

THE

Freemason's Chronicle;

A WEEKLY RECORD OF MASONIC INTELLIGENCE.

SANCTIONED BY THE GRAND LODGE OF ENGLAND.

VOL. IV.—No. 87.

SATURDAY, 26th AUGUST 1876.

PRICE THREEPENCE.
Registered at the G. P. O. as a Newspaper.

A FEW NOTES ON MASONIC JOURNALISM.

WE are greatly amused at times at the outspoken language which many of our American Masonic contemporaries think fit to use towards Craftsmen *re* the very indifferent support accorded to Masonic literature. They state, and we consider the statement is amply justified by facts, that heavy expenses are incurred, and much time, labour, and anxiety bestowed by the proprietors, publishers, and editors of Masonic journals, solely in order that the interests of the society may be promoted and extended. Pretty well all who are associated with Masonic journalism love the Craft, and they would have it loved. They think the influence of Freemasonry in every country in which it is established cannot be otherwise than of a beneficent character. They are well aware, too, how often the purposes of Freemasonry are deliberately and disingenuously misrepresented, how frequently it is aspersed and how desirable it is, in the interests of truth at least, that such aspersion should be calmly and dispassionately resented. They bear in mind the saying that "if you throw mud enough, some of it will stick." Many unjust people who are entirely without knowledge of the designs of Freemasonry, who hate us because they do not understand us, and who would rejoice in nothing so much as the downfall of our Society—this class of persons is never weary of assailing us. There is no end to the charges they bring against us. The greater the outrage they commit against decency and common sense, the better pleased are they with their dirty work. Naturally, there are plenty of simple-minded people who, on the principle there is no smoke without fire, imagine there must be a certain amount of truth in charges so persistently made under these circumstances. One of two courses is open to us, as to other folk. Either, we may wrap ourselves up in our own virtue and, stifling the indignation we cannot but feel, say nothing. Or, we may meet these groundless assaults of a malignant enemy, by fair and patient argument, with the view of showing how silly as well as how wicked are these persistent attacks upon Freemasonry. The latter is the view which eminent Craftsmen have adopted. They consider, as we have said, that, in the interests of truth, the aspersions so unfairly directed against us should be resented calmly and dispassionately. Hence have sprung into existence in various parts of the United States and elsewhere a number of Masonic periodicals, the *raison d'être* of which we take to be twofold. They have been established, in the first place, for the purpose of enlightening the world generally as to the true nature and aims of Freemasonry, so that people may not run away with the idea that these latter are in any wise baneful. In the second place, they are designed to promote Craft interests, by encouraging among members a healthy study of our history and laws, by enjoining on them on all occasions a steady adherence to the principles they profess, and by advising, in all cases of doubt and difficulty, what, in the interests of the Craft, is the best policy to pursue. Other minor purposes there may have been in the case of different journals. We think, however, what we have said fairly enough describes the two most important objects of a Masonic press—to enlighten the world generally and Craftsmen in particular, by showing, the former, what we are and what we are not, and the latter, what knowledge they should possess, and what duties they should fulfil. Ordinarily, a press established to perform such useful offices finds

liberal encouragement from the body whose interests it is so eager to promote. But though Freemasons are falsely charged with many shortcomings, and the commission of many high crimes and misdemeanours, we fear there is much in the accusation we have more than once heard brought against them—that they are a peculiar people. They have no objection to organs of the press being started with a view to protect and promote their interests. They will read the articles that are written in their behalf, and oftentimes feel highly flattered at the eulogistic terms in which they and their principles are spoken of. They are thankful when they find their favourite magazine or journal well filled with readable historic or biographical sketches, setting forth, in the case of the former, the circumstances under which Freemasonry, in this or that country, achieved some brilliant success, in the latter, the leading events in the life of some distinguished Craftsman of the past or present day. They are pleased when they read a sensible, well-balanced argument in favour of this or that Masonic doctrine, or of the course that must be pursued in certain contingencies. Short Masonic tales, be they evolved from the brain of some Masonic romancist, or based on the occurrences of actual life, delight them. But above and beyond all things are they gratified when they find their own names recorded in black and white, it may be, perhaps, as having rendered some substantial service, or fulfilled with more than usual *éclat* some difficult Masonic duty, or it may be, perchance, having merely been present on a certain evening in a certain Lodge, and having subsequently partaken of the usual banquet. It comes, likewise, occasionally within the experience of every Masonic journalist that there are many Craftsmen who are by no means indifferent to the services a Masonic journal may render them on sundry occasions. We have not in our mind the promotion of mere personal interests so much as the help which an occasional line or two of editorial support contributes in furtherance of this or that idea, of this or that project. Such brethren are sensible that a kindly utterance in the columns of a Craft organ is no hindrance, but a help rather, to the cause they have at heart. They seek this aid occasionally, and occasionally it is rendered—we may be sure, with no ungrudging spirit, if the cause may legitimately be supported. But while brethren are willing enough to read and express their admiration, while they dwell with infinite relish on all announcements which include mention of their names and achievements, while they are willing enough to seek our aid whenever they think we may be of service; still, when the important question is raised, will they accord us their support in the arduous task we have undertaken, will they enrol themselves in our subscription list, will they "shell-out"—as the slang phrase hath it—the few shillings per quarter or per annum at which we appraise our services, then they fight shy of us. There is some hesitation in the response they make. They see it at their club, or their Lodge takes it. Their list of newspapers and periodicals is full at that particular moment, but when there is a vacancy they will bear us in mind. Or they will see about it, and let us know the next time they meet us. Are we not right in describing a very numerous section of the Brotherhood as peculiar people? They are quite willing to read a Masonic paper, quite willing to speak of it in terms of praise, quite prepared on all occasions to seek its aid, and quite willing to accept such aid if the paper is prepared to render it. There, however, we come to a full stop. We seek their assistance, and it is withheld or denied us on the first flimsy pretence that may occur to them at the moment.

We have more than once expressed our thanks for the support thus far accorded us. We make no secret of our wish that the circle of our readers may become more and more extended, while we strive by every means in our power to make ourselves a worthier and more influential organ of Masonic opinion. More than this we cannot say. Time and the growing kindness of Craftsmen seem favourable to our wishes, and we face the future, as we have faced it from the very beginning, with a confidence perfectly justifiable. But among our American Masonic contemporaries, the custom of pressing for support prevails very generally. Oftentimes, indeed, we see the brethren in this or that State taken roundly to task for the indifference they exhibit to the cause of Masonic literature. Tolerably plain language is used towards Masons who do not support the local Masonic journal, but those who promise to subscribe, yet subscribe not, are the recipients of the severest possible condemnation. We cannot say they are unjustly treated. It is manlier, more straightforward, to refuse point-blank to subscribe than to mislead proprietors and publishers into the belief you are a subscriber. We all have the right to say "No," when invited to buy goods, be they "unmentionables" of a new pattern, or a magazine or journal of light Masonic literature. We have no right to say "Yes," and then withhold payment of our subscription. These, however, are matters of detail which it would never occur to us to discuss in these pages. This kind of grievance in our opinion, must be written down as essentially private. They afford no sort of entertainment or instruction to our readers. In America, a different opinion prevails. There it is considered wise—or at all events not unwise—to mention publicly, not merely the difficulties that occur in the way of obtaining new subscribers, but likewise the unreadiness so many subscribers exhibit in paying up their subscriptions. Indeed one periodical we interchange courtesies with, recently went so far as to let pass the usual period for publication, and issued its next number at an interval of two or three months instead of one, the reason assigned being that it had failed to gather in the subscriptions that were due and promised. We cannot conceive the case of any English journal which did not make its appearance regularly after the lapse of the usual interval of time. The chance of its receiving any further support would be very small. But they manage these things differently in the United States, or at all events in the State of Ohio. The *Masonic Review*, published monthly at Cincinnati, Ohio, and having almost completed its forty-eighth volume, contains, in its July number, a short editorial note, the first paragraph of which reads thus:—

"OMITTED.—Yes, we have omitted to issue the REVIEW for a month or two occasionally; but the loss is ours, not our subscribers. Does the reader know the reason? It was because we could not collect from our subscribers. They have neglected to pay us as they had *promised*, and we were compelled to wait until we could collect."

We cannot for the life of us restrain a smile at the idea of our contemporary in not issuing the REVIEW regularly, because the payments of his customers were made irregularly. There is in it a sense of retributive justice, which strikes us pleasantly enough, but we should not, nor, indeed, would any other English journal we are acquainted with, dare follow such an example. And who, think our readers, are the delinquent customers? Why, "Grand Masters, Past Grand Masters, and Past Deputy Grand Masters, and private members by the hundred," who, we are told, "pay no more respect to their promises to us than though they had never made any—no more than a Chinese, an atheist, or even an anti-Mason." We do not fully recognise the force of the comparison between, on the one hand, Masons who do not pay, and on the other, Chinese, atheists, and anti-Masons. Doubtless the latter are intended figuratively to represent the most obnoxious kinds of people, and we admit that people who promise, but do not pay, are—very undesirable acquaintances. The REVIEW, however, is in earnest. It means sending out its bills for collection, and fervently hopes it will have no such subscribers in future, for, says our contemporary, "Since we commenced publishing this work, now more than thirty years, we have been cheated, wronged, defrauded, and swindled out of more than thirty thousand dollars by this class of pretended Masons. It will be our fault if we are swindled out of any more." This is stronger language than any we are accustomed to see in English periodicals. The use of such, in

our opinion, is a mistake. The REVIEW has a serious grievance to complain of. The omission of its Grand, Past Grand, and other customers, is utterly indefensible. More like a true philosopher would it have been, if the REVIEW had left its private sorrows to take their usual course; better still, if it had "chaffed" these defaulting dignitaries till, for very shame, they had felt compelled to pay up their dues. Morally, and perhaps also materially, this would have been a more profitable way of procedure. Our American contemporaries, however, are too genial to be severe for any length of time. We shall not be all surprised if, in its next issue, the REVIEW resumes its natural flow of spirits, and is only gently, instead of terribly, indignant at the shabby treatment it has experienced. It has our heartiest good wishes for its prosperity, and we hope to see the day when its fiftieth volume is complete. Meanwhile we commend this amusing phase of journalism to the notice of our readers.

COLOURED MASONRY.

WE have hitherto refrained from offering any remarks on this question. We note, however, in the numerous American Masonic journals which reach us periodically a strong conflict of opinion thereon. This, of course, is to be expected, for the question is a vital one, and there is hardly a Masonic jurisdiction in the United States in which it has not been already or may not be hereafter brought prominently under notice. We, however, in the United Kingdom are not likely to be affected by the controversy, or at all events only in a very remote degree, or indirectly. If, for instance, a member of one of these Masonic communities should visit this country, and armed with the usual certificate of his *status* in the Craft, seek admission into one of our Lodges, in such case it occurs to us it would be the duty of the W.M. or officer presiding at the time to determine the validity of the applicant's certificate. Before such officer could decide upon the applicant's eligibility to be admitted, or rather be it said, in order to form a just opinion as to such eligibility, he must first of all decide whether the body by whom the certificate was granted was or was not legally empowered to grant such instruments. It is not enough that a visitor exhibits the requisite knowledge of Freemasonry, and that he affords satisfactory evidence of his identity with the person described in the certificate he submits for examination; it must further be determined whether or not the certificate in question has due validity. Thus there follows immediately this important query, By whom was the document issued? If it be answered, By Lodge So-and-So, or by the Grand Lodge of So-and-So, we must then discover if Lodge So-and-So is duly warranted, and under what Masonic authority, and likewise if the Grand Lodge of So-and-So be legally constituted. We say it is quite possible for this to happen, that a member of one of these coloured communities should seek admission into a Lodge in this country: in which case the presiding officer must take upon himself to decide off-hand whether or no the applicant is a duly certificated member of some legally constituted Masonic body. It seems to us hardly fair that so important a matter should be left to the discretion of the first chance official who may have to settle it. In the hope, that our opinion, which has been arrived at without prejudice, may be of service to our readers, as a guide to them should any such contingency as we have sketched arise, we offer the following observations. If, moreover, they are of any service to our American brethren, we shall be still better pleased.

We dismiss at once the question of colour. Our Constitutions require that every candidate for admission into Freemasonry must fulfil certain conditions precedent. These are that he shall be twenty-one years of age, a free man, his own master, and in reputable circumstances. According to the "Antient Charges," "the persons made Masons or admitted members of a Lodge must be good and true men, free born and of mature and discreet age and sound judgment, no bond-men, no women, no immoral or scandalous men, but of good report." According to *Ahiman Rezon*—Seventh Edition, 1807—"The men made Masons must be free-born, no bond-men, of mature and discreet" [N.B.—These two words do not occur in the second edition of 1764] age, of good report; hale and sound, not deformed or dismembered, at the time of their making; no woman, no eunuch." Thus it is a matter of no

importance whatever, the colour of a man's skin; be it black, brown, or white, he is equally eligible for admission into our Society, provided only he fulfils the above conditions. Nor does it appear to us to be a matter of very great moment whether we adopt the reading of the old charge or regulation, and require a man to be "free-born," or that of the more modern constitution, and require him to be only "a free man;" unless, indeed, it can be shown that in those countries which still adopt the former, Masonic communities exist, successive members of which, from their first constitution till now, have not been free-born. Such communities would undoubtedly be irregular. We have not, however, heard of the time when, in some parts of the world, there have not been free-born men of colour of African origin. In order, then, to decide on this ground against the legality of these coloured or African communities, it would have to be proved that the original warrant or warrants under which they erect their claim to be Masonic Communities, was or were irregularly issued, that is to say, was or were issued to persons not legally admissible into Freemasonry. We have, however, the right to assume, in the absence of any proof to the contrary, that the said warrant or warrants was or were issued by a competent body to competent persons. So long, too, as the law requires that a Mason must be free-born, that law must be acted upon, and any person who was not free-born, but notwithstanding such defect, had been made a Mason, would not be entitled to any of the rights of Freemasonry. A Lodge thus concerned in making such irregular Masons would become liable to punishment, even to the extent of being struck off the rolls of that constituent body, of which it formed a part. But though the circumstance of a man not being free-born would unquestionably vitiate his "making," and justly exclude him from all participation in the rights and privileges of our Society, the Lodge that made him, if permitted to remain on the Register, would certainly continue to enjoy a perfectly legal constitution, so long, indeed, as it contained a sufficient number of legally-made Masons to satisfy the prescribed condition of "perfection." In order to show that these African or coloured Masonic Communities enjoy no legal status, from a defect in their origin, we must prove that either the body to which they owe their origin was itself illegal, or was vested with no legal power to confer Masonic rights and privileges on other persons. If, however, the contention is that though their origin was legal, there has been a break in what we will describe as the continuity of this legality, we must prove a lapse of warrant or other sufficient cause. Fortunately, the line of argument thus far indicated, being based on the assumption that the burden of proof rests, not with the African Grand Lodges, but with their antagonists, or, in other words, that the latter are under the disagreeable necessity of proving a negative—or shall we say, a series of negatives?—This argument, we say, need not be pursued to any greater length. In the first place, it is the duty of the African Grand Lodges to make out their claims to recognition as legally constituted Masonic communities; in the next, the real issue is much simpler in reality than at first sight it appears to be, being, in fact, neither more nor less than a mere question of jurisdiction. Can two Grand Lodges co-exist in the same State?

We cheerfully abandon the duty of establishing a complete chain of evidence in support of their legality to these coloured or African Grand Lodges themselves. We imagine they will experience much difficulty in producing any that will convince unprejudiced persons of the justice of their claims. Their case is far from being a clear one. We may even go further and say, that in a pretty long course of Masonic study it has not often been our lot to find one which rests more on assertion, less on positive proof. This is saying a great deal, considering the general darkness which prevails in Masonic history. Let us, however, assume, for the sake of argument, that these Lodges trace back clearly, link by link, a chain of evidence establishing their legal origin and the continuity of their legal being. Are there, even in such case, any just reasons why they should now be recognised as separate and distinct Grand Lodges? Hitherto they have not been so recognised and what new aspect has their case assumed that we should be called upon to do now what we have steadfastly declined to do in times gone by? Let us take the case of Ohio as an example. What say the Wardens of *American Union Lodge No. 1*, writing from "Marietta, Ohio," under date of "May 5, 1791," as to Masonic Jurisdiction in America? "We found that

previous to the late Revolution, all Masonic jurisdiction in America was derived from Europe, delegated to Grand Masters in and over certain districts. That since the war the Masonic bodies in the different States have considered themselves independent of Europe; have formed their Grand Lodges by electing a *Grand Master* and other officers necessary to compose the same; that this system has taken place where there was no Grand Lodge previous to the Revolution, as well as in those States where Grand Masters had been appointed from Europe." They then justify the "opening a Lodge within the Territory North-west of the Ohio," and proceed as follows:—"Accordingly the Master with a due number of the former members being present, the Lodge was opened in ample form and incorporated agreeably to the ancient customs of the Royal Craft, and we have to request that we may be recognised as such in the different Grand Lodges in our Sister States in America." Reasons are then given which "will soon make it necessary for the full enjoyment of the benefits of Masonry that more Lodges be established within the Territory," and these are followed by the important declaration "that in pursuance of the example of some of the Confederate States who had no Grand Master previous to the Revolution, and have since formed a Grand Lodge by electing a Grand Master, we conceive ourselves as being the Masonic Body corporated within the Federal territories and duly invested with every power necessary to constitute, rule, and govern the same agreeably to the constitutions and ancient customs of the Royal Craft throughout the world." Here, then, we have the establishment, in Western Territory, of the first germ of an Independent Grand Lodge, claiming to exercise the powers of right belonging to such a Body. Here, too, we have it announced that the Masonic dependence of America on Europe ceased with the termination of the war of Independence 1783. How much earlier other Provincial Grand Lodges declared their Masonic Independence is not material to the issue. Taking the facts described by Bro. Drummond, P.G.M. Maine, in his article in the *Masonic Review* for July, on "Coloured Masonry" as the basis of this portion of our argument—and we are not aware they are denied by those who differ with him—taking his facts, we say, we find that application was made by Prince Hall to the Grand Lodge Moderns of England for a charter, in March 1784, the year following the cessation of American Masonic dependence on Europe. The charter was received, or African Lodge organized under it, in 1787. Two other Lodges were chartered subsequently, either by African Lodge or Prince Hall, one in Philadelphia, one in Providence, R.I. In 1808 these three organised a Grand Lodge in Boston. In 1824 a petition was sent to England for a renewal of the charter. In 1827, no answer having been received, African Lodge published a Declaration of Independence. In 1847 a National Grand Lodge was formed. Thus we have, on the one hand, the statement in May 1791 by the Wardens of *American Union Lodge No. 1*, located at Marietta, Ohio, that the Masonic dependence of America on Europe had ceased eight years previously—that is, in 1783, when the war of Independence terminated; on the other, an application to England in 1784, for a charter for that very Masonic Lodge, from which have sprung the various coloured Masonic organisations now existing in the United States. We are quite aware the Masonic Independence of the United States was not recognised in England at the same time as its political Independence. In the 1807 edition of *Ahiman Rezon*, we find included in the list of "Foreign Lodges under the Grand Lodge" (Ancients) "of England," two Charleston Lodges, three New York Lodges, and the Grand Lodge of Pennsylvania. Yet, as was shown in our review of the *Early History and Transactions of the Grand Lodge of New York*, long before 1807, the Grand Lodge of New York strenuously and successfully insisted on its position of complete and absolute Masonic authority in the State. In the same work, too, we find under date, "New York, September 3rd 1788," the following Note:—"A communication was received from the Grand Lodge of Pennsylvania, announcing its having become an Independent Grand Lodge." Moreover, Bro. Drummond mentions in his article already referred to, that African Lodge was dropped from the roll of England at the Union of the Ancients and Moderns. The limits of different territorial Masonic jurisdictions were not, in the days we are referring to, very clearly defined, nor, indeed, are they even now as distinctly marked as they might be. England, therefore, might claim to grant charters for the forma-

tion of Foreign Lodges, and to retain them on her Register, but against this we should place the emphatic statement made by the Wardens of *American Union Lodge*, No. 1, in a letter on the 5th May 1791, and now published under authority of the Grand Lodge of New York, to the effect "that since the war, the Masonic bodies in the different States have considered themselves independent of Europe, have formed their Grand Lodges," &c., &c. This, be it remembered, is a statement made by brethren of standing in a most important official document. This, in fact, is an authentic declaration obtained from the records of contemporaneous Masonic History to the effect that when the United States achieved their political independence of Europe, they considered themselves Masonically independent likewise. These said Wardens most probably took part in the political, as they certainly did in the Masonic events of their day. Their statement, made by order of their Lodge to the Grand Lodge of New York, was made under a deep sense of responsibility. It is completely in accordance with common sense, that Masonic independence should have accompanied political independence. England may have claimed to exercise Masonic jurisdiction within the territories of the United States; she may have issued charters for the formation of new Lodges. It was clearly competent, however, for America to deny her any such authority. The contemporary statement we have quoted proves, beyond the possibility of a doubt, that, in the opinion of these Ohian brethren, "the Masonic bodies in the different States" did consider themselves, when the war was over, independent of Europe. Thus it matters not if the Coloured Masonic organisations of to-day can trace back their origin, step by step, from now to the Lodge for which, in 1784, Prince Hall sought a charter of Grand Lodge of England. In the face of the Wardens' declaration we have quoted, the issue of that warrant was clearly *ultra vires*, and, of course, unrecognisable by the Masonic bodies in the United States, who, "since the war" had "considered themselves independent of Europe." It was further authoritatively announced in the same document that, in the event of other Lodges being established within the said territory, north-west of the Ohio, "we consider ourselves as being the Masonic body, corporated within the Federal territories, duly invested with every power necessary to constitute, rule, and govern the same, agreeably to the Constitutions and ancient customs of the Royal Craft throughout the world." At this time, there were no other Lodges in the Ohian territory. Clearly none subsequently established could possibly be permitted to override this declaration. This, however, concerns Ohio only, and is merely by way of supplement to the main argument, which we state emphatically as follows:—No Masonic organisations in the United States, of foreign origin, have any just claim to recognition by the several State Grand Lodges. African Lodge, the parent of these Coloured Masonic organisations, never had a legal status; for, if the facts are as we have stated, its warrant was obtained from a foreign Grand Lodge,—that of the Moderns, England—in 1784, when already the Masonic bodies in the States considered themselves independent. And as time went on and Freemasonry came to be better organised in the different States and Territories of the Union, as in one after the other of these States, the doctrine of exclusive jurisdiction within the limits of each became generally recognised—under these circumstances, we do not see how it is possible for the different State Grand Lodges to retain their full rights and privileges, while at the same time recognising other Masonic bodies within the limits of their respective jurisdictions.

Upon the question what is the best policy to pursue, we offer no opinion here. Our purpose was to settle, if possible, the status of the so-called coloured Masonic organizations existing in various of the United States. The conclusion we arrive at is dead against their legality. If a member of one of these organisations should present himself as a visitor to one of our Lodges, we should rule that he is not eligible for admission.

The Consecration of the Tredegar Lodge, No. 1625, will take place on Wednesday next, at the Royal Hotel, Mile End Road, E. The ceremonies of Consecration and Installation will be performed by the Very Worshipful Bro. John Hervey, Grand Secretary; Bro. Charles Lacey, P.M. 174, is the W.M. designate. The proceedings will commence at three o'clock.

FREEMASONRY AND PROMOTION IN THE ARMY.

A CORRESPONDENT of the *Dublin Freeman's Journal*, who signs himself JUSTITIA, writes complainingly of "the working of the Craft," and "in the interest of Catholic Irishmen and others who do not hold with the principles of the Secret Society called Freemasonry, who enter her Majesty's Service," appeals to that journal for its moral and intellectual support against the evil-doings of Craftsmen. The grounds of its appeal are these: "In a certain regiment, at present stationed in India, the commanding officer, and many of the officers under him, being Freemasons, a shameful mode of promoting all those who join the society is at present in vogue." This is a grave charge to make—that gentlemen in high places, and bearing her Majesty's commission, are guilty of malfeasance in the fulfilment of their duties—and we naturally, of course, expect that a reasonable amount of circumstantial evidence would be adduced in support of it. Accordingly, we looked most carefully at the sentences which followed. The first of these began: "In proof of this assertion," and we read on most patiently, and at the same time with rather serious misgivings that some very ugly disclosures were on the point of being made. We know Freemasons are no more immaculate than other men, and, while hoping it was not so, we yet thought it possible that some partiality might have been shown towards fellow Craftsmen. If members of the same family take more kindly to each other than even to the worthiest among strangers, we thought it not altogether surprising that members of a certain society should exhibit a greater degree of interest in the success of their fellow members than in that of outsiders. This, we say, is perfectly natural; but when the feeling is carried beyond this point, to the extent of advancing a fellow member's interests to the detriment of the outsiders, then, of course, it is to be expected that such partiality should be publicly challenged. We read on, therefore, most carefully. We did not conceive it possible that a man would write to a public journal, having, of course, a full sense of the responsibility attaching to such a course, and, above all things, signing himself JUSTITIA, without being able to produce something tangible in the way of evidence. And what found we in support of this serious charge? Nothing more than a counter-statement, unsupported by a single tittle of proof. Lest our readers should think we are exaggerating the case, we transcribe the very words of JUSTITIA himself. "In proof of this assertion," says he, "I beg to state that the late Sergeant-Major, who a short time since had been promoted to the rank of Quartermaster in the regiment, his successor, and the Assistant-Sergeant-Major are all members of the Craft. The bandmaster is a Freemason, and out of eight colour-sergeants, four are members of the same society. There is no Freemason in this regiment under the rank of sergeant, and undoubtedly all those who have become members of the society have done so solely for the purpose of obtaining favour and promotion." A few words in this passage we have italicised for reasons which must be obvious. JUSTITIA's proof is merely a statement that certain members in this regiment are Freemasons, and that all who join our Society do so in order to ensure their own advancement. He does not say, much less does he attempt to prove, that the quartermaster, bandmaster, the colour-sergeants were promoted, to the detriment of other men in the regiment, merely because they were members of our Society. He states that these, and others he enumerates, hold a certain rank in the regiment, and are likewise Freemasons. True, he takes upon himself, in the latter clause of his so-called proof, to affirm that men join our Society solely for the purpose of gaining promotion. What assurance have we of the justice of JUSTITIA's assertion? Has he the power of analysing men's motives? or have these men, of the rank of sergeant and higher still—have they, one and all, taken him into their confidence and plainly announced to him that the sole object they had in view in becoming Freemasons, was to obtain favour and promotion? Will JUSTITIA enumerate the sergeants and others of the regiment, who have not obtained promotion by reason of their not being members of our Society? Until he can show that the men he refers to did obtain a step or steps of promotion solely because they were Freemasons, while others, who were not Freemasons, were passed over or neglected, unless he can prove the

animus of the bandmaster, the quartermaster and the others in becoming members of our Society, the whole of his statement is utterly without value. We ask him for the proof of all this, for as yet he has vouchsafed us nothing but assertion. This, however, is far from being the whole of the case, as stated by JUSTITIA. Having given us this delectable illustration of his wisdom, he proceeds to announce his *belief* that it is "the intention of those who have authority in the corps to establish a Regimental Masonic Lodge." This, of course, is only further evidence of JUSTITIA's lamentable ignorance of what he is writing about. A regiment is not ruled by a Commission or a Board of Guardians, but by its commanding officer, who is the highest in rank present with the corps. Again, it cannot be the *intention* of those in authority to establish a Regimental Masonic Lodge. Masonic Lodges are not thus established. A certain procedure must be observed. Application must be made in the proper quarter; the reasons for such application must be given, and must be such as will satisfy the Masonic authorities; the petition must be duly recommended, and then it is that, all things being deemed satisfactory, a warrant is issued for the Constitution of the Lodge. Thus JUSTITIA's *belief* that it is the *intention* of the regimental authorities to establish a Lodge is simply an absurdity. They may intend petitioning for a Warrant of Constitution, but they cannot intend doing what it is out of their power to do. Thus the whole of JUSTITIA's case falls to the ground. He has come forward publicly, and made a serious accusation against the officers of a certain regiment "at present stationed in India." This charge is, that the Commanding officer, and the officers under him being Freemasons, those in the regiment who belong to the same society are favoured at the expense of those who are not. The proof he adduces of the truth of this is merely a statement of his own, which, being entirely unsupported, has not the slightest degree of value. A further assertion that men join the ranks of Freemasonry solely to gain some advantage is, if possible, more worthless still. We do not believe that a number of respectable men, wearing the uniform of an honourable service, would deliberately commit perjury, and then be such fools as to let a man of the moral and mental calibre of JUSTITIA into the secret of their perjury. As to the announcement "there is no Freemason in the regiment under the rank of sergeant," this ought not to have excited any suspicion in the mind of JUSTITIA had he known anything of the laws affecting Military Lodges. There is only one grade beneath that of sergeant which is eligible for admission to the rights and privileges of Regimental Masonic membership. The Master of a Military Lodge is "prohibited from initiating any person whatever into Masonry under the rank of corporal, except as a serving brother, or by dispensation from the Grand Master, or Provincial Grand Master." It is not stated whether the Masonic officers and non-commissioned officers of this regiment are members of the same or different Lodges. It is not, however, very strange that, with the exception of the corporals—who may number some thirty, more or less—the privates in the regiment, who are not eligible for admission into a military Lodge, should not be Freemasons.

Were the public a little better informed as to the Constitutions of Freemasonry, we should not condescend to notice such paltry attacks as this of "JUSTITIA." Under present circumstances, we consider it our duty to repel any and all charges that may be levelled against us.

ODDS AND ENDS.

By WALTER SPENCER, F.R.G.S., &c.

MR. FAIRHOLT, in "Tobacco: its History and Associations" (London 1876) says he once knew a man who smoked tea leaves. I remember doing so, in New Zealand, for want of the genuine article, and found it not altogether disagreeable. Many a settler in the interior, when hard-up for the "nigger-head" or "nail-rod" with which his pipe was wont to be replenished, has smoked the leaves of the "Manukau," a shrub which covers whole tracts of the country, and some got quite used to it. This same plant was used not infrequently instead of tea, its flavour is pleasant, but its strong diuretic property embarrassing.

I tried opium smoking in China, by medical advice, as a remedy for dysentery, but it failed to have any effect upon

me whatever. I do not know even that it induced any extra sleep; though on board of steamers laden with the drug, I have lived half stupified and sickened as though under a course of morphia. Description of a Chinese opium saloon has been too often given to bear repetition, and is certainly a revolting spectacle. The habit becomes a vice from abuse. I am quite prepared to believe that in some places and for some occupations, it may be only a pleasant sedative for an overworked Chinaman, necessary as ale and other slight stimulants are to our own people in this humid climate. It should not be forgotten that the Chinese work every day Sunday included, and from dawn till night without cessation, except to snatch a hasty and frugal meal. They are by far the most laborious race in the world. For one class, however, opium smoking is without doubt pernicious; for domestic servants. The idle time on their hands gets more and more devoted to the pipe, which becoming more and more necessary to their comfort causes a craving that ends in being insatiable, and in utterly wrecking the health and happiness of the victim.

Chewing tobacco is a means of staying hunger which I have also practically experienced. It probably deadens the lining of the intestines, and though it cannot supply the waste of tissue, lessens the unpleasant cravings of the patient. When in this condition, I used to indulge in delicious reveries of the dishes I would feast upon should I ever be so fortunate as to return to civilisation, and the recollection of it even now often doubles the zest with which I relish a good dinner.

I have a specimen of snuff of which the late Emperor of China was inordinately fond. It was said to be of Russian importation, and cost £5 an ounce in Peking. I have tried in vain to get it manufactured in this country, with the idea of starting a good speculation. It seems that the peculiar flavours of peculiar snuffs are most difficult to make up to the satisfaction of connoisseurs, who would at once detect an imitation.

Many travellers have remarked upon the strangeness experienced when first domiciled in rooms without windows. The old houses in Spanish America, as in Morocco and Syria, are constructed on this principle, the room doors either opening one into the other or into a central courtyard. The latter, when planted or having trees or fountains, is a pleasant sight to which one soon gets accustomed: but I was once housed in what had formerly been a convent. It had no inner courtyard, and the room doors opened into dark, dreary corridors, lighted only by skylights at each end. The rooms in this case, however, had narrow barred windows or rather apertures, but they were placed high up in the wall, close under a lofty ceiling. They did serve to admit light and air, but their broad sills (in walls four feet thick) harboured scorpions, as I found to my cost. My bed was against the wall under one of these windows, and I found every night two or three small *alacranes* in the fold of the sheet. I was for some time puzzled to account for their appearance, until I procured a ladder, by which to mount to the window. There, on the sill, I found Papa and Mamma with a numerous brood, which I immediately swept off to the outside. The little ones, in their infant gambols, had previously been used to fall inside on to my bed. Bats used to enter at night by the same aperture and flap round the room, with an unearthly noise. For several nights I awoke at intervals, to throw slippers and other articles at them, but finally got used to their intrusions; after which I generally found one or two in the morning snugly nestled amongst my clothes on a chair.

I have remarked that wherever snakes abounded, it was considered a good omen to have one domiciled in the roof. They exterminate all rats and mice, and resent the intrusion of cats on their preserves. Those thus domesticated, in the East, are a small species of boa, quite harmless to the human inmates. When the ceilings are of canvas, their contortions and adventures can be plainly tracked by the undulations of that material. They probably descend occasionally at night-time, for chickens and puppies are sometimes unaccountably missing.

The Philippine Indians have a disgusting *penchant* for bad eggs—with the half-formed chick inside. It is well known from the higher price of those comestibles, but I discovered it for myself. Every morning, at early breakfast, my "boy" placed on the table an egg, which invariably was sent away as a bad one, to be replaced, sometimes, by a second and third in the same condition. I marvelled and submitted, until one day when I rose suddenly and

perceived the youth complacently sucking a rejected one behind the door. This enlightened my understanding, and I took the precaution to throw all bad eggs, after that, out of window into the river. A regular supply of good eggs was the ultimate result.

THE INSTALLATION PICTURE.

We have been favoured with a view of a proof section of Bro. Harty's engraving of the Installation of H.R.H. the Prince of Wales as M.W.G.M. There are no less than four hundred portraits in it, and we had not the slightest difficulty in recognising a number of faces perfectly familiar to us. The exact moment which appears to have been selected for the representation of this grand and solemn occasion, is when the brethren are casting a hasty glance round the hall, for the purpose of obtaining a full impression of the scene. Only by the adoption of some such license could the artist have presented so many hundred faces turned in so many different directions. The finishing touches are, as yet, wanting to perfect this section, but the view we had fully justifies us in expressing our belief that the engraving, when complete, will be one of the finest and most successful ever executed. In the course of another four or five weeks, about three-fourths of the work will have been proved; and as numbers of those present have not yet sent their likenesses to, or been specially photographed by Bro. Harty, we take this opportunity of announcing that the artist has room for close on a hundred more portraits, and will be obliged if brethren will forward him either their "counterfeit presentment," if such has been already taken, or with the needful sitting.

At the Royal Aquarium, Brighton, Opera Recitals have been given, and have been well attended. The Opera selected for the Morning Performance being the *Bohemian Girl*, Miss Mary Davies, Miss Marion Severn, Bro. George Perren, and Mr. George Fox sustaining the various parts; in the evening, *La Sonnambula* was given, Miss Arabella Smythe singing the part of Amina, all the artistes were loudly applauded. Owing to the care and attention of Mr. Parnaby, the custodian of the Institution, the whole of the fish are in a thriving condition. The whitebait from Gravesend form an attraction to the frequenters. No expense is spared to introduce new features of interest.

At the Theatre Royal the Gaiety Company have concluded a very successful engagement. Madlle. Corneille d'Auka's London Company followed, and during their stay have had good houses. The production of the Grand Duchess and La Fille de Madame Angot has afforded Madlle. d'Auka an opportunity to display her charming voice. Miss Kathleen Corri has also been well received. Mr. Beverley and Mr. H. Lewens sustain the parts allotted them with commendable care. Miss Gundry is a rising artiste. Bro. R. W. South was the acting manager, and to him great credit is due. He will shortly be again in Brighton, in connection with Miss Jenny Lee's company, when "Jo" will be produced.

ROYAL MASONIC INSTITUTION FOR BOYS, WOOD GREEN.

SCIENCE AND ART EXAMINATIONS.—MAY 1876.

MAGNETISM AND ELECTRICITY.

H. G. Shaw	...	...	...	1st class advanced
R. Bryant	...	...	...	1st class elementary
W. R. Parker	...	...	...	1st class elementary
C. D. Green	...	...	...	1st class elementary
W. Beaumont	...	...	...	2nd class elementary
W. Jones	...	...	...	2nd class elementary

DRAWING.

W. R. Parker	...	...	...	Prize.
W. R. Parker	...	...	...	Full certificate
H. G. Shaw	...	...	...	Full certificate

Passed in PRACTICAL GEOMETRY.

Heely, White, Rose, Newman, Croydon, Haskins, Bryant, Parker, Shaw.

Passed in MODEL DRAWING.

Heely, Parker, Booser.

Passed in FREEHAND.

W. Pawley.

Passed in PERSPECTIVE.

Parker and Shaw.

CORRESPONDENCE.

We do not hold ourselves responsible for the opinions of our Correspondents.

We cannot undertake to return rejected communications.

All Letters must bear the name and address of the Writer, not necessarily for publication, but as a guarantee of good faith.

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THE ADMISSION OF VISITORS.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—Owing to an accidental oversight I have only just seen the interesting article, in your issue of the 12th inst., on "The Admission of Visitors." Your remarks, though able and instructive, being based upon an imperfect report of what took place at the Confidence Lodge of Instruction, do not bear sufficiently upon the real points at issue, which are—

1. Whether a brother who is properly vouched for, and who produces his G.L. Certificate, can claim the right of admission to any private Lodge he may wish to enter as a visitor.
2. Whether a brother who is either personally known, recommended, or can prove himself, after due examination, to the satisfaction of "one of the present brethren," can be legally excluded because he presents himself minus his certificate.
3. If, in dealing with visitors, a discretionary power is allowed, with whom does it exist—the Lodge or the W.M.?

After stating that "the foreign brother, finding his application for relief brought with it no solatium, claimed admission to the Lodge as a brother Mason," and was rejected, you express regret that the incident occurred, and that our examination was not made by "one of the present brethren," from which I infer that but for the antecedent shortcomings of the applicant you would have had him admitted if his examination proved satisfactory. But surely it would have been acting unconstitutionally and illegally to have adopted such a course if the law is, as stated in Oliver's "Masonic Jurisprudence," that "No visitor can be admitted unless he be known or vouched for by some member of the Lodge, or (if he be a perfect stranger) produce his Grand Lodge Certificate."

Bro. James Stevens is of opinion that the production of a certificate is not necessary, and that it is the J.W.'s duty to examine and admit Masons on proof, but Bro. Gottheil, and many other most distinguished members of the Craft, interpret the Edict of Grand Lodge to place a compulsory obligation on every W.M. to make the production of the certificate a *sine qua non*.

Dr. Oliver's dictum would seem to sustain the latter view, which, if correct, is, in my humble opinion, totally at variance with the regulations on the subject contained in the Book of Constitutions. Not a word is said therein respecting a visitor's certificate, and the only ground mentioned upon which a visitor may (not shall) be excluded is that he must be "of known bad character."

Yours fraternally,

Aug. 24th, 1876.

JOHN W. COLMER.

OLD WARRANTS.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—One or two circumstances connected with the second of the "OLD WARRANTS," which appeared last week in your columns may prove of interest to your readers. In the first place, this Warrant, or rather renewed Warrant, must have been very nearly, if not the last, issued by the Ancient Grand Lodge. It is dated 21st December 1813, and the union of Ancients and Moderns took place on the 27th of the month. In the next place, it may be the only Warrant, and must be one of a very limited number issued by this Grand Master. H.R.H. the Duke of Kent, according to Preston, was "elected and installed Grand Master of that body of Masous" (Ancients) "at Willis's Rooms, St. James's Square, on the 1st of December 1813." I presume this date refers to the installation, for the "Articles of Union between the two Grand Lodges of England" were "done at the Palace of Kensington, this 25th day of November, in the year of our Lord 1813, and of Masonry 5813," the Duke of Kent's signature, "Edward G.M.," being one of those at foot. Be this, however, as it may, the Duke of Kent's tenure of the Grand Mastership of the Ancients was certainly a brief one, nor is he likely to have granted many warrants, if, indeed, he granted more than this one particular warrant. Thus, I consider its publication in your columns is attended with circumstances of unusual interest, and well worth describing.

I may add that, the "Thomas Harper, D.G.M.," was one of "the three distinguished brethren," whom Preston tells us each of the Royal Grand Masters took into his council, with a view to arranging the articles of Union. "Thomas Harper D.G.M." is the next "ancient" signature to the said articles, coming immediately after that of "Edward G.M." He was, moreover, Editor of the seventh edition of *Ahiman Rezon*, "printed by Bro. T. Harper jun., Crane-court, Fleet-street, for the Editor, No. 207 Fleet-street," in 1807.

Fraternally yours,

"Q."

LODGE No. 169.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I see from the *Keystone* for the 12th inst., that our esteemed Bro. Hughan, in an article on "Ancient

and 'Modern' Lodges," refers incidentally to Lodge 169, of which our well known Bro. Jacob Norton had previously made mention, as being "an 'Ancient' Lodge." It has recently come within my province, as your reviewer, to go carefully through the four parts, thus far published, of the *Early History and Transactions of the Grand Lodge of Free and Accepted Masons of the State of New York, 1781-1815*. I am, therefore, in a position to add a little information respecting this Lodge, "No. 169." The following particulars are furnished at p. xxxvi. of the Introduction, by "John G. Barker, P.G. Librarian," in this valuable history.

"Lodge 169, A.Y.M., Registry of England. Warrant dated 13th July 1771. We have no record of its history prior to its location in the city of New York. It was the most prominent of all the Lodges located therein. Its officers were in frequent correspondence with the Grand Lodge of England (Ancients), and it was no doubt acknowledged the leading Masonic authority among the army Lodges."

The latter statement would seem to indicate that No. 169 was originally an army Lodge, or why should they of all Lodges acknowledge its pre-eminence? Moreover at p. xii. of its introduction it is stated that "the Masonic Lodges in the Province of New York previous to the year 1776, evidently worked the rituals and derived their authority wholly from the Grand Lodge of England (denominated Moderns), the occupation of the City of New York by the English army was the immediate cause of the introduction of Lodges holding warrants emanating from the Grand Lodges in Ireland, Scotland and the ancients at London." At p. xiii. it is distinctly affirmed that No. 169 was an army Lodge as will be seen from the following passage, which, moreover, throws additional light on its history.

"In the beginning of 1781, the Army Lodges in the City of New York took steps to form a Grand Lodge, or, what is more probably, to continue and perfect the organization of one already established by them, as will be seen by the following documents on file in the archives:—

"Minutes of Lodge 169, Ancient York Masons, held at this Lodge room, on Tuesday evening, the 23rd January, 1781, being a Grand Lodge assembled in ample form."

There were present twenty-nine Masters and Past Masters, representatives of five Lodges; namely, 133, 169, 210, Solomon's Lodge, No. 212, Registry of England, 441, Registry of Ireland and Zion's Lodge, U.D.

"The Grand Lodge was opened in 'due form' by the R.W. Bro. McCuen G.M., Brown S.G.W., Taylor J.G.W. It was unanimously agreed that an election of officers be held, and the following brethren were unanimously elected:—

The Rev. William Walker 169, Grand Master; Bro. John Browrigg (? Brownrigg) 441, Senior Grand Warden; and the Rev. Bro. John Beardsley 210, Junior Grand Warden."

These brethren accepted their election, and in the Atholl Grand Warrant, constituting the Provincial Grand Lodge of New York, and dated 5th September, 1781, we find them duly nominated and appointed to the several offices of Provincial Grand Master and Senior and Junior Grand Wardens.

At the meeting of Grand Lodge, 5th December, 1782, at the Assembly Hall at Roubalets, in the City of New York, the Lodge described as "Lodge No. 169, Ancient York Masons, held in the City of New York," is one of the nine Lodges represented. On this occasion, "Bro. JAMES McCUEN, Past Master of Lodge No. 169," is appointed Provincial Deputy Grand Master, and "Brother JAMES CLARKE, Secretary of Lodge No. 169, Deputy Grand Secretary."

In the minutes of an emergency meeting of Grand Stewards' Lodge, held on 21st June 1786, we read: "Right Worshipful Samuel Kerr informed the Grand Stewards' Lodge, that Lodge No. 169, Ancient York Masons, had, by a very great majority, agreed that Lodge No. 169 shall hereafter be called and known by the name SAINT ANDREW'S LODGE, No. 169, and prays that this Grand Stewards' Lodge confirm the same, which was unanimously agreed."

At the meeting of Grand Lodge, held on 3rd June, 1789, when the order and precedence of Lodges were determined, the first step taken was to read the warrants, the Grand Secretary noting down "their several dates, the places where the Lodges were to be held, and under what jurisdiction." These, in the case of No. 169, were as follow: "St. Andrew's, 169, City of Boston, in the Province of Massachusetts, Gr. □ of England, July 13, 1771." In settling the order, St. Andrew's, No. 169, was assigned the third place, a motion by R.W. Bro. Cock, to the effect that "169 be considered as the first in rank" having been first negatived.

Reverting to p. xxxvi. of the Introduction, we are there told "By the acknowledgment of priority of rank to Lodges holding older warrants it became No. 7, which rank it retained until 1827, when the warrant was surrendered to Grand Lodge."

These are interesting details in connection with the early history of this Lodge. The archives of Grand Lodge Massachusetts may possibly contain some further information, and it is possible, perhaps, there may be further particulars ascertainable in the archives of Grand Lodge, England. Perhaps some of our friends may be in a position to amplify the above statement.

Fraternally yours,

"YOUR REVIEWER."

MASONIC JURISPRUDENCE.

To the Editor of THE FREEMASON'S CHRONICLE.

DEAR SIR AND BROTHER,—I would feel greatly obliged if you, or any of your well-informed correspondents, could give me a satisfactory answer to the following enquiries:—

1st. "Has the I.P.M. of a Lodge, when acting in the Chair in the absence of the R.W.M., the same power and prerogative as if the R.W.M. were himself presiding?"

2nd. "Has the I.P.M., when acting as R.W.M., the right to call upon any well-qualified officer or brother to work any of the degrees when he feels indisposed to perform the duty himself?"

My reason for making the latter query is in consequence of an occurrence which took place a few weeks ago at an emergency meeting of our Lodge, convened for initiation and raising.

Our R.W.M. was absent, and the I.P.M. took the Chair. He performed the ceremony of Initiation, and afterwards requested the J.W. to work the third degree. On his making this request the S.W. rose and protested against the I.P.M. asking the J.W. to work the degree, when he (the S.W.) was present, and able to perform the ceremony. He objected to have his feelings so wounded, and shortly thereafter refused to act in his office, and left the Lodge during the working of the degree.

I have carefully perused the laws of the Grand Lodge of Scotland (to which Constitution our Lodge belongs) and our own bye-laws, and can find no rule which warrants the S.W. in behaving as he did.

I have, all along, been under the impression (so far as the working of the Scotch Lodges is connected) that the R.W.M., or his substitute in his absence, has the prerogative of asking whom he pleases to work the degrees, and of its being entirely a matter of courtesy whether he asks a P.M., S.W., J.W., or, in fact, any officer or brother to oblige him by performing the ceremony. Our S.W., however, questions the R.W.M.'s right to do so, laying the question of courtesy aside altogether.

It is more than likely that the occurrence which I have just related will form a subject for discussion at our next regular meeting, which takes place on 4th September, and as I am somewhat interested in the matter I would esteem it a favour to have an opinion on the subject before that time. Soliciting an insertion of this in your first issue,

I remain,

Yours fraternally,

PISCATOR.

[The I.P.M., being in the chair, would exercise the same powers and privileges as the R.W.M., in whose absence he presides. The I.P.M. is an Installed Master, and therefore qualified to perform all the duties of a R.W.M. It follows, then, that if the R.W.M. has the right to call upon any qualified brother to assist him in his duties, the I.P.M. must have the same right. Thus, if through momentary indisposition the latter feels himself unequal to his work, he may invite the assistance of any qualified brother. On the occasion referred to the I.P.M. was quite justified in asking the J.W. to work the degree, though we think, as a matter of courtesy, he should have stated the feelings of the S.W. A somewhat similar question was discussed in these columns—See Nos. 73, 74, 75, 76 of the "FREEMASON'S CHRONICLE"—as to the right of the W.M., under the English Constitution, to invite a visiting P.M. to temporarily occupy the chair, the I.P.M. and other P.M.'s of his own Lodge being present. In this case also the question of courtesy was mentioned.—Ed. FREEMASON'S CHRONICLE.]

The fifteen Sections will be worked at the Salisbury Lodge of Instruction (which meets at the Union Tavern, Air-street, Regent-street), on Thursday, 31st August 1876, at 7 o'clock p.m. precisely; Bro. Mander P.M. 1201, will preside. The following brethren will assist:—

FIRST LECTURE.

- 1st Section by Bro. W. Morphew 1446.
- 2nd " " Bro. A. Stewart, I.G. 1128.
- 3rd " " Bro. D. M. Belfrage, J.D. 179.
- 4th " " Bro. C. A. Woods 145.
- 5th " " Bro. W. S. Lee 1201.
- 6th " " Bro. J. Wheeler, P.M. 574.
- 7th " " Bro. Read, P.M. 511.

SECOND LECTURE.

- 1st Section by Bro. B. Swallow, P.M. 382.
- 2nd " " Bro. J. H. Watts, W.M. 1201.
- 3rd " " Bro. Farwig, I.G. 180.
- 4th " " Bro. T. Cull, I.G. 1446.
- 5th " " Bro. A. Boehr 1446.

THIRD LECTURE.

- 1st Section by Bro. G. Davis 167.
- 2nd " " Bro. Bentley, P.M. 93.
- 3rd " " Bro. Tolmie 861.

The Percy Lodge of Instruction will re-open on the 2nd proximo, and the Strong Man Lodge of Instruction on the 4th.

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| 1. OUR LITERARY BROTHER. | 17. THE CHRISTIAN MINISTER. |
| 2. A DISTINGUISHED MASON. | 18. THE MYSTIC. |
| 3. THE MAN OF ENERGY. | 19. A MODEL MASON. |
| 4. FATHER TIME. | 20. A CHIP FROM JOPPA. |
| 5. A CORNER STONE. | 21. A PILLAR OF MASONRY. |
| 6. THE CRAFTSMAN. | 22. BAYARD. |
| 7. THE GOWNSMAN. | 23. A RIGHT HAND MAN. |
| 8. AN EASTERN STAR. | 24. OUR CITIZEN BROTHER. |
| 9. THE KNIGHT ERRANT. | 25. AN ABLE PRECEPTOR. |
| 10. THE OCTOGENARIAN. | 26. AN ANCIENT BRITON. |
| 11. A ZEALOUS OFFICER. | 27. THE ARTIST. |
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| 14. OUR HERCULES. | 30. AN ART STUDENT. |
| 15. A MERCHANT PRINCE. | 31. THE MARINER. |
| 16. THE CHURCHMAN. | 32. A SOLDIER OF FORTUNE. |
33. "OLD MUG."

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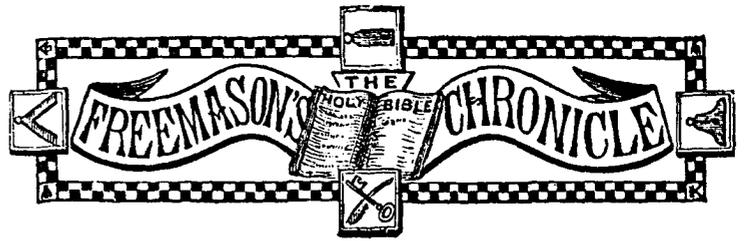
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67 BARBICAN, E.C.

OUR WEEKLY BUDGET.

THE public appears hardly as yet to have got over the elevation of Mr. Disraeli to the peerage. The comments on this unlooked for honour conferred upon a worthy subject by a grateful sovereign still continue. Of those who achieve greatness none certainly appear to have done so in a manner more honourable. Mr. Disraeli has forced his way up to the foremost position in this country by dint of sheer hard work, superadded to the most splendid abilities. It redounds infinitely to his credit that all classes and shades of politicians appear to rejoice in this latest addition to his honours. A word of sympathy, however, is due to the House of Commons, which has thus lost one of its brightest ornaments.

The reception of the Queen at Edinburgh has, according to all accounts, afforded Her Majesty the liveliest satisfaction. Everything, as we said last week, passed off most satisfactorily. The worthy burgesses of "the modern Athens" turned out *en masse* to welcome the Queen. The ceremonial passed off most successfully, and sundry of them who contributed towards its success have since received the honours of knighthood, among them being the artist whose skill in portraiture has been so generally acknowledged. For some time hence the Royal residence in the Highlands will be honoured by Her Majesty's presence.

The Prince of Wales has returned to London, from a flying visit to the Continent. The coast of France has seen him, and the capital of little Belgium has received and honoured him as the guest of its King and Queen. The Brussels exhibition was not overlooked, and the Prince expressed himself as highly gratified with what he saw. The Princess and her children have returned to London from the Isle of Wight. A move, however, to Abergeldie will take place shortly. The Duke of Connaught is on his way to be present at the usual Autumn Manœuvres of the Austrian army.

Earl Russell has written a letter to Earl Granville, in which he expresses an opinion that an autumnal session of Parliament will be necessary, and advocates the intervention of European powers in the present Eastern crisis. We feel due respect for the utterances of so experienced a statesman. An autumn session may be necessary, perhaps; but the noble Earl appears to overlook the important fact that, but for the insidious designs of Russia, the unrighteous onslaught of Servia upon Turkey would never have been made. We hear much of the atrocities of the Turks, but little of what goaded them into their present angry mood. Let us mete out to the Turks the same measure of justice we demand for the Christian, and we shall soon hear little of atrocities committed by the former. Thus far, at least, it seems to us that Turkey is the aggrieved party, while on the score of atrocities, which have occurred before now, even in European warfare, Russia, with the brutal bayonetting of our wounded in the Crimean battles, is one of the last powers in the world that can justly bring forward any such accusation.

The inquest into the cause of the terrible explosion on board H.M.S. Thunderer is still in progress. All diligence is being made in order to ascertain the true cause of the disaster. One gratifying fact is worth recording. Captain Wilson, in the course of his evidence, spoke in the highest terms of the gallant conduct of Mr. Weekes, engineer attached to the Asia for service on board the Thunderer. Mr. Weekes was the first to make his way into the engine-room, and to stop the engines and turn off the steam. Captain Wilson considered this evidenced the greatest courage on the part of Mr. Weekes, and announced his intention of bringing the matter under notice in the proper quarter when the present inquiry was terminated. All honour, say we, to Mr. Weekes.

The annual Police Fête in support of the Metropolitan

and City Police Orphanage came off on Wednesday, at the Alexandra Palace, and proved a grand success. The bands of several divisions of the Force were in attendance, and performed their part of the programme very admirably. There were also athletic sports, under the management of some of the leading members, but the greatest novelty in the day's proceedings was the performance of the "Metropolitan Police Minstrels," who were most enthusiastically and deservedly applauded. Mr. Frederick Archer gave several recitals on the grand organ, and there was an excellent concert under the personal direction of Mr. Weist Hill. Other amusements, including a balloon ascent, were given, and the day concluded with a grand display of fireworks. We hope the funds of so admirable an institution will be benefited largely by the *fête*.

There has been a Home Rule convention at Dublin, and great appears to have been the uproar thereat. Mr. I. Butt, M.P., who presided, had a trying part to play, but he did his best to fulfil it well. He is not to blame if the success attending his efforts was not more pronounced. There seems to have been a fair amount of free scrimmaging in the body of the room where the meeting was held. A Mr. Doran, too, earned for himself a fair share of distinction. We cannot, however, congratulate him on the part he played. He disappeared from the platform, to which he had fought his way, in a somewhat summary manner, while the would-be seconder of the motion he proposed was ejected with great violence. The following evening, at the dinner given to the Council of the Home Rule Confederation, under the presidency of Mr. Butt, a detective was found to be in the room, and his presence gave rise to a little scene, which happily terminated with nothing more than an explosion of wrath on the part of the Home Rulers, the chairman, Mr. Butt, expressing his indignation in very strong terms. We cannot say these meetings of the Home Rulers impress us very favourably. At the same it evinced a great error of judgment on the part of some of the authorities in sending a police officer to watch the proceedings at a private banquet. It is a great pity a little of the energy displayed on these occasions cannot be turned to some better purpose.

Matters have assumed a somewhat threatening aspect in Dahomey. The potentate who presides over the destinies of this unenlightened state seems in no wise terrified by the blockade which our squadron has established off Whydah. On the contrary, we have rumours of a threatened massacre of the Europeans, who, it seems, are being watched night and day, and have already had all communication cut off between themselves and European ships stationed off the coast.

The married life of Mr. Sidney Collins, "artist in colouring black eyes," is not a very happy one, if we may judge from certain disclosures recently made at the Marlborough-street Police Court. Mr. Collins summoned his wife for an assault, and from the evidence he gave, the lady appears to have conducted herself towards him with the greatest violence. She frequently assaulted him, and the poor man went in daily fear of life. A lodger corroborated the husband's statement, and the officer who arrested Mrs. Collins, found her lying on the bed only half dressed, and drunk. The lady, who had already spent the half of her twenty years of married life in the House of Detention, was ordered to find two sureties in the sum of £10 each to keep the peace for the next six months. For so long at all events Mr. Collins will be able to pursue his calling without fear of being beaten by his better half.

Several sad accidents have latterly occurred from drowning, and in more than one case gallant efforts have been made to save the lives of the persons in peril. On Tuesday, a passenger by one of the Citizen steamers fell overboard opposite the old Deer Park, Richmond. A gentleman, living in the neighbourhood, happened to be on the towing-path, and without divesting himself of any of his clothes, gallantly jumped into the water, and held the man up just long enough for a waterman to pull off to their assistance. The two were saved, but in a very exhausted condition.

It is difficult to make out how the war in the East is going on. On the one hand, we hear the Turks are gradually approaching closer and closer to Alexinat, where the chief Servian force is assembled. On the other, we read of Turkish attacks being everywhere repulsed, and that the Servians have regained possession of places they had previously evacuated. We incline to a belief that the former is the correct version, though it is quite possible the Turks may have withdrawn their troops from

certain of the positions they had captured. Meanwhile the war of words as to the atrocities committed by the Turkish irregular soldiery is pursued with unabated vigour, and, as we have already said, the venerable Earl Russell has publicly declared against our friends and allies of the years 1853-1856. Every day, too, we hear more about Russian intervention. Much may be expected of the present Czar, and that he will make every reasonable sacrifice in the interests of peace; but it is urged in more than one quarter that the excitement of his people will not be much longer restrained. Then we read of an angry feeling having sprung up between Russia and Germany; then of a secret Convention between Russia, Austria, and Germany. That the crisis is not past is evident; and "what next?" is the question in everybody's mouth. We see no reason why the general peace of Europe should be disturbed, if the Great Powers are really sincere in their desire to maintain peace; and if Turkey gains any substantial success over Servia in the course of the next few days, we may possibly hear that the beginning of the end is nigh at hand, and that Turkey and her vassals are once again on amicable terms. If, however, the Servians are able to prolong their resistance for any lengthened period of time, it is on the cards that the situation may become very critical indeed. Let us hope for the best, and that a fair way of escaping the difficulties which seem to threaten us may yet be found.

ORDER OF ST. LAWRENCE.

The London Lodge of this Order was held at 2 Red Lion Square, on Saturday, the 19th instant. Bro. Hyde Pullen was elected and installed W.M. for the ensuing year. Bro. George Robins was initiated in ancient form. Captain N. G. Philips, Major Barlow, S. Rosenthal, F. Matier were present, together with Bros. F. Binckes, Dibdin and Spencer.

This degree is a relic of our old travelling operative brethren, which has survived in Lancashire and the North of England. Its ritual is uncouth and quaint, and in times when journeymen Masons travelled in search of employment, it must have been of considerable practical value. Relics of ceremonies of similar utility survive to this day in Germany. When the "*Handwerksbursch*" enters a Bavarian inn room, and, facing the company, strikes his fist upon the table, calling "Topp," proving himself proficient in the *Burschen* catechism, he is received into equality and fraternity, which make him feel at once at home. The degree of St. Lawrence goes somewhat beyond this. It is a curious remnant of the old operative series, to which belonged the "Ark, Mark, Link and Wrestle," known to Dr. Oliver's father, and heard of by himself in youth. Like the old legend of Charles Martel's instructor having served at the building of King Solomon's Temple, its historical connexion with its patron St. Lawrence is not immediately obvious. There is every probability of its having originated whilst the Order was still under the patronage of Romish Ecclesiastics in the times when the "Four Crowned Martyrs" and "Holy Church" were still catchwords in an Order, ever in this country conspicuous for its loyalty to the powers that be.

The Freemasons of the Apollo University Lodge, Oxford, with the sanction of Prince Leopold, the Provincial Grand Master, are raising a subscription for the widow of the late Mr. Henry Kingsley, who is stated to have been left totally unprovided for. Subscriptions will be received by Mr. J. E. C. Bodley, Danebank House, Congleton, Cheshire.

We extract the following from the *Woodbridge Reporter* :—

We understand that there is preparing for publication a volume of tales, poems, and Masonic papers, by Emma Holmes, with a memoir of the author, by George Markham Tweddell, Fellow of the Royal Society of Northern Antiquarians, Copenhagen, &c., &c. Bro. Holmes is well known to many of our readers, and we heartily wish him success. Bro. Holmes has long been popular as a lecturer and reader. He has, for several years past, been favourably known as a contributor to the Metropolitan and Provincial press; but his tales, poems, and Masonic papers are so scattered through a variety of magazines and newspapers, that many of his admirers have expressed a wish to see a collection of them published in a neat and handy volume. To meet this desire, a selection of the best of these contributions is now about to be offered to the public.

REVIEWS.

All Books intended for Review should be addressed to the Editor of The Freemason's Chronicle, 67 Barbican, E.C.

—:0:—

Sport in Abyssinia; or the Mareband Tackazee. By the Earl of MAYO, Lieutenant, Grenadier Guards. London: John Murray, Albemarle-street.

THIS is one of the pleasantest books of its kind we have had the good fortune to read. The author records his adventures, which are often amusing and always interesting, in a simple, genial narrative, which must commend itself to every reader. Not many Englishmen have visited this country for the mere pleasure of pursuing game. There is, then, a freshness about the work, which, were any needed, will prove an additional attraction to the reader. It is in literature as in other things, people very soon tire of sameness. When they have read a small library of sporting works and works of travel, all modelled after the same cold, formal style, they willingly turn from them to the fresher and livelier jottings of the young and inexperienced traveller, who cares only to convey, as truthfully as he can, the impressions he formed by the way. Lord Mayo makes no effort to write methodically, except in this respect, that he notes in order the exploits of each succeeding day, but not as elaborately as though he were engaged in preparing an essay for some public competition. He tells us plainly what he saw and what he did. He as readily notes down his mishaps as his successes. The blundering or bungling—which by the way is reduced almost to a minimum—he commits when the country is yet strange, is not omitted through any absurd fear, which some might experience, of being chaffed. If he loses his quarry, he tells us so as readily as when he secures it. He may lose a capital shot at a boar in the belief the animal is only a stray donkey, or he and H., in pursuit of elephants may badly miss a lion, and so frighten the game they had been so long and patiently stalking. There is no concealment in cases of this kind. Lord Mayo is wise enough to remember that blunders are again and again committed by even the most experienced among us. Even the immortal Winkle would no doubt have developed into a thorough sportsman had he once mastered the difficulty of handling his gun. It is because Lord Mayo records everything so impartially, as though he were recounting his adventures in an after-dinner chat, without exaggeration and without the slightest attempt to conceal his failures or his blunders, that we have so thoroughly enjoyed this account of his trip. There are many who have ample leisure now to enjoy a quiet read. If it accords with their taste, and they are not yet engaged on any other work, we strongly advise them to take up Lord Mayo's narrative of "Sport in Abyssinia." It is capitally written, and we are convinced they will enjoy it thoroughly.

SOME OF THE PECULIARITIES OF ANCIENT CRAFT MASONRY.

From the "VOICE OF MASONRY."

IT has long been conceded that Freemasonry—an institution peculiar, nay, wonderful in many respects—is a subject worthy of the attention of the moralist, the statesman and the philosopher.

Others, too, who are not entitled to these high designations, may study this oldest and strongest of human institutions with advantage.

There are some peculiarities of this Institution which will early attract the attention and awaken the interest of the Masonic student, and which we may briefly consider.

Our attention may be first directed to the universality claimed for the Order. The Monitors say:

From East to West, and between North and South, Freemasonry extends, and in every clime are Masons to be found.

And the learned Dr. MACKAY states that

Over the whole habitable globe are our Lodges disseminated. Wherever the wandering steps of civilized man have left their foot-prints, there have our temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science, while the arid sands of the African desert have more than once been the scene of Masonic greeting.

The claim of universality is, indeed, not an idle boast.

Reports of committees on foreign correspondence, foreign publications of the Order, statistics, the narratives of travellers, and other documents too numerous and elaborate to quote here, all bear testimony to the existence of Masonry in all parts of the world. And while the number of Masons in any one community, or district, may be, and usually is, small in proportion to the whole population of such district, yet there are few localities, indeed, of any considerable size where some members of the Order are not to be found.

Freemasonry, in its organization, principles, methods of teaching, and in its objects, has, and from the facts above stated, must have the elements necessary to a cosmopolitan institution. For example, it recognizes no political systems or theories, save only the rights of man by the law of nature; knows nothing of religious creeds or sectarian dogmas as such, save a belief in God, the obligations of the moral law and the immortality of the soul—fundamental truths about which all men may agree. An eloquent writer truthfully says:

It exists in Pagan, Jewish, Moslem and Papal countries. Some of its members worship the sun, and others the shekinah; some fall before the crescent, and others before the cross; but it has taught them all to respect and tolerate each other.

Its universality is a peculiar characteristic of Freemasonry. Every man belongs to some nationality by birth or adoption, and is an alien in all other lands than his own. Other societies, religious or secular, are, in the main, confined to certain localities or countries. But Freemasonry is a universal republican brotherhood, which knows no international boundaries, no race, no country, but has the whole earth for its territory. It is, essentially, the same institution wherever found, providing for certain wants of men, of all races, and in all conditions of life, and possessing a universal language of signs and symbols understood by its members in all countries.

For convenience, there are Lodges, or places of assembly in cities, villages, and other localities and separate general and local jurisdictions, but he who becomes a member in one Lodge or jurisdiction, is a Mason, not only there but everywhere. A Mason in one country is a Mason in all countries, and is recognized as a brother entitled to certain rights and privileges, by the mysterious language he speaks in all lands. Have we not just cause to be proud of this peculiar feature of our Order?

Another peculiarity of Freemasonry is its elaborate and beautiful system of teaching by symbols, allegories, types and emblems, being the oldest method of imparting instruction known to the world. By this system a large class of important truths and principles are brought within the comprehension of even the most illiterate, and are impressed upon the mind in a manner unequalled by any other method of instruction, but now preserved only in Freemasonry, as a complete system, and in the Romish Church partially. It is a system the beauty and value of which becomes more and more apparent the better we study its history and philosophy.

Our attention is called, also, to the system of government of our Order, by a Master and two Wardens, in Grand and subordinate Lodges, and certain fundamental and unchangeable rules, known as landmarks, all forming a system of government, original and peculiar, and found nowhere else, except by adoption. It is a perfect and happy blending of absolute power, with representative democracy and the preservation of individual rights by immutable laws. And right here we meet another, and most valuable peculiarity of Freemasonry,—that is its permanent, unchangeable character. In its system of government, in its landmarks, in its fundamental principles and objects, no changes or innovations are necessary to adapt it to the wants and conditions of men in all countries, and in all times; nor are any changes or innovations permitted. No power exists anywhere within or without the Order to make such changes. Here, indeed, is permanence. No perversion of purposes: no "shifting sands of doctrine." We know what we have. It is, indeed, gratifying to discover that amid the many ever-changing and ephemeral associations instituted by men, from time to time, for various purposes, there is, at least, one which is steadfast. Is it too much to say that Freemasonry is the only permanent conservator amid the chances and changes of time, of those fundamental laws and principles of human rights and those moral obligations which are binding on all men.

A peculiar feature of Freemasonry is its silence and unobtrusiveness. A Lodge may exist in our midst for years, and we hardly recognize the fact. It interferes with no person, sect, party or opinion, and never asks any favours or special privileges from community, church or state. It raises no disputes, argues no questions, and strives to live in quietness and peace with all men. Unlike other societies, it ever maintains its dignity and reserve. It seeks not the popular favour; it does not proselyte; it sends out no propagandists, and pays nothing for recruits; and while the worthy who knock at its doors are seldom denied, they are never urged to seek admission.

The equality of all men before God and in natural right and in the Lodge room, as taught in Masonry, is peculiar to this Institution. Other societies, secular and even religious, grant preferment and favours much according to social, pecuniary and civil distinctions. But Masonic equality is real—not merely theoretical. The Ancient Charges declare that "all preferment among Masons is grounded upon real worth and personal merit only." The Order regards no man for his worldly wealth or honours. Prince and peasant, plebeian and patrician meet upon the same level. The day labourer, the farmer, the mechanic, as has frequently been the fact, may be Master or Grand Master, while the rich man, the professional man, or the highest civil or military functionary may be, and often is but a private member. And this is so because Masons assemble in a higher character, or upon a higher plane than that made by merely conventional distinctions—they meet as men and brethren.

We may add, in conclusion, that while Masonry knows nothing of political parties, yet in all countries and in all times the Order has taught its disciples the fundamental doctrines of Liberty, Fraternity, and Equality, and these principles Masonry taught before modern republics had an existence. Liberty, regulated by law; obedience to established authority; the fatherhood of God; the brotherhood of man, and tolerance of private religious and political opinions, are of the very essence of Freemasonry.

And the thought comes to us here—should it not long since have come to the prejudiced and short-sighted opponents of Masonry—what other institution known among men presents, has always presented, such a powerful, such a successful bulwark to the insidious encroachments of those ecclesiastical and political despotisms, which would reinstate and are labouring to reinstate the intellectual darkness, the intolerance and bigotry and the religious dogmas of the Middle Ages?

Despotic power in Church and State to-day, as for ages past, hates Freemasonry with an undying hate. What does it mean?

May not the friends of civil and religious liberty, of morality, of toleration, of fraternity, in all lands, ponder the question how great and good a work has Freemasonry been, silently, but surely, doing in the centuries gone by? What mission has this Order, so old, so strong, so peculiar in its character, to fulfil in the centuries to come?

DIARY FOR THE WEEK.

We shall be obliged if the Secretaries of the various Lodges throughout the Kingdom will favour us with a list of their Days of Meeting, &c. as we have decided to insert only those that are verified by the Officers of the several Lodges.

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SATURDAY, 26th AUGUST.

R. A.—Sinai Chapter of Instruction, Union, Air-street, Regent-street, at 8.

MONDAY, 28th AUGUST.

68—Royal Clarence, Freemasons' Hall, Bristol.
1177—Tenby, Royal Assembly Rooms, Tenby, Pembroke.
M. M. 148—Stamford, Town Hall, Altrincham, Cheshire.

TUESDAY, 29th AUGUST.

55—Constitutional, Wheatsheaf, Hand-court, W.C., at 7.0. (Instruction.)
86—Dalhousie, Royal Edward, Triangle, Hackney, at 7.30. (Instruction.)
1507—Metropolitan, 269 Penonville-road. (Instruction.)

51—Angel, Three Cups Hotel, Colchester.
310—Union, Freemasons' Hall, Castle Street, Carlisle.
573—Perseverance, Shenstone Hotel, Hales Owen.
1138—Devon, Masonic Hall, Devon-square, Newton Abbot.
1358—Torbay, Town Hall, Paignton.

WEDNESDAY, 30th AUGUST.

193—Confidence, Masons' Hall, Masons'-avenue, at 7.0. (Instruction.)
1185—Lewis, King's Arms Hotel, Wood Green, at 7. (Instruction.)
1288—Finsbury Park, Finsbury Park Tav., Seven Sisters'-rd., at 8.0. (Instruction.)
1524—Duke of Connaught, Havelock, Albion-road, Dalston, at 8.0. (Instruction.)
1625—Tredegar, Royal Hotel, Mile End Road, E. (Consecration, at 3 o'clock.)
R. A. 177—Domestic, Union Tavern, Air-street, Regent-st., at 8. (Instruction.)
R. A. 1365—Clapton, White Hart Tavern, Clapton, at 7.30. (Instruction.)
996—Sondes, Eagle Hotel, East Dereham, Norfolk.
1511—Alexandra, Masonic Hall, Hornsea, at 7. (Instruction.)

THURSDAY, 31st AUGUST.

General Committee, Girls' School, Freemasons' Hall, at 4.
3—Fidelity, Yorkshire Grey, London-st., Fitzroy-sq., at 7.0. (Instruction.)
27—Egyptian, Hercules Tavern, Leadenhall-street, E.C. (Instruction.)
435—Salisbury, Union Tavern, Air-street, Regent-street, W. at 8. (Instruction.)
1260—Hervey, 152 Fulham-road, at 8. (Instruction.)
1498—Marquess of Ripon, Albion, Albion-road, Dalston, at 7.30. (Instruction.)
807—Cabbell, Masonic Hall, Theatre-street, Norwich.
966—St. Edward's, Literary Institute, Leek, Stafford.
R. A. 57—Humber, Freemasons' Hall, Osborn-street, Hull.

FRIDAY, 1st SEPTEMBER.

933—Doric, Earl Grey Tavern, Mile End-road, at 8. (Instruction.)
1278—Burdett Coutts, Approach Tavern, Victoria Park, at 8. (Instruction.)
1365—Clapton, White Hart, Clapton, 7.30. (Instruction.)
1333—Athelstan, Town Hall, Atherstone, Warwick.
1387—Chorlton, Masonic Rooms, Chorlton Cum Hardy.
1561—Morecambe, Atheneum, Lancaster.

SATURDAY, 2nd SEPTEMBER.

General Committee, Boys' School, Freemasons' Hall, at 4.
198—Percy, Jolly Farmers' Tavern, Southgate-road, N., at 8. (Instruction.)
453—Chigwell, Castle Hotel, Woodford, Essex.
R. A.—Sinai Chapter of Instruction, Union Tavern, Air-street, Regent-street, W.
R. A. 975—Rose of Denmark, Star and Garter, Kew Bridge.

WEST YORKSHIRE.

SATURDAY.

1462—Wharfedale, Rose and Crown Hotel, Penistone.

MONDAY.

61—Probity, Freemasons' Hall, St. John's-place, Halifax.
264—Nelson of the Nile, Freemasons' Hall, New-road, Batley.
408—Three Graces, Private Room, Ilwroth.
1514—Thornhill, Dean House, Lindley, Huddersfield.
R. A. 448—Regularity, Masonic Hall, St. John's-place, Halifax.

TUESDAY.

1214—Scarborough, Wilton Arms Hotel, Batley.

WEDNESDAY.

258—Amphibious, Freemasons' Hall, Heckmondwike.
304—Philanthropic, Masonic Hall, Great George-street, Leeds.
910—St. Oswald, Masonic Hall, Pontefract.
1283—Ryburn, Private Rooms, Town Hall-street, Sowerby-bridge.

THURSDAY.

208—Three Grand Principles, Masonic Hall, Dowsbury.
275—Harmony, Masonic Hall, South Parade, Huddersfield.
337—Candour, Private Rooms, Commercial Inn, Uppermill.
810—Craven, Devonshire Hotel, Skipton.
804—Phoenix, Ship Hotel, Rotherham.

DURHAM AND NORTHUMBERLAND.

MONDAY.

48—Industry, Freemasons' Hall, West-street, Gateshead.

WEDNESDAY.

1119—St. Bede, Mechanics' Institute, Jarrow.

THURSDAY.

636—De Ogle, Masonic Hall, Morpeth.
659—Blagdon, Ridley Arms Hotel, Blyth.

FRIDAY.

1230—Barnard, Witham Institute, Barnard Castle.
1557—Albert Edward, White Hart Hotel, Hexham.

EDINBURGH DISTRICT.

MONDAY—349—St. Clair, Freemasons' Hall.

FRIDAY—291—Celtic of Edinburgh and Leith, Ship Hotel, E. Register-street.

GLASGOW AND THE WEST OF SCOTLAND.

All the Meetings are at 8.0 p.m., unless otherwise stated.

MONDAY—103—Union and Crown, 30 Hope-street, Glasgow.
R. A.—122—Thetis, 35 St. James's-street.
TUESDAY—Conclave 114—Red Cross of Constantine, 213 Buchanan-street.
WEDNESDAY—R. A. 73—Caledonian of Unity, 213 Buchanan-street, Glasgow.
THURSDAY—290—Blair Dalry, White Hart Hotel, Dalry. 7 p.m.
" 334—St. John, New Cumnock, Castle Inn, Cumnock.
" 570—Kenmuir, Freemasons' Hall, Springbourne, Glasgow.
FRIDAY—13—St. James's, Crown Inn, Tarbo'ton. (Burns's Lodge.)
" 156—St. Barchan, Masons' Arms Inn, Kilbarchan.
" 175—St. John's, Old St. John's Hall, Cathcart-street, Greenock.
" 215—St. John, Averdale Inn, Strathaven.
" 217—Cumberland, Old Town Hall, Port Glasgow.
" 244—St. John's Union, Black Bull Inn, Stonehouse, at 7 p.m.
" 275—Shamrock and Thistle, 21 Struthers-street, Glasgow.
" 360—Commercial, 30 Hope-street, Glasgow.
" 408—Clyde, 213 Buchanan-street, Glasgow.
" 459—Kilbourne, Cumbrance Hotel, Millport.
" 512—Thorn-tree, School Room, Thornliebank.
" 551—Clydesdale, Royal Hotel, Larkhall. 7 p.m.
R. A. 116—Old Council Hall, Rutherglen.
SATURDAY—23—St. John's, Black Bull, Kirkintilloch.
" 459—St. John's, Wilson Hall, Busby. 6 p.m.
" 544—St. Andrew, Freemasons' Hall, Bank-street, Coatbridge. 7.

NOTICES OF MEETINGS.

Egyptian Lodge of Instruction, No. 27.—This Lodge held its usual weekly meeting at Bro. Maidwell's, the "Hercules," Leadenhall-street, on Thursday evening last, 24th August, at 7.30. Present—Bros. Hill W.M., Grammer S.W., Maidwell J.W., Atkins P.M. Treasurer, Webb S.D., Hewlet J.D., Hogarth I.G., Austin P.M. Preceptor, and several other brethren. The W.M. worked the ceremony of the 1st degree, Bro. Baxter acting as candidate. The 1st, 2nd, 3rd, and 4th Sections were worked by Bro. Webb, and the 5th by Bro. Crawley, assisted by the brethren. Bro. Grammer was elected as W.M. for the next meeting. All Masonic business being ended, the Lodge was closed in ancient form.

St. Mungo Lodge, No. 27.—This old and influential Lodge met in St. Mark's Hall, 17th August, Bro. Dugald Butler R.W.M. presiding, T. Hastie D.M., Dr. J. McInnes S.W., Garrick McComb J.W. There was a large attendance of visitors, amongst whom we noticed on the dais Bros. W. Bell P.M. 3½, Wheeler 73, G. Fisher J.W., A. Bain W.M. 103, R. McLeod S.D. 129, Paisley, Angus Nicholson 188, J. Morgan R.W.M. 219, D. Gilchrist R.W.M. 465, and three brethren hailing from American Lodges, viz., Bros. Mathison of 37, Ohio, Jas. F. Shaw No. 70, Connecticut, and the R.W.M. of Mount Zion, Columbia. One brother was passed to the 2nd degree, Bro. Bain, P.M. of 103, performing the work in his usual careful style. The Lodge was then called to refreshment, with Bro. Bain as Junior Warden; after the Master had proposed the Queen and the Craft and the Grand Lodges, he gave the P.G.L., coupling it with Bro. J. Morgan, whom he congratulated as the coming Provincial Grand Secretary. Bro. Morgan, in reply, said he had no ambition to fill the post designated; true, he had acted at the last meeting as interim secretary, and he had been requested to call another meeting, but he thought a better qualified person might be found to fill the office, who was older as well as a better Mason. Bros. Bain, Bell and Wheeler, all urged Bro. Morgan to retain the office, he being well qualified; as, in their opinion, it required a young man possessing energy as well as ability. Bro. Shaw, of Connecticut, returned thanks on behalf of the American brethren, and D. Gilchrist for the Visitors. Bro. Morgan gave "The Press," coupling with it the names of Bros. Nicholson of the *Gael*, and Wheeler of the "FREEMASON'S CHRONICLE." Both brethren suitably acknowledged the compliment, Bro. Nicholson saying he might have replied to that of the visitors hailing from Stornaway, or to the Americans, as he had long resided in Canada; but perhaps, as editor of the *Gael*, they would like him to give them a Gaelic speech, but he would defer that till their next meeting. Bro. Wheeler proposed "Prosperity to St. Mungo's, No. 27, and her Master." The R.W.M., in his reply, claimed for his Lodge the honour of being the oldest in Scotland, as well as the most respected. Bro. Bell gave "the Office-bearers," which was acknowledged by the Wardens, Bros. McInnis and McComb. The final toast was given from the Chair, all being well satisfied. The pleasure of the evening was enhanced by the vocal abilities of Bros. Sharp, Stewart, Thompson, Butler, Brodie and Bain.

Confidence Lodge of Instruction, No. 193.—Masons' Hall Tavern, Masons'-avenue, Basinghall-street, E.C. An average number of brethren assembled at the meeting on Wednesday, the 23rd inst. Bro. Fenner occupied the Master's chair, Bro. Turquand was S.W., Walker J.W., E. Gottheil P.M. Preceptor, Pelton acting Secretary, Gomm S.D., Sayer J.D., Smith I.G. The first ceremony was rehearsed, Bro. Hill as candidate. The method of examination, entrusting, opening and closing in the second and third degrees, were then rehearsed. Bro. Jas. Stevens P.M. begged permission to make a few observations which, he thought, might prove instructive, or, at any rate, tend to ventilate a few points in Masonic procedure, which to many, especially of the younger brethren, are always more or less obscure. Amongst other matters, he pointed out a method of advancing, easy for the Deacon and intelligible to the candidate. He next gave reasons why the three great lights should be placed different to their position in this and most other Lodges. An interesting discussion then ensued respecting matters highly important, but which we do not deem advisable to publish. Bro. Turquand will preside next Wednesday, when he will work the ceremony of installation. Bro. J. Stevens P.M., the appointed candidate, will afterwards explain the first tracing-board. Bro. Gottheil, in proposing a

vote of thanks to Bro. Fenner, whose maiden effort in the Master's chair gave general satisfaction, observed that in this instance the expression of approbation was well deserved. The W.M. is fluent enough in his work, which is, however, scarcely in accordance with the mode practised in this Lodge. Bro. Fenner, by his readiness to listen to every correction, showed not only intelligent appreciation, but proved that before long he would get rid of the many incongruities which characterize his present method of working. There are some brethren impatient of interruption, and for a reason we can well understand. A first attempt especially is often accompanied by a great amount of nervousness; interruptions, therefore, are apt to confuse, and sometimes produce total failure. Bro. Fenner, however, was able to proceed in spite of the stoppage caused by explanation and corrections. It was also pleasant to observe the somewhat novel plan he laid down for himself in conducting the business of the evening. Altogether, a vote of thanks has seldom had a more deserving recipient. Bro. Fenner then briefly replied, and the meeting came to an end.

Clyde Lodge, No. 408.—An emergency meeting was held on Friday, the 18th inst., at St. Mark's Hall. In the absence from the city of the R.W.M., Bro. John McInnes presided; Bros. W. Bilsland S.W., J. Harley J.W. The work included the initiation of two candidates, and conferring the 2nd and 3rd degrees. Bro. W. E. J. Dobson, R.W.M. of Dramatic Lodge 571, very carefully initiated the two candidates, and Bro. J. M. Oliver S.W. of 360 passed two to the Fellow Craft Degree; after which Bro. T. M. Campbell, P.M. of the Clyde, in a very elaborate manner raised them to the sublime degree, the brethren, including a good many visitors, had thus an opportunity of seeing three good specimens of working in one night.

Royal Oak Lodge, No. 871.—An emergency meeting of this Lodge was held on Thursday, the 17th inst., at the White Swan Hotel, 217 High-street, Deptford. Bros. H. J. Tuson W.M., J. J. Pakes S.W., J. Baxter Langley W.M. 1423 J.W., F. Walters P.G.J.D. Middlesex P.M. Sec., H. J. Fisher Org., J. G. Vohmann I.G. and Bros. C. Williams, R. Cox, A. Macers, G. Eve, L. Lemon, F. H. Burr, J. Rennie, J. T. Stringer, W. Simmons, R. Mason, J. Woollett, &c. The Lodge having been opened, ballots were unanimously in favour of Messrs. Walter Abbott, W. White, and L. Michael, who were separately introduced, and duly initiated into the Order, Bro. G. Andrews P.M. D.C. very impressively giving the charge to the newly initiated brethren. In consequence of the number of candidates for the other degrees and initiation, it was agreed to hold another Lodge of Emergency, on Thursday the 28th of September, at 7 o'clock. The Lodge was then closed and the brethren separated. There was no banquet. Among the numerous visitors were Bros. E. A. H. Morley 1178, E. W. Fisher 700, R. Croft 1326, &c.

Upton Lodge, No. 1227.—At the end of a pleasant drive, along a remarkably well kept road, studded on either side with pretty suburban residences, mostly detached, and having forecourts ornamented with the greenest of foliage and brilliantly hued flowers, a retired but very pleasant nook is reached, where is situated the somewhat antiquated looking hostelry which rejoices in the uncommon appellation of the "Spotted Dog," and whose geographical position is in the parish of Upton, in the county of Essex. Though in the immediate vicinity of the noisy and turbulent metropolis, the aspect of the place is in every respect rural. The building presents an aged, and, at first sight, rather decrepid appearance, modern innovations seem to have as yet failed to penetrate this secluded but cosy retreat. Yet, on the very threshold, a consciousness is felt that in this sombre, low ceilinged, somewhat grimy place, innocent of plate glass gilding and glare, real homely comfort and substantial good cheer are no strangers. To compensate for the lack of paint and tinsel, the eye is gladdened by the freshness of the surrounding fields and meadows, and the olfactory nerves gratified by the exquisite perfume exhaled by countless numbers of variously scented flowers from the adjacent gardens. A place better adapted for summer meetings will rarely be found, so easily come-at-able from the capital. The advent of Bro. D. Posener to the Master's chair is considered quite an event in the history of the Upton Lodge. Having, by dint of perseverance, diligence and natural abilities, mastered the duties of every office, he has been enabled for some years past to render valuable services, by his co-operation and assistance, in conducting the work of the Lodge. He was therefore looked upon, and not without good reason, as the coming man, under whose fostering care the reputation and usefulness of the Lodge cannot fail to be increased, and is bound to receive additional vigour and vitality. Under these circumstances it was a matter of course for an unusual number of brethren to assemble, on the 17th inst., at the appointed time. Past Master Bolton ascended the chair, and although having undertaken the onerous duties of installing master, kindly consented to relieve Bro. Holtham, who is in precarious health, of his work, by raising Bros. Lund and Legg to the third degree, and to pass Bro. Mabbitt to the second. The new W.M. having been installed, commenced his duties by investing his officers, each of whom he addressed in appropriate terms, much appreciated by the assembly, who loudly applauded at the end of each speech. The officers are as follow:—Bros. Holtham I.P.M., G. Brown S.W., W. J. Page J.W., J. Wayland Treas., G. Leverk P.M. Sec., B. Lyons S.D., W. Webster J.D., A. Oldroyd I.G., R. W. Goddard P.M. D.C., J. Andrews W.S., Gullock Tyler. After the labours of the Lodge were ended, banquet was served in a room in which the overheated atmosphere was tempered by a cool breeze, wafted across the adjacent meadows. Next in order came the usual toasts. The National Anthem and "God bless the Prince of Wales" were exceedingly well rendered by Bro. Farquharson, who accompanied himself on the piano. Bro. E. Gottheil, responding for the Visitors of "Tranquillity," said: It appears to me, brethren, that my first

ty on this occasion is to congratulate the new W.M. on his accession to the dignity of the chair, and you, brethren, on the wisdom of your choice. And I am sure no one can more heartily rejoice at his attaining the honour—which my friend and brother so well deserves. The next duty should be to comment upon the work done in the Lodge, but, unfortunately, the claims of my avocations prevented me from reaching here sufficiently early to witness the performance. The small portion of the work, however, to which I was privileged to listen, proved the possession of considerable ability on the part of Bro. Bolton, the Installing Master. With your hospitality no one can help being pleased and gratified, and for this we tender hearty thanks. First impressions, however, though often conveying truth, are nevertheless frequently misleading. This is my first visit to this Lodge. Therefore, if you care for my opinion or desire to obtain my unbiassed judgment as regards the proceedings of this Lodge, I must ask you to be liberal in your invitations to future meetings, of which I will gladly avail myself. Bro. Adolph Posener observed: Although Bro. Gottheil has been desired to respond on behalf of the visitors from Tranquillity Lodge, I cannot allow the opportunity to pass without saying a few words on this, to me, most interesting occasion. I feel the proudest man in this room in seeing my own brother occupying the high position of W.M. of this Lodge. That he is well deserving of the honour you will all admit. He has worked hard to achieve the pinnacle of his Masonic ambition, to which he has risen from the ranks. In a humble and unpretending way, he might be compared with the statesman—the beginning of whose political career was anything but encouraging—who was lately elevated to a most exalted station, but who certainly cannot receive, but will add lustre to any sphere into which he may be placed. In like manner, brethren, in honouring my brother you have conferred honour upon yourselves. Several other visitors addressed the meeting, and then the W.M. proposed the health of the Past Masters. He said: Without the assistance of Past Masters no Lodge could be worked properly. We must all acknowledge especially the valuable aid this Lodge has received at the hands of Bro. Bolton during the past twelve months. We must also be grateful to all the old P.M.'s for favours received in bygone days. I must not forget to mention my I.P.M., Bro. Holtham, whom I believe to be a thorough Mason, and who, I am sure, would have done his duties during the past year—equally as well as I intend to do them in the coming year—were it not for the severe afflictions he had to suffer, losing successively friends and near relatives, and I am only surprised he was able to survive such severe shocks. It is therefore with sincere pleasure that I place this Past Master's jewel upon his breast, a distinction of which you, Bro. Holtham, are as well deserving as any one whom I know, and may you live many years to wear it, and may affliction be averted from you in the future. Bro. Holtham expressed his hearty thanks for the testimonial. He never willingly shirked his duties, and although during his term of office he had unfortunately to attend no less than six funerals of near relatives, yet he was only twice absent from the Lodge. He assured the brethren that he gave second to none in his attachment to Masonry. He would wear this jewel with pride, not on account of its intrinsic value, but as a memorial of their fraternal regard. He trusted to see many follow in his footsteps, and he invested with similar tokens of friendship and esteem. Bro. Bratton, giving the toast of the W.M., said: I claim your attention for a few moments; you are all quite aware that I am no speaker, and never say much when I attempt to make a speech. I think there can scarcely be a harder working Mason than our W.M. He possesses plenty of useful knowledge, and is full of energy. But, as an old Past Master, I would advise him somewhat to curb his impetuosity, for in an assembly of gentlemen, offence, though not intended, is frequently taken, and the harmony of the Lodge disturbed. I will conclude by wishing him jolly good health, and a prosperous year of office. Bro. Posener W.M. replying, said, I assure you, brethren, I will take the remarks that have fallen from Bro. Bratton seriously to heart. To do what he wishes effectually, however, I shall require all possible assistance from the Past Masters, and also from every individual member, for I mean to be strict in conducting the business of this Lodge. Having been in harness ever since I received the third degree, and never once failed to attend the meetings, you may be sure I am not likely to shirk my duties now. My motto in Masonry, as in business, is, as the Yankees say, "Go-ahead." I trust my officers will perfect themselves in their duties, for there are plenty of opportunities for doing so. There are Lodges of Instruction, and there are quiet moments which might be employed with advantage; as, for instance, the other day I happened to be the only occupant of a railway carriage compartment; so, to pass the time, I rehearsed the third ceremony, which afforded me both amusement and instruction. I will here take the opportunity of publicly thanking Past Master Gottheil, for from him I have learned nearly all I know of Freemasonry. Now, brethren, your merriment of to-night has been of a somewhat noisy character, but as we have visitors here I will leave the reprimand for another time. In your own households, when the children are noisy in the presence of visitors, you reserve the scolding until these have gone. Upon second thoughts, however, I will forgive you this time, it being the most festive occasion of the year. But, in future, I mean to be strict, at the same time kind; and I am sure you will assist me in the well-ruling of the Lodge. I sincerely thank you for the very kind way in which my name has been received. The officers then severally responded, and the brethren separated at an early hour. The Past Masters present were Bros. Bellerby, Pinking, Bolton, English, Bratton, Leverk and Goddard. The visitors were Bros. E. Gottheil P.M. 141, 185, Lattereil P.M. 1053, D. Barnett W.M. 185, A. Posener 185, W. Groener 185, Wotton 933, Groom 861, Perkins 861, H. Isaacs Finsbury, M. Barnett 1017, Read 946, Howard 1328, Crollin 933, Farquharson 99. The proceedings during the evening were enlivened by some very excellent singing, conspicuously by Bros. Farquharson and Lund.

Lebanon Lodge, No. 1326.—The last meeting of this Lodge,

previous to the vacation, was held on Saturday, the 19th inst., at the Red Lion Hotel, Hampton. Bro. Edwin Gilbert W.M., supported by the Wardens. Bros. J. T. Moss P.P.G.R. Middlesex P.M., W. Hammond P.P.G.D. Middlesex P.M., H. A. Dnbois P.G.S.D. Middlesex P.M., F. Walters P.G.J.D. Middlesex P.M. Secretary, J. Baldwin P.A.G.P. P.M. I.G., J. Hammond P.M. J.D., B. Sharp P.M., H. Gloster J.W. 153, D. Smith, W. J. Trehearn, J. Hermann, G. Lucop, W. R. Vassila, S. Page, W. Priddy, &c. The Lodge was opened, and the minutes were confirmed. Ballots were taken for the admission of Messrs. W. R. Vassila, S. Page and W. Priddy, who were duly initiated into the Order. Bros. D. Smith, and F. F. Beard 1423, by the courtesy of the W.M., were passed to the 2nd degree, each candidate being separately initiated and passed, thus adding to the solemnity of the proceedings. Bro. F. Walters P.G.J.D., in pursuance of a notice of motion, proposed that a sum of ten pounds be voted from the Lodge funds to the Female Annuity Fund of the Royal Masonic Benevolent Institution, to be entered in the name of the W.M. of the Lodge for the time being, and that the amount be placed on the list of Bro. J. B. Shackleton J.D., who will represent the Lodge as Steward at the Festival in 1877. This was carried. Bro. E. Gilbert W.M. was unanimously elected to serve as Steward at the next Anniversary of the Boys' School. Several candidates were proposed, and the Lodge was closed until May 1877—emergencies excepted. The brethren then adjourned to a very excellent banquet, which was well supplied by the worthy host. The usual Loyal and Masonic toasts having been given, some excellent speeches followed. Among the visitors were Bros. F. F. Beard 1423, W. Simmons J.W. 1559, &c.

Duke of Connaught Lodge of Instruction, No. 1524.

—This Lodge held its usual weekly meeting on Wednesday, 23rd inst., at the Havelock Tavern, Albion-road, Dalston. Present—Bros. W. Batchelor W.M., Hill S.W., Brown J.W., Robinson S.D., Spencer J.D., Turrar I.G., Past Master Bro. Fieldwick, and a very strong muster of the brethren. Business—Lodge opened in due form, with solemn prayer. Minutes read and confirmed. Initiation ceremony rehearsed, Bro. Brasted candidate. The whole of the sections of the first lecture were worked by Bro. Fieldwick, assisted by the brethren. Bro. Hill was unanimously elected W.M. for the ensuing week. Nothing else offering, the Lodge was closed in ancient form, and adjourned to Wednesday, 30th August, at 8 p.m.

RED CROSS OF ROME AND CONSTANTINE.

INAUGURATION OF THE GRAND COUNCIL FOR SCOTLAND.

THE Red Cross Order having made considerable progress in Scotland by the formation of six Conclaves, application was made to the Supreme Grand Council of England for its sanction to form a Grand Imperial Council for Scotland, which it at once granted, and also sent an influential deputation to Edinburgh for that purpose, on Monday, 21st August. The Grand Council of England was therefore opened in Freemasons' Hall, George-street, at 1 p.m., the V. Illustrious Sir Knight R. Wentworth Little, Grand Treasurer, presiding as Grand Sovereign, S. Levander Grand Eusebius. Sir Knight R. S. Brown, the Grand Recorder for Scotland, having read the minutes of meeting of 21st June, at which the Grand Officers were elected, a deputation was sent to escort Col. Sir Francis Burdett, Grand Viceroy of England, P.G.M. of Middlesex, and the Sovereign elect, who was received under the Arch of Steel, and with the usual ceremonies enthroned as the Grand Sovereign of the Order for Scotland. Major W. Hamilton Ramsay, of Ganien, S.G.W. of Scotland, and Grand Recorder of the K.T., was then installed as the M.E. Viceroy, with the following Sir Knights as the Illustrious Grand Council, R. Beveridge, G.M. of Aberdeen S.G., H. J. Shields 33° J.G., Rev. J. H. Tait Prelate, G. W. Wheeler, of Glasgow, G. Chancellor, R. S. Brown, Edinburgh, G. Recorder, J. Crichton G. Treasurer, A. W. Rennie G. Chamberlain, Capt. Hunter, P.G.M. Aberdeen East, Orator, McPherson G. Architect, and Lient. Tracey G. Marshal. The following Hon. Sovereigns were then appointed as the Grand Senate: J. Crombie G. Examiner, Dan Baker G. Prefect, T. L. Shaw Vice Chancellor, J. Dalgliesh St. B., A. M. Bruce Sword B., L. Shaw sub-Almoner, J. Tweed G.S., Wm. McMurdo, G. Herald, J. Carmichal sub-Treasurer, J. Mooney Organist, and A. Robinson Sentinel. Col. Burdett having thanked the Knights for the high honour they had conferred on him in placing him on the throne as the first G.S. of the Order in Scotland, said he felt that he would require able assistants as superintenders of district Provinces, and he should therefore appoint as Intendant Generals R. Beveridge for Aberdeen, Captain Hunter for East Aberdeen, D. Murray Lyon, the distinguished Masonic historian, for Ayr.

On the motion of Sir Knights Wheeler and Bruce, the thanks of the Council were given to the deputation from England for their services, and to Sir Knight Little for his service as Enthroning Sovereign. The Council was then closed. About fifty of the Knights adjourned to Sir Knight Thew's, Windsor Hotel, where a most excellent banquet awaited them. Col. Burdett G.S. presided, and the vice chair was ably filled by Major Ramsay G.V. In giving the toast of the Queen, the gallant chairman said, after the enthusiastic reception Her Majesty had met with in that city four days before, it would not be wise of him to say much on behalf of a toast that was always so well received by all Orders of Masonry. In giving that of the Prince of Wales, he said he hoped the day was not far distant when they should see him at the head of the Order. The G.V. gave the "G.S." expressing the pleasure it gave him, who was known as a Scot of the Scots, to welcome across the border so illustrious an Englishman. The name of Burdett was well known. When he was a young man it was said to be "England's Pride, and Westminster's Glory."

They all knew and respected Lady Burdett Coutts, and the fame of Sir Francis himself must be known to every one who called himself a Mason; therefore instead of grasping his lance, like his forefathers of old, to resent this invasion of the English, he now grasped the hands of the invaders in Masonic friendship. (Cheers.) The relations of the two countries, thanks in great measure to Masonry, were now completely changed. The Plantagenets tried to cross the border to enslave. The present invading party had come to give perfect liberty by giving them a Grand Council of their own. (Cheers.) He, therefore, as a Scotchman, was proud to call on them to hail their English Chief. (Loud applause.) Col. Burdett G.S. said he had spent many happy days, and met with many Masonic honours, but he considered this the greatest, to be thus hailed by those Knights, to the greater part of whom he was personally unknown. He had previously had some ties to Scotland, having two of his daughters married to Scotchmen, and resident here, but now they had additional claims on him, and he would try to deserve the good opinion they had formed of him from heresy.

The Chairman gave the "Grand Council." From what he had seen of them, he had no doubt they would cordially assist him, and render his task comparatively light. Major Ramsay replied. Each of the Council were personally well known to him. With such a staff, and such a leader, success was certain. The G.V. then gave the Deputation from England. Sir Knight Little, in a very eloquent speech, expressed the pleasure it had given the Grand Council of England to be able to grant their request, and the pleasure he, with the rest of the brethren, felt in witnessing and being allowed to take part in that day's proceedings. They had some Irish Knights now amongst them, and he hoped to have the honour of assisting in forming a Grand Council in Dublin. (Cheers.) The "Grand Senate" was given by the Chairman, and replied to by Dr. Carmichal. Sir Kt. R. W. Little proposed the "M.P.S., past and present, of the Scottish Conclave;" he knew them all, and was satisfied from the energy they had shown in the past while working under him, that they would continue so to work in the future.

Sir Kt. J. B. Mercer, as the 1st Sov. of the Order, and also the first person in Scotland who had received the Order, was proud to see this day. He had done his best during the past five years to spread the Order, but without the assistance of their newly installed Grand Recorder, Sir Knight R. S. Brown, his own efforts would have been of little avail. They had always worked together, and behold the result. (Cheer.) Sir Kt. G. W. Wheeler M.P.S. of No. 3 also replied. The toast of the three new Intendants General was replied to by Capt. Hunter, and that of the Prelate by the Rev. J. Tait, who said he felt, as a parish minister, that Masonry was a good thing for him, it strengthened his hand and lightened his labour. The Mason who was true to his vows—and he thanked God that the majority of them were true—the Freemason, he repeated, must be a Christian, and practise Christian virtues. Whatever he might call himself, he therefore felt highly honoured when asked to become their Prelate, because he felt sure that the Order was formed on correct principles, and, so far as he could see, conducted by good men; that being the case, the blessing of the Great Ruler of Events must rest upon their shoulders. After this Col. Burdett retired, all being highly satisfied with the day's proceedings.

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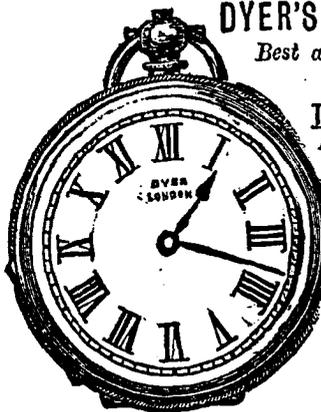
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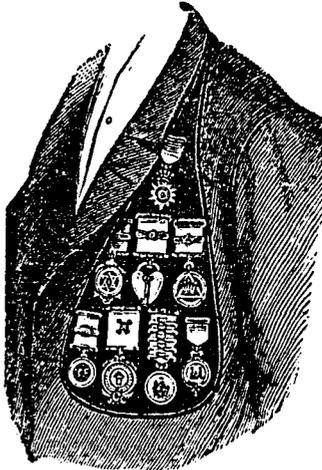


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