting is likely to be held to finish up work before the installation. Supper was served. Visitors: Bros. J. Terry, P.M. 228; F. Walters, P.M. 73; &c.

*Whittington Lodge, No. 862.*—The installation meeting of this lodge was held on Monday, the 20th ultimo, at Anderton's Hotel, Fleet-street. Bro. S. S. Davis, W.M., opened the lodge, after which he initiated Messrs. W. S. Rose, T. M. Rodet, J. S. Lavington, J. Walmsley, and Dr. B. Ben Zion into the mysteries of the Craft. Bro. Weaver, P.M., then installed the new Master, Bro. J. Salisbury, the officers invested being: Bros. W. J. H. Jones, S.W.; A. Frickenhaus, J.W.; W. F. N. Quilty, P.M., Treas.; R. W. Little, Sec.; W. F. Smith, S.D.; B. Seeley, J.D.; A. R. Haley, I.G.; T. Kingston, D.C.; C. Bergmann, C.S.; J. Brett, W.S.; J. Weaver, Treas. After other business, the lodge was closed, and the brethren, in number between fifty and sixty, sat down to a splendid banquet. All the usual toasts were duly honoured, and in the course of the evening, a Past Master's jewel was presented to Bro. Davis, I.P.M., for his excellent services in the chair. A large number of visitors attended, including V.W. Bro. John Hervey, G. Sec.; Bros. J. Boyd, A.G. Purs.; F. Binckes, P.G. Steward, Sec. Boys' School; H. C. Levander, P.M., P. Prov. G.D. Wilts.; G. Cattel, P.M., P. Prov. G.D. Hunts.; G. Kenning, W.M. 192, Prov. G.D. Middlesex; W. Dodd, P.M. 1194; E. Stanton Jones, P.M.; and C. Coote, P.M.

*Royal Oak Lodge, No. 871.*—This well-established lodge held its usual meeting on Thursday, the 23rd ult., at the White Swan Tavern, High-street, Deptford. Bro. Frederick Walters, P.M. and Sec., opened the lodge. There were present: Bros. T. Killner, S.W.; J. W. Reed, J.W.; W. Myatt, S.D.; G. Andrews, J.D.; S. O. Lewin, I.G.; J. Hawker, P.M.; J. Truelove, P.M.; J. H. Wilson, F. G. Skinner, M. J. Simmons, H. G. Rattle, T. Spencer, G. Harvey, B. J. Cole, G. T. Linn, J. J. Pakes, W. Shaw, R. Harman, T. J. Blackmore, R. Killick, and J. G. Vohmann. The visitors were: Bros. J. Absell (813), A. Overton, and G. Jones (1326). The minutes of the previous meeting having been read and confirmed, ballots were taken separately for

Messrs. R. Killick and T. J. Blackmore, which were unanimously in favour of their admission. Bros. B. J. Cole, T. Spencer, and G. Jones (1326) were separately introduced and passed to the second degree. Bro. W. Andrews, W.M., having arrived, took the chair, and initiated Messrs. R. Killick and T. J. Blackmore, separately, into Freemasonry. The whole of the work was well done. Five guineas were voted to a deceased member's widow from the Charity Fund. Some propositions for initiation at next meeting closed the business, when banquet followed.

*Clapton Lodge, No. 1365.*—A meeting of this young and most prosperous lodge was held at the White Hart Hotel, Clapton, on Wednesday, the 15th ult. Present: Bros. J. D. Taylor, W.M., in the chair; Wm. Stephens, S.W.; J. Saunders, J.W.; Wm. Lutwyche, S.D.; C. Miles, J.D.; H. W. Cattlin, I.G.; R. Wyatt, D.C.; W. Batchelor R. Webber, W.S.; and several other brethren. The lodge having been duly opened, and minutes of last meeting confirmed, Messrs. Wm. Walker, Joseph Sydney, Badkin, and Elias Somers were severally initiated into the Craft, the work being performed in a most impressive and correct manner. Bros. Jas. Paul and John Preston were passed. The next business was the election of a Treasurer. Bro. R. Buller, the Secretary and P.M. 9, proposed, and Bro. R. Webber seconded, Bro. Wm. Batchelor (also of 1178) for the office, and that brother was unanimously elected. Bro. Buller said that Bro. Batchelor was so well known amongst the brethren that it needed no remark from him as to his responsibility, and from the profession he followed he thought there could be no one more suitable for the office. The W.M. then invested Bro. Batchelor in due form. Bro. Batchelor assured the brethren that he would do his utmost to further the interests of the Clapton Lodge. The W.M. announced that a Lodge of Instruction would be held in connection with this lodge every Friday evening at half-past seven o'clock.—At the banquet, the tables for the guests were admirably arranged, upwards of twenty sitting down. The dinner was served by Bro. Bryan, the worthy host, and it is sufficient to say that every one was pleased and satisfied with the excellent manner it was placed upon the table. Everything, including the wines, were all that could be desired. The usual loyal and Masonic toasts followed, that of the Queen being supplemented with the National Anthem. Bro. J. McDavitt, Organist, and several other brethren, sang some capital songs during the evening.—On Friday, the 17th ult., Bro. Terry worked the consecration ceremony with his usual ability. Bro. J. Saunders was unanimously elected Preceptor, and the usual officers were appointed, viz., Bro. G. E. Bryan, Treasurer, and Bro. Buller Secretary. The brethren afterwards partook of a first-class supper.

## PROVINCIAL.

*LEICESTER.*—*John of Gaunt Lodge, No. 523.*—The regular monthly meeting of this flourishing lodge was held at Freemasons' Hall, Leicester, on Thursday, the 16th ult., under the presidency of Bro. Wm. Sculthorpe, W.M., who was supported by the following officers, viz., Bros. Rev. N. Haycroft, D.D., S.W.; F. J. Baines, J.W.; Rev. W. T. Fry, Chaplain; W. B. Smith, P.M., Treas.; S. S. Partridge, Sec.; C. A. Spencer, J.D.; C. Johnson, P.M., Organist; J. F. Smith, Steward; W. T. Rowlett, I.G.; and G. Toller, jun., P.M.; Dr. Clifton, and several other members of the lodge. Visitor: Bro. Clement E. Stretton, 279. The lodge having been opened in due form, the minutes of the last regular meeting were read and confirmed. The business on the summons consisted of an initiation and a raising, but the candidate for the latter degree was unable to attend on this occasion. The explanation of the first tracing-board was rendered in a very able manner by Bro. Haycroft, S.W. The W.M. read a letter from the Prov. G.M., the R.W. Bro. Wm. Kelly, announcing that he had appointed Bro. the Right Hon. the Earl Ferrers, P.M. 779, to be Deputy Provincial Grand Master. The appointment is one which has the hearty approval of the members of this and the other lodges of the province. The lodge was then closed, and the usual refreshment followed.

*HARWICH.*—*Star in the East Lodge, No. 650.*—This lodge commemorated its anniversary on the 20th ult., at the Pier Hotel. A goodly number of the brethren assembled, and amongst the visitors present were Bro. Rudge, P.M., London, Bro. Chapman, Town Clerk of Harwich, Bro. Dorling, P.P. G. Sec. Suffolk, Bro. Barber, P.G.O. Suffolk, Bro. C. T. Townsend, P.P.S.G.W. Suffolk, and others. The minutes of the last lodge, containing the election of Bro. Jno. Heseltine, P.M. Prudence Lodge, were read and confirmed. A candidate was balloted for, and the usual preliminary business disposed of. Bro. Heseltine was then installed into the chair of K.S., according to ancient custom. The Installing Master, Bro. C. T. Townsend, in handing the warrant from Grand Lodge to the newly-installed Master, remarked that it had passed through the

hands of many worthy brethren, and in handing it to Bro. Heseltine, as the fourth Master he had installed in this lodge, he did so with the greatest confidence that he duly appreciated the charge. Bro. Heseltine then appointed and invested the following officers: Bros. Tovell, I.P.M.; Col. Jervis, M.P., S.W.; H. N. Brooks, J.W.; Dutton, Treas.; Wymark, Sec.; Baker and King, Deacons. The brethren afterwards partook of a banquet, prepared in Bro. Brice's usual excellent style. The customary loyal and Masonic toasts were given by the W.M. and heartily responded to. Altogether, the business in lodge and the proceedings at the festive board, were conducted to the great gratification of those who had the privilege of being present.

*LIVERPOOL.*—*Duke of Edinburgh Lodge, No. 1182.*—The regular meeting of this lodge took place at the Coffee House Hotel, Wavertree, Liverpool, on the 15th ultimo. The lodge was opened by the W.M., Bro. Philip Richards Thorn, and after the business was over, and the brethren called from labour to refreshment, the W.M. requested the brethren to fill a bumper to the toast he was about to propose, which having been done, he turned to Bro. Samuel Cookson, I.P.M., and said: Brother Cookson, it is my pleasing duty to present you this evening with a Past Master's jewel, as a slight acknowledgment of your past services and also as a memento of the esteem in which you are held by the brethren of this lodge. It might have devolved upon abler hands to perform this task, but I at least have the advantage of being able to speak of you, not only from the foundation of this lodge, but of a close intimacy and friendship of many years. This occasion is to me one of infinite gratification and pleasure, in which sentiments I feel assured the brethren heartily concur. The W.M. then handed the jewel (which bears a suitable inscription) to Bro. Cookson, and that brother acknowledged the gift in appropriate terms.—The W.M. again rose, and said: It also devolves upon me this evening to present Brother Wm. Brown, who has been Treasurer to this lodge four years, with a testimonial and suitable jewel, for the zeal and attention he has at all times paid to the duties of his office. It was well earned, and might be proudly worn. He might add, as with Bro. Cookson so with Bro. Brown, they had been associated together for many years, which made the duties that evening the more pleasing.—Bro. Brown returned thanks.—The W.M. said he had another pleasing duty to perform, which was to present Bro. Bales with a suitable gift in recognition of his valuable services as Secretary to the lodge since its formation, which was gratefully acknowledged in happy terms by Bro. Bales.—The last toast of the evening having been given, the lodge was closed in due form.

*HAMPTON.*—*Lebanon Lodge, No. 1326.*—This young and flourishing lodge met at the Red Lion Hotel, Hampton, on the 16th ult. Present: Bros. S. Wickens, W.M.; Bowman, S.W.; J. Hayward, as J.W.; J. T. Moss, P.G.S., I.P.M. and Treas.; F. Walters, P.M., Sec.; H. A. Dubois, as S.D.; W. Hammond, P.M., J.D.; J. Thomas, I.G.; H. Potter, P.M., W.S.; J. Catchpole, J. W. Jackson, W. H. Scott, J. McRitchie, W. H. Livett, J. G. Donald, J. Duckworth, W. Taplin, G. W. Solley, W. P. Saunders, J. M. Jennings, J. W. Baldwin, &c.; visitors, Bros. E. Mallett (141), J. T. H. Moss (169), T. Mortlock (P.M. 186), Henley (186), C. Tuckett (P.M. 201), Jeffery (P.M. 201), S. Sneesby (1178), W. Bell (1275), E. S. Lane (1275), and several other brethren. After the confirmation of minutes, Bros. W. P. Saunders (127) and J. Hills (W.M. 157) were elected as joining members, and Messrs J. W. Baldwin, J. M. Jennings, C. F. Payne, W. Taplin, J. G. Donald, and J. Duckworth as candidates for initiation. Messrs Baldwin, Jennings, Taplin, Donald and Duckworth, being present, were duly initiated; Bros. W. H. Livett and G. W. Solley were passed to the second degree, and Bros. J. McRitchie, E. S. Lane, and W. Bell were raised to the third; several joining members were proposed, and a large number of candidates for initiation. Apologies were received from six candidates for initiation, who were unable to attend. Business ended, the lodge was closed, and the usual first-class banquet followed.

*WALTHAM.*—*King Harold Lodge, No. 1327.*—This lodge held its regular meeting at the Britannia Hotel, Waltham New Town, Herts, on the 21st ult. Present: Bros. Charles Wm. Barnes, W.M. (in the chair); E. West, P.G.S.D. Herts, I.P.M.; C. Lacey, P.M. 174; Edward Parker, S.W.; Young, J.W.; Barwick, Treas.; Reiley, Sec.; Evans, S.D.; Gilbert, J.D.; Etherington, I.G.; Auber, Org.; Allison, Tyler; Austin, Calvert, G. Clements, Creed, Copeland, Crockett, Eversfield, Fisher, Kent, Mooney, Noyes, Portlock, Sheldon, Tucker, Tydeman; and visitors, Bros. Davis (W.M. 13), Wiles (173), and Crotaz (401). The lodge having been opened in due form, Mr. D. Purkis, sen., and Mr. D. Barnett were initiated, Brs. Crockett and Creed passed, and Bro. Eversfield raised. Bro. Barnes, the newly-installed W.M., and the officers generally, acquitted themselves most creditably, and, considering that the



lodge is still in its infancy and the greater number of both officers and members are young and inexperienced Masons, it does them honour to see the zeal evinced by every brother to acquire a perfect knowledge of their respective duties, and we are informed that the working of the King Harold is not far behind many older and experienced lodges. The business of the evening being ended, the lodge was closed in perfect harmony, and the brethren retired for refreshment. The usual toasts were honoured, and some good songs further enlivened the proceedings.

**ALDERSHOT.**—*Camp Lodge, No. 1331.*—An emergency meeting of this lodge was held in the Royal Hotel on the 9th ultimo. Bro. C. Carnegie, I.P.M., G. Purst. Hants, presided, supported by Bros. Capt. Richardson, R.E., S.W.; Anderson, as J.W.; Laverty, S.D.; Bennett, J.D.; Swan, as I.G.; Clisham, as Sec.; and Lucas, Tyler. The business consisted of raising Bros. Marversly, Orton, and Horsford to the third, and passing Bro. Bishop to the second degree, after which the lodge was closed.

## INDIA.

**SIMLA, EAST INDIES.**—*Lodge Himlaya Brotherhood, No. 459 (E.C.)*—A regular meeting of this lodge was held on the 18th September, in the lodgerooms, "Benmore," at 8 p.m., on which occasion the R.W. the D.G.M. of the Punjab, Major C. McW. Mercer, R.A., was pleased to attend. The following are the officers of the lodge for the current year: Bro. H. R. Cooke, W.M.; A. Litster, S.W.; W. J. Haverty, J.W.; Isaac Phelps, S.D.; G. Caldecourt, J.D.; G. Hawksworth, Sec.; Captain Levinge, Treas.; G. De Monte, I.G.; P. J. Coyne, Tyler; Past Masters, Dr. Bleckley, LL.B., and L. B. Freeman. The work for the evening was (1st) the initiation of Mr. Richard John Arnold, and (2nd) to pass the following brethren: Bro. A. Jones, A. J. B. Fox, and R. Burnham. The work in both degrees was conducted, in presence of a very full meeting, by the W.M. in a most effective and impressive manner, and the lodge was closed at 11 p.m. A banquet was subsequently held at Bro. Felix Von Goldstein's room, in honour of the R.W. the D.G.M. of the Punjab, and of the occasion of his farewell visit to Lodge 459. A large number of the brethren were present, besides several visitors. Amongst others, we noticed the guest of the evening, the R.W. the D.G.M. of the Punjab; the W.M., Bro. H. R. Cooke; W. Bro. Staff Surgeon Bleckley, M.D., LL.B., P.M. of Nos. 459 and 552, District Grand Dir. of Cers. for the Punjab; W. Bro. L. B. Freeman, P.M. of Lodge Charity, Umballa; Bro. Captain W. Galbraith, 85th Light Infantry, Past District Grand Steward for the Punjab; Bros. R. J. Arnold, W. H. Bishop, G. Caldecourt, P. J. Coyne, Felix Von Goldstein, W. J. Haverty, D. S. Henry, Alex. Jones, C. H. M. Leod, G. De Monte, W. Mack, J. E. O'Conner, A. Litster, W. H. Newman, I. J. Phelps, S. Radclyffe, E. W. Symes, R. Ten-Broeck, and G. Wood. The banquet was of a most *recherché* description, and the brethren separated at 2 a.m., highly pleased with the proceedings of the evening. A perusal of the banquet carte justifies us in the statement that our brethren in "the Hills" know how to refresh after labour, as, indeed, they are in duty bound to do. "May good digestion wait on appetite, and health on both," is our heartiest wish, to which a Hibernian at our elbow begs to add, "More power!" The air is keen so many thousand feet above the sea level. It will afford us much pleasure, from time to time, to record the doings of our friends in those exalted regions. To Bro. T. M. Bleckley, M.D., LL.B., our special thanks are due for the zeal, energy, and ability which he is ever ready to bestow on the interests of the Craft. Would that we all were like him! *Fama super othra notus.* We are happy to observe that, under the Hiram of W. Bro. Cooke, this old lodge is beginning to revive and exhibit signs of its pristine glory.

## ROYAL ARCH.

## METROPOLITAN.

*Domestic Chapter, No. 177.*—This old chapter met at Anderton's Hotel, on Thursday, the 23rd ultimo, and was well attended, every officer being in his place, and the array of Past Principals being, as usual, quite imposing. Bros. G. Clarke, W. Palmer, R. W. Crane, and D. Sullivan were exalted to the Royal Arch, great credit being due to Comps. Gilbert, Z., Wilson, H., Cubitt, J., and Foulger, N., as P.S., for the manner in which they worked the ceremony. After labour, the companions sat down to a capital repast, and enjoyed themselves exceedingly. Comps. Webb, Scott, Treadwell, Brett, and others, sang or gave recitations, which were highly appreciated. Amongst those present, we noticed Comps. Carpenter, Buss, Sisson, Cottebrune, Payne, Little, Hayward, and several visitors, E. H. Finney, W. Dodd, &c.

## PROVINCIAL.

**GIBRALTAR.**—*Calpean Chapter, No. 278.*—A

meeting of this chapter took place on the 13th ult., for the purpose of exalting Bro. William D. Longfield, Asst. Surgeon H.M.S. Minotaur. There was a goodly muster of companions, the presence of the Channel Fleet in the bay causing the attendance of several visitors from the various ironclads. All the officers of the chapter were at their posts: Comps. J. Balfour Cockburn, 1st Principal; Dantez, 2nd; Cavanna, 3rd; Richardson, S.N.; Hepper, S.E.; and Andrews, P.S. The ceremony was conducted in a most careful and impressive manner, and at its close the 1st Principal gave a most elaborate and interesting lecture on the Pedestal.—The following evening the chapter re-assembled for the purpose of exalting Bro. Le Chevalier Marinucci, the Italian Consul. On this occasion the degree was conferred in the Spanish language, the M.E.Z. receiving the able support and assistance of Comps. Dantez and Cavanna, and Comp. Morgan acting in a most efficient manner as P.S.—The next regular meeting of this chapter is anticipated with much interest, as in addition to two candidates for exaltation, it is hoped that a handsome piece of plate which has been voted to the Treasurer, Comp. Marin, will have arrived from England, and the presentation of which will form a portion of the business of the evening. Under the present vigorous management, the condition of the chapter promises to be eminently satisfactory.

**LANCASTER.**—*Rowley Chapter, No. 1051.*—The regular convocation of this chapter was held on the 20th ult., at the Chapter Rooms, Athenæum. There were present E. Comps. Mason, Z.; Hall, H.; Dr. Moore, P.Z., as J.; Comps. Whimpray, E.; James M. Moore, N.; Wilson Barker, Treas.; E. Simpson, P.S.; R. Taylor, Asst. S.; J. Watson, Janitor. After other business had been transacted, the ballot was taken, and proved unanimous in favour of Rev. Dr. Sall, LL.D., Vicar of Dolphinstholme, P. Prov. G. Chaplain of Somerset, as a candidate for exaltation in the chapter. Rev. Bro. T. B. Hinde, M.A., who had been elected at a previous meeting, was duly exalted to the degree of Royal Arch by Comp. Moore, P.Z., the lectures being delivered by the acting M.E.Z. and Comp. Hall, H. A candidate was proposed for exaltation, and the chapter was closed in due form.

## MARK MASONRY.

**GIBRALTAR.**—*Gibraltar Lodge, No. 43.*—A meeting of this lodge was held on the 7th ultimo. There was a goodly muster of the brethren, and it was worthy of notice, as evincing the zealous and enthusiastic spirit in which this degree is worked at this place, that, with only one unavoidable exception, every officer of the lodge was present. Punctually at the hour named in the summons, the W.M., Bro. J. Balfour Cockburn, took the chair, supported by Bros. Graham, S.W.; Donald, J.W.; Richardson, M.O.; Hills, S.O.; Wall (for Bro. Beck), J.O.; Seath, S.D.; Hepper, J.D.; Brown, D.G.; Mockeridge, I.G.; and Vevers, Org. The lodge being opened, the indefatigable Secretary, Bro. William Brown, read the minutes of the last meeting, which, having been confirmed, the W.M. announced that the business of the evening was to advance Bros. Keppel (Adjutant 74th Highlanders), Leys (Royal Engineers), Arrowsmith (Army Service Corps), and Hayden. These brethren being in attendance, were admitted and duly advanced, the ceremony being conducted with the strictest attention to all details. The W.M. is to be congratulated on having officers so thoroughly acquainted with their various duties, and so effective in the discharge of the same, as Bros. Seath and Hepper, the Deacons, and Bro. Richardson, the Master Overseer. Bro. Vevers presided at the organ, and added greatly to the impressiveness of the whole proceedings. Before closing the lodge, the W.M. took the opportunity of exhibiting to the members the very handsome jewel which had been voted to Past Master Bro. Webster, and which had been but just received from England. Bro. Webster having left the station, the W.M. regretted that he would not have the gratifying duty of presenting him personally with this pleasing memento; but he would undertake to see that no delay occurred in its being forwarded to Bro. Webster. The lodge being closed, the brethren retired to refreshment, and spent the remainder of the evening in harmony and good fellowship, great amusement being afforded by the excellent comic singing of Bros. Richardson and Dickson.

## ORDERS OF CHIVALRY.

## KNIGHTS TEMPLAR.

*Ipswich Royal Plantagenet Encampment of Knights Templar.*—The members of this encampment met at the Masonic Hall, on Monday, 20th Nov., under command of their E.C., Sir Kt. J. H. Townsend, I.P.G. 1st Herald of Suffolk and Cambridge. The preliminaries of the encampment having been got over, Comp. the Rev. R. N. Sanderson,

P.G. Dep. Commander of the province, took command, and installed Comp. the Rev. G. Beaumont a Knight of the Holy Temple. No other business offering, the encampment was closed in ancient form.

## METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, December 8, 1871.

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

## SATURDAY, DEC. 2.

General Committee Boys' School, Freemasons' Hall, at 4. Lodge 142, St. Thomas's, Chap. 975, Rose of Denmark, Star and Garter, Kew. Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor. Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor. Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

## MONDAY, DEC. 4.

Lodge 12, Fortitude and Old Cumberland, Ship & Turtle Tavern, Leadenhall-street.  
 ,, 25, Robert Burns, Freemasons' Hall.  
 ,, 69, Unity, London Tavern, Bishopsgate-street.  
 ,, 72, Royal Jubilee, Anderton's Hotel, Fleet-street.  
 ,, 90, St. John's,  
 ,, 144, St. Luke's, Pier Hotel, Chelsea.  
 ,, 188, Joppa, Albion Tav., Aldersgate-street.  
 ,, 256, Unions, Freemasons' Hall.  
 ,, 1319, Asaph, Freemasons' Hall.  
 Mark Lodge, Panmure (139), Balham Hotel, Balham.  
 Red Cross, Original or Premier Conclave of England, Freemasons' Tavern, at 6.  
 Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
 Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
 Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
 Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30, Bro. E. Gottheil, Preceptor.  
 British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
 St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
 Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
 St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, DEC. 5.

Colonial Board, Freemasons' Hall, at 3.  
 Lodge 7, Royal York, Freemasons' Hall.  
 ,, 9, Albion, Freemasons' Hall.  
 ,, 18, Old Dundee, London Tav., Bishopsgate-st.  
 ,, 101, Temple, Ship & Turtle Tav., Leadenhall-st.  
 ,, 172, Old Concord, Freemasons' Hall.  
 ,, 217, Stability, Anderton's Hotel, Fleet-street.  
 ,, 705, St. James's, Market Tavern, New Westons-street, Bermondsey.  
 ,, 1257, Grosvenor, Victoria Railway Station.  
 ,, 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
 ,, 1261, Golden Rule, Great Western Htl., Paddington.  
 ,, 1298, Royal Standard, Marquess Tav., Canbury.  
 Chap. 145, Prudent Brethren, Freemasons' Hall.  
 ,, 169, Temperance, White Swan, Deptford.  
 Grand Mark Lodge, Freemasons' Tavern, at 3.  
 Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
 Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
 Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
 Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
 Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
 Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
 Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
 Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
 Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
 Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
 St. Marybone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

## WEDNESDAY, DEC. 6.

Quarterly Communication of Grand Lodge, Freemasons' Hall, at 6 for 7.  
 Lodge 511, Zeland, Anderton's Hotel, Fleet-street.  
 Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
 United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.

Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lmdus, Preceptor.

## THURSDAY, DEC. 7.

Lodge 10, Westminster & Keystone, Freemasons' Hall.  
" 27, Egyptian, Anderton's Hotel, Fleet-street.  
" 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.  
" 192, Lion and Lamb, Terminus Hotel, Cannon-st.  
" 227, Ionic, Ship & Turtle Tav., Leadenhall-st.  
" 231, St. Andrew's, Freemasons' Hall.  
" 538, La Tolerance, Freemasons' Hall.  
" 554, Yarborough, Green Dragon, Stepney.  
" 822, Victoria Rifles, Freemasons' Hall.  
" 1155, Excelsior, Sydney Arms, Lewisham-road.  
" 1178, Perfect Ashlar, Gregorian Arms, Bermondsey.  
Chap. 2, St. James's, Freemasons' Hall.  
" 9, Moriah, Albion Tavern, Aldersgate-street.  
" 174, Sincerity, Cheshire Cheese, Crutched Friars.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Installations of three Principals and Ceremony.  
Fidelity Lodge of Instruction (3), Goat and Compasses Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

## FRIDAY, DEC. 8.

Lodge 134, Caledonian, Ship & Turtle Tav., Leadenhall-street.  
" 157, Bedford, Freemasons' Hall.  
" 177, Domatic, Anderton's Hotel, Fleet-street.  
Grand Conclave Knights Templar, Freemasons' Hall, at 3.  
K.T. Encampment, Mount Calvary, Freemasons' Tavern.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Hill, Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Hill, Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggeridge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Burdett Coult's Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

## SCOTLAND.

## GLASGOW.

A meeting of the St. Andrew's Royal Arch Chapter was held in the Sanhadrim, Buchanan-street, on the 22nd ult. Among those present were Comps. Thomas Darwin Humphreys, P.Z.; M. Campbell, P.Z.; D. McGeachy, P.H.; T. P. Mullins, P.J.; D. Campbell, S.E.; P. Grey, S.N.; E. Crosher, Treas.; McEwen; A. Russell and G. Denny, Sojs.; J. C. Fraser, Janitor; and others. Visitors: Comps. O'Neal Haye, P.M. and P.Z.; W. Bell; Gilchrist, P.Z. Caledonian and Unity Chapters; and others. Bros. John Williamson, Jack, and Thomas were instructed in the Mark, and afterwards were called upon and installed in the chair degrees. After the usual business of the chapter had been concluded, the companions proceeded to consider the subject of a series of lectures to be delivered upon the principles, ritual, &c., of Royal Arch Masonry, and the P.Z. announced that he had arranged with Comp. T. M. Campbell for a

lecture, illustrated with diagrams, upon the jewels, and with Comp. O'Neal Haye upon the teachings of the Order. He also expressed a hope of being able to deliver one himself, as well as of obtaining the assistance of other brethren in carrying out the series. In numbers and correctness of working the St. Andrew's Chapter is second to none; its financial position is undeniable, and, doubtless, under the presidency of so able and energetic a Principal, it will continue in the same stream of prosperity, upon which it so successfully floated when directed by Comp. T. M. Campbell. The lectures are likely to direct attention to the meetings of the chapter, and will, in addition to the excellent style of working, prove of great attraction to companions hailing from other chapters.

## THE CAULD HOUSE O' CLAY.

BY ROBERT BURNS.

The last composition of the great Poet; as sung by Bro. John Doherty (an old Mason of 83 years of age) at the meeting of Lodge No. 350, Omagh, Ireland.

Farewell to the village, the best on the plain,  
The low glens and green fields, which I'll ne'er see again;

Farewell to my sorrows, and farewell to my cares,  
The old frail folks, and the lassies so dear;  
At kirk, where I promised from folly to part,  
The one that ensnared me I lie without smart;  
But O, how the sons o' the lodge can I lay,  
And gang to my lang hame, the cauld house o' clay?

I have been a Mason, but a sad life I had

\* \* \* \*  
\* \* \* \*  
\* \* \* \*

Let Cowan and Craftsman be faithfully just,  
Ne'er trifling with secrets, or babbling with trust;  
Our place may be higher than those who more pray,  
When eased from our lang hame, the cauld house o' clay.

You'll move round, Sons o' Fellowship, yearly move round,

On the long summer-day, say a part to St. John;  
As true temples of worth let your tried bosoms stand,

And say faith and troth by the wave of your hand;  
Be faithful and friendly to those who want skill,  
And the plan you perverted be sure to fulfil.  
Live up to your principles—O that you may!—  
When I'm in my lang hame, the cauld house o' clay.

You will bury with honour the poor Widow's son,  
While the folk from the old walls look curiously on—  
When I am a stranger, and lying my lane,  
You'll give me a round, aye, concerning the strain;  
It is lost amongst nettles—you'll find if you search,  
My tomb of remembrance is marked with an arch.  
I am very low, Brethren; you'll wake the whole day,  
And then take me hame, to my cauld house o' clay.

## THE HOLY ROYAL ARCH.

The following lines are respectfully dedicated to Comp. JAMES BRETT, P.M., P.Z., and G.D.C. England, by his obliged Pupil,

GEORGE WILLIAM WHEELER.

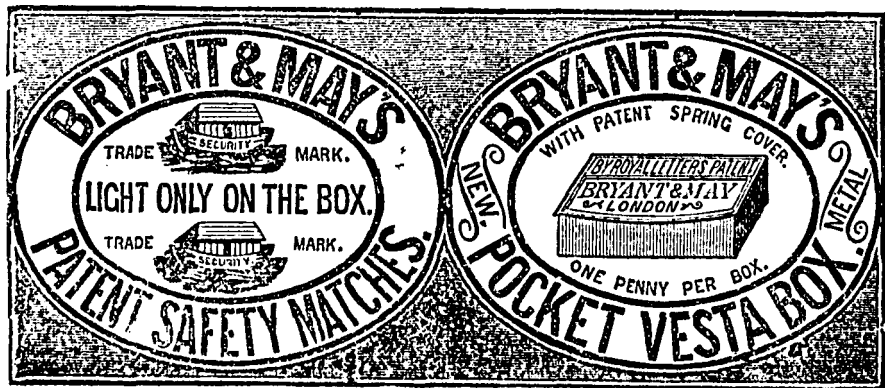
A song to praise the antient band,  
In whose footprints we boldly march;  
That is, the noble, true, and grand  
Companions of the Royal Arch.  
At Sinai's foot our first lodge stood,  
Presided o'er, with fervent zeal,  
By Moses—holy, wise, and good—  
Aholiab, and Bezzaleel.

'Twas there the Lord revealed His will,  
Gave wise and comprehensive laws,  
Precepts which guide our actions still,  
And gain mankind's applause.

On famed Moriah's holy mound,  
Where David offered up his son,  
Till other sacrifice was found  
And God's just will was done;  
There, on Araunah's threshing-floor,  
Where pious David stood and prayed  
That God his mercy would down pour,  
And so the plague be stayed;  
There, Solomon, the wisest king,  
Hiram, of Tyre's imperial line,  
And he, "the widow's son," did bring  
The consecrating oil and wine.

On the same spot, in after years,  
The lodge began which still we view;  
Then Prince Zerubbabel appears,  
With Haggai, and Joshua, too.  
Their hearts were filled with holy fire,  
From them we inspiration draw;  
With Ezra and with Nehemiah,  
Scribes and expounders of the Law;  
The seventy Elders, noble band,  
All join in the triumphant march,  
With those Sojourners in the land,  
Discoverers of the Royal Arch.

Glasgow, September 2, 1871.



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WINES FOR INVALIDS SPECIALLY SELECTED ACCORDING TO THE CASE.

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## GRAND LODGE of SCOTLAND.

The annual meeting of the Grand Lodge of Scotland was held in Freemasons' Hall, George-street, Edinburgh, on the evening of 30th of November, 1871, for the purpose of electing and installing the office-bearers for the ensuing year, and also to celebrate the festival of St. Andrew, the Patron Saint of Scotland. The lodge was opened by Bro. John Whyte-Melville of Bennoch, the Past Grand Master, and the election of the Grand Officers for the ensuing year was proceeded with, when the Right Hon. the Earl of Rosslyn was, amidst the acclamation of the brethren assembled, again elected Grand Master Mason of Scotland. His Lordship having been ushered into Grand Lodge, was duly installed into office according to ancient custom. In returning thanks,

The Grand Master begged to thank them for the renewed expression of confidence they had shown in him, for no higher mark of favour could be conferred upon any brother than that which they had just conferred upon him. He could assure them he would leave no means untried that would benefit Scottish Masonry. His reign would be a useless and an empty one unless he received the same support from the brethren in the future as he had done in the past.

The other office-bearers elected were:—The Earl of Dalhousie, Past Grand Master; Sir Michael Shaw Stewart, Depute Grand Master; Henry Inglis of Torsconce, Substitute Grand Master; Colonel A. C. Campbell of Blythswood, R.W.S.G.W.; Lord Erskine, R.W.J.G.W.; Samuel Hay, R.W.G.T.; Alex. J. Stewart, R.W.G.S.; John Laurie, R.W.G.C.; Rev. David Arnot, D.D., and the Rev. V.G. Faithfull, V.W.G.C.; W. Officer, V.W.S.G.D.; Major Ramsay, V.W.J.G.D.; David Bryce, V.W.G.A.; A. Hay, G.J.; Convener D. Robertson, G.B.B.; James Ballantine, G.B.; Lord Rosehill, G.S.B.; C. W. Maxwell Müller, G.D.M.; R. Davidson, G.O.; M. Mackenzie, C.G.M.; A. T. Abthorpe, G.M.; W. M. Bryce, G.T.; J. Baikie, O.G.

The Grand Lodge was then closed, and thereafter the festival of St. Andrew was celebrated—the Right Hon. the Earl of Rosslyn in the chair; and amongst those on the dais were Lord James Murray, John Whyte-Melville, Major-General Darby-Griffiths, C.B.; John Laurie, Major Ramsay, Capt. Colt, Gartsherrie; A. Stewart, W. Abbot, J. T. Oswald, Dunnikier, and others. There were also deputations from No. 1, Edinburgh Mary's Chapel; No. 2, Canongate Kilwinning; No. 5, Canongate and

Leith; No. 8, Journeymen, Edinburgh; No. 31, St. Mary, Coltness; No. 36, St. David, Edinburgh; No. 44, St. Luke, Edinburgh; No. 48, St. Andrew, Edinburgh; No. 112, St. John, Fisherrow; No. 126, St. Andrew, Kilmarnock; No. 151, Edinburgh Defensive Band; No. 226, Portobello; No. 250, Union, Dunfermline; No. 291, Celtic, Edinburgh; No. 349, St. Clair, Edinburgh; No. 392, Caledonian, Edinburgh; No. 405, Rifle, Edinburgh; No. 468, Oswald of Dunnikier, Kirkcaldy.

Among the loyal and fraternal toasts was that of "The Grand Steward of Scotland, Patron of the Grand Lodge, the Princess of Wales, the Duke of Edinburgh, and the rest of the Royal Family."

In proposing "The Health of the Prince of Wales," the Grand Master said it was impossible to drink that toast without alluding to the severe illness of His Royal Highness, but he was sure the brethren would be glad to learn that he (the Grand Master) had received private information which assured him that the Prince was in a fair way of recovery. (The toast was drunk amid loud applause.)

The Grand Master gave "The Navy, Army, Militia, and Volunteers," which was responded to by Major-General Darby-Griffith, C.B., Major Ramsay, and Colonel Campbell.

The toasts of "The Grand Lodge of England and the Marquis of Ripon" and "The Grand Lodge of Ireland and the Duke of Leinster," having been given and responded to,

Bro. J. Whyte-Melville proposed "The Grand Master." He said the brethren could not have got a more energetic Grand Master than the Earl of Rosslyn. They all knew that a scheme of benevolence would be brought before the Grand Lodge by the Grand Master, which, when carried out, would carry his name down to future generations. (Applause.)

A song, composed for the occasion by Bro. James Ballantine, the Grand Bard, having been sung,

The Grand Master rose, amid loud cheers, and said he felt very grateful for the enthusiastic reception they had given him, and he begged to thank them for the high honour which they had again conferred upon him. It was now nineteen or twenty years since he became a member of Grand Lodge, and he had tried to serve them in one position or another, and the training thus received had fitted him to fill his present position. The Grand Lodge, like other bodies, was not free from weak places, and the brother was its best friend who pointed them out, and had it in his power to set about reforming them in a proper manner. What would be brought before their notice, as they had been already told, would be an endeavour to remedy the weak point, but without their assistance he could do nothing. If they would give him their support in his scheme, it would raise the Grand Lodge to a proper place in benevolence, and that could be done by a small subscription from each member, which they would never feel, he they ever so poor. (Loud applause.) He concluded by thanking them for the honour they had done him.

Among the other toasts were—"Past Grand Masters," replied to by Bro. J. Whyte-Melville; "Sir Michael Shaw Stewart," "Henry Inglis of Torsconce," "Deputations from Daughter Lodges," "The Provincial Grand Lodges of Scotland," "The Countess of Rosslyn," "Lady Catherine Whyte-Melville," "The Memory of Deceased Members during the Year," and "The Memory of St. Clair of Rosslyn."

## GRAND LODGE OF QUEBEC.

[From the *Montreal Daily News*, Sept. 28, 1871.]

The Grand Lodge of Quebec assembled yesterday in the Masonic Chambers, Notre Dame-street. The following visitors were present, besides the members of Grand Lodge: Bros. T. D. Harington, P.G.M. Ontario; Josiah H. Drummond, P.G.M. Maine; Isa Berry, G. Sec. Maine; F. G. Tisdale, G.L. of New York; D. Burnham Tracy, Detroit, Michigan; N. T. Merritt, P.M. Mt. Hermon; Leverett B. Englesby, P.G.M. Vermont; Park Davis, G.M. Vermont; Wm. Brinsmaid, sen., G.L. Washington No. 3; N. P. Bowman, D.G.M. Vermont; John Bacon, G.S.B. Vermont; H. Paison, G.T. Vermont; F. S. McFarland, H. Ainsworth, W. Henderson, and C. P. Currier, Washington; William L. Wood, Hartford; L. G. Spencer, S. Mostin, D. Willey, W. Stevenson, A. H. Hall, and J. L. Mack, Vermont; G. H. Clark, St. Albans; Dr. Johnson and Dr. Billings, Hartford; &c., &c.

After routine business,

Grand Master Graham delivered the following address:—

Officers and Brethren of the M.W. the Grand Lodge of Ancient, Free, and Accepted Masons of the Province of Quebec,—Another year, fraught with its many vicissitudes, has come and gone, and, under the most auspicious circumstances, we have assembled on this, our second Annual Communication, to interchange fraternal greetings; to review the past; carefully to consider the present; and resolutely gird ourselves anew for the labours of the future.

It is with devout thankfulness that I have the pleasure to report that this Grand Lodge has been duly recognised, and most heartily welcomed into the great family of Grand Lodges, by the twenty-two following important and influential Grand Bodies—namely, District of Columbia, Maine, New Hampshire, Iowa, Wisconsin, Texas, Nebraska, Nova Scotia, Nevada, Kansas, Illinois, Ohio, Michigan, Georgia, Mississippi, Arkansas, North Carolina, Connecticut, Indiana, New York, Vermont, and Rhode Island. The first nine of these sister Grand Lodges extended fraternal recognition to Quebec during the first year of its existence, and the last thirteen have done the same not less heartily since our last Annual Communication eleven months ago. These Grand Bodies represent nearly half a million Freemasons, amongst whom are a host of illustrious brethren whose well-deserved fame extends over both hemispheres. These and other no less eminent brethren (whose Grand Lodges also will soon recognise us) have, in their heroic advocacy of the cause of Quebec, from their rich and varied stores of learning, poured a flood of light on the history, traditions, customs, laws, and constitutions of our Fraternity antecedent the regular formation and rights of Grand Lodges. The great care bestowed by these brethren upon the consideration of the questions at issue, the patient painstaking to ascertain all the facts of the case, the prompt recognition by some Grand Lodges, the delaying of final action for a time and for various reasons, on the part of others, and the manifest determination on the part of all to arrive at, and abide by, a just decision, have been most honourable to them, as well as gratifying to us, and have given to their decisions in our favour a Masonic and moral weight and force which can neither be gainsayed nor resisted. I, therefore, propose that Grand Lodge now express to these Grand Lodges and brethren our most hearty fraternal thanks, accompanying them with the grand honours in most ample form.

The following eminent brethren have been appointed and commissioned by me as our Grand Representatives near their respective Grand Lodges, and I beg your due confirmation of the same: R.W. Bro. H. J. Martin, District of Columbia; M.W. Bro. J. H. Drummond, of Maine; R.W. Bro. Wm. Barrett, New Hamp-



shire; M.W. E. A. Guilbert, Iowa; R.W. Bro. S. Cadwallader, Wisconsin; M.W. Bro. P. W. Gray, Texas; R.W. Bro. J. N. Wise, Nebraska; R.W. Bro. George T. Smithers, Nova Scotia; R.W. Bro. R. H. Taylor, Nevada; M.W. Bro. J. H. Brown, Kansas; M.W. Bro. D. C. Cregier, Illinois; R.W. Bro. C. A. Woodward, Ohio; R.W. Bro. D. B. Tracy, Michigan; R.W. Bro. T. L. Power, Mississippi; R.W. Bro. J. K. Wheeler, Connecticut; R.W. Bro. D. W. Tallcott, New York; and M.W. Bro. Englesby, Vermont. Representatives to other Grand Lodges will be appointed soon. The following brethren have also been appointed, or named, as Grand Representatives of these several Grand Lodges, near the Grand Lodge of Quebec—namely, R.W. Bro. W. B. Colby, from District of Columbia; R.W. Bro. J. H. Isaacson, from Maine; R.W. Bro. I. H. Stearns, New Hampshire; R.W. Bro. M. R. Meigs, M.D., from Wisconsin; R.W. Bro. E. Kemp, from Texas; R.W. Bro. H. P. Leggatt, from Nebraska; R.W. Bro. Hon. Thos. Wood, from Nova Scotia; R.W. Bro. Thomas Milton, from Nevada; W. Bro. C. Judge, from Kansas; R.W. Bro. G. H. Borlase, from Illinois; R.W. Bro. James Dunbar, from Ohio; R.W. Bro. Alex. Murray, from Michigan; R.W. Bro. S. J. Foss, from Mississippi; V.W. Bro. Coquette, from Connecticut; R.W. Bro. Frank Edgar, from New York; and R.W. Bro. Isaacson, from Vermont. Should any of these Grand Representatives be present at this Annual Communication and present their credentials, they will, I am sure, receive from you a hearty fraternal welcome.

Since our last annual meeting, I have granted dispensations to form the three following lodges: The Graham Lodge, at Bolton Centre; the Canadian Lodge, at Granby; and the Excelsior Lodge, at Actonvale. These were favourably recommended by the D.D.G.M.'s of the respective districts wherein they are situated, and also by the lodges nearest to them, and I trust they will be found to have made such progress as shall entitle them to receive warrants of Constitutions at this communication of Grand Lodge.

After the formal dissolution of the Provincial Grand Lodge of Quebec and Three Rivers, the brethren of that Provincial Grand Body presented their magnificent banner and a large portion of their regalia to this Grand Lodge. Our grateful thanks are due, and will, I know, be heartily and unanimously tendered to these brethren and lodges for their generous and timely donation.

The committee appointed by the Board of General Purposes to supervise the printing of the amended Constitution, promptly and faithfully discharged their important duties, and deserve, as I have no doubt they will receive, your especial commendation.

The committee on the very important subject of work have held one session, and will probably be able to make report through the Grand Master at some early day.

Under the direction of the Board an excellent plate for printing Grand Lodge certificates has been prepared. The design is beautiful, and is full of Masonic significance. The work has been skillfully and elaborately executed by Messrs. Barland, Laficain and Co., of this city, at a cost of 500 dols., and I trust the certificates may meet the general approval of the brethren.

In compliance with the unanimous request of the municipal councils of the township of Shipton and of the village of Danville, in the county of Richmond, to lay the corner-stone of the magnificent town hall proposed to be erected in their prosperous and beautiful village, I summoned an Emergent Communication of Grand Lodge on Thursday, the 27th day of July, for the purpose of performing that interesting ceremony in accordance with the ancient customs of our Fraternity. The officers and brethren responded in large numbers. The day was favourable, and the concourse of spectators from the surrounding country and from different parts of the province was large. The officials and people of the vicinity were unbounded in their hospitality, and the exercises appear to have given general satisfaction. This event will not be without historic interest, as being the first of

its kind under the auspices of the Grand Lodge of Quebec.

Shortly after the last annual communication, a happy combination of circumstances enabled me to visit the city of Quebec, for the purpose of installing and investing the officers of Grand Lodge resident there. I need hardly say to you that the brethren of the Ancient Capital were, as usual, most kind and courteous. It was an occasion long to be remembered for many reasons, but especially as affording a much-desired opportunity of uniting with the brethren of that city in doing deserved honour to the highly esteemed and efficient Grand Lodge officers in that district. But I need not assure you how much our P.D.G.M., R.W. Bro. J. S. Bowen (who during the past year had removed from the city of Quebec to the city of Brooklyn, N.Y.) was missed on that occasion, as he has been in all the deliberations of Grand Lodge. Early in the summer, I had the pleasure of formally constituting *La Loge des Cœurs Unis* in this city, to which Grand Lodge granted a warrant of Constitution at last communication. Being obliged to leave, however, before the close of the ceremony, the work was well completed by the co-operation of several Grand Lodge officers present. I have reason to believe that this lodge is doing a good work, and will, I trust, prove a lasting honour to this Grand Lodge and to the Fraternity in general. It also afforded me much satisfaction to be able to accept the repeated hearty invitation of the officers and brethren of Corner Stone Lodge at Cowansville, about mid-summer, and witness the presentation of several valuable donations to the lodge, by its efficient Master, and other zealous brethren, and it was also a great pleasure to meet there so many of the Grand Lodge Officers of the Montreal and Bedford Districts, and the officers and other members of various lodges in the vicinity. The hospitality of the lodge was most generous, and all present seemed to enjoy themselves in a becoming manner. My informal visits to Montreal have been frequent and of the most pleasant character, and you need not be told that our brethren here, Masonically and otherwise, ever prove themselves worthy of the metropolitan city of the Dominion. It has been to me a source of deep regret, that I have been unable to make more numerous official visits, in all parts of our jurisdiction; but the numerous duties devolving upon me in the guidance and direction of G.L. affairs, required my almost constant presence at home, that no opportunity of promoting its welfare might be neglected, and that no important correspondence from home or abroad might remain long unanswered. The brethren will, therefore, kindly exercise due forbearance and overlook these and other shortcomings.

A communication has been received from the Grand Orient of Belgium requesting the establishment of fraternal intercourse between that Grand Body and the Grand Lodge of Quebec. Having reason to believe that the Royal Grand Master of that Grand Orient has caused to be enforced in all lodges within his jurisdiction a strict adherence to the ancient landmarks of the Fraternity in eschewing all interference in religious sectarianism and party politics, and is otherwise making that Grand Body worthy of universal recognition and fraternal fellowship, I have no hesitation in saying to Grand Lodge, that it is my hope and expectation that full inquiry into all the circumstances will lead to the establishment, at an early day, of fraternal intercourse and the interchange of representatives with the Grand Orient of Belgium, and thus help to strengthen the ties which should bind America and Europe more closely together, and so aid in the establishment of peace on earth and good will among men.

Shortly after the arrival at Washington, of the M.W. the Grand Master of the United Grand Lodge of England, as President of the Joint High Commission, I directed the Grand Secretary to forward an official communication to our noble and Most Worshipful brother, expressed our highest fraternal regards, congratulating him on his important appointment, praying that the best results to the nations involved, and to the entire world, might flow from the labours of the

Commission, and begging his acceptance of a banquet in his honour, in the city of Montreal, under the auspices of the Grand Lodge of Quebec. A most courteous reply was received thereto, intimating that circumstances might hasten his departure from Washington to England, immediately after the close of the labours of the Commission, so that he might be unable to visit the Dominion or accept our kind invitation.

Although compassion dictates the exercise of the virtue of silence anent the doings for the past year of the Grand Lodge of Canada, yet candor compels me to say that most of the evils which have afflicted the Craft in these two Provinces during the past twenty-two months have been almost wholly due to her unfraternal course. However, in view of all the circumstances, the Grand Lodge of Quebec could well afford magnanimously to practise charity which suffereth long; and to trust in the Great Architect of the Universe so to order His good providences that the day might not soon, if ever, dawn, on which, forbearance on our part would cease to be a virtue. Fidelity to the principles of Freemasonry, on which our action was based in forming this Grand Body, duty to the numerous Grand Lodges which have already recognized us, and the maintenance of the doctrine of exclusive Grand Lodge jurisdiction would soon, *unless averted*, demand of us the vindication at all hazards, of our right and title to undivided supremacy within the Province of Quebec. And few of you will be surprised to learn that the principal officers of some of the most influential Grand Lodges which have recognized the Grand Lodge of Quebec, have been seriously considering whether the Grand Lodge of Canada was longer entitled to fraternal recognition and support, in view of her repeated unconstitutional invasions of the jurisdiction of this Grand Lodge, by the establishment of private lodges therein. Many Grand Lodges of the United States have withdrawn fraternal fellowship from the Grand Orient of France, for a like invasion, only to a much lesser extent, of the jurisdiction of the Grand Lodge of Louisiana. I need hardly assure you, my brethren, that I have used my best endeavours to have any such action anent the Grand Lodge of Canada deferred a little longer at least (for with all her faults we love her still), in the hope and belief that she would ere long retrace her footsteps from the verge of the precipice to which she seemed to be inevitably drawing near. Nor have our expectations been wholly vain. The dawns of the spirit of conciliation seem to be appearing in that Grand East. Our repeated overtures to secure peace, harmony, and the constitutional adjustment of all existing difficulties, although repeatedly spurned, have, nevertheless, borne some fruit, and there now seems reason to hope that at a very early day, all discordant circumstances will have passed away, and that the G.L. of Canada will be constitutionally re-constructed into the Grand Lodge of Ontario, and divine peace bear sway Masonically over these two provinces, between which should alone exist that generous rivalry, which can best work and best agree.

The members of Grand Lodge will be pleased to learn that it has been arranged to continue the goodly custom inaugurated at our first annual communication, of having public Divine service during our present meeting, and that our Rev. Bro. the Grand Chaplain will deliver an appropriate discourse on the occasion. It will become the G.L. of Quebec publicly to offer devout thanksgiving to Almighty God for His many and great favours vouchsafed to us during the past year.

A Freemason is under peculiar obligations to practice the cardinal virtue of temperance in its most comprehensive significance. The novitiate is carefully taught to exercise due restraint over all his appetites and passions, and to pursue such a prudent and well-regulated course of discipline as may best conduce to the preservation of his corporeal and mental faculties in their fullest energies, thereby enabling him to exercise those talents wherewith God hath blessed him, as well for His glory as for the welfare of his fellow creatures. The more advanced Mason is under still greater obligation to maintain, in its fullest

splendor, this crown of the four cardinal virtues, temperance; and there are amongst us multitudes who faithfully discharge this most important duty to themselves, to others, and to the great Ruler and Governor of all; but it is very sad to be compelled to acknowledge that there are those of our number, who, while commendably resisting many other temptations, suffer themselves to indulge in the excessive use of intoxicating drinks. From this cause much injury is brought upon themselves and sorrow upon their families; others are led thereby into temptation, and great scandal is brought upon our beloved Fraternity. It may not be practicable to say what, in this matter, is the exact rule of duty binding upon all men under all circumstances; but it may be safely asserted that he who indulges this and any other like appetite, in the greatest moderation, is a prudent man, and a good Freemason; and it is probably true that, for many men at least, the safest rule is totally to refrain from the use of all that intoxicates. Lodges, too, should carefully avoid all arrangements which tend in any way to intemperance and excess.

It is the duty of every Craftsman to devote his leisure hours more especially to the study of such of the arts and sciences as may lie within the compass of his attainment; and, without neglecting the ordinary duties of his station, he is to consider himself called upon to make a daily advancement in Masonic knowledge. No previous age afforded such ample facilities to enable the zealous Mason successfully to cultivate his intellectual and moral faculties, and thus enable him to show forth the glory of God, and render himself useful in promoting the happiness of mankind. The inestimable blessings of the printing press are nowhere more apparent than in affording more light in Masonry. The rich and varied literature of the Craft everywhere abounds. Proportionate to one's means, a well-selected private library is a necessity to the seeker after Masonic truth, and particularly to him who would fit himself acceptably to perform whatever official duties may be devolved upon him by the affection and favour of his brethren. Nor can I forbear expressing my high appreciation of the value to the Craft, of the many excellent periodicals now published in almost every portion of the globe, and I beg to suggest to all, and especially to newly-made brethren, that next after having become possessors of copies of the Constitution of the Grand Lodge, and the by-laws of their own private lodge, they should become permanent subscribers to one or more Masonic periodicals, as their means shall allow.

Although Freemasonry requires no defence from its votaries, yet in deference to the objections of many friendly non-Masons, who occasionally express their misgivings anent our Fraternity because (as they allege) of its non-recognition of Christianity, I am constrained to depart so far from our ordinary rule of strict silence as to say, for the general information of such, that Freemasonry, at present, consists of at least three grand divisions—namely, Ancient Craft, or Symbolic Masonry; Royal Arch, or Capitular Masonry; and Knights Templars-Chivalric, or Christian Masonry. Other more inclusive divisions need not here be alluded to. The first of these, the Ancient or Symbolic, is based upon these universal principles of true religion, the Fatherhood of God, the Great Architect and Ruler of Heaven and Earth, and the Brotherhood of Man; and its special historic traditions extend from the earliest period to the completion and dedication of King Solomon's Temple. The Royal Arch or Capitular is based upon the same great principles, more extensively elaborated and applied, and its historic traditions extend to the restoration of the chosen people from Babylonian captivity, and the rebuilding of the Temple under Zerubbabel. The third, or Templar Masonry, is of more modern origin, and is chiefly based upon the great principles and historic facts of the Christian faith. The objections, therefore, sometimes conscientiously raised by non-Masons, that Masonry is non or anti-Christian, is a generalisation too sweeping in character, and springs from a want of knowledge of the great facts pertaining to our Fraternity.

For the information of younger brethren and for other obvious reasons, I am induced briefly to enunciate the few following fundamental principles of Freemasonry anent the organisation of Grand Lodges, and having especial reference to the M.W. the Grand Lodge of Quebec. In every distinct territory having a legislature of its own there exists the Masonic right to form an independent sovereign Grand Lodge. A convention of representatives of three private lodges, duly authorised, and regularly assembled, may, without let or hindrance, form a Grand Lodge in and for said territory; but it has become a very generally accepted rule that a majority of the private lodges situated therein should take part in said convention, or acquiesce in its action. The consent of any mother Grand Lodge, however desirable, is not essential or necessary; nor can any Grand Lodge constitutionally interfere with, or in any way rightfully hinder, said private lodges in the exercise of their inherent right to form a Grand Lodge of their own in such legislatively distinct territory, no matter what prior authority she may have exercised over them. A Grand Lodge thus regularly formed in unoccupied or dissevered territory possesses the inalienable right of exclusive jurisdiction over all symbolic lodges of Freemasons within said territory; and no other Grand Lodge can lawfully form new private lodges, or reconstruct old ones, from and after the formation of the new Grand Lodge. And it is incumbent on any private lodge, which through inadvertence or otherwise was not represented at the convention which formed the new Grand Lodge, to secure enrollment on its registry at the earliest period practicable, and not only all private lodges, but all unaffiliated or other individual Freemasons, official or other, resident or sojourning within her territorial jurisdiction, are constitutionally amenable to her authority for any Masonic acts which are in contravention of her sovereignty. Any arrangements which may have been entered into prior to the formation of the new Grand Lodge, by any other Grand Bodies, anent the continuance of any lodge according to its own will, under the authority of some other Grand Lodge, yet within the territory of the newly-formed Grand Body, are contrary to the Constitutions of the Fraternity, injurious to the unity, harmony, and prosperity of the Craft, subversive of Grand Lodge sovereignty, and, consequently, of no binding force on the new Grand Body. The enunciation of many other fundamental facts and principles of like importance will be found *in extenso* in our address of date Nov. 20, 1869, to the Grand Lodges of the world, in the statement concerning the G.L. of Quebec, of date April 20, 1870, in proceedings and other documents issued by this Grand Lodge, and especially in the able reports of the Committees of Foreign Correspondence and Jurisprudence, of the many Grand Lodges which have recognised us, and in others which favour our cause; also in the elaborate editorials and correspondence in nearly all the Masonic periodicals throughout the world, and in almost any reliable work on Masonic jurisprudence. The few articles, or addresses, which have appeared in opposition to the rightful claims of Quebec, have been refuted over and over again, and there is good reason to believe that at least some of their authors will recant their erroneous opinions at an early day, as some of the ablest Masons who had been misled by incorrect or insufficient information have heretofore done, to their own honour and to the good of the Craft.

During the past year we have been called upon again and again, by most solemn admonitions, to regard the uncertainty of human life, the immutable certainty of death, and the vanity of all earthly pursuits. M.W. Bro. James Dean, Past Prov. Grand Master of Quebec and Three Rivers, and honorary P.G.M. of this Grand Lodge, is no more. He lived generally beloved, he died deeply and universally regretted. It is fitting that a memorial page of our printed proceedings be dedicated to the memory of this good man and eminent Mason. Our venerable Bro. Magoon, of Doric Lodge, Danville, and our worthy Bro. Andrew McKay Smith, of Victoria Lodge, Sherbrooke, have also passed to

their rest since we last assembled in Annual Communication. The removal by death of other brethren will be suitably noticed by the District Deputy Grand Masters.

On the morning of the 15th instant I received from the Grand Secretary a document of date the 14th, and signed by M.W. Bro. A. A. Stevenson, Chairman, and R.W. Bro. Thos. White, jun., Secretary of a Committee of seven, appointed by a meeting of representatives of lodges in this province, as yet on the Registry of the Grand Lodge of "Canada," asking for a conference anent the existing state of Masonic affairs in this province, and the restoration of harmony to the Craft therein. On the evening of the same day I came to this city, and held a council of officers of Grand Lodge, and officers and brethren of most of the Q. R. lodges in Montreal, when the whole subject was carefully considered at length, and in the best possible spirit. On the 16th I appointed the following distinguished brethren—namely, R.W. Bro. Pratten, D.G.M., Quebec; R.W. Bro. Meigs, G.S.W., Bedford; R.W. Bro. Milton, G.J.W., Montreal; Rev. Bro. Reid, G.C., Sherbrooke; R.W. Bro. Edgar, P.D.D.G.M., Montreal; R.W. Bro. Isaacson, G. Sec.; and W. Bro. M. M. Tait—a committee to confer with the committee of brethren aforesaid, on Wednesday, the 20th instant, if practicable, and expressing the hope that all their mutual deliberations would be conducted in a truly Masonic spirit, and that the results of their conference might be a means of restoring peace and harmony to the Craft; and to make report thereof to me immediately after their conference. On the 21st instant, the following report was received from the Grand Secretary as the result of the deliberations of the joint committees:—

"Whereas, unhappily, differences and disputes have arisen, and are now existing in Masonry in the province of Quebec, between the Grand Lodge of Quebec, A. F. and A. M., and her subordinates, on the one part, and the several lodges in the said province still holding under the jurisdiction of the Grand Lodge of Canada on the other part.

"And, whereas, with the view to terminate and for ever end said differences, and to restore harmony throughout the Craft in the said province, the said lodges—to wit, the said party of the second part—are willing to amalgamate and join with the said party of the first part—to wit, the said the Grand Lodge of Quebec; and the said party of the first part are willing to accept said lodges into their organisation, or Grand Body, the same as if they, the said lodges, had originally taken part in said organisation.

"And it is agreed by both said parties that all questions—viz., names of lodges, distribution of property in the case of duplicate lodges, and priority of number in the case of all lodges—shall be left entirely to a committee of six, three of whom shall be named from the party of the first part, and three from the party of the second part, with power to said committee to name an arbitrator, and the decision of said committee and umpire to be final.

"And the committee representing the G.L. of Q. hereby agree to submit the above terms for the acceptance of their Grand Lodge. And the committee representing the lodges under the jurisdiction of the G.L. of C. hereby agree to recommend the above terms to the representatives of the lodges at a meeting to be held by such representatives for that purpose."

In accordance with the provisions of the Constitution for the consideration of matters of special importance, I have directed the President of the Board of General Purposes to submit the above to a full board for the most careful consideration, and make report thereon to the Grand Lodge for its sanction. The whole subject is of vast importance, and I earnestly entreat you all to deliberate upon it in that truly fraternal and conciliatory spirit which has characterised all our doings hitherto; to make all possible allowances and concessions consistent with honour, with the Constitutions of the Fraternity, and with the dignity and integrity of this Grand Lodge. So that whatever action may be taken by us shall be promotive of the unity, harmony, and prosperity

of the Craft, both in this province and in the sister province of Ontario, and also throughout the world. Blessed, indeed, are the peace-makers.

And now, brethren, as your servant and representative, it becomes me to return you all my gratitude for your distinguished favours, and for your unceasing kindness and forbearance amidst all my official labours, which, like most human efforts, have been very imperfect; and I beg all my fellow-officers to accept my hearty thanks for their wise and prudent counsels, their untiring co-operation, and the faithful discharge of their respective duties. Nor can I, in closing, forbear congratulating you on the unparalleled success of this Grand Lodge. The Great Ruler of the Universe has most signally blessed us with unanimity and prosperity at home, and with hosts of friends abroad. It now, therefore, only remains for us, in the exercise of the genuine spirit of our noble Order, to heal all past differences, with whomsoever they may unfortunately have existed, and unitedly strive for the early and perfect completion of the great work so well begun, each one remembering to perform well his allotted task while it is yet day, so that, when this transitory life shall have passed away, we may each be received into the Grand Lodge above, with the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Amen and Amen

JOHN H. GRAHAM, Grand Master.

Richmond, P. Q., Sept. 26, 1871.

Divine service was celebrated in the evening at the Church of St. James the Apostle, and was attended by the members of the Grand Lodge of Quebec. The prayers were intoned by the Rev. Edmund Wood, of the Church of St. John the Evangelist. The lessons were read by the Rev. Canon Ellegood, Incumbent of St. James' Church. The hymns sung were 385, 188, and 325. The anthem was taken from the 34th Psalm. The sermon was preached by the Rev. C. P. Reid, of Sherbrooke, Chaplain of the Grand Lodge of Quebec. The text was from Nehemiah, chap. 2, verse 18: "And they said, Let us raise up and build. So they strengthened their hands for this good work." The rev. gentleman dwelt in impressive terms upon the duty of charity and brotherly love, and referred to the life of St. John, whose life and example are especially looked up to by Masons. A collection was taken up in aid of the funds of the Montreal General Hospital.

#### PROVINCIAL GRAND LODGE OF NORTHUMBERLAND.

The annual meeting of the above Prov. Grand Lodge was held on Friday, the 24th ultimo, in the lodge-room of St. David's (393), Berwick-on-Tweed, under the presidency of the Provincial Grand Master, the Right Hon. the Earl Percy, M.P. Twelve years ago, in 1859, the Prov. G. Lodge officially visited Berwick, with the Rev. Chaloner Ogle as Prov. G.M., and on that occasion the local brethren welcomed and entertained their representative heads with a heartiness peculiarly characteristic of the Craft. When notification of the present visit was received the brethren of St. David's Lodge resolved that, so far as they were concerned, the Provincial Grand Master and his supporters should receive a very cordial welcome, and the fact that this was the first annual provincial meeting since the present G.M. of the province had been installed, had the effect of bestirring the local brethren to have everything in first-class order. The lodge-room was tastefully re-decorated, and presented quite a beautiful appearance.

The Craft brethren, who numbered about ninety, assembled at three o'clock to meet the Prov. G.L. The lodges of the province represented were: Nos. 24, 393, 406, 431, 481, 541, 636, 659, 685, 991, 1167, and 1342.

There were also present deputations from the Eyemouth and Kelso lodges (Scottish Constitution).

At half-past three o'clock, the Provincial Grand officers entered the lodge-room, and were received by the brethren in due form.

The names of the Grand officers are as follow: The Earl Percy, Prov. G.M.; L. M. Cockcroft, Deputy Prov. G.M.; E. Shotton, G.S.W.; J. B. Winter, G.J.W.; Rev. E. S. Marrett, G.C.; Thos. Anderson, G. Treas.; R. Smail, G. Reg.; B. J. Thompson, G. Sec.; Wm. Daggett, G.S.D.; J. Ridsdale, G.J.D.; Hubert Laws, G.S.W.; E. D. Davis, G.D.C.; W. Foulsham, A.G.D.C.; J. H. Hair, G.P.; R. Fair, G.S.B.; J. S. Trotter, G. Tyler; and R. H. Holmes, R. T. Burns, Heatley, Hughes, R. Emery, and H. Renfrew, Grand Stewards. The Grand Lodge of Scotland was represented by Lord James Murray, P. Principal Z.

After the lodge had been opened in due and ample form, the Prov. G. Secretary read the minutes of last annual meeting, which were confirmed. The Prov. G. Treasurer submitted an encouraging balance-sheet, and the report of the Prov. G.L. of Benevolence showed that a large sum had been voted to the support of various Masonic charities and also to public institutions within the province. Among the items was the sum of £10 to the Berwick Dispensary and the Berwick and Tweedmouth Soup Kitchen, the division to each charity to be left to the discretion of the brethren of St. David's Lodge. The Masters of the respective lodges in the province gave *viva voce* reports of the present position of their lodges. Without exception, the reports showed that the several lodges were working prosperously and in harmony. The Prov. G.M. suggested that instead of these reports being given orally, they should be given in writing, showing the state of the finances, the number of brethren on the roll, number of initiations during the year, &c.

The appointment of Prov. Grand officers for the ensuing year was then made, with the following result: Bros. L. M. Cockcroft, D.P.G.M.; Wm. Daggett (685), S.W.; J. A. Hair (481), J.W.; Rev. W. Greenwell (659), Chaplain; Thos. Anderson (541), Treasurer; W. Foulsham (406), Registrar; B. J. Thompson (1342), Secretary; Hubert Laws (541), S.D.; George Moor (393), J.D.; Addison Potter (991), Supt. of Works; E. D. Davis (685), D. of C.; Jaques De Hart (24), Asst. D. of C.; T. T. Clark (431), Sword-bearer; John S. McGregor (393), Organist; B. G. Roberts (636), Pursuivant; J. S. Trotter (406), Tyler. The G. Stewards were then elected, and the Committee of the Provincial Fund were also chosen.

This concluded the business, and the Prov. G.M. announced that the next annual meeting of the Prov. G.L. would be held at Newcastle, under the banner of Northumberland Lodge (685).

Bro. Davis, G.D.C., in the name of the brethren assembled, welcomed Lord James Murray, as the representative of the Grand Lodge of Scotland, and the brethren, in Masonic fashion, gave his lordship a kindly welcome.

The lodge was then closed in due form.

#### THE BANQUET.

The brethren dined in the King's Arms Assembly-room at five o'clock. Nearly a hundred sat down to a banquet reflecting much credit on Bro. Carr's *cuisine*. The chair was occupied by the Right Hon. the Earl Percy, Prov. G.M., and the vice-chairs by Bros. Moor (W.M. of St. David's) Prov. J.D., and B. D. Sinclair. The Prov. G.M. was supported on the right by his Deputy and the Grand Senior Warden, and on the

left by Bros. Lord James Murray, the Rev. E. S. Marrett, and C. I. Paton. After grace had been said,

The Noble Chairman gave "The health of her Majesty the Queen," which was received with enthusiastic cheering.

This was followed by "The health of the Grand Master of England, the Marquis of Ripon," in giving which the noble chairman said: If anything can make us not feel the loss of so experienced a Grand Master as Lord Zetland, it is the way that the Marquis of Ripon has conducted himself in the chair of Grand Lodge. (Cheers.)

The Noble Chairman: The next toast that I have the privilege of asking you to join with me in drinking cordially is "The respective Grand Lodges of Scotland, England and Ireland," coupled with the health of our guest this evening, and who honored us with attending at the meeting of the Provincial Grand Lodge to-day, Lord James Murray. (Cheers.) There is nothing more useful for bodies of Freemasons than to have the presence and the criticisms of distinguished Masons from other parts of the country to look at their work and their ways, so that they may reciprocally give and take; for it is in this way that Masonry prospers. I am happy to state that I was the medium inducing Lord James Murray to give us his company to-day, and I have no doubt we shall learn a great deal from his observations. With respect to the other part of the toast, allow me to say that, although there is some difference in the working of the three Grand Lodges in the United Kingdom, as far as harmony is concerned they work as one. (Cheers.) This is a brilliant instance of carrying out the principles of Masonry, and I sincerely hope they may long continue to be manifested. (Loud cheers.)

Lord James Murray, in reply to the toast, said: Brethren, I beg to thank you most sincerely, in the name of the Grand Lodges of England, Ireland, and Scotland, for the honour you have done us in drinking our health. Your Provincial Grand Master has told you how useful these Grand Lodges are, and I heartily endorse all that he has said regarding them. It is a good thing when brethren have the opportunity, as I have had to-day, of seeing a little of each other, and of knowing what is going on in Masonry in different parts of the country. I was very much pleased with what was done in your provincial lodge to-day, and I am very happy to learn that Masonry is flourishing in this part of the country. (Cheers.) His lordship, before resuming his seat, proposed the toast of "The Past Masters of the Grand Lodge of England, the Earl of Zetland and his Royal Highness the Prince of Wales." I may allude to the fact that his Royal Highness is seriously indisposed at this present moment, but I heartily trust that he will soon be restored to vigor and health. (Cheers.) Lord Zetland is not in so robust health as he was in former days when he was Grand Master. I therefore ask you to drink with me, not only the health of the Prince of Wales and Lord Zetland, but also their better health. (Loud cheering.)

Bro. Cockcroft, D. Prov. G.M.: Brethren, by permission of the noble chairman, I rise to propose the next toast. I only need to name the toast to ensure its being received by you with perfect enthusiasm, and I have no doubt you anticipate it. It is "The health of the Right Worshipful the Provincial Grand Master." (Loud applause, the brethren rising *en masse* and lustily cheering.) Brethren, you have shown that I have not misinterpreted your feelings, and I can only wish that the Earl Percy may be long



spared to preside over us. (Renewed cheering.) You will coincide, I am sure, with me in the hope that so long as he presides over us Masonry will flourish, and that he will never regret having taken the leadership of Masonry in this province. (Loud cheers.)

The Noble Chairman: Brethren, I thank you very much for the way in which you have received the toast which has just been proposed to you. However unworthy I may feel of the honour you have done to me in appointing me your Grand Master, I know that if, as the Deputy Grand Master has said, so long as I preside over this province Masonry will prosper, it prospers more from the good-will shown by the brethren towards me than from any merits of my own. In reviewing the past year, I am inclined to congratulate myself upon my tenure of office. When I came into office, I entered under rather difficult circumstances. Your lamented Provincial Grand Master died, and his deputy also died, and therefore the province was without any head, so to speak; but there were, as you all know, very valuable services rendered by many brethren, and these services were freely tendered, and had it not been for the support and help which I received from all sides--for although I knew a good deal of Northumberland, I knew very little, comparatively, of the Masonic province of Northumberland--I would not have been able to have carried on the business of the province successfully. As it is, I take the opportunity of congratulating you and myself on the state in which the province finds itself to-day. (Hear, hear, and cheers.) And now, brethren, before sitting down I will propose to you the next toast, which is one hinging on the one for which I have just returned thanks. It is the toast of "The present and past Provincial Grand Officers of Northumberland." I must express to you how deeply I feel my shortcomings in governing this province, but I will say that it is my desire and it shall be my endeavour, as far as I can, to give all possible assistance to my brother Grand officers of the province. It is my wish that all these higher offices should flow through the province and the brethren. (Hear, hear.) It is not an easy thing to select a certain number to fill the offices from such a large proportion of deserving brethren. I am desirous that the present mode of appointing these officers should be carried out, and although I know that those whom I appoint are well deserving of the office, and will justify the trust reposed in them, there are many brethren well worthy of being called to fill the respective offices, but I can only ask these brethren to believe that I have done my best. (Cheers.) I take this opportunity of thanking the officers, past and present, for the help they have given me, and to express the hope that they will continue to afford me their assistance and pass over my shortcomings, and that all will unite in the endeavour to make the Province of Northumberland as perfect a province as is to be found in England. (Loud cheers.)

Bro. Daggett, G.S.W., with whose name the toast was coupled, briefly replied.

Bro. Strachan, G.J.W., proposed the toast of "The Masonic Charities." Their worthy Grand Master had consented to preside at the annual festival connected with the Royal Masonic Institution for aged Freemasons and their widows, to be held in London on the 31st of January next, and the province was bound in honour to support Earl Percy at that festival. His lordship was likely to be supported by a large number of stewards on the occasion, and several of the lodges had promised to send representatives.

The Noble Chairman returned thanks for the flattering manner in which Br. Strachan had alluded to him. There was a prevalent idea afloat in the outside world, that Freemasonry consisted in great measure in eating and drinking; but this was a mistake, for the bulk of their funds went to support charities and schools, and while he rejoiced that they with all heart and soul supported the Masonic charities, he was equally glad that Masonry extended her generous hand to other institutions beyond her pale. His lordship then proposed the toast of "The various lodges in the Province." The present state of the several lodges was very satisfactory. One lodge had been added to the lodges of the province since their last meeting. It was not a large province; but he, for one, would far sooner have a small number of lodges with good men for members, than boast of a large roll with doubtful members. (Hear, hear.) He might say of the Province of Northumberland, as had been said of our country: It is a nice little tight right place. (Cheers.) He coupled with the toast the Worshipful Master and brethren of St. David's Lodge. He congratulated the St. David's brethren on their place of meeting; the lodge-room in which they assembled that day was a cheerful, pretty place. In the next place, he had, on his own part and on the part of his brother officers, to thank the brethren of St. David's for the reception they had met with at their hands. (Cheers.) They had met with the greatest kindness, and had been received with great cordiality, and they should rejoice when the time came round to revisit Berwick. It was his wish that the Provincial Grand Lodge should meet at the various lodges in proper rotation. Of course they would meet at Newcastle oftener than anywhere else; but every lodge should have the opportunity of entertaining the Prov. Grand Lodge in their proper turn. (Hear, hear.) The last point he had to touch upon was, to thank the brethren of St. David's for the dinner. He had seldom seen a better entertainment; it had been very comfortable, very harmonious, and very eatable and drinkable. (Laughter and cheers.)

Bro. Moor, W.M. of St. David's Lodge, replied. The local brethren had done their best, he said, to make the Grand Officers of the province comfortable, and in the approval of their endeavours, as it had been now expressed by the Prov. Grand Master, they felt well repaid. He hoped that he and all the brethren of St. David's would continue to do their duty on all occasions, irrespective of all consideration of such a reward; but still, when it did come it was exceedingly agreeable. (Cheers.) Brother Moor concluded by proposing "The health of Bro. Cockcroft, D.P.G.M." (Cheers.)

Bro. Cockcroft acknowledged the toast, and said his services were always at the disposal of the brethren in matters Masonic. (Cheers.)

The Prov. Grand Tyler having given his toast the toast-list was exhausted.

The meeting was rendered more enjoyable by the singing of a number of songs by several of the brethren, accompanied on the pianoforte by Bro. John S. McGregor, Prov. Grand Organist.

The Provincial Grand Officers and the brethren of Newcastle, Alnwick, and other places southwards, left about nine o'clock to proceed homewards by train. The brethren of St. David's Lodge remained some time after the general body of the party had retired, and, under the presidency of their Worshipful Master, spent a very harmonious evening.

*PRESENTATION OF A TESTIMONIAL TO BRO. WILSON, NO. 962.*

On Tuesday evening se'nright the brethren of the Sun and Sector Lodge, No. 965, assembled for the purpose of presenting Bro. John Wilson, P.M. and P.P.G.J.D., of Cumberland and Westmorland, with a beautiful P.M. jewel. The lodge being duly opened, Bro. Rothery made the presentation in the following terms: I have this evening the honour of presenting Bro. John Wilson, P.M. and P.P.G.J.D., with this very valuable jewel. I am sorry that I am unable to express the kind feelings and respect of the brethren who have so liberally come forward to show their gratitude for his past services, and the many benefits the lodge has received under his rule. You are all aware of the great interest Bro. Wilson has taken in Freemasonry, and that he was at all times ever ready to lend a helping hand, even when business pressed him most, to promote the welfare of this lodge. This, brethren, is not the first testimonial that we have presented to him. Some time ago we presented him with a suit of provincial clothing, the best that could be purchased in England; but this, brethren, we did not think a sufficient tribute for all the past kindness which we have experienced in his Masonic duties. I may now say that Bro. Wilson has been nearly thirty years a Mason, and I venture to say that a better Mason never received his certificate from the Grand Lodge. Further, brethren, allow me to say that the worthy brother to whom we have this evening presented this beautiful jewel was the principal promoter of Masonry in Workington, and I believe is now the only one left on the books who first formed this lodge, No. 962. I now present you with this P.M. jewel as a particular mark of the esteem with which you are held by the brethren of this lodge, also as a recognition of your past services.

Bro. Wilson, in acknowledging, said: It would be the merest and most contemptible affectation in me, if I should say that I did not rise with real heartfelt pleasure on the present occasion, to acknowledge the compliment, while what has this day taken place has taken me by surprise. In thus presenting me with this very valuable P.M. jewel, at the very time (as most of you are aware) I am so engaged in provincial matters, I can assure you that I shall wear the jewel you have this day presented to me with a feeling of sincere pleasure. If I should point at that jewel at any time it will cause in my heart a thrill of inexpressible pleasure. Brethren, accept of these my brief but heartfelt thanks, for the present as well as all other past marks of your esteem, and whatever I may have done for Freemasonry, and this lodge in particular, I feel that I have done no more than my duty.

The jewel bears the following description: "Presented to Bro. John Wilson, P.M., as a mark of esteem by the brethren of the Sun and Sector Lodge, No. 962, Workington, November 14th, 1871." The jewel is a splendid piece of workmanship, of an oval form, the centre of which is enamelled blue; at the top it is adorned with the all-seeing eye, in the centre of which is set a valuable diamond. Underneath is a square, in which is placed the 47th proposition of Euclid. The framework of the jewel is of 18-carat gold, richly engraved; it is suspended with a ribbon, ornamented with golden buckle and stripes.

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## The Freemason,

SATURDAY, DECEMBER 9, 1871.

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## UNITED GRAND LODGE.

The quarterly communication of Grand Lodge of Freemasons of England was held on Wednesday evening at Freemasons' Hall. The Grand Master, the Marquis of Ripon, K.G., presided. The meeting was very largely attended, so great a number of brethren not having met together in Grand Lodge for some time. The cause of the concourse was the probability of a lively discussion arising upon the report of the Board of General Purposes, which dwelt principally with the result of the enquiry into Bro. Matthew Cooke's motion of last September. The brethren were not disappointed, for a long debate which was characterised by more than ordinary ability on all sides, ensued. The Report was, of course, carried; no one out of all the crowd present dreamed of any other result. The proceedings of the evening were very pleasing, for the Grand Master's allusion to the illness of the Prince of Wales, Past G.M., evoked that strong feeling of love for our Royal Family which Masons have ever shewn.

Grand Lodge having been opened, the Grand Secretary (Bro. John Hervey) read the minutes of the Quarterly Communication on the 6th September, which were then put by the Grand Master and confirmed.

The Grand Master then rose and said: And now, brethren, before we proceed to the business which stands upon the paper, I feel it my duty, and I am confident that

in discharging it I shall be supported by the unanimous approval of every brother in this lodge, to ask your indulgence while I offer to you a resolution which arises out of circumstances of special emergency, which require, as it seems to me, that we should lay aside for a moment the strictest of regulations in order that we may testify at once at this meeting of our Grand Lodge the deep and heartfelt sympathy which I am sure every one of us feels for that illustrious brother whose dangerous illness has caused, and is still, though happily in a less degree, causing, the greatest anxiety (hear, hear). I am sure, to every Mason throughout the country, as to every right-thinking Englishman in the land. (Hear, hear.) You know well the illness under which his Royal Highness the Prince of Wales has now for some time been suffering. We should, indeed, have been wanting as Englishmen and as Masons if, assembled here in a solemn Grand Lodge as such a moment, we were not to express the feeling which arises, I am confident, in the heart of every one of us, a feeling of deep sympathy for his R.H. (hear, hear), and an humble and most earnest prayer to the Great Architect of the Universe that it may please Him in His great mercy speedily to restore our illustrious brother to his usual health and strength. (Hear.) It has been most remarkable—and a happy circumstance it is to observe—with what a unanimous feeling the sad news of his Royal Highness' illness has been received throughout the country, and how deeply the heart of the country in every part of it has been stirred. To us this sad misfortune has a special interest, because we have all seen with such deep satisfaction the manner in which his Royal Highness has devoted himself to the interests of Masonry. But I will not dwell upon that topic, because it might seem to have in it some what of a selfish aspect, and it is rather as Englishmen than as Masons that we feel deeply upon this occasion (hear, hear), and if there were any circumstance wanting to add to the depth of our sympathy to-day it would be this, that the illness of the Prince of Wales has come at a time when his illustrious and beloved mother has herself but just recovered from serious illness, and when she is little able to bear the strain of such great and ponderous anxiety. Therefore I am confident that I rightly interpret the feelings of this Grand Lodge when I invite you, from this throne, by a unanimous resolution to convey to his Royal Highness the deep sympathy which you feel with him upon this unfortunate occasion. (Hear, hear.) I would propose, therefore, to you, brethren, that you should resolve, "That this Grand Lodge has heard with the deepest feeling of anxiety and distress of the alarming illness of his Royal Highness the Prince of Wales, and earnestly prays that the Great Architect of the Universe will, in His infinite mercy, be pleased to spare our Royal brother, and to restore him to his family, to the nation, and to his affectionate brethren in Masonry." (Hear, hear.)

Bro. Bagshaw (acting Deputy Grand

Master) said: Worshipful Grand Master, I feel that nothing I can add to what has fallen from you will impress upon the brethren more forcibly the importance of this motion. I most cordially and heartily enter into what you have expressed, and the prayer also that His Royal Highness may shortly be restored. I simply confine myself to seconding the motion.

The Grand Master put the motion, and declared it to be carried *nemine contradicente*.

Bro. the Rev. J. Edmund Cox, P.G.C., came forward at the conclusion of this portion of the business and addressing the Grand Master said: Most Worshipful Grand Master, by your most gracious permission, and with the consent of this Grand Lodge, I beg now to present to the Grand Lodge of England a reprint of the ancient Constitutions of the Order from the year 1723 to 1730. They are a fac-simile reprint of those constitutions which were for the first time submitted to the Craft by our forefathers. I ask, with the Grand Master's permission, the acceptance by Grand Lodge of this book from the publisher, Bro. Richard Spencer, Past Grand Steward, no less than from myself, the humble editor of that work (presenting the work to the Grand Master). (Cheers).

The Grand Master on receiving the book replied: Bro. Cox, I am quite sure I shall rightly interpret the feelings of the Grand Lodge in expressing to you our best thanks for the present you have made to us. (Hear, hear.)

Bro. Philbrick, W.M., No. 18, then rose for the purpose of nominating a Grand Master for the ensuing year, and said: May it please you, Most Worshipful Grand Master: Brethren, I beg to nominate for the office of Grand Master Mason of England the Most Noble the Marquis of Ripon, which I am sure will secure the consent and approval, not only of every brother who bears it in this Grand Lodge, but of every Mason in the Craft. (Hear.) Our Most Worshipful Grand Master has discharged his duties with the confidence of the Craft, which he has most honorably earned, and which we have most worthily bestowed. (Cheers).

The next business appointment was the of a President of the Lodge of Benevolence, on which the Grand Master remarked: I have now to announce that I appoint Bro. Clabon to be President of the Lodge of Benevolence. The next duty is the electing of a Senior and Junior Vice President of the Lodge of Benevolence. As no one else is proposed than those brethren who already hold those offices, I declare Bro. Joshua Nunn duly elected Senior Vice President, and Bro. James Brett, Junior Vice President of the Board.—The election of 12 Past Masters to serve on the Lodge of Benevolence for the year, was the next order of the evening, but as only 12, those already serving, were nominated, no election was necessary, and they were re-appointed.

The Report of the Lodge of Benevolence, which was moved by Bro. Clabon, and

seconded by Bro. S. Rawson, recommended the grant of £100 to a brother of the Caledonian Lodge No. 134, which was put and carried unanimously.

The following Report of the Board of General Purposes, was taken as read, and afterwards received and ordered to be entered on the minutes:—

*To the United Grand Lodge of Ancient Free and Accepted Masons of England.*

The Board of General Purposes beg to report as follows:—

1. That it having come to the knowledge of the Board, that certain persons alleged to have been initiated into Masonry by parties connected with a spurious lodge, formerly working at Stratford in Essex, have sought and obtained admission to lodges working under the Grand Lodge of England as joining members, the Board have thought it desirable as a warning to the Craft, to order the reissue of the circular of the 24th October, 1859, with a *fac simile* to the certificate issued by the spurious lodge in question.

2. The Board have taken into their serious consideration the allegations made by Bro. Matthew Cooke in his speech at the last Quarterly Communication against the officers in the Grand Secretary's office, that they "on their own account formulate, tabulate, and send abroad other degrees, and they make the office the place from whence they emanate;" that "they give and sell information, they withhold information from certain channels and pour it into others," and that "they receive per centages on the information they obtain and bestow."

The Board have devoted the whole of the two special sittings to the reception of evidence and the consideration of the allegations so made; and they especially invited information at all bearing on such matters. No evidence was laid before them in proof of the allegation that information has been sold, or improperly withheld, or unduly given by any clerk or official in the Grand Secretary's office, and the Board consequently find that such allegation is without basis or foundation.

With reference to the unrecognized degrees the Board consider it proved, that, on one occasion a clerk in the Grand Secretary's office assisted, for twenty minutes or less, at a meeting held on the premises of the Craft for purposes connected with a society not recognized by Grand Lodge, but whether or no such meeting took place in office hours is not certain. It also appears that on several occasions payments have been made to and received by the clerk in question at the Grand Secretary's office for purposes not connected with the Craft.

No evidence has come before the Board to connect any of the other officers in the Grand Secretary's office with the allegations made by Bro. Matthew Cooke in his speech at the last Quarterly Communication.

The Grand Secretary has expressed himself entirely satisfied with the manner in which the duties of his office are carried on by all the clerks employed there.

3. The Board beg to subjoin a statement of the Grand Lodge accounts at the last meeting of the Finance Committee held on the 17th November, 2871, showing a balance in the hands of the Grand Treasurer of £2,841 11s. 4d.; and on the hands of the Grand Secretary, for petty ash, £75.

(Signed)

J. LLEWELLYN EVANS,  
President.

Bro. Ll. Evans then said: In moving, that the Report of the Board of General Purposes to the members of Grand Lodge be adopted, I inform Grand Lodge that this Report is but a sequence, or a following, of the reference which the Grand Lodge at its last Quarterly Communication, had made to the Board of General Purposes with regard to a motion then brought forward by Bro. Matthew Cooke. It is my opinion, as

President of the Board, that this Report is made upon the discussion of the motion, and possibly might at this Quarterly Communication be rejected by a motion that the minutes be not confirmed; but the Board felt that certain allegations having been made in this Grand Lodge at last Quarterly Communication with reference to the conduct of officials in the Grand Secretary's office, it was the duty of the Grand Lodge to inquire into those allegations. I may state to Grand Lodge that prior to the board acting upon these enquiries a complaint was made to the Board by the Grand Secretary in reference to the allegations made against the officials in his office by Bro. Cooke. On that complaint Bro. Cooke was summoned to attend the Board. He did attend, and he protested against the jurisdiction of the Board. Without going into the question of whether his protest was a protest that could be defended in Masonic law or not, it appeared to the Board that it was absolutely necessary, whether such a protest was a right protest or not, that the allegations should be strictly and completely enquired into, and the accuracy or otherwise of them be determined. On this it was proposed and agreed to, "that the charge be withdrawn, and Bro. Cooke be informed that the Board considered, in the interest of the Craft and, in fact, in justice to the officials in the Grand Secretary's office, that the enquiry should be strictly proceeded with and determined." Bro. Cooke was invited to bring any evidence before the Board. The Board also devoted two special meetings to enquire into the truth, or otherwise, of the allegations brought forward by Bro. Cooke; evidence was tendered and enquired into; and the result you have before you. The Board found that the charge was very serious and a very damaging allegation of Bro. Cooke against officials of Grand Secretary's office, of giving, or selling information to certain persons, of withholding information from other persons, and of receiving, as it was stated, per centage for information so given or so withheld. There was no evidence whatever brought before the Board. (Hear, hear.) The Board therefore found that the allegations were without foundation (Hear, hear), and I put it to the Board, having heard the evidence, which is in Grand Lodge—it was all taken down in writing—and I may state to Grand Lodge that I perfectly and absolutely concur in the decision of the Board. I consider the decision of the Board was unanimous. With regard to the charges made by Bro. Cooke about the unrecognized degrees and the part which officials in Grand Secretary's office had taken in promulgating those degrees, the Board then considered them. It was proved to the satisfaction of the Board that one of the officials of Grand Secretary's office, who was specially appointed, on one occasion, as you will find it in the report, conferred a degree in some way or other—we could not find out—it was very difficult to ascertain how long it took—one said it occupied 5 minutes, another a quarter of an hour, another 20 minutes—while it was alleged that to confer the degree it would occupy 2 hours—we found that on the premises of the Craft—one witness stating positively it was after 5 o'clock, after office hours—we found it proved to a certain extent that a degree not recognised by Grand Lodge was given. It was also proved that money had been at times received by the same official in reference to degrees not recognised by the Craft. It was not proved—on the contrary, there was no evidence brought for-

ward whatever to connect anybody else in the Grand Secretary's office with any charge or allegation mentioned at the last Quarterly Communication by Bro. Cooke—not one. We strictly enquired into that. There was not the slightest evidence to connect any one else with the allegation. Under these circumstances the board felt that it was their duty to report, in answer to the reference made at the last Quarterly Communication in respect of charges made in this Grand Lodge against officials in the Grand Secretary's office for doing what, if proved, would render them unworthy to continue longer in the service of the Craft, that the matter had been enquired into, and you find in the report the result. They do not pass judgment; they report the circumstance to Grand Lodge, and leave Grand Lodge to deal with it. I move that the report be adopted.

Bro. Col. Burdett seconded the motion.

Bro. Matthew Cooke thereupon came forward and said: Most Worshipful Grand Master and brethren, it is rather an invidious thing to address you on a personal subject like this, but it is a matter for every one of us. The right of forming an opinion, and the right of expressing that opinion, depend on the proceedings of last Grand Lodge. The President of the Board has told you that I was summoned, first, to attend the Board of General Purposes to give an account of words I spoke here in a legislative capacity. That Board is chosen from you, brethren; its members are your substitutes (hear, hear); and every one of us that says a thing unpleasant to the Grand Secretary, or against Grand Secretary's office, is under the penalty, if we allow this to go forth now, of being dragged before that Board as an offender. (Cries of "No, no.") Who makes them? (Continued cries of "No, no.") It is the fact. ("No," "No.") I beg your pardon. ("No.") Oh! go on. I will wait as long as you please. The very first thing that I get, is a summons from the Board. I think the duty of every Mason is to obey a constituted authority. I went up to the Board, and I tendered a protest—on your behalf, on my behalf, on the behalf of every man. Why? That we should not, if we dared to say anything that did not exactly tally with the official mind—that we should not be dragged up as offenders. That protest, whether it was received or whether it was not, I have no means of telling—these things are conducted in secret. (Cries of "No.") I think that it is time we had an open Board. (Hear, hear.) These are the times when the law is administered in this country freely and openly; when there is no quiet burking of the thing. Now, after I had attended, I was asked whether if I withdrew the charge—for I beg to say that the President of the Board has kindly shifted it on my shoulders that I have two charges against the office. In making my motion here I gave my reasons; they are no charges; I had no reason to be cited for a charge. But the Grand Secretary did cite me before the Board, and made charges against me. Now, what was the proceeding of the Board? I was asked, if the Grand Secretary withdrew his charge, would I withdraw my protest? I said, "Yes," and did so—loyally; went to him the day after; asked him how it should be done—what was to be done? Wouldn't tell; couldn't; didn't know; didn't care. I then did another thing: I had given notice of a certain motion to come on at this meeting; I thought it would not do to allow that to stand. I withdrew that. The day after, what do I get? A repetition of the sum-



mons. The President bids—the Board asks—you to come and help them to do this—and I get this summons in these words:—"You are hereby summoned to attend a special meeting of the Board of General Purposes, to be holden at this place on Tuesday, the 31st current, in order to afford any information of which you may be in possession respecting certain allegations made by you at the last Grand Lodge, charging the officials"—and this on the Grand Secretary's counter-charge against me—"charging the officials in the Grand Secretary's office with selling information to certain Masonic manufacturers, and receiving per centages for the same." Well, brethren, I took some little trouble about it: I feel very strongly upon the point; and took some trouble about it. I collected as much information as I possibly could, and of course, having no power, I could not compel the persons who had told me, to come forward and give their evidence. The first portion they selected of my speech—for it resolved itself into that, that I was to answer two particular sets of expressions I had made use of in this Grand Lodge—the first portion broke down, and I'll tell you for why. It broke down for this—simply that the persons who had given me information were afraid to meet the Board and would not come up (Cries of "No," "No," and uproar). Yes, yes: it doesn't matter. The second proves what? It proves that in these premises unrecognised degrees were given. Then what comes of this? The Board make two resolutions, and neither of those resolutions is embodied in the report. I take the report that the President has brought forward—not the report of the Board, it is the report of the President watered down by the Grand Secretary (Great laughter.) I ask—and I leave you to be the judge—I ask the President, will he produce or read to you the two resolutions come to by the Board? and then I ask you to look at your Grand Lodge papers. (Hear, hear.) Will he do so?

Bro. D. Evans: Certainly.

(The Grand Secretary here left the Grand Lodge for the purpose of fetching the originals from his office, and on his way was most enthusiastically cheered).

Bro. Matthew Cooke continued: We will take the resolutions presently. I then say this, that it was an affair that was burked—that the questions which should have been put to the official were literally burked. There were 126 of them prepared, and thirteen were asked. But, brethren, I go further than that, and I say that on this occasion I shall have to make a charge against the Grand Secretary, and I will wait till he comes back. (Laughter.)

The Grand Master, on Br. Cooke pausing, remarked that rather than waste time he had better proceed with another branch of his subject.

Bro. Matthew Cooke said: Very well. I will reserve quietly that for some few minutes, and state what I think this necessarily proves. I think that the manner in which any brother may be had before that Board single-handed to fight the officials of the Order is a thing which calls for an open Board, where every brother is allowed to be present. There is nothing so healthy as public opinion, and if we create a masonic opinion I think these things would not be done covertly, and away from the sight of the whole Craft. It may be said, it is not the custom; but if Freemasonry is a progressive science let it walk with the custom of the country. The custom of the country is not to hold courts in sly holes

and corners; but when a subject of complaint is made and a court tries its truth or falsehood, the court is thrown open. Why? To shew the fairness of the enquiry. So it should be with the Craft; we should have a certain day fixed for holding enquiries, and any brother who liked should be present.

At this point of his speech Bro. Cooke made use of such a strong expression that the Grand Master called him to order, and said: Bro. Cooke, you cannot be allowed to use that word.

Bro. Matthew Cooke replied: I withdraw that word, my lord; perhaps I was carried away by my feelings and the heat of discussion when I used it. I withdraw the word, if you please. I am not a practical speaker, and therefore it is rather awkward to be called upon to answer at a moment's notice things of this kind and before a lodge; but I do say this—I stand alone, and I am trying to fight your battle every one of you. (Laughter.) It may be your case; you may be placed in the same position as I am; and then you would say directly, if I had given way and gone before the Board without a protest, there was a precedent created, and your rights were burked. (Grand Secretary here returned into Grand Lodge). Now the Grand Secretary has returned I will proceed with what I was saying.

The Grand Secretary read the minutes, which were in substance the same as given in the report printed above, only that in addition it stated that "Bro. Little" was the clerk in Grand Secretary's office, who was proved on one occasion for a period of twenty minutes or less to have held a meeting of an unrecognised degree on the premises, and as is generally understood, in the Coffee room or Library.

Bro. Matthew Cooke continued: And now, I ask Grand Lodge, that being one half those allegations, this was culled from what I have said, one half of those allegations being the fact. Grand Lodge will judge how difficult it was to prove the other half. Now I will bring something before Grand Lodge. I say that Bro. Hervey is not a proper custodian of anything belonging to the Grand Lodge. (Laughter and great disturbance). Stay a minute: you shall hear. I am not in a position at this moment of not being able to prove the allegation. I have the whole Board of General Purposes; every man is a proof. Bro. Hervey, to shield his subordinate, what does he do? He says, "I looked out the charter or warrant, or some such document, empowering, or forming or being the nucleus on which the Order of Constantine was founded, I looked that out; I brought it to the notice of the Grand Master, and by his leave forwarded that to Lord Kenlis." I say distinctly, that is your property and not the Grand Master's or the Grand Secretary's to deal with. (Cries of "No.") I say distinctly: Bro. Hervey has no more right to give away your documents, which are part of the property of the Grand Lodge, than I have to go and take away a lease or any other document I may find in a nobleman's muniment room.

Bro. Raynham W. Stewart, G.J.D., asked whether these observations bore on anything which occurred in the report.

The Grand Master said that Bro. Cooke's remarks had latterly been of a somewhat desultory character; but it must be remembered that Bro. Cooke's character had been seriously impugned by the Board of General Purposes, and he thought the Grand Lodge would agree with him in thinking that Bro. Cooke ought to have all due latitude. If he thought him out of order he would at the proper time close the discussion. (Cheers.)

Bro. Matthew Cooke proceeded: I am exceedingly obliged to your Lordship and for the hearing Grand Lodge has given me. I go for an open Board, for every man to speak his opinion without being pulled up before the Board; and I say that actuated by that feeling I said what I did in last Grand Lodge, and I had no right to be called to account.

Col. Lowry Cole, P.G.D., said he had no idea

of speaking on this occasion, but he could not help thinking that the President of the Board had convicted himself of having offended against the liberty of Freemasons in this Grand Lodge. He had understood him to say that before the resolution of the Board was laid before the Board of General Purposes they thought it their duty to enquire into allegations made, before the resolution of Grand Lodge was laid before the Board.

Bro. Ll. Evans assured Bro. Cole it was quite a misunderstanding. A reference was made to the Board; but considering that grave charges and allegations were made against the Grand Secretary's office, the board thought it their duty to enquire into the matter.

Col. Lowry Cole maintained that that was exactly his position. Every brother near him understood Bro. Evans to say so.

Bro. Ll. Evans said it was subsequent to the charge being made.

Col. Lowry Cole replied: Yes; it was on that very point, Bro. M. Cooke was right—the broad principle that what takes place—although he (Col. Cole), differed from Bro. Cooke in a great deal—what was said and done by a brother in Grand Lodge he was not responsible for to the Board of General Purposes directly. (Hear, hear, and applause.) It was on that principle he called on Grand Lodge not to adopt this report until it was clearly placed on that report, that it was made in accordance with the reference to it from Grand Lodge.

Bro. Philbrick, W.M. of 18, in a long and eloquent speech defended the course pursued by the Board of General Purposes.

Bro. F. Bennoch, thought the last eloquent harangue had only missed the subject, which was before Grand Lodge, which was the report, not the way in which the report was arrived at.

The Grand Master said: Before I put the resolution which has been moved, to Grand Lodge I think it my duty to make one observation upon a portion of the statement contained in this report. It appears from a paragraph which has often been read, and to which consequently I will not more particularly refer, that in the opinion of the Board of General Purposes, a competent authority for the examination of such a question, a case has occurred in which an official employed in the office of the Grand Secretary did upon these premises of ours here, perform some ceremony, whatever it may have been, connected with a degree of Masonry not recognized by this Grand Lodge. I think that that having been the case in this building, and on the part (I feel every confidence, through inadvertence), of an officer employed in the department of the Grand Secretary, it is my duty to express openly the opinion which undoubtedly I entertain, that any such use of any portion of this building ought not to be permitted. (Hear, hear, and cheering.) I have no doubt that this building is intended solely for purposes connected with the degrees of Masonry recognized by this Grand Lodge, and that to purposes of that description it ought to be closely and strictly confined (Hear, hear), and I shall consequently feel it right to give directions to that effect (cheers). I have now to put to you the motion which has been made.

The report was then adopted.

Bro. Clabon's motions were carried.

Bro. F. Bennoch moved and Bro. J. Savage seconded a donation of £500 for the relief of the sufferers by the fires at Chicago and the Western prairies.

The Grand Master said: I cannot help taking part in this question. Bro. Bennoch has alluded to the truly fraternal feeling of the Masons of the United States towards me as your representative when I was in that country. I have carried away from there so strong a feeling of the reception I had there that I feel it would indeed be most ungrateful in me if I were not very heartily to concur in the resolution which has been proposed on this occasion.

The motion was carried unanimously, and Bro. Samuel Tomkins, Grand Treasurer, said he would pay the amount at once without waiting for confirmation by next Grand Lodge.

Grand Lodge was then closed.

## GRAND MARK LODGE.

The half-yearly meeting of the Grand Lodge of Mark Master Masons of England and Wales, &c., was held at Freemasons' Tavern, on Tuesday, and was very numerously attended.

The Grand Master, the Rev. G. R. Portal, M.A., presided, and among the other brethren present were: Bros. J. C. Parkinson, G.J.W.; Magnus Ohren, G.M.O.; J. R. Stebbing, G. Treas.; Frederick Binckes, G. Sec.; Eugene Cronin, G.S.D.; Morton Edwards, G.J.D.; William Hudson, G. Asst. Dir. of Cers.; H. R. Trigg, G. Sword-bearer; I. J. Wilkinson, G. Standard-bearer; Rev. C. R. Davy, William S. Webster, P. W. Koch, and R. J. Spiers, G. Stewards; W. E. Gumbleton, P.G.S.W.; Wm. Mann, P.G. Reg.; Thomas Meggy, P.G.M.O.; James Stevens, P.G.J.O.; Revds. T. F. Ravenshaw, D. Shaboe, and W. B. Church, P.G. Chaps.; J. Nunn, P.G.S.D.; S. Rosenthal, P.G.D.C.; H. C. Levander, P.G. Dir. of Cers.; T. J. Sabine, P.G. Asst. Dir. of Cers.; R. Spencer, P.G. Sword-bearer; A. D. Loewenstark and J. H. Wynne, P.G.I.G.'s; S. M. Lazarus and John Read, P.G. Org.'s; C. Hammerton, H. Massey, and M. A. Loewenstark, P.G. Stewards; Geo. Barlow, Prov. G.J.W. Middlesex and Surrey; G. John Smallpiece, P.G. Treas. Middlesex and Surrey; W. O. Walker, P.G.M.O. Lancashire; Thomas Birchall, P.G.J.W. Lancashire; Thomas Hargreaves, P.P.G.J.D. Lancashire; John Chadwick, P.G. Sec. Lancashire; J. C. Duncombe, P.G.J.D. Leicestershire and Rutland; R. C. Elsc, P.G. Asst. Dir. of Cers. Somerset; and a large number of Masters, Past Masters, and Overseers of private lodges.

Grand Lodge having been formally opened, the Grand Secretary (Bro. Fredk. Binckes) read the minutes of last Grand Lodge of 6th June.

Bro. Joshua Nunn desired to know a little more about the treaty, proposed by these minutes to be confirmed, between this Grand Lodge and the supreme bodies, the Red Cross of Rome and Constantine, the Knights Templar, and the 33rd Degree; because, he thought, the Jewish brethren might object to it. This jurisdiction should keep itself aloof from all other jurisdictions, and as there were many Jewish brethren in Masonry who might feel themselves debarred from joining the Mark Degree if it was at all connected with Christian bodies, they should learn all the particulars of these treaties before they were adopted by this Grand Lodge. In deference to the objections of the Jewish brethren, he would like to see this matter a little more ventilated before it was passed, and he would therefore move that these minutes, excepting the portion which referred to the treaties, be confirmed.

Bro. A. D. Loewenstark seconded the motion. Although, on a former occasion, he had advocated the treaties on the ground of freedom, he now thought that Jewish brethren could not join any degree in Masonry that was not honestly and truly Masonry universal. Although there were not many Jewish brethren present, there were, he was sure, many conscientious Masons, who would take the matter into consideration, and not vote for the adoption of these treaties until they thoroughly understood what was meant by it. If the adoption were carried, it would be a great drawback to Mark Masonry, which had worked well for a great number of years. Let them go on in that way, without any innovation; if not, there would come a

time when they would regret the step they proposed to take.

Bro. H. C. Levander was astonished that a misunderstanding on such a point could take place. The treaty between the contracting parties was not in opposition to either, and did not interfere with the ritual of Mark Masonry. If the treaties in any way interfered with the universality of Mark Masonry, he, for one, would be the last to vote for them. He moved, as an amendment, that the minutes be confirmed.

Bro. Gumbleton having heard the treaties fully read over at the time they were entered into, agreed with Bro. Levander, that they did not interfere with the Mark Degree, and seconded the amendment.

The Grand Secretary thought it would be hardly respectful to Bro. Nunn if he did not explain that, whether a brother be a Jewish or a Christian brother, if he was a member of the Mark Degree, and was not a member of the A. and A. Rite, Knights Templar, or Red Cross of Rome and Constantine, he was no more affected by these treaties than if they did not exist. Such brother was only a member of the Mark Degree. Therefore, there could be no possible objection that the universality of the degree could be jeopardised, or its interests prejudiced, to the smallest possible extent.

The Grand Master had imagined that this subject had been, on former occasions, worked thoroughly threadbare. Bro. Lazarus (whom he was glad to see present) then explained that the treaty could make no difference to the Hebrew brethren. It did not affect the ritual or universality of Mark Masonry in any way. All it did was to bind the parties to be on friendly terms with each other, and Earl Percy told the brethren that it no more affected the Judaism of the Jews than a treaty between England and Turkey would affect the Christianity of England. The treaties had been of the greatest service to this Degree, and had been the means of obtaining support from distinguished brethren on critical occasions in the provinces, which, but for those treaties, it would not have had.

Bro. Joshua Nunn having replied, the amendment of Bro. Levander was put and carried, and the minutes were confirmed.

The Grand Master said he had great pleasure in announcing that he had received official communication to the effect that this Grand Mark Lodge had been recognised by the Grand Chapters of Iowa and Pennsylvania, and that these Grand Bodies were willing to receive, and grant grand rank to, representatives of Grand Mark Lodge, on that body agreeing to receive, and grant grand rank to, representatives from them. The time had now come, therefore, to settle the footing on which this lodge would receive such representatives. He need not point out the enormous strength the recognition gave the Mark Degree in this country, and he thought it would be advisable that the Grand Master confer on the representatives of the Grand Chapters of Iowa and Pennsylvania the rank of Senior Grand Warden, and also to give them a distinguishing jewel; and he proposed that if these foreign bodies appointed brethren as their representatives who had filled the highest posts in Canada and the United States—for instance, if they appointed a Past Grand Principal—he would rank in Grand Mark Lodge next to the Past Grand Masters; but if the foreign chapters should appoint a member of this Grand Lodge as our representative at its assemblies, he should have the rank of Past Grand Senior Warden, or immediately after the S.W. of the year. The representatives

here of foreign Grand Chapters should rank after our S.G. Wardens. There was one other point. He wished to ask for power—as numerous brethren who belonged to our lodges in the colonies could not be rewarded by the G. Master giving them office in Grand Lodge, although they might have distinguished themselves by hard work in the colonies—to reward such brethren by granting them rank as Past Grand officers. At present, the Grand Master had no power to do so. He believed it would strengthen the position of this body in the colonies, and he therefore proposed to ask Grand Lodge to grant him that power. The M.W.G.M. concluded by moving a resolution in terms of his address.

Bro. Walker, Prov. G.M.O. Lancashire, seconded the motion.

Bro. J. R. Stebbing asked whether it would not be better if the rank proposed to be conferred were *not exceeding* Past Senior Grand Warden? It would be very inconvenient to be obliged always to give the highest rank, and he would rather trust to the Grand Master's discretion in conferring the rank. They might always give Past Senior Grand Warden's rank; but it would be as well not to be compelled to do so.

The Grand Master thought the suggestion a good one, and the motion, as amended, was put and carried *nem. con.*

Bro. T. J. Sabine (Brighton), on rising to nominate the new Grand Master, said: The period having arrived when, under the Constitutions that govern this Order, it is necessary to nominate some distinguished and skilful brother who has done good suit and service on behalf of the Order to occupy the place which, during the past two years and a half, you, Most Worshipful Grand Master have so worthily filled, I rise for the purpose of naming an experienced and skilful brother as the future Grand Master of this Mark Degree. I am sure I have need to make mention only of the name of the brother proposed, for him to receive at your hands hearty and unanimous approval. I refer, then, to our present Deputy Grand Master, our noble brother, the Earl Percy. I am quite sure, Most Worshipful Grand Master, that if there is any brother connected with this flourishing and prosperous Degree who deserves such a distinguished recognition at our hands, that brother is Earl Percy. In every phase of Masonic life, in every moment of necessity, at every period of the history of this G.M. Lodge since he has been connected with it, he has always been prepared and ready in every possible way to promote, to support, and to increase its authority, its members and the area of ground over which it extends. During the past eighteen months, our noble brother has held the distinguished position of Deputy Grand Master of the Order; and I believe that by preferring him to the higher office we shall be giving a tone and satisfaction to the whole Order wherever it may be spread, throughout this or throughout distant countries: and I am quite sure that when his term of office shall have expired, when it will be found necessary in order to comply with the constitutions of the degree to supersede him for some other brother, this Grand Lodge will not regret in having nominated and their having elected Bro. Earl Percy to the position to which I now nominate him. (Cheers.)

The Report of the General Board and the accounts were then read by the Grand Secretary, from which it was clearly shewn that this Degree was in a most flourishing state, that brethren were everywhere joining the Order, and that the funds in the hands of the Grand Treasurer were most

gratifying. The Report of the General Board also contained the following recommendations, each of which required special motion for adoption by Grand Lodge:—

1.—Abolition of qualification of W.M. of a Craft lodge as necessary for a candidate for the office of W.M. of a lodge of Mark Masters.

2.—Recognition of Dep. Prov. Grand Masters as Grand officers, with seats on the dais, during their absolute tenure of office as such.

3.—That ten guineas be contributed from the funds of Grand Lodge to the "Binckes Testimonial."

4.—Presentation of jewels to Chairman and Stewards of Mark Benevolent Fund Festival in July last.

Bro. James Stevens, G.S.O., moved the abolition of the qualification of W.M. of a Craft Lodge as necessary for a candidate for the office of W.M. of a Lodge of Mark Masters. He did not think there was any necessity to take up time by referring to the circumstances which gave rise to the motion. There had been a great hindrance to this Degree in consequence of the difficulty hitherto existing of the necessity of having a brother for Master of a Mark Lodge who had filled the chair of Master of a Craft Lodge previously. It had been objected to the alteration that there was a portion of the ceremony of installation similar in both degrees, but he based his motion on the understanding that the Board of General Purposes take care to make such a change in the ceremony of installation that the similarity should not exist. At present, if a brother who had not been a P.M. of a Craft Lodge was by dispensation installed as Master of a Mark Lodge visited another Mark Lodge on Installation day, he was not allowed to remain in the lodge during the ceremony of Installation. His natural condition was completely set aside, although he had perhaps been very serviceable to the Order. The old rule was got rid of now by a side-wind, which he (Bro. Stevens) thought unworthy of this Grand Lodge, and he would therefore move that the qualification be abolished on the understanding that the Board of General Purposes altered the ceremony of Installation.

Bro. H. C. Levander, G.J.O., seconded the motion.

Bro. Stebbing, Grand Treasurer, was afraid there were too grave objections to the motion to justify its being passed. Some modification might take place to meet the occasional difficulty and relieve brethren of the inconvenience of passing a resolution actually to abolish the qualification for the chair of Mark Lodges. If the qualification be abolished altogether, brethren would very readily obtain the chair without sufficient exertion being made to obtain a duly qualified brother. He was aware that in other degrees the qualification was not insisted on; but they must recollect that Grand Lodge of England, the parent Grand Lodge of all Masonry, was their sovereign, and they must be especially jealous that nothing be done to cause reflection that they were at all interfering with the ancient rites and usages of Craft Masonry, or had actually abolished that which had been held so essential. It was a grave thing for Grand Mark Lodge to do. A brother should not be placed lightly or hastily in the chair without due exertion being made to find a properly qualified Master. There might be reasons where on occasions they might have to depart from this rule, but those reasons should be thoroughly examined and tested, and if urgent cases did occur, then the Grand Master being satisfied that every exertion had been made should have the power of granting dispen-

sation. In the country there was great difficulty to get officers to take the chair at Masonic Lodges and Chapters, but he thought that with a little exertion they might get help without breaking the laws of Masonry.

Bro. Morton Edwards, who was a W.M. of a Mark Lodge by dispensation, said he had been obliged to quit a lodge-room lately during the installation of the W.M. One or the other must be wrong,—either the Mark was interfering with the Craft, or the dispensation of the Grand Master was not sufficient to provide for the irregularity of a W.M. not properly qualified.

The Grand Secretary said there could be no doubt it was inconvenient for a Master installed under dispensation, to be refused to assist at the installation of a properly-qualified brother. It appeared to be an anomaly. In the case of Most Wise Sovereigns of the Rose Croix Order, or a Commander of an Encampment, they could be installed without having been Master of a Craft Lodge; but in the Royal Arch a companion could not be even a third principal without having first been a W.M. For himself, he hardly knew which way to vote upon this motion. There was no question that there was a dispensing power in the Grand Mark Master, according to the Book of Constitutions; but if dispensations were too often granted, they lost their force, and he therefore thought this question required a large amount of consideration. He was one of those who had become converts to the opposite side of the question he had originally advocated. No one would regret more than he, if anything was done needlessly or idly—he would not say to aggravate, but—to excite the feelings of Craft Grand Lodge against this Grand Lodge. If he thought such could be the case, he did not know that he should take a contrary course. He could not lose sight of the fact, that the resolution was adopted when this Grand Lodge was in a very different position to that which it now occupied. As a matter of fact, there did once exist a very strong feeling of antagonism in Craft Grand Lodge to this Grand body. Our ancestors, he thought, were wise in their generation in adopting the rule. The body was then a very small one, and there was a difficulty experienced in selecting a brother for W.M., but now the body had increased to an enormous extent—they had 140 lodges, and that number was rapidly increasing—and there were plenty of qualified Masters to be found. He thought that a little more consideration should be given to the question, before a decision was arrived at. There was power given to the Grand Master, by the Book of Constitutions, to meet a case of urgency, and, he would ask, was it worth while to offend the prejudices of brethren by making the road to the chair too easy?

Bro. J. C. Parkinson cordially agreed with Bro. Binckes; they ought not to make the chair too cheap. He thought good fruit would be borne from this discussion, and he should move that the matter be referred back to the General Board.

Bro. C. Hammerton seconded it.

Bro. Stebbing would remark that there was a state of things elsewhere similar to this. A brother took the chair of a lodge to qualify him for the Royal Arch; but he never was allowed to attend the installation of Master of a Craft lodge. If they could refer the matter to the General Board, let them do so; but do not instal Masters into the chair without giving them first an insight into the Craft.

The Grand Master asked, whether it was for the interest of Grand Mark Lodge that

a brother who had worked hard in Mark Masonry should be debarred from entering the chair because he had not filled the chair in another degree? He would suggest the following alteration in Brother Parkinson's motion: "That it be referred back to the General Board, to effect such an alteration in the obligation of an Installed Master," in the first place, "and in the chair secrets," in the second place, "as that a dispensation of the Grand Master would enable a brother to take the chair."

Bro. Parkinson agreed.

Bro. Stebbing would propose that no brother should have access to a Board of Installed Masters, unless he had been admitted to the full ceremony of installation."

Bro. Duncombe, Prov. G.S.D. Leicester and Rutland, seconded it.

Bro. Parkinson's motion was carried.

On the motion of Bro. R. J. Spiers, Oxford, the recognition of Deputy Provincial Grand Masters as Grand officers, with seats on the Dais, during their absolute tenure of office as such, was carried.

On the motion of Br. Parkinson, seconded by Bro. Magnus Ohren, ten guineas were contributed from the funds of Grand Lodge to the Binckes' Testimonial.

Jewels were then presented to the following Chairman and Stewards of the Benevolent Fund Festival in July last:—Bros. Parkinson (chairman), the Rev. A. B. Fraser, the Rev. L. O. Bigg, T. Strahan, Magnus Ohren, J. H. Wynne, R. J. Spiers, F. Davidson, the Rev. D. Shaboe, and the Rev. Vyvan H. Moyle.

Bro. James Stevens, G.S.O., rose and said: This evening, our Deputy Grand Master, Earl Percy, has been nominated as your Grand Master for the ensuing year, and of course this sounds the token of a very speedy parting from our present M.W.G.M. I believe it is customary that on the G.M. leaving the chair of office, to present him with the Past Grand Master's jewel, an honour which has been conferred on his predecessors; but I have been giving some slight consideration to the services our M.W.G.M. has rendered to you during the past three years. I hope you will take me as meaning fully what I state, when I say I think his services during the past three years have been somewhat in excess of any similar period of time since the working of the Mark degree, seventeen years ago. I have looked through the various reports connected with Mark Masonry from that time, and I am quite certain that, however you may follow up my idea in making some remark upon it, it will interest you to know to what a considerable extent our present M.W.G.M. has carried out the duties of his exalted position, and the progress the Mark Degree has made under his most admirable superintendence. At the time when our E.W.G.M. took charge of us, we numbered 103 lodges, and those 103 lodges represented all that had been formed both antecedent to and during the years of our former Grand Masters, four in number, representing a period of about 17 years. During the two years and a half—that is, from the time of his election to the present time—no less than 38 new lodges have been connected with the Order—twice the average of the number of lodges previously connected with it. The number of certificates appear to me to have gone on in an increasing ratio, from the date of our M.W.G.M.'s accession to office, to 150, in one half-year to 489, and now nearly 530 during the past six months. Our receipts have also increased very greatly indeed. In addition to which I have noticed by our reports many works that have been carried out through our



M.W.G.M.'s introduction, and by his action, which have placed the Degree in a very good and forward position. The provinces that have been created in that time, the recognition of this Grand Lodge by the Grand Chapter of Canada, the presenting of the charity jewel, are only some few of the good deeds he has done for us. It has struck me, brethren, that there ought to be some distinguishing mark of your confidence in the Grand Master (hear, hear), over and above that which has been shown to his predecessors, and what form that is to take is the great difficulty I have to set before you; but there certainly never has been a Master who has gone out of the chair, who has done so much during the time he has been our Sovereign. I therefore leave it to you, brethren, that inasmuch as it is difficult to decide what would be most acceptable to the Grand Master, it struck me that in addition to the Past Grand Master's jewel, which he will receive almost as a matter of right, you would, among yourselves, consider whether there should not be altogether some distinguishing badge which would associate in your minds our Master's good undertakings for us when he comes amongst us again; it struck me that something like a pendant jewel to a collar—it is not the expense—but you ought to give some distinctive mark for such good work, such admirable labour, for I can assure you that during the time I have been attending the Boards of General Purposes, the work has been such as must have received from you the greatest approbation of his ever-readiness to attend to our interests. I therefore lay it out to you, trusting that some other brethren here, more of position than myself, will give it their attention and say what shall be done, but I make these remarks to you to show my feeling on the subject.

Bro. Parkinson suggested a committee, and Bro. Stebbing, Parkinson, Stevens, Meggy, Binckes, Rosenthal, and Spicers agreed to serve.

The Grand Master said: Brethren, I do not know how sufficiently to express my thanks for the very kind words which have fallen from Bro. Stevens, and the exceedingly kind way in which this Grand Lodge has received them. I shall have another opportunity, when I instal my successor in this chair, of entering into a detailed statement of the way in which I have carried out the duties you imposed upon me three years ago, and therefore I will not detain you with any statistics as to the progress of our Order. I shall content myself with thanking you for the very kind motion, and the kind way in which it has been received.

Grand Lodge was then closed, and the brethren afterwards dined together. The toasts of the evening were proposed and honoured, and some delightful singing was given by Bro. De Lacy, Mr. Barnby, and Mr. Hodges, under the direction of Bro. John Read, Past Grand Organist.

BRO. W. J. HUGHAN, of Truro, Cornwall, will be very glad to hear from any brethren who possess, or know of, minutes of lodges, or copies of M.S. Constitutions, of an older date than A.D. 1720. Our well-known and highly-esteemed Brother is now engaged in preparing another work for the press, which we believe will pay especial attention to the M.S. Constitutions of the Freemasons, and has in his possession several copies of these ancient and valuable documents, which he will publish for the first time. He is particularly anxious to have every information obtainable with respect to these manuscripts in the possession of lodges and brethren, as soon as possible.

## Reports of Masonic Meetings.

### THE CRAFT.

#### METROPOLITAN.

*Lodge of Faith, No. 141.*—The second regular meeting of the season of this ancient lodge took place at Anderton's Hotel, Fleet-street, E.C., on Tuesday, the 28th Nov. Bro. C. C. Taylor, W.M., presided, assisted by Bros. Green, S.W.; Themans, J.W.; J. Kennett, S.D.; Waygood, J.D.; M. Davis, I.G.; W. Carter, Treas.; Anslow, Sec.; and Longstaff, Tyler. There were also present: Bros. Pevers, W. Stewart, William Pope, Hopwood, N. Gluckstein, A. E. Harris, E. Gottheil, and James Hill, P.M.'s, and a large lodge of brethren. The preliminaries being disposed of, the minutes of the last meeting were read and confirmed, from which it appeared that £10 had been voted to be placed on the list of the W.M., who had announced his intention to represent the lodge as Steward at the next festival in support of the Annuity Fund for Aged Freemasons and their Widows. The W.M. then conferred the third degree on Bros. Gluck, Nathan, Challis, and Levy, after which Bros. Tolady, Stokes, Ellis, Covington, Kendall, and Mead were passed to the second degree. These onerous duties were performed with a degree of perfection reflecting the highest credit on the W.M., and also on his officers, who went through their work with intelligence and ability. At the banquet table, the usual loyal and Masonic toasts were briefly given and responded to, and profound sympathy was expressed at the mention of the serious indisposition of H.R.H. the Prince of Wales. The name of Her Majesty was also received with the greatest warmth and enthusiasm. The visitors were Bros. Hayward (186), Woodman (157), and Hume (51). The proceedings were enlivened with songs by Bros. M. Davis, P. Davis, Painter, Woodman, Hume, and the following Masonic song, written and sung by Bro. Hutton, to the tune of "Auld Lang Syne":—

From earliest ages have we known  
The Great Creator's power,  
Broadcast are all His blessings thrown  
To man, each day and hour.  
One of our race has taught us how  
United we should be;  
For, singly, we must surely bow  
To adverse Destiny.

When Æsop lived, he knew our race  
Were selfish to degree;  
His knowledge easy 'tis to trace  
Of poor humanity.  
Of sticks a bundle, tied with string,  
Each tried to break in vain;  
When single, then, indeed, the thing  
Was quickly rent in twain.

Let craftsmen, then, example shew,  
By helping one another;  
How sympathising is, in woe,  
Each Mason for his brother.  
United let each heart and hand  
On earth for ever be,  
That we may form a joyful band  
In heaven's eternity.

*Refrain*—Let Masons all well bear in mind  
United they must be,  
And the emblems of their noble Craft,  
Faith, Hope, and Charity.

*Star Lodge, No. 1275.*—The regular meeting of this rapidly-increasing and prosperous lodge was held on Friday, the 1st inst., at the Marquis of Granby Tavern, Deptford. Present: Bros. C. J. Hogg, P.G.S., P.M., W.M.; G. F. Guest, D.C., as S.W.; H. Crabtree, J.W.; J. Smith, P.G.P., P.M., Treas.; F. Walters, P.M., Sec.; T. Darke, S.D.; G. Pymm, P.M., J.D.; E. Townsend, as I.G.; W. Kipps, Org.; J. Gilbert, Tyler; W. Ough, P.G.P., I.P.M.; R. F. Duff, S. Homewood, C. Saunders, J. Fox, J. Davis, C. Drake, J. Drake, A. Flaxman, E. Lane, W. Bell, J. J. Limebeer, W. H. Tramplesure, G. S. Elliott, and W. M. Bull. Visitors: Bros. J. Coates (144) and E. H. Thiellay (D.C. 145). The lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. Messrs. C. Drake, J. Drake, A. Flaxman, and E. Lane were initiated into Freemasonry, and Bros. Dr. A. Farr and W. Avill were passed to the second degree, in an admirable manner by the W.M. It was resolved that the future meetings of the lodge be held elsewhere, the selection of the house being left for discussion at next regular meeting. There being five candidates for initiation, it was arranged to hold an emergency meeting on Friday, the 29th inst. The lodge was then closed, and the brethren adjourned to Anderton's Hotel, Fleet-street, to banquet.

#### PROVINCIAL.

HERTFORD.—*Hertford Lodge No. 403.*—The installing meeting of this lodge was held at the

Town Hall on 28th ult., the brethren present were: Bros. H. B. Hodges, W.M. (presiding); J. D. Medcalf, S.W.; O. N. Wagner, J.W.; J. R. Cocks, Treas.; T. S. Carter, Hon. Sec.; J. Boatwright, S.D.; W. H. Nicholls, J.D.; the Rev. L. Deedes, Chap.; C. P. Wyman, I.G. and Org.; S. Neale, M.C.; C. Drummond, I.P.M.; S. Austin, P.M.; E. A. Simson, L. B. Harvey, H. Campkin, E. Salisbury, P.M.; F. Taylor, W. P. Willson, W. Warrener, J. Harrington, A. J. Small, P. Page, Abel Smith, R. Dimsdale, E. R. P. Francis, F. Roberts, H. C. Heard, P.M.; S. S. Frankenberg. Visitors: Bros. R. B. Croft, 396; W. B. Heath, P.M. 504; R. R. Shillitoe, P.M.; Shillcock, P.M.; J. R. Dagg, 449; R. C. Barnes, 468; R. H. Groombridge, J.W. 183; W. Cutbush, 141; Adcan, Grindle. Bros. Abel Smith, Francis and Roberts were passed to the third degree; Bro. Croft was elected a joining member; Bro. J. D. Medcalf, S.W., was installed W.M. by Bro. Hodges, I.P.M., in a masterly style, and he appointed as his officers: Bros. E. A. Simson, S.W.; S. Neale, J.W.; the Rev. L. Deedes, Chap. (reappointed); J. W. Cokes, Treas. (reappointed); T. S. Carter, Hon. Sec. (reappointed); J. Boatwright, S.D. (reappointed); W. H. Nicholls, J.D. (reappointed); C. P. Wyman, Org. (reappointed); H. Campkin, I.G.; C. Drummond, M.C.; E. Salisbury, W. P. Willson, Stewards; and T. Wright, Tyler (fourteenth time). The W.M. presented Bro. Hodges with a solid gold P.M.'s jewel which had been voted by the lodge, and a Prov. Grand Senior Warden's jewel which has been subscribed for by some of the brethren. Bro. Hodges presented Bro. Carter with a Past Secretary's jewel in token of his esteem and regard. It was resolved that application be made for permission to form a Royal Arch Chapter to be attached to the lodge. The lodge was closed, and the brethren retired to a sumptuous banquet in the assembly room at the Shire Hall, where they spent a very pleasant evening, and retired at an early hour.

MARKET HARBOUROUGH.—*St. Peter's Lodge, No. 1330.*—The regular monthly meeting was held on Friday, 1st inst. The W.M. Sir Henry Halford was unavoidably prevented from attending, and the I.P.M. Bro. W. Kelly, P.G.M., was absent owing to indisposition, the chair was therefore occupied by Bro. G. Toller, jun., P.G. Sec.; amongst those present were: Bros. the Rev. J. Halford, P.G. Chap. S.W.; F. Kemp, J.W.; Rev. J. Beaumont, Chap.; W. H. Morris, P.M. as Sec.; T. Macaulay, S.D.; Dr. Grant J.D.; J. Dixon, Org.; Robinson, I.G.; Fuller, Steward; Albert Pell, M.P., P.G. Reg.; and many other members of the lodge. The minutes of the previous meeting having been read and confirmed, Bros. Wiggins and Ellis passed a satisfactory examination as E.A.'s, and were passed to the degree of F.C.; the lecture on the tracing-board was given by the W.M., after which portions of the ceremony of initiation were worked in a lodge of instruction. The lodge having now purchased a set of jewels for its own use, on the motion of the Rev. J. Halford a vote of thanks was unanimously passed to St. John's Lodge, Leicester for the loan of their jewels, which had hitherto been used. Some discussion took place as to the establishment of a Lodge of Instruction.—The Rev. J. Halford, S.W., on behalf of the lodge expressed his thanks to the acting W.M. for coming over from Leicester to undertake the duties of the chair.—Bro. Toller having responded, after a candidate had been proposed for initiation, the lodge was then closed, and the brethren adjourned to refreshment, and spent an hour very pleasantly in social intercourse. This young lodge as was alluded to at the late meeting of P. Grand Lodge, is progressing very favourably, and possesses an exceedingly handsome set of furniture and jewels.

#### INSTRUCTION.

*Mount Sinai Chapter, No. 19.*—The usual weekly meeting of this justly-celebrated chapter was held at the Union Tavern, Air-street, Piccadilly, on Saturday, the 25th ult., when, instead of labour, the companions set the evening apart for refreshment. Bro. Smith, the host, provided an excellent banquet, which gave universal satisfaction, the wines being pronounced of the finest quality. On this auspicious occasion the presiding officers were Comps. J. Brett, G.D.C., P.Z., as M.E.Z.; J. Thomas, H.; J. Boyd, P.Z., J.; C. A. Cottebrune, P.Z., P.S.; and Woodstock, P.Z., S.E. The Stewards under whose auspices the arrangements were so well made and carried out were Comps. Sharp, Cameron, Hamilton, Beck, Reed, Swallow, Finney (sen.), Finney (jun.), Gordon, Merrick, and Woodstock, S.E. After the cloth was removed, the customary toasts were given. Comp. J. Smith, P.G.S.B., responded for the Grand Officers, and Comps. W. Carpenter, Buss, and Masterman replied for the visitors. Comp. C. A. Cottebrune, P.Z., in an eloquent speech, gave the toast of "The Presiding M.E.Z., Comp. J. Brett," which was most enthusiastically received. Comp. Brett responded, and in glowing terms proposed the toast of "The P.S., Comp. C. A. Cottebrune, P.Z.," in connection

with the Mount Sinai Chapter of Instruction, which was equally well received, these companions being justly so popular. Comp. C. A. Cottebrune did ample justice, in his response, to this all-important toast. The toast of "H. and J." was well received, and both responded. "The Principals of the Mount Sinai Chapter" was replied to by Comp. Rice. Comp. R. W. Little responded for the lay members. The pleasures of this truly-festive gathering were enhanced by the songs of Comps. J. Stevens, Masterman, &c. Thirty-four companions were present. This social reunion will not interfere with the regular anniversary banquet, which will be held at the usual time, and of which due notice will be given.

### SCOTLAND.

#### GLASGOW.

*Bridgeton and Glasgow Shamrock and Thistle Lodge, No. 275.*—Bro. Wm. Phillips, R.W.M., occupied the chair at the annual election of office-bearers on Friday, 1st December. The following brethren were duly chosen: Bros. Wm. Phillips, R.W.M.; John Hay, D.M.; W. M'Gilchrist, S.M.; D. Rowan, S.W.; H. Mathieson, J.W.; James Smith, Treas.; C. Redpath, Sec.; Wm. Guthrie, Chap.; John Miller, S.D.; T. Phillips, J.D.; A. Higgins, S.S.; R. White, J.S.; R. Smith, I.G.; John M'Naught, Dir. of Music; J. M'Keen, Tyler. After the election, the installation of office-bearers was done in a very efficient manner by Bro. J. Wallace, S.D. of P.G.L., who, along with Bro. Miller, of the Busby Lodge, were made honorary members. The lodge was thereafter called from labour to refreshment, when song and sentiment went round till high twelve, and all left pleased with the proceedings of the evening. We may add that this lodge is in a very flourishing condition, the report of the auditors (Bros. Guthrie and M'Gilchrist) showing that, besides having a complete set of paraphernalia, they had also a goodly balance in bank, which has been greatly brought about by the manner in which the lodge has been presided over by the highly-respected R.W.M., William Phillips.

#### EARL OF ZETLAND LODGE, No. 1364.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—You, on November 25th, gave a very good report of the consecration and banquet of the above lodge, but in the paragraph containing the names of the newly-installed officers some slight error occurs.

After "G. A. Rean, S.D.," the other names should read:—*H. W. Wallington, J.D.; B. Peart, I.G.; H. Bateman, Organist; and H. T. Love, D.C.*

By inserting the above you will greatly oblige,  
Yours fraternally,  
J. L. FYSH,  
Secretary.

#### CONSECRATION OF A LODGE IN NEW ZEALAND.

The inauguration of the Sir Walter Scott Lodge (S.C.) took place on Sept. 15, at the Thames, in the temporary lodge-room provided at the Wharf Hotel. The ceremony was successful, imposing, and very numerously attended by Masons from far and near, and moreover attracted a great deal of attention on the part of the outer world. Bro. D.P.G.M. Beveridge presided, and was assisted by the following P.M.'s: Bros. Fitzgibbon, Goldsboro', Tyler, Jenkins, Collins, Brodie, and Stevenson. After the ceremony of inaugurating had been concluded, sixteen candidates were initiated into the mysteries of the first degree, their names being: Messrs. Hornsby, Wood, W. Rowe, J. Brown, Briton, Hicks, Elmsworthy, Sully, Higgins, Davidson, Steadman, Goodall, Bignell, Rattray, and Bruce. Some time was occupied by the ceremony of initiation, which took place thus early in the day's proceedings in order that the new members might have the opportunity of witnessing the installation of officers of the new lodge. The names of the officers were as follows: Bros. Beveridge, W.M.; Robertson, D.M.; Brodie, R.W.S.; Goldsmith, S.W.; Dewar, J.W.; Basley, S.D.; Hannaford, J.D.; Chapman, Sec.; Philp, Treas.; J. Hill, Chap.; Clarkon, I.G.; and Stephenson, Tyler. The members of the lodge and the visiting brethren then went in procession, headed by the Volun-

teer Band, to the Presbyterian Church, where Divine service, suitable to the occasion, was conducted by the Rev. Bros. Hill and V. Lush, and an impressive discourse on "Brotherly Love" delivered by Bro. Hill.

#### METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, December 15, 1871.

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

#### SATURDAY, DEC. 9.

Lodge 108, London, Ship and Turtle Tav., Leadenhall-street.  
" 173, Phoenix, Freemasons' Hall.  
" 1328, Granite, Freemasons' Hall.  
Mark Lodge (104), Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dille, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

#### MONDAY, DEC. 11.

Lodge 5, St. George & Corner-stone, Freemasons' Hall.  
" 29, St. Alban's, Albion Tav., Aldersgate-street.  
" 59, Royal Naval, Freemasons' Hall.  
" 193, Confidence, Anderton's Hotel, Fleet-street.  
" 222, St. Andrew's, London Tav., Bishopsgate-st.  
" 579, Peckham, Maismore Arms, Peckham.  
" 957, Leigh, Freemasons' Hall.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dille, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

#### TUESDAY, DEC. 12.

Lodge 96, Burlington, Albion Tav., Aldersgate-street.  
" 166, Union, London Tavern, Bishopsgate-street.  
" 180, St. James's Union, Freemasons' Hall.  
" 198, Percy, Ship and Turtle Tav., Leadenhall-st.  
" 211, St. Michael's, Albion Tavern, Aldersgate-st.  
" 228, United Strength, Old Jerusalem Tavern, St. John's Gate, Clerkenwell.  
" 235, Nine Muses, Clarendon Hotel, New Bond-st.  
" 548, Wellington, White Swan, Deptford.  
" 831, Ranelagh, Sussex Hotel, Hammersmith.  
" 933, Doric, Anderton's Hotel, Fleet-street.  
Clap. 185, Jerusalem, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
St. Marybone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

#### WEDNESDAY, DEC. 13.

Committee R. M. Benevolent Institution, at 3.  
Lodge 3, Fidelity, Freemasons' Hall.  
" 11, Enoch, Freemasons' Hall.  
" 13, Union Waterloo, Masonic Hall, Woolwich.  
" 15, Kent, Guildhall Coffee House, Gresham-st.  
" 87, Vitruvian, White Hart Hotel, College-street, Lambeth.  
" 147, Justice, White Swan Tavern, Deptford.  
" 238, Pilgrim, Ship and Turtle, Leadenhall-street.  
" 781, Merchant Navy, Silver Tavern, Burdett-road, Limehouse.  
" 1017, Montefiore, Freemasons' Hall.  
" 1216, Macdonald, Head Quarters 1st Surrey Rifles, Brunswick-road, Camberwell.  
" 1228, Beacontree, private rooms, Leytonstone.

" 1260, Hervey, Iron School Room, Moore Park, Walham Green.  
" 1306, St. John of Wapping, Gun Tavern, High-street, Wapping.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

#### THURSDAY, DEC. 14.

Lodge 19, Royal Athelstan, Terminus Hotel, Cannon-st.  
" 263, Bank of England.  
" 534, Polish National, Freemasons' Hall.  
" 657, Canonbury.  
" 860, Dalhousie, Anderton's Hotel, Fleet-street.  
" 1076, Capper, Marine Hotel, Victoria Docks, West Ham.  
" 1288, Finsbury Park, Finsbury Park Tavern, Seven Sisters'-road, Holloway.  
Chap. 72, Royal Jubilee, Horns Tavern, Kennington.  
" 619, Beadon, Greyhound Hotel, Dulwich.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, explanation of R. A. Jewel and Solids, part sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

#### FRIDAY, DEC. 15.

Lodge 6, Friendship, Willis's Rooms, King-street, St. James's.  
" 201, Jordan, Freemasons' Hall.  
" 813, New Concord, Rosemary Branch Tavern, Hoxton.  
Chap. 176, Caveac, Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl. Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggerridge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-street, at 8; Bro. Wm. Watson, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Burdett Courts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

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The following items appear in *Pomeroy's New York Democrat* :—

**A NEW LODGE IN PROVINCE OF QUEBEC.**

It is with pleasure we announce that the M.W. Bro. John H. Graham, LL.D., Grand Master of Masons in the province of Quebec, has been pleased to issue his letter of dispensation for the formation of a new lodge in the beautiful village of Georgeville, Stanstead, to be called Mount Orford Lodge. W.M. Keyes, M.D., M., N. A. Beach, S.W., and R. L. Ayer, J.W.

We are also officially informed that the Grand Lodge of Quebec will unite with its American sisters in their action towards Hamburg, for violation of Grand Lodge Territorial sovereignty in New York and New Jersey.

**CHICAGO TO QUEBEC.**

The Fraternity under the jurisdiction of the Grand Lodge of Quebec, have sent their first instalment for the relief of Chicago. For so young a Grand Lodge, were they to do no more, the offering is magnificent. The following telegraph tells the story :—

"Chicago, Oct. 22.

"To G. H. Graham, Esq., Grand Master of the Grand Lodge of Quebec, Richmond, P.Q.

"Your dispatch advising that four hundred dollars in gold, first instalment raised by Quebec lodges for sufferers by late fire received. A thousand thanks. God bless the Craft in Canada.

D. C. GREGIER,  
Grand Master of Illinois.

THE ceremony of Installation will be rehearsed in the Camden Lodge of Instruction, Adelaide Tavern, Haverstock-hill, on Monday next, the 11th instant, at 8 o'clock. This lodge is in a very flourishing state, and has given no less than 67 guineas to charities, besides many small sums to distressed brethren.

**Royal Masonic Institution for Boys.**

APRIL ELECTION, 1872.

YOUR votes and interest are earnestly solicited on behalf of

**FREDERICK CHARLES GATES,**  
AGED 7½ YEARS,

Son of the late Bro. JAMES HAYDEN GATES, of Clapham, Surrey, Builder, who died in June, 1871, after a long and painful illness, leaving a Widow and seven children totally unprovided for, his severe sufferings from hereditary disease having, during the previous two years, incapacitated him from attending to his business pursuits. Bro. Gates was initiated in the Panmure Lodge, 720, served the offices and passed the chair of that lodge, and was also Past H. of the Chapter attached thereto. Whilst in a position to do so, he faithfully discharged his Masonic duties, and supported the Charitable Institutions by every means in his power.

The case is strongly recommended by the following brethren:

The Rev. WENTWORTH A. BOVYER, Rector of Clapham, P.G.C.; The Rectory, Clapham Common, S.W.  
Sir CHARLES FORBES, Bart., Broom Wood, Clapham.  
J. C. PARKINSON (V.P.), P.M. 181, P.Z. 259, J.G.W. Mk., &c.; The Manor House, Collier's Wood, Merton, Surrey.  
GEORGE MYERS (V.P.), P.M. 108, &c., &c.; Belvedere-road, Lambeth, S.E.  
J. NEAL YORK, P.M. 88, 1088, P.Z., &c., P.P.G.W. Cambridgeshire; Newmarket.  
GEORGE KENNING (V.P.), W.M. 192, J.W. 1293, P.G.D. Middlesex; Upper Sydenham, S.E.  
R. S. WARRINGTON (G.), P.G.S, P.M. 197, P.Z. 8, J. 145; 23, Garrick-street, London, W.C.  
SIGISMUND ROSENTHAL (G.), P.M. 435, &c.; Red Lion Square, W.C.  
EDWARD WORTHINGTON, P.M. 507, P.Z. 720; Loughborough Park, S.W.  
W. S. HALE, 534; Alexandra Hotel, Clapham Common.  
EUGENE CRONIN (L.), M.D., Treas. 1216; Old Manor House, Clapham, S.W.  
\*JOHN THOMAS (G.), P.M. & P.Z. 507 & 720, P.G.D.C., G.C., &c., 20, Denmark-street, Camberwell, S.E.  
\*JAS. STEVENS (G.), P.M. 25, 720, 1216, P.M. Mark 104, W.M. Mark 139, P.G.O., &c.; Clapham Common.  
Proxies will be thankfully received by the brethren marked thus \*, and by the Widow, 4, Phoenix-terrace, Wirtemberg-street, Clapham, S.W.  
(V.P.) Vice Presidents of the Institution. (G.) Life Governor  
(L.) Life Subscriber.

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THE FREEMASON QUADRILLES; inscribed (by permission) to the Right Hon. the Earl de Grey and Ripon, K.G.; by Bro. JOSHUA MARSHALL (P.G.O., West Yorkshire), Solo or Duett ... 4/0  
MUSIC FOR THE CEREMONY OF ADVANCEMENT TO THE MARK DEGREE; composed by Bro. EDWIN J. CROW, dedicated to the Grand Master, Bro. Rev. G. R. Portal ... 3/0  
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THE FUTURE OF FREEMASONRY  
IN IRELAND.

We hope that the attention of the Masonic authorities in Ireland will be directed to the series of articles now being written in THE FREEMASON by the zealous Mason, Brother Joseph H. Woodworth, P.M. No. 245. The fact is, the writer (although he may not know it) is correctly interpreting the thoughts and desires of a large proportion of the intelligent and respectable members of the Fraternity in the "Emerald Isle," and therefore his views should be all the more carefully considered.

We have repeatedly received communications from Irish brethren of known ability and much local influence, containing substantially many of the suggestions and reflections propounded by Bro. Woodworth, and without fear of contradiction we say, emphatically, that the time has come for the Grand Lodge to welcome the advice of its friends who represent the *country*, as much as those who belong more especially to the *city of Dublin and neighbourhood*. We feel quite certain that a hearty and generous policy would bear plenty of good fruit, and secure a more thorough and affectionate support from the members scattered over the country than is now manifested. Bro. Woodworth remarks that "the apathy of the Past Masters of the various lodges is the principal difficulty with which those who would gladly help to inaugurate a better state of affairs than now exists have to contend." Unfortunately, there is a rule which debar all P.M.'s from membership of the Grand Lodge who do not obtain a Past Master's certificate, for which a fee of five shillings is exigible. We do not believe in such a qualification for membership at all, and consider every P.M., Masonically a member of the Grand Lodge under which he served his term of office, so long as he subscribes to a lodge under that constitu-

tion. This law we consider a stumbling-block to many; not because of the mere fee, which is small, but from the unmasonic principle displayed in requiring what cannot be levied on *Masonic* grounds.

We also believe the law which enables brethren to be members of the Grand Lodge, with power to vote on all questions in Grand Lodge, *without subscribing to any lodge*, is most unmasonic, and prejudicial to every right principle or method of representation. It seems absurd, Masonically, to think that a brother who so forgets his obligations as a Craftsman, to refuse payment of a small annual subscription to a Craft lodge, *can actually, by payment of a certain sum per annum to Grand Lodge, secure all the privileges of membership* that subscribing members to lodges enjoy, so far as respects their connection with Grand Lodge! This is the custom, however, under the Grand Lodge of Ireland, and we believe the members will best conserve the prosperity of that body in the future by repealing such a law.

We wish every success to the Grand Lodge of Ireland, and have for years worked privately to assist several of its members in promoting "pure and ancient Freemasonry" in that beautiful and naturally highly-favoured land; and all we write for now is in response to our esteemed Brother Woodworth's invitation, and to state (what, after all, is generally known), that English brethren rejoice when their brethren in Ireland rejoice, and are ready always to advise, sustain, and aid them, whenever in need of such.

W. J. HUGHAN.

## "A BODY WITHOUT A HEAD."

(To the Editor of The Freemason.)

I am thoroughly in agreement with you in deploring and condemning the introduction of *political* questions into French lodges; and although I also regret that the Freemasons of France have abolished the venerated office and title of Grand Master, yet it appears to me the strictures in your editorial of Dec. 2, respecting the latter event, are *too severe*. The "Grand Orient de France," on 6th Sept., 1871, it is true, "abolit la Grand Maîtrise," but, surely, under the *peculiar* position of Freemasonry in France, you are scarcely warranted in characterising this event as "monstrous," and that the "result of their violation of our most cherished landmarks will be *excommunication from the Craft universal*."

I do not come forward as the apologist of the Grand Orient of France, but simply to suggest that, after all is said and done, a more reasonable explanation may be found than the one propounded in your article, and I do so, moreover, because THE FREEMASON has so large a circulation abroad, as well as in this country; and its leading articles, especially, are so generally reliable and conclusive, that, in the main, many Masons will accept the editor's views without inquiry, and having found that able brother so correct in the past, they will receive his opinions at the present time without further question or examination.

I have had the pleasure of corresponding for several years with the "Chef du Secrétariat," Bro. Thevenôt, and have received

from him the "Bulletins regularly for some time. From this source, and otherwise, it has always struck me that there are many Masons in France of great promise and ability; but the political struggles of that country are the main cause of their having such little influence on the mass of brethren. When I mention *political struggles*, it should be remembered that *Marshal Magnan was appointed Grand Master, without the consent of the Grand Orient, by Décret of the Emperor—a brother!*—on the 11th January, 1862, and was subsequently elected by the Grand Orient 20th May, 1864!!! Of course, Bro. Marshal Magnan's devotion to the Order subsequently, does not in any way justify this *Décret*, which forced a Grand Master on the Order. General Mellinet was elected Grand Master 9th June, 1865, but *would not have been had the Emperor been unfavourable*. Bro. Babaud-Larivière, advocate, was chosen Grand Master 10th June, 1870, after a sharp struggle, and although *the office was abolished on the 6th September of this year, that same distinguished brother was elected President of the "Grand Orient de France,"* clearly showing that it was not the wish of the brethren to disturb the previous happy relationship existing between the Grand Master and the Craft in France.

May we not then suppose it is the wish of our French brethren to avoid *in the future* any Grand Master being thrust on them as heretofore, and to secure such immunity from imperial interference they have abolished the office of Grand Master altogether? The abolition, however, is more *nominal* than *real*, as the "President" is, to all intents and purposes, a Grand Master, just as much as the "President" was of the "old lodge at York," England, before A.D. 1725. If the change secures the end desired, may we not, after all, partially commend the brethren, and whilst regretting the change (and even condemning it, as I do most positively), should we not rather turn our *exposé* to the treatment which has produced the evil in question?

The law, now, is as follows: The "General Assembly" is composed of—1. The presidents, or delegates, of all lodges under the French Constitution. 2. The Council of the Order. The Assembly has the power of nominating the President of the Grand Orient of France, and the other officers are nominated by the Council of the Order. The latter body is composed of thirty-three members, elected by the Assembly for the term of three years. It is declared that "Le Conseil administre les affaires de l'Ordre et rend compte annuellement de ses actes à l'Assemblée Générale. . . . Il propose le projet de budget et le soumet à l'Assemblée," &c., &c. In short, the "Conseil" corresponds with the "Board of General Purposes" under the Grand Lodge of England, and is thoroughly representative of the Fraternity in France. I may state that the French Masons have had but few Grand Masters, only *eleven* from A.D. 1725 to A.D. 1870!

Let us hope that, under the new régime, the *principles* of the Craft will be remembered and observed; and allow me to conclude my remarks with the words which so appropriately terminate the leading article under consideration: "The objects of the Masonic Institution are not to be achieved by descending into the arena of political strife, and as the reputation of our Order is at stake, every true Mason will watch with anxiety the future course of the Brotherhood in France."

WILLIAM JAMES HUGHAN,

Truro, Cornwall, 4th Dec., 1871.

*JUBILEE of the "CELTIC" LODGE,  
EDINBURGH, No. 291.*

On Tuesday, the 28th November, a Masonic banquet took place in the Ship Hotel, Edinburgh, in celebration of the jubilee of the Lodge "Celtic," Edinburgh and Leith, No. 291. The Right Worshipful Master of the lodge, Bro. D. Kinnear presided, and the Wardens were: Bros. J. H. Inches and George Glen.

Shortly after the lodge had been opened, a deputation from the Grand Lodge of Scotland was announced, headed by the Most Worshipful Grand Master, the Earl of Rosslyn. The deputation entered the lodge in the usual order, and on the appearance of the Grand Master, the brethren rose to their feet and vociferously cheered him. Amongst those who accompanied the Grand Master were: Lord James Murray; Major-General Darby-Griffith, *C.B.*; Jn. Whyte-Melville, Past Grand Master; Major Hope of Luffness, P.G. Master for Haddingtonshire; Bros. Councillors Wormald and Muirhead; Wm. Mann, S.G. Warden; W. Officer, J.G. Warden; A. Hay, Grand Jeweller; John Laurie, Grand Clerk; M. Mackenzie, Chief Grand Marshal; W. M. Bryce, Grand Tyler; and others.

The Right Worshipful Masters present were: Bros. Abbott, Mary's Chapel, No. 1; Barrie, Canongate Kilwinning, No. 2; Hudson, Canongate and Leith, No. 5; Field, Journeymen, No. 8; Dr. Fraser, St. David's, No. 36; Dr. Loth, St. Andrew's, No. 48; Thomson, St. Stephen's, No. 145; Henry, St. Clair, No. 349; Douglas, Rifle, No. 405; and Captain Allen, St. Kentigern, Penicuik, No. 429.

The Grand Master having taken the chair, rose and said: Right Worshipful Sir, knowing, as I do, that you manage your office in a thoroughly proper manner, allow me to hand you back the mallet, your symbol of office, which you wield with so much credit. (Applause.)

Bro. Kinnear, R.W.M., then took the chair.

The brethren having partaken of cake, fruit, and wine,

The R.W.M. rose and proposed "The Holy Lodge of St. John," which was drunk in silence.

The R.W.M. then gave "The Queen, God bless her," which was received with much applause. The brethren having sung the "Queen's Anthem,"

The Past Grand Master, Bro. C. Whyte-Melville gave "The Great Steward of Scotland, Patron of Scottish Masonry, the Princess of Wales, and the rest of the Royal Family." (Loud applause.) He said: Most Worshipful Grand Sir, Right Worshipful Grand Master, Wardens, and Brethren, I was quite sure, as loyal Masons, you would receive this toast in the manner you have done. You all remember the Prince when he was amongst you in this city, and the public act which he performed on that occasion. I know, therefore, that you all regret and sympathise with His Royal Highness in the illness which has overtaken him; but I hope that, by God's providence, he will come through it. I hope he will have a speedy recovery, and for many years to come be an honour to the Craft. (Loud cheers.)

The toast was drunk with all the honours, the orchestra playing "The Prince of Wales' Anthem."

Bro. Lord James Murray proposed "The Navy, Army, Militia, and Volunteers." He said: I have been called upon to propose this toast rather unexpectedly, but I need say nothing, as it carries its own recommendation with it. But he was sure all would agree with him, that our forces, when called upon, would do in the future as they had done in the past. (Applause.)

The toast having been drunk with the usual honours, and the "British Grenadiers" played by the orchestra,

Bro. Major-General Darby-Griffith, *C.B.*, rose to reply, and was received with loud applause. He said: Most Worshipful G. Sir, Rt. Worshipful Master, Wardens, and Brethren, I do not know whether you expect me to return thanks for the navy, militia, and volunteers. (Laughter.) It would alter my speech if I have. (Laughter.) Is there any militia present? None. (Laughter.) Volunteers? Plenty. (Laughter.) For the

navy I have great pleasure in returning thanks. In former days our ships were made of wood, and floated; but now they were made of iron, and sank. With regard to the present army, it is in a state of transition, not having had time to recover from disestablishment. (Laughter.) It must have required long heads to frame the present warrants, and I only hope it may not require still longer ones to make the new arrangements answer. (Laughter.) We have one certain good guarantee for the future of the army: His Royal Highness the Duke of Cambridge still presiding and looking after the interests of the army, and giving his valuable assistance to the War Minister. (Applause.) In speaking of the army under the old purchase system, which carried the glory of our country into many distant lands, I trust I may be allowed to pay a warm tribute of admiration to the gallant Scotch Horse now in Edinburgh, with whom I was for so many years associated. In all the wars they were engaged they brilliantly distinguished themselves, while in time of peace at home, ready for duty at a moment's warning, yet good and quiet citizens in quarters, as a letter from Lord Provost Lawson and the magistrates bore strong testimony of when the Greys left your splendid city in 1863, after a sojourn of two years. (Applause.) In conclusion, I thank the W.M. for the kind way in which he proposed my health, and the manner in which you received it. (Applause.)

The song "O'er Nelson's Tomb," having been sung,

The R.W.M. proposed "The Grand Lodges of England and Ireland," which toast was enthusiastically received.

Bro. Dr. Burton replied on behalf of the Grand Lodge of England in a few appropriate remarks.

Bro. McCormick responded for the Grand Lodge of Ireland. He said that he had come direct from Dublin to pay homage to that jubilee, as he felt it to be his duty to be present, and on behalf of the Grand Lodge of Ireland he begged to thank them. They all knew they had dissension in that unhappy country, and no one knew the difficulties the Craft had to encounter there, but they had God on their side and would succeed. (Applause.) Two years ago they had no schools, now they had two, male and female, of which he was governor. When the Boys' School was opened they had an empty treasury, but now they had £7,000. (Applause.) One brother, who died some time ago, had left them a legacy of £500. (Applause.)

A trio having been performed by Bros. Bridgman, Hope, and Poyser.

The Right Worshipful Master proposed "The Grand Lodge of Scotland and the Earl of Rosslyn, M.W. Grand Master Mason," amid prolonged applause. On quietness being restored, he said: I was perfectly sure you would receive the toast in an enthusiastic manner, his lordship being so thoroughly known to every lodge in Scotland, he might say to the three Crafts. (Applause.) I am sure every one present must regret the severe cold under which his lordship was at present suffering, but he trusted he would soon be better. (Applause.) No one can feel more grateful than I do for the honour conferred on this lodge by the large assemblage of brethren who have honoured us with their presence to-night. It is therefore fitting that at this early period of the evening the toast should be given of the Grand Lodge of Scotland. (Applause.) There the most celebrated members of the Craft have from an early period of the history of the country been assembled together to consider the interests and promote the objects of Freemasonry, and they have, I venture to say, accumulated a larger amount of independent spirit and intelligence than in any similar convocation in our land. (Applause.) I am sure that I carry along with me the conviction of every one present when I say that, at this moment, some of the ablest men in Scotland are members of the Grand Lodge, while those who are at present its office-bearers are as much honoured beyond its pale as by those who are privileged to step within and enjoy that happy communion and fellowship by which the meetings of its associated brothers are characterised. (Applause.) It would be quite

useless for me to traverse the series of those distinguished names—connected as they are, not only with the Institution we all hold so dear, but with so many important associations which bring them into connection with the general public. In such a gathering as ours nothing could be more superfluous. I shall therefore pass from those general considerations suggested by the first portion of my toast to that specific one by which it is closed. But before doing so perhaps you and the brethren present will allow me to congratulate the Grand Lodge of Scotland in having got your consent to continue in the chair, which you so ably fill, and to the entire satisfaction of all Freemasons. (Applause.) As I expect to have the pleasure of being at your banquet on Thursday first, with a large deputation from this lodge, I shall not say more thereanent at present. The Grand Lodge of Scotland is pre-eminently fortunate in having for its Master, a nobleman who is the representative descendant of a great and illustrious family famous for the part its members have played in the political and social development of their country throughout the annals of Scottish story from a very early time. (Applause.) The Earls of Rosslyn have attracted the historians by the exhibition of a prowess equal to that of their bravest aristocratic compeers. The days of Chivalry, in the proper sense of the term, have now gone by, but there is still ample scope for that manliness and ability which should always accompany high birth both in the promotion of those schemes of popular improvement and practical amelioration which the march of general enlightenment has now made much more imperative than ever. (Applause.) Regarding, as I do, the Fraternity of Freemasons as having been through all times the leaders of free thought and the determined foes of oppression, I have no hesitation in saying that the way in which they direct their councils are worthy of the highest honour as brethren and men. When, therefore, I ask you to connect with the toast the name of the distinguished nobleman who occupies the highest position in the Grand Lodge of Scotland, and has so highly honoured us with his presence and kindness to-night, I know that your response will be no less hearty than unanimous, and that with the enthusiasm which all true Masons feel for the Grand Lodge and our much-esteemed Grand Master, the Earl of Rosslyn, you will now drink to the prosperity of the one and the happiness and long life of the other. (Loud applause.) [The toast was drunk with full Masonic honours.]

Bro. McCormick having sung "The Grand Lodge above,"

The Most Worshipful the Grand Master rose amid enthusiastic applause, and said: Right Worshipful Sir, Wardens, and Brethren, after listening to the very beautiful song which has just been sung, which has afforded me so much profit and pleasure, I hardly know how I can speak to a matter-of-fact toast, like the present. It is, however, a great satisfaction to me to be present on this occasion. (Applause.) Meetings of that kind were precious occasions, as it gave evidence of increased prosperity. It showed that the lodge was a pillar of support upon which a Grand Master could reckon. Many of the neutral world had termed the Freemasons a socialistic body, but he could safely say it was one of the most loyal bodies in the world. (Applause.) On all occasions I have experienced the most unflinching loyalty from the Celtic Lodge, and also from all other lodges. (Applause.) As you all know the present satisfactory state of the Grand Lodge, it will be interesting for you also to know how stood the Grand Lodge fifty years ago. We all had our shortcomings, but the comparison which I am going to make also show that we also had our congratulations. In 1821 the number of Masons reported to Grand Lodge as having seen the light was 823, and in the year 1870, 3,000. (Applause.) That was a gratifying fact, and showed a steady increase. Since 1821, 226 charters had been granted, and during the past ten years 100 new lodges had been opened. In 1821 there were 297 lodges at home and 14 abroad. In 1871, 399 at home and 108 abroad,



In 1821 they had 21 Provincial Grand Masters at home and abroad, and in 1871, 31 at home and 14 abroad. (Applause.) I am quite sure such a statement must be gratifying to you. Masonry has had its ups and downs during the past fifty years, and I hope Bro. M'Cormick's observations regarding the Masonic schools in Ireland will induce us to do likewise. If such things can be done in Ireland, I can see no reason why they should not be done in Scotland. So lamentably behind have we been with these institutions that we ought to hang our heads with shame. Brethren, assist me to put an end to this state of things. (Applause.) I am sure there is no want of charity and benevolence among all the brethren, and I do sincerely hope, before long this state of things will be effectually remedied. The Grand Master concluded, amid loud applause, by thanking the brethren for the honour they had done him.

Bro. J. Dundas Grant proposed "The Past Grand Masters and Office-bearers of the Grand Lodge." He said: It is a pleasing task for me to propose this toast, as the annals of the Grand Lodge showed that the office-bearers included those noblemen who were illustrious in the annals of the country, and also illustrious in the annals of Masonry. (Applause.) Amongst them was Past G. Master the Earl of Dalhousie—(applause)—a brother and nobleman of whom every one was proud. For a great many years he had done his utmost in the cause of education and for the progress of the realm, and had played no unimportant part in the destinies of the country. I beg to couple the toast with the name of Bro. Whyte-Melville, Past Grand Master, who was one of the most industrious of those who had occupied the position of Grand Master. I am sure you will drink it with the utmost cordiality. (Applause.) [The toast was drunk with all the honours.]

The orchestra having performed "Auld Robin Grey,"

Bro. Whyte-Melville rose, amid applause, to reply. He said: Grand Master, Right Worshipful Master, Wardens, and Brethren, I beg to return you, in name of the Past Grand Masters and office-bearers, our sincere thanks for the manner in which you have received the toast, and I can assure you I feel very grateful in being allowed to be present at this jubilee ceremony. There are now very few Past Grand Masters alive in Scotland, which may be attributed to their very long tenure of office. The Duke of Athole was twenty-one years in office. There are, at present, five Past Grand Masters, and I beg, in their name, to thank you again most cordially for the very kind manner in which you have received the toast. I think three years' tenure of office long enough, as it brought into office many able and distinguished men, as witness our present Grand Master. (Loud applause.) I will cordially support the scheme he is about to bring before the Grand Lodge. In conclusion, I beg to congratulate the R.W.M. for being so fortunate as to possess the chair on so auspicious an occasion.

The Grand Master again rose, and proposed "Prosperity to the Celtic Lodge, and the Health of the Right Worshipful Master," amid loud applause. He said: Right Worshipful Master and Brethren, I am sure you will consider this the toast of the evening. I am also quite sure that, although you are about to drink your own good health, which is to celebrate this auspicious occasion, it is not everybody to whom the good fortune falls to possess the chair of a lodge on the occasion of a jubilee, and if anything could tend more than another to promote the success of this happy meeting, it is to see you occupying the chair yourself, Right Worshipful Sir. (Applause.) When a lodge has completed fifty years of its existence, there is something brought to mind—it is, How has the time passed? We find ourselves, on reflection, in the position of a man who is taking a journey, and thinks it time to turn round and survey the beauty of the scenery through which he has passed. (Cheers.) You may gladly look back, and view the scenery passed by you, for there is no disgraceful mark upon it; you have passed the time most profitably and successfully. Let me give you a few

notes of what this lodge has gone through during that time. There is one peculiar episode connected with the past, and that is, that the first individual who was made in this lodge is still alive. (Applause.) And to show that the lodge was a lodge of good fellows, special mention is made of him in your minutes; not only was he a respectable man, but he retailed Highland whisky. (Laughter and applause.) There could be no better certificate as to the quality of his whisky. (Laughter.) I also find that the lodge was noted for good living and good dressing, for I find £50 entered for each dress, sash, and apron. In the Masonic business of the lodge, I find my worthy grandfather, the Earl of Rosslyn, took a prominent part, for he and the Duke of Argyle were the Past Grand Masters present on several occasions. It was most agreeable to look back on the past, for all the transactions of the lodge redounded to its credit and good name. The worthy brother your Right Worshipful Master has been since the year 1848 a member of Grand Lodge, and for a quarter of a century a Celt. As to the advantage of such gatherings as these, I think they are priceless. These meetings are the social spirit of Masonry, and a credit to the Craft. I hope many other celebrations such as this will take place, and may other lodges point to so brilliant a role of fame as the Celtic. (Loud applause.)

The toast having been received with all the honours, the following song, composed for the occasion by Bro. Alexander MacLagan, was sung by Bro. Councillor Wormald:—

SUCCESS TO OUR BRAVE CELTIC MEN.

Time—"Will ye no come back again?"

Hail! brother Craftsmen, great and free  
Come crown our glorious "Jubilee!"  
Come let us toast with, three times three,  
"Success to our brave Celtic men!"  
Success to our brave Celtic men!  
Success to our brave Celtic men!  
Come let us toast, with three times three,  
"Success to our brave Celtic men!"

They still are faithful, heart and hand,  
Still true to fame, and native land,  
To guard her honours, great and grand,  
So dear to our brave Celtic men!  
So dear to our brave Celtic men!  
So dear to our brave Celtic men!  
To guard her honours, great and grand,  
So dear to our brave Celtic men!

When standing on Masonic ground  
Let no unworthy spot be found  
Let friendship, truth, and love abound,  
To crown our gallant Celtic men!  
To crown our gallant Celtic men!  
To crown our gallant Celtic men!  
Let friendship, truth, and love abound,  
To crown our gallant Celtic men!

We hail this night a chieftain here,  
Brave Rosslyn! to his country dear!  
We'll toast his health, with cheer on cheer,  
Like Masons and true Celtic men!  
Like Masons and true Celtic men!  
Like Masons and true Celtic men!  
We'll toast his health, with cheer on cheer,  
Like Masons and true Celtic men!

Lo! fifty years by seal and sign,  
We prove our Origin Divine!  
May our Great Light for ever shine!  
Success to our brave Celtic men!  
Success to our brave Celtic men!  
Success to our brave Celtic men!  
May our Great Light for ever shine!  
Success to our brave Celtic men!

The Right Worshipful Master Bro. Kinnear returned thanks for the toast which the Grand Master had given. He said: This is a proud night for the Celtic, especially when they find so many eminent brethren present assisting to celebrate so important an event in our history. During the past fifty years the number of members initiated in this lodge has been 1,408 and the number affiliated 700, which made a total of 2,108 (applause), or an average of forty-two per year. The number of Masters have been twenty-five including myself. As the Grand Master is labouring under a severe cold, and will soon have to leave us, I will not take up the time of this meeting. I beg, Most Worshipful Grand Master, to return you my most sincere thanks, and also to the members of Grand Lodge for their presence on this occasion.

Bro. Mann, S.G.W., proposed "The Provincial Grand Masters." He said: In the first place, will you allow me to observe that I am delighted with this meeting, and I consider great credit is due to the Celts who made the arrangements. (Applause.) I am also delighted to know its prosperity, and to learn the gratifying fact that through this lodge 1,400 men had seen the light and 700 affiliated from other lodges. It was interesting to look back into the roll of Prov. Grand Masters, as it shows that the sons take up the Craft of their fathers. We have two present, one of them the oldest and the other the youngest Prov. G.M. Without taking up more time, I propose the toast, and I leave it to Bros. White-Melville and Hope which of them will reply.

The toast having received all the honours, Bro. Hope, in a few appropriate remarks, returned thanks for the honour done to him.

Bro. J. Whyte-Melville proposed "The Past Masters and Office-bearers of the Celtic Lodge," which was received with applause. He said: I believe I am selected for this toast in consequence of being one of the oldest living members of the lodge, and consequently able to speak of the Past Masters. I hold a list of them, and I find that out of the twenty-four who have passed the chair, eleven have gone to the Grand Lodge above. I need not dwell on the efficient and able manner in which the affairs of this lodge have been hitherto conducted, but will simply couple the toast with the name of Bro. Hay. (Applause.)

The toast having been drunk with all the honours,

Bro. A. Hay, Grand Jeweller, in reply, said: It is with no ordinary feelings of pleasure that on this, the jubilee night of our mother lodge, on the part of the other Past Masters and myself, I have to return our heartfelt thanks for the honour which has just been conferred upon us, an honour all the more enhanced by having our healths proposed by such a valued friend as Past Grand Master Bro. Whyte-Melville, and by the kind terms in which he has spoken of that body of office-bearers to which we are proud to belong. Although comparatively a young lodge, the Celtic can lay claim to having done some little service to the state since its institution, fifty years ago, both as regards the number of brethren it has enrolled under its banner, and the high position it has all along maintained among the lodges in the metropolitan district. There are now, alas! few of the brethren alive who took an active part in the consecrating of the lodge; but we still hear old members of other lodges speak with enthusiasm of the gorgeous appearance the Celts made, in their Highland costume, when George IV. visited Scotland in 1822, and with what pride they marched up the rugged steps of the Calton-hill, headed by their bagpipes, to assist in laying the foundation-stone of the national monument there. (Applause.) Fifty years have passed since our first Master, Brother Ferney, opened his lodge, and during that period the Cabinets of the world have deliberated, and with what results? Kingdoms, and dynasties, and institutions have been rent asunder, or have tottered to their fall, and many of them are but rising to fall again. Fifty years have rolled past in Masonry too, and the Grand Lodges of the world have deliberated, and in glorious unity, they are proving by ever-recurring centenaries and jubilees such as this, that our foundations are stronger than those of adamant, and that the zenith of our power shall only have been touched when there are no more votaries to kneel at her shrine—when, in a word, "Man to man, the wide world o'er, shall brothers be." (Applause.) As a lodge, the Celtic can also claim to having proved itself an energetic and faithful adherent to the Grand Lodge of Scotland, and on all occasions when summoned to rally round our chiefs—though not, as in days of yore, in answer to the fiery cross, amid the mountains and glens of our native land, to win perishable glory at the dagger's point, and leave desolation where we found peace—but, in more civilised days, to lay the foundation-stones of edifices and temples destined for the improvement, embellishment, and philanthropy of our native country, and to

consecrate institutions, not intended for the extension of narrow-minded creeds, but for the promotion of those glorious principles, Brotherly Love, Relief and Truth, throughout the world. On such occasions the Celts have ne'er been wanting, when the muster-roll was called we have ever been ready to girt ourselves for the fray, and our greatest ambition has always been to support our Grand Masters in such a manner as would bring no discredit on the Craft. (Cheers.) And now, Most Worshipful Sir, on this the night of our jubilee, we who have held its helm in days gone by rejoice that we have been privileged to be present at the re-launching of the good ship Celtic on what we trust will prove another prosperous and happy voyage, and of wafting it onwards and upwards to still higher honours than it has ever yet attained. We rejoice that the rallying-cry of the Celts should have been answered by the large attendance by which you are this night supported; we rejoice to see brethren like Lord James Murray, General Darby-Griffith, and others, though not members of the lodge, coming from far distances to do us honor; we rejoice to see the Grand Lodge itself, led, so to speak, by that veteran of the Craft and our faithful friend, Brother John Whyte-Melville; but, above all, we rejoice that we have this evening among us one of the most eloquent, one of the most hospitable and deservedly popular Grand Masters that ever filled the Masonic throne of Scotland. (Loud and prolonged applause.)

After a solo upon the flute by Bro. Poyser,

The Master asked permission to depart from the programme, as the Grand Master wished to retire. He therefore called upon

Major-General Darby-Griffith, who rose and proposed "The Countess of Rosslyn and the ladies," for whom the Grand Master replied in a felicitous manner.

Bro. Councillor Wormald proposed "Freemasonry all over the World." He said: Most Worshipful Grand Master, Right Worshipful Masters, and Brethren, after the eloquent addresses to which you have already listened at this auspicious and joyous jubilee of our Celtic Lodge, I cannot expect that any poor words of mine will interest you. But whatever may be lacking in the speech, is fully compensated for in the toast, and for it I claim a bumper from all true loyal Masons. The toast embodies within itself a fact and a compliment. It contains a fact; viz., that Freemasonry exists all over the world. Now "facts are chieftains that winna ding, and canna be disputed," and my toast is the simple announcement of a fact known to all our Craft, and which defies contradiction. Wherever the light of civilisation has dawned, there Freemasonry has taken root, and brought forth its fruit; and wherever the culture of civilisation has been deepest and most thorough, there the fruit of Freemasonry has been most abundant and beneficent. (Applause.) But my toast contains a compliment, as well as a fact. "Freemasonry all over the world," is the highest tribute of respect that could possibly be paid to the principles of Freemasonry. A falsehood, a sham, or a delusion may, and do, sometimes succeed within certain restricted limits of space and time, but sooner or later the bubble bursts, and the lie, the sham, and the delusion, with their respective prophets—

Go down to the dull earth from which they sprung, Unwept, unhonoured, and unsung.

(Applause.) But this is in no sense true of our beloved Freemasonry. Coming down to us through the misty ages of the past—a past which reaches well nigh back to the limit of the chronicled history of the world, it still lives in the midst of us, and is as fresh and young and vigorous on this evening of our Celtic jubilee, as when Solomon laid the foundation of the Temple at Jerusalem. (Cheers.) We are thus constrained to ask: What is it that gives Freemasonry the power of perpetuating and diffusing itself in perennial bloom and freshness—not only renewing its youth, but multiplying its offspring like the eagle? Is it the happy social feeling and harmony, the *bonhomie* and good-fellowship, the jollity and fun, which are the

invariable characteristics of our festive gatherings? I answer, No; though these things, in this iron age, this work-a-day world of incessant toil and feverish excitement, are not only not to be despised, but rather welcomed. A larger infusion of the social element of our Craft amongst all classes of society would make lives longer as well as happier. But the real secret of the perpetuity and diffusion of Freemasonry is to be found in the divine origin of our principles, and whatever is divine is suited to all ages, all peoples, all climes, all circumstances. These principles are Truth, Justice, and Brotherhood. (Applause.) First, Truth. Freemasonry requires of all her members an unswerving allegiance to truth—eternal, unchangeable truth. Not a truth that is external to us, but truth within us, manifesting itself in deed as well as word. It is required of all us that our plans and schemes, and ambitions, and acquirements should all be adjusted by the square of truth. Justice is the next fundamental principle of our Craft; it is required of us that we be just to ourselves, just to our families, just to our friends, just to our neighbours, just to our country, just to humanity. All our deeds and words, thoughts and feelings, must be brought to the test of the plumb-line of justice, or we are bastards and aliens from the commonwealth of Masonry. Brotherhood is the third and last, but not least, of the trinity of our fundamental principles. This I regard as the crowning principle of our Craft—the chief cornerstone of our noble superstructure. The brotherhood of Freemasonry is not a mere sentimental notion, but a living active principle, which brings together and binds together the sovereign and the subject, the peer and the peasant, the ruler and those who are ruled, the master and workman, the teacher and the taught. Nor is our Freemasonry a mere recognition of the rights of brotherhood; it also acknowledges the claims of brotherhood. Thus ever diffusing charity to the destitute, comfort to the disconsolate, sympathy to the bereaved, hope to the desponding, and joy to the broken-hearted:—

The quality of mercy is not strained,  
It droppeth as the gentle rain from heaven  
Upon the place beneath; it is twice bless'd—  
It blesseth him that gives and him that takes;  
'Tis mightiest in the mightiest; it becomes  
The throned monarch better than his crown.

(Applause.) Or as St. Paul has described it:—"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things: charity never faileth." (Applause.) These, brethren, are the principles, and these the fruits of Freemasonry all over the world. Need we wonder, then, that our late brother, Robert Burns, should have concluded the grandest song he ever wrote, with a prayer for the universal diffusion of our principles, in the ever-memorable and stirring words:—

Then let us pray that come what may,  
As come it will for a' that,  
When man to man, the whole world o'er,  
Shall brothers be for a' that.

The toast was drunk with all the honours.

A duet having been performed by Bros. Bridgman and Hope,

The R.W.M. rose and proposed "The Right Worshipful Masters of the metropolitan lodges," and briefly alluded to the gratification he felt in seeing so many present to assist him in celebrating their jubilee.

Bro. Abbott R.W.M. of Mary's Chapel, No. 1, in elegant terms replied on behalf of himself and the other R.W. Masters present, and took occasion to congratulate the Celtic Lodge on the great success which had attended their jubilee festival.

The R.W.M. then proposed "Visiting brethren from a distance," which was responded to by Lord James Murray.

A number of complimentary toasts having been given, the R.W.M. proposed "Happy to meet, sorry to part, and happy to meet again," and the proceedings of a very happy evening terminated.

#### GRAND MASONIC BANQUET AT ALEXANDRIA, DUMBARTONSHIRE.

The seventh anniversary of the Alexandria and Bonhill St. Andrew's Royal Arch Lodge, No. 321, was celebrated on Friday week, by a grand banquet and ball, in the Public Hall, Alexandria, Dumbartonshire, which was most tastefully decorated with evergreens, flowers, &c., while conspicuously displayed were various of the mottoes and signs emblematical of, and peculiar to, the Masonic Fraternity. Shortly after eight o'clock the guests took their seats at the tables groaning under a load of all that was good and dainty, and once praise had been engaged in and a blessing asked, forks and knives were smartly handled, and the company "fell to" as only "merry Masons" and their friends can. The supper was indeed first-rate, and timely and admirably served, which fact called forth the unqualified praise of the large assemblage, not to speak of the credit which redounded to the enterprising purveyor Mr. James Bardsley.

The chair was worthily occupied by Bro. James Mushet, R.W.M. of the lodge; the duties of croupier being able discharged by Bro. William Graham, P.M. After supper,

The Chairman said: I have now, according to the programme, to make a few remarks preliminary to the business of the evening, and first I would say we would be very ungrateful if we did not acknowledge that the banquet to-night was really a dainty dish fit to be set before a king. It is said to the typical of the Englishman that, after having eaten and drunk, his soul begins to lift itself up and he bursts forth in a speech. We are more homely in Scotland; we simply say, "when the bags are fu' the pipes get up." (Laughter.) As a general rule, however, few succeed in this kind of dinner or supper speech-making, and I am afraid I will not be an exception to the general rule. No doubt the sight of such a numerous company is very cheering, and should make one almost feel happy in itself, as it is a sure evidence of the continued prosperity of our lodge, and I have to congratulate you on the very gay and happy appearance of this meeting. This, I believe, is the seventh anniversary of our lodge, and each year seems to surpass its predecessor in a more flourishing turn-out. (Applause.) Your chairman was afraid last year that our Masonic tree may have attained its greatest growth as regards our success in a locality so limited as this, but I am stronger of opinion, and the more I study Freemasonry I am the more convinced that Masons have only to act up to their glorious lights to cause it 'o take deeper root and grow still larger and larger so that not to be a Freemason will be a term of reproach as marking out the man unworthy of the fraternal regards of a brother. (Loud cheers.) The statistics which I have received from your Secretary are very encouraging. Throughout the past year we have had twenty-five meetings and have added twenty-nine members; twenty-four to the Fraternity and five affiliated, thus increasing our roll to 270. Last year it stood 241; and after an expenditure of £27 4s. 1d. we have still at our credit a balance of £79 18s. 5d., being an increase to our reserve fund of £9 after defraying all expenses. (Loud cheers.) There has been nothing very striking in the history of Masonry, especially of a local interest, during the last year, excepting its continued and growing prosperity and the increased hold it has obtained on the minds of the people, among the best or greatest of the land as well as the highest in rank, from royalty downwards. The earnest desire exhibited to cement by Masonic charity the different ranks of the people on a more equal footing is a far better sign of the progress of the times than the mere addition of numbers. Bro. A. O. Ewing last anniversary said: "But after all what availed the ordinary branches of education unless the people could be imbued with those high and holy principles which were the distinguishing feature of the Masonic Fraternity." At the present time, when our Legislature and the public generally are full of the subject of education, it may be well to remember that Freemasonry plays a not unimportant part among the many teachers of mankind; and that it advances

claims as a mortal Institution, which ought to be more widely acknowledged and understood. "Light for the mind" is the burden of the cry of our time; illuminate the dismal abodes of ignorance, and send the torch of wisdom into the darkest recesses of men's heart. It is the mission of every true Mason to assist in dispelling the clouds of ignorance and error; it is his duty to aid the development of reason and truth, and to foster the growth of learning. (Applause.) An uneducated man can have but little sympathy with ceremonies and allegories, which must be carefully studied before they can be understood and properly valued. It is like leading a blind man into a well-cultivated garden—every nook and corner of which is filled with different varieties of variegated leaf, and gorgeously tinted flower, and exquisitely beautiful form—and expecting that he can admire the various colours or appreciate the lovely shades which are everywhere around him. Freemasonry draws men so firmly together that the very word itself has become a household one for strong loving attachment, and is founded on the purest principles of truth, honour, and virtue. (Cheers.) That it stands the test of actual practice between man and man has often been experienced, and often referred to. In war men have owed their lives in it; in sickness they have received attendance and care; in desolate countries they have been rescued and assisted. It has been recorded in the late war between the Germans and French that the unlifted arm has been arrested when prepared to take a foeman's life—that wounded soldiers lying on the ground, and still in the deadly struggle, have had their passions lulled and brotherly emotion kindled by a single sign or word—and also that some of the wounded soldiers found the tenderest nursing from those who had been their bitterest enemies. Well may it be said—and said truly—behold these Masons! how they love one another! (Cheers.) Masonry, too, is above sectarian divisions and political factions, and may it long continue to know among its members no distinction of creed, person, or party, but that it preserve its place as a noble, lofty, and pure ground, where we may all try to make ourselves wiser and better, as well as do the same to others. To help us in our course we have a light to guide us, in sight of which no Mason can lose his way. I think it was a certain Baron Alderson who, when asked how long a sermon should be, replied, "Twenty minutes, with a leaning to the side of mercy." I think the Chairman's remarks should not extend to a fourth of that time, and perhaps I should best carry out the idea by sitting down at once; but I should like before doing so to say a word or two to the ladies, who have so numerously honoured us with their most gracious presence. (Cheers.) I am afraid many of you ladies have had some little fear of your husbands, brothers, or lovers perhaps, becoming Freemasons, as if some mysterious power would henceforth wrap their hearts and affections from your gaze, for which it would be utterly hopeless to seek a means to unveil. You may cease having the slightest fear or doubt upon the matter. There are more mysterious tales told about Masons than they themselves know of. I tell you truly, and on the word of a Mason, that the guiding principle of our Order is the very air ye yourselves breathe—love. In a Freemason your friend or relation has found a brother, who will not scruple to put forth a brother's love to warn him by any impending danger, to assist him in warding it off, and generally to stand shoulder to shoulder as brethren should to resist the attacks sometimes made by an unfeeling and heartless world. Wherever the principles of our beloved Order are carried out, and men act up to their profession, their actions are like the rays of the glorious Ruler of day, diffusing light and warmth to all around, and dissipating and dispelling the selfish coldness of human beings, and the hateful bigotry of sect and party. (Cheers.) Freemasons are one in heart as well as in sign and word—reverencing the Word of their common Father, who has said, "Love thy neighbour as thyself." But it is often asked, why so much mystery and guardedness and exclusiveness about it? Let me tell you, then, the secret—

and I would advise every Mason present also to give good heed to it—the secret is this, "Seek and ye shall find." There is no more mystery in it than in your Bible, beyond such tokens as are necessary to prevent us being imposed upon by strangers, there is nothing in masonry opposed to the Bible, nor is there anything prejudicial to the religion of any man. If a man acts up to the spirit of Masonry, he must of necessity become a better citizen, a better husband and father, a better man altogether; and, ladies, will you allow me to say what I am certain you will not object to, he will become a more devoted, ardent, constant and true lover. (Cheers.)

The Chairman then gave the first toast on the programme, "The Queen and Craft."

The next part of the proceedings was of a very pleasant nature, being the presentation of various handsome articles to the retiring W.M. In making the presentation,

The Chairman said: I have now to propose for your acceptance the health of the retiring Worshipful Master, Bro. Wm. Graham. I cannot speak in too high terms of his Masonic enthusiasm and industry in the discharge of the Mastership for the last two years, as well as his eminent services in discharging the onerous duties of Secretaryship for a considerable time previous. The results of his labours have tended much to the honour and prosperity of the lodge, which, of course, is a high gratification to all its sons. I would not be doing justice to Bro. Graham were I to characterise him as one who had merely done his duty, however arduous that might be; but he has done much more, as many of you can testify to the handsome way in which he has given his time and services wherever or whenever good could be done. (Loud cheers.) No. 321 felt this and recognised it, and their desire was to testify in some appropriate manner their sense of his worth and services; and I am happy to say they easily found the means to do so, each brother being more anxious than his neighbour to give. It was not a case of grumbling subscription, or of giving because it could not well be helped, but each felt it to be a pleasure to have the opportunity. We have three testimonials, which I hope Bro. Graham will consider worthy of his acceptance, and of which I will now ask his acceptance. The first is the handsome timepiece standing on the platform, the second, this beautiful Master's jewel, and the third, a gold Albert and locket. May you long be spared worthily to use them. (Cheers.) Let me say in conclusion that I am proud that it has fallen to my lot to be the presenter of these testimonials, for no one more highly appreciates the services of Bro. Graham. I again give you success and health to Bro. Graham, and may he always meet his friends on the level and part on the square. (Cheers.)

Bro. Graham acknowledged the gifts as follows: Mr. Chairman, ladies, and brethren, my feelings at the present moment, arising from your kindness, can be more easily imagined than described. Every circumstance connected with these beautiful and valuable articles, presented by Bro. Mushet in such flattering terms, tends to raise them far above the level of my conception. The thought of such reward was as foreign on my part as the movement has been successful on yours. The position I had the honour of filling for the last two years and the other offices I have occupied, the performance of the duties connected with them was to me but a labour of love. (Applause.) The Institution whose aim is the advancement morally and intellectually of its members, and which is further calculated to enforce the duties of brotherly love and charity, and to imprint on the memory the noblest principles that can adorn the human mind, such an Institution may well command the undivided attention of its office-bearers. (Cheers.) For this I have laboured; but your appreciation of my services is immeasurably too high; however, I cannot but feel more profoundly the honour it has pleased you to confer. To every subscriber to these beautiful articles I pour out my heart of thanks; but when this is done and the cup replaced, a few drops, like the tears of speechless love, will trickle back to rest at the bottom, and there sparkle till the hour that terminates my

earthly career shall have arrived. (Loud applause.) In retiring from the position of R.W.M. of this lodge, may the laurels with which you have been pleased to crown me so stimulate me not only to continue to act faithfully for every good cause, but to go on to much more and much better. (Cheers.) Brethren, I again tender you my warmest thanks for these tokens of your appreciation and esteem, which I highly value, and to the committee for their labour in the matter. (Cheers.)

The Croupier now said: Mr. Chairman, ladies, and brethren, the toast which the Committee has given me to propose is one that requires no eulogium by way of recommending it to you for an enthusiastic response. It is "The three Grand Lodges—England, Ireland, and Scotland." (Cheers.) Every brother will agree with me in saying that each in their several countries have important duties to perform. In the past, by their due observance of the interests of the Craft, and promulgating and practising every principle that would tend to elevate our noble Fraternity, they have raised the status of our Craft far above anything in the annals of Freemasonry. I therefore ask you, Mr. Chairman and brethren, to join me in the toast, and wishing that we may long have such men at the head of our glorious Order; and long may they protect the ancient landmarks, and further the interests of Masonry, and may they always have good and honest brethren to honour and support them. He begged to couple the name of Bro. James Wallace, a member of the Grand Lodge Committee, with the toast. (Loud cheering.)

Bro. Wallace acknowledged the toast in a few general observations.

The Chairman now called for a bumper in honour of their Provincial Grand Master, Bro. Smollett. He said: Bro. Alex. Smollett is so well known I may say to every inhabitant of the Vale for his characteristic Masonic deportment, that I am certain it is not in the least necessary to preface the toast with any remarks of mine. As love begets love, so Bro. Smollett's warm and kindly charity makes him beloved by all. Were it necessary I could easily bear testimonial to his fervour and constancy of heart, his spotless truth and honesty of purpose, but such testimony is altogether unneeded. I know I shall best console the feelings of all by simply expressing the hope, which I believe is the hearty wish of every one present, that Bro. Smollett may long be permitted, before his removal to the Grand Lodge above, to perform his duties as a Christian, a gentleman, and a Mason. (Cheers.)

Bro. J. M'Kinnon gave "The Ladies" in an eloquent and humorous speech.

Bro. Wm. Graham suitably replied.

Bro. J. Wilkie gave "The Visiting Brethren," which was duly honoured, and acknowledged by Bro. Ross of No. 18.

A right hearty vote of thanks was passed to Bro. Mushet for his admirable conduct in the chair, and the company retired for a short time to allow of the hall being cleared for the dance.

EDINBURGH.—Funeral Lodge.—The "Roman Eagle" Lodge, No. 160, met on Thursday evening, 7th inst., in the lodge-room, Iona Hotel, Nicolson-street, Edinburgh, for the purpose of holding a funeral lodge as a tribute to the memory of their late Right Worshipful Master, Bro. James Paterson, who died on the 26th ult. From the high esteem in which the deceased Master was deservedly held by the brethren, and the fact that he was the builder of some of the very best buildings in Scotland in stone work, such as the Edinburgh Savings Bank, General Post Office, the Tower, Portobello, &c., &c., and was a very large employer of labour, the attendance was unusually large. The service was ably conducted by the Past Master Bro. Thos. Cairns, M.D., to whom a cordial vote of thanks was given at the close.

ALLOA.—The annual meeting of the Alloa St. John's Lodge, No. 69, was held in the lodge-room, Royal Oak Hotel, on Monday evening last, when the following office-bearers were elected: Bro. William Brown, R.W.M.; Alexander Kirk, S.W.; John M'Ansh, J.W.; Andrew Allice, Treas.; John Johnston, Sec.; James Whitehead, B.B.; John M'Gregor, P.M.; Thomas Stirling, D.M.; Rev. Alex. Bryson, Chap.; Peter Brotherston, Surgeon; Andrew Black, Custodian of Jewels; David Sneddon, Medal-bearer; James Fairlie, Edinburgh, Proxy Master; David Wotherspoon, Tyler.



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## Births, Marriages, and Deaths.

## DEATHS.

STAMP—On the 9th inst., at Alnwick, aged 51, Br. John Ostens Stamp, of Alnwick Lodge, No. 1167.

TEPPER—On the 10th inst., at his residence, 24, Notting Hill-square, aged 54 years, Bro. Jabez Tepper, W.M. of the Grand Stewards' Lodge.

YOUNG—On the 12th inst., aged 54 years, Bro. William Young, P.G.S.B.

## Answers to Correspondents.

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

J.W.—An officer of a lodge, no matter what his Masonic rank in another capacity may be, should be invested with the *blue* collar and silver jewel of his office. If he chooses to wear also the collar of a Provincial Grand Officer, just as some brethren do in Grand Lodge, *under* the blue collar, it is a matter of taste, but to our fancy seems somewhat ridiculous.

## The Freemason,

SATURDAY, DECEMBER 16, 1871.

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## H.R.H. the PRINCE of WALES.

AT the moment we write, the spirit of our illustrious brother the Prince of Wales is hovering upon the brink of that awful river which every heir of mortality must cross before he can attain the Promised Land. Hoping almost against hope, the English nation—nay, the civilised world—has watched the Titanic struggle between the forces of nature and the spectral might of death, with a prayerful confidence that Heaven would be pleased to spare a life so precious to many and so dear at all. Even now, in the very crisis of the Royal sufferer's fate, the wishes of thousands seem to vanquish their fears, although nought but the miraculous interposition of Providence can to all human ken avert the dreaded doom.

Sadness, indeed, fills our heart as we pen these words, and most heartily do we join in the universal prayer that our noble and genial Past Grand Master may be yet restored to "the affectionate regard of his brethren in Freemasonry," to use the touching language of Lord Ripon's motion of condolence at the last Grand Lodge. It seems but yesterday that the Prince took his high place in the Parliament of the Craft; it seems but yesterday we hailed his Masonic advent with cordial cheers, and welcomed him as a brother of the mystic tie. Initiated by a King who bears the repute of being one of the best Masons in the world, our Royal brother had an early and a convincing proof that the Masonic Institution is not hostile to monarchical principles, or to established forms of government, and we all know how deeply this lesson was imprinted on the heart of the Prince of Wales. We all remember how frankly and unmistakeably he bore testimony to the excellent precepts of Freemasonry, and to the loyalty of its members, in a speech at a recent meeting of the Grand Lodge of Ireland. And, now, when the shadows gather around his brow, when the gloom of approaching death seems to envelope his faculties, no Mason can fail to recall how zealously the Prince bestirred himself in our service, how eloquently he pleaded for the orphans in our midst, and how his kindly, generous bearing had captivated every faithful Masonic heart. At this solemn moment, let us, however, also recall the lessons of the Craft; let us take to heart the sublime doctrines unfolded in the Master Masons' degree, concerning which we wrote in these columns but a few weeks ago. Beyond this transitory life extends the boundless vista of an everlasting existence. As we then said, "the true Mason does not descend to the grave to contemplate;" his gaze is fixed upon the Arbitrator of Life, who can raise us to an immortality of peace and glory. Let this belief console us, if the last great summons has really reached our beloved brother and Prince. He will but have gone to a region of "more light," for which the dying poet sighed; to a region where mystery ceases, and where the vain speculations of science fade before the revelations of supreme wisdom. Let us be ready to say, in the affecting language of the divine:—"Low lies the head that was once crowned with honour. Silent is the tongue to whose accents we surrendered up the soul, and to whose language of friendship and affection we wished to listen for ever. Beamless is the eye, and closed in night, which looked serenity, and sweetness, and love. The face that was to us as the face of an angel, is mangled and deformed. The heart that glowed with the purest fire, and beat with the best affections, is now become a clod of the valley. But shall it always be so? If a man die, shall he live again? Have the wise and the worthy, the pious and the pure, the generous and the just, the great and the good—the excellent ones of the earth who, from age to age, have shone

brighter than the stars of heaven—withdrawn into the shade of annihilation, and set in darkness to rise no more? No; while the dust returns to the earth as it was, the spirit shall return unto God, who gave it."

SO MOTE IT BE.

We rejoice to be enabled to state, on indisputable authority, that his Royal Highness the Prince of Wales is now decidedly better, and that his condition gives much less anxiety to his physicians.

The following official bulletins were issued on Thursday:—

Sandringham, Dec. 14, 1.0 a.m.  
His Royal Highness the Prince of Wales continues to be less restless.

(Signed) WILLIAM JENNER, M.D.  
WILLIAM GULL, M.D.  
JOHN LOWE, M.D.

Sandringham, Dec. 14, 8 a.m.  
His Royal Highness the Prince of Wales has slept quietly at intervals during the night. There is some abatement of the gravity of the symptoms.

(Signed) WILLIAM JENNER, M.D.  
WILLIAM GULL, M.D.  
JOHN LOWE, M.D.

Sandringham, Dec. 14, Noon.  
His Royal Highness the Prince of Wales has passed a tranquil morning.

The gain during the night is maintained.

(Signed) WILLIAM JENNER, M.D.  
WILLIAM GULL, M.D.  
JOHN LOWE, M.D.

(FROM THE COURT NEWSMAN.)

Sandringham, Dec. 13.  
The Queen continues in health, notwithstanding her Majesty's great anxiety.

The Princess of Wales, although worn by constant watching, anxiety, and distress, keeps well.

At the meeting of the Lodge of Joppa, held at the Albion Hotel, Aldersgate-street, last Monday, great interest was shown in the favorable telegram received of the health of the Prince of Wales. The Chaplain called on the brethren to stand up, to join him in a prayer for the recovery of the Past Grand Master, His Royal Highness the Prince of Wales, and the brethren solemnly joined in a most fervent prayer. The whole ceremony was worthy of the Lodge of Joppa. May other lodges imitate their prayer for the same object.

In consequence of the dangerous illness of His Royal Highness, the Prince of Wales (who had condescended to become a Member), the consecration of the Royal Albert Edward Lodge, No. 1362, has been postponed for the present.

THE Most Hon. the Marquis of Ripon, K.G., &c., M.W.G.M., has consented to preside at the anniversary festival of the Royal Masonic Institution for Girls on Wednesday, 8th May next.

At the last Grand Lodge, the M.W. Grand Master nominated Bros. Brackstone Baker, P.G.D., J. Nunn, P.G.S.B., and F. Bennoch, as a committee to recommend the division and distribution of the £500 voted for the relief of the sufferers by the Chicago and prairie conflagrations.

THE brethren of Cornwall have resolved to present to the R.W. the G.M. of that province, Bro. Augustus Smith, of Tresco Abbey, Scilly, a handsome, framed, life-size Portrait of himself in full Masonic clothing, and that the presentation shall take place at the next meeting of the Provincial Grand Lodge.

*LIBERTY versus LICENCE.*

UNDER ordinary circumstances, we should pass over, with deserved contempt, the utterances of Bro. Matthew Cooke upon any question affecting Freemasonry; but, in the interests of truth and justice, we are compelled—although with loathing and disgust—to analyse the mass of verbiage, yclept his “speech” at the last Quarterly Communication.

In the first place, we confess to a feeling of astonishment at the extraordinary and preposterous doctrine propounded by Bro. Cooke: that a Mason ought to be allowed to talk libel in Grand Lodge with perfect impunity, so far as Masonic jurisdiction is concerned. And we are still more amazed to find that this atrocious opinion was not only not at once repelled with horror and indignation, but heard with complacency, and even endorsed with approval, by two or three brethren who certainly ought to know better. It is unnecessary to do otherwise than recall to the memories of our readers that Bro. Cooke made charges in Grand Lodge which affected the honour and reputation of every official employed in the Grand Secretary's department; and it is equally unnecessary to dwell upon the fact, that *not one charge of venality or corruption* was substantiated against those officials. The only allegation respecting which there was any basis of truth, referred to an occurrence which, from even a straight-laced point of view, represents nothing more than an error of judgment, or want of caution, on the part of the brother implicated. This will be apparent from the following statement of the facts. The “meeting” of the “unrecognised degree,” upon which so much stress has been laid, consisted of three persons, who, without any preconcerted arrangement, and simply acting under the exigency of the moment, entered the Coffee Room, or Library, connected with the premises at Freemasons' Hall. This meeting was held between five and six o'clock in the evening; there was no formality used, nor were any of the parties present attired in “unrecognised” paraphernalia. There was nothing, in fact, to shock the sensibilities of the tutelary deity popularly supposed to guard the purity of the building. The offence consisted in handing over a ritual of one of the chivalric grades to a distinguished Mason, Bro. Samuel B. Harman, the Mayor of Toronto, after requiring him to pledge the usual vow of secrecy—the chivalric grade in question being considered a *honorarium* for Masonic services, and its meetings being expressly permitted by the Articles of Union adopted by the United Grand Lodge of England in 1813, which are still in force.

But there is another phase of this question, to which we desire to direct special attention. Bro. Cooke distinctly asserted that the officers of Grand Lodge, “*on their own account*,” formulate, tabulate, and send abroad other degrees.” How does this agree with the facts elicited? No *employé* in the Grand Secretary's office has ever

received one shilling “*on his own account*,” nor, in the particular instance cited, was any charge whatever made to Bro. Harman for the grade conferred upon him. If it could have been proved, in the slightest degree, that any one of our officers made a market of the unrecognised degrees for his own special profit, we should join in the just outcry of indignation which such conduct would provoke; but when it is found that the very reverse is the case, we say that Bro. Cooke's charges have failed as signally and disgracefully upon this point as in the grosser allegations he so unscrupulously made.

What, then, is to be said of such a man, when he raises a bulwark of “privilege” to escape the just punishment of his unmasonic deeds? Nay, more, when he sets himself up as a champion of “freedom of speech,” and a defender of the right to abuse and defame? We say deliberately, that, but for the tacit encouragement this man has received from brethren whose intolerance of “unrecognised degrees” reconciles them to strange alliances, the Craft would not have been burdened much longer with the membership of Matthew Cooke. Allowing, even, that a trumpety charge had been proved against one official, how is it that no member of Grand Lodge commented upon the utter groundlessness of the charges against other officers? How is it that, except in the manly and eloquent speech of Bro. Philbrick, no voice of censure was uplifted against the slanderer? “Freedom of speech” imperilled, indeed! We say that men's characters and reputations are imperilled, while such a man is permitted to pursue his noisome path unchecked and unpunished. The “liberty of Masons” compromised, forsooth, because men whose honour is impeached endeavour to obtain justice! Never were more preposterous doctrines broached to an intelligent Masonic assembly; never were sophisms more shamelessly veiled in the disguise of candour and truth. There is not, we believe, one member of the Craft in London who imagines that Cooke's charges were made in the interests of Freemasonry; nay more, we feel convinced there are few who are not persuaded that their origin may be traced to some personal animus. Even if it were otherwise, every true man in the Craft would strenuously decline the proffered services of an obscure pamphleteer as the champion of genuine Freemasonry. The language recently used by this individual, in a sheet which he had the temerity to circulate even at the last Grand Lodge, is sufficient to reveal his intellectual and moral calibre to every decent mind, for, verily, out of his own mouth he stands condemned.

We trust, however, that we shall not again have occasion to refer in these columns either to him or to the person who, contrary to every canon of good taste—leaving honour out of the question—furnished him with the scanty information upon which he erected a gigantic superstructure

of fallacy and misrepresentation. Although we feel it our duty as a journalist to uphold what we conceive to be right and just, it is with sincere satisfaction we relinquish the contemplation of a subject with which we are heartily disgusted, and of which, we assert, every honest man may well feel ashamed.

We regret having been unable to insert the following able speech of Bro. Philbrick, at Grand Lodge, in our last impression:—

Bro. Philbrick, W.M. of No. 18, rose and said: As one of the Board of General Purposes who attended the investigation, I wish to say one word, with the permission of Grand Lodge, and am quite satisfied of this, that no member of that Board would desire for one moment to curtail the fullest liberty of speech in this Grand Lodge—(hear, hear)—but I hold, for one, that that liberty of speech has certain responsibilities, and that, if any brother makes charges of a grave and serious nature in this Grand Lodge, where he has a right to make them, he ought to weigh well before he impugns the character or the conduct of any individual. Charges ought not to be lightly made, or upon insufficient grounds, and every brother who makes them has a right to bear, if these charges fail him, the obloquy which a brother ought to bear who makes an utterly false and ungrounded statement. It is all very well for Bro. Matthew Cooke to represent that he stands as the champion of liberty of speech. Allow me to say that so far as any proceedings in Grand Lodge are concerned, no allegation that he made, or sentence that dropped from his lips, was the subject of any charge against him, or investigation against him, by the Board of General Purposes. The Board, I venture to say, and say without fear of contradiction, never thought of arraigning Bro. Cooke before them on a charge of any word he uttered in Grand Lodge, and it is utterly misleading Grand Lodge to suggest anything of the kind. What we investigated was this—that which we understood you, in your wisdom, had referred to us as a more convenient tribunal to investigate charges against individuals than a numerous assemblage like this—we understood that certain individuals had been pointed at, that certain practices had been denounced; and, in the presence of Bro. Cooke, who was present all the time, and in the presence of every individual whose conduct was impugned and questioned, every person who was a witness before us, in the fullest and most open way that could have been done in any court of justice in the country, those charges were deliberately investigated, one by one, and no witness left that room without being asked by a brother, “Can you inform us of any such malpractices pointed at by Bro. Cooke, or any shadow of foundation for them?” And, except in the matter in which we find that a charge was proved against one of the officers, there was not a shadow of foundation for any charge (Great cheering). We believe the board deserves your confidence, but we had the assistance of the Grand Registrar, whose great experience in judicial procedure renders him a most desirable assistant in such enquiries; we had Bro. Horace Lloyd, one of Her Majesty's counsel, whose experience is well known by those who know him, and I venture to say that a more plain statement or a fuller enquiry never took place; and it is with feelings, I confess, of something like indignation I heard it said that “the Report is the Report of the President of the Board watered down by the Grand Secretary.” Can you endure such words? I tell you, from motives of delicacy when the room was cleared, the Grand Secretary, of his own will, left the room, in order that the board might be utterly unfettered in their deliberations about which we were concerned. And I tell you further, brethren, that in the whole conduct of that enquiry there was not a question—although Bro. Cooke said there were over a hundred, while only thirteen were put—the questions were put to the clerks, and the questions

travelled into things utterly unconnected with the charge, wide of the charge; the main charge of corruption was founded on this: Did not you, after a festival was over, in the concert room—did not you hear one brother say to another brother this?—What had happened in the evening. The person whose name was mentioned, positively, and in the most solemn and clear manner denied the specific question, although they were tested in the strongest possible way. I venture to say, on that board we were unanimous; there was not the shadow of a difference of opinion among us. I venture to say that the conclusion we arrived at was the conclusion any one would have arrived at, and which if before any jury of the country would have been endorsed. I apologise for having detained you so long. ("No, no.") I feel it my duty as taking part in that investigation, to explain to you honestly and straightforwardly what had happened; and when I hear matters represented as they have been, I do not think it right to let that pass unchallenged and unquestioned; and although we all understand that in a body of Masons, each individual brother may claim liberty of speech, still that liberty ought not to be allowed to degenerate into licence. If the things are investigated and they turn out to be without foundation, without basis, the brother charging must bear the blame which attaches to those who impugn other's conduct lightly; and I for one do not envy the man who having brought charges he cannot substantiate, would make himself to be a martyr in the cause of liberty, and strive to elicit your sympathy on his behalf. (Great applause.)

### Obituary.

#### BRO. WILLIAM YOUNG, P.G.S.B.

The grim shade, under the influence of which a whole people has so long been sitting in agonising suspense, relieved or intensified as its gloom became more or less obscure, has extended its withering effect into private circles none the less than usual, and with accustomed impartiality, while more prominently hovering over the object of national sympathy, has not spared those nearly and dearly regarded in humbler spheres. In our own limited Body, death has recently been busy, and many have been called away, whose continuance amongst us we had every right—humanly speaking—to calculate upon for a long time to come. In no instance has the utter fallacy of earthly confidence been more painfully illustrated than in the lamented death of the respected brother whose name heads this notice. Bro. Young attended the meeting of the Committee of the Boys' School on Saturday, 2nd inst., in the full enjoyment of his accustomed health and spirits, and by members of his family it was remarked that he never appeared better, in every respect, than on the following day. On Monday, 4th, towards the afternoon, he felt chilled and depressed, retired to rest at night, and was not seen again in public. Ague and influenza had attacked him, and while no serious effects were apprehended, erysipelas supervened in the head, and on Thursday his condition was such as to attract serious attention. All that medical skill could do was ineffectual, and, though aided by fine constitutional power, the patient succumbed at half-past nine on the morning of Tuesday, the 12th.

The loss sustained will be widely and severely felt by a large circle of friends—within and without the Order—to whom Bro. Young had endeared himself by an unostentatious exercise of the best qualities that can adorn humanity. Perfection is not claimed for our deceased brother—as, of course, it could not be for any one; but if kindness of disposition, a desire to be useful,

practical generosity—combined with large-hearted liberality, zeal, and determination, and an utter lack of selfishness—go any way towards the composition of what would be esteemed in a man and a friend, these, and many other good qualities, were found in an eminent degree in him whose loss is now mourned, and to whom this hasty and imperfect tribute is paid.

Bro. William Young was initiated at the age of 29, in the Enoch Lodge, No. 11, on 10th March, 1847. Joined the Peace and Harmony Lodge, No. 60, in 1855, from which he was nominated as Grand Steward in 1856-7, and was appointed Grand Sword-bearer in Grand Lodge in 1864. He was W.M. of the Enoch Lodge in 1853, and of the Peace and Harmony Lodge in 1858. Was exalted in the Old King's Arms R.A. Chapter, No. 30, in October, 1849. Was a founder of the Enoch Chapter, No. 11, May, 1852, of which he was Z. in 1856. Was a Vice-President of the Boys' School, a Life Governor of the Girls' School, and of both branches of the Benevolent Institution for Aged Freemasons and their Widows. Was an active member of the various committees of all the Institutions, and a punctual attendant at the Finance and other committees of Grand Lodge, and at the Board of General Purposes. Of him it may be truly said, that his work was before him, and diligently he wrought therein. "Whatsoever his hand found to do, he did it with his might," but everything was done unaffectedly, from an honest motive to discharge efficiently every duty he undertook. Few amongst us, in the course of an active career, can be said to have made so few enemies, or to have formed so many friendships. The former must forgive and forget at once; those numbered in the latter can never cease to remember. At the age of 54, Bro. Young has been summoned from his large sphere of usefulness. His remains will be interred at Highgate Cemetery, on Monday next, at 12.30 o'clock p.m., and it is expected a considerable number of his friends will be then and there assembled to pay their last sad tribute of respect to one whom in life they loved so well.

#### BRO. JABEZ TEPPER.

We regret having to announce the death of this well-known brother, who expired at his residence, 24, Notting Hill Square, on the 10th instant, aged 54 years. Bro. Tepper was initiated into the Craft in the Tuscan Lodge, No. 14, on the 26th November, 1850, and in due course passed the chair of that ancient lodge. He also served as a Grand Steward in 1867-8, and became a member of the Grand Stewards' Lodge, of which he was the W.M. at the time of his decease. Bro. Tepper was likewise a member of the Board of General Purposes for a brief period. In the Order of Knights Templar our deceased brother held the honourable post of Grand Treasurer, a position which he filled with great credit to himself, and to the entire satisfaction of the Order. Bro. Tepper was, we understand, a nephew of the celebrated artist Turner, and inherited some of that great man's magnificent pictures, now destined, beyond doubt, to the hammer, as the deceased has left no near relatives.

#### BRO. JOHN OSTENS STAMP.

This esteemed brother—one of the earliest members of, and a regular attendant at, Lodge Alnwick, No. 1167—departed this life on the 9th inst., at Alnwick, aged 51. Although he held no office, the respect in which he was held was shown by the

attendance, without any formal summons, of the principal officers and many of the brethren at the cemetery, where the last offices were paid to a good neighbour and a beloved brother.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### THE PURPLE IN THE PROVINCES.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—Although you have very properly closed your columns against any further correspondence on the local subject of "the Purple in West Lancashire," as writers, on both sides, have unfortunately indulged in gross personalities, entirely subversive of "that love and harmony which should ever characterise Freemasons," still a few remarks on the subject of Provincial Grand Lodge appointments generally may, perhaps, not be deemed out of place.

From a somewhat extended experience on the subject, I am led to the conclusion, that whilst, on the one hand, *in very small provinces*, an annual or very frequent change of officers (I do not necessarily mean of offices) is to be deprecated, as tending to lower the value of the purple, in the eyes of the brethren, by rendering it of too easy attainment; on the other hand, both in the Provincial Grand Lodges and Grand Lodge itself, every *duly-qualified* brother ought to possess *in practice*, as he does *in principle*, an equal right to obtain the honours of the purple, although, as we well know, *selection* must necessarily be resorted to, and only a very few of those entitled to office can obtain it. It therefore becomes all the more necessary that as few *duly-qualified* brethren should be debarred from the privilege they are entitled to as possible.

In a neighbouring province, with which I was formerly well acquainted, it long was (I know not if it still is) the custom to change the Prov. G. Wardens only once in about seven years, and the other Prov. G. officers were also annually re-appointed, some for even longer, and others for the same or shorter periods, so that it was a rare event for any infusion of fresh blood to take place. The natural consequence was, that instead of the Prov. Grand Lodge being, as it ought constitutionally to be, a *representative body*, it became (at least as far as the officers were concerned), as it were, a *close corporation*, where those who were *in*, felt that they had vested rights in their offices, and their object became to keep every one else *out*—a state of things, if we are to believe some of your correspondents, apparently analagous to that unfortunately existing in West Lancashire at the present time. The province to which I refer had then five lodges, two of which have since become extinct, is it too much to suppose, in part, owing to the above cause? Let us see what was the effect of the system on these lodges as regarded the Grand Wardenships alone, and of course it applies at least equally to the other offices. I am not sure that the Junior Warden did not succeed his colleague in the higher office, but taking it that *both* Wardenships became vacant at the end of seven years, during that period there would be, each year, five W.M.'s of lodges who would become legally, and, it is also to be assumed, by personal merit, qualified to be appointed to one of those Wardenships. Under the most favourable circumstances of an annual change of those officers, only two out of the five could possibly attain that rank, but by the system



pursued no less than thirty-five P.M.'s would be actually excluded from the honour to which they had by service in the chair a right to aspire, merely that it might be monopolised by two brethren, possibly not a whit better qualified than themselves. It is not surprising that jealousies and quarrels among the brethren were of no unfrequent occurrence in the province. I sincerely trust that that is now all changed, and that a better state of things exists.

Whilst every province must doubtless be conducted more or less according to local circumstances, the arrangements now in force in the province of which I am an old officer (that of Leicestershire and Rutland), as gradually modified and improved by the experience of the past, might, I think, be advantageously adopted in such provinces as West Lancashire, both to the pleasure of the ruler and the profit of the brethren under his sway. Formerly, when this province consisted of three lodges only, one of which (No. 50, Hinckley) was in abeyance, the appointments in the Prov. Grand Lodge remained unchanged, occasionally, for three years, and it was customary for those appointed to go from the lowest to the higher offices in rotation. When, however, the lodges became more numerous and prosperous (there are now eight flourishing lodges), it became the practice to make fresh appointments to all the offices (except, of course, those of Treasurer, Secretary, and occasionally Director of Ceremonies) every year, in some instances (where P.M.'s) the brethren being promoted to higher offices, in others retiring for a year or two to make way for other brethren equally qualified with themselves. At the same time, as a rule, the office of Registrar was restricted to brethren of one of the legal professions, being P.M.'s, that of Supt. of Works to architects or builders, and that of Sword-bearer to naval or military brethren.

When the present P.G.M. was appointed, after having previously had the management of the province, for some fourteen or fifteen years, as Deputy G. Master, he expressed his desire, *without relinquishing any part of the prerogatives of his office*, to make the Prov. Grand Lodge a more thoroughly representative body than it had previously been; and for this purpose he adopted the custom of allowing, each year, six of the lodges, in rotation, the privilege of nominating for his approval one of their members to represent their Lodge as a Grand Steward, and from them, as a rule, are subsequently taken all those appointed to the purple. So that, indirectly, all the officers of the Provincial Grand Lodge are originally selected by the brethren of the various private lodges. In addition, each year a certain number of appointments, ranging from one to four, according to the number of its members, are appropriated to each lodge in the province, so that no lodge is ever unrepresented among the officers.

As the system in force in this province has been found to work very satisfactorily and harmoniously, I have been led (at greater length than I had intended) to trespass upon your space with this communication, in the hope that the adoption of it, or a modification of it, might be useful in some other provinces, and especially that it might, if adopted, be the means of allaying those heartburnings and personal animosities now unhappily existing in West Lancashire, and which, if not removed, must be destructive of the best interests of Masonry in the province.

I am, dear Sir and Brother,  
Yours fraternally,  
A PAST PROV. G. SECRETARY.

#### TESTIMONIAL TO THE RIGHT HON. THE EARL OF ZETLAND.

(To the Editor of The Freemason.)

SIR AND BROTHER,—I have waited most patiently for a long time to hear the result of the application to lodges and individual brethren, to subscribe towards a Fund for decayed Masons, as a fitting and deserved testimonial of our esteemed Past Grand Master. Surely the subscribers should be informed of the amount contributed, and are entitled to receive a printed statement of accounts, and the list of subscribers? It would be pleasant for all connected with so excellent a movement to have a memorial of the event, just as when a similar testimony of the appreciation of the Craft was presented to H.R.H. the Duke of Sussex.

I hope, Bro. Editor, that ere long we shall have such a list of subscribers sent to all the subscribing lodges and brethren, and beg to subscribe myself.

Your occasional Correspondent,  
333°

#### PEACE! PEACE!

(To the Editor of The Freemason.)

SIR,—In the interests of true Freemasonry, allow me to claim your influence, in bringing about an "Act of Oblivion," and a General Amnesty.

No matter how great the provocation—how irritating the insult—it is not too late to suppress *personal* feelings, and to consider only the benefit of the Craft in general.

Napoleon—with all his faults, a keen observer of human nature, said, "Build a golden bridge for a beaten foe."

Let us not press each other too hard, on *this* or *that* point, or claim, too rigidly, redress of wrongs, or apology for insult. *These* are the result of personal feeling, and I wish that nothing but the good of the Craft, and its harmony, may be uppermost in our thoughts. All other considerations are petty, when we consider discord and scandal increasing amongst us.

I say, earnestly, make peace before it is too late, otherwise the fabric of Masonry may be undermined, by extraneous influences, taking advantage of our disunion.

OLIVE BRANCH.

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—There was a "great cry and little wool" in last Grand Lodge respecting the alleged desecration of the Coffee Room at Freemasons' Hall, because two or three brethren, members of an old chivalric Order, met therein as private gentlemen, for a few minutes, on one occasion, a long time ago; while, on the Friday following, the Grand Conclave of Knights Templar actually met in the "Zetland" Room at the Hall—one of the very rooms set apart especially for the Craft—with all their banners, trumpets, red crosses, and arches of steel, notwithstanding the oft-preached "sanctity" of the premises! Knowing, as I do, that the Templars are as good, if not better, Craft Masons than many who denounce their Masonic status, I merely mention this to show that, in certain quarters, there is a manifest lack of that much-to-be-prized virtue,

CONSISTENCY.

[We are pleased to be enabled to state that not one of the officials in the Grand Secretary's department has ever been connected with the spurious Rite of Memphis, or with any other rite or degree which has been at any time authoritatively denounced by the Grand Lodge of England. This contradiction is rendered necessary, in order to remove the erroneous impressions which were conveyed in the remarks of a certain speaker at the last Quarterly Communication.—ED. F.]

(To the Editor of The Freemason.)

SIR AND BROTHER,—Bro. Matthew Cooke, in a paper he endeavoured to distribute within the precincts of Grand Lodge on Wednesday week,

refers to one of his patrons, whom he styles "an ignoramus," because, in a letter of sixty-seven words, he made thirteen "child-like" errors of autography. Pray, let me ask Bro. Cooke by what term he qualifies his own blunders? He writes about "*veniality*" and corruption, does he (the teacher) not know that *venial* means excusable, pardonable, but that *venal* means mercenary? This is not a typographical error, for, in the same article, he again writes "*venial* transgressions."

Let Bro. Cooke learn English himself!

Yours fraternally,

WOOLWICH.

#### PRESENTATION TO BRO. DR. LORY MARSH.

The annual dinner of the Lodge of Instruction, of the Masonic Fraternity of Nottingham, took place on the 30th ult., at the Black Boy Hotel, the proceedings deriving their highest interest from the presentation of an address to Bro. Dr. Lory Marsh, the founder of the lodge, on his resignation of the office of President. S. R. P. Shilton, Esq., who is distinguished by his zeal in all movements affecting the Order, occupied the chair, and there were also present: Bros. J. Comyn (vice-chairman), T. Danks, J. C. Nixon, H. A. Attenborough, J. Hack, R. Fitzhugh, M. Vowles, J. Hall, J. Maxwell, B. H. Cockayne, C. B. Truman, C. C. Wragg, J. Wills, J. Widdowson, Dr. Varley, Gilbert, Maltby, J. T. Mayfield, A. Fletcher, R. Morris, Watson, S. Collinson, J. Simpson, Dr. J. Thompson, jun., J. Elmore, and others. The dinner was followed by the usual loyal and Masonic toasts, proposed in felicitous language from the chair. These were followed by the presentation, and in the course of a singularly able speech the chairman reviewed the history of the lodge, and dwelt with much force upon the indebtedness of the brotherhood to Bro. Dr. Lory Marsh for his fidelity and attachment to their interests. In the midst of busy and responsible professional duties, said the chairman, he had always done his utmost to advance the well-being of the Craft, and his example in that respect could not be too widely imitated or too gratefully remembered. In conclusion, he presented the address, which was superbly illustrated by Bro. S. Collinson, and which was couched in the following terms:—

To Bro. J. C. Lory Marsh, P.M., P.Z., P.P.S.G.W.

Dear Sir and Brother,—We cannot allow you to relinquish your active connection with the Masonic body of Nottingham without expressing in some permanent, if unostentatious form, our deep appreciation of your claims upon our esteem. To your zealous attachment to the noble principles of the brotherhood, and to your increasing anxiety to carry those principles into practical effect, we owe the establishment of the Lodge of Instruction, which has more than realized even your hopes in its usefulness and success. We are happy in knowing that the fidelity and love for the brotherhood which you have ever shown are not exceptional, but we think it right to testify in this manner to an unaffected recognition on our part of your worth and devotion as a Mason, your attainments as a scholar, your public spirit as a citizen, and your accomplishments as a gentleman, whilst living and working amongst us.

We are, Sir and Brother,

Yours sincerely and fraternally,

EDWARD PEAT, W.M. 47.

E. H. H. VERNON, W.M. 402.

B. H. COCKAYNE, W.M. 411.

JOHN MAXWELL, P.M. 506.

JOSEPH THOMPSON, jun., Hon. Sec.

November 30, 1871.

Bro. Dr. Lory Marsh, on rising, was received with cordial cheers, which were sustained for some time. He said that he was so far overcome with conflicting emotions that he feared he should but imperfectly express the sentiments with which he received that beautiful address. He could assure them that an undertone of genuine sorrow entered into the feeling of pleasure that so largely occupied his mind—sorrow that possibly many faces which at that moment gladdened his heart might in the course of things greet him no more; pleasure, that it had been given to him to attract so much of kindness and regard, of warm approval during his connection with them. For nearly twenty years he had been the recipient of countless proofs of attach-

ment, of welcome acts of thoughtfulness and consideration, from the Fraternity, among whom he counted many of the most cherished and the most honoured of all the friends of his life. In severing that connection he felt that he was creating a deep blank in his own life; that he was separating himself from that which had long been a solace and a guide to him—the harmony, affection, and mutual confidence and esteem of the lodge it had been his privilege to establish. Were that moment one in which he could use conventional phrases, he might be tempted to say that it was the proudest of his life; but such language would but ill interpret his feelings. He could not help saying that it was a bitter moment, because it showed him how much he would lose in parting from a body of gentlemen from whom he had experienced nothing but sympathy and true friendship. He could not tell them how much he appreciated the address with which they had too generously rewarded what little he had been able to accomplish, for it would be the highest recommendation which he could take the brethren elsewhere. Bro. Dr. Marsh then went on to allude to various matters of interest, and concluded a speech—which, for grace of expression and depth of feeling, was greatly admired—by giving “The health of the Chairman.”

Bro. Shilton responded in a very earnest and impressive manner. Several other toasts were proposed, Bro. J. Thompson, jun., responded for “The Committee,” proposed by Bro. Attenborough, and Bro. T. Danks for “The Visitors,” proposed by the Vice-Chairman. The proceedings altogether were of the most gratifying interest.

#### PRESENTATION TO BRO. JOHN FRENCH.

On Monday, November 11th, the buyers and travellers of Messrs. Allan and French, 157 Cheapside, City, presented Bro. John French with a very handsome black marble timepiece and two bronzes, the one an exquisite Corregio and the other a fine Salvator Rosa, as a substantial proof of the esteem in which he is held by his employees. The wording of the memorial card which bore the following inscription, speaks for itself:—

“We, the undersigned heads of departments and representatives of the house of Allan and French, most respectfully offer to John French, Esq., the accompanying, trusting it will be accepted in the same spirit in which it is presented, not for its intrinsic value, but as a simple token of esteem and respect, as an appreciation of his earnest endeavours to promote to the utmost of his power the comfort and interest of those in his employ, and in recognition of his having by his business qualities, steadfastness of purpose, genial manner, and kindly disposition, rendered the attainment of his present position a matter of sincere congratulation on the part of all who have had the pleasure of working with him.”

(Here follow the various signatures.)

Bro. John French entered the house of James Allan in the year 1845, subsequently Mr. Badger, so well known in the city as one of the leading men for many years, at Salomon's Old Change, joined Mr. Allan, and the firm was then carried on under the title of Allan and Badger, until 1867. In 1867, on Mr. Badger's retirement, Bro. John French was made junior partner, and the firm is now Allen and French, proving that there are chances of obtaining good positions in the city still left to men who like Bro. French possess the necessary energy.

**SMALL-POX, FEVERS, AND SKIN DISEASES.**—The predisposition to is prevented by Lamplough's Pyretic Saline. Vitalising and invigorating, its effects are remarkable in their cure and prevention. Take it as directed. Sold by chemists and the maker, H. Lamplough, 113, Holborn-hill. —[Adv.]

### Reports of Masonic Meetings.

#### THE CRAFT.

##### METROPOLITAN.

*Perfect Ashlar Lodge, No. 1178.*—At the Gregorian Arms' Tavern, Bermondsey, on Thursday, the 7th instant, this lodge held its regular meeting. Bros. G. J. Grace, W.M.; J. W. Dudley, S.W.; J. H. Harmsworth, J.W.; F. H. Ebsworth, P.M., Treas.; F. Walters, P.M., Sec.; T. W. Cox, J.D.; C. Deakin, I.G.; J. W. Avery, P.M., W.S.; J. Rouse, D.C.; J. Green, P.M.; W. May, J. A. Axtell, G. Free, J. Walter, J. R. Johnson, J. G. Tanyer, G. Mabbs, P. Fry, T. Jones, A. Lewis, and others, were present. The visitors were Bros. C. Rayden (73) and T. Neville (S.W. 765). The minutes of the previous meeting were read and confirmed. Mr. J. R. Johnson was, ballot being taken, declared to be unanimously elected. Messrs. Jonas Walter and John Richard Johnson were duly initiated into Freemasonry, the work being well rendered. Some propositions for initiations were then given for next lodge meeting, and the lodge was closed. Banquet followed, when the usual toasts were given. A five-guinea Past Master's jewel was presented, from the lodge funds, to Bro. J. Green, P.M., for his services as W.M. during his past year of office.

*Lodge of Asaph, No. 1319.*—The regular monthly meeting of this immensely-popular and successful lodge was held at Freemasons' Hall, W.C., on the 4th inst. Present: Bros. E. Stanton Jones, I.P.M.; C. Coote, P.M., W.M.; J. M. Chamberlin, P.M., S.W.; J. Weaver, P.M., P.G.O. Middlesex, J.W.; Edward Frewin, S.D.; W. H. Stephens, D.C.; William A. Tinney, I.G.; Henry J. Tinney, Org.; John Gilbert, Tyler; John Boutwright, Thomas Edgar, Charles Harper (jun.), George Horton, Wm. A. Easton, Henry J. Snelling, Julian Egerton, Joseph Baker, William J. Castell, Joseph Horton, George A. Compton, and Edmund H. Reynolds. Visitor: Bro. G. Pritchard, Whittington Lodge, No. 862. The business consisted in initiating Mr. F. J. Amor, raising Bro. E. H. Reynolds, and electing two members to the Benevolent Fund Committee. The choice fell upon Bros. E. Terry and G. Compton. The W.M., Bro. C. Coote, performed the ceremonies in his well-known impressive manner, and addressed the brethren upon the satisfactory state of the lodge in so short a period, which, although being only a twelvemonth old, has paid for every necessary for the lodge; the expenses for the year amounted to £211 18s. 8d. The receipts were £240 1s., thereby leaving a balance in the hands of the Treasurer of £28 2s. 4d. During the year twenty gentlemen have been initiated, and twenty-six brethren joined. Three brethren were made honorary members for their services at the consecration, and the seven founders make a total of fifty-six members. Truly, this is a success, and we wish the Lodge of Asaph every happiness and prosperity.

*Highgate Lodge, No. 1366.*—An emergency meeting of this young, but flourishing, lodge was held at the Gate House Hotel, Highgate, on the 11th inst. Bro. Terry, W.M., presided, supported by his officers and several of the members. Messrs. W. Hierons, J. H. Hierons, and Robert Danby, jun., were initiated, and Bros. Shaw, Field, and Clout were passed, the work being admirably performed. Bro. Hill, D.C., was appointed Steward for the Royal Masonic Benevolent Institution festival, and in the course of the evening announced a good round sum as having been contributed. Banquet followed and a most happy evening was spent. Among the visitors were Bros. Sisson, P.M.; Bilby, P.M.; Barnes, Angel, &c.

##### PROVINCIAL.

*CANTERBURY.—United Industrious Lodge, No. 31.*—The usual monthly meeting of this lodge was held on Thursday, the 7th inst. Present: Bros. P. Higham, W.M. (in the chair); John R. Hall, I.P.M., P.G. Asst. Sec.; Mulford, P.M.; Holltum, P.M.; Coppin, P.M.; W. Davey, S.W.; J. G. Hall, J.W.; R. F. Strand, S.D.; H. M. Biggleston, J.D.; Captain P. Knight, I.G.; John Pout, P.M., Sec.; Sir Lewis Campbell, Bart., of Lodge 365, Nova Scotia, and several other brethren, also attended. The minutes of the previous meeting having been read and confirmed, Bro. Reuben Bradley passed a satisfactory examination, and was passed to the degree of F.C. The lodge was then closed down to the first degree, and Mr. George Johnson, having been properly prepared, was initiated by the W.M. into the mysteries and privileges of ancient Freemasonry. Some other business having been transacted, the lodge was closed in due form, with solemn prayer, and the brethren adjourned for refreshment, passing an hour pleasantly in real social enjoyment.

*LEICESTER.—St. John's Lodge, No. 279.*—The

regular meeting of this lodge was held at Freemasons' Hall, on Wednesday, the 6th inst. Bro. C. Stretton, W.M., presided, assisted by the following officers and brethren: Bros. E. J. Crow, S.W.; Widdowson, Sec.; J. W. Smith, J.D.; Halford, I.G.; Weare, P.M., Treas.; MacAllister, P.G. Supt. of Works; Statham, Wilkinson, Edwards, H. T. Kirby, C. E. Stretton, Gosling, and Blankley. The visitors were Bros. Sculthorpe, W.M. 523; G. Toller, P.M.; W. B. Smith, P.M.; Baines, J.W.; Partridge, Sec.; and Thorpe, 523; and J. Dawson, 84. The lodge was opened in due form, and the minutes of the last regular lodge and also of a lodge of emergency, were read and confirmed. Bros. H. T. Kirby and C. E. Stretton were severally raised to the sublime degree of Master Mason, the ceremony being performed in an impressive and exemplary manner by Bro. Toller, P.M. 523 and Prov. Grand Secretary. A ballot having been taken, Bro. E. J. Crow, S.W. and P.P.G.O., was unanimously elected W.M. for the ensuing year. Bro. Crow, in an appropriate speech, returned thanks for the honour conferred upon him, assuring the brethren he should endeavour to prove himself worthy of the confidence reposed in him. Letters of apology for unavoidable absence were received from the R.W. Prov. Grand Master, Bro. Kelly, L. A. Clarke, P.M., and Dr. George Pearce, J.W. Letters of resignation were also received from Bros. B. L. Atwood and J. St. T. Clarke, M.D. A candidate having been proposed, and a resolution adopted, deferring the annual festival from St. John's day until the usual meeting on the 3rd of January, the lodge was closed, and the brethren proceeded to refreshment.

*BERWICK-ON-TWEED.—St. David's Lodge, No. 393.*—The usual monthly meeting was held in the lodge-room, Church-street, Berwick-on-Tweed, on Tuesday, the 5th inst. Bro. George Moor, W.M., occupied the chair, and was supported by his Wardens and other office-bearers. There was a large muster of the brethren, and after the usual business had been disposed of, they proceeded to the election of a Master for the ensuing year, when Bro. Chalmers I. Paton, of The Tower, Portobello, was unanimously elected to that office. Bro. C. I. Paton is well known in the Masonic world. He is author of “Freemasonry and its Jurisprudence,” “Freemasonry in Relation to Civil Authority and the Family Circle,” “Origin of Freemasonry,” and many other valuable Masonic works. Bro. J. Richardson was elected Treasurer, and Bro. Farmer Turnbull, Tyler. The installation of the Master will take place on St. John's Day, the 27th instant, when a large and successful meeting is anticipated.

*WIRKSWORTH.—Derwent Lodge, No. 884.*—The installation meeting of this lodge was held on Monday, the 27th ult. There were present: Bros. W. Webb, W.M.; J. Hindle, as S.W.; C. Parkin, J.W.; B. Street, Treas.; W. L. Hall, Sec.; W. Milligan, S.D.; George Harvey, J.D.; E. Birch, Org.; W. S. Lugg, I.G.; F. Barton, P.M.; J. Stone, P.M.; C. Marshall, J. Bettle, John P. Bradley, William Lennox, William Shaw, A. Roome, H. Tomlinson. Visitors: Bros. W. Clark, P.M. 47; Aug. Bagshaw, P.G. Chap., 1235; W. Adsetts, P.M. 787; William Perkins, 787; C. Oding, 253; J. Bladon, S. Henson, J. C. Holden, and C. Walmsley, 317; G. T. Wright and R. Bennett, 731; J. Burkinshaw and H. Cupitt, 1028; Wm. Greatorex, 281. After the usual lodge business, Bro. Charles Parkin was presented to the Installing Master, Bro. W. Webb, who rendered the ceremony of installation in a most impressive manner, the effect being greatly increased by the musical arrangements which were introduced. The following officers were invested: Bros. William Milligan, S.W.; C. B. Marshall, J.W.; J. W. Porter, Chap.; Benjamin Street, Treas.; J. Bettle, Sec.; W. S. Lugg, S.D.; W. Lennox, J.D.; J. Hindle, D.C.; E. Birch, Org.; and A. Roome, I.G. After the business of the lodge was concluded, the brethren adjourned to the dining-room, where an excellent dinner was provided and thoroughly enjoyed. After the usual loyal toasts, Bro. Parkin proposed “The Health of the Retiring Master, Bro. Webb,” alluding to the various services rendered by him to the lodge during the two years he had occupied the chair, and concluded by presenting to him a handsome Past Master's jewel which had been subscribed for by the members of the lodge. During the evening the Masonic Charities were discussed, and the W.M. expressed his intention of accepting the office of Steward at the next festival of the Boys' School. The evening passed very pleasantly, and the visitors expressed themselves as delighted with the day's proceedings.

*LIVERPOOL.—Neptune Lodge, No. 1264.*—The regular and half-yearly meeting of this flourishing lodge was held on Friday, the 1st instant, at the Masonic Temple, Hope-street. The lodge was opened by the W.M., Bro. James Taylor, and the minutes of the last regular lodge, also of an emergency meeting, were read and confirmed. Bro. Thomas

Atherton, of this lodge, and Bros. Brewer and Evans' of the Warren Lodge, were passed to the degree of Fellow-Craft. Messrs Kilcoyne and Payne were initiated, the ceremony being worked in a very able and impressive manner by the W.M. We may also say the same of the Senior and Junior Wardens, Bros. P. B. Gee and A. Davies; in fact, the whole of the officers discharged their duty in a manner highly creditable to the lodge, and which speaks well for the Lodge of Instruction in connexion with the Neptune Lodge.—Bro. Healing, P.M. and Treas., being temporarily absent from the room, The W.M. arose and said: Brethren, I have now a very painful and mournful duty to perform. It is but a few months ago that our respected P.M. and Treas., Bro. Healing, had the misfortune to lose an affectionate and devoted wife; that loss was a heavy affliction to him, and also to his children. In that hour of trial he had the most sincere consolation and sympathy of his brethren, and most especially the members of this lodge. Even while the cup of sorrow was yet full, and he still mourned the past, another severe affliction has befallen him since our last meeting—that is, the death of a most amiable, loving, and beloved mother; that parent who watched over him in childhood's days, and in joyous pride saw him rise to manhood, respected, and mourned with him in his recent loss. That parent now also sleeps in the dust; thus adding another pang to his sufferings. Brethren, I know that you have the greatest sympathy with our respected but unfortunate brother.—The brethren present appeared deeply affected, and requested their W.M. to express their profound sorrow and sincere sympathy to Bro. Healing, who at this moment re-entered the room, when the W.M., in most eloquent and sympathetic flow of sorrowing language, expressed to Bro. Healing the deep feelings of sorrow and sympathy of the brethren towards him in this the time of affliction. seemed visibly affected, and sat down unable, through emotion, to reply. A list of the names of the brethren of this lodge was then read who had contributed towards the support of the West Lancashire Institution for the education, &c., of the children of deceased or distressed Freemasons, which showed an amount very creditable to this lodge (£15), to be handed over to that noble institution, proving that Lodge 1264 is determined to maintain its reputation in acts of charity, as well as brotherly love. Other business was now disposed of, and the lodge was closed in due and solemn form, when the brethren, sixty in number, retired to a banquet prepared for them by Bro. Ball in his usual excellent style. The usual loyal and Masonic toasts were given and responded to. The toast of "The Visiting Brethren" was responded to by Bros. Pearson (W.M. 249), Larsen (P.M. 594), and Hill (W.M. 724), each of them expressing their pleasure and gratification at the excellent working and conduct of 1264, and concluded with their hearty good wishes for its prosperity. In the toast of "The Newly-Initiated Brethren," the W.M. feelingly addressed both of them on their duty as Freemasons and as citizens of the world. The remaining toasts having been given and responded to, the Tyler's toast brought this harmonious and happy meeting to a close, when the brethren separated in peace and goodwill.

OAKHAM, RUTLAND.—*Valde of Catmoss Lodge, No. 1265.*—A meeting was held at the Agricultural Hall, on the 30th ultimo. There was a large attendance of brethren, and the following visitors: Bros. Orford, P.M. 466, P.P.G.S.W. Norths. and Hunts.; Douglas, P.M. 1130, P.P.G.S.D.; Fast, W.M. 1130, P.P.G. Supt. of Works; Law, Ward, Norton, 466. The lodge was opened in due form, and the minutes of the previous meeting were read and confirmed. The lodge was then opened in the second degree, and Bro. the Rev. William Langley, P.M. 50 and 1130, P.P.G.S.W., having been deputed to officiate as Installing Master for the P.G. Master, Bro. Kelly, whose absence was owing to sudden illness, the S.W., Bro. J. C. Duncombe, P.G.A.D.C. Norths. and Hunts., P.G.J.D. Leicester and Rutland, was presented to him as the W.M.-elect. It is needless to say that Bro. Langley performed this important ceremony in his usual skilful and impressive manner. After the new W.M. had been regularly installed, saluted, and greeted according to ancient custom, he proceeded to invest the officers for the ensuing year as follows: Bros. J. G. Bennett, S.W.; J. Hardy, J.W.; J. M. Kew, S.D.; C. P. Newcome, J.D.; W. Berridge, I.G.; W. C. Crowson and J. Reed, Stewards. A vote of thanks was unanimously accorded to Bro. Langley, the Installing Master, and ordered to be recorded on the minutes. A candidate for initiation at the next meeting was proposed by the W.M., and seconded by Bro. Bailey. Apologies for absence were received from the P.G. Master, Bro. Kelly (through illness); also from the D.P.G. Master Norths. and Hunts., Bro. Inns, and many other brethren, expressing their best and fraternal wishes to the W.M.-elect. The lodge was then closed down in due form by the W.M., and the brethren retired to a sumptuous

banquet at the Crown Hotel, provided in a most liberal manner by Bro. Crowson, the newly-installed W.M. presiding. The usual loyal and Masonic toasts were duly honoured, the healths of the P.G.M. and W.M. being most cordially received. "The Visitors" was proposed by the W.M. and responded to by Bros. Orford Douglas, Fast, and Law, and after a number of other toasts, the proceedings, which passed off with great *clat*, terminated about ten o'clock, owing to the exigencies of trains.

MARKET RASEN.—*Bayon's Lodge, No. 1286.*—The annual meeting took place on Monday, the 4th inst., when Bro. E. E. Jevons, the W.M.-elect, was duly installed as W.M. for the ensuing year by W. Bro. Watkins, P.M. 297, P.G. Supt. of Works, and he appointed his officers as follows: W. Bro. Atkins, I.P.M.; Bros. Makins, S.W.; the Rev. J. Saunders, J.W.; the Rev. T. P. Holdich, Chap.: W. Bro. Turnour, P.M., P.P.G.S., Treas.; Bros. Strong, S.D.; Cocking, J.D. and Sec.; Henson, I.G.; and Marshall, Tyler. The lodge having been closed, the brethren adjourned to the White Hart Hotel, where a sumptuous banquet was prepared, W. Bro. E. E. Jevons, W.M., in the chair. The usual loyal and Masonic toasts were duly proposed, and a most enjoyable evening spent. The various speeches showed a true Masonic spirit amongst the brethren present, and augurs well for a happy year under direction of the W.M.

### ROYAL ARCH.

#### METROPOLITAN.

*Victoria Chapter, No. 1056.*—This excellent and most prosperous chapter held its convocation at Bro. Gosden's, Masons' Hall, Masons'-avenue, E.C., on Monday, the 4th inst. In the absence of Comp. William Long, M.E.Z., Comp. James Brett, P.Z., A.G.P., presided, supported by Comps. E. Gottheil, H.; Forsyth, J.; Pendlebury, S.E.; Ehnhuus, S.N.; Newman, P.S.; Ferguson, 1st A.S.; J. D. Taylor, 2nd A.S.; and Grant, Janitor. Bros. Charles Challis Taylor, W.M. 141, and John Kennett, S.D. 141, presenting themselves as aspirants to this supreme degree, were exalted accordingly, and in a manner worthy the reputation of the very excellent companion who presided. About forty companions partook of the banquet, which the worthy host knows sowell how to provide. Songs by Comps. Brett, Forsyth, Worrell, Thompson, and others, enlivened the entertainment. The usual toasts were given, and the responses were characterised by commendable brevity. The entire harmony which exists among the companions of this chapter, coupled with the agreeable surroundings of the banqueting-room, resulted in a most delightful evening being spent by all present. The chapter was honoured on this occasion by the following visitors: Comps. H. T. Thompson, H. 507; William Warrell, 720; Thos. Price, J. 975; M'Namara, 3; H. F. Stacey, 865.

#### PROVINCIAL.

NORTHAMPTON.—*Northampton Chapter, No. 360.*—There was a good attendance at this chapter on Thursday, Nov. 30, when the officers for the ensuing year were elected, viz.: Comps. Boémé, M.E.Z.; Dr. Sedgwick, P.G.C. &c., 2nd Principal; Kellett, 3rd Principal; J. V. Stanton, N.; Robinson, E.; Howes, P.S.; Green, 1st A.S.; Jones, 2nd A.S. No other business coming before the chapter, the companions adjourned to refreshment, and an hour or two was spent in a very enjoyable manner.

HANLEY.—*Staffordshire Knot Chapter, No. 418.*—A regular convocation was held at the Mechanics' Institution on Tuesday week, when Bro. Warwick Savage was exalted in due form by Comp. W. H. Hales, M.E.Z., assisted by Comps. Rodgers, as H.; G. Outrim, P.Z., as J.; W. Hall, P.Z., as P.S.; and Comp. J. B. Piercy, S.N. The business also included the installation of Comp. James Rodgers as 1st Principal; Comp. J. C. Daniel, as H.; and Comp. J. S. Crapper, as J.; which ceremony was ably performed by Comp. W. Hall, P.Z.—On Wednesday week a chapter of emergency was held, when the Right Hon. the Earl of Shrewsbury, Prov. Grand Master of Staffordshire, was exalted into Royal Arch Masonry, the ceremony being very ably performed by Comp. G. S. Tudor, P.Z., Grand Superintendent, assisted by Comp. W. H. Hales, P.Z., who delivered the mystic lecture, Comp. J. Rodgers, as H., who delivered the symbolic lecture, and Comp. G. Outrim, P.Z., as J., who delivered the historical lecture—Comp. W. Hall, P.Z., acting as Principal Sojourner, and Comp. J. B. Piercy, S.N. The chapter was then closed in due form, and the companions adjourned to a sumptuous banquet at the Queen's Hotel.

### ORDERS OF CHIVALRY.

#### RED CROSS OF CONSTANTINE.

*Original or Premier Conclave of England.*—A

quarterly assembly of this conclave was held at Freemasons' Tavern, on the 4th inst., under the presidency of V.E. Sir Kt. Angelo J. Lewis, M.A., M.P.S., who was supported by E. Sir Kt. George Kenning, V., eighteen members, and the following visitors: V.E. Sir Kts. J. Lewis Thomas, G.A.R., M.P.S. 2; Dr. C. Parker Ward, S.G. 2; and Capt. C. J. Burgess, No. 15. The conclave having been duly opened, ballots were taken for three candidates—one of whom, Bro. H. A. Dubois, S.W. 1326, being in attendance, was then regularly installed a knight of this ancient Order. The resignation of Sir Kt. Boord, S.G., was announced, and received with regret, and the following promotions were made in the offices: Sir Kts. Andrew, S.G.; Moss, J.G.; Sillifant, H.P.; Taylor, P.; Barrett, S.B.; and Yeoman, H. Apologies from absent officers and candidates having been read, the conclave was closed, and the knights companions adjourned to the refectory, where a banquet was served, and another of the harmonious and happy meetings, so characteristic of the Premier Conclave, was enjoyed by all present. The knights showed their loyalty by cordially singing the National Anthem, all upstanding, and the healths of the Queen and the Royal family were greeted with enthusiasm. Sir Kt. H. Parker, G.O., presided at the pianoforte, and ably accompanied several songs, which were very pleasingly rendered by Sir Kts. Dyer, Moss, Marsh, and others.

*St. Andrew's Conclave, No. 15.*—This conclave met on St. Andrew's Day, at Masons' Hall Tavern, Masons'-avenue, City, under the sceptre of E. Sir Kt. R. Kenyon, M.P.S., who was supported by V.E. Sir Kt. Raynham Stewart, G.P., Past M.P.S., and other knights. Bro. Captain C. J. Burgess, Secretary of the National (Red Cross) Society for Aid to the Sick and Wounded in War, was installed a knight, and Sir Kt. Marsh, G.A., was elected an honorary member. A banquet followed the proceedings in conclave.

#### KNIGHTS TEMPLAR.

PLYMOUTH.—*The Royal Veterans' Encampment, No. 10.*—This encampment assembled at the Huyshe Masonic Temple, on the evening of Wednesday, the 6th inst. Much interest was evinced, not only because it was the appointed time for the selection of the officers of the encampment, but because of the fact that three gentlemen, well known for their high position and zeal in the Craft, locally, presented themselves for installation as Knights Templar, and that the ceremony would be performed by a much-esteemed Sir Knight, whose impressive and correct mode of working is well remembered by the Masonic Knights Templar in this neighbourhood. Accordingly, after the opening of the encampment, under the presidency of Sir Knight Henry Dubosc, the ballot taken, and other preliminaries adjusted, Bros. Harris (the Collector of Inland Revenue in this district), Gover (the indefatigable Secretary of the Devon Committee of Petitions), and Westcott (the publisher of "The Devon and Cornwall Masonic Guide") were introduced, and at the hands of Sir Kt. Rodda, were duly installed Knights Templar in a most solemn and effective manner. The whole of the officers were most perfect in their knowledge of the duties assigned to each. Solemn music added its graceful charm to the occasion, and as perfect ceremonial is the only useful ceremonial to teach the glorious truth so dramatically symbolised in the degree, it was no matter of surprise to hear the candidates declare, at the conclusion of the working, how deeply rivetted on their recollections were the various incidents of a weary pilgrimage. On the finish of the ceremony, Sir Kt. J. Watts, in some well-chosen remarks, expressed the satisfaction of the members of the "Veteran" at seeing Sir Kt. Rodda once more among them, and trusted he would for many years be with them to aid them by his assistance and his counsel. The attention of those present was then forcibly directed by Sir Kt. Watts to the very beautiful paraphernalia, which was used for the first time, adorning the beautiful room in the Huyshe Temple in which they were assembled. In those beautiful and sacred objects were also exhibited the kindly affection and great esteem of the E.C. of the encampment, Sir Kt. Henry Dubosc, who was esteemed wherever known, and whose zeal in the Order was recognised by the clothing and jewels which he wore as an officer in the Grand Conclave of England and Wales, and also of the Grand Conclave of the province of Devon. A hearty and grateful acknowledgment of Sir Kt. Dubosc's kindness was carried by acclamation, to which the E.C. replied in characteristic terms of modest gratification that his presence gave his companions pleasure. The election of the E.C. then followed, and also of other officers; and after devotional exercises, the evening was brought to a happy conclusion. Among those present to witness the ceremony, in addition to those already mentioned, were: Sir Kts. Bird and Rodd, P.E.C.'s; J. J. Clase, Prelate *pro tem.*; Austin, 1st Captain;



Harvey, 2nd Captain; J. Watts, P.E.C., P.P.G.T., Acting Expert; Curteis, Hipley, F. P. Holmes, J. O. Oxland (of "Tancred," Cambridge), Herbert Hearle, Registrar, &c., who all testified to the occasion being one of unalloyed comfort and pleasure.

#### CONSECRATION OF A MARK LODGE (S.C.) AT MARYPORT.

The Lodge of True Friendship, No. 26 (S.C.), Maryport, having been chartered by the Supreme Chapter of Scotland, Saturday, the 2nd instant, was fixed for the consecration thereof. The lodge was punctually opened at 12.15, by Bro. W. Foster, P.M., P.Z., Prov. G.J.O., and R.W.M.-designate, assisted by the officers. Bros. C. F. Matier, 30°, Dep. Prov. G.M.M., and L. Mackersy, 30°, G.S.E. of Scotland, were then announced, and were saluted by the brethren according to their rank. After the usual preliminaries, in which the brethren signified their assent to the officers named, a beautiful oration on the moral teachings and objects of the Degree was given in a most impressive manner by the Grand Scribe E., and was listened to with deep attention by all. The D. Prov. G.M.M. then proceeded to the consecration, and after the corn, wine, and oil had been carried round, descended from the dais, with the thurible, and after circumambulating the lodge three times, solemnly dedicated and constituted it under the name of the True Friendship Lodge of M.M., No. 26 (S.C.) After the concluding portion of the dedicatory prayer, most impressively given by the Grand Scribe E., Bro. Foster was presented for the benefit of installation to the Dep. P.G.M.M., and the brethren having retired, a Board of Installed Mark Masters was formed, and Bro. Foster placed, with all due formality, in the chair of Adoniram. The brethren having been readmitted, saluted the newly-installed Master, who immediately proceeded to appoint his officers, who were invested and severally addressed by Bro. Matier, who also gave the charges from the West, North, and East to the R.W.M., officers, and brethren. A letter of apology for absence was read from Bro. Thos. Entwisle, R.W. Prov. G.M.M., who was prevented from being present by illness. Bros. Mackersy and Matier were then unanimously elected honorary members of the lodge, and a hearty vote of thanks accorded to them for coming so long a distance to perform the ceremony.

The lodge was then closed in ancient form, with solemn prayer, and the brethren adjourned to banquet at the Freemasons' Arms. After a plain but substantial repast, the usual loyal and formal Masonic toasts followed. "The Supreme Chapter of Scotland" was responded to by the Grand Scribe E., who disclaimed any idea of invading English territory on the part of the S.G.R.A.C. of Scotland, and spoke at some length on the efforts being made to promote a union among the brethren of the Mark Degree, and the various jurisdictions at present ruling it.

Bro. Matier, D. Prov. G.M.M., returned thanks for the Prov. G. Lodge of Lancashire and the Northern Counties, and assured the brethren of the earnest desire which actuated every member of that body to place the Degree on its proper footing. He then proposed "The Health of Bro. Foster, R.W.M.," who responded at some length, and thanked the brethren for placing him in the position he occupied.

The proceedings were somewhat curtailed by the fact that the last train left at seven o'clock,

shortly before which the visitors retired, after expressing their pleasure at the way in which they had been received.

The new Mark Lodge promises to be a great success, and from the great amount of pains taken with the working, certainly deserves to prosper. We regret we are unable to give either a complete list of officers or brethren present.

BRO. W. J. HUGHAN, of Truro, Cornwall, will be very glad to hear from any brethren who possess, or know of, minutes of lodges, or copies of MS. Constitutions, of an older date than A.D. 1720. Our well-known and highly-esteemed Brother is now engaged in preparing another work for the press, which we believe will pay especial attention to the MS. Constitutions of the Freemasons, and has in his possession several copies of these ancient and valuable documents, which he will publish for the first time. He is particularly anxious to have every information obtainable with respect to these manuscripts in the possession of lodges and brethren, as soon as possible.

ANCIENT AND ACCEPTED RITE.—The Supreme Grand Council 33° for the Northern Jurisdiction, United States, met at Boston, Massachusetts, on the 14th November. M.P. and Ill. Bro. J. H. Drummond presided, and delivered his annual address which was a most able and comprehensive document. He reviewed the proceedings of foreign Grand Councils, and warned all true members of the Rite against countenancing the Rite of Memphis as an unclean thing. A number of S.P.R.S. 32° were elected and proclaimed members of the 33°, and the following amendment in the Constitutions was made "The degrees conferred in a Lodge of Perfection, shall not be conferred upon any person unless he is a Master Mason in good standing in the State of his residence." The session closed on the 16th ult.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 29 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

HOLLOWAY'S OINTMENT AND PILLS.—Diseases of Advanced Years.—When man has passed to the borders of old age, the digestion becomes more or less impaired, the nervous system grows feeble, and the physical power shows increasing weakness. Hence arise the congestions of liver, lungs, head, followed by dropsy, asthma, or apoplexy, which too frequently afflict the aged. The liver usually first gets torpid, but its activity may speedily be revived by rubbing Holloway's Ointment thoroughly over the pit of the stomach and right side at least twice a day, and taking the Pills at the same time. The same treatment cures all other congested organs, by varying the parts rubbed according to the situation of the congestion.—[Advt.]

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by all physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and it is now strong and healthy."—JOHN WINSTANTLEY, 10, Whittle-st., Lpool, 1869.—To P. D. & Son."

A full report of the Manchester Shakspeare Lodge will appear in our next.

#### METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, December 22, 1871.

##### SATURDAY, DEC. 16.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

##### MONDAY, DEC. 18.

Lodge 1, Grand Masters, Freemasons' Hall.  
" 8, British, Freemasons' Hall.  
" 21, Emulation, Albion Tavern, Aldersgate-street.  
" 58, Felicity, London Tavern, Bishopsgate-street.  
" 185, Tranquillity,  
" 720, Panmure, Balham Hotel, Balham.  
" 862, Whittington, Anderton's Hotel, Fleet-street.  
" 907, Royal Albert, Freemasons' Hall.  
" 1201, Eclectic, Freemasons' Hall.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
St. James' Union Lodge of Instruction (150), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. Dilley, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

##### TUESDAY, DEC. 19.

Board of General Purposes, Freemasons' Hall, at 3.  
Lodge 73, Mount Lebanon, Bridge House Hotel, Southwark.  
" 95, Eastern Star, Ship and Turtle, Leadenhall-st.  
" 162, Cadogan, Freemasons' Hall.  
Chap. 11, Enoch, Freemasons' Hall.  
" 19, Mount Sinai, Anderton's Hotel, Fleet-street.  
" 167, St. John's,  
" 186, Industry, Freemasons' Hall.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

##### WEDNESDAY, DEC. 20.

Lodge of Benevolence, Freemasons' Hall, at 6.  
Lodge 30, United Mariners, George Htl., Aldermanbury.  
" 140, St. George's, Trafalgar Hotel, Greenwich.  
" 174, Sincerity, Guildhall Tavern, Gresham-street.  
" 700, Nelson, Masonic Hall, Woolwich.  
" 969, Maybury, Freemasons' Hall.  
" 1044, New Wandsworth, Spread Eagle Tav., New Wandsworth.  
Chap. 217, Stability, Anderton's Hotel, Fleet-street.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

##### THURSDAY, DEC. 21.

House Committee Girls' School.  
Lodge 23, Globe, Freemasons' Hall.  
" 49, Gihon, Guildhall Coffee House, Gresham-st.  
" 169, Temperance, White Swan Tavern, Deptford.  
" 179, Manchester, Anderton's Hotel, Fleet-street.  
" 1139, South Norwood, South Norwood Hall.  
" 1287, Great Northern, Great Northern Htl., King's Cross.  
Chap. 79, Pythagorean, Ship Hotel, Greenwich.  
K.T. Encampment, Observance, 21, Bedford-row.

The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, Illustrations of Banners and Ensigns, and part sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

FRIDAY, DEC. 22.

House Committee Boys' School.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington on Htl. Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile-end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggeridge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-st., at 8; Bro. W. Watson, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 7.30; Bro. John Saunders, Preceptor.  
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

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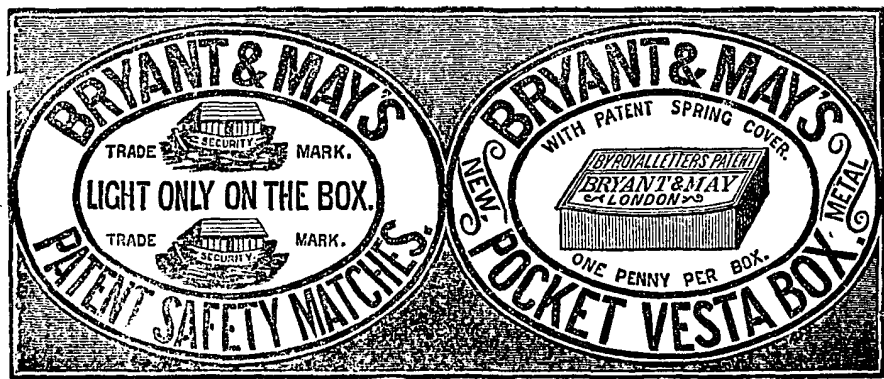
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Reviews.

*What the People say about the Children, and what the Children say about Canada.* MARIA S. RYE. Printed by James Wade, 18, Tavistock-street, Covent-garden.

A very interesting little book, and one which is calculated to convey to the mind a clearer conception of the great and good work in which Miss Rye is engaged than a more pretentious volume of mere description could possibly effect. Letters from the children, relating their experiences in the homes procured for them in Canada through Miss Rye's agency, are given *verbatim et literatim*, and also communications from the farmers and others with whom the children have been placed. We cordially commend Miss Rye's pamphlet to all interested in solving the problem of emigration.

*Church Sermons, by Eminent Clergymen.* Published weekly, price 1d., and in monthly parts 5d., by REEVES, SON & CO., Playhouse-yard, Blackfriars.

The object of these publications is to extend the usefulness of good sermons beyond the limits of the congregation to whom they are addressed. Each number contains two sermons, and those already printed comprise some of the eloquent utterances of such men as Bishop Wilberforce, Dean Stanley, and Canon Liddon. It will be acknowledged that Messrs. Reeves, Son and Co., are supplying a desideratum which has long been felt, and the success of their venture cannot, therefore, be doubtful.

*Life and Shadows in a Canine Life.* Simpkin, Marshall, and Co., Stationers Hall-court.

In this volume, a lady—who is evidently a warm friend to animals—relates the life

and adventures of her dog "Ugly." It is pleasingly written—although some of the incidents mentioned might, perhaps, have been omitted without lessening the value of the work; but every one possessed of a humane mind must commend the object of the publication, which is, to enlist the sympathies of those who may have hitherto misunderstood the duties they owe to God's dumb creatures, and to lead to the exercise of gentleness and kindness towards them. The profits of the book will be given to the "Ladies' Educational Branch of the Royal Society for the Prevention of Cruelty to Animals."

*The Speaker's Commentary Reviewed.* By THOMAS LUMSDEN STRANGE, late a Judge of the High Court of Madras. Trübner and Co., 60, Paternoster-row.

We need do nothing more than indicate that this work ignores the authenticity of the Scriptures as a revelation from the Divine Being to man, and combats especially the positions maintained by the Archbishop of York, and other clerical dignitaries, in their recent "Explanatory and Critical Commentary" on the Holy Bible. Mr. Strange's remarks, however, although trenchant at times, are not tinged with the bitterness which too frequently characterizes similar assaults upon biblical theology.

P o e t r y .

HIS ROYAL HIGHNESS THE PRINCE OF WALES.

BY MRS. L. A. CZARNECKI.

A nation's heart was throbbing,  
A nation's tears were shed,  
Men trembled for the morrow  
To bring them news of dread.  
On a bed of painful anguish,  
And grappling with a foe  
That neither king nor peasant spares,  
But ruthless lays them low,

Lay the Prince, proud England's son,  
Unconscious of the love  
That rose in universal prayer  
For mercy from above.  
Ah! there he lay, so helpless,  
In that grim tyrant's grasp,  
Only the Mighty Master's hand  
Could that deadly grip unclasp.

Even hope grew sick and faint,  
And fainter every hour,  
As still the Royal victim lay  
In the fell destroyer's power.  
Then, then, the great and gracious One  
Stretched out His arm to save,  
Gently led him safely back  
From the brink of the yawning grave.

HE raised him up in strength again,  
And made us learn to know  
How in His sure and wondrous love  
He spared us bitter woe.  
O, Prince, my highest wish for thee,  
Through all thy earthly span,  
That thou be great and aye retain  
The love of God and Man.

FREEMASONRY & ISRAELITISM.

BY BRO. WILLIAM CARPENTER, P.M. & P.Z. 177.

XXIV.

The noon of papal dominion, as Hallam calls it, was the thirteenth century. Rome inspired, during this age, all the terror of her ancient name. She was once more the mistress of the world, and kings were her vassals. The promulgation of the canon law, which was almost entirely founded on the legislative authority of the Pope, tended greatly to secure this dominion. The superiority of ecclesiastical to temporal power, or at least the absolute independence of the former, was a sort of keynote regulating every part of it. It was expressly declared, among other things, that subjects owe no allegiance to an excommunicated lord, if, after admonition, he is not reconciled to the church. This was followed by the institution of the mendicant orders, eminently of the Dominicans and the Franciscans, a kind of regular troops or garrison of the Papacy, who repaid their benefactors by a more than usual obsequiousness and alacrity in their services, and vied with each other in magnifying the papal supremacy. In the reign of Edward III., the hierarchy had again so intrenched itself in privileges and immunities, and so far exempted itself from all secular jurisdiction, that no civil penalty could be inflicted on them for any malversation in office; and, as even treason itself was declared to be no canonical offence, nor sufficient reason for deprivation or other spiritual censures, they had insured almost total impunity, and were not bound by any political law or statute. Archbishop Stratford, in a letter to the king, told him that there were two powers by which the world was governed—the Holy Pontifical Apostolic dignity, and the Royal subordinate authority; that, of these two powers, the clerical was evidently the supreme, since the priests were to answer at the tribunal of the Divine judgment for the conduct of kings themselves; that, prelates had heretofore cited emperors before their tribunal, had sat in judgment on their life and behaviour, and had anathematized them for their offences. Again, these pretensions, and the acts accompanying them, raised the nation against the church. "The Parliament asserted that the usurpations of the Pope were the cause of all the plagues, injuries, famine, and poverty of the realm; were more destructive to it than all the wars, and were the reason why it contained not a third of the inhabitants and commodities which it formerly possessed; that the taxes levied by him exceeded by five times those paid to the king; that everything was venal in the sinful city of Rome; and that even the patrons in England had thence learned to practice simony without shame or remorse. They petitioned the king to employ no churchman in any office of state; and they even spoke in plain terms of expelling by force the papal authority, and thereby providing a remedy against oppressions which they neither could nor would any longer endure."

Similar, but more sanguinary, contests were being carried on in Germany, between the civil and the ecclesiastical powers; the latter claiming, and, as far as they could, exercising their power over crowns and peoples. In the fourteenth century, Pope John deposed and excommunicated the Emperor Louis, and, afterwards, threw him into prison; and John's successor confirmed all the bulls that had been issued against the Emperor. These and similar acts, how-

ever, produced their natural results, and the princes of the empire, ecclesiastical as well as secular, in a diet held at Frankfort, established the famous constitution by which it was irrevocably decreed that the plurality of the suffrages of the electoral college was sufficient, without the sanction of the Pope, for the settlement of the imperial dignity; that the Pope had no superiority over the Emperor, nor any right to approve or reject his election; and that to maintain the contrary was high treason. The claim of the Popes to the government of the empire, during a vacancy, was disallowed, and the right declared to belong, by ancient custom, to the Count Palatine of the Rhine. The contest was renewed by succeeding Popes, but they were always, eventually, baffled. Their pretensions, however, were not circumscribed by the things of this life. They not only claimed the power of disposing of crowns, and of releasing nations from their oaths of allegiance, but of absolving individuals from the obligation of moral duties. They assumed and exercised the power of pardoning all offences and crimes; and, by the sale of indulgences, and of plenary pardons, assumed, not only to remit the sins of the living, but to release the dead from the pains of purgatory. The revolting profanity of openly selling these indulgences, in the alehouse and the marketplace, to even the vilest of the rabble, avowedly to raise a revenue for the papacy, produced a deep impression and a burning indignation in men's minds, and Luther's indignant and fervent denunciations awakened the slumbering spirit of not only the Germans but of the nations throughout Europe. In England, the labours of Wycliffe and his followers had long been preparing the public mind for a revolt against the usurpations of the papacy. The Bible had been read in the vernacular tongue, and this branch of the great Saxon family hailed the progress of the Reformation amongst their kinsmen in Germany, Switzerland, Sweden, Denmark, Norway, &c. While the people and their rulers were pressing towards the light, the Reformers were striving to produce a general revival, and to penetrate the whole mass with the principles of Christianity. The struggle with the papacy was no slight one. The strife was hard, but the glory was great. The Reformation had on its side many prayers, the sympathy of the people, and the rising influence of mind, which no power could arrest. The Papacy had in its favour the ancient order of things, the power of old customs, the zeal and hatred of formidable princes, and the power of that great emperor whose dominion extended over two worlds. At a critical juncture, the Pope (Clement VII.), seized with a strong infatuation, turned against the Emperor, and threatened him with excommunication. The result was, that Charles abruptly turned towards the Protestant princes, Mahomet himself having come to their aid by the invasion of Hungary; and, as Daubigny observes, "the puissant Charles, instead of marching with the Pope against the Reformation, as he had threatened at Seville, marched with the Reformation against the Pope." He addressed a manifesto to the people, in which he reproached the Pope for not behaving like the Father of the Faithful, but like an insolent and haughty man; and declared his astonishment that he, Christ's vicar, should dare to shed blood, to acquire earthly possessions, which was quite contrary to the evangelical doctrine. During these transactions in Germany, the dawn of truth rose upon other Saxon nations. I have already referred to England, which had been prepared to receive it. Henry VIII. was the

instrument by which the first great blow was struck against Rome. He had previously so resolutely opposed the doctrines of the great Reformer, that he received from the Pope the honorary title of "Defender of the Faith." A quarrel of the king with the Pope, however, touching his desired divorce from Queen Katherine, and his marriage with Anne Boleyn, induced him to renounce the jurisdiction and supremacy of the Pontiff, and the Parliament, who, with the people generally, had become impatient of the foreign yoke, declared the king supreme head on earth of the Church of England. The monasteries were suppressed and their revenues seized, and the power and authority of the Pope were abrogated and overturned. This deposition of the papal power, however, was of but little benefit to the nation, or to the progress of the Reformation. Henry, self-willed and capricious, regarded himself as the religious centre of his subjects, and prescribed modes of faith according to his fancy. During his life and reign the face of religion was constantly changing, according to his caprice and unsteady character. During the short reign of his son and successor, Edward VI., some efforts were put forth, and some progress was made towards relieving the nation from many of the absurd fictions and debasing ceremonies which Henry had retained; but after his death, his sister, Mary, who was a fierce bigot, despotic and cruel, imposed anew upon the country the arbitrary laws and tyrannical yoke of Rome. Barbarous tortures, and death, in the most shocking forms, awaited those who opposed the sovereign will, and it was not until Elizabeth ascended the throne that the despotic yoke of papal authority was broken down, and the nation delivered from the bondage of Rome.

The Reformation, thus triumphant in Germany and England, spread itself far and wide, and almost all the European states welcomed its salutary beams and exulted in the prospect of an approaching deliverance from the yoke of despotism.

Thus, we have seen that, while the world, east and west, was being brought into bondage, its intellect blighted or dwarfed, and its religious aspirations perverted into a corrupting and debasing channel, by the ambitious and despotic machinations of a power which, assuming to be Christian and apostolic, was intent upon the acquisition of worldly power and wealth; and by the equally-ambitious and despotic, but more coarse, gross, sensual, and hebetating system of Mahomet—at a time when it might be truly said, "Darkness covered the earth, and gross darkness the minds of the people"—the Saxon nations were being prepared to combat these mighty and mischievous powers, and again to become instruments of deliverance and a means of light to the nations. It had been said, ages previously, "Thou art my servant . . . O Israel, in whom I will be glorified" (Isa. xlix. 3). "Shall the spoil be taken from the mighty, or the prey seized from the terrible be rescued? Yea, thus saith the Lord, even the prey of the mighty shall be retaken, and the spoil seized by the terrible shall be rescued; for with those who contend with thee I will contend, and thy children I will deliver . . . and all flesh shall know that I, the Lord, am thy Saviour, and that thy Redeemer is the Mighty One of Jacob" (ver. 25, 26). The deliverance was not to come from the Celtic, but from the Saxon race—the descendants of Israel, to whom were the promises. These were to deliver the spoil and the prey from the mighty and the terrible; and from the midst of them

was to break forth "a strong light;" and "her salvation like a blazing torch: and the nations shall see thy righteousness, and all the kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall put upon thee." [Protestants?]

A power like that of the Papacy, which aims to exercise a direct spiritual, and an indirect—when a direct is impracticable—temporal supremacy throughout the world, though it may often be checked, and sometimes prostrated, will never yield, while there are even faint hopes of recovery. The Reformation having deprived it of a large number of its subjects, and greatly abridged its powers, a new instrumentality was employed to bring back its lost subjects, and revive and extend its dominion. The Society of Jesus, originated by Ignatius Loyola, in 1534, was adopted by Pope Paul III.; and the Jesuits soon became the active and unscrupulous emissaries of the Papal power, throughout Europe. The intrigues and the plots against kings and governments which they originated in different countries, exposed them, every now and then, to the resentment of the civil powers. They were banished from several kingdoms, but they pursued their work with an energy and amidst multifarious difficulties which must always excite admiration, if not wonder. But the complaints against them became, at length, so loud and general, that Clement XIV. appointed a Commission of Inquiry; and, in 1773, he abolished the Order. They were too useful a body, however, to be thus set aside, and, in 1814, they were re-established by Pius VII. The present Pope, Pius IX., threw himself into their arms, and became fascinated with their ambitious design of realizing the fond dream of the most aspiring of the Popes, which was nothing less than the spiritual domination of the successors of St. Peter, and to bring the civil powers of all Europe into subjection to them. This was to be accomplished by the Œcumenical Council of 1870, which claimed for the Papacy the highest ecclesiastical and political supremacy that was ever claimed, even in the palmiest days of pontifical dominion. But as the Saxons resisted the usurpations and pernicious doctrines and practices of the Papacy in the sixteenth century, so do they seem likely to successfully resist and humble it in the nineteenth century. The novel and monstrous doctrine of the Pope's infallibility, declared and promulgated by the Council, produced a shock in the Roman Catholic Church, which already threatens more mischief to Rome than any occurrence since the days of Luther. The inordinate pretensions, spiritual and temporal, which menaced everything like liberty, not only of action, but of speech and thought, beyond the sacred limits of the Vatican, has created great consternation amongst the more enlightened and independent members of the hierarchy, as well as of the laity; and now, as in the sixteenth century, a flame has been kindled in Germany which bids fair to consume many of the gross abuses which have again been introduced into the church, and were fast extinguishing the light of Divine truth therein. The excommunication of Dr. Dollinger aroused the churches, and 500 professors, priests, and laymen assembled at Munich in solemn congress, to uphold their independence against the aggressions of the Papacy. Already, ecclesiastical censures have been set at nought; and in spite of them, priests have ministered, congregations accepting their services. The rubicon once passed, the necessity grows in area and intensity.

The "Old Catholics," with Dr. Dollinger's reluctant acquiescence, have resolved to supply their congregations, everywhere, with priests and services, and to demand for them legal recognition, and their proportion of Church property and of ecclesiastical edifices. They will transfer priests from place to place, if necessary, and will invest in the congregation, lay as well as clerical, the general government. This is, to all intents and purposes, a new Establishment. The "Old Catholics" have ceased to be a portion of the Roman Catholic Church; they have become a new religious denomination. In Munich and other Bavarian cities large congregations of the new Church have been constituted, and it appears likely that within a few months every important town of the German empire will have its own congregation. And the government of Bavaria is supporting the Council and the new churches, which have also the sympathy of a large portion of the Roman Catholics in Germany. This new Reformation, as it promises to be, which, as in Luther's time, comes forth out of the Church itself, was anticipated by many bishops of the Church, as the result of such pretensions being put forth by the Papacy as those which obtained the vote of the so-called Ecumenical Council. The Archbishop of Olmutz declared that "he trembled because he foresaw that the faithful would not only have to endure an intolerable scandal in the imposition of the novel dogma, but also because the Church would be exposed to the most imminent shipwreck." Another prelate told the Council that "the dogma would be rejected by most people as an unheard-of novelty; that henceforth the doctrines of the Church would be assailed as changed and falsified; and that the authority of the Pope and the Council would perish together." Another declared, before heaven and the assembled fathers, that "with fear he felt that the mystical Body of Christ would be rent asunder by the promulgation of such a dogma; that, if it were passed, peace and charity in the Church of the faithful would henceforth be continually disturbed; that the ingenuous love which the whole Catholic world then bore to the Holy See of Rome would be everywhere weakened, or, rather, smothered, and that even the Council itself would be subject to the pain and suspension of having been assembled merely for the securing of temporal ends." Lastly, the Bishop of Mayence, Dr. Kettler, who was a moderate Ultramontane, prophesied that if the doctrine passed the Council, the certain outcome would be, that "it would cause schism within the Church, and, outside of it, the bitter and irreconcilable hatred of all non-Catholics."

Thus has "vaulting ambition o'er-leapt itself, and fallen on t'other side." The Papacy had already lost the temporal States, of which it had from time to time taken possession, and called its "Patrimony," and indispensable to the exercise of its spiritual rule; and, now, from the depths of what Pio Nono calls his "Vatican prison," in which, as it has been said, he has his choice of as many gilded and sunny dungeons as there are days in the year, he hurls anathemas against the members of his Church, who, foreseeing the calamities which must necessarily follow from the maintenance of the monstrous pretensions put forth under the sanction of a Council, falsely called Ecumenical, refuse to accept them, and protest against their sacrilegious character. The Germans, our Saxon kinsmen, have again the distinction of awakening the church and the nations to a sense of

the dangers by which they were menaced, and of bringing to the light of day the ambitious designs and crooked devices of the Papacy, which still cherishes the notion it has for so many centuries clung to, of finally establishing a universal spiritual and temporal despotism.

I am not apprehensive that any of my Roman Catholic brothers will take offence at the freedom with which I have treated the ambitious policy and corrupt practices of the Papacy, and of the approving tone in which I have spoken of the hostility exhibited towards it by the Saxons of Germany and England. I offer no judgment here on the purely religious doctrines of the Church of Rome. I speak only of the abuses grafted upon it; of the secular power arrogated by the Papacy, and of the way in which it wielded its authority to enslave the minds and the bodies of men, making them passive instruments of its ambitious designs, which embraced nothing less than universal dominion. There are comparatively few Roman Catholics in the present day who approve of those gigantic abuses which were begotten by the exercise of an ecclesiastical power which has for centuries struggled to hold the human intellect in a state of bondage, and to reduce all virtue and religion to a superstitious reliance on, and passive obedience to, clerical power. The great majority of Roman Catholics, in these times, no more approve of the political machinations, nor submit their understandings to the condemnatory fulminations of the Papacy of the middle ages, than they do to the anathemas it now pronounces against Freemasons and Freemasonry. They regard them, alike, as an unauthorised and reprehensible exercise of spiritual tyranny. Whatever they may think of the Reformation in Germany, England, and other countries inhabited by the Saxon race; whether they be satisfied or dissatisfied with the circumstances attending its advent, the means employed for its establishment, or the religious changes effected by it; they will not deny that it operated a change in the intellectual and moral character of Europe, transforming it from a condition of darkness, mental slavery, and debasing superstition into one of intellectual activity and moral healthfulness, the benefits of which are spreading themselves throughout the world.

#### ISRAELITISH ORIGIN OF THE ANGLO-SAXON RACE.

A prolonged absence from home, and other causes, have prevented me from sooner reverting to the above subject, and also from noticing the observations of Bro. Carpenter on my former article. In the latter I find a very stupid blunder occurring in the paragraph commencing at line 25 from the bottom of column 3 page 664, as follows "Nothing is more natural than that both Israelites and Assyrians should be involved in one common ruin" &c. It should have been Israelites and Phenicians. The conclusion of the paragraph, which says that "numbers of the former should escape in the ships of the latter," is by the correction rendered intelligible, which it was not before. I am glad to see that Bro. Carpenter has not been misled by the blunder, and it is gratifying to me to find that he and I differ only in degree on the subject under discussion, and that the points of difference are only such as would incite a thoughtful reader to examine more deeply into the subject; this no doubt being the object that Bro. Carpenter mainly has in view. I must still, however, be permitted to say (the texts quoted by Bro. Carpenter notwithstanding) that I adhere to the opinion that the entire nation of Israel

was not carried away by Shalmanezzer; and I must take exception to Bro. Carpenter's attempt to explain away the number of men engaged and prisoners taken in the war between Ahaz and Pekah king of Israel. It may reasonably be admitted that we are not always to take the numbers mentioned in Scripture as literally correct; sometimes they are manifestly erroneous and absurd; but I see no reason to doubt the substantial correctness of the numbers given in the Scripture narrative in reference to the war between Ahaz and Pekah. As a proof that the numbers mentioned in reference to this event are not greatly exaggerated it may be stated, that about fifty years previous to this time Amaziah, king of Judah, hired 100,000 men of Israel to assist him against the Edomites, and therefore there was no lack of inhabitants in the land of Israel.

Bro. Carpenter appears to me to rely too much on the literal correctness of some texts, while he throws some doubt on others and utterly ignores many which do not exactly bear out his conclusions. In reference to the great Passover celebrated by Josiah more than 100 years after the destruction of the kingdom of Israel (an account of which is given in 2 Chron. chap. 35.), it is distinctly stated that Judah and Israel were present. By this I do not mean to assume that more than a "remnant" of Israel attended the feast. It is sufficient for me to show that such a number of Israelites were present as to warrant the sacred historian in noticing the fact. It may be urged perhaps that these Israelites were residing in the cities of Judah, but in 2 Kings chap. 23 we have an account of Josiah's visit to Bethel and other cities of Samaria, where he broke down and burned the high places and zealously endeavoured to root out idolatry from Israel as well as from Judah. Now if all the children of Israel had been carried away, so that none were left (as has been erroneously supposed) and if in Josiah's time the inhabitants of Samaria were all Chaldeans, Babylonians, Assyrians, Medes and other strangers, it will be obvious that Josiah would have had neither reason or inclination to interfere with them any more than he would with the Phenicians, Edomites, Moabites or Philistines. I must therefore (with all respect for Bro. Carpenter) adhere to the opinion, that what the Assyrians did was to destroy Israel as a nation and kingdom, and that they carried away "the flower of the people," and sent in their place a miscellaneous lot of strangers, who probably intermarried with those Israelites who remained, and thus formed a mixed people whom the Jews would not recognise as true Israelites. Before this happened there is no doubt that many Israelites escaped into Judah, others to Egypt; a large number also doubtless escaped with the Phenicians to the island of Cyprus (from which we learn they were subsequently driven by the Assyrians) and to the Phenician colonies of North Africa and Spain. Some centuries later we know that the Phenicians were driven by the Romans from Africa and Spain and probably they ultimately settled in the British Islands and Ireland, as mentioned in my last article. It may be asked why should these people go to so remote a place as Great Britain? I have already shown that they were driven out of their own country westward by the Assyrians, and subsequently still further west by the Romans, who, after the fall of Carthage, overran Spain and Gaul, no resting-place was therefore left for them but the distant islands of Great Britain and Ireland, which were then scarcely known to and certainly unvisited by the Romans. We must also remember that the Phenicians were not only acquainted with the British Isles, but that for hundreds of years they had traded there regularly for tin, and must therefore have founded colonies at least on the coasts of Cornwall and Devonshire. What is therefore more probable than that this maritime nation (including many from the neighbouring tribes of Asher, Ephraim, Dan and other coast tribes of Israel) should endeavour to escape the ravages and oppressions of the Assyrians by emigrating to these distant foreign lands where many of their countrymen were



already settled? While on this point I may mention that many of the prophets, when speaking of the restoration of Israel, speak of gathering them from the "Isles of the Sea." Now it is an undoubted historical fact that the Asiatic Phenicians were well acquainted with the "Tin islands" (as the British isles were called) and that tin was much used in Syria, Babylonia, Assyria and the adjoining countries, so that these "Isles of the Sea" would have a definite meaning in the mouths of the prophets who would of course know that many of the Israelites had fled thither. Viewed in this light many of the prophecies of Jeremiah and Ezekiel become more intelligible to us, and the expression "Isles of the Sea" appears to have a definite meaning, and is not merely a general and vague expression. It has been said that many of the Israelites escaped to Egypt, from whence the migration was easy down the Red Sea to the lower parts of Arabia. Dr. Woolf, in his "Narrative of a Mission to Bokhara," says he found some of the descendants of the tribe of Dan in the southern part of Arabia, that they called themselves "Beni Israel" (children of Israel) and had a tradition that they are descended from the tribe of Dan. Dr. A. Grant (who in 1844 was attached to an American Mission to the Nestorian inhabitants of the mountainous district near Lake Van, S.E. of the Black Sea) states that he is satisfied the Nestorians (many of whom are now Christians) are descended from the Israelites, who were placed there by the Assyrian kings. There is very little doubt of the correctness of this statement, but as these people do not number more than 200,000 it is quite clear that they can at best only form a small portion of the descendants of the ten tribes, who, it must be borne in mind, were to become a "multitude of nations." In the book of Tobit and other books of the Apocrypha we learn that many of the Israelites dwelt in much more easterly parts of Media than the region now accepted by the Nestorians, as for instance at Rhages, south of the Caspian Sea. We also know that this part of the country was frequently the scene of bloody and destructive wars, the effect of which would be to drive the Israelites still further east or north more probably the latter causing them to pass through the moderately level country to the east of the Caspian. Those who dwelt in the more mountainous parts of Media and Armenia would naturally retreat further north, between the Black and Caspian Seas. These two migrating streams, when they had reached a point sufficiently far north to be clear of the two great inland seas, would probably settle down for a time, but ultimately they would, as population increased, turn westerly and pass over the fertile plains of Southern Russia. Here Bro. Carpenter and I are on common ground, and as I have already occupied so much space I must not venture further west for the present. I must also with regret leave a further notice of Mr. Glover's interesting work on this subject to another occasion, although I fully intended to fulfil the promise made in my former letter.

As a resumé of the previous observations, it may be briefly stated that a considerable emigration of Israelites in conjunction with their neighbours, the Phenicians, had been established for many years before the destruction of the kingdom of Israel, and that this event increased the emigration, which ultimately reached our shores. That, although a large number of the ten tribes were placed in the cities of the Medes by the Assyrian kings (where many of them still remain), there was a regular dispersion of the nation in other directions, some remaining in Palestine to be absorbed by the new comers while others migrated to Egypt, Arabia and elsewhere. That many of the Median Israelites, especially those who dwelt in the flat country were forced to retreat before advancing enemies and ultimately reached Southern Russia, from whence, we learn from Bro. Carpenter and other writers, they spread over Eastern and Northern Europe. I hope to have another opportunity of following them in their further travels.

W. E. N., No. 766.

## THE PHILOSOPHY OF FREEMASONRY.

### CHAPTER THIRD.

#### OBEEDIENCE.

He is unfitted to command, who has not first learned to obey. Obedience is the true test of a Mason, as necessary to be cultivated as truth or charity. Without it no lodge can exist, no Master conduct its business. No brother can presume to assert an independence of action, contrary to the voice of the Master and the lodge. He has his remedy, if aggrieved, by an appeal to the Supreme Body; but the Master's word in lodge assembled, must be held as law, otherwise the lodge would degenerate into a bear-garden, and the harmony of the Order be marred. A brother who may find himself, or a body of brethren who may find themselves, outvoted on any point, should gracefully bow to the majority of the brethren, for any ebullition of wounded feeling, or attempt to revenge the defeat, is alike unmanly and inconsistent with Masonic oaths; and a brother, who, however unjustly he may have been dealt with, shows more conspicuously his qualities both as a man and a Mason when he accepts, without murmuring, the dictum of his brethren; but he who endeavours rudely, or by means at variance with the spirit of the Order, to regain a position which he has lost, or to reverse a decision come to after mature consideration, proves himself to be, however right he might have been originally, unworthy of attention, and unfit to be received into the fellowship of Masons. A brother who takes his case, decided in the Masonic courts, out of them, and parades them to the neutral world, displays an ignorance of the principles of Freemasonry, a pettiness of spirit, and a mental bias to the wrong. By obeying the sentence of his peers, he disarms the verdict of its sting, and lays the first stone towards re-erecting his Masonic character.

We have too often seen lodges, where harmony and peace used to reign, broken up, or if the evil did not go that length, the comfort marred, by factious brethren. There are men with a twist in their character which will lead them to cavil at every remark, men who cannot agree with their very selves. It is a pity that no law exists by which such brethren could be ostracised, for it is very hard that other brethren should suffer for their vagaries. Every right-minded brother, and such I honour and esteem, finding that he cannot agree with one or more brethren in lodge assembled, who tenders his resignation and seeks a more congenial society, acts up to the apron charge, and by his prudent conduct prevents scandal; but a brother who remains in a lodge only to prove a nuisance, who attends meetings to raise, night after night, disturbance and dispeace, should have the effectual remedy applied to him—expulsion. Among a certain class of young Masons, it is often painful to see the anxiety they display to bring themselves into notoriety, and when legitimate means fail, they do not scruple to adopt illegitimate. By them we would have the framework of Freemasonry taken down and altered to the style of modern stucco palaces; and they do not scruple to contradict the Master in the chair, and set up their juvenile ignorance against the experience of age. Many men mistake

novelty for wisdom, as they confound insolence with wit.

In the good old days, when the Hospitallers of St. John held Cyprus, a fearful serpent ravaged the land. Many adventurous knights went out to attack the monster, but all fell victims to its fury. At last, the Grand Master forbade any knight thenceforward to attempt its destruction, and the island was given up as a prey to the reptile. Its ravages in consequence became greater, the country people flocked into Limisso and other towns, to escape it, and every day the tale was told of fields destroyed and peasants slain by this pest. A young knight, stung by these reports, and setting aside the command of the Master, constructed a model of the serpent, and, by certain contrivances, made it spit forth smoke and fire. With this model he trained his warhorse, until, having overcome his fear of the resemblance, he went forth in search of the reality, found the serpent, and slew it. He returned in great pride of heart to Limisso, dragging the serpent after him, and the people, in wonder and joy, received him with all honour, at the same time hastening forward to the preceptory of the Order, where the Grand Master of the Order resided, that they might witness the victor's reward for freeing the island of the pest. The Grand Master, attended by his officers and the brethren, received the young knight in the great hall. There he listened to the narrative of the battle with the serpent, the Grand Master asked him if he was aware of the command given, that no knight should venture to combat the reptile? Receiving an answer in the affirmative, he continued: "Obedience is the first duty of a knight; by disobedience our first parents fell from their estate of bliss; and by your disobedience, you have forfeited your place in our society. True, you have shown discretion in the means you took to fight the serpent, valour in the combat, but without implicit obedience paid to the orders of your superiors, your experience is in vain, and your valour worthless. Go; you cease to belong to us." The people would have supplicated the Grand Master to forgive him on account of the good deed done, and his brethren of the Order begged him to reconsider the sentence, but the knight, craving liberty of speech, prayed his auditors to respect the decree, however harsh of the Master, which he had truly merited, and stepping up to the throne, he laid down his cloak, the red cloak with the white cross, and, bowing to his chief, was slowly retiring. But everything was noticed by the experienced old soldier, who, as the youth crossed the hall to depart, bade him to return, and, clasping him in his arms, said: "By disobedience you have merited expulsion, but by your obedience you have worked out your redemption. A better fight than with the serpent have you fought this day, and a greater victory achieved, a victory over yourself."

ERROL.

Apropos of our Bro. Hughan's remarks upon our article, "A Body without a Head," we find the following in the Philadelphia *Keystone*:—

The official Bulletin of the Grand Orient of France informs us that at its last session, that body, numerously attended, with only eighteen dissentient votes, abolished the office of Grand Master. This is neither more nor less than the worst kind of Communism or Vandalism, and places the Grand Orient entirely beyond the pale of all regularly constituted Lodges and Grand Lodges in the world.

ROYAL BENEVOLENT INSTITUTION.

The committee meeting of the above-named Institution was held at Freemasons' Hall, on Wednesday, the 13th inst. There were present: Bros. Major Creaton (chairman), C. Dumas, E. H. Patten, W. Farnfield, J. Brett, B. Head, H. Browne, F. Walters, N. Wingfield, H. M. Levy, G. Bolton, H. Hemsworth, R. Spencer, F. Adlard, J. R. Sheen, C. A. Cottebrunc, T. Cubitt, and others.

The usual routine business having been gone through, the death of Bro. W. Young, P.G.S.B., was announced, and unanimous regret and condolence with his family at his loss was expressed.

The deaths of two male annuitants, Bros. Bugden and Chaffer, were reported. Four male and one female applicants were added to the list of those who are seeking to be elected on the Annuity Funds. One case was deferred to next meeting, which will be the last one for receiving candidates' names who may wish to be elected next May.

The usual vote of thanks to the chairman closed the meeting.

CITY OF LONDON MASONIC CLUB.

This prosperous club celebrated its second annual dinner, at the Jamaica Coffee House, Cornhill, on Monday, the 11th inst., Brother William Carpenter, P.M. and P.Z., the President, in the chair, and Bro. Leman in the vice chair. About forty-five brethren sat down to an ample banquet, provided by Bro. Darcy, six or seven visitors being of the company.

The cloth having been removed, the President gave the usual Masonic toasts, and the expressions of sympathy with the Queen and her family, and of affection for our suffering brother, P.G.M. the Prince of Wales, were unmistakably sincere and fervent.

On rising to propose the toast of the evening, the President said he was sure it would be received with so much cordiality, for its own sake, that he might give it without a word by way of introduction, but knowing it was always expected that the proposer of such a toast should say something by way of showing the interest felt in it, if not by way of commending it to the reception of the company, he supposed he must comply with the usual custom. When he had the honour to occupy that chair at the previous banquet, which was the inaugural one, he so far trespassed upon their time and patience as to expatiate somewhat on the objects, and, as he conceived, the importance of such a club. He need not do that now. The club had been in existence for more than twelve months, and its usefulness and importance had been established, not less in the advancement of several of its members in Masonic knowledge, than in the gradual increase in their numbers. (Hear.) Man had sometimes been described as a gregarious animal, and that not improperly. He instinctively sought society; and he thought they would agree with him if he said that man's associations made him better or worse, for, under ordinary circumstances, like produced like. (Hear.) There was, he believed, a sort of spiritual atmosphere pertaining to every living man, and others who came within it, and yielded themselves to its influence, were more or less affected by it. There was more or less of sympathy created by it, and those affected drank into its spirit, for good or for evil, and were gradually and perhaps imperceptibly drawn into the like pursuits with those by whom they were affected. "Show me a man's company, and I'll tell you what manner of man he is." But what, he might be asked, had this to do with the toast? He would tell them. Whenever a number of persons of good morals, square conduct, and upright intentions; desirous, moreover, to render themselves useful to their fellow-creatures; associated themselves together for

purposes consonant with these principles and feelings, the result could not fail to be a good one. (Hear.) Good must be imparted and acquired. The aggregate influence of which he had spoken became so powerful, that all were affected by it. No moral influence was lost, whether it were a good one or a bad one. It always made its impression, and would ultimately produce its fruits. (Hear.) But their's was not a mere social club. They did not come together for the mere purpose of spending a pleasant evening, by the interchange of thought and cheerful conversation. They had a special object in view, in coming together—something beyond a pleasant evening. Their's was a Masonic club. Their object was to impart and acquire knowledge. (Hear.) They had brethren who came amongst them to learn, and brethren who came to teach; and the result of such an union could not be other than beneficial. The members of the Craft were multiplying exceedingly, but he feared that its influence was not increasing in proportion to its numbers. He spoke as the result of his own observation only, when he said that they had in the Craft many who entered it lightly, and who, having so entered it, remained upon the threshold, only. (Hear.) They were, some of them, satisfied with bearing the name of Mason, only: while others were satisfied if, in addition to bearing the same, they could exhibit some of its symbols. (A laugh.) They knew nothing of Masonry, and never would. They knew nothing of its symbolic teaching. How should they? This could only be known through a course of study, like all other sciences; and the necessity of study never entered into their minds. In their lodges, they listened to the ceremonies, but they were strangers to their deep meaning and interest. They knew nothing of the secret arts and hidden mysteries of Freemasonry. What were its allegories and symbols to them? A dead letter—perhaps an exhibition of mere trifling, if not of absurdity. They were altogether oblivious of such a thing as a system of morality veiled in allegory and illustrated by symbols. Yes, he who was satisfied with getting just as much of Masonry as he could acquire by a mere attendance in his lodge, was destitute of almost all that rendered Masonry of any worth. (Cheers.) But when the symbols and allegories of Masonry were clearly perceived and thoroughly understood, then their ceremonies were found to be pregnant with a high and a deep meaning—full of Divine instruction, and their Masonry was imbued with a living principle, governing the life of the man, making him useful to his fellow-creatures, and, above all, leading him to show forth the praises of the G.A.O.T.U. (Hear, hear.) This club aimed to take part in promoting and extending this knowledge, and diffusing these principles; and he thought he was not wrong in assuming that the mere fact of a brother joining the club was, in itself, a proof that he valued Masonry and took an interest in it, and was also a pledge that he would do what he could to enforce its principles and enlarge the sphere of its beneficent operations. (Hear.) He could not but feel that, as a body, Freemasons had an important mission to discharge, and he believed that they who had done most for it, both in past and in present times, felt that. (Hear.) There was much ignorance, much vice, and much misery in the world, and even in their own neighbourhoods, even in this favoured city, they were surrounded by ignorance, want, and destitution. He believed, in his heart, that they, as Masons, were under a special obligation to labour to mitigate that—to promote education, suppress vice, and help the distressed. And they might each do much, if they only made an effort. Let them, then, looking abroad, on the dark side of things, grasp their glorious banner, which bore the inscription, "Brotherly Love, Relief, and Truth," and go forth to war upon all that was evil; and if they wanted a noble and heart-stirring chant to cheer them on, let them take the words of the great American poet:—

Lives of great men all remind us  
We may make our lives sublime,  
And departing leave behind us  
Footprints on the sands of time;

Footprints which another seeing,  
Sailing o'er life's troubled main,  
Some forlorn and shipwrecked brother,  
Seeing may take heart again.

Let us, then, be up and doing,  
With hearts prepared for any fate,  
Still achieving, still pursuing,  
Learn to labour and to wait.

(Cheers.) He proposed "Prosperity to the City of London Masonic Club." (The toast was received and drank with cheering.)

Bro. Major Finney responded to the toast, and forcibly pointed out the great benefits resulting from such Masonic associations and such means of instruction as the club afforded.

The President said he had spoken of the last toast, according to custom, as the toast of the evening; but he thought he might well give that designation to the one he had now to propose, which was, "Our Preceptor, Bro. James Brett." (Cheers.) He then proceeded to speak of Bro. Brett's great Masonic knowledge, and particularly dwelt upon his readiness at all times to impart it to those who asked for it, and of the delicate as well as efficient way in which he rendered service in lodges of instruction and in their club. For himself, he felt under great obligations to Bro. Brett, and he was sure he might say the same for all present. (Hear, hear.)

Bro. Brett returned thanks in a strain that elicited warm applause.

The President said there was another Richmond in the field, and he might fairly say there was another toast of the evening. If they could not get on without an able Preceptor, they could not live without a vigilant Secretary (cheers), and such an one they had in Bro. Stephen Carey. (Cheers.) He had been the originator of the club, and he had kept it together by the diligent and efficient way in which he had discharged the duties of Secretary. He permitted nothing to keep him away, for on his lodge or chapter nights he often lost his banquet by giving a portion of the evening to the club. (Hear.) He (the President) proposed his health in a bumper, and hoped he might live long, to see the prospering career of the club. (The toast was most heartily drunk and cheered.)

The Hon. Secretary, Brother Carey, returned thanks, and gave an interesting account of the origin and progress of the club. They had largely increased in numbers, he said, and they could easily double those they had. They were satisfied with what they had, however, and were careful not to get on too fast. To have from eighteen to five-and-twenty present at a meeting was, he thought, better than to have many more, and the progress many of the brethren had made showed how useful the club was. (Hear.) He might state, for the information of their visitors, that half the subscriptions was devoted to the charities, and half towards the banquet. During the twelve months of their existence, they had given £15 to the three charities, and they should vote another £5 at their next meeting. (Cheers.) Besides, they had originated, through the suggestion of Bro. Henry Chapman, a City of London Life-Boat Fund, and had already collected about £200. He considered that as Masonic a work as the contributions to their charities, and he hoped they would be able to float the life-boat within a couple of years. (Hear.)

Bro. Haycock proposed "The health of the President," and pronounced a glowing eulogium on his acquirements, literary ability, and urbanity, and on the services he had rendered to the club. (The toast was drunk with due honours.)

The President returned thanks.

Several other toasts followed, to one of which Bro. Henry Chapman, as Honorary Secretary to the Life-Boat Fund, responded, and urged upon the brethren the obligation of working diligently in the cause. He hoped many more brethren would take collecting cards, and do as a brother had done that day, who sent in a card with nearly £9 on it. (Cheers.) They should all go and do likewise. (Hear, hear.)

The evening, which was diversified with some excellent songs and an amusing comic recital by Bro. Haycock, was, in all respects, a very pleasant one, and Bro. Darcy was not forgotten for the excellent banquet and wines he had supplied.

NOTICE.

The Subscription to THE FREEMASON is now 10s. per annum, post-free, payable in advance.

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Births, Marriages, and Deaths.

DEATH.

TINNEY.—On the 15th instant, the Mother of Bro. W. A. Tinney, I.G. Lodge of Asaph, No. 1319, aged 52 years.

Answers to Correspondents.

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

18.—Although we agree with your strictures upon the conduct of the individual referred to, we think it advisable not to publish your letter. As to the satellite, we do not break butterflies upon the wheel, and therefore prefer letting him remain in the obscurity which he is best fitted to adorn.

The Freemason,

SATURDAY, DECEMBER 23, 1871.

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TOLERANCE.

IN again welcoming the approach of Christmas, we cannot help contrasting, with a feeling of thankfulness, the concluding days of the year 1871 with the gloomy close of its predecessor, 1870. Then, unhappy France was locked in a deadly struggle with her mightier adversary, and the thoughts of all were concentrated upon the wretched condition of the beleaguered French capital. Now, we rejoice to say, the war clouds have passed away, and Europe once more enjoys the blessings of profound repose. Our outlook for the future is therefore bright and cheerful; nor are we slow to remember that Freemasonry flourishes under the sheltering wings of peace, because it unquestionably extends its influence through the medium of those progressive tendencies which are obscured, if not obliterated, by warfare. It would be too much to expect that the

voice of strife is for ever hushed, but every day of peace is a day gained; and let us hope that, as the work of civilisation advances, men's minds will become enlightened to their true interests, and we shall then hear no more of fighting for a frontier, or of devastating for an idea.

In our remarks last year we claimed for Freemasonry a high place in the world's regard, not only as the representative of peace, but because within the circle of genuine fraternity war cannot exist. The spread of Freemasonry must, in time, abolish bloodshed, and, hence, every lover of humanity should note its progress with pleasure. Yet, strange to say, the leaders of the Roman communion denounce our Order, under the delusion that it is anti-Christian and revolutionary in its designs. There never was a greater mistake, so far as genuine Freemasonry is concerned. It is true that the Masonic Institution is tolerant, and does not attempt to define the creed of any of its members. With "universality" inscribed on its banners, the Order is ready to receive the good and worthy of every religious system; but Atheists, or scoffers, are rigidly excluded. A bond of union has thus been created which would never otherwise have existed between men of different opinions; but the union is for honest purposes, and the influence wielded is exerted for the common good. To students of Masonic history, the present hostility of the leaders of the Roman Church to Freemasonry is somewhat astonishing, when it is remembered how closely the builders of the middle ages were associated with the ecclesiastics in the erection of those magnificent structures which remain to this day as monuments of wisdom, strength, and beauty. Considerable prominence has been given to this subject, in consequence of the recent publication of certain old manuscripts, which prove that our mediæval brethren swore allegiance to "God and to holy Church;" and the whole question has been exhaustively treated in the report of a Committee appointed by the Grand Lodge of Massachusetts to investigate the origin of certain allusions in the ritual of Freemasonry which were deemed sectarian by a number of Hebrew brethren. The Committee found that the "allusions" referred to evidently were of a Christian character, and their investigations established the fact that Christian symbols had been used in Masonic lodges from time immemorial. Upon this the Committee very justly remark:—

"It will be conceded, that at no modern time has Freemasonry been practised in this country, or in England, without a ritual of a religious character, reverential to the Grand Architect of the Universe. To adhere to it as we received it is to keep our faith with the fathers, and maintain the landmarks. The petitioners formally ask only this, but a considerably body of French and other writers insist that all references to Christianity should be excluded, whether they are ancient or not. The field of argument includes both positions. The evidence that Freemasonry, after 1717, did continue many Christian symbols and usages, is very strong; and nothing offered to your committee has

weakened the faith due to our traditions. We shall return to this again. Conceding, then, that some Christian usages are found among our Craft in our traditions, ought we to stamp them as un-masonic, and expel them? It has been distinctly put to us by an acute and learned Israelite brother, that as they are offensive to him as an Israelite, we ought to exclude them. If that is a sufficient reason, what will become of our society? A Christian may ask that allusion to King Solomon shall be expunged, because he was a Jew. Another may ask all allusions to Hiram to be effaced, because he was a Pagan. The Trinitarian may ask that the Grand Architect of the Universe shall only be addressed in His triune of the character. The resurrection from the dead stands no better. Every particle of our religious ritual and symbols must fall under the same axe, and the Masonry we have received be extinguished."

We need scarcely add that we quite agree with our American brethren in their conclusions, for, really, the principle of elimination can be pushed to an absurd point. So long as religious or political discussions are excluded from the lodge, no man need take offence at an allusion or symbol which may possibly bear an interpretation not quite in accordance with his own theological convictions; and we cannot see that the real "universality" of the Craft is endangered by the retention of phrases bearing upon either the Jewish or the Christian faith.

It is, at least, singular to find that, while the advocates of free thought in our Body desire to abolish those references to Christianity, the dignitaries of the Roman Catholic Church denounce the Society as anti-Christian—the fact being, that the words used in our ceremonies have been handed down from an age when the priests themselves bore sway in the lodges, and used the very language of which they now profess to complain. Both sides have something to learn, and the lessons we would especially enjoin are peculiarly applicable at this happy season of the year—whether to Christians or to non-Christians—let us all endeavour to enforce the practice of tolerance, and the exercise of a more comprehensive spirit of charity towards our fellow-men.

H.R.H. the PRINCE of WALES.

WE are happy to state that the progress of our Royal Past Grand Master towards convalescence continues uninterrupted, and we trust his Royal Highness will speedily be restored to vigorous health.

BRO. W. J. HUGHAN, of Truro, Cornwall, will be very glad to hear from any brethren who possess, or know of, minutes of lodges, or copies of MS. Constitutions, of an older date than A.D. 1720. Our well-known and highly-esteemed Brother is now engaged in preparing another work for the press, which we believe will pay especial attention to the MS. Constitutions of the Freemasons, and has in his possession several copies of these ancient and valuable documents, which he will publish for the first time. He is particularly anxious to have every information obtainable with respect to these manuscripts in the possession of lodges and brethren, as soon as possible.



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

#### "QUESTIONS FOR CONSIDERATION."

In considering Bro. Longstaff's questions, which appeared in your issue of the 25th November, many will, no doubt, admit the force of his arguments; but none can admit that it is in the power of any man, or body of Masons, to absolve them from their O.B., which, in my opinion, forbids the plan Bro. Longstaff advocates.

The authorised books which we have already, such as Dr. Oliver's "Book of the Lodge," &c., afford quite as much information as any brother could expect, or wish to obtain, outside the lodge.

I understand Bro. Longstaff would leave out certain important matters in the ritual he proposes. Still, if he will seriously consider his O.B., he will admit that the secret mysteries of Freemasonry can neither be printed nor written, *in whole or in part*, in any way that would be intelligible to any one, even to the writer only.

Let it be understood that I only apply this to the actual secrets of each degree and the manner of conferring the degree, and not to all the charges, lectures, &c.—a number of which have been published many years, and some of them are printed in the Book of Constitutions of Ireland.

If Bro. Longstaff will carefully examine his O.B., he will cease to advocate a printed ritual.

W. C. HOWARD, P.M. 215 (Ireland).

I consider it a duty incumbent on every Mason to oppose, to the utmost of his ability, so serious an inroad on the ancient landmarks as would inevitably result from a realisation of the suggestion of Bro. Longstaff respecting the ritual. In these days of educational progress and enlightenment, to acknowledge that we are unable to conduct our rites and ceremonies without the assistance of an *aide-mémoire*, such as our predecessors never required and would most certainly have spurned, would argue but indifferently for the intellectual condition of the members of our Order. The approach to a Master's chair should be no Royal road—diligence and patience, integrity and understanding, are the true characteristics of an *able* Mason, and to such the oral acquirement of the ritual can present no insurmountable difficulty; and the time employed in committing to memory the high morality, lofty aspirations, and comprehensive Scriptural knowledge so beautifully and impressively symbolised in our ritual, can never be considered wasted or misapplied by any man who looks forward with a firm but humble confidence to the inevitable moment when the last dread summons shall arrive. During a Masonic career of upwards of twenty years, I have had frequent opportunities of visiting many colonial lodges, and the manner in which the different degrees are therein conferred is worthy of the highest commendation. I believe this is mainly due to the excellent custom of allowing the Wardens, or any volunteer, an opportunity of proving practically to the members of the lodge their ability to conduct the ceremony in the first, second, or third degree. This is done either at a lodge summoned *ad hoc*, or at the regular meetings, when time will permit. This is a practice which should form an essential prelude to the annual election. After all, the remedy for incapacity in the chair lies even in the hands of the lodge. Let it be thoroughly understood that the

chair of any lodge can be reached by merit and ability alone, and candidates Masonically fit and able to fill that important position will always be forthcoming.

J. BALFOUR COCKBURN, 18°, &c.  
Gibraltar, 25th Nov., 1871.

There have been one or two letters in THE FREEMASON lately respecting an authorised ritual. Will you allow a country Mason to say a word or two on the subject? I think those who oppose an authorised ritual show an unpractical spirit, even if not a narrow one. How, let me ask, are country Masons to learn the ceremonies, lectures, &c.? By oral tradition? That is impossible! Who is to teach them, and where are they to find a teacher thoroughly to be depended upon?

Even those who have learnt their work orally differ from one another, and there are plenty of Masons who by no means allow that the work of the Lodge of Improvement is the best or most correct. What practical harm, then, can be in having an authorised ritual issued by Grand Lodge, the secrets being suppressed, I cannot see. It is sure to come, sooner or later, and the obstructives are like those old fogies who still persisted in posting, when they could travel more comfortably and quicker by railway.

P.M.

#### PROV. GRAND LODGES IN SCOTLAND.

The actual members of a Prov. Grand Lodge consist of the Master and Wardens in the district or county. The most of the office-bearers are commissioned by Prov. Grand Master, who has the right to choose and appoint by commission, from time to time, a Depute, Substitute, two Wardens, a Secretary, and Chaplain. All of them must be a Master or Warden, *de facto*, of some lodge in the district, none other are qualified to hold the offices. Such other office-bearers as may be deemed necessary, as Treasurer, Senior and Junior Deacons, Inner Guard, and Tyler, are elected annually by the Prov. Grand Lodge, and in every case, except that of Tyler, they must also be, *de facto*, a Master or Warden of some lodge in the province.

CHALMERS I. PATON.

The new Grand Lodge of Spain has elected Bro. Manuel Ruiz de Zorilla, Grand Master. We do not know whether this is the eminent statesman or not; but, probably, some of our Spanish friends can inform us.

#### LODGE OF BENEVOLENCE.

The monthly meeting was held at Freemasons' Hall, on Wednesday, the 20th inst. Bro. Clabon, the President, was in the chair, supported by the Vice-Presidents, Bros. Nunn and Brett, and a fair number of other brethren.

Grants having been confirmed to petitioners from the previous meeting, the following sums were awarded by the Lodge:—Bros. T. C., Lodge 193, £10; H. T. P., 611, £5; F. W., 878, £10; S. W., 15, £20; J. B. N., 55, £20; G. H. G., 228, £10; T. J. T., 45, £5; E. H., 274, £3; J. P., 441, £10; and to the widows of Bros. J. B., Lodge 1098, £10; H. S., 306, £20; J. B., 152, £30; J. H. Y., 186, £15; and W. F. S., 186, £25.

The remainder of the petitions were either dismissed or deferred.

### Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

#### SCOTCH MARK MASTERS.

(To the Editor of The Freemason.)

SIR,—In the account in your last issue of the consecration of another aggressive Scotch Mark Masters' lodge in England, by brethren who have no business whatever on the south of the Tweed, I noticed that one of the Scotchmen present assured the meeting that the Grand Chapter in Edinburgh was very anxious to place the Mark Degree in England on its proper footing!

Of course, we all know that, since the days of Cannie Jamie, the proper footing for Englishmen is to be under the beneficent rule of Scotchmen. But what I do not think that English Mark Masters who are foolish enough to allow the representatives of the G.C. of Scotland inside their lodges can be aware of, is, that these same Scotch brethren are at this moment plotting to destroy English Mark lodges altogether, and to get the Mark Degree reduced to the position of a mere pass into the Royal Arch (its inferior in antiquity, as well as in merit), like the Excellent and Super-Excellent Masters' Degrees. And, yet, it is by such as these that our English brethren are being at once gulled and sold.

Yours fraternally,

AN ENGLISH MARK MASTER.

#### MASONIC CHARITIES.

(To the Editor of The Freemason.)

DEAR SIR,—In the very able and talented weekly letters by "Errol," appearing in your journal under the heading of "The Philosophy of Freemasonry," I was much struck by a remark in last week's number (page 706) as to the Masonic Body not having amongst them many boards of relief one of "Employment." This admirable suggestion, according so much with my own views, has induced me to intrude on your valuable space with a few remarks, hoping that others who are of the same opinion, but better able to express their ideas than myself, may take the matter up, and be the means of bringing the subject before the Board of Benevolence and the rulers of the Craft. I trust I may be pardoned for saying that, in my opinion, this is the one thing wanting to carry out our grand and sublime principles of Brotherly Love, Relief, and Truth in their entirety; for, whilst there are amongst us many thousands who are reduced to the lowest depths of poverty and distress, to whom pecuniary relief is absolutely necessary to save them from starvation, it is an undeniable fact that there are also many thousands of deserving brethren, of all grades in society, possessed of every qualification for occupying positions of trust and responsibility, who are unable to procure employment, and on whose behalf I beg to endorse your talented correspondent's views, who has so eloquently brought the subject before your readers; and I sincerely trust the Board of Benevolence may be induced to add to their existing noble Charities a "Board of Employment," to whom distressed Masons of the above class could apply, and if, after due investigation and inquiry, found deserving, should (supposing immediate employment could not be procured for them) be supplied with a testimonial of merit and a recommendation according to their capabilities, which would be a passport, as it were, and be of invaluable assistance to them in procuring employment, more particularly amongst Masons.

I am, dear Sir,

Yours faithfully and fraternally,  
A P.M.

#### THE PHILOSOPHY OF FREEMASONRY.

(To the Editor of the Freemason.)

DEAR SIR AND BROTHER,—Allow me to express my high appreciation of the remarks of your contributor "Errol," as expressed at pages 720 and 721. In my opinion, they are worthy of careful consideration, and ought to bring out

the query: What can we do to improve matters? As he well observes, intellectual improvement—as things are in our lodges—instead of being a living something, is nothing but a dead name; a mere mummy, capable somehow of producing a mechanical, out-of-the-way, “parrot-like repetitions of the rituals.” Surely this ought not to be. Why we do not go on “continuing our education” in our lodges I cannot understand. It cannot be because we have in office “headless and brainless peers and dumb members of Parliament,” for all our brethren are not of that class. I am afraid that our mistake has been in supposing that Freemasonry is not progressive. Now, that is wrong; nothing human ever made, invented, or manufactured ever became perfect all at once—it had to follow the law of development, and grow up to manhood. To talk, as many do, of the “ancient landmarks” is simply humbug, and a cloak to ignorance, imbecility, and do-nothingness. The fact is, Freemasonry ought to go on progressing; and if we, who profess to be Freemasons, do not put our shoulders to the wheel and help it on, we simply fail to do our duty. The brethren who “instituted” Speculative Freemasonry in 1717 did a noble work, and did *their* part in setting it a-going; it ought to be *our* pleasure, as it is our duty to aid its progress by every lawful means in our power.

I trust that your esteemed correspondent will continue his contributions, and I sincerely wish him good speed.

I am, yours fraternally,  
LEO.

#### THE PRINCE OF WALES.

(To the Editor of The Freemason.)

DEAR BROTHER EDITOR,—At a time when all hearts are alive to the momentous deliverance vouchsafed by the G.A.O.T.U. to our nation, and especially to our beloved brother the Prince of Wales, let me invite my brethren to consider whether any, and what, mode of demonstration could be devised for the purpose of evincing our loyal attachment to the throne, and our appreciation of so near alliance of our Order to that throne in the person of our brother the Prince.

I perceive that other bodies have commenced action by passing resolutions expressive of thankfulness and sympathy. Why should not the members of the Craft do the like?

I would throw out for consideration a mode by which a demonstration might usefully be made—viz., by the convention of a Special Grand Lodge, who should proceed to St. Paul's Church, upon which occasion our brother the Bishop of Peterboro' should be invited to preach. Or, if each Prov. Grand Lodge could meet in the cathedral town, and proceed in a body to the cathedral (all meeting on one day), then each province would be benefited by listening to the eloquence of our Prov. Grand Chaplains, or others who may be selected for the occasion; and I am quite sure that a very large amount might be secured for either the hospitals or other medical charities of the place, by way of a Masonic thanks-offering to Almighty God for His past mercy vouchsafed.

I hope to find these suggestions meet with some favour, and if our own Charities do not benefit by their being carried out, I trust that others may.

Believe me, very truly and fraternally,  
THE W.M. OF A COUNTRY LODGE.

#### “THE CAULD HOUSE O' CLAY.”

(To the Editor of The Freemason.)

DEAR SIR AND BROTHER,—The late Isaac D'Israeli says that when literary forgeries are published, by those whose character hardly admits of a suspicion that they are themselves the impostors, the difficulty of assigning a  *motive*  only increases that of forming a  *decision* ; to adopt or to reject them may be equally dangerous! The assertion, in part, is peculiarly applicable to the above-named poem (?), which

appeared in your issue of the 2nd inst. as “the last composition” of our immortal brother, Robert Burns. I certainly cannot assign a definite motive for this literary forgery; but there are many reasons in favour of a decision which refuses to acknowledge it as a genuine emanation from the pen of “one who could feel so strongly and describe so well.” “He who,” in the eloquent language of his scholarly commentator, Professor Wilson, “woo'd each maiden in song that will, as long as our Doric dialect is breathed by love in beauty's ears, be murmured close to the cheek of innocence trembling in the arms of passion.” He who gave his native land a new title amongst nations—whose inspiration revelled in the beautiful, and faithfully reflected the sublime; he whose versatile genius, allied to the capacity for the profoundest thought, enabled him to “raise the lily or to smite the rock,” could never write anything so worthless as “The Cauld House o' Clay.” What authority exists for supposing Burns to be the author? Have we the critical and accomplished Wilson, the enthusiastic Cunningham, the classical Lockhart, or any other recognised historian? Is there any  *poetry*  in the entire production? any sign of the “Guinea stamp” about it? Would any one, however slightly acquainted with the poems of Burns, do him the injustice to think him capable of writing as follows:—

“Farewell to my sorrows, and farewell to my cares,  
The old  *skail*  folks, and the lassies so  *dear*   
At kirk where I promised from folly to part  
The one that ensnared me I lie without smart.”

This, I may inform your readers, I have copied  *verbatim* . Why, sir, this is neither rhyme, rhythm, nor common sense.

I also find the following lines, which, to me, are perfectly unintelligible:—

“Our place may be higher than those  *who more*   
 *pray* ,  
When cased from our lang hame, the cauld house  
o' clay.”

After which I notice:—

“You'll move round Sons o' Fellowship, yearly  
move  *round*   
On the long Summer-day say a part to  *St. John* .”

The above are only a few specimens, but quite sufficient, I trust, to warrant the assertion, that the production, of which they form a part, owes very little of its existence to Robert Burns.

While admitting that there are several poems extant, and published in some of the best editions of the works of the poet, upon which some of the ablest commentators disagree as to the authorship—for instance, “The Tree of Liberty,” which Allan Cunningham rejects, but which Professor Wilson accepts, and says it was in the poet's handwriting, in the possession of Mr. James Duncan, Mosesfield, near Glasgow, and was first printed in Mr. Robert Chambers's edition in 1838. (The mere fact, however, of the poem being in the  *handwriting*  of Burns does not prove him to be the author.) And “The Ruined Maid's Lament,” which Wilson strongly suspects to be the production of Motherwell. These somewhat doubtful effusions have, however, considerable merit, and will always be considered worthy of regard; but “The Cauld House of Clay” has none at all, and will never succeed in being recognised as anything but an insipid, ungrammatical piece of rubbish, foolishly attached to the name of a great genius.

Let me now take a genuine extract from Burns, from his “Farewell to the Brethren of St. James' Lodge, at Tarbolton;”—

“Oft have I met your social band,  
And spent the cheerful, festive night;  
Oft, honoured with supreme command,  
Presided o'er the Sons of Light.  
And by that hieroglyphic bright,  
Which none but craftsmen ever saw,  
Strong memory on my heart shall write  
Those happy scenes when far awa'.”

All I can now say is: “Look upon this picture, and upon that.”

Fraternally yours,  
WILLIAM BERNARD.

Hull.

#### REUNION OF THE SHAKESPERE LODGE, No. 1009, MANCHESTER.

On Monday, the 4th inst., there was a most brilliant Masonic reunion, at the Freemasons' Hall, Manchester, under the auspices of the above lodge, on the occasion of the visit of the R.W. Provincial Grand Master of East Lancashire and other Provincial Grand Officers. The members of the lodge mustered in great force, the W.M., Bro. C. E. Austin, being supported by the following officers and Past Masters in addition to a goodly number of other members: Bros. W. H. Pratt, S.W.; Thos. Biddolph, J.W.; Rev. S. Y. B. Bradshaw,  *M.A.* , I.P.M.; Alfred Nicholls, Treas.; Frederic Hepton, Sec.; Thos. Brown, J.D.; E. H. Downs, Org.; Caston Edmonds, I.G.; R. L. Mestayer, A. Marshall and George Macbeth, Stewards; J. W. Pelly, P.M., P.G.J.D.; Vincent Kilborn, P.M., Capt. E. J. Heaps, P.M.; Thos. Alderson, P.M.; C. A. Coates, P.M.; Richard Hartley, P.M. The visiting brethren also assembled in great numbers, and included Bros. Col. Le Gendre, N. Starkie, 126, R.W.P.G.M.; W. Romaine Callender, jun., 64, W.D.P.G.M.; Thomas. G. Gibbons, P.M. 64, P.G.J.W.; R. H. Hutchinson, 345, P.P.G.S.W.; J. L. Hine, P.P.G.S.W.; Col. Thos. Birchall (of Preston), 113, P.P.G.J.W. West Lancashire; James A. Birch, P.P.G.S.D. Cheshire; J. H. P. Leresche, W.M. 64, P.P.G.R. East Lancashire; T. H. Jenkins, 1147, P.G.S.B.; John S. Veivers, P.G.S.D.; T. H. Baldwin, P.P.G.S.B. Cheshire; Councillor Wm. Batty, 44; Councillor J. R. Hampson; Thos. Charlton, W.M. 152; John Raines,  *M.D.* , W.M. 204; Edward Clay, W.M.E. 204; E. Nathan, P.M. 204; John Mountain, P.M. 204; John Brocklehurst, P.M. 204; Edwin Simpson, P.M. 645; C. J. Petty, P.M. 992; E. G. Simpson, W.M. 1357; J. A. Eastwood, P.M. 317; W. Mathews,  *M.D.* , W.M. 993; John Wood,  *M.D.* , 78; T. Guttridge, P.M. 1055; T. R. Gospel, P.M. 155; J. Bentley and T. Coulton.

The lodge was opened in due form by Bro. Austin, W.M., at forty-five minutes past five p.m., and the minutes of the previous meeting were read and confirmed. A deputation of several Past Masters of the lodge having been sent to receive the R.W. Prov. Grand Master and his officers, they were reported by Bro. Edmonds, I.G., to be outside the door of the lodge seeking admittance, whereupon the W.M. instructed the Inner Guard to admit them, and called upon the brethren, who rose to order and received the Provincial Grand Lodge according to ancient custom. In the unavoidable absence of Bro. Past Master Austin Shellard, D.C., P.G.D.C., Past Master C. A. Coates officiated as Director of Ceremonies, and gave the honours to the R.W.P.G.M., W.D.P.G.M. and the other P.G. officers.

The lodge was opened in the second degree and Bro. Paul Schulze was passed by the W.M., assisted by the Senior and Junior Wardens, and by Bro. Coates, P.M., who also acted for Bro. S. L. Pettit, S.D., who was prevented by illness from being present.

The lodge having been closed in the second degree the W.M. read two letters he had received from Lord de Tabley, R.W.P.G.M. of Cheshire, couched in truly fraternal language, and expressive of regret, that an important prior engagement would deprive him of the pleasure of being present at the Shakespere Lodge on so interesting an occasion as the visit of the R.W.P.G.M. and W.D.P.G.M. of East Lancashire.

Bro. J. W. Petty, P.M., P.G.J.D. proposed, and Bro. Captain Heaps, P.M., seconded the following resolution, which was carried unanimously: “That the Shakespere Lodge pledges itself to contribute five pounds sterling to the Binckes' Testimonial Fund.” The W.M. called

the attention of the brethren to their last donation of thirty guineas to the "Girls' School," and intimated his intention of asking them to assist him in raising it to fifty guineas, which would confer upon the lodge a Vice-Presidency in perpetuity, in addition to the one it already possessed for the "Boys' School," so that it would then stand tolerably well with all the benevolent Masonic Institutions.

Bro. J. W. Petty, P.M., proposed Bro. Henry McNeil as a joining member.

Hearty good wishes having been expressed by R.W. Prov. Grand Master and the other visiting brethren, the lodge was closed in peace and harmony at fifteen past seven p.m. The brethren then adjourned to the banqueting-room where between sixty and seventy sat down to dinner. The Immediate Past Master, Bro. the Rev. S. Y. B. Bradshaw, M.A., asked a blessing and returned thanks, and the cloth having been drawn the Worshipful Master proposed the first toast. In doing so he said that as royalty had for ages past patronized the mysteries and joined in the assemblies of the Order, so the Craft had ever inculcated the duty of loyalty, and cultivated the virtue of patriotism. It always occurred to him that the first toast at the social boards of Masonic gatherings, given as was most frequently the case in the dual form of "The Queen and the Craft," was the tersest little toast that could possibly be submitted to an audience. Consisting of but five little monosyllables, it embraced a world of meaning, and possessed a magic power; expressing as it did so much that was dear to them as Britishers—so much that they cherished as Masons. It was a most fitting combination, for the Queen was the personification, as the Craft was the embodiment, of virtue. No matter what a few demagogues might say, the heart of the nation is right, and beats with but one sentiment of respect for the virtues, and loyal devotion to the person and dynasty of our gracious lady the Queen. The people of these bright little islands, cling as closely—as lovingly, as did their fathers of yore to their monarchical traditions and institutions, in the firm belief that they are the only safe-guard of their privileges and the surest guarantee of their liberties. He (Bro. Austin) called upon them to stand to their glasses, and drink with him, with the enthusiastic loyalty characteristic of Masons, this charming little toast—"The Queen and the Craft."

The summons was right heartily responded to by the whole of the brethren, who drank the toast with loud acclaim, and then, while standing, burst lustily forth in the inspiring strains of the National Anthem.

The Worshipful Master in proposing the next toast remarked that it would commend itself to a peculiarly warm appreciation at the hands of the brethren, from the melancholy fact that the principal subject of the toast had been stricken down in the flower of his "manhood," and was stretched on a bed of sickness. He felt sure they would all join him in an earnest prayer that his Royal Highness the Prince of Wales, P.G.M., might ere long be restored to health, and be long spared to the nation and to Freemasonry. Since their Royal Brother had been received into the bosom of Masonry, he had evinced an interest in, and displayed an appreciation of, the workings of the Craft which were very commendable. His practical and sensible speech at Dublin, on the occasion of his being made Grand Patron of the Order by their brethren of the sister isle, showed that he entertained sound and logical views of their noble Brotherhood—that his sympathies were enlisted on its behalf, and that he was zealously intent upon promoting its best interests. He (Bro. Austin) had pleasure in asking the brethren to join him in drinking "A speedy recovery to his Royal Highness the Prince of Wales, P.G.M.," and in coupling it, as was usual, with the health of "His Royal Highness the Prince of Wales and the rest of the Royal Family."

The toast was drunk with the greatest loyalty and full Masonic honours. Bro. Coulton sang "God bless the Prince of Wales," and was assisted in the chorus by the whole of the brethren.

The Worshipful Master, on rising again, ob-

served that it was fortunate for a W.M. that the toasts he had to submit to his brethren really required no introduction or comment to secure for them a warm and genuine welcome; nevertheless the subjects were so attractive, one was tempted occasionally to expatiate upon them. The distinguished nobleman who ruled the destinies of the Craft in England, in addition to the many claims he had upon the respect of his brethren, had still further endeared himself to them by the prominent part he had played in bringing about that grand international hand-shaking, which had taken place across the broad Atlantic. Very properly was the Grand Master of Masons selected as the chief bearer of the olive branch of peace to their kinsmen of the far West, and the fact was indisputable, that Freemasonry, in sending forth her kindly, mystic, fraternal influence, permeating the hearts—not only of the negociators, but of the two peoples—and guiding their thoughts into channels of mutual esteem and good-will, had contributed in no small degree to the success of the deliberations. In this she had been true to her mission, which was to bring about a confraternity of nations as of individuals. The days of a Millennium were no doubt very distant, but however long and dim the vista might appear through which loving and large-hearted men strove to catch a glimpse of the signs of the good time coming, Masonry from her watch-tower, would none the less anxiously and hopefully look out for them. She would strive to educate the peoples of the world, and prepare them for the time when they would be willing to beat their swords into plough-shares, their spears into pruning hooks, and the dream of the poet should be realized—

When the battle-flags are furled,  
In the parliament of man—  
The federation of the world.

The W.M. had great pleasure in presenting the toast of "The Most Noble the Marquis of Ripon, M.W.G.M.," which was greeted with full Masonic honours.

The Senior Warden proposed "The Right Hon. the Earl of Carnarvon, V.W.D.G.M., and the other Grand Officers," which was received in an equally warm manner and with the customary honours.

The Worshipful Master rose to propose the toast of the evening, and said if he were in the habit of requesting that special toasts might be drunk in bumpers, he should certainly solicit the favour for the one he had now the honour of submitting; but inasmuch as temperance was one of the cardinal virtues of the Craft, and as the cordiality of the reception which was given to a toast was not so much to be measured by the spirit taken in, as by that given out, he should not be anxious for them to bottom their glasses, as he was certain they would honour the toast with a cordial—a hearty—an enthusiastic welcome. It was a characteristic of England that all undertakings were ushered into existence by some kind of inaugural ceremony, and generally the success of such demonstrations was a tolerably fair index of the necessity which existed for them, and the support they were likely to receive; whether it were the laying of the foundation stone of a church, or the opening of a hospital. This to a certain extent was also applicable to the induction of a Rector or the installing of a Bishop, the installation of a Worshipful Master or of a Provincial Grand Master. Most young couples who were about to get married prayed for fine weather, and if the genius of sunshine smiled upon and graced their bridal morn, it was to them almost equivalent to a benediction from the gods, and was sometimes regarded as a token that their union, celebrated under such joyous auspices, would be fraught with happiness and bliss. Bro. Austin went on to say that if Col. Le Gendre Starkie, after his appointment by the Most Noble the Marquis of Ripon to rule over the province of East Lancashire, desired to receive some augury of future success, it was supplied to him, in that brilliantly red-letter and never-to-be-forgotten day in Manchester, when he was installed in the chair of the province by the Deputy Grand Master of

England. He felt sure that that glorious Grand Lodge in the morning, and that magnificent enthusiastic banquet in the evening, were accepted by their R.W.P.G.M., as a hearty God-speed from the brethren of his province. On behalf of the Shakespere Lodge, he (Bro. Austin) could speak with authority, and he felt sure he might also venture to interpret the sentiments of the visiting brethren, in saying that one and all of them sincerely congratulated their R.W.P.G.M. on the high position he had attained, and they congratulated the province upon having such a P.G.M. to govern it. After referring to the eminent and dignified manner in which Colonel Starkie had conducted the meetings of Prov. Grand Lodge, and performed the multifarious duties of his high station, the W.M. called upon the brethren to drink, which they did in right earnest, to the health of Colonel Le Gendre N. Starkie, R.W.P.G.M. of East Lancashire.

Bro. Bentley sang "Here's to his health in a song," and the whole of the brethren stood to their glasses at the last verse and joined in the chorus.

Bro. Col. Starkie, in reply, desired, before referring more particularly to the toast which had been so warmly received, to express his regret that he was unable, twelve months ago, to keep his engagement with the members of the Shakespere Lodge. It had, however, afforded him considerable gratification in being present on this occasion, for he did not often have the pleasure of witnessing a Masonic ceremony so carefully, so fully, and so well performed. It was a good sign in a lodge where, not only the Master, but the various officers were all so well acquainted with their duties, and it was a gratifying sight to him to have witnessed the ceremonial of a passing so largely distributed amongst the various officers, and performed with such efficiency. To the candidate such experience was invaluable, as he entered upon his degree with an indication of its true solemnity and grandeur, and the impression thus made remained with him through his career. He desired to repeat the expression of his gratification at finding the Shakespere Lodge following such a course as fairly entitled it to its already large reputation, and, if persevered in, would enable it to become what he should be heartily glad to see it, viz., the model lodge of the province. The R.W.P.G.M. concluded his speech by a brief but elaborate review of the universality of the genius of Shakespere, and exhorted the brethren ever to emulate the name and fame of the great poet whose name they had adopted.

Bro. C. H. Coates, P.M., proposed "The health of the Deputy Prov. Grand Master of East Lancashire, Bro. William Romaine Callender, jun." He briefly adverted to the many excellent and genial characteristics which, for many years past, have distinguished Bro. Callender as a man and a Mason. He referred to his known willingness and ability to assist in every good cause at all seasons to his energy and judgment in dealing with most of the social questions of the day, but above all to his untiring zeal in the cause of Freemasonry, by which he had not only won the respect, but secured in a great measure the deep and lasting attachment of the members of the Craft in the large province in which he had so long held sway as Deputy Prov. Grand Master. Bro. Callender was no ordinary man—his name was resonant of praise, even as of welcome. He appeared almost ubiquitous, so varied were his talents, so ceaseless his engagements—in fact he might fairly be described as the modern Hercules, engaged always in some active scheme for the good of mankind, the well being of society, or the furtherance of the Craft, and above and beyond all this, "doing all things well." The members of the Shakespere Lodge, while hailing with delight the presence of their Prov. Grand Master on this occasion, could not refrain from bidding the glad words of welcome to the familiar face of him who held so deservedly the second rank in the province. Long might he be spared to enjoy his well-won laurels in Masonry—long might he live to gladden the hearts of his fellows—for of him it might be fairly and truthfully be said that he was



"A man so genial that he seemed to be,  
Not one, but all mankind's epitome."

Bro. Coates concluded by proposing "The health of Bro. Wm. Romaine Callender, jun., the Prov. Grand Master of Masons in East Lancashire."

The toast was most enthusiastically received, and the usual honours were duly accorded.

Bro. W. R. Callender, jun., in responding, said that to him it was always a pleasure to visit the Shakespere Lodge personally, because he was always sure of a warm reception, and, generally, because the members of the lodge strove unceasingly to promulgate and advance the grand tenets and principles of their noble Order. The mystic tie which bound together in unity and concord, all the brethren now assembled could not fairly be understood by the outer world, for one of the chief advantages of Freemasonry consisted in the fact that it enabled brethren to meet together in the closest bonds of union, who on other matters, social, political, and religious, entertained feelings and opinions varying very widely one from the other. He hoped the Shakespere Lodge would long continue to exist and flourish—that its members would ever strive to preserve the landmarks, respect the ceremonial, and uphold the dignity of Freemasonry. He complimented the W.M. on his position as the head of such a lodge; he congratulated him on the skill of his officers and the willing support accorded to him by all the brethren of the lodge, upon whom, he jocosely remarked, "the mantle of their great Master appeared to have fallen."

The W.M. briefly proposed, "The Provincial Grand Officers, past and present, of this and other provinces," which was responded to by Bro. Gibbon, P.G.J.W., and Bro. Leresche, P.P.G.R. The latter expressed his gratification at finding that although he was a Past P.G. Officer, he was not forgotten by the Master and brethren of the Shakespere Lodge, or by other brethren in the province. It was a pleasure to find that any services he had rendered during his tenure of office as P.G. Registrar had been so warmly appreciated, and he begged to assure the R.W. Prov. Grand Master, that not only he but all the other Past Prov. Grand Officers would at all times be heartily glad to render any services he might desire, with the view of assisting in the efficient ruling of so large and important a province.

The R.W. Prov. Grand Master proposed "The health of the Worshipful Master of the Shakespere Lodge" in complimentary terms, expressing his satisfaction at seeing so important a lodge ruled by so efficient a Master.

Bro. Austin thanked the Prov. Grand Master for the kind manner he had proposed the toast, and the brethren for the hearty way they had received it.

Bro. the Rev. S. G. B. Bradshaw, I.P.M., proposed "The Visiting Brethren, which was responded to in a few humorous remarks by Bro. Edwin Simpson, P.M., and Bro. G. A. Birch, P.P.G.S.D., in a pleasing and effective speech.

Bro. Alderson, P.M., proposed "The Masonic Charities," and the Senior Warden gave the last toast at about eleven o'clock.

The harmony of the evening was largely contributed to by Bros. Hepton (Sec.), Bentley, Coulton, and C. H. Coates, P.M. The latter in addition to performing efficiently at the Social Board, as in the lodge, the duties of Director of Ceremonies, gave his original Shakespere song, and introduced a new verse referring to the visit of the R.W.P.G.M., which was much appreciated.

**BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.**—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).—[Advt.]

THE New Zealand Meat-Preserving Co.'s beef and mutton is being supplied to the trade by Messrs. Robert Wotherspoon and Co., manufacturers of "The Glenfield Starch," Glasgow and London.

## Reports of Masonic Meetings.

[With a view to increase the circulation, and consequently the usefulness, of THE FREEMASON, it is suggested that Lodges, &c., desiring reports to appear in the paper, should take a certain number of copies in proportion to the space required for the report.]

### THE CRAFT.

#### METROPOLITAN.

*United Mariners' Lodge, No. 30.*—The regular meeting of this old and flourishing lodge was held on Tuesday evening, the 19th inst., at the Guildhall Tavern, Gresham-street. Present: Bros. R. Shackell, W.M. (in the chair); G. J. C. Smith, S.W.; Osborn, J.W.; Jesse Turner, P.M., Treas.; R. E. Barnes, P.M., Hon. Sec.; Ansell, S.D.; H. Bethell, J.D.; A. Le Feaux, Organist; B. Deeley, I.G.; J. Driscoll, P.M., and C. Smith, Stewards; Caseley, D.C.; J. Harling, I.P.M.; W. McDonald, P.M.; J. Johns, P.M.; Campbell, Inglis, C. Bethell, &c. The lodge was opened in antique form, and the minutes of the proceedings of the last meeting were read and confirmed. Messrs. Clark and Norwood were initiated, and Bro. Cosedge was raised. The Book of Constitutions, handsomely bound in calf, with gilt edges, was presented to the lodge by the W.M.; and a very handsome large-size set of tracing-boards was presented by the S.W.; to whom the thanks of the lodge were given for their presents. The ballot was then taken for the election of W.M. for the ensuing year, and Bro. G. J. C. Smith was unanimously elected to fill the chair of K.S., Bro. Jesse Turner, P.M., being unanimously re-elected Treasurer. It was resolved, "That a P.M. jewel be presented to Bro. R. Shackell, W.M., on the next lodge-night, for the very able and courteous manner in which he has presided over the lodge for the past year." The sum of two guineas was voted towards the Testimonial Fund for Bro. Binckes. Bro. Grant was re-elected Tyler, and the lodge, to mark its appreciation of his services for the past year, presented him with a half-sovereign as a Christmas-box. After relieving the widow of a deceased brother, the lodge was closed and the brethren adjourned to a good plain supper.

*Mount Lebanon Lodge, No. 75.*—On Tuesday, the 19th instant, this lodge held a meeting at the Bridge House Hotel, Southwark. Bro. M. Loewenstark, W.M., presided, supported by Bros. G. Free, S.W.; G. Grace, J.W.; E. Harris, P.M., Treas.; A. Dussel, S.D.; S. Harman, J.D.; Gomme, I.G.; I. Wilkins, D.C.; Dr. Dixon, F. Walters, D. Rose, F. H. Ebsworth, and T. J. Sabine, P.M.'s; &c. Bro. Hill was raised to the third degree, and Messrs. Hunter and Spencer (the proprietor) were initiated into Freemasonry. The ballots were unanimously in favour of Bro. G. Free as W.M., Bro. E. Harris as Treasurer, and Bro. W. Y. Laing, P.M., as Tyler (re-elected). The lodge was then closed, no banquet or any refreshment following, in consequence of the illness of H.R.H. the Prince of Wales.

*Belford Lodge, No. 157.*—The election meeting of this ancient lodge was held on Friday, 8th inst., at Freemasons' Hall, Bro. John Hills, W.M., presiding. One brother was raised to the third degree. Bro. W. Holland, S.W., was unanimously elected W.M.; Bro. Lavender, P.M., Treas., was re-elected unanimously; and the Tyler was re-elected.

*Polish National Lodge, No. 534.*—On the 14th inst., the second regular meeting of this lodge was held at Freemasons' Hall. Bro. Diosy, W.M., in the chair. Bros. Charpentier, Barany, and Kocsis were passed, and Mr. J. L. Denman initiated. Bro. Sulczewski, P.M., moved "That this lodge record a vote of condolence with the sufferings of the M.W.G.P.M. H.R.H. the Prince of Wales," which was carried *nem. con.*, and ordered to be embodied in the minutes. The feeling of deep regret thus recorded seems to have pervaded the ensuing banquet—music and song were suppressed, and the usual toasts and acclamations were given in a subdued tone.

*Whittington Lodge, No. 862.*—A meeting of this lodge was held, on the 18th instant, at Anderton's Hotel, Fleet-street. Present: Bros. J. Salisbury, W.M.; Jones, S.W.; Quilty, P.M., Treas.; R. W. Little, Prov. G. Sec. Middlesex, Sec.; Smith, P.M., S.D.; Seelig, J.D.; Haley, I.G.; Kingston, D.C.; Jas. Weaver, P.M., P.G. Org. Middlesex, Treasurer Benevolent Fund; Hurlston, P.M.; Davis, I.P.M.; G. C. Pritchard, Org.; and many other brethren. The W.M., having opened the lodge, took the ballot for, and initiated, Messrs. A. Moore, J. Smith, F. L. Prior, and R. C. Miller. Bro. James Weaver then occupied the chair and passed Bros. Rose, Rodet, Lavington, Walmsley, and Ben Zion. The lodge having been resumed to the first degree, Bro. James Weaver proposed, and it was carried by acclama-

tion, that a vote of condolence be entered on the minutes, expressing the deep sympathy the members have with their Illustrious Brother, H.R.H. the Prince of Wales, in his severe illness, with a sincere hope that it may please the G.A.O.T.U. to spare him to come amongst his brethren again. A guinea was voted to the Tyler as a Christmas-box, two gentlemen were proposed for initiation, and the lodge was closed. The brethren then adjourned to the banqueting-room, and there brought a very happy evening to a close.

*Macdonald Lodge, No. 1216.*—This lodge met at the head-quarters of the First Surrey Rifles at Camberwell, on Wednesday, the 13th inst., and was exceedingly well attended. The W.M., Bro. S. H. Wagstaff, was supported by all his officers, viz., Bros. G. Waterall, S.W.; G. H. N. Bridges, J.W.; James Stevens, I.P.M.; Thomas Meggy, P.M.; Dr. Eugene Cronin, Treas.; J. J. Curtis, Sec.; W. J. Messenger, S.D.; J. H. Hastie, J.D.; M. S. Larham, I.G.; W. Dickers and T. W. Carnell, Stewards. Amongst other members present were Bros. A. Williams, A. Fletcher, W. Elliott, J. Allen, A. Wolton, A. Kethro, W. W. Peall, C. Fountain, H. Hammond, W. Willis, &c., &c., and the visitors were Bros. H. Puckle, C. Swan (869), J. Martin (139), and Herbert Barry (108). The lodge having been duly opened, ballots were taken for Messrs. W. Gray and W. S. Cackett, which proving favourable they were severally introduced and initiated. A ballot having been similarly taken for Mr. Allan Wilson, the W.M., in ready compliance with the expressed desire of the candidate, surrendered the chair of K.S. to Bro. Stevens, I.P.M., who duly initiated Mr. Wilson into the Order. Mr. J. B. Schott was subsequently balloted for, approved, and initiated by the W.M. The whole of the work was performed in the admirably correct and impressive manner which has made the Macdonald Lodge so justly famous as an exemplar of perfect Masonry. Propositions for initiation at ensuing meeting having been made and some routine business disposed of, the I.P.M., Bro. Stevens, addressed the lodge in appropriate terms in reference to the dangerous condition of our Royal Brother the Prince of Wales, submitting to the brethren that both in their Masonic capacity and in that of loyal Volunteers, they should express their sense of the lamentable circumstances then causing so much anxiety throughout the nation; and although not presuming to the importance of a public body, to add their tear of sympathy for the afflictions of the royal household to that flood of regret and condolence with which the country overflowed. He moved, "That this lodge do record on its minutes the heartfelt sympathy and affection its members entertain for their Royal Brother the Prince of Wales, in his severe and dangerous illness; their loyal devotion to his family; and their sincere prayers that the G.A.O.T.U. may yet restore him to health, to the nation, and to re-union with his Masonic brethren."—Bro. Thomas Meggy, P.M., in equally expressive terms, seconded the motion, which, it is almost needless to add, was unanimously resolved. The brethren adjourned for refreshment, but the general gloom occasioned by the uncertainty of the moment induced a speedy separation.

#### PROVINCIAL.

*HULL.—Humber Lodge, No. 57.*—On Tuesday last an unusually large meeting of brethren took place for the purpose of electing the principal officers of this well-known and important lodge. The election of the W.M. for the coming year was the cause of many attending whose visits lately have, in one respect, been like the angels', few and far between. For some time previously it had been considered a forgone conclusion that the Mastership would be conferred on Bro. R. T. Vivian, and the supporters of that gentleman had the satisfaction of having their representative almost unanimously elected. The W.M.-elect in returning thanks stated it was impossible, upon an event of such importance to him, to adequately express his gratitude. He had no occasion to allude to his services in the past, nor any desire to say what he intended doing in the future, beyond the fact that he should endeavour at all times to walk in the footsteps of one who, by his kindness and courtesy, his high Masonic attainments, his goodness of heart, and never-ceasing anxiety to promote the happiness and comfort of his brethren, could never amongst them be regarded with anything but the most affectionate esteem, and that one was their present W.M. Bro. Vivian, we may state, possesses every qualification for ably filling the chair. He is a man of education and cultivation, and has devoted considerable time to the study of our ancient art. We wish him and the lodge every success in the election. The following officers were also elected: Bros. J. L. Seaton, P.M., Treasurer to the Benevolent and Pension Fund; Alderman Fountain, Treasurer to the lodge; W. D. Keyworth, P.M., Treasurer to the Poor Fund, an office which Bro. Keyworth has fulfilled in a manner almost beyond praise for the last seven years. Bro. Johnson, another old

officer of eleven years' standing, was re-elected Tyler. After the formal closing of the lodge the brethren adjourned to refreshment, where they availed themselves of expressing their sentiments of respect and esteem towards a good Master, a ready friend, and a "brother" in the best signification of the word, viz., the W.M., Bro. W. Tesseyman.

LANCASTER.—*Lodge of Fortitude, No. 281.*—The regular meeting of this flourishing lodge was held on Wednesday evening, the 13th instant, at the Masonic Rooms, Athenæum, Lancaster. The W.M., Bro. Dr. Moore, G.S.B. England, presided, and was supported by his officers as follows: Bros. John Hatch, I.P.M.; William Hall, S.W.; Wm. Fleming, J.W.; James Hatch, P.M., Treas.; Edmund Simpson, P.M., Sec.; E. Airey, S.D.; William J. Sly, J.D.; R. Taylor, I.G.; H. Sumner, Steward; J. Watson, Tyler; and about twenty brethren.—As soon as the lodge was opened, the W.M. stated that, taking precedence of all other business, he had to announce to the lodge assembled what each brother had already much deplored as an individual, namely, the distressing intelligence that had been received of the serious illness of our Royal Brother the Prince of Wales. The W.M. then, in a feeling speech, proposed that a record should be placed on the minutes of the meeting of the sorrow of the brethren at hearing of the dangerous illness of his Royal Highness, together with an expression of the deepest sympathy with her Majesty the Queen and her Royal Highness the Princess of Wales in their affliction.—This was seconded by Bro. J. Hatch, I.P.M., and carried unanimously. The by-laws were then read, and other business transacted. The ballot was taken for a Worshipful Master for the ensuing year, which resulted in the election of Bro. Wm. Hall, the present S.W., and the installation ceremony was decided to be held on Wednesday afternoon, the 27th instant, the subsequent banquet to take place at the King's Arms Hotel. Bro. Jas. Hatch, P.M., was re-elected Treasurer, and Bro. John Watson, Tyler. The W.M. retired from the lodge-room, the chair of K.S. being occupied by Bro. John Hatch, I.P.M., when, on the proposition of Bro. G. Kelland, seconded by Bro. Hatch, it was unanimously resolved that the sum of five guineas should be voted towards presenting the W.M. with a Past Grand Sword-bearer's jewel, on his retiring from office in the Grand Lodge of England. The W.M. gave notice of motion, that he should propose at the next meeting that the sum of £5 5s. be given to the Royal Masonic Institution for Girls; and there being no other business before the lodge, it was closed in due form.

DARTMOUTH.—*Hawley Lodge, No. 797.*—This lodge held its monthly meeting at the Masonic Rooms on Monday, the 11th instant, for the purpose of installing Bro. Thos. Lidstone, P.M., P.Z., P.P. G.S. of W., Devon, and one of the founders of this lodge. The ceremony was performed by Bro. G. S. Ellis, P.M. The W.M. afterwards invested his officers, viz., Bros. Ellis, I.P.M.; Pescott, S.W.; Goodridge, J.W.; J. Hurrell, Treasurer; J. Bovey, Secretary; E. Seale, S.D.; J. White, J.D.; T. P. Lidstone, I.G.; J. Evans, D.C.; H. Winsor, Tyler.

ROCK FERRY, CHESHIRE.—*Rock Lodge, No. 1289.*—The regular meeting of this lodge took place on Friday, the 8th inst., at the Rock Ferry Hotel, and was well attended by members and visitors, amongst whom were Bros. J. P. Platt, P.P.J.G.W.; W. Bulley, Thomas Platt, and J. B. Hignett, P.P.J.G.D.'s; F. K. Stevenson, Prov. G.S.B.; T. E. Hignett, W.M. 537; T. S. Jones, W.M. 1276; A. Green, P.M. 249; Sprutly, M.D., P.M. 537; Ryan, M.D., 537; &c. The W.M., Bro. Friend, having initiated Messrs. G. Scott and R. H. Prince, the lodge was further opened, and Bro. R. H. Moore, S.W., was presented to the W.M. for the benefit of installation, and Bro. Friend accordingly installed him in the chair of K.S. The new W.M. then appointed and invested his officers as follows: Bros. Lewis, S.W.; Bolton, J.W. (by proxy, being unavoidably absent); P. J. Pearson, Sec.; Sayer, S.D.; Pattison, J.D.; and Wigdahl, I.G. Bro. Stevenson, P.G.S.B., who had been unanimously re-elected Treasurer, and Bro. Holtaway, Tyler, were respectively invested by the W.M. Five joining members and one candidate for initiation having been proposed, and various other matters connected with the lodge discussed, the brethren adjourned from labour to refreshment, and a very pleasant evening was passed. This lodge is now in a prosperous condition, and likely to become everything that its most ardent supporters could wish.

BARNET.—*Acacia Lodge, No. 1309.*—An emergency meeting of this lodge was held on Wednesday, 13th inst., at the Railway Hotel, Potters' Bar. Bro. Frederick Walters, I.P.M., presided, and passed Bro. J. M. Jennings (1326) to the second degree, and raised Bro. Schollard to the third degree. Bro. Charles Horsley, P.M., then took the chair, and separately initiated Messrs. Hughes, Butterfield, and Ferrier into Freemasonry, the work being well performed. Banquet followed labour.

ALDERSHOT.—*Aldershot Camp Lodge, No. 1331.*—The regular monthly meeting of this lodge was held at the Royal Hotel, High-street, on Thursday, the 7th inst. The chair of K.S. was occupied by Bro. John Fenn, W.M., who was supported by the following officers: Bros. C. Carnegie, Grand Purs. Hants, I.P.M.; Captain Richardson, R.E., S.W.; A. McKenzie, J.W.; Laverty, S.D.; Bennett, J.D.; R. White, Sec.; Anderson, I.G.; Lucas, Tyler; and a goodly muster of the brethren. The lodge was opened in form in the first degree, and the minutes of the regular meeting on 2nd Nov., and the emergency meeting on the 9th, were read and separately confirmed. A ballot was then taken for Bros. Hanley and Denison, 7th Hussars, and Sergeant-major Wyatt, Cavalry Brigade, as joining members, and Sergeant-major Silk, garrison staff, a candidate for initiation, which proved unanimous in each case. The lodge was then opened in the second degree, and Bro. Bishop, a candidate for the M.M.'s degree, was examined respecting his proficiency as a F.C., which proving satisfactory, he was entrusted with a test of merit and retired. The lodge was then opened in the third degree, and Bro. Bishop was raised to that degree. The lodge was then closed down to the second and first degrees. The W.M. announced that a lodge of instruction would be held on the 21st inst. The W.M. then, on behalf of the lodge, presented Bro. C. Carnegie, I.P.M., with a tea and coffee service. The following is the inscription on the salver: "Presented to Bro. C. Carnegie, P.M. 311 (I.C.), 697 (E.C.), P.P. Gr. Supt. of Works Essex, Gr. Pursuivant Hampshire, first W.M. of the Aldershot Camp Lodge of Free and Accepted Masons of England, by the brethren of that lodge, as a token of their esteem and regard for his zealous services in the establishment of their lodge, and his faithful exposition of the principles of Freemasonry. Aldershot, November, 1871."—The W.M., addressing Bro. Carnegie, said: It gives me much pleasure to be the medium of presenting you with this tea service. The brethren feel that the great prosperity of the lodge while under your Mastership, and the devotion which you paid to its interests, call for this recognition of your services; and I but echo the sentiment of every brother when I express the earnest wish that you may live long to enjoy this gift; and when it pleases the G.A.O.T.U. to promote you to the Grand Lodge above, it will be a source of joy to your posterity.—Bro. Carnegie said he was deeply touched, not only in receiving such a valuable gift, but also by the Masonic spirit which prompted its presentation. He was gratified that his humble endeavours to carry out the great principles of Freemasonry had met with the approbation of his brethren, and thanked not only the lodge as a body for its support during his year of office, but more particularly those brethren who had assisted him in working its ceremonies. The testimonial would be carefully preserved, pointed to with pride, and handed down to his children as an agreeable memento of his connection with the Camp Lodge.—Some further business having been transacted, the lodge was closed with prayer.

HAMPTON.—*Lebanon Lodge, No. 1326.*—At the Lion Hotel, Hampton, on Wednesday, the 20th inst., this lodge met. Bro. S. Wickens, W.M., presided. There were also present: Bros. T. I. Moss, P.G.S., I.P.M. and Treas.; F. Walters, P.M., Sec.; R. Bowman, S.W.; D. Beck, J.W.; H. Dubois, S.D.; W. Hammond, P.M., J.D.; J. Jackson, I.G.; &c. Bros. Solly and Livett were raised; Bros. Donald, Duckworth, and Baldwin were passed; and Messrs. Payne, Greavson, and Hulet were initiated—all the work being well done. After the lodge had been closed, banquet and dessert followed.

WIMBLEDON.—*United Service Lodge, No. 1361.*—This new lodge met at the Swan Hotel, Wimbeldon, on Saturday the 11th inst., under the presidency of the W.M.; Bro. Major E. Hamilton Finney, who was supported by Bros. G. Cowell, M.D., S.W.; E. H. Finney, jun., J.W.; R. W. Little, P.M.; W. Dodd, P.M.; T. W. White, J.W. 21; T. R. Darke, &c. The lodge having been duly opened, and the minutes confirmed, ballots were taken for Bro. C. Butcher as a joining member, and for Dr. Frederick W. Parsons for initiation. Both proving favorable, Dr. Parsons was then regularly initiated into the Order. The Grand Secretary's letter, announcing that the Grand Master had been pleased to nominate Bro. Finney, junr., as J.W., in place of the brother named in the warrant, was read and ordered to be entered on the minutes. The lodge was then closed, and the brethren sat down to dinner, and spent a pleasant evening together.

#### ROYAL ARCH II.

LANCASTER.—*Rowley Chapter, No. 1051.*—An emergency meeting of this chapter was held on the 11th instant, at the Masonic Rooms, Athenæum. There were present: Comps. Mason, M.E.Z.; Hall,

H.; Dr. Moore, P.Z., as J.; Whimpray, E.; W. J. Sly, N.; E. Simpson, P.S.; W. Barker, Treas.; W. Heald and R. Taylor, Assts. S.; W. Bradshaw, E. A. Sall, J. Coulon, and J. Watson. After the chapter had been opened, Comp. Dr. Moore, who occupied the chair of M.E.Z., announced the dangerous illness of our Royal Companion and Brother the Prince of Wales, and, in a feeling speech, directed that an expression of sorrow on the part of the companions of the chapter, at his prolonged and very serious illness, should be placed upon the minutes of the chapter, together with an expression of the deepest sympathy with her Majesty the Queen and her Royal Highness the Princess of Wales in their trial and affliction. The ballot was taken for Bro. J. Coulon, of the Duke of Lancaster Lodge, No. 1353, and he was declared to be unanimously elected. Bros. Coulon and E. A. Sall, LL.D., vicar of Dolphinholme, were then duly exalted to the degree of Royal Arch by Comp. Moore, P.Z., who afterwards gave the mystical lecture, the historical and symbolical lectures being delivered by Comp. Hall, H. The M.E.Z. announced that the Prov. Grand Superintendent, Comp. Sir Thomas G. Fermor-Hesketh, Bart., M.P., had signified that it was his intention to hold a Prov. Grand Chapter in Lancaster, on the 29th instant. There being no other business before the chapter, it was closed in due form.

#### SCOTLAND.

##### GLASGOW.

*Lodge St. Mark, No. 102.*—The installation of the office-bearers of St. Mark's Lodge, No. 102, took place on Monday week. There was a large attendance of the brethren. Bro. Barrow, D.P.G.M., who was the installing master, discharged his duties most efficiently. The office-bearers installed were Bros. John Cunninghame, R.W.M.; Thomas Halket, P.M.; J. F. Mitchell, D.M.; W. Haddow, S.M.; R. Jamieson, S.W.; D. Douglas, J.W.; H. Campbell, Secretary; Thomas Halket, jun., Treasurer; R. H. Clydesdale, S.D.; W. Robertson, J.D.; R. McCall, S.S.; J. Whyte, Jeweller; J. O. Smith, V.S.P.G.L.; A. Gladstone, Director of Music; J. B. Hardie, I.G.; James Pollock, Tyler. The R.W.M., after taking the chair, returned thanks to the brethren for the honour they had done him, and moved that a hearty vote of thanks be accorded to Bro. Barrow for the able manner in which he had discharged his duties. Bro. Barrow, in acknowledging the compliment, said that the lodge had bestowed a great honour on Bro. Cunninghame; but he had no doubt whatever that their new Right Worshipful Master would uphold the prestige of the lodge as in days gone by. The lodge was then called from labour to refreshment, and the brethren having enjoyed themselves in a truly Masonic manner, the lodge was in due time closed.

*St. Andrew's Royal Arch Chapter, No. 69.*—At a meeting of the St. Andrew's Royal Arch Chapter, held at 170, Buchanan Street, on Tuesday week, the following Companions were installed into office:—Thomas D. Humphreys, P.Z.; Duncan McGeachy, P.H.; Thomas P. Mullins, P.J.; D. Campbell, S.E.; Peter Gray, S.N.; Edward Crosher, Treas.; John McEwen, 1st Soj.; Andrew Russell, 2nd do.; George Denny, 3rd do.; John L. Hunter, Standard-bearer; George Heron, Organist; John C. Fraser, Janitor. The ceremonial was ably rendered by Comp. T. M. Campbell, P.P.Z., and the earnest manner of the celebrant duly impressed the newly-installed office-bearers with the importance of their duties. Upon the motion of Comp. Humphreys, P.Z., seconded by Comp. T. M. Campbell, Comp. O'Neal Haeye was affiliated.

##### ROTHESAY.

The annual meeting of the brethren of the Rothesay St. John's Lodge No. 392, was held in their own hall on Monday evening, when the abstract of accounts and report for the year were approved, and the following office-bearers elected for the ensuing year:—Lachlan Milloy, R.W.M.; Alex. Stirling, D.M.; Alex. Duncan, S.W.; Alex. McDonald, J.W.; Archd. Morrison, Treasurer; Andrew Higgie, Secretary; George Grant, Chaplain; Neil Anderson, Tyler.

**HOLLOWAY'S OINTMENT AND PILLS.**—Chest and Stomach Complaints.—The source and centre of almost every ailment is impurity of the blood; dislodge thence poison, and disease departs. Holloway's Pills exercise the inestimable power of thoroughly cleansing such component part of the blood, and rendering this fluid fit to perform its important functions. They cope most successfully with chest diseases, stomach complaints, liver disorders, and many other maladies, which were once the besetting dangers of mankind at certain seasons in town and country. The directions for use enable every one to regulate the operation of these Pills with the greatest nicety. Chronic invalids, nervous sufferers, and all whom other treatment has failed to relieve, are respectfully invited to try Holloway's celebrated medicine, which will strengthen and cure them.—[Advt.]

## METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, December 29, 1871.

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

## SATURDAY, DEC. 23.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.  
Sphinx Lodge of Instruction, Stirling Castle, Camberwell, at 7; Bro. Thomas, P.M., Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.

## MONDAY, DEC. 25.

Lodge 79, Pythagorean, Ship Hotel, Greenwich.  
" 831, British Oak, Bank of Friendship Tavern, Bancroft-place, Mile End.  
Chap. 188, Joppa, Albion Tavern, Aldersgate-street.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Willey, P.M. 1155, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

## TUESDAY, DEC. 26.

Audit Committee Girls' School, at 2.30.  
Lodge 92, Moira, London Tavern, Bishopsgate-street.  
" 186, Industry, Freemasons' Hall.  
" 205, Israel.  
Chap. 29, St. Albans, Albion Hotel, Aldersgate-street.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrune, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.  
Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

## WEDNESDAY, DEC. 27.

Lodge 212, Euphrates, Masons' Hall, Masons'-avenue, Basinghall-street.  
" 507, United Pilgrims, Horns Tavern, Kennington.  
" 754, High Cross, Seven Sisters' Tav., Tottenham.  
" 898, Temperance in the East, 6, Newby-place, Poplar.  
Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7 1/2.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Lindus, Preceptor.

## THURSDAY, DEC. 28.

General Committee Girls' School, Freemasons' Hall, at 4.  
Lodge 34, Mount Moriah, Freemasons' Hall.  
" 65, Prosperity, Guildhall Coffee House, Gresham-street.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Ceremony, History of Moses' Rod, and part sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Pannure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.

United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.

## FRIDAY, DEC. 29.

House Committee Boys' School.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl. Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggeridge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air street, Regent-st., at 8; Bro. W. Watson, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Burdett Coutts Lodge of Instruction (1278), Approach Tavern, Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.  
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

MESSRS. ROBERT WOTHERSPOON and Co., Manufacturers of the Glenfield Starch, have, unsolicited, reduced the working hours of their employees from 60 to 57 hours per week. The same firm having, many years ago, reduced the working hours in their extensive confectionery establishment to 57 1/2 hours, at which they continue

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13 1/2d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

" MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by all physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and it is now strong and healthy.—JOHN WINSTANTLEY, 10, Whittle-st., L'pool, 1869.—To P. D. & Son."

## Advertisements.

## Royal Masonic Institution for Boys.

APRIL ELECTION, 1872.

YOUR votes and interest are earnestly solicited on behalf of

FREDERICK CHARLES GATES,

AGED 7 1/2 YEARS,

Son of the late Bro. JAMES HAYDEN GATES, of Clapham, Surrey, Builder, who died in June, 1871, after a long and painful illness, leaving a Widow and seven children totally unprovided for, his severe sufferings from hereditary disease having, during the previous two years, incapacitated him from attending to his business pursuits. Bro. Gates was initiated in the Pannure Lodge, 720, served the offices and passed the chair of that lodge, and was also Past H. of the Chapter attached thereto. Whilst in a position to do so, he faithfully discharged his Masonic duties, and supported the Charitable Institutions by every means in his power.

The case is strongly recommended by the following brethren:

The Rev. WESTWORTH A. BOWYER, Rector of Clapham, P.G.C.; The Rectory, Clapham Common, S.W.  
CONRAD C. DUMAS (G.), P.A.G.C., Prov. G.S.W. Surrey, P.M. 46 and 410, P.Z. 167 and 410; Clapham Common, S.W.

Sir CHARLES FORBES, Bart., Broom Wood, Clapham.  
J. C. PARKINSON (V.P.), P.M. 181, P.Z. 259, J.G.W. Mk., &c.; The Manor House, Collier's Wood, Merton, Surrey.  
GEORGE MYERS (V.P.), P.M. 108, &c., &c.; Belvedere-road, Lambeth, S.E.

J. NEAL YORK, P.M. 88, 1088, P.Z., &c., P.P.G.W. Cambridgeshire; Newmarket.

GEORGE KENNING (V.P.), W.M. 192, J.W. 1293, P.G.D. Middlesex; Upper Sydenham, S.E.

R. S. WARRINGTON (G.), P.G.S., P.M. 197, P.Z. 8, J. 145; 23, Garrick-street, London, W.C.

JOHN WALKER (G.), P.M., P.Z. 57, P.P.G. Supt. of Wks. N. and E. Yorkshire, P.M. (Mark) 12, P.G.O., &c.; 56, Lister-street, Hull.

SIGISMUND ROSENTHAL (G.), P.M. 435, &c.; Red Lion Square, W.C.

C. E. AMOS (G.), P.M. 410, P.P.G.W. Surrey; Cedar's-road, Clapham, S.W.

W. B. HEATH (L.), P.M. 198, 504, P.P.G.S.W. Herts.; 54, Threadneedle-street, E.C.

\*H. C. LEVANDER (G.), P.M. 507, 632, and 928, P.Z. 720, M.E.Z. 76, P.P.G.S.D. Wilts.; 376, Wandsworth-road, S.W. (Steward at the ensuing Festival of the Institution.)

\*JOHN READ (G.), 1316, P.M. 720, P.Z. 720; India Office, Westminster.

\*EDWARD MOODY, W.M. 1287; 22, Somerleyton-road, Brixton, S.W. (Steward at the ensuing Festival of the Institution.)

EDWARD WORTHINGTON, P.M. 507, P.Z. 720; Loughborough Park, S.W.

W. S. HALE, 534; Alexandra Hotel, Clapham Common. EUGENE CRONIN (L.), M.D., Treas. 1216; Old Manor House, Clapham, S.W.

\*JOHN THOMAS (G.), P.M. & P.Z. 507 & 720, P.G.D.C., G.C., &c., 20, Denmark-street, Camberwell, S.E.

\*JAS. STEVENS (G.), P.M. 25, 720, 1216, P.M. Mark 104, W.M. Mark 139, P.G.O., &c.; Clapham Common.

Proxies will be thankfully received by the brethren marked thus \*, and by the Widow, 4, Phoenix-terrace, Wirttemberg-street, Clapham, S.W.

(V.P.) Vice Presidents of the Institution. (G.) Life Governor (L.) Life Subscriber.

## Royal Benevolent Institution for Aged Freemasons or their Widows.

ELECTION, MAY, 1872.

THE favour of your Votes and Interest is earnestly solicited on behalf of

WILLIAM ALLISON,

AGED 62 YEARS.

He has been a Mason 27 years, having been initiated into the Barton Lodge, No. 733, in Hamilton, Canada West, in 1844; Exalted in the Royal Arch Chapter, No. 733, in 1845; Joined the Union Waterloo Lodge, No. 13, in 1848. Became a Knight Templar in 1856. He suffered a considerable time from disease of the throat, rendering it necessary for him, thirteen years ago, to undergo an operation; the result of which and old age unfits him to contribute anything towards his own support. He is entirely dependent on the small sum he receives from three Lodges and one Chapter as their Tyler. He was formerly in good circumstances, having been a Foreman in a Boot and Shoemakers' Warehouse, in Canada.

The case is strongly recommended by

Bro. the Right Worshipful FREDERICK PATTISON, P.G. Warden; 57 1/2 Old Broad-street, E.C.

+ G. BOLTON, P.M., 169, 147, 1155, P.Z. 169; Russell-street, Rotherhithe.

+ C. COUPLAND, P.M. 913, A.S. No. 13 Chapter; Burrage-road, Plumstead, S.E.

+ SAMUEL MAY, P.M., P.G.S., 23, 101, 780, 87, 1185, 'Grand Stewards' Lodge, V.P.

+ EDWARD ARNOULIN, P.S.W., No. 12, 172; St. John's-street, Clerkenwell.

+ C. W. ASHDOWN, S.W. 1076; Lime Villa, Gurney-road, Stratford, E.

+ F. T. P. BIRTS, 13, P.M. 829; Powis-street, Woolwich.

+ G. B. DAVIS, W.M. 13; Wellington-street, Woolwich.

+ J. DELLAGANE, P.J.W., No. 12, 172; St. John's-street.

+ C. A. ELLIS, P.M. and W.M., No. 913; 19, Vicarage Park, Plumstead.

+ JOHN GRAYDON, P.M. 13 and 913, P.Z. and M.E.Z. 13 Chapter, P.P.S.G.D. Kent; Royal Arsenal, Woolwich.

+ W. J. GRAHAM, W.M. 700; Albion-terrace, Charlton.

+ J. HENDERSON, P.M. 13, 829, 913, 1107, P.Z. 13; 33, Eleanor-road, Woolwich.

+ MCKIERNAN, 192, 1288; 62, St. John's-square, Clerkenwell.

+ KNIGHT, W.M. 1107, J.W. 913, P.G.S. Kent.

+ GEORGE KENNING (V.P.), W.M. 192, J.W. 1293, P.G.D. Middlesex; Upper Sydenham, S.E.

+ S. H. PAIN, S.W. 913, 1107; Artillery-place, Woolwich.

+ PICKING, P.M. 13, and 1227, 1076; 28, Victoria-grove, South Hornsey.

+ J. ROWLAND, P.M. 700.

+ C. J. SUTTON, P.M. 55 and 1107, P.P.G.A.D.C. Kent; 268, City-road.

+ EDWARD WEST, W.M. 1327, P.M. 1076, S.G.D., Herts.; North Woolwich.

Gentlemen against whose name † appears will be thankful to receive proxies on behalf of William Allison, 44, William Street, Woolwich

Boys and Girls' Proxies will be gladly received for the purpose of exchange at Bro. W. Francis', No. 8, Red Lion-square, London; Bro. Ed. West, North Woolwich; and Bro. Kenning, Upper Sydenham, London.

For Cheap Watches, Clocks, Gold Chains and Jewellery, go to

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## THE PHILOSOPHY OF FREEMASONRY.

## CHAPTER FOURTH.

## THE LODGE.

The lodge is a type of the world. Above hangs the sky, our feet tread the earth; beside us, in the pillars, rise the trees. We hear the warbling of birds; the sighing of the winds; the rustling of leaves; the chirm of water-courses. We see before us the glories of creation; the many coloured flowers; the honey-laden bees; the wonders of the sky. The lodge is a peaceful world, where the sound of war is unheard; the bray of the trumpet and the roar of the cannon is unknown; and even the mallet stroke falls upon the ashlar unpercussioned. The Masonic world is one of love. There all are knit by the mystic chain of fraternity. The world without may hustle in wild fury; kingdoms fall; but the silent brotherhood in peace and tranquility pursue their studies, asking but leave to live, to perform acts of charity, and to improve their understandings so as to comprehend the Great Light. Anywhere can a lodge be held; on the lofty mountain's top; in the lowly valley; upon the sea-swept shore; or out where the billows roll in majestic sullen grandeur; anywhere, where the Omniscient Eye can look down and view men of different creeds and nations, of different ranks and talents, joining together in harmony to celebrate those mysteries, which raise mankind from out the mortal slough, and teach them in spirit and in truth by the bond of brotherhood, to acknowledge God as our Father.

And herein lies the true theology of a Mason. Rising above the petty, because earthly barriers, of the flesh and of the world, mind rules supreme, and he acknowledges all mankind as so many rays shot from the sun, the I Am; proceeding from the I Am, to beautify and adorn the checkered scheme of the creation, and when that purpose is served to return to its source of existence. Not alone were lodges held on the tops of eminences and in valleys, to keep off the prying worldling's eye; but that the brethren might see around and above them the infallible proof of the existence of a Divine Creator, that they might ever hold Him before their thoughts; knowing that to Him they were bound sooner or later to give an account of their life upon earth; and that in the harmony of creation, they might learn to live in harmony with their brethren, and with the world. Man's study is to understand his Creator; and this is the chief end of the studies of a Freemason. There is not a symbol in the lodge, but which points this out. From the Tyler's Sword to the

Blazing Star, all point direct to God, the first cause, and as we view in the delicate whirl of the shell; the magnificent tinting of a leaf; or in the ravishing music of a bird; the power, the might and the majesty of the Creator; so in benevolent actions, noble sentiments and truthful lives, we mark afar off, the attributes of One, who put us here, for the purpose of enlarging our sympathies, and educating our minds, so as to approach in some degree to His own perfection. The lodge is not only a world, but a church, the church of the One, true and perfect.

The two pillars between which we pass are types of life and death, the two certain things in our existence, and forces us to remember the pregnant saying of the French philosopher, that the moment we are born, is a step towards the grave. The space between the pillars emblemizes the world's dearth, beyond which we can only arrive at fruition, by taking the book of the Law as our Guide, and keeping our eyes fixed upon the light. And as that light casts its rays upon every object in the lodge, revealing each brother as he stands in his proper place, to the view of all, so we should ever remember that what would cause us to blush with shame, if done before the eyes of the lodge, should cause us to entertain a deeper sense of fear to do it in the presence of that Sleepless Eye.

"My murder'd corpse from man, beneath this sod  
You hide, and yet you hide it not from God."

So sings Callimachus, yet how little do we in our every-day actions remember that our hid-away vices from the sight of man, our breaches of Masonic principle are still distinct to the view of the Searcher of Hearts; that our secret springs of action are all known to Him, and however much, and however successfully we may glaze over our failings to man, these cannot be glazed over, nor hid from the sight of God. If we believe at all in our Masonic obligations, we must believe this, and however much we may indulge in speculation as to the rise of the Order, we cannot doubt that the purpose of its foundation, was to draw together into one body, men of diversent creeds for the glory and honour of God.

Light must exist in the lodge. Total darkness is impossible. True that light may become obscure, the fitting type of the doubts and difficulties which beset the mind of man at nearly every stage. Yet the light is still shining. 'Post tenebras spero lucern.' 'I hope for light after darkness,' is the cry of every candidate, for "Lux umbra Dei," light is the shadow of God. As the Israelites were led at day by the cloud, and at night by the pillar of fire, so the Mason is led by the lights of Freemasonry, out of the land of Egyptian or ignorant bondage, across the Red Sea of doubt, to the Promised Land of a knowledge of God. But the Mason must know how to understand and use that light, otherwise its radiance will become a conflagration, burning up and obliterating the very primary knowledge of a god. It is possible to find the light too powerful, for as the material light will blind the eyes of man, so will the spiritual, unless approached under the safeguard of Faith, destroy the mental eyes, producing darkness, which to the victim will seem light, and thus intensifying the original disaster; for, to be ignorant of one's errors, and to suppose falsehood to be truth, presents a phase of disease, almost hopelessly incurable. Too many noble minds have been perverted by an injudicious use of the light, and like the power of the Rosicrucian

sage, while for a time the servant and slave of the rash neophyte, when he imagined himself perfect in the love of the master, then the spirit turned and tore him into pieces. A power unjustly acquired, or improperly understood, is a fire in flax, which will end in destruction.

The lodge is a world in itself, a church, and it is also a home, a home composed of many sons, and one Father. In Masonry having but one object, the honour and praise of God, it necessary follows that as Freemasons we must respect and love each other as brethren. The meetings of the Craft are well guarded against discord, although the fallibility of our nature, oftentimes overlooks these barriers. A brother should be listened to with respect, however much we may differ from his opinions. Rancour should never enter our lips, and even rebuke should be tempered with brotherly love: No word should pass a Freemason's lips, but what should bear the impress of this virtue, and he errs in every respect, either as a Freemason or a man, who allows bitterness to wring the withers of a brother. Peace, the calm peace of home, with all the domestic virtues brought into operation, should characterize our meetings; otherwise our lodges cease to be what they profess, and are an insult to the fraternity, and also to God.

ERROL.

## ENTERTAINMENTS AT CHESTER.

The eighth of the series of these popular entertainments was held in the Music Hall on Saturday evening last, when the Hall was crowded. The Chairman (Alderman W. Johnson, J.P.), in introducing the Brothers Wardropers, said it was feared at one time that they should not have that evening's entertainment, in consequence of the serious illness of His Royal Highness the Prince of Wales, but he was sure they would all rejoice with him to learn that the Prince was favourably progressing in health. (Loud and prolonged applause.) The entertainment was divided into two parts; and in the interval, Alderman W. M. Williams, J.P., came on the platform and read the latest bulletin from Sandringham, announcing that His Royal Highness was progressing satisfactorily. He then intimated that Mr. J. Owen (Owain Alaw) had volunteered to sing "God bless the Prince of Wales," to words specially written for that occasion by Mr. E. Cletwr Jones, who was connected with the Irish mail service, and was very well known in Welsh circles.

An original song, or rather prayer, was then sung by Mr. Owen with great feeling and pathos, and the vast audience joined most heartily in the chorus. The effect was most striking, as each one seemed to enter into the sentiments of the chorus and sing with heart and voice.

WHISKEY.—Of all spirits consumed in England none have increased in consumption to the same extent as whiskey, and this is in a measure accounted for by the great improvements that have taken place in distillation, and the large amount of capital invested in its production, both in Scotland and Ireland. But, after all, the distillation of the article is not the only important point; for, as is also the case with brandy, the value of whiskey depends to a great extent on its age. We know of one London firm—W. and A. Gilbey—who have about 3000 puncheons (300,000 gallons) always maturing in bond, and for this purpose they have lately adapted a building well known to most travellers by the London and North Western Railway as the "Round House" at Camden—a building originally erected by the railway company at considerable expense as an engine house. Here are stored large stocks of all the most famous whiskeys of Ireland and Scotland. Were the system pursued by this firm more generally followed, it is not difficult to imagine a time when whiskey would be a strong competitor with brandy, more especially should the French government be induced to charge an export duty on Cognac brandy.—*Standard*, 20th December.

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

## The Freemason,

SATURDAY, DECEMBER 30, 1871.

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1871.

THE close of a year marks a point in human existence, as well as in the annals of time. It is an epoch when reflections on the past, and resolves for the future, are rife within the breasts of men; and if such self-review be not seldom profitable to individuals, the rule will doubtless hold equally good when we extend its application to large societies, and even to nationalities. Let us pause, therefore, beside the couch of the dying year, and recount what it has done for us as members of the Masonic Fraternity; let us commune with ourselves upon the results which have been achieved by the Order—rejoicing in its triumphs, and lamenting its failures, if, unhappily, failures there have been. Taking England as our first example, beyond question the Craft has greatly flourished in our midst during the past year. Our Charities have not been neglected; in fact, the stream of benevolence seems to flow faster every year. At the Festival of the Institution for Girls, His Royal Highness the Prince of Wales presided, and eloquently pleaded the cause of the School, which, as every one knows, is most admirably conducted, an advantage which indeed is enjoyed by all our Institutions. The illness and recent danger of the Heir Apparent have brought home to our hearts many pleasing features in his character as a Mason, and we all unite in the hope that His Royal Highness may long be spared to grace our assemblies

with his presence, and to stimulate others to the faithful performance of those Masonic duties which are incumbent on every brother, be he prince or peasant. It may, however, be doubted whether the extraordinary progressive increase in numbers of the English Craft, which commenced some few years ago, and which still continues, is to be accepted, without reserve, as a real benefit to the Order. Of course, every one likes to see his own lodge flourishing, and by the introduction of new members pecuniary prosperity is assured. But it must not be forgotten that numbers do not always indicate strength, and that substantial influence may be sacrificed at the shrine of Pluto. Even if a large proportion of the augmented incomes of our lodges found its way into the coffers of our benevolent institutions, we should still be disposed to recommend greater stringency in the selection of candidates. How much more so, however, when we have reason to fear that the larger the income the greater the luxury which prevails. Expensive habits become the handmaids of a plethoric purse, and a splendid surplus is too frequently swallowed up in copious libations of the rarest wines. We know that efforts have been made to stem the tide of extravagance, but hitherto without visible effect, and, mainly, because those efforts, although well-meaning, are misdirected, aiming at the total abolition of pleasures which, when moderately enjoyed, are both natural and innocent. Hence, lodges which are founded on the principles of entire abstinence from meat and drink, after a painfully ascetic career of brief duration, usually end by hungering after the fleshpots of Egypt, and, like most converts, astonish the "moderates" by their new-born zeal in the matter of viands and vintages. Nothing can be gained by the adoption of an extreme policy; but it is certainly the duty of every right-minded Mason to discourage the excessive appropriation of lodge funds for merely convivial purposes. It is for these reasons that we would earnestly urge the necessity of caution in the admission of candidates. We do not want men who are allured into the Order by the prospect of a good dinner, and who, after their initiation, take more interest in a bill of fare than in the advancement of Freemasonry. Rational enjoyment of the good things of this life, proportionate refreshment after labour, none but a fanatic would withhold; but the festive meetings of Freemasons ought to be sanctified by the reflection that we have not left higher claims unsatisfied, or paramount duties unfulfilled. Turning to Scotland, we are glad to note that the dry bones are shaking with no uncertain sound, and that our Caledonian brethren will soon possess a fund of benevolence worthy of themselves and of the ancient renown of the Scottish Craft. The progress of the Order in Ireland is, on the whole satisfactory, although, if we may believe whispers, grievances are not quite unknown amongst the brethren. Let us hope, however, that by the infusion of

a more liberal spirit into the administration of Irish Masonic affairs, discontent may be nipped in the bud, and all rivalries cease, save a generous emulation in the work of doing good. We regret very much to find that the true principles of Freemasonry are so little understood in France, and that our French brethren should allow themselves to become the dupes of political theorists. The sentiments openly expressed by French lodges towards German Masons, the attitude of the Grand Orient on the subject of Masonic jurisdiction in America, and the recent removal of several important Masonic landmarks, make us greatly fear for the future of French Freemasonry. In other parts of Europe the Fraternity is spreading apace—a Grand Lodge has been formed in Spain, and its members may now be counted by thousands. Crossing the Atlantic, we are delighted to record the well-being of the Order in the United States. There the Craft is firmly established, and increases in popularity every day; but, like ourselves, let us hope that our American brethren are not adding too rapidly to their numbers. By the mission of the Marquis of Ripon to Washington, and the Masonic demonstration of friendship with which he was received, much has been accomplished towards consolidating the good feeling and harmony which ought ever to prevail in the relations between two kindred nations. Our fellow-subjects, the Canadians, are vying with the Canadians in their support of the Craft—the Grand Lodge of Canada boasting nearly eleven thousand members, and the new Grand Lodge of Quebec about fifteen hundred. It will thus be seen that, although our Masonic review of 1871 is not all *couleur de rose*, our cause for joyfulness far exceeds our reason for regret. In a vast organization like that of Freemasonry, we cannot expect that none will be stragglers from the ranks; but let us win them back by patience, let us strengthen them with words of wisdom, and encourage them to march shoulder to shoulder with us again in the army of progress. We will now conclude by expressing our personal thanks to the brethren of every country or clime who have so nobly supported THE FREEMASON during the year 1871; and, without putting forward any plausible plea, we again solicit a continuance of their goodwill. It shall be our aim to maintain this journal in its acknowledged position as the true organ of the Craft, and by strict impartiality in judgment, and fidelity to the principles of Freemasonry, we hope to merit the esteem with which our labours have hitherto been honoured. May each and all of us enjoy a

HAPPY NEW YEAR.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & Co., Homoeopathic Chemists, London." Also, makers of Epps's Milky Cocoa (Cocoa and Condensed Milk).

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

#### PROV. GRAND LODGES IN SCOTLAND.

Bro. Chalmers I. Paton should inform himself better before taking it upon him to declare the law in reference to the constitution of Provincial Grand Lodges in Scotland. It is nearly ten years since the Grand Lodge of Scotland found, "That, on a sound interpretation of the Laws of Grand Lodge, a Provincial Grand Master has power to appoint, by Commission, from time to time, a Provincial Grand Depute and a Substitute Master, two Wardens, a Secretary and Chaplain, all of whom must be Master Masons, having a residence in the province, but NOT necessarily Masters or Wardens of lodges within the province." During nine of the ten years in which I have held a Wardenship in the Provincial Grand Lodge of Ayrshire, I have not been a Master or Warden, *de facto*, of any lodge—no such qualification being necessary.

D. MURRAY LYON.

I do wish that Bro. Chalmers I. Paton would be more careful, and not make so many mistakes. He is telling us that the officers of a Prov. G.L. in Scotland must be all of them, "*de facto*, a Master or Warden of some lodge in the province." Now, that is wrong, for at present in Glasgow, *e.g.*, several of the Prov. G.L. office-bearers are neither the Master nor the Warden of any lodge. Further, in Grand Lodge Laws, the rule is simply: "All of them (the office-bearers) must be Master Masons on the roll of the Grand Lodge, members of lodges within the province, and resident in the district for the greater part of the year."

I lately saw it stated also in an American paper that the age when candidates were first admitted in Scotland was twenty-one; but that, also, is a mistake, as the rule says: "Every candidate shall be at least *eighteen* years of age before being entered an Apprentice." Then, further on, we are told that, two weeks after, he may be made a Fellow-Craft, and in other two weeks a Master Mason.

GLASGUENSIS.

Bro. Chalmers Izett Paton, the new Lycurgus of Freemasonry, at page 789, tells us that the Provincial Grand Officers in Scotland "must be a *Master or Warden, de facto*, of some lodge in the district, none other are qualified to hold the offices." Cap. xiii., Provincial Grand Lodges, sec. iii. of the Laws of the Grand Lodge of Scotland, enacts that these officers "must be *Master Masons* on the roll of the Grand Lodge, members of lodges within the province, and resident in the district for the greater part of the year." Bro. Paton advertises a work upon "Freemasonry and its Jurisprudence," price 10s. 6d.; had he not better become a student of its jurisprudence, and cease to play the roll of a teacher?

MAX.

#### PROV. GRAND SUPERINTENDENT FOR GLASGOW.

At length, we are to have somebody to look after us in Glasgow; but the nominee of the Grand Chapter will not suit. We require a companion of marked ability—one who understands our laws, and who has displayed tact and talent in presiding over our deliberations. We want a working Mason, not an ornamental; and it is to be hoped that the Grand Chapter will permit the province a say in the election of its future chief.

R.A.M. (Glasgow).

#### "SCOTCH MARK MASTERS."

Under the above heading, and at page 789, I find "An English Mark Master" stating that the Royal Arch is "inferior in antiquity, as well as in merit," to the Mark Degree. Now, that, according to all the real evidence yet produced, is simply a mistake, as we can admit the existence of the Royal Arch in the fourth decade of the last century, whereas we have no evidence of the existence of any Mark Degree until some time *after* that.

W. P. BUCHAN.

#### "QUESTIONS FOR CONSIDERATION."

I would, with "Errol" and Leo," see our Craft progress with the age. As for the so-called "Antient Landmarks," nobody knows what they were, much less what they are. All thinking men must admit that the time now devoted to committing the ritual to memory would be better devoted to the preparation of lectures, &c., on social, moral, and philosophic topics, and that intellectual improvement should be our aim. Lodges of Freemasons in this country are of three kinds. Firstly, we have the select London lodge (an agreeable one to belong to), which is little more than an exclusive dinner club, to be a member of which it is necessary to be a Mason. Then, we have the rich provincial lodge, which is nothing more than a benefit society with a Masonic apron on. The great mass of our lodges are mere manufactories of Masons, where men are initiated, passed, and raised, and the best of them disappointed, or even disgusted.

With all due deference to P.M. Bro. Howard, I do not consider that our obligation forbids the plan I advocate.

In taking up this question, I have but one object—to make our venerable Order something better than it is. We have lost the spirit, and cling obstinately to the empty form.

LL. W. LONGSTAFF,  
P.G.W. N. and E. Yorkshire.

Bro. Longstaff remains untouched in his fortress. "A Masonic Student," and the other opponents, have not advanced a single argument against his propositions, nor does Bro. Howard, by referring to the OB., improve their position. I have the following questions to put, which will bring the subject to a bearing: 1. Who is custodian of the ritual, by whom its purity is guarded, and additions or subtractions prevented? 2. What are the secrets we are sworn to preserve inviolate? If we are to keep secret the ritual, then, I am much afraid, every Grand Lodge, and every brother who has written upon Freemasonry, have broken the OB. Every student knows what value to put upon oral narration, and I have little faith in the ability and faithfulness of many of our self-constituted Masonic instructors. I stand upon this ground furthermore. The heads of the Order in New York have published the rituals. If they have not broken their OB., and are still recognised as brethren, why should the British brethren be under the penalties?

RANDOLF HAY.

#### ANTIQUITY OF THE ORDER.

The following is a letter from a Right Worshipful Master of a Scottish lodge to a Senior Warden of an English lodge:—

"During the summer of this year I resided at Melrose, and from time to time visited the Abbey, a superstructure of great beauty, and most interesting to every one, more especially to Freemasons who are instructed in the symbolical teachings of

our speculative science. They render a most beautiful system of religious thought. I made a special point to inquire if any documents could be shown whereby our Order could be traced further back than 1717, whereby the modern idea, or 1717 theory, could be upset; and I find that a lodge of Freemasons is still in existence, carrying on the same system that they did nearly 200 years ago. I called on the Secretary, and was shown a minute book of date 1678, and also informed that the Freemasons have had since 1683 the privilege of sittings in the Abbey; but about sixty years ago they were transferred to the new church, and which they still continue to hold as a right for services rendered in past times. The reason I say the same system that they did nearly 200 years ago is this: I entered into conversation with an old Mason, whose father belonged to the lodge, and he told me that his father told him his grandfather was a member of the Melrose Lodge, and that their style of working was the same as at present. I made a calculation from this, and it took me back nearly 200 years. Another most important fact is, that they still have the original letter from the Grand Lodge of Scotland, inviting them to join under it at its formation; but to this they have never agreed, and they still remain an independent and self-supporting lodge, declaring they are the descendants of those Freemasons who built the Abbey in 1136, being thus four years older than the Mother Kilwinning Lodge, which has always been talked of as the oldest lodge; but, certainly, not so old as the Melrose Lodge, which I visited during my stay to witness their working, which, in every essential point, is similar to our own.

"Excuse brevity.

"I remain, yours fraternally,  
"RIGHT WORSHIPFUL MASTER (S.C.)"

#### THE PRINCE OF WALES.

The following bulletin was issued on the 28th instant:—

"Sandringham, Thursday (Noon).  
"His Royal Highness the Prince of Wales has passed a good night. Strength is slowly returning.  
(Signed) "W. JENNER, M.D.  
"W. GULL, M.D."

#### IMPORTANT WORK ON MASONIC MS. CONSTITUTIONS.

Bro. Hughan, of Truro, Cornwall, is now preparing for the press a work, to be entitled "The Old Charges of British Freemasons." The celebrated MS. belonging to the Lodge of Antiquity has been carefully transcribed for its pages, of the year 1686, and a *fac simile* page will be introduced as a frontispiece. About a dozen other Masonic MSS. will be printed in the volume, and a careful sketch will be given of all the existing MS. Constitutions of the Freemasons. The aim of the work will be to place in the hands of all students the whole of the valuable MSS. on Masonry in *one volume*, for convenience of reference, and for the information of the Craft universal. The cost of the work is not to exceed *five shillings* per copy, and Bro. Hughan will be glad to receive the names of subscribers *as soon as possible*, as the more brethren that subscribe the less will be the charge per copy. Lodges ordering a dozen copies will receive *thirteen*, and so on in proportion. We shall also be pleased to receive the names of intending subscribers at our office.



## Original Correspondence.

The Editor is not responsible for the opinions expressed by Correspondents.

## "A BODY WITHOUT A HEAD."

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—Your quotation from the *Keystone*, Philadelphia, U.S., respecting the action of the "Grand Orient de France" in relation to a Grand Master, is certainly an evidence that other editors speak as warmly (or even more warmly) than you on the subject. The *Keystone* is a most respectable and well-conducted Masonic paper, and its articles are always carefully written; and I feel sure that its verdict will be the general opinion of American Freemasons. For myself, I do not believe in the abolition of the office of Grand Master, which the Grand Orient has done; but, at the same time, I cannot see that such conduct warrants us in withdrawing entirely from that Body. If a Grand Lodge errs, cannot we practise leniency and forgiveness? As Masons, we should "Bear and forbear." I would rather accept the remarks of "Errol," page 705, on the "Philosophy of Freemasonry," than the severe strictures of the *Keystone*, in this case.

Yours fraternally,

W. J. HUGHAN.

## PRINTED RITUALS.

(To the Editor of *The Freemason*.)

DEAR SIR AND BROTHER,—At page 710, "Randolf Hay" states that "the American brethren have published authorised rituals of all Masonic degrees." I would be pleased to have Bro. Randolf Hay—if that is your correspondent's real name—state in *THE FREEMASON* what proof he has of this his assertion. There have been numerous "*Exposés*," as they are termed, published by irresponsible, anonymous, and perjured men in this country, principally in the city of New York, from the republication in that city of Pritchard's "*Jachin and Boaz*," first published in England about the middle of the past century, to the present time—all purporting to be the true ritual of Freemasonry as practised in the lodges in America; but, certainly, I have no knowledge—and I think I am quite conversant with all printed books concerning Masonry in America, having been for twenty years more or less engaged in Masonic literature—I say I have no knowledge of ever having seen, or heard of, an authorised version of the esoteric work of Freemasonry.

The peculiarity of what is known in this country, generally, as the York Rite, or English Freemasonry, is, that, under the E.A. obligation of that Rite, *no such version can be made*; and as it is this Rite that is alone recognised and worked by ninety-nine-hundredths of the lodges in North America, of course such a thing as an "authorised ritual" for the lodge degrees cannot be made without infraction of obligation by that body of Masons, great or small, which "authorised" its publication; while, to have such version authoritative, it should be the authorised work of the representatives from forty-seven Grand Lodges, representing more than 8,000 lodges, and 500,000 Masons, in general convention assembled.

In 1843, a convention of delegates from about a dozen of our Grand Lodges then extant assembled at Baltimore, Maryland, by which some changes were made in the ritual to overcome the facility with which impostors gained access to lodges, from their study of the *exposés* published during the anti-Masonic excitement which prevailed in the eastern and middle States, chiefly, between 1826 and 1836; but there was no ritual, authorised or otherwise, published by that convention, as the result of its labours. The changes made, having reference and use mainly in the examination of visitors, were orally communicated by the delegates to

their respective Grand Lodges, in connection with their official reports, and thence, and in like manner, disseminated among the lodges represented in those Grand Lodges.

"Uniformity of the unwritten work" is a matter that has been treated with considerable attention at various times in this country, and its importance magnified with some success by those brethren known as Masonic lecturers; but as such uniformity, to be complete and perfect, is impossible without the agency above indicated, and the consequential agency of an authorised printed and uniform ritual, carefully, generally, and authoritatively disseminated, and its constant use enforced, in every lodge in North America—numbering, as I have stated, more than 8,000 at the present time—such uniformity in the letter of the ritual has never been attained; and from the fact that the assembly of such a convention for such a purpose—judging by past experience—may be regarded as an impossible event, it is not probable such uniformity ever will obtain. Were there for all North America but one Grand Lodge, instead of forty-seven co-equal, independent bodies, and the subject of ritualistic literal uniformity considered by that single Grand Lodge of paramount importance, it is probable that, by the assembled wisdom of such a body, it would be deemed expedient to surmount the objection which denies to the adherents of the York or English Rite the printing of the secrets of Freemasonry; but, as it is, there is no reason not to believe that adherence to the *spirit* will continue to be regarded as sufficient, and satisfactory, and preferable to the infraction of their E.A. obligation by those who would do so by a determined persistence in the attainment of what many look upon as unimportant, and that is, complete uniformity in the letter of the ritual everywhere to obtain.

I remain, fraternally yours,

AN AMERICAN FREEMASON.

Cincinnati, O., Dec., 1871.

## STAFFORDSHIRE MASONIC CHARITABLE ASSOCIATION.

The members of this association held their second half-yearly meeting at Burton-on-Trent on Wednesday, the 13th inst. The brethren, on their arrival at Burton-on-Trent at 1 p.m., were met by Bro. Starey, W.M., and other brethren of the Abbey Lodge, under whose guidance they visited the breweries of Messrs. Allsopp and Sons, and then proceeded to those of Bass and Co., where they were met by Bro. Robinson, P.M. The lodge-room of the Abbey Lodge was reached by four o'clock. In the absence of the President, R.W. Bro. Tudor, D.P.G.M., who was prevented attending by the state of his health, Bro. Starey was voted to the chair. Letters were read from the R.W.P.G.M. the Earl of Shrewsbury, from the D.P.G.M., and other members, who were unable to attend.

The Secretary (Bro. J. Bodenham, P.M., 726) reported that the brethren who were successful at the last meeting had each selected the Royal Masonic Institution for Boys as the charity in which they wish to become life subscribers.

The Treasurer (Bro. J. Pilling, W.M., 726) reported that the number of members was increased to forty-one, and the sum available for ballot at that meeting was thirty guineas.

A ballot was accordingly taken for six life subscriberships, which were drawn by the following brethren: John Upton, P.M. 624, Burton-on-Trent; J. C. Marson, J.D. 726, Stafford; Earl of Shrewsbury, Prov. G.M. Staffordshire; T. Salt, P.M. 726, Staffordshire; G. S. Tudor, D.P.G.M. Wolverhampton; J. H. Slaney, P.M. 601, Wellington.

On the proposition of the Secretary, seconded by Bro. Robinson, it was unanimously resolved that the R.W.P.G.M. the Earl of Shrewsbury be, with his consent, nominated patron of the Association.

Bro. Robinson, P.M. 624, and Bro. Marsh, P.M. 460, were appointed auditors.

It was decided that the next meeting should be held at Trentham on Wednesday, the 5th June next. Votes of thanks to the Burton brethren for the use of the lodge-room, and the general courtesy they had shown in securing to the strangers present an agreeable and interesting visit to the town, and to the Chairman, closed the proceedings.

After an excellent dinner at the Saracen's Head, the non-resident members left Burton at seven o'clock. The meeting was most successful, and augurs well for the prospects and stability of the Association.—*Staffordshire Advertiser*, December 16, 1871.

## MASONIC FUNERAL AT PLYMOUTH.

Mr. William Ball died on Thursday se'nnight at his residence in Gloucester-street, Morice Town, aged 85 years. Mr. Ball was formerly an employé in the Devonport dockyard, but he had for several years retired from the active labours of life. He was one of the oldest Freemasons in the province of Devon, both in Masonic as well as natural age, having been initiated into the mysteries of the Craft as early as 1814 through Lodge Friendship, No. 202. This lodge is now the oldest in Devonport, and the largest in the province. Bro. Ball passed through its W.M.'s chair half a century since, and has subsequently given much service to the lodge. The brethren believe that the lodge's resuscitation from a very low ebb at one time was in a great measure due to Mr. Ball's exertions, and under those circumstances the W. Brother has been held in high respect by the brethren of the lodge, and in accordance with his request he was buried by them with full Masonic honours. The usual requisite permission was obtained from the Grand Officers, and invitations were extended by Lodge Friendship to the brethren of the neighbouring private lodges to join in the ceremonial. In the breakfast-room at Moorshead's Royal Hotel, Devonport, which was tastefully fitted up as a lodge-room for the occasion, over 300 brethren assembled after noon. Lodge Friendship was opened in due form by W. Bro. J. Purse, the W.M., supported by his officers, Bros. E. D. Parnel, S.W.; G. W. Phillips, J.W.; W. Kelk, Treas.; H. Minell, Sec.; J. Amor, S.D.; W. T. Pengelly, J.D.; W. Carne, I.G.; and P.M.'s W. Bros. E. Murch, J. B. Price, H. Welch, S. Keys, J. Fox. Capt. Shadwell Clerke, P.M. 349, and 1205, S.P.G.W. of Devon, and Capt. Shanks, I.P.M. 189, J.P.G.W. of Devon, were also present. The opening service of the Order for the burial of the dead, in which W. Bro. E. Murch, P.P.G.O., was the leading officiate, was solemnized in the customary form. The lodge was then adjourned, and the brethren, having provided themselves with sprigs of cassia and herbs emblematic of the Order, left the hotel in procession for the residence of the deceased brother. The following lodges were represented in the procession: Nos. 1255, 1247, 1212, 1205, 1136, 1099, 1091, 954, 230, 223, 189, 159, 156, 105, 70. The junior lodges led the way, each lodge walking in the following order:—

The Tyler, with his sword;  
The Stewards, with white rods;  
The brethren, out of office, two and two;  
The Secretary, with a roll;  
The Treasurer, with his badge of office;  
The Senior and Junior Wardens, hand in hand;  
The Past Masters;  
The Master.

The lodge to which the deceased brother belonged walked in the following order, all the members having flowers or herbs in their hands:—

The Tyler;  
The Stewards;  
Martial Music [Drums muffled, and Trumpets covered];

The members of the lodge;  
The Secretary and Treasurer;  
The Senior and Junior Wardens;  
The Past Masters;

The Holy Writings, on a cushion, covered with black cloth, carried by the oldest member of the lodge present, Bro. Langmead;

The Master;  
Choristers, singing an anthem.

The Devonport Rifle Volunteers' band attended. From the deceased's residence to the place of interment, the Plymouth cemetery, the Masonic procession preceded the hearse and mourning coaches, the band playing appropriate music and the choristers occasionally singing. Bros. J. Fox, W. Carne, T. Pengelly, W. Moore, W. Amor, Worth, H. Rockett, and J. Ash, officiated as bearers. In the cemetery the brethren formed round the grave, where, after the usual service in the Cemetery chapel, and the lowering of the coffin into the grave, R.W. Bro. L. P. Metham, the D.P.G.M. of the province, delivered over the remains of the deceased

brother the very forcible and impressive burial charge of the Order. To this the R.W. Brother added a few remarks appropriate to the occasion. The ceremony of taking an earthly farewell to the brother was then gone through by the brethren present. The sprigs of cassia and herbs, and a broken Steward's rod, were cast into the grave, and the procession was re-formed and returned to the hotel, where the lodge was closed. The following officers were among the brethren present in addition to those named: W. Bros. R. R. Rodd, P.P.G.W.; V. Bird, P.M. 954; H. F. Smith, P.M. 954; J. Ellis, W.M. 1212; J. F. Hifley, P.M. 223; J. G. Richards, P.P.G.J.D.; J. W. N. Hawton, P.P.G.D.C.; W. Foxwell, P.M. 1071; M. Paul, W.M. 954; E. Aitken Davies, P.M. 1099; J. B. Witheridge, P.M. 223; J. May, P.M. 223; J. Montgomery, P.M. 223; J. N. Blake, P.M. 230; J. B. Ryder, P.M. 1136; E. Poor, P.M. 1136; grandson of the deceased. — *Western Morning News*.

#### MASONIC FESTIVAL AT HANLEY.

On Tuesday last the celebration of the festival of St. John was held by the brethren of the Menturia Lodge, No. 418, Hanley. The lodge was opened at three o'clock in the lodge-room at the Mechanics' Institution, and the ceremony of installing Bro. E. E. Scrivener as W.M. for the ensuing year was at once proceeded with, the immediate Past Master, Bro. Thomas Taylor, efficiently discharging the duty of Installing Master, assisted by Bros. W. H. Hales, P.M., P.P.G.A.D.C., J. S. Crapper, P.M., P.P.G.A.D.C., and J. B. Piercy, P.M., P.P.G. Superintendent of Works. The W.M., Bro. Scrivener, having been duly installed, appointed the following brethren as his officers: Bros. Thomas Bickley, S.W.; Dr. J. Craig, J.W.; the Rev. J. Westbury, P.G., Chap. and also S.D.; J. S. Crapper, Treas.; J. Montford, Sec.; J. B. Piercy, M.C.; H. Bailey, J.D.; G. Pitchford, I.G.; J. Wain, Org.; and T. Palmer, Tyler. Before the lodge was closed, the Right Rev. the Lord Bishop of Dunedin, P.M., P.P.G.C., expressed his gratification at once more being able to attend his mother lodge, and meet the brethren of No. 418; at the same time, he was afraid that it would probably be the last opportunity he should have of doing so for a considerable period, in consequence of his recent appointment removing him so far away. His lordship gave a very interesting account of the prosperity of Freemasonry in the Australian colonies, and stated that on his recent visit there he had been very heartily received by the brethren, who had displayed to him the greatest kindness and hospitality, and he was well assured that Freemasonry in reality existed throughout the civilised world.

The brethren then adjourned to a sumptuous banquet, provided by Bro. Halsey, at the Saracen's Head Hotel, and which was attended by about forty brethren. The W.M. presided, and was supported by the following past and present officers of the Prov. Grand Lodge: Bros. G. Sargeant, P.M., P.P.G.J.W.; Thomas Twyford, P.M., P.P.G.S.B.; J. C. Daniel, P.M., P.P.G.P.; George Hulme, P.M., P.P.G.S.B.; H. Parker, P.M., P.P.G.J.W.; J. Warner, P.M., P.P.G.P.; G. Outrim, P.M., P.P.G., Sup. of Works; C. Turner, P.M., P.P.G.S.D.; also C. Marsh, W.M. 460; F. Ryles, W.M. 98; J. W. Thomas, P.M. 637; A. E. Wedgwood, 451; A. G. Prince, S.W. 546; E. Ball, 287; &c. The usual loyal toasts were duly proposed by the W.M., who in very feeling terms alluded to the recent illness of her Majesty the Queen, and also to the very dangerous illness of the Prince of Wales, "Past Grand Master of England," from which he sincerely hoped he was recovering, and which had called forth in such a spontaneous manner the loyalty and sympathy of all classes of society. The usual Masonic toasts were then proposed, and duly responded to by various brethren. The meeting was much enlivened by the musical efforts of Bros. Thomas, J. R. White (375), R. I. Baker, Wedgwood, Crapper, Montford, &c., and a very pleasant evening was passed by the brethren assembled.

#### BANQUET OF THE DEVONSHIRE LODGE No. 625.

On Wednesday, 29th ult., a grand banquet took place at the Norfolk Arms, Glossop, Derbyshire, when several distinguished local gentlemen were present: amongst whom we noticed Bros. Vertegans, P.M., P.P.G.A.D.C.; Grundy, P.M., P.G.J.D.; Hall P.M., P.G.S.B.; Bramhall, W.M.; Dr. Rhodes, P.M.; Calder, S.W.; Dawson, J.W.; Cox, S.D.; Hardman, J.D.; Ford, I.G.; Irlam, S.; and Stafford (Mayor of Glossop); Sir Knight J. W. Mason, (30°); and Curtis; Davis, Senr.; Paterson, Hodgson, Collier, Garlick, Ardern, Nield, Higginbottom, Mather, Darnelly, Barlow, Whittaker, Fielding and several others.

After dinner in the large hall, the company adjourned to the lodge room, where the W.M. (Bramhall) proposed the following toasts:—"The Queen," "The Prince of Wales, Past Grand Master of England," "The Princess of Wales and the rest of the Royal Family," "The Right Honourable the Marquis of Ripon, Most Worshipful Grand Master of England," "The Right Honourable the Earl of Carnarvon, Most Worshipful Deputy Grand Master of England." After which he remarked that he felt proud of the position they had thought proper to place him in, and there was one thing he wished to express, that he should support the Masonic Charities to a greater extent than had been done in that lodge previously. The past year had proved one of the most satisfactory they had ever seen, and he trusted that the officers and members would assist him to sustain the high position that the Devonshire Lodge now held.

Bro. Calder proposed "The Most Honorable the Marquis of Hartington, Provincial Grand Master of Derby, H. C. Okeover, Esq., Deputy Provincial Grand Master of Derby," after which a song was sung by Bro. Ford, in excellent style.

Bro. Vertegans proposed the "Worshipful Master," after which another song was rendered by Bro. Dawson.

Bro. Hall proposed "The Immediate Past Master," and in a short but pointed manner supported the opinions expressed by the W.M.

Bro. Cox proposed "The Past Masters of the Lodge," after which a song was excellently rendered by Bro. Higginbottom.

Bro. Grundy proposed "The Visiting Brethren," and said it was exceedingly pleasant for him to have seen the progress of the lodge for the past two years, and he hoped that the officers and members would assist the W.M. for the ensuing year. He wished to say that the Devonshire Lodge could afford £10 10s. towards the Boys' Orphan School, which would entitle them to two votes.

Bro. Vertegans remarked that he supported what Bro. Grundy had said, and he felt certain that the proposed grand object would be carried, and though he could go into statistics, time would not permit, yet he ventured to say that he had no doubt but that the brethren would support the pure philanthropic motive.

The Mayor of Glossop (Bro. Stafford) endorsed the opinions of Bros. Vertegans and Grundy; and proposed "The Masonic Charities." He rejoiced to hear the noble opinion brought to bear upon the Boys' Orphan School. In his time he had seen great changes take place in the position in families—some, through the sudden bereavement of a brother, had been brought low, and the children left almost destitute; and as men, even elevated in social position, they are, nevertheless, equal as men, which is the glorious object of our institution.

HOLLOWAY'S OINTMENT AND PILLS.—Much watchfulness must be exercised as winter advances, and the earliest evidences of ill-health must be immediately met and removed, or a slight illness may result in a serious malady. Relaxed and sore throat, diphtheria, quinsy, throat cough, chronic cough, bronchitis, and most other pulmonary affections, will be relieved by rubbing this cooling Ointment into the skin as near as practicable to the seat of mischief. This treatment, both simple and effective, is admirably adapted for the removal of these diseases during infancy and youth. In checking the chronic catarrh and cough of old age, Holloway's remedies will be found especially serviceable, as they prevent congestion in the delicate lining of the throat and chest. —[Advt.]

#### Reports of Masonic Meetings.

[With a view to increase the circulation, and consequently the usefulness, of THE FREEMASON, it is suggested that Lodges, &c., desiring reports to appear in the paper, should take a certain number of copies in proportion to the space required for the report.]

#### THE CRAFT.

##### PROVINCIAL.

PLYMOUTH.—*Lodge Fortitude, No. 105.*—On Friday evening, the 22nd inst., was witnessed one of the most interesting assemblages of Masons for the purpose of the installation of the Worshipful Master that has occurred in the province for some time past. The large hall of the Huyshe Masonic Temple was literally crowded; among a large number we counted fifteen Past Masters, and a most respectable sprinkling of past and present Prov. Grand Officers. The chair was taken by the W.M. Bro. Bignell, who opened the lodge in the first degree, and, having passed it to the second degree, Bro. R. Rodda, P.M., P.P.G.R., took the chair, and most efficiently installed, as one of King Solomon's successors, Bro. Martin Williams, a most industrious Mason, and one who has most worthily won his position by his great attention to the duties of all the minor offices through which he has most creditably passed from the Inner Guard to the chair. It is fully anticipated that Bro. Williams will acquit himself honourably in the arduous duties attached to the important position for which he has so assiduously laboured, and to which he has been unanimously elected. The W.M. then appointed as his officers: Bros. Bignell, I.P.M.; W. H. Anthony, S.W.; T. Carey, J.W.; S. Jew, P.M., P.P.G.T., Treas.; J. Rowe, P.M., P.P.G.T., Sec.; R. Twose, S.D.; Rogers, J.D.; Bunce, I.G.; Jamer S. The musical arrangements of the evening were under the direction of Bro. Cox, P.M. The brethren were highly pleased with the ceremony, and more especially with the Installing Master's unique charge to the Wardens, which was most novel, and given in Bro. Rodda's best style. The annual banquet is to take place at the Globe Hotel in the last week in January next, and of which the brethren will be duly advised by circular.

LEICESTER.—*John of Gaunt Lodge, No. 523.*—This lodge held its regular meeting at Freemasons' Hall, Leicester, on the 21st inst., under the presidency of Bro. W. Sculthorpe, W.M., nearly all the officers being present. A goodly number of the brethren assembled, and amongst the visitors were: Bros. Clement Stretton, W.M., E. J. Crow, W.M.-elect, and several brethren of St. John's Lodge, No. 279; D. Davis, Faith Lodge, No. 141; James Dawson, 84; R. Chamberlain, 755; J. B. Hall, 1031; and T. White, 1034. After the confirmation of the minutes, Bro. Tibbetts was raised to the third degree, and Mr. George Staynes, who had been elected at a previous meeting, was initiated into the mysteries of the Order. A candidate for initiation having been proposed, and the other business disposed of, the lodge was closed in harmony, and the brethren retired for refreshment.

HARTLEPOOL.—*St. Helen's Lodge, No. 531.*—The brethren of the above lodge held their annual meeting at the Masonic Hall, Regent-square, on Thursday, the 21st inst. The installation of W.M. for the ensuing year was performed by Bro. Ald. George Moore, J.D., P.M., and P.P.G.J.W., in a most impressive manner, the W.M.-elect being Bro. John Hunter, jun., S.W. The officers were appointed as follows: Bros. R. Ropner, I.P.M.; J. H. Attley, S.W.; S. M. Glendinning, J.W.; T. M. Procter, Treas.; W. Pearson, Sec.; T. Turnbull, S.D.; T. J. Johnson, J.D.; W. Fleetham, I.G.; J. J. Armstrong, P.M., D.C.; W. Shaw, D. Collins, and B. Wolstenholme, Stewards; and J. Mowbray, Tyler. After the installation ceremony, Bro. J. J. Armstrong, P.M., on behalf of the members of the lodge, presented Bro. R. Ropner with a beautiful jewel, and, after the presentation had been acknowledged, the lodge was closed, and the brethren adjourned to the Cleveland Hotel (Bro. C. Humble's), where a sumptuous banquet awaited them, the W.M. presiding.

OAKHAM, RUTLAND.—*Vale of Catmose Lodge, No. 1265.*—The usual monthly meeting of this lodge was held at the Agricultural Hall, on Wednesday, the 20th instant. Present: Bros. J. C. Duncombe, P.G.A.D.C. for Norths, and Hunts., P.G.J.G.D. Leicester and Rutland, W.M. (presiding); T. G. Bennett, S.W.; T. Markham, P.M., as J.W.; H. Newcome, J.D.; J. Bailey, I.G.; J. Read and William Crowson, Stewards; and other brethren. The minutes of the last meeting were read and confirmed, when the ballot was taken for Mr. William Keep, Chief Constable for Rutland, which proved unanimous in his favour, and he

being in attendance, was most ably and impressively initiated by the W.M. Bro. Joseph Bennett was then invested as the Secretary by the W.M., after which the lodge was closed in due form, and the brethren proceeded to refreshment.

WALTHAM NEWTOWN, HERTS.—*King Harold Lodge, No. 1327.*—This lodge met at the Britannic, on the 19th inst. The lodge was opened in due form, presided over by Bro. W. C. Barnes, the W.M., and supported by Bros. Parker, S.W.; Young, J.W.; and West and Lacy, P.M.'s. There were also present: Bros. F. Hodges, S.D. *pro tem.*; W. Mooney, J.D. *pro tem.*; J. Noyce, I.G. *pro tem.*; Barwick, Treas.; Rielly, Sec.; Cox, Tydeman, Barnett, Purkis, Creed, Sheldon, and others. Visitors: Bros. Gaskell and Henderson, P.M.'s 1076. Bro. Creed was raised, and Bros. Barnett and Purkis were passed, the whole of the Ceremonies being ably performed by Bro. Barnes, the W.M. The lodge was then closed down, and the brethren retired for refreshment. During the evening the usual loyal and Masonic toasts were given. In proposing "The Healths of the Past G.M.'s of England," Bro. Barnes alluded in pleasing terms to the gratifying intelligence of the great improvement in the condition of H.R.H. the Prince of Wales, P.G.M. The toast was most heartily responded to. The brethren separated at an early hour.

### ROYAL ARCH.

#### PROVINCIAL.

LANCASTER.—*Rowley Chapter, No. 1051.*—An emergency meeting of this chapter was held on Friday, the 22nd instant, at the Masonic Rooms, Athenaeum. The chairs of the Principals were occupied as follows: Comps. Moore, P.Z., as M.E.Z.; Hall, H.; and Bagnall, P.Z., as J. There were also present: Comps. Whimpray, E.; Sly, as N.; W. Barker, Treas.; E. Simpson, P.S.; E. Airey and W. Heald, as Asssts. S.; Watson, Janitor; and a goodly number of companions. The ballot was taken for Bro. William F. Robinson, of the Union Lodge, No. 129, Kendal, and was declared to be unanimous in his favour. He being in attendance, was duly exalted to the degree of Royal Arch by Comp. Dr. Moore, the Acting M.E.Z., who afterwards delivered the mystical lecture of the degree, the symbolical and historical lectures being given by Comp. Hall, H., and the important duties of P.S. being undertaken by Comp. Simpson.

### MARK MASONRY.

BOLTON.—*St. John's Lodge, No. 2 (S.C.)*—The regular meeting of the above lodge was held on Wednesday, the 6th inst., when there were present: Bros. Thomas Entwistle, R.W. Prov. Grand Mark Master of Lancashire; G. P. Brockbank, P.S.G.W.; Robert Harwood, P.J.G.D.; Thomas Morris, John Brandwood, and Robert Whittaker, P.M.'s; also Bros. William Hamer, James Newton, Makin, Luthy, Alcock, Rutter, Horrocks, John Harwood, Grime, Brown, Young, W. H. J. Jones, Richardson, Greenhalgh, and others. The lodge having been opened, and the minutes of the last regular meeting read and confirmed, the ballot was taken for Bro. Swarbrick, of Lodge 178, Wigan, who was unanimously elected. The Master-elect, Bro. Robert Harwood, Prov. J.G. Deacon of Lancashire, was then duly installed into the chair by the R.W. Prov. G. Master, Bro. Entwistle, after which Bro. Wm. Hamer, the S.W.-elect, and Bro. James Newton, the J.W.-elect, were inducted into their respective offices, and the remainder of the office-bearers were appointed and invested—viz., Bros. George Makin, M.O.; Robert Luthy, S.O.; John Alcock, J.O.; J. W. Taylor, Reg.; W. H. J. Jones, Sec.; G. P. Brockbank, Treas.; Jas. Horrocks, Conductor; J. M. Rutter, S.D.; John Harwood, J.D.; James Brown, Timekeeper; Robert Grime and James Richardson, Stewards. The lodge was then closed, and the brethren proceeded to refreshment.

### ORDERS OF CHIVALRY.

#### RED CROSS OF CONSTANTINE.

LEICESTER.—*Byzantine Conclave, No. 44.*—The members of this conclave met at Freemasons' Hall, Leicester, on the 13th instant, the chair of C. being filled by E. Sir Kt. G. Toller, jun., Hon. P.S., in the unavoidable absence of the M.P.S. E. Sir Kt. the Rev. Dr. Haycroft, K.G.C., Hon. P.S., and H.P., assisted as Viceroy. The conclave having been opened in due form, and the minutes of the last meeting read and confirmed, Bro. John E. Hodges, of John of Gaunt Lodge, No. 523, who had been elected at a previous conclave, was installed as a knight of the Order. The ceremony of installation was conducted by Sir Kt. Toller with the ability which always marks his work in other Masonic degrees. The charge of the Order, composed by

the H.P., was delivered by that Sir Knight in a most solemn and impressive manner. A letter from the M.P.S., the Ill. Sir Kt. W. Kelly, Int.-Gen. Leicestershire and Rutland, expressing his regret at being prevented by illness from attending the conclave, was read. The conclave was subsequently closed in peace and harmony.

#### KNIGHTS TEMPLAR.

PRESCOT.—*The William de la More Encampment.*—The first annual meeting of this encampment (since its removal from Manchester) was held on Friday afternoon, the 8th instant, at the New Court Room, Prescott, for the purpose of installing in succession to Sir Knt. James Turner Hall, Sir Kt. James W. J. Fowler, P.G. Supt. of Works, Eminent Commander for the ensuing year. The imposing ceremony of installation was performed in a most feeling and impressive manner by Sir Kt. W. H. Wright, the Eminent Deputy Provincial Grand Commander, assisted by Sir Kt. Crankshaw, P.E.C., and others. After the installation, the Eminent Commander appointed and invested his officers as follows: Sir Kts. Reginald Young, Pre-late; Samuel Morris, 1st Captain; George Turner, 2nd Captain; Philip Whittaker, Registrar; James T. Hall, P.E.C., Treasurer; Joseph K. Smith, Almoner; Daniel W. Winstanley, 1st Standard-bearer; Thomas Clarke, 2nd Standard-bearer; William Doyle, Expert; John E. Jackson, Captain of Lines; Henry Scott, 1st Herald; John Lloyd, 2nd Herald; Thomas Sephton, Equerry. At the conclusion of the business, the encampment was closed in due form, after which the Sir Knights, to the number of about twenty, adjourned to the Royal Hotel, Prescott, and dined together, the E.C. presiding. At the banquet table the usual loyal and Masonic toasts were given and responded to, and great sympathy was expressed at the allusion, by the E.C., to the serious indisposition of H.R.H. the Prince of Wales.

### METROPOLITAN MASONIC MEETINGS

For the Week ending Friday, January 5, 1872.

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

#### SATURDAY, DEC. 30.

Star Lodge of Instruction (1275), Marquis of Granby, New Cross-road, at 7; Bro. C. S. Dilley, Preceptor.  
Mount Sinai Chapter of Instruction, Union Tavern, Air-street, at 8; Comp. Brett, Preceptor.  
South-Eastern Masonic Charitable Association, New Cross Branch.

#### MONDAY, JAN. 1.

Lodge 12, Fortitude and Old Cumberland, Ship & Turtle Tavern, Leadenhall-street.  
" 25, Robert Burns, Freemasons' Hall.  
" 72, Royal Jubilee, Arderton's Hotel, Fleet-street.  
" 83, United Lodge of Prudence, Albion Hotel, Aldersgate-street.  
" 144, St. Luke's, Masons' Hall, Basinghall-street.  
" 171, Amity, Ship Hotel, Greenwich.  
" 188, Joppa, Albion Tav., Aldersgate-street.  
" 1319, Asaph, Freemasons' Hall.  
Chap. 28, Old King's Arms, Freemasons' Hall.  
Strong Man Lodge of Instruction (45), Old Jerusalem Tavern, St. John's Gate, Clerkenwell, at 8; Bro. James Terry, Preceptor.  
Sincerity Lodge of Instruction (174), Railway Tavern, Fenchurch-street Station, at 7.  
Camden Lodge of Instruction (704), Adelaide Tavern, Haverstock-hill, at 8; Bro. T. A. Adams, Preceptor.  
Eastern Star Lodge of Instruction (95), Royal Hotel, Mile-end-road, at 7.30; Bro. E. Gottheil, Preceptor.  
British Oak Lodge of Instruction, Bank of Friendship Tavern, Mile End, at 7 for 8.  
St. James' Union Lodge of Instruction (180), Horse and Groom Tavern, Winsley-street (opposite Pantheon), Oxford-street, at 8; Bro. J. R. Stacey, Preceptor.  
Wellington Lodge of Instruction, White Swan Tavern, Deptford, at 8; Bro. C. G. Willey, P.M. 1155, Preceptor.  
St. John of Wapping Lodge of Instruction (1306), Gun Tavern, High-street, Wapping, at 7; Bro. T. Mortlock, Preceptor.

#### TUESDAY, JAN. 2.

Colonial Board, Freemasons' Hall, at 3.  
Lodge 7, Royal York, Freemasons' Hall.  
" 9, Albion, Freemasons' Hall.  
" 172, Old Concord, Freemasons' Hall.  
" 765, St. James's, Market Tavern, New Weston-street, Bermondsey.  
" 1257, Grosvenor, Caledonian Hotel, Apelfhi.  
" 1259, Duke of Edinburgh, New Globe Tavern, Bow-road.  
" 1261, Golden Rule, Masons' Hall, Basinghall-street.  
" 1298, Royal Standard, Marquess Tav., Canonbury.  
Chap. 169, Temperance, White Swan, Deptford.  
Metropolitan Chapter of Instruction, Portugal Hotel, Fleet-street, at 7; Comp. Brett, Preceptor.  
Domestic Lodge of Instruction, Palmerston Tav., Grosvenor-park, Camberwell, at 7.30.  
Faith Lodge of Instruction, Artillery Arms, Rochester-row, at 8; Bro. C. A. Cottebrunc, Preceptor.  
Yarborough Lodge of Instruction, Green Dragon, Stepney, at 8; Bro. Isaac Saqui, Preceptor.

Royal Union Lodge of Instruction, Horse and Groom Tavern, Winsley-street, Oxford-street, at 8; Bro. T. A. Adams, Preceptor.  
Prince Fredk. William Lodge of Instruction (753) Knights of St. John's Tavern, St. John's-wood; Bro. F. G. Baker, Preceptor.  
Sydney Lodge of Instruction (829), Cambridge Hotel, Upper Norwood, at 7.30.  
Ben Jonson Lodge of Instruction, Ben Jonson, Goodman's-yard, at 8.  
Florence Nightingale Lodge of Instruction, Masonic Hall, William-street, Woolwich, at 7.30.  
Prosperity Lodge of Instruction, Gladstone Tavern, Bishopsgate-st. Within, at 7.30; Bro. Bolton (W.M. 1227), Preceptor.  
St. Marylebone Lodge of Instruction (1305), British Stores Tavern, New-street, St. John's Wood, at 8; Bro. T. A. Adams, Preceptor.

#### WEDNESDAY, JAN. 3.

Pythagorean Lodge of Instruction (79), Prince of Orange, Greenwich, at 8; J. Robt. Nash, Preceptor.  
United Strength Lodge of Instruction (228), the Grafton Arms, Prince of Wales' Road, Kentish Town, at 8; Bro. J. N. Frost, Preceptor.  
Israel Lodge of Instruction, Rising Sun Tavern, Globe-road, at 7.30; Bro. Isaac Saqui, Preceptor.  
New Concord Lodge of Instruction, Rosemary Branch Tavern, Hoxton, at 8.  
Confidence Lodge of Instruction, Railway Tav., London-street, City, at 7½.  
Peckham Lodge of Instruction, Maismore Arms, Park-road, Peckham; Bro. David Rose, Preceptor.  
Temperance in the East Lodge of Instruction, George the Fourth, Catherine-street, Poplar.  
Stanhope Lodge of Instruction, Thicket Hotel, Anerley, at 7.30 p.m.; Bro. H. W. Ludus, Preceptor.

#### THURSDAY, JAN. 4.

Lodge 45, Strong Man, Jerusalem Tavern, St. John's Gate, Clerkenwell.  
" 136, Good Report, Terminus Hotel, Cannon-street.  
" 192, Lion and Lamb, Terminus Hotel, Cannon-st.  
" 231, St. Andrew's, Freemasons' Hall.  
" 538, La Tolerance, Freemasons' Hall.  
" 554, Yarborough, Green Dragon, Stepney.  
" 1155, Excelsior, Sydney Arms, Lewisham-road.  
" 1351, St. Clement Dances, King's Head Htl., Strand.  
The R.A. Chapter of Improvement, Freemasons' Hall, at 7; Comp. Brett, Preceptor. Work twelve clauses of four sections.  
Fidelity Lodge of Instruction (3), Goat and Compasses, Euston-road, at 8; Bro. T. A. Adams, Preceptor.  
Panmure Lodge of Instruction (720), Balham Hotel, Balham, at 7; Bro. John Thomas, Preceptor.  
Finsbury Lodge of Instruction, Jolly Anglers' Tavern, Bath-street, City-road; Bro. Stean, Preceptor.  
United Mariners' Lodge of Instruction, Three Cranes, Mile-end-road, at 8; Bro. T. J. Barnes, Preceptor.  
St. George's Lodge of Instruction (140), Globe Tavern, Royal Hill Greenwich, at 8.  
Chigwell Lodge of Instruction, Bald-faced Stag Hotel, Buckhurst Hill, at 7.30.  
FRIDAY, JAN. 5.  
Lodge 800, Hornsey, Arderton's Hotel, Fleet-street.  
Chap. 3, Fidelity, London Tavern, Bishopsgate.  
Unions Emulation Lodge of Improvement for M.M.'s, Freemasons' Hall, at 7.  
Metropolitan Lodge of Instruction, Portugal Htl., Fleet-street, at 7; Bro. Brett, Preceptor.  
Belgrave Lodge of Instruction, Duke of Wellington Htl. Spring-gardens, Charing-cross; Br. Pulsford, Preceptor.  
Doric Lodge of Instruction, Three Cranes Tavern, Mile end-road, at 8; Bro. Isaac Saqui, Preceptor.  
Stability Lodge of Instruction, Guildhall Tavern, 33, Gresham-street, at 6; Bro. H. Muggidge, Preceptor.  
Robert Burns Lodge of Instruction, Union Tavern, Air-street, Regent-st., at 8; Bro. W. Watson, Preceptor.  
Burgoyne Lodge of Instruction, Grafton Arms, Prince of Wales' Road, N.W., at 8.  
St. Luke's Lodge of Instruction (144), Gladstone Tavern, Brompton-road, S.W.  
United Pilgrims' Lodge of Instruction, Duke of Edinburgh, Shepherd's-lane, Brixton, at 7; Bro. J. Thomas, P.M., Preceptor.  
Duke of Edinburgh Lodge of Instruction, Silver Lion, Penny-fields, Poplar, at 7; Br. D. S. Potts, Preceptor.  
St. James' Lodge of Instruction, Gregorian Arms Tavern, Jamaica-road, Bermondsey, at 8.  
Temperance Lodge of Instruction, Victoria Tav., Victoria-road, Deptford, at 8.  
Burdett Coutts Lodge of Instruction (1278), Approach-road, Victoria-park, at 8; Bro. Geo. W. Verry, Preceptor.  
Clapton Lodge of Instruction, White Hart, Clapton, at 7.30; Bro. John Saunders, Preceptor.  
Pythagorean Chapter of Instruction (No. 79), Prince of Orange, Greenwich-road, at 8; Comp. W. West Smith, Preceptor.

THE BEST FIRST.—Turner's Tamarind Cough Emulsion for the Throat and Bronchia, 13½d. and 2/9 per bot.—All wholesale houses in London and Liverpool, and any respectable Chemist.—[Advt.]

"MORE than a year ago one of my children was attacked with bronchitis, and, after a long illness, was given up by all physician as 'past cure.' I was then induced to try your Vegetable Pain Killer, and from the time I began the use of it the child rapidly got better, and it is now strong and healthy.—JOHN WINSTANTLEY, 10, Whittle-st., L'pool, 1869.—To P. D. & Son."